

# Saint Joseph Maronite Catholic Church



## Sixth Sunday of Pentecost

July 5, 2020

Welcome all visitors to the beautiful heritage of Antioch

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*"For us, the men and women of the East are a symbol of the Lord Who comes again."* *Oriente Lumen*, John Paul II

- Liturgies:** Ramsho, Saturday, 4:00 p.m.; Masses: Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m.; Sat. 10:00a.m.  
The Miraculous Medal and the St. Jude Novenas are on Tuesday following the 9 a.m. Liturgy
- Sick Calls:** To receive the Eucharist and/or the Anointing, please call the rectory.
- Confessions:** One half-hour before weekend Liturgies and by appointment.
- Baptisms:** *Parents* should refer to the website and then contact the parish through the parish e-mail address.
- Marriage:** Please refer to the parish website and contact the parish a **minimum 6 months before** finalizing the date of your wedding.
- Mass Intentions:** For *specific* dates requested, please submit at least **two months in advance**.  
Recommended stipends: weekday intentions \$10; weekend intentions \$15
- Monthly Memorials:** Sanctuary Candles \$30; Altar Bread \$25; Sacramental Wine \$45
- Catechism:** Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Lisa Gard  
**Ex-officio Council Members:** Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

### THIS DAY'S EPISTLE<sup>1</sup>

#### I Corinthians 12: 12-13, 27-30

For the Messiah is just the same as a single body that has many members to it. All the parts of one body, though numerous, form a single body.

All of us too were baptized into a unique Body by one Spirit, whether we are Jews or pagans,

slaves or free men; and all of us have drunk from the same Spirit.

(14-26: *within a body all the members need one another*)

(27) You are all the Body of Messiah, each of you in his own place.

In His Church, God has placed firstly the apostles, and after them the prophets; then there are teachers, and miracle-workers; and after them those with the gift of healing, those

<sup>1</sup> *The Syriac Peshitta Bible with English Translation*, Gorgias Press, New Jersey, 2012, ed. George A. Kiraz and Andreas Juckel

who aid, forms of leadership, and those with various kinds of languages.

Are they all apostles?

They are not all prophets, teachers, or miracle-workers, are they?

Surely, all do not have the gifts of healing, or speak in various tongues? Do all have power to interpret them?

If you truly wish the greater gifts, then I myself will show you a better path.



*You will progress in understanding the Holy Scriptures only to the degree that you yourself have made progress through contact with them.*

St. Gregory the Great (AD 540-604)<sup>2</sup>

## **ABOUNA'S REFLECTIONS**

As with any other aspect in our individual lives, the more that the mind and spirit are exercised, the more agile they become. Only the physical body decomposes in this life, so for lasting effect and return on the effort, the smartest thing to do is to exercise and perfect that which has the longest lasting power (even with eternal results): the mind, the heart, and the will.

Unless we be attentive, observation, thought, words, conversations – life itself – become vacuous. The modern (western) cultural experience has been debased in its desire to speak and to be heard, but with minimal intelligent engagement. These two desires are incompatible, even contradictory. To speak and to listen are excellent skills, but the richness of those desires can only be realized and enlivened by living life to its fullest – that is, in an intelligent and properly human manner, not in simply a sense experience level. This means that we must choose consciously to truly see and hear the Lord of creation in His natural works, and to

freely choose to open the mind and the spirit to what the Luminous One has to say in grace and revelation.

The Church of Christ is a transcendent reality. It encompasses all of humanity, transcends time, but transforms human history. Saint John Newman taught that the Incarnation of the Divine Word (Eternity entering time) allows the Church as the representative of the City of God on earth “to gather in His Saints”, i.e. to gather together all the children of God throughout time and space who are destined for the Vision of God.<sup>3</sup> The Catholic life, while lived in historical time finds its origin and its goal outside of time.

All human societies have had some form of “religion”: a shared and communal understanding of their relation to deity or transcendent power. This “religion” may be true or false, but it is only in the modern world that men have attempted to state that there is “no religion”, but even this is a statement of “religion”; it remains an understanding of a relation to a transcendent power (in this case a denial of relation) but it is inescapable, they still posit a philosophical stance.

At the root of every society lies a *cultus*. From its notion of “religion”, a community forms its relation to the “transcendent” and some form of worship ensues. What days are kept “holy” and set aside for communal observance – these are part of the things that indicate a people’s *cultus*. Living this, a *culture* of a people is formed and developed.

A culture is a living reality, organically developing, which establishes a way, or an order, or a pattern of social living. *From out of culture*, then, flows all **politics** (governance of the “city”), **economics** (governance of the “house”), and **law** (directives of reason for proper ordering of human society).

The doctrine of “Christ the King”, as taught by Pius XI in his encyclical, *Quas Primas*, is the Catholic vision of how the unique Redeemer of the human race influences, heals, develops, penetrates, elevates, and sanctifies all the elements of human society and its history. This correct understanding of Catholic teaching is what transformed the western classical world; and it is, sadly, the

<sup>2</sup> Homily 1.7.8 “on Ezechiel”

<sup>3</sup> St. John 11: 51-2

rejection and loss of this orthodox understanding that has torn down that Christian civilization over the last two hundred years. We are now witnessing its final conclusions of logic through the dissolution of the fabric of what had once been a Catholic world.

The loss of religious faith necessitates the eventual destruction of the culture it had created. A culture without a common religion may linger on for a while, but eventually it must dissolve, because the bonds between people are tenuous at best when there is no common transcendent vision among them. Without vision, they have no common goal. A “secular” culture must, by definition, be a people without culture. Therefore, a secular culture is intrinsically suicidal.

The society without culture is a formless society – a crowd or a collection of individuals brought together by the needs of the moment – while the stronger a culture is, the more completely does it inform and transform the diverse human material of which it is composed.<sup>4</sup>

So what is it that makes **orthodoxy**, that is the “straight opinion/praise”? Is it a personal affirmation? Is it one of feelings? Or, is there some objective standard by which one might judge the correctness of an opinion? Or, lastly, should we, as has done much of the modern world, simply repudiate the idea of an objectively “correct” opinion and merely state that all ideas are as equally correct, true, and therefore also as equally false?

It is a dilemma for the modern world that wishes to find unity in so much, but which only has patience for superficiality. The mind cannot be formed by slogans and clichés. There is little or no consensus as to what is being agreed upon – no common point of reference that is objectively certain – except, perhaps, for “leave me alone to do as I wish”. What “consensus” there is being foisted upon the population is one that is based on faulty philosophy and the dissolution of nature or objective reality.

On the natural level, *clarity of mind* and clearness of thought are directly related to strength of will

and quiescence in sentiment and emotion. The orderliness of our thoughts, therefore, are intrinsically related to the morally upright heart, and the “correctness” of praise and adoration rise from out of a strong and enlightened will. **Muddled thinking confounds the will in moral weakness.**

*Radiance* of mind is rooted in strength of will, and the power of the human will is supported in clearness of mind. They are mutually interdependent. This is why it is said that sin fosters blindness. A sloppy mind makes for an instable heart and a flabby will; and an irresolute will fosters a superficial mind. And an orthodox intelligence steers a strong will in orthodox adoration and praise of the Unclouded-Bright-One.

Thus it is that the Catholic Church has always made flourish saints and thinkers throughout the centuries. She fosters an integral thought concerning *nature, human family, and human society*. She has been the great defender of the “*common good*”. In our turn, we must seriously clarify our thinking concerning the human person, the relations between man and woman, the true structure of family and the education of children, and how a healthy human society should be correctly ordered and sustained.

These matters now are almost all under an unprecedented assault by *defective philosophical thought, moral depravity, and selfish ends*. Not since pagan times has the storm been as forceful, so it is that Catholics must positively embrace this present time in order to strive for the good. They must consciously choose to be anchored in the hope that results from a spirit illuminated by the faith and a life enflamed by the virtue of charity.

These topics can be considered from a purely natural point of view, but of course the intellectual heritage which we possess as Catholics is so much richer – more radiant in its philosophical thought and interpenetrated by the illumination of grace, theology, and the stability of hope.

Logically then, and on a personal level, we must labor to order our thoughts and discipline our thinking process, and in this way we shall

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<sup>4</sup> Christopher Dawson, *Religion and Culture*; London: Sheed and Ward, 1949; p. 48

strengthen the will for a life fitting to the children of God. This effort is part of the “first degree” of the Christian life in the Gospel.

