

Saint Joseph Maronite Catholic Church



Fourth Sunday of the Resurrection

May 8, 2022

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." *Oriente Lumen*, John Paul II

Qourboneh: Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 9:00 and 11:00 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 the Sunday 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 stipend: \$15
Monthly Memorials: Sanctuary Candles \$35; Altar Bread \$30; Sacramental Wine \$55
Catechism: Steve Crate, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Pastoral Council Chair:** Suzanne Paré
Pastoral Council Members: Suzanne Paré, *Chair*; Gayle Misner-Elias, *Secretary*; Steve Crate, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*; Matthew Stone, *Finance Committee*

THIS DAY'S GOSPEL¹ Hebrews 13: 18-25

Pray ye for us; for we trust we have a good conscience, that in all things we desire to conduct ourselves well.

Especially do I request you to do this, that I may return to you speedily.

May the God of peace - Who brought up from the dead the great Shepherd of the Flock, by the Blood of the everlasting covenant, namely Jesus the Messiah, our Lord - make you perfect in every good work, that ye may do His pleasure; and Himself operate in you that which is pleasing in His sight, through Jesus the Messiah; to Whom be glory for ever and ever. Amen.

¹ Based on The New Testament, translated from the Syriac Peshitto Version, Gorgias Press, New Jersey, 2001, translated by James Murdock, STD, 1893

And I beseech you, my brethren, that ye be patient under this word of exhortation; for it is in few words I have written to you.

And know ye, that our brother Timothy is set at liberty: and if he come soon, I, with him, shall see you.

Salute all *your guides*, and all the saints.

All they of Italy salute you.

Grace be with you all. Amen.



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

We learn about the unseen God in three ways, two that are fundamentally in association with others, and one that is radically alone.

In the writings of Saint Paul, we find referenced the revelation through natural reason discoverable to the human mind,³ the intercommunion of life and prayer among the saints, the work of God among His People, and the full brilliance of the revelation of God made possible in the incarnation, death, and resurrection of His Divine Son. It is the Apostle to the Gentiles who speaks of the "Israel of God",⁴ a People formed exclusively by the Most High to give witness in the world to transcendent truth and destiny.⁵

The Hidden One of all goodness and love unveils Himself in a multitude of ways.⁶ Two of these

ways are objective and knowable through the senses, and one is subjective, unknowable outwardly, unfolding only in the heart. The latter – the subjective working of grace – is subordinate to, framed within, and discernable in consort with the two objective communications of God. This interior experience works the healing of the human person, but does so only within the framework of the other two ways of knowing, which is to say, grace bears fruit and efficacy to achieve salvation only when measured by the objective voice of God.

From Pentecost onward the salvific path is indefectibly established for the redemptive healing of all humanity, fulfilling the prophetic announcements of the Old Law, and turning the face of humanity toward the Last Day, the Dawn-Without-Setting.

Although infinitely beyond us, the Living One communicates to mankind and to human individuals on three different levels. The Syriac writers speak of this as God "putting on" and "taking off" human words for our benefit, babbling in our inept communications so that we might at least touch infinite majesty in some way. He does this so that we might listen and learn. The primary places for this are in the "book" of nature and the "book" of revelation. The creatures that make up the universe are the "written words" of God in the first; He speaks, and they are made. In the second "book" God leads mankind in "prophetic word". These prophetic utterances are recorded in the Sacred Scriptures and conveyed in the Life-giving Apostolic Tradition.

The "book of nature" written large and small throughout the cosmos is the act of creation that is sustained simultaneously for each and all of creation at every moment. This ongoing work of creation is called "providence". Creation/nature is the fundamental revelation of Divinity open to each and every human being. We are born into it and it is the divine revelation that we all share in common. The unfolding act of creation is what the watchers see within their own natures and by which these "angels" see all things.

² Homily 1.7.8 "on Ezechiel"

³ Romans 1: 18-22

⁴ Galatians 6: 16

⁵ cf. Sedro from the Hoosoyoh of the Apostles in the Fenqitho.

⁶ Hebrews 1: 1-2

We are meant to learn from everything: the beautiful and the good, and from the tragedy and disappointment that naturally occur around us in creation. God is always speaking. It can truly be said, however, that nature herself can be fully and clearly seen only through the eyes of the Church. Because the Creator is the unique origin of all there is, there is a great unity running through all existence.

The “book of revelation” is twofold. The unfolding plan of salvation – the Divine Economy – is the manner in which the Hidden One directs, instructs, and guides humanity toward its healing and salvation following the fall in the Garden. Historically, this plan has been enacted throughout time by prophetic grace and through the mysterious election of God.

The Divine Economy is expressed in the stories given to us in the Old and New Testaments. Again, at first glance, these histories can be known by anyone, anywhere; but, their grace lies within.

The fullness of prophetic grace has been given to us in our Lord, the Word Incarnate; He is the fulfillment of the plan of salvation, and purpose of its existence.⁷ The continuation of this incarnational event is the life of the Body of Christ, the Israel of God, and is codified in the apostolic creeds and symbols through which the Church expresses her apostolic and orthodox Faith.

On the third level of divine communication, however, is the grace of faith. This is the mysterious manner in which the Hidden Father guides each and every individual toward the divine light of healing and salvation. Each one born into this world has this path open to him at least at some point in his life.⁸ It is unseen, unfelt (but experienced) and intends to work the healing of spirit, mind, and the whole of human life, ultimately, in the resurrection on the Last Day.

While the objective plan of salvation is that which God works out in clarity, surety, and determination for the salvation of all, the third level of communication to each and every one is contingent on human freedom, acceptance, and choice. No one is saved who does not wish to be healed in

therapeutic grace. This is a realm that is unseen and unknowable, except to the individual with whom the Living One communicates. It is to this that Saint Paul refers at the beginning of today’s Epistle.

Each man born into the world is to accept the Gospel, receive the apostolic tradition and its catechesis, and is meant to be grafted into the Body of Christ through Baptism and Chrismation. Each child of Adam must be formed according to the creeds, symbols, and sacraments of the Church of Christ. This is the objective necessity of “outside the Church, there is no salvation”. It is only in the Word Incarnate that one can be saved.

Nevertheless, within this objective framework of the “book of revelation” there is also the individual struggle to respond to grace and the divine inspirations that make up human life on the supernatural level. This level is not an easy one as it requires engagement of each person by his free-will, and in his mind and spirit. It is here that we feel the weight of the Cross of Christ, but where we also experience the healing that grace provides each and every day.

Thus:

Book of Nature	a.) Cosmic
	b.) Historical
Book of Revelation	Divine Prophecy
	c.) Personal
	Sanctifying Grace

We all participate in the “book of nature”. Regardless of religious creed, we all receive grace from the Hidden One in the very air we breathe and under the same sun that illumines all.

In addition, all the baptized share in the “book of revelation” in which the fullness of prophetic grace is communicated through the apostolic ministry of the Church of Christ. While this distinguishes the children of God from the unbaptized of this world, it opens to those children the fullness of grace and healing for which they have been created.

⁷ Romans 10: 4

⁸ St. John 1: 9

Most mysteriously, then, there is the hidden life of grace offered to each,⁹ and salvation is possible to all; although, it must be said, this is a miraculous event when it occurs outside the visible Body of Christ, the Church. This is the mysterious and unseen “Communion of Saints” which is directly related to the Church of Christ, but is not simply identified with it. It is in this sense that Blessed Pope Pius IX referred to the divine Spirit of Holiness as the “soul” of the Church.

In each human heart, mind, and spirit, the Living One touches His creatures to make them more than they would be otherwise, left to mere nature. Each person responds freely to these gifts, or not at all. Each man taught by the Father, then, is drawn to Christ.¹⁰

The vitality of these three ways by which the Good One forms, instructs, and disciplines His creation will be fully revealed only on the Last Day when the Body of Christ will be adorned in her beauty for her marriage to the Divine Lamb,¹¹ when there will be recreated, by fire, a new heaven and earth, and when, in the General Judgement, the hearts of all will be revealed.

The fact that you are reading this bulletin indicates that you have graciously received all three forms of the divine communication. Be grateful for this. Treasure this fact, and, while you have time, deepen your knowledge of the apostolic catechesis; and, in the light of faith, hope, and charity, develop a daily life of prayer that makes all things flourish under the Hand of a communicative and loving God.

All the forms of God’s communication to us must work in symphonic harmony. When the Church is absent in one’s life – or to the degree the Church’s life is not lived by the individual – the whole experience of reality becomes distorted, darkened, and degenerates into a horrible caricature of itself.

God ceaselessly communicates. Do we listen? Do we respond?

⁹ in its *fullness* found only in the one Body of Christ, but in a *limited* and hidden manner to every human person

SCHEDULE OF READINGS

FOURTH SUNDAY OF THE RESURRECTION
May 8, 2022

Heb 13: 18-25 St. John 21: 1-14

FIFTH SUNDAY OF THE RESURRECTION
May 15, 2022

Eph 2: 1-10 St. John 21: 15-19

VOCATION ICON

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

Sun	May	8	Steve & Allison Crate
Sun	May	15	Larry & Lisa Grard
Sun	May	22	Suzanne Paré
Sun	May	29	Daja Gombojav & Family
Sun	June	5	Ira & Catherine Mandel
Sun	June	12	Dean & MaryAnn Carter
Sun	June	19	Michael & Gayle Misner

*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: Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Theresa Huebner, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Madeleine Dombroski, Sally Derosby, Tala Poulin, Richard Karter, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.

¹⁰ St. John 6: 45

¹¹ Apocalypse/Revelation 19: 7-10



INTENTIONS FOR THE QOURBONEH (MASSES)

- Sun 8 9:00am For the Members of the Parish
11:00am Simon Misner-Elias
(Misner-Elias Family)
- Mon 9 -----
- Tue 10 Faithful Departed of Saint Joseph
(Audrey Yotides)
- Wed 11 Nicholas Family
(Mary Nicholas)
- Thu 12 †Danny Alves
(Pam & Dan Casavant)
- Fri 13 †Adolf Veilleux Family
(Pam & Dan Casavant)
- Sat 14 Saturday, 10:00 am
All the Faithful Departed
(Misner Family)
4:30pm Sunday Vigil
Private intention
- Sun 15 9:00am For the Members of the Parish
11:00am †Bob Derosby
(Jeannine Derosby)
- Mon 16 -----
- Tue 17 †Patrick Quirion
(Misner Family)
- Wed 18 †Joan Gottardi
(Donna-Jo Mitchell)

- Thu 19 †Bob Derosby
(Gloria Ouellette)
- Fri 20 Nicholas Family
(Mary Nicholas)
- Sat 21 Saturday, 10:00 am
†Bob Derosby
(Salwa Derosby)
4:30pm Sunday Vigil
Private intention
- Sun 22 9:00am For the Members of the Parish
11:00am †Charlotte Iserbyte
(Mary Nicholas)
- Mon 23 -----
- Tue 24 Bishop Williamson
(Mary Nicholas)
- Wed 25 †Anna Carter & David Burrill
(Pam & Dan Casavant)
- Thu 26 †Robert Derosby
(Salwa Derosby)
- Fri 27 †Darrell Mitchell
(Donna-Jo Mitchell)

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Three Weeks: \$7,464.00

Holy Land Collection: \$843.00

Collection for the National Shrine
of Our Lady of Lebanon: \$361.00

(Budget Deficit 2022: \$12,789.00)¹²

Contributions to the **hot-water system** in the
parish **hall** (re-imbusement for the project)
thus far: **\$2,250.00**¹³

Thank you for your **generous contributions**
in covering, piece by piece,
the many needs of our parish.

¹² Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00/ Deficit 2021:
\$35,178.00

¹³ Our responsibility for this expense remains at \$3,655.00.

An additional **\$1,000.00** has come in this week toward the **needed masonry construction and maintenance** collection of **\$39,000.00**.¹⁴

BISHOP'S LENTEN APPEAL 2022:

\$4,000.00 due

Contributions to date: **\$3,322.00**

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

Please remember to sustain the apostolic work of this parish through regular contributions.



SERVERS OF THE DIVINE ALTAR

May 8th:

9:00am: A. Michaud/ M. Carter

11:00am: L. Michaud/S. Nappi

May 15th:

9:00am: M. Carter/ N. Carter

11:00am: S. Nappi/

May 22nd:

9:00am: A. Michaud/N. Carter

11:00am: L. Michaud/S. Nappi

May 29th:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ S. Nappi

June 5th:

9:00am: A. Michaud/ M. Carter

11:00am: /L. Michaud

June 12th:

9:00am: M. Carter/ N. Carter

11:00am: / S. Nappi

**Fourth Sunday
of the Resurrection**
p. 315

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

Entrance Hymn: LB *fsheeto* 145

Glory: SB *al majdu*

Qolo/Hymn: LB *msheeho natareh* 146B

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns (Resurr.)*

Incense Hymn Offertory: SB *l'maryam yoldat*

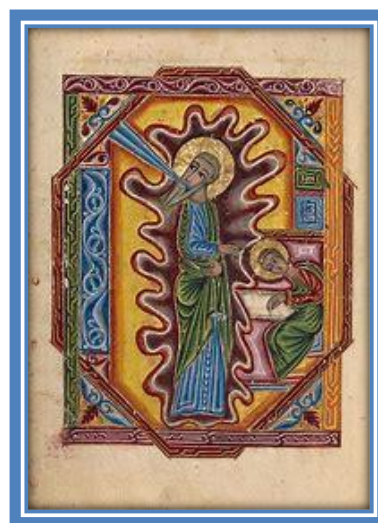
ANAPHORA:

Saint John Maron: p 897

Sign of Peace: SB *tou ba*

Communion: SB *O Body of my Savior; Hail, Holy Queen*

Recessional: SB *Alleluya #1*



**SAINT JOHN
THE
THEOLOGIAN**

May 8th

¹⁴ This makes the amount toward our matching Challenge Grant (20k), to be presently **\$16,500.00**. This lengthy collection is being made to cover the needed **building maintenance and**

masonry projects, estimated at \$60,000.00, two-thirds of which will come from the challenge grant and matching funds.