

Thirteenth Sunday of Pentecost August 27, 2017



St. Joseph Maronite Catholic Church

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Subdeacon: Mr. Steve Crate
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"The Eastern Rites are the Treasure of the Catholic Church"

St. John XXIII, Pope

- Liturgies:** Saturday 4:00 p.m.; Sunday 10:00 a.m.; Tues. – Fr. 9:00 a.m. in the St. Jude Chapel
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 of the Sick, 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.

***SUGGESTED DONATIONS: SANCTUARY CANDLES \$20; ALTAR BREAD \$25; WINE \$25**

Mass Stipends: weekday intentions \$10; weekend intentions \$15

Choir Director: Fefa Deeb **Sacristan:** Laurie Nale **Parish Secretary:** Paula Mitchell
Catechists: Lenore Boles, Director & K-1st; Jane Lee, 2nd; Shana Page, 3-5th
Parish Council: Sheila Bonenfant, Lisa Gard, Lowell Hawes, Rosanna Joseph, David Lee, Kevin Michaud, Paula Mitchell, Aaron Rowden, Elizabeth Wilson
Ex-officio: Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S GOSPEL: Saint Luke 8: 1-15

Soon afterward He went on through cities and villages, preaching and bringing the gospel of the Kingdom of God. And the Twelve were with Him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's Steward, and Susanna, and many others, who provided for them

out of their means.

And when a great crowd came together and people from town after town came to Him, He said in a parable:

"A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it

and choked it. And some fell into good soil and grew, and yielded a hundredfold."

As He said this, He called out, "He who has ears to hear, let him hear."

And when His disciples asked Him what this parable meant, He said, "To you it has been given to know the secrets of the Kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved.

And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away.

And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature.

And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest¹ and good heart, and through endurance bring forth fruit."

ABOUNA'S WEEKLY REFLECTIONS

Religion is not firstly morality and devotion. It is primarily a response, collaboration, application and echo to the presence of grace, redemption and healing brought about by the presence, and one could say, *intrusion* of the Hidden One in rational creation. It is made present so that mere nature can exceed and transcend its routine, its rut and self-limitation. This is the "seed" that is scattered all throughout the field and its surroundings. God initiates the repair and elevation of His work; we are free to answer or ignore the seed's arrival.

The divine Presence in Word and Mystery is the foundation of religion, and from this presence flows our response in action; that is, *how* we live and act flows from how we see, think and judge. The word, "morals," simply comes from the Latin for "that which pertains to habits or customs". From the clarity of divine light made present in the seed of

¹ **Shafyo**: *luminous, pure, sincere* in the Syriac text

² Wednesday Safro, *Sedro*: "Glory to Thee, O Christ, Light of Truth and Sun of Justice. Thou didst come to dwell

grace, we are to see more clearly (healed and illuminated) to judge more adequately, and choose to act from priorities that have been properly balanced.

Sadly, many people over time have tried to reduce religion to something purely emotional, or they have come to see religion as primarily emotional, a kind of prop or source of "good living". (Emotion and proper living may be naturally good, but they were never Our Lord's primary intent in His work of redemption.) It is not that Christianity is a cerebral religion or a type of intellectualism, but it is from the mind and the understanding that all must flow.

A Catholic mind results when Catholic principles have been assimilated by each one according to his ability and help from God.² The fullness of Christianity is known through the Gospel and the teaching of the Church's Magisterium. These teachings in catechesis are the incarnational aspect of the illuminating grace of Christ.³ This is the reason why clarity of thought and true doctrine are of fundamental importance, and why many of our Maronite ancestors over the centuries died martyred for the true Faith.⁴ Read the Intercessions

² Wednesday Safro, *Sedro*: "Glory to Thee, O Christ, Light of Truth and Sun of Justice. Thou didst come to dwell within Thy Church to be her light and joy. Sinners have been drawn to Thee and purified.

Through Thee, the lost have found the right path; the blind have met Thee and regained their sight; those dwelling in darkness have seen the light; the dead have heard Thy voice and have come to life; prisoners have been freed, and exiled peoples have been brought back to their homelands.

Thou art the Light that is never extinguished, the Day that never ends, the Morning that has no night. **O Lord, may the eyes of our hearts be illumined by Thy light** and the rising of Thy day be the source of all good. *May our minds be focused on Thy love.*

In Thy kindness, free us from the darkness of night and draw us to the light of day; by the power of Thy word disperse the evils that come to us. Thus, through Thy wisdom we will conquer the snares of the evil one who dons the garb of an angel of light.

Guard us from works of darkness, and keep our gaze fixed on Thy resplendent light."

³ St. John 20; 21 & St. Luke 10; 16 "He who hears you hears Me, and he who rejects you rejects Me, and he who rejects Me rejects Him Who sent Me."

⁴ Indeed, as the recent feastday of *St. Isaac Syriani*, July 23rd, reminded us that some faithful disciples of Our Lord went so far as to exile themselves rather than suffer

especially in the Anaphoras of St. John Maron, St. Mark and St. James to appreciate this importance to the Church. From the very beginning, St. Paul reminded us that we must not be influenced by the world around us as our primary source of inspiration, but that we should be renewed in the spirit of the mind.⁵

When individuals try to reduce Catholicism to a merely emotional experience or to some form of club or “mutual aid society”, they reduce the Faith to a series of simple practices or, worse, to a form of pietism in the pursuit of NIFs⁶ for their own personal consolation. This is all a disordering of the true integrity of the human person: we are created to think, love, emote and act – in that order.

