

Saint Joseph Maronite Catholic Church



Solemnity of the Assumption

August 16, 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
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"For us, the men and women of the East are a symbol of the Lord Who comes again." *Oriental Lumen*, John Paul II

Qourboneh: Masses: Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m.; Sat. 10:00a.m.
Sick Calls: To receive the Divine Eucharist and/or the Sacred 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:** Ex-officio

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

THIS DAY'S EPISTLE¹ Romans 12: 9-15

Do not let your love be dishonest; detest what is evil and cling to what is good.

Be merciful towards your brothers, and loving towards one another; being keen to honor one another.

Do things with due care – not lazily.

Be enthusiastic within, serving the Lord.

Rejoice in your hope, endure your sufferings, and be faithful in prayer.

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

Take care of the needs of the saints, and show mercy to strangers.
 Bless those who persecute you; bless them, and do not curse.
 Rejoice with those who rejoice, and grieve with those who grieve.



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)²

ABOUNA'S REFLECTIONS

When we pray, we are transformed. Prayer, while not directed or centered on ourselves, is all *about* us. It is a sobering fact to consider that God learns nothing from our prayers and is in no way changed by our prayer life.³ The Unchanging Light gains nothing when we are faithful – the entire benefit of fidelity is to ourselves!

If it is so necessary, what then is prayer?

God has created us as free beings; He communicates and speaks to us only when our heart is uncluttered, simple, and silent. Prayer is the elevation of the mind, spirit, and heart to the Divine. It is a *conscious contact* with the Divinity and a *receptivity to the divine* work/economy; and the path to this contact must be cleared of all obstacles.

² Homily 1.7.8 "on Ezechiel"

³ St. Matthew 6: 32 *After all these things the pagans seek. For your heavenly Father knows that you need all these things.*

And:

... Father, Son, and Holy Spirit, a Majesty that does not need our glory or become greater with our thanks. **Anaphora of Saint John Chrysostom**, p 878

Grace and healing come us only through the Divine RozeH and through prayer, and as prayer is the most usual contact with this healing grace (most of us are unable to receive the Sacraments on a daily basis) then *without prayer salvation is impossible*.

Therefore, to the extent that we make for a stillness within our spirit, a quiescence in our mind – undistracted by selfish desires – can we hear the divine Voice and respond.

Prayer is not a technique or a "method", although certain conditions and circumstances are necessary to properly pray.

It is when we are most freed from the world's grasp, with a heart freed of attachments, that God is most drawn into our heart in order to fill that liberating vacuum.

Prayer requires that one be **awake** and **vigilant**, consciously keen, recollected from distraction, direct, simple, humble, and attentive.

For prayer to flourish **detachment** is necessary.

Our Lord was often insistent on the condition of being "vigilant" or "watchful".⁴ As has often been said, religion and salvation is not "magic". It is something that we receive freely, or not at all. It is not something that is "done to" us.

Recollection is the gathering in of ourselves, pulling our minds and wills away from the "stuff" that surrounds us constantly, focusing the mind and elevating the heart in conscious awareness before the Hidden One. Recollection results from **personal discipline** and the acquired ability to control our thoughts and imaginations. This is why the **ascetic steps** in the Christian life are absolutely essential in order to mature as the children of God.

⁴ St. Mark 13: 35-37 *Therefore keep watch because you do not know when the owner of the house will come back-whether in the evening, or at midnight, or when the rooster crows, or at dawn. If he comes suddenly, do not let him find you sleeping. What I say to you, I say to everyone: 'Watch!'*

Before we pray we must stop, pause, and take a moment of time necessary to call to mind our place before God – at *this* place and at *this* time, here and now. God is with us, or perhaps better put, through recollection of the mind and heart we *make ourselves aware* of divine presence.

Humility and **simplicity of heart** and the tranquility of mind allow the spirit to perceive things as they truly are. God calls out to us with solicitude and constancy – these are His initial graces – but it is necessary for us to become consciously aware of this fact in order for us to listen.

God is present everywhere, and where He is not there is no “where”. To say that God is **omnipresent** is to state that divinity is everywhere that there is anything existing (otherwise there would be no-thing at all). The Hidden One is present in each “where”, say the philosophers, by His **power**, by His **presence**, and by His **essence**. We need not enter into philosophy to develop this idea, suffice it to say that if there is, in any moment, in any form, an act of existence (past or present) the Hidden One must be present to that thing or else it could not be.

Prayer is the elevation of the heart and mind to the Living One, so we must keep in mind that it is not only a question of vigilance and conscious pursuit, but also one of love. Love requires **singularity of vision** and **purity of heart**. The general principal to keep in mind is that **love unites and places the lover on the level of the beloved**. When we love beautiful, noble, honorable, and virtuous things we are raised up and ennobled. On the contrary, when we attach ourselves to sin and to things that are ignoble we are degraded.

Recollection and prayer require **silence** – both *physical* (even *psychological*) and *emotional* – and detachment from earthly concerns and worries. This does not mean that we succeed in all detachment at all times, but we must learn to raise ourselves above the hum and noise of the world or else we will be lost in its confused commotion. This is especially difficult in our modern condition as we are barraged by media, confusion, agitation, and static that constitutes modern life.

Tranquility of mind will not “just happen”, we must make a concerted effort to obtain it. We **train by setting aside each day the moments and places in which to pray**.

We can, and must, wean ourselves off our gadget dependence if we wish to see the Silent One Who enlivens and guides all things. Within this disciplined freedom, **adoration** and **thanksgiving** flow naturally from the spirit and heart.

The beginning then is to “**scaffold**” our lives, day to day, by the manner in which we pray. The more that we pray, and the more that prayer animates everything we do, the more that we will be able to perceive and respond to divine grace. This is the whole point of prayer, is it not?

We begin by **framing the day** – morning and night. We further develop this habit by breaking up the day into smaller portions with punctuated moments and instances of prayer – such as the *Angelus*, morning, noon, and evening.

Morning prayer is essential to a Catholic life lived in any way truthfully. It is the fundamental moment when we consciously turn our spirit and whole existence toward God, by it we orient our day to the Origin of All and the Source of all Life in the **Morning Offering**. For the last three weeks the bulletin has contained a version of the “Morning Offering” inspired by our Syriac tradition. It contains all that is necessary for the intention of surrendering our day and its activity to the honor of God and the salvation of the world.

The evening is of course the moment when we look over our day: how was it lived; whether we were faithful; how the day might have been done better, etc. This is the daily **Examination of Conscience**. It is not an exercise in “navel gazing” but a conscious regard as to **what have been the hurdles and obstacles to holiness**.

After the examination of conscience, we make an **act of contrition** for our sins and ask forgiveness for those things in which we might have failed or in which we acted in a less than perfect way. We examine what has gone wrong, or been done less than perfectly, in order to look to the future and plan accordingly. Most importantly, we ask for the grace and strength to do better in the future. **He**

*who is faithful in small things shall be faithful in the greater.*⁵

We must foster a life fragrant with prayer. With a properly formed and disciplined daily Catholic life, perseveringly faithful throughout the years, we shall be welcomed into the eternal Kingdom at the epiphany of the Dawn-without-Setting.



A Daily Morning Offering of our life and our intentions in service to the Most Holy

Splendid Brilliance Whose light never fades, in the morning we hurry to Thee, the Creator of all, and we seek Thy mercy and compassion. Thou hast taken us from the sleep of error and granted us this morning that we might be filled with radiant joy. Restore our consciences that have been deformed by sin, dress our wounds, and pour upon us the oil of Thy kindness. Illumine our souls with the rays of Thy charity.

S radiant Son, Whose beams ever shine, in union with the Immaculate Heart of Mary, we offer Thee, all our thoughts, words, deeds, joys, disappointments, and sufferings of this day in honor of Thy Most Sacred Heart and in union with the Holy Sacrifice of the Mass throughout the world; for the salvation of souls; in reparation for our sins, and in humble supplication for our temporal and eternal welfare; for the consolation of the reposed, and for all the needs of Holy Mother Church. Deign to acknowledge us on the Great Morning when, in Thy justice, Thou shalt judge us, for we hope to find refuge in Thee.

