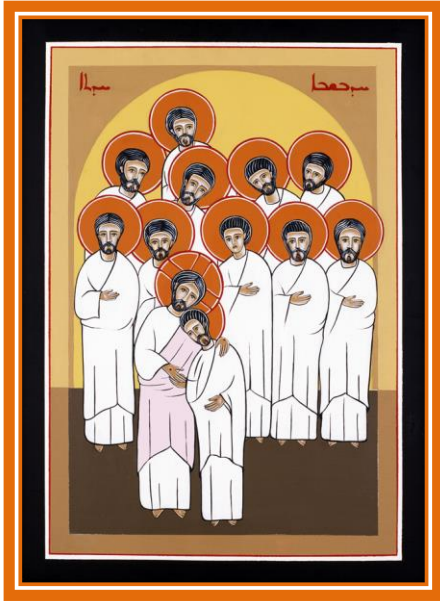


Saint Joseph Maronite Catholic Church



New Sunday

April 24, 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." Orientale 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

St. John 20: 26-31

And on the eighth day, the disciples were again within, and Thomas with them: and Jesus came, while the doors were closed, stood in their midst, and said to them:

Peace be to you!

And He said to Thomas:

Reach hither thy finger,
and look at My hands;

and reach out thy hand
and extend it to My side:
and be not incredulous, but believing.

And Thomas answered, and said to Him:

My Lord, and my God!

Jesus said to him:

Now, when thou hast seen Me,
thou believest:

blessed are they, who have not seen Me,
yet believe.

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

And many other signs did Jesus before His disciples, which are not written in this book. But these are written, that ye may believe that Jesus is the Messiah, the Son of God; and that when ye believe, ye may have life eternal by His Name.



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

*Those who once lived according to the ancient order of things have come to **the new hope**, observing no longer the Sabbath, but **the Lord's Day**, the day on which **our** life was raised up by Christ and His death.*³

Kyriake, the Lord's Day, Sunday, is the first, consistent, constant, and official practice of the Church; it dates from the apostolic generation. Today is "New Sunday" commemorating this sacramental reality of the Lord's Day. The Lord's Day is first noted by Saint John in the Apocalypse, chapter one. It is the commemoration of the Resurrection and the beginning of the New Creation in redeemed time, transfused by grace.

The redemptive work of healing that is the Divine Economy is firstly, and in principle, that of the universe – all creation – and then of mankind within that universe. This is also the order as it was first created as recounted in *Genesis*. It is the presence of the risen and glorified Messiah (the New Adam) in this world that initiates the renewed creation of the cosmos – of all things in heaven and on earth, from the smallest force and subatomic particle to the universe as a whole – and the human life within it. But we note this is reverse the order of creation, that this new creation begins first in the human heart, mind, body, and spirit, and then, finally,⁴ in all the universe of creatures on the Last Day, when our Lord will appear in theophany in order to initiate "the Dawn that has no setting" and "the Festival that never ends".

Through his epistles, Saint Paul sets forth our risen Lord as the "Tabernacle"⁵ of the New Covenant wherein the Father and the Spirit of Holiness dwell. It is the overshadowing of this "Tent" that brings the Divine Presence into natural creation, even as the tabernacle of the Old Law foreshadowed the Divine Presence in the midst of Israel. As a Man born in time to a woman in a certain place in history, the Divine Word freely joined to Himself all creation summed up in human nature: the existent, the living, the sensing, the intelligent, the material, and the immaterial. In the rending of His Sacred Human Nature on Calvary, and in rising in glory in His Divinity, all creation is made anew in Him, that is, in the new Presence personally manifesting the Good One to those who are enlightened and who receive the "luminous eye".⁶

In this glorified "Tabernacle" we find our contact with the Divine Presence of the Father and the Spirit. This is the first meaning to live "in Christ", and in this view the glorified Messiah at the Right Hand of the Father is the "point of contact" with the Hidden Divinity.⁷

² Homily 1.7.8 "on Ezechiel"

³ Saint Ignatius of Antioch, *Letter to the Magnesians*, VI 1

⁴ Romans 8: 19-22

⁵ Exodus 40: 34-38

⁶ St. John of Damascus: *By the Cross of our Lord Jesus Christ death was overcome, original sin was absolved, hell deprived of its prey, resurrection given and the strength to despise the present and even death itself, and the way was prepared to the blessedness that had been in the beginning, the gates of Paradise opened, our nature*

took up its seat upon the right hand of God and we became the children and heirs of God. All this was done by the Cross. The instrument of shameful execution was transformed into the gateway of Paradise and it became the sacred task of Christian art to express all of this. For this reason, the use of gold and precious stones was connected with the desire to represent the Cross as the radiant beginning of a world transformed, as the tree of immortality, as the torch of the knowledge of God.

⁷ Romans 8: 9-11

Having shattered the limited provision and foreshadowing of the Law of Moses, the New Covenant in the glorified Flesh of Christ opens the Divine Presence to be available to all who wish to enter – that is, to all who respond to the divine call of redemption through grace and who are illumined by faith and consecrated in Baptism and Chrismation.⁸ This is the meaning of the “New Adam” in Whom “all divinity dwells”⁹ wherein the baptized can communicate with Hidden Divinity. Quite simply, our Lord in His glorification is the radiant face of the Hidden Father, and in Him we “have been filled”.¹⁰

The Messiah is the true veiled “Tent of Witness”, the living Presence of Hidden Majesty, in Which those who enter are filled with the grace of Divinity. This Dwelling of God on earth, the Church of God, is not a static building, but a living reality constantly renewing the “inner man”,¹¹ and that it is itself in constant growth until the Last Day. Put simply, the Apostolic and Catholic Church is the living reality of the glorified Christ on earth made radiant in each generation since the glorious morning of the empty Tomb.¹²

It is for this reason that the Divine Eucharist is central to Catholicism and to all who share the Apostolic Faith. The living Flesh of the Christ – present, offered, and received in the *Alohoyo Qourbonoh* – is our most significant contact as Catholics with the glorified New Adam, and in this it is the source of our hope in the resurrection to come. The coming glory in union with Christ is promised and initiated in the present union of grace and in Sacrament. Baptism effects this organic union with Christ in the sacred Body that is the Church, the primary subject of the divine indwelling, while Chrismation and the Eucharist perfect the individual in this Christic union. The resurrection on the Last Day is begun and rooted each time we assist at the Divine Eucharist.

This is the meaning behind Saint Peter using the texts of the Old Testament to refer to our Lord as “the Stone”¹³ set by the Divine Builder. Christ becomes the Corner Stone of the New Building, the New Creation for those who believe, but it becomes a stumbling block, a stone that crushes and destroys, to those who do not believe.¹⁴

Once the Christian is “incorporated” into this new Presence, made personally present in Christ, she is initiated into the new Place of the Divine Indwelling. “In Christ” takes place the entire work of healing and salvation, and, as the Church has always taught from the day of Pentecost, outside of this Divine Presence – the Body of Christ – healing and salvation are impossible.¹⁵ Christ is the “Way, the Truth, and the Life”,¹⁶ and without this unique Medicine and Path there is no redemptive healing; this is the meaning of “*outside the Church there is no salvation*”. Only in and through the corporate and visible reality of Christ’s Body do we attain healing through contact with the Life of God.

Once the individual is *consecrated* within the Risen Presence, thereby entering the new “Tent of Witness” and approaching the new and eternal “Ark of the Covenant”, the “divinization” of that person is begun. This is to exist and live “in Christ”, and Christ Himself comes to dwell in the faithful believer.¹⁷ *Faith* is a common endowment and a shared possession of all orthodox Christians; and *charity* unites them in one Body.

Salvation thus is a process of resurrection and glorification, and the path of grace cannot be initiated lightly: it is a matter of life and death. Better stated, it is question of *eternal* life or *eternal* death. This is the “*new creation*”, the victory over death and the healing of the universe, commenced on the morning of the Glorious Resurrection. This is how **Sunday** – the first day of the week – is made “new”. It has become the sacramental reality of time transformed, and a *sacramental*

⁸ This “calling” and “in coming” is precisely the meaning of “Church”. It is simply the “ingathering” of those destined to be the children of God. cf. St. John 11: 52 – *And not only for the nation (i.e. Israel), but to gather together in one the children of God, that were dispersed.*

⁹ Colossians 2: 9

¹⁰ Colossians 2: 9-10

¹¹ Ephesians 3: 14-19

¹² Colossian 3: 10-11

¹³ Ephesians 2: 20-22

¹⁴ I Peter 2: 1-10; St. Matthew 21: 42-44

¹⁵ St. John 15: 5 *without Me you can do nothing.*

¹⁶ St. John 14: 6

¹⁷ *Bo’outho* of Ramsho of the Glorious Resurrection:

Then why are you troubled, O Apostles, for Jerusalem and its environs announce peace to you:

Peace be with you, take courage, your Guardian has finished sleeping; gather together again around your Shepherd, for the time of gathering the Flock is near.

manifestation of the eternal – the Eighth Day¹⁸ – made present to us weekly while we live and move through this valley of tears.

*This is the Day that the Lord has made,
let us be glad and rejoice in it!¹⁹*

The Morning of the Resurrection radiates outward through time, and it will transform, enfold, and finally replace all that is “old” on the Day of our Lord’s Manifestation ending time.

In this we rejoice because *Sunday has been made a sacramental mystery*, which has made it a wonderful manifestation of the luminous majesty and charity of God in the healing and restoration of all things. Sunday is the center of our faith and practice of the Catholic life.

SCHEDULE OF READINGS

NEW SUNDAY

April 24, 2022

II Cor 5: 11-21 St. John 20: 26-31

OUR LADY OF LEBANON

May 1, 2022

II Tim 2: 8-13 St. Luke 24: 13-25

VOCATION ICON

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

Sun	Apr	24	Chris & Diane Wyder
Sun	May	1	Michael & Gayle Misner
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

*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: Mark Morin, 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.



INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 24 9:00am For the Members of the Parish
11:00am †All the Faithful Departed of
Saint Joseph
(Audrey Yotides)

Mon 25 -----

Tue 26 Phil Gosselin
(Jodi Gosselin)

Wed 27 †Darrell Mitchell
(Donna-Jo Mitchell)

Thu 28 Susann McBride
(Michael Eagan, Sr)

Fri 29 William Eagan
(Michael Eagan, Sr)

Sat 30 Michael Misner
(Misner Family)

¹⁸ The Ogdoad

¹⁹ Psalm 117 (118): 24

Sun 1 9:00am For the Members of the Parish
11:00am Isaac Misner-Elias
(Misner-Elias Family)

Mon 2 -----

Tue 3 Catherine Mandel
(Jodi Gosselin)

Wed 4 †John Marietta & Paul Thomas
(Pam & Dan Casavant)

Thu 5 Gayle Misner-Elias
(Michael Misner-Elias)

Fri 6 Michael Eagan, Jr
(Michael Eagan, Sr)

Sat 7 Sarah & Andrew David
(Michael Eagan, Sr)

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)

An additional **\$000.00** has come in this week toward the **needed masonry construction and maintenance** collection of **\$39,000.00**.²³

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.

ܡܫܝܬܐ ܡܡ ܡܢ ܩܒܪܐ!

Msheeho qom men qabro!

Christ is risen!

ܡܫܝܬܐ ܡܡ ܡܢ ܩܒܪܐ!

Shareeroeeth qom!

He is truly risen!

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$---.00²⁰

(Budget Deficit 2022: \$10,953.00)²¹

Contributions to the **hot-water system** in the parish **hall** (re-imbursement for the project) thus far: **\$2,250.00**²²

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



Many, many thanks for the generous gifts given to the pastor at Easter. Your thoughtfulness and kind generosity are beautiful.

²⁰ The office is taking a well-deserved break for these two weeks. Numbers will reappear at the beginning of May.

²¹ Deficit 2019: \$72,270.59/ Deficit 2020: \$34,473.00/ Deficit 2021: \$35,178.00

²² Our responsibility for this expense remains at \$3,655.00.

²³ This makes the amount toward our matching Challenge Grant (20k), to be presently **\$15,500.00**. This lengthy collection is being made to cover the needed **building maintenance projects**, estimated at \$60,000.00, two-thirds of which will come from the challenge grant and matching funds.

Attendance at the rites of the Great and Holy Week was edifying to see. Lolo's recent repose made one think of the founders of this parish – and all those who since have gone before us – these must be overjoyed to see such piety and devotion among you.

May the Luminous One transfigure you and your families in the Victory of His Son for the wonderful devotion and generosity you show!



New Sunday

p. 386

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

Entrance Hymn: LB *msheeho* 166A

Glory: SB *al majdu*

Qolo/Hymn: LB *ngeedo* 167

Creed p 748

PRE-ANAPHORA:

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

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint Mark the Evangelist: p 835

Sign of Peace: SB *tou ba*

Communion: SB *O Lord, I am not worthy; Holy Anthem Rise*

Recessional: SB *Jesus Christ is Risen*

SERVERS OF THE DIVINE ALTAR

April 24th:

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

11:00am: /L. Michaud

May 1st:

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

11:00am: / S. Nappi

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:

