

# Saint Joseph Maronite Catholic Church



## Tenth Sunday of Pentecost

August 2, 2020

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton St  
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](mailto: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*

- 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 EPISTLE<sup>1</sup>

#### I Cor 12: 1-11

On the subject of spiritual matters, brothers, I wish you to realize that you used to be pagans, blindly led away towards idols that were unable to speak.

This is why I let you know that there is no one who has the Spirit of God who can yet say "anathema to Jesus", and also that it is only by the Holy Spirit that one is able to say "Jesus is Lord".

There is a division of gifts, but a single Spirit;

a division of services, but a single Lord; and a diversity of powers, but one single God, Who does all things in everyone. However, each receives a spiritual revelation insofar as it is useful to him: one might receive from the Spirit a word of wisdom, while another might receive a word of knowledge in the same Spirit. One receives faith from the same Spirit; and another, again from the same Spirit, receives gifts of healing. Powers are granted to one person, prophecy to another;

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

here, the ability to discern spirits; there, different sorts of tongues, and to another the interpretation of tongues.

All these things one Spirit brings about, and He distributes them to everyone as He fit.



*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**

Communion with the Word Incarnate is the very essence of salvation. Contact with the Divine is restorative and the healing remedy for mankind; and because *Christic communion is an interpersonal intimacy* – a matter of the heart in the patristic sense – it is smothered, even suffocated to death, by sin and selfishness in any form. The baby-steps of spiritual progress are taken on the **ascetic path** of self-mastery by **habitual fidelity** to the Unclouded Bright One.

Our first steps in the spiritual life must be to rid ourselves of all sin – not only mortal or serious sin – to strive with earnest effort to rid ourselves from *all sins, imperfections, and base attachments*. We must leave aside the spirit of the world, and put away its noise and unnecessary busy-ness as much as is possible in our daily lives. The ascetic path untethers us from the emptiness of the world, unplugs the ears of the mind, and liberates us.<sup>3</sup> Only then is one free to enter into the Divine Mystery.

The charity of the Hidden Father cannot exist in the person who loves the world, relishes the sensual body, thrills in lustful and impure eyes, or who is proud in his possessions:

*Do not love the world  
or the things in the world.  
If anyone loves the world,  
love for the Father is not in him.  
For all that is in the world, the lust of the flesh,  
and the lust of the eyes, and the pride of life,  
is not of the Father, but is of the world.  
And the world passes away, and the lust of it;  
but he who does the will of God abides forever.<sup>4</sup>*

The hurdles to life in Christ are innumerable and we must be skillful and wise in our approach to following our Lord, indeed, “cunning” as He taught us.<sup>5</sup> The obstacles, among others, that dull our resolution to seek and to touch the indwelling Spirit of light, are the snags of worldly vanity, concern about others’ opinions, and even selfish clinging to family and friends.

On God’s part, He does try to show us the futility of this world’s promises, the passing value of earthly goods, and the shortness of life:

*For what shall it profit a man,  
if he shall gain the whole world,  
and lose his own soul?<sup>6</sup>*

These are the negative things that we must avoid in order to enter fully onto the path of the Gospel.

Therefore, in order to begin a true life of prayer in any real sense (not just mouthing words) labor must be applied with ***firm determination to turnabout one’s life*** that is preoccupied by the world’s affairs to a life centered within the Most Holy Trinity, now open to grace.

The positive things that we must work at, as laid out by the spiritual writers for beginners, are the need to avoid bad associates and to ***choose good and virtuous friends*** so that our short time here

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

<sup>3</sup> St. Luke 8: 14: *The seed that fell among thorns stands for those who hear (the word of God), but as they go on their way they are choked by life’s worries, riches, and pleasures; and they do not mature.*

<sup>4</sup> I John 2: 15-17

<sup>5</sup> St. Matthew 10: 16

<sup>6</sup> St. Mark 8: 36

below be one of mutual aid toward beauty and goodness.<sup>7</sup>

One must also *embrace the cross* – a spirit of resignation is insufficient for those who seek to love God. The one who wishes to follow our Lord, as He has told us, must take up his cross **daily**.<sup>8</sup>

Besides leaving aside a worldly spirit of vanity and distraction, we must positively strive to *attain an attentive manner*, an ability to ponder with thoughtful reflection, and a habitual ability to enter mindful silence. With these tools and skills, we can learn to pray.

The path in the beginning may seem daunting, with progress being made only with difficulty. It is true, the path is steep. The weight of this world is heavy, and our habits most often bad. But with resolve and perseverance all this lightens along the way, and with progress being made docility to grace becomes habitual. Attaining this, one is totally free.

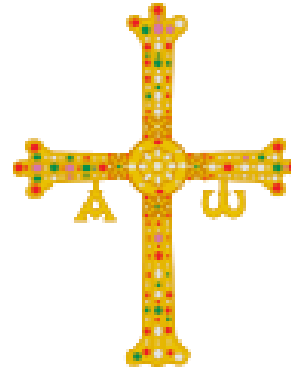
We must step forward with resolute determination *to seek the will of God every day*. To the degree that one lives the Gospel message in fidelity seeking our Lord, the prayer life can be nurtured, matured, and perfected. Without faithfulness and virtue, one cannot advance fully into the Kingdom of Heaven.

Freeing ourselves from sin, always caused by our selfishness, and liberated from the anxiety of this world's concerns, we must persevere in the pathway of light. It is grace and *the presence of infused contemplation* that purifies the senses and the imagination. This is the first "dark night". In turn, this purification disposes the whole person to grace's deeper immersion within the Trinitarian Mystery. Through fidelity and prayer grace effects transfiguration.

The better we foster a spirit of recollection, *centered on the presence of God within the soul*, the more we are liberated interiorly. The way at times is obscure, and the paradox is clear: our Lord demands constant fidelity to His teaching, but He

does simultaneously hold out liberty within that demand, *My yoke is easy and My burden is light*.<sup>9</sup>

The God of consolation wishes to enkindle a habitual raging fire of charity and blinding light within us – making us conformable to His essence. It is only by developing a mind and heart in fidelity to grace that perseverance can be exercised and strengthened so that we might be ready *to endure the dark fire* that accompanies the pathways of the Bright-One-Who-cannot-be-Clouded.



## 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.



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

<sup>7</sup> Ecclesiastes 4: 9-10


<sup>8</sup> St. Luke 9: 23: *If anyone desires to come after Me, let him deny himself, and take up his cross daily,*

*and follow Me*

<sup>9</sup> St. Matthew 11: 30

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 **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*



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.

## Tenth 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 *I'maryam yoldat*

**ANAPHORA:**

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

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

**Communion:** SB *O Lord, I am not worthy; Father  
of Truth; For the Beauty*

**Recessional:** SB *Alleluia* #1

\*LB=Liturgical Book SB=Song Book

## The Fast of the Dormition

*The Assumption of the Ever-Virgin Mary  
into Heaven, body and soul (August 15<sup>th</sup>)*

As we were reminded by our Patriarch in his  
encyclical, it is our tradition to fast in preparation  
for the great feasts, and all are encouraged to do so  
faithfully, *par.* 24:

*This fast is known as "The Fast of the Virgin",  
during which the faithful abstain from eating  
meat, dairy products, and eggs, from August 7<sup>th</sup>  
until August 14<sup>th</sup> inclusively.*

We are reminded in *paragraph* 21 of the same  
letter that "a fast" is to go without all foods  
*from midnight to noon*, after which we *abstain  
from all animal flesh and animal products* -  
this is most similar to a "vegan" diet as one  
would call it these days.

When a fast day falls on a Saturday or a  
Sunday (as will be the case on August 8<sup>th</sup> and  
9<sup>th</sup> this year) one can eat as they wish, but  
should still abstain from animal flesh and  
animal products.

These observances are for all who have  
attained the age of the use of reason, *par.* 22.



*Saint  
Doumit,  
Confessor*

*August 7<sup>th</sup>*