

# Saint Joseph Maronite Catholic Church



## Third Sunday of Pentecost

June 14, 2020

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton  
St

Waterville, ME 04901

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*"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.  
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* requests 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<sup>1</sup>

#### I Corinthians 2: 1-10

Brethren, when I came to you and preached God's Mystery, I did not do so with great speeches or with erudition, and I did not reckon myself as knowing anything among you except *Yeshua Msheeho*, and Him crucified.

I was terribly apprehensive when I was among you, and I did not speak nor proclaim the message using persuasive and learned speech, but with a demonstration of spiritual power, so

that your faith might not be based on human wisdom, but on divine power.

Nevertheless, we do impart wisdom among the perfect. This is not a worldly wisdom, or one that comes from the world's authorities that shall perish.

The wisdom that we impart is divine and is a Mystery that was hidden, and which God set apart long ago, before the world, for our glory, and which none of the worldly powers have understood, else they would not have crucified the Lord of glory.

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

But it is written,  
*eye has not seen what God has prepared  
for those who love Him;  
ear has not heard it,  
nor has it penetrated the human heart.*<sup>2</sup>

And God has revealed this to us by His Spirit –  
the Spirit that delves everywhere, even to the  
depths of God.



*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>3</sup>

## **ABOUNA'S REFLECTIONS**

Nothing worthwhile ever comes easily. When things are upended and plans are waylaid, life can be frustrating. It remains true, however, for those who pause, think and reflect, that it is also an opportunity for conversion, repentance, reform, and renewal. Shattering moments in our lives are the perfect occasion “to think outside the box”.

Mindful of the Seven-fold Gift, the Spirit of Truth given to each of us in the Sacred Rozoh of Chrismation, we must be eager to deepen and develop the divine life within us – especially in the present crises – and bring to fruition the Gifts of the Holy Spirit of *knowledge, understanding* and *wisdom*. Because the Cross is the only path that leads to the Resurrection, crisis and catastrophe should encourage us to improve our daily life of prayer and knowledge, with hope as we move toward the Resurrection. Our first goal must be to respond to the Divine Light within our spirits.

The Spirit of Holiness illumines us that we may live by a wisdom different and more elevated from the mere natural wits of this age and the world (cf. today's epistle). This world's wisdom is doomed to perish along with all that is formed by it. On the contrary, the path and creation of the children of God is otherwise. Catholics, corresponding to the grace within them, understand and think differently from the non-baptized. Especially in the Gospel of Saint John is the contrast and conflict between light and darkness highlighted. The existence, lives, and principles of these two groups are radically different.

The depths of divinity have been opened to us as our inheritance, and we look to the Divine Spirit to strengthen our minds, raise up our wills, and fortify our resolve to enter, live, expound, and manifest His divine economy – the “plan of salvation” – to this age, called by Saint Peter, a “corrupt/distorted generation”.<sup>4</sup> In short, having been healed ourselves, we are meant to be instruments in divine healing within the world.

These last six months have been exemplary, not of hope, but of *the futility of the world's maxims*.<sup>5</sup> The world's norms are permanently in flux – often faddish – but its purpose is always grounded solidly in what Saint Paul called the “flesh”: pure nature, wounded by sin, and on its own. In darkness it works out its own path. Secular figures direct, guide, govern, coerce – sometimes through fear and intimidation – in order to accomplish this world's ends. All this is in contrast to our Lord, Who reminds us of the intrinsic dignity of each person created in the image of the Holy One, born into a family, whose purpose and goal transcend this world's momentary baubles.

Of course, the Gospel is not always in opposition to this world's desires, but is always in contrast to them. The world and the Catholic may seek the same thing, but it will always be for different reasons. While intermediate goals may be the same materially, the first ultimately serves self, and the latter seeks transcendent truth in the Living One. What would a world look like that is infused by light, grace, and healing, and how would it contrast to the present social unrest of unleashed human emotions and churning ego-centric passions?