Resplendent Sea of Light, illumine our minds this day, heal our souls, and raise us up in all our thoughts and actions. May Thy luminous presence and the splendor of Thy revelation guide us to eternal happiness. To Thee – Father, Word, and eternal Spirit – be glory, adoration, honor, and thanksgiving, now and forever. Amen.

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 **Sunday Vigil Masses** are suspended 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 **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.

⁵ St. Luke 16: 10

- 10.) Hand sanitizers are available at the entrances and at the confessional.
- 11.) Arrivals at church must be "*first-come-first-served*". These also have the first choice of where they wish to sit.
- 12.) 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.
- 13.) Everyone will need to *charitably assist* one another to sit throughout the entire church, occupying *all* pews and spaces available with "physical distancing".
- 14.) To control crowd flow, **doors** will be **locked** at the beginning of each Liturgy, and this for the foreseeable future.
- 15.) 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**.
- 16.) 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*.

May their memory be eternal.

The Sanctuary Lamp this month burns in memory of Subdeacon Deeb and Sumayah Ferris.

Donated by Steve and Allison Crate

SCHEDULE OF READINGS

THE SOLEMNITY OF THE ASSUMPTION

August 16, 2020

Rom 12: 9-15 St. Luke 10: 38-42

THE THIRTEENTH SUNDAY OF PENTECOST

August 23, 2020

I Cor 3: 1-11 St. Luke 8: 1-15

INTENTIONS FOR THE QOURBONEH (MASSES)

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|-----|----|---|
| Sat | 15 | †Fr. Paul Coury
(the Parish)
-- Catholic Extension Society & Donors |
| Sun | 16 | For the Members of the Parish |
| Mon | 17 | ----- |
| Tue | 18 | Catholic Extension Society & Donors |
| Wed | 19 | †Roger Allarie
(Deanna Allarie)
-- Catholic Extension Society & Donors |
| Thu | 20 | Fortieth Day of Emily Fournier
(Bonnie McGann) |
| Fri | 21 | Private Intention
(Abouna James)
-- Catholic Extension Society & Donors |
| Sat | 22 | †Edward Nortz
(Abouna James)
-- Catholic Extension Society & Donors |
| Sun | 23 | †Edgar Moseley
(the D'Amico Family) |
| Mon | 24 | ----- |
| Tue | 25 | Catholic Extension Society & Donors |
| Wed | 26 | †Dennis Martin
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors |
| Thu | 27 | †Mary Buzzell
(Michael & Maureen Martin) |
| Fri | 28 | Private Intention
(Abouna James)
-- Catholic Extension Society & Donors |
| Sat | 29 | †the Adolph Veilleux Family
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors |
| Sun | 30 | For the Members of the Parish |
| Mon | 31 | ----- |
| Tue | 1 | Catholic Extension Society & Donors |
| Wed | 2 | Anna Bearce
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors |
| Thu | 3 | †Justin Schulte
(Dotty Harala) |

Fri 4 Funeral of Peter Maroon
(Scott Maroon and Family)

*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: Lolo Salazar, Joe Rowden, Rosanna Joseph, Doreen Nader, all those who suffer from disease, want, and depression.

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VOCATION ICON

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

Sun	Aug	16	Michael & Gail Misner
Sun	Aug	23	Bruce & Doreen White
Sun	Aug	30	Steve and Allison Crate
Sun	Sep	6	Sue Paré and Lolo Salazar
Sun	Sep	13	Larry & Lisa Grard
Sat	Sep	19	Jim & Lenore Boles
Sun	Sep	27	Chris & Diane Wyder

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$1,177.00
Second Collection for Lebanon: \$589.00

(Deficit 2020: \$39,348.00)

Second Sunday each month *is a second collection to cover our monthly fuel-oil bills.*

Second collection today will be for *the National Shrine of Our Lady of Lebanon on August 16th*

*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 Assumption

p. 594

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 *I'maryam yoldat*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; Father of Truth; O Sanctissima*

Recessional: SB *Immaculate Mary*

*LB=Liturgical Book SB=Song Book



**Saint Bernard
of Clairvaux**

*Abbot & Doctor
of the Church*

August 20th