Political unity that is not grounded in objective reality then becomes a question of power and not of truth. “Might makes right”, as it is said. The one who controls the levers of authority controls the masses. And when the masses do not think and have weakened wills through sin, they are easily controlled.

We live in a world where the fundamental cultural embrace of ignorance is considered intellectual humility: *a-gnosticism*.<sup>5</sup> This is mental laziness and it is cataclysmic to the peace and security of a people. From this premise, we can no longer speak of a people’s “freedom”.

For Catholics, the divine economy and the overarching plan of creation and redemption are lessons taught to us through the proper use of the human mind, the nature of objective reality, and, ultimately, by God in revelation. We must strive to think clearly about the world, correctly fathom the human heart, understand the workings and beauty of family according to its proper nature and relations. We must grasp the proper ordering of human society in justice and order, so that our natural minds might be enriched and strengthened in integrity even in the natural order.

Thus, properly ordered and “orthodox” in the gifts of nature, the workings of God’s grace find no obstacle. With this grace, we can then freely collaborate in God’s supernatural plan of redemption. “What food is for the body, instruction in the divine oracles is for the soul.”<sup>6</sup>

Standing before the Compassionate One, pleading that He illumine deeply our spirit and fortify our souls and bodies, to be *orthodox* begins with the deep conviction that we are in need of divine mercy. Healed and raised up by the hand of God, this penitential attitude terminates in fitting praise elevated by grace. Orthodox in spirit means orthodox in adoration: straight thought means straight action.

The goal for each disciple of our Lord must be to embrace an *orthodox path in both nature and grace*: body, heart, soul, and spirit. As in spirit, so in mind, and as in mind, so in bodily action: “It is better to be silent and **be** (a Christian), than to speak and not be.”<sup>7</sup>

We strive for the fullness of the Kingdom, but this begins in the here and now, today.

## The Life-giving Cross

Please, kindly take notice of our present practices:

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in order to inform you if need arise from a case of the virus. All information remains *confidential* to the *parish* and is not transferred to any state agency.
- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish’s website.
- 6.) The **Saturday Vigil** Masses are cancelled until further notice.
- 7.) The **weekday Masses** have been moved into the main church to easily allow for “physical distancing” among the pews.
- 8.) All who are retired, or who may have a freer weekday schedule, are asked to consider assisting at Mass during the weekdays, **Tues-Fri, 9:00am**; and on **Saturday at 10:00am**. This would free up more room on Sunday for those who must work during the normal workweek.
- 9.) Please remember in all this that the apostolic work of Saint Joseph must be sustained. Contributions to the parish may be made by mail, parish website, and by regular bank transfers.

<sup>5</sup> Literally, in Greek, *agnosticism* means a manner of thinking that embraces as its fundament the negation of knowing.

<sup>6</sup> St. John Chrysostom.

<sup>7</sup> St. Ignatius of Antioch, *Letter to the Ephesians*.



- 10.) Please *do not use your hands* to cover sneezes and coughs. Everyone must have a *hand-kerchief*, tissues, or face-mask to safely control and cover all coughs, sneezes, congestion, etc.
- 11.) Hand sanitizers are available at the entrances and at the confessional.
- 12.) Arrivals at church must be "*first-come-first-served*". These also have the first choice of where they wish to sit.
- 13.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no one immediately behind* them. Kindly follow the directions given by those trying to usher.
- 14.) Everyone will need to *charitably assist* one another to sit throughout the entire church, occupying *all* pews and spaces available with "physical distancing".
- 15.) To control crowd flow, **doors** will be **locked** at the beginning of each Liturgy, and this for the foreseeable future.
- 16.) A *six-foot distancing* must continue to be observed by those who approach the Divine Altar and wish to receive the Most Holy Eucharist in **Communion**.
- 17.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but all others are asked *not to linger and visit within the church*. If one wishes to visit, please do so outside the church, being *mindful of the proper physical distancing*.

God bless everyone for making these efforts and being charitably attentive in how we present ourselves together before the Hidden Good One.

## SCHEDULE OF READINGS

### SIXTH SUNDAY OF PENTECOST

July 5, 2020

I Cor 12: 12-13, 27-30

St. Matthew 10: 16-25

### SEVENTH SUNDAY OF PENTECOST

July 12, 2020

II Cor 3: 1-6

St. Luke 10: 1-7

## INTENTIONS FOR THE QOURBONEH (MASSES)

- |     |    |   |
|-----|----|---|
| Sun | 5  | For the Members of the Parish   |
| Mon | 6  | -----   |
| Tue | 7  | Catholic Extension Society & Donors   |
| Wed | 8  | †Edmund & Lucille Paré<br>(Suzanne Paré)<br>-- Catholic Extension Society & Donors            |
| Thu | 9  | †Members of the Senenky Family<br>(Suzanne Paré)  |
| Fri | 10 | James McCann<br>(Pam & Dan Casavant)<br>-- Catholic Extension Society & Donors                |
| Sat | 11 | †Paul & Charlene LaVerdiere<br>(Audrey Yotides)<br>-- Catholic Extension Society & Donors     |
| Sun | 12 | †Nancy Joseph<br>(Herb Joseph, Sr)  |
| Mon | 13 | -----   |
| Tue | 14 | Catholic Extension Society & Donors   |
| Wed | 15 | †Marissa Lehto<br>(Pam & Dan Casavant)<br>-- Catholic Extension Society & Donors              |
| Thu | 16 | Anna Bearce<br>(Pam & Dan Casavant)   |
| Fri | 17 | Private Intention<br>(Abouna James)<br>-- Catholic Extension Society & Donors                 |
| Sat | 18 | †Justin Schulte<br>(Dotty Harala)<br>-- Catholic Extension Society & Donors                   |
| Sun | 19 | For the Members of the Parish   |
| Mon | 20 | -----   |
| Tue | 21 | Catholic Extension Society & Donors   |
| Wed | 22 | Hope Beverly Fournier<br>(Michael & Maureen Martin)<br>-- Catholic Extension Society & Donors |
| Thu | 23 | Anna Bearce<br>(Pam & Dan Casavant)   |
| Fri | 24 | Private Intention<br>(Abouna James)<br>-- Catholic Extension Society & Donors                 |

# Sixth Sunday of Pentecost

## "A"

p 425

**Lighting of the Church:** LB\* p 5  
*Jesus Christ, O Source of Light*

**Entrance Hymn:** LB *safreh* 178

**Glory:** SB *al majdu*

**Qolo/Hymn:** LB *shareero* 179

**Creed** p 748

**PRE-ANAPHORA:**

**Transfer of Gifts:** LB *The Lord Reigns*

**Incense Hymn Offertory:** SB *l'maryam yoldat*

**ANAPHORA:**

**Saint Peter, Chief of the Apostles:** LB p 774

**Sign of Peace:** SB *tou ba*

**Communion:** SB *O Body of my Savior; Father of Truth; For the Beauty*

**Recessional:** SB *God bless America*

\*LB=Liturgical Book SB=Song Book

*Grant them health, and raise them up  
from their illness, and make them  
to have perfect health of body and soul  
and strengthen them in spirit;  
for Thou art our Savior and Benefactor,  
the Lord of lords and Weaver of crowns,  
Thou art Lord and King of all. Amen*

**Those for whom we pray:** Rosanna Joseph,  
Doreen Nader, and all those who suffer from the  
covid virus.

### VOCATION ICON

*"Request therefore the Lord of the harvest to send  
forth laborers into His harvest."* St. Matthew 9: 38

Sun	July	5	Bruce & Doreen White
Sun	July	12	Steve and Allison Crate
Sun	July	19	Sue Paré and Lolo Salazar
Sun	July	26	Larry & Lisa Grard
Sat	Aug	1	Jim & Lenore Boles
Sun	Aug	9	Chris & Diane Wyder
Sun	Aug	16	Michael & Gail Misner

### LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

**Regular Collection: \$1,165.00**

(Deficit 2020: \$32,101.00)

*Please remember to sustain the apostolic work  
of this parish through regular contributions made  
in the liturgical collection on Sunday, or by mail,  
or through the parish website,  
or through regular bank drafts mailed in.*

**While our work and purpose  
may be supernatural,  
the incessant expenses and bills  
are altogether of this world!**



The glorious icon of Mar Ephraim found on the parish's new banners was written in 2019 in Great Britain by Juliet Venter. We are grateful for her work.

[www.Juliet-  
icons.co.uk](http://www.Juliet-<br/>icons.co.uk)

**Saint Benedict,  
Abbot**

*Patron Saint of Europe*

*July 11<sup>th</sup>*