<sup>2</sup> Isaiah 64: 4

<sup>3</sup> Homily 1.7.8 “on Ezechiel”

<sup>4</sup> Acts 2: 40

<sup>5</sup> **Ephesians 4: 17** *This I say therefore, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk, in the futility of their mind.*

Even amidst confusion, Providence governs all things, and nothing escapes the infinite Wisdom and Charity that is the origin of all things existent (even the merely possible) past, present, and future.

*Finis est causa causarum.*<sup>6</sup> In moments of turmoil, and with the upending of so much of the world around us through pandemic and outrage, we should be asking ourselves what is human life and society? How should these look, and what should be the sources of their healing, coherence, and order? What, and in what manner should public life and political organization be in a healthy community?<sup>7</sup>

What is the manner of life we should be living? How should healthy family life and the education of children be organized? What does truly healthy “childcare” look like? And really, should unwed mothers and single parents become the norm of human parenting? Why educate?

The Gospel is alone capable of healing man in any complete manner as it is the only channel of divine life available to us.<sup>8</sup> It brings us in union with the divine; and *union*, not distancing into “tribes” is what is fundamentally needed to mankind. Viruses may come and go, but the basic needs of humanity are perennially the same: the profound need in our lives of the divine Charity that has created us.

Fear, anxiety, horror, obsessions, and terror do not make for a healthy home or a healthy society, and these last months have been little other than announcements of shock and confusion by the world’s “powers that be”. We really do need to stop and breathe. In contrast to fear, by walking in the footsteps of the Sacred Heart, our motivation, under grace, is to be virtue, goodness, nobility, and beauty, along with charitable solidarity for the weaker and prone among us.

Fear results when purpose is not clear. Absence is not a guide, and void achieves nothing. The world’s motivation will be ever limited in its possibilities, functioning purely with natural reason absent transcendent vision. The Gospel of the Sacred Heart

(its prescriptions being followed) flourishes in life, while the world will always terminate in death. The flesh and the world are incapable of more than that.

So, where are we? Baptized into grace and clothed with the garment of immortality, do we cherish the Divine Tailor Who has done so much for us? With the world rocking around us as it is today, Providence is soliciting us to deeper reflection on what it is to be Catholic. Our goals, attitudes, and choices are drawn from our principles, and our principles must be those of the Gospel, our Savior, and the Apostolic Church He established here on earth. The Church is Christ in His Mystical Form: divine, indefectible, and infallible. Her centuries-old teachings must be our sustenance. But it is tough, without conscious effort to think as the Church thinks, and we can be sure that without that effort our principles are coming directly from the world. We absorb these attitudes by osmosis, it’s in the air we breathe. Cable television and the internet are only its loudspeakers.

How often do we read the *Catechism of the Catholic Church*? Do we review our knowledge of the Faith on any regular basis? Do we do any kind of spiritual reading? How do we pray?

With serious resolve we must form our lives, our families, and our communities in truth, goodness, beauty, and Christian charity. The works of *Fr. Denis Fahey, C.S.Sp.* (brilliant exposés of papal social teachings), the *Catechism*, the early writings of *Amintore Fanfani*,<sup>9</sup> and the *Servant of God Dorothy Day* would be excellent places to renew, or begin, our education on the ways of Catholic social thinking.

Eternity enters time and in grace the Kingdom of God touches this world. It initiates the evangelical path that leads to the *fullness* of the Kingdom for which we long: “Thy Kingdom come, Thy will be done”.

Slogans, screaming, fury, and destruction do not construct anything of true value. They tear down and do not build up.

teachings derived from our Lord, His Gospel, and the Natural Law.

<sup>8</sup> **Acts 4: 12** *Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved.*

<sup>9</sup> Specifically, Catholicism, Protestantism, and Capitalism

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<sup>6</sup> “The goal/end/purpose is the cause of all (other) causes.”

<sup>7</sup> On this point we are especially rich heirs as the popes of the last two hundred years have laid out an exceptionally beautiful and coherent vision of human life in all its private, familial, social, public, legal, and political order through solid principles and

As Saint Thomas Aquinas pointed out in his writings, *indignation* exceeds “anger”<sup>10</sup> and it is not a Christian virtue. Although it may have been extolled once by the pagan world, it is insufficient, and ultimately disordered. For those who have received divine wisdom, the light of faith scatters the darkness of “indignation” because it enlightens us with the awareness of God’s Providence and Divine Justice.<sup>11</sup> With this illumination, wrote Saint Thomas, we are made aware that human violence and sin is not the end of the conversation, or even the most important part of the conversation. Although we must work against injustice, sinfulness, ignobility, and dishonor here below, our purpose and goal is always one that transcends the limited concerns of this world and its passing anxieties.

Hard as it may be, the path of the Gospel is one that is without fear, panic, indignation, or hysteria.<sup>12</sup> The examples of the martyrs show us the way. We are, after all, members of the one Divine Body of Christ, members of members, and through our consecration in Baptism and Chrismation, we are firmly held within the Hands of the Hidden Good One.

## The Life-giving Cross

Please, kindly take notice of our present practices:

- 1.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish’s website.
- 4.) The **Saturday Vigil** Masses are cancelled until further notice.
- 5.) The **weekday Masses** have been moved into the main church to easily allow for “physical distancing” among the pews.
- 6.) Please **do not use your hands** to cover sneezes and coughs. Everyone must have a **handkerchief**, tissues, or face-mask to safely control and cover all coughs, sneezes, congestion, etc.
- 7.) Hand sanitizers are available at the entrances and at the confessional.

<sup>10</sup> It is the *indignant* reaction of anger that results in *disgust* and *contempt* toward the object of the anger. Anger may confront evil, but it is not contemptuous or pejorative of the agent.

8.) Arrivals at church must be “*first-come-first-served*”. These also have the first choice of where they wish to sit.

9.) 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.

10.) Everyone will need to *charitably assist* one another to sit throughout the entire church, occupying *all* pews and spaces available with “distancing”.

11.) The **space in the choir** loft should also be used *for seating* by the faithful until such time as the choir is re-constituted for the Liturgies.

12.) Any “family” that occupies more than half of a pew must be seated in either the *very last* or the *very first pew* on either side of the church.

13.) **Doors** will be **locked** at 10:00am on Sundays, and at 9:00am during the week.

14.) The doors will continue to be locked at the beginning of Liturgies 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*.

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

### VOCATION ICON

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

Sun	June	<b>14</b>	Larry & Lisa Gard
Sat	June	<b>20</b>	Jim & Lenore Boles
Sun	June	<b>28</b>	Chris & Diane Wyder
Sun	July	<b>5</b>	Bruce & Doreen White
Sun	July	<b>12</b>	Steve and Allison Crate
Sun	July	<b>19</b>	Sue Paré and Lolo Salazar

<sup>11</sup> Only the damned are beyond charity and worthy of contempt.

<sup>12</sup> Rage and terror never come from a good place in the human heart.

## SCHEDULE OF READINGS

### THIRD SUNDAY OF PENTECOST

June 14, 2020

I Cor 2: 1-10      St. John 14: 21-27

### FOURTH SUNDAY OF PENTECOST

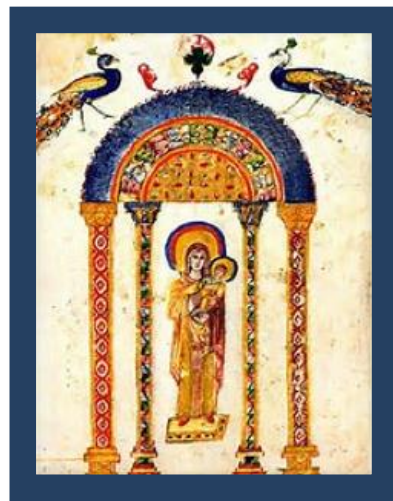
June 21, 2020

I Cor 2: 11-16      St. Luke 10: 21-24

- Mon 29 -----
- Tue 30 Catholic Extension Society & Donors
- Wed 1 **Anna Bearce**  
(Pam & Dan Casavant)  
-- Catholic Extension Society & Donors
- Thu 2 †**Kathleen Griffin**  
(Suzanne Paré)
- Fri 3 †**David John Trujillo**  
(Suzanne Paré)  
-- Catholic Extension Society & Donors

