

Saint Joseph Maronite Catholic Church



Solemnity of the Great Prophet Elijah

July 19, 2020

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton Street
Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran, KHS
Subdeacon: Mr. Stephen Crate
website: <http://www.sjmaronite.org>
e-mail: stjoesinmaine@yahoo.com

“For us, the men and women of the East are a symbol of the Lord Who comes again.” Orientale 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.
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 Grand

Ex-officio Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S EPISTLE

Romans 11: 1-8

But I say, can it be true that God has rejected His people?
Not at all.

I too am an Israelite, a descendent of Abraham, from the tribe of Benjamin.

God has not rejected His people, those who were previously known to Him.

Do you not know what it says in the Scripture concerning Elijah, when he complained to God about Israel and said,

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

Lord, they have killed Your prophets
and overturned Your altars;

I alone remain and they pursue me!²

And in revelation it was answered to him,
I have kept for Myself seven thousand men
who have not bent the knee to Ba'al
nor have worshipped him.³

So it is now that there is again a remnant that
has been left, because it has been graciously
chosen.

But if this is a result of grace, then it is not
because of deeds; if it were not so, grace would
not be grace.

But if it were because of deeds, then it would
not be because of grace; if it were not so, deeds
would not be deeds.

What then?

Israel did not find what it was seeking.
The elect discovered it, but the rest were
inwardly blinded, as it is written:

God gave them a contentious spirit,
eyes that did not see
and ears that did not hear
– right up to this present day.⁴



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)⁵

ABOUNA'S REFLECTIONS

With the increased attendance at Mass these days
we are able to hear little voices singing along with
our beautiful Maronite liturgical prayers. The
voices of the children can be heard during the
“Qadishat”, for example. This is lovely, moving
even, and it can easily be seen as an image of our
spiritual lives in Christ.

At first we learn to mouth prayers; then we
penetrate further with understanding into their
meaning; images and immature notions we leave
aside as we grow in the faith: we dispose our lives
to better hear the voice of God. With hope and
confidence, and by God's grace and His free choice,
we may even be brought into the fire of His love.

Fire, light, and zeal: these are the glory of divine
manifestation, and they are major presences in the
life of the holy prophet, Elijah. The great prophet is
introduced in the **First Book of Kings** (old style:
Third Kings) chapter 17, verse 1. His story
continues throughout that book and into Second
Kings. A final mention of Elijah is found in **Second
Chronicles** 21: 12. Among other things, the
Prophet Eliyah is an exemplar of the soul in that it
must learn to discover the Hidden One of majesty
in the still calm breeze, and not in the tumult or
noise of commotion.⁶

Experience in general is an *awareness* caused by
some manner of direct *contact* with an *objective other*
in which *affectivity*⁷ predominates.

As one advances in the Christian life there should
eventually come initial conscious contacts with the
divine: those things that Saint John of the Cross,
among other terms, referred to as “dark fire”. The
Good One will touch the person in clear, but
delicate ways. These initial contacts with God are
wordless and imageless awareness. Note well, that
contrary to modern ideas about religion, these
contacts are *not* directly emotional experiences,
although sentiment and emotional response may be
provoked these, emotions are secondary and
derivative to the experience.

² I Kings 19: 10, 14

³ I Kings 19: 18

⁴ Deut 29: 4

⁵ Homily 1.7.8 “on Ezechiel”

⁶ I Kings 19

⁷ This is to say that one experiences this awareness in some
manner: “good”, “bad”, “dull”, “painful”, etc.

The touch of God *is* an experience, but it is **not** a sensed experience.

We must also note that this “dark fire” is **not** *concepts* or *ideas*, and even less are they *images*. They are often present as infused (*given*) desires for God.

When we build a disciplined Christian life of prayer and penance it is a means and a path that we follow; the purpose and goal within that scaffolding of discipline is to be freed from this valley of tears. The Catholic is meant to act much like a rocket on its pad, once ignition takes place the supporting structure falls away from its initial importance. And lift-off occurs.

In the beginning of the spiritual life, the rosary, the fasting, the prayers, the alms, these all gird us up, but once we pass through the purification of the senses and the imagination, they remain, but they are now launching and no longer primary support.

Therefore, in the beginning of the Catholic life we need to labor *seriously, constantly, and perseveringly* to form structure in our lives as we attempt to follow the Gospel and enter the Kingdom. The structure – **prayer, fasting, alms** – are not the primary goal, but they are essential scaffolding to build up the “spiritual life”.

The disciplining of our lives is required to arrive at a more tranquil and calm soul and spirit (in being, if not necessarily in action): we *mortify* our passions, as it is said. When the spirit and mind are at peace they are better disposed to perceive the “dark, serene wisdom” that comes from the Unclouded Bright One – when, and should, He wish.

These brief considerations should deepen our conviction that an ordered and regular prayer life is essential to come “to know God”. They should make us even more keen to embrace regular fasting – every Wednesday and Friday in our ancient tradition – and with especial zeal to look forward to the Fast of the Assumption that will commence in a few weeks.

It is this active pursuit, in collaboration with the inspiring grace coming from God, that simultaneously purges and purifies the senses and the imagination. This first major stage of purification is mostly “active”; we must work hard in being faithful.⁸

We must be actively engaged in this **Dark Night of the Senses**, and without this faithful engagement the purification is not possible; and without purification no growth takes place in the person. This absence results in a form of spiritual retardation. Old in body, we may still be infants and immature in grace.

Encouraging us forward, God Himself works to purify our senses and imagination so that we might break the tethers that hold us so tightly to this world. As Saint John of the Cross commented, whether it be with a great chain or small string a bird so tied up still cannot fly. Our faithful discipline and prayers labor to break our strings and our attachments. The first intent must be the desire to rise from the ground; we must not wallow in the mud of this world. Then, we can hope to soar.

In the meantime, we begin. We form structure and discipline to our personal and family life of prayer: *regular times* and with a clear *schedule*. These things may of course fall by the wayside on occasion due to the unexpected, but without a fundamental vision of *order* and *regularity* we can never advance in prayer. We each must labor to gather in the frayed ends of our lives, and the distracted mayhem of our existence, in order to develop a spirit of *recollection* that is fundamental to a good prayer life, and within this *to find peace within constancy*.

We turn to the future with confidence and hope. By taking these things seriously, we embrace our cross daily,⁹ and in doing so we can hope to climb the Sacred Mountain where we too might follow the Prophet Eliyah and hear that “still, calm Voice”.

⁸ The second purification is much more terrifying and *passive* on the part of the recipient: it burns the spirit in its intellect and will, and in doing so enlightens.

⁹ St. Luke 9: 23



Eternal Truth and true Love, kind Light,
 our God and our all, the hidden One
 Who bestows hope upon those who ask:
 enlighten my darkness
 by the brightness of Thy light;
 irradiate my mind
 by the splendor of holiness
 that in Thy Light I may see light;
 and that I, in turn, may enlighten others,
 and enkindle them with the love of Thee,
 to Whom we raise adoration, glory,
 and thanksgiving, now and forever.¹⁰

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.
- 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.

May their memory be eternal.

*The Sanctuary Lamp this month burns
 in memory of Marie Laflamme Arbour.*

Donated by Suzanne Paré

¹⁰ Adapted from the works of Edward Pusey

SCHEDULE OF READINGS

SOLEMNITY OF THE PROPHET ELIAS

July 19, 2020

Ro 11: 1-8 St. Luke 4: 22-30

THE NINTH SUNDAY OF PENTECOST

July 26, 2020

II Cor 5: 20-6: 10 St. Luke 4: 14-21

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sat 18 †Justin Schulte
(Dotty Harala)
-- 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
(Michael & Maureen Martin)
-- Catholic Extension Society & Donors
- Thu 23 Anna Bearce
(Pam & Dan Casavant)
- Fri 24 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
- Sat 25 †Philip Piazza
(the D'Amico Family)
-- Catholic Extension Society & Donors
- Sun 26 For the Members of the Parish
- Mon 27 -----
- Tue 28 Catholic Extension Society & Donors
- Wed 29 Susan Marchetti
(Michael & Maureen Martin)
- Thu 30 Anna Bearce
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Fri 31 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors

- Sat 1 Patrick and Ramona Philips
(Abouna James)
-- Catholic Extension Society & Donors
- Sun 2 For the Members of the Parish
- Mon 3 -----
- Tue 4 Catholic Extension Society & Donors
- Wed 5 Ricky Clifford
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Thu 6 Michael Farrell
(Michael & Maureen Martin)
- Fri 7 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors

*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 | 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 |
| Sun | Aug | 23 | Bruce & Doreen White |
| Sun | Aug | 30 | Steve and Allison Crate |

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$1794.00

(Deficit 2020: \$33,998.00)

Next "second collection" will be for
the Catholic Communications Campaign
on July 26th

Please remember to sustain the apostolic work
of this parish through regular contributions made
in the liturgical **collection** each week, by **mail**,
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!

Solemnity of the Prophet Elijah

See booklets

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:

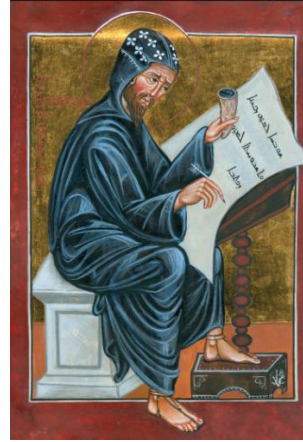
Saint John Maron: LB p 897

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; Father of Truth;
Holy, Holy, Holy*

Recessional: SB *The Lord is with us*

*LB=Liturgical Book SB=Song Book

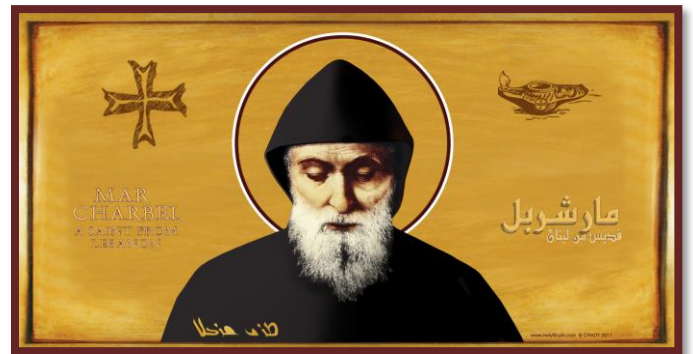


The glorious icon of Mar Ephraim found on the parish's new banners was written in 2019 in Great Britain by **Juliet Venter**. We are grateful for her work.

www.Juliet-icons.co.uk

The costs of *these* liturgical banners have been generously covered, but for those who wish to contribute to beautifying our church with more banners for the various seasons of the year may do so.

The printing and materials cost \$400, so anyone wishing to dedicate a banner for any intention is invited to do so. The one for whom, or in whose memory, the alms are done will have their name placed on the back of the banner.



**Saint Sharbel,
Hermit**

July 23rd