Contrary to the modern notion of religion as a psychological crutch or social club, the true work of redemption is rather an eruption into time of the Eternal One’s actions so that all creation might be restored and even elevated beyond its primordial state in which it was created in Original Justice. This is what Our Savior meant when He stated that the Kingdom of God suffers violence and the violent are the ones who “bear it away”.⁷ Grace can quite dramatically transform the way we think – this is what it is meant to do.

The terms of “violence” and “force,” surprising at first, are not at all inappropriate in speaking about our effort and personal investment that is necessary in conforming our lives to Christ. This is, after all, the meaning of “asceticism” and its English derivative: *asceticism*. Paradise is something that we both return to and transcend by the salvific grace of the Sacred Heart. Grace radically pulls us out of semi-permanent propensity to naval-gazing.

The abruptness of grace pushes us to surpass mere human limitations and to move beyond what often are our own self-limiting expectations. This is why we participate, and are seriously obliged to

the agony of living in a land submerged in heterodox doctrine.

⁵ Romans 12; 2 “And be not conformed to this world; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God.”

⁶ “nice internal feelings”

⁷ St Matthew 11; 2 “And from the days of John the Baptist until now, the Kingdom of Heaven has suffered violence, and the violent bear it away.”

participate – at least weekly – in the rich fullness of grace in the Sacred Mysteries of Christ so that this divine Life may penetrate us more and more thoroughly and the Seed be nurtured at least once through weekly Mass. May God grant us to appreciate and treasure it as the true Fountain of Life that it is.

HOLY LAND PILGRIMAGE

With the blessing of Chorbishop Michael G. Thomas, you are invited to walk in the footsteps of Our Savior on a Holy Land pilgrimage trip.

On this tour, you will embark on a spiritual journey with your fellow brothers and sisters in Christ. Experience the lifetime blessings of a Holy Land pilgrimage!

This will be an exclusive, small group, that will be in the Holy Land from April 27th - May 7th, 2018. You will experience a comprehensive 10-day tour of the holy sites. Come and join us with your partner or friends and make new friends. This inaugural tour is limited to 50 people. Hurry and reserve your spots today.

Departure will be from Miami Florida (transportation to Miami is not included)

Date: April 27th – May 7th, 2018

Price: \$3,900 pre-paid all-inclusive

Deposit: \$1,000 (payable to Heart of Jesus Church)

Deposit must be paid by: December 10, 2017

Contact: Ferial/ Youakim, (954) 328-2732 or

ferial@byferial.com

For more information, see

http://sjmaronite.org/files/Holy_Land_Tour.pdf

**Be sure your cell phone
is turned-off and
silenced**

Hafli!

St. Joseph’s 90th Anniversary

September 23: 6pm-12am

Table for ten: \$300

Single Tickets \$40

--- tickets will be \$25 up until August 30 ---

*Heal Thy servants, who are sick,
O Lord, and send them help
and comfort from Thy Holy Place*

Those for whom we pray: Jerry Fortin, Albert Joseph, Sierra Lee, Darrell Mitchell, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Melissa Karter, Maxine Morrisette, Paula Mitchell, Rebecca Bernard, Mary Morin and Paul Mitchell

LAST WEEK'S COLLECTION

Regular Collection: \$1,668

Please be aware
that our monthly operating budget is \$8,000

May God richly reward your generosity!

LITURGY INTENTIONS

Sat 26 † **Elias Karam & wife Rosa Saad**
(John Sleiman)

Sun 27 † **Alfred Joseph**
(Bob Asselin & Susan Mitchell)

Mon 28 -----

Tues 29 † **Diane Greene**
(Ann Giguere)

Wed 30 † **Cathy Lee**
(Larry & Paula Mitchell)

Thur 31 † **Lester Giguere**
(Ann Giguere)

Fri 1 † **Theresa Lee**
(Bob Asselin & Susan Mitchell)

Sat 2 † **Lucian Paul Baudet**
(John Sleiman)

Sun 3 † **Alfred Joseph**
(Peter Joseph)

Liturgical notes: † = Deceased, SI = Special Intention, AV = Anniversary, H = Health

READERS' SCHEDULE

Thirteenth Sunday of Pentecost

1 Corinthians 3:1-11 St. Luke 8:1-15
August 26 Ruth Lunn

Fourteenth Sunday of Pentecost

1 Corinthians 3:1-11 St. Luke 8:1-15
September 3 Lenore Boles

Thirteenth Sunday of Pentecost

"B"

p 492

Lighting of the Church: SB* p 21 #135/LB p 5
Jesus, Christ, O Source of Light

Entrance Hymn: SB* p 21 #135
Open our Eyes

Glory: SB p 1 #2
Glory (English)

Qolo/Hymn: LB p 496
God Began to Create All Things

Creed p 748

Pre-Anaphora:
Transfer of Gifts: LB p 750
The Lord Reigns

Incense Hymn: SB p 3 #8
Ikbal - This Pure Incense

Anaphora:
Twelve Apostles: LB p 754

Sign of Peace: SB p 12 #117
Gift of Peace

Communion: SB p 19 #130
I am the Vine

Recessional: SB p 38 #172
The Lamb

***LB=Liturgical Book SB=Song Book**

***"You do not need many words when you pray.
We believe on faith that the good and gracious
God is there in the Tabernacle;
we open our souls to Him, and feel happy that
He allows us to come before Him.
This is the best way to pray."***

St. John-Marie Vianney, Pastor & Confessor