### INTENTIONS FOR THE QOURBONEH (MASSES)

- Sat 13 †**Charles and Lena Benedetto**  
(Antoinette Jamerson)  
-- Catholic Extension Society & Donors
- Sun 14 For the Members of the Parish
- Mon 15 -----
- Tue 16 Catholic Extension Society & Donors
- Wed 17 †**Hilda Matta Saadeh**  
-- Catholic Extension Society & Donors
- Thu 18 Catholic Extension Society & Donors
- Fri 19 **Private Intention**  
(Abouna James)  
-- Catholic Extension Society & Donors
- Sat 20 **Diane Stefanick**  
(Margie Laabs)  
-- Catholic Extension Society & Donors
- Sun 21 For the Members of the Parish
- Mon 22 -----
- Tue 23 Catholic Extension Society & Donors
- Wed 24 **Ricky Clifford**  
(Pam & Dan Casavant)  
-- Catholic Extension Society & Donors
- Thu 25 Catholic Extension Society & Donors
- Fri 26 †**Scott LaVerdiere, 40<sup>th</sup> Day of Repose**  
(Audrey Yotides)  
-- Catholic Extension Society & Donors
- Sat 27 **Sutton Matthews**  
(Pam & Dan Casavant)  
-- Catholic Extension Society & Donors
- Sun 28 For the Members of the Parish



*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.



Own your own.  
The parish has six copies of the **Maronite Missal** available for **\$35 each.**

## LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

**Regular Collection: \$3,264.00**

(Deficit 2020: \$27,382.00)

*Blessed be the Merciful One Who gives us  
the ability to sustain this apostolate.*

*The Sanctuary Lamp burns this Month  
for Louise Saliem*

Donated by Dame Marie Fefa, DSG

*Her memory be eternal!*

*In March, repairs had to be made to the church's  
heating system. Many thanks to **Rita Hikel** for her  
generous contribution to this immediate need, our  
remaining expenses are \$206.17*

## **The Fast of the holy Apostles**

Saints Peter and Paul (June 29<sup>th</sup>)  
and the Twelve Apostles (June 30<sup>th</sup>)

As we were reminded by our Patriarch, it is our tradition to fast in preparation for the great feasts of Saints Peter and Paul, and all are encouraged to do so faithfully, *par.* 23:

*This fast is known as "The Apostles' Fast, during which the faithful abstain from eating meat, dairy products and eggs, from June 17<sup>th</sup> -- 28<sup>th</sup>.*

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 - more or less "vegan" as they would call it these days.

When a fast day falls on a Saturday or a Sunday (as will be the case on June 20-21 and 27-28 this year) one can eat as they wish, but should still abstain from all animal products and flesh.

*This year, there is no fast or otherwise on the Feast of the Sacred Heart, June 19<sup>th</sup>.*

This practice is applicable to all who have attained the age of the use of reason, *par.* 22.

## **Third Sunday of Pentecost** **"B"**

p 492

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

**Entrance Hymn:** LB *safreh* 200

**Glory:** SB *al majdu*

**Qolo/Hymn:** LB *shareero* 201A

Creed p 748

**PRE-ANAPHORA:**

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

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

**ANAPHORA:**

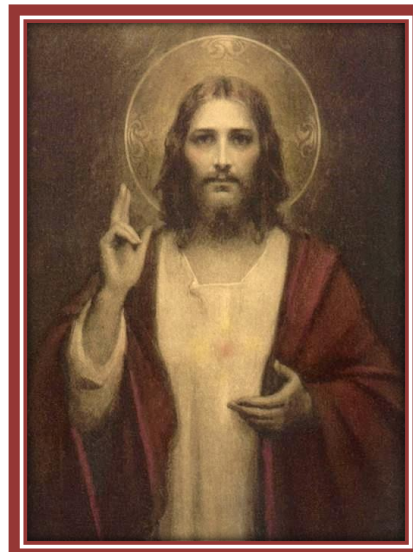
**Twelve Apostles:** LB p 754

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

**Communion:** SB *Your Body is our Food; Father of Truth*

**Recessional:** SB *Joyful, joyful*

\*LB=Liturgical Book SB=Song Book



**Feast of  
the Sacred  
Heart**

June 19<sup>th</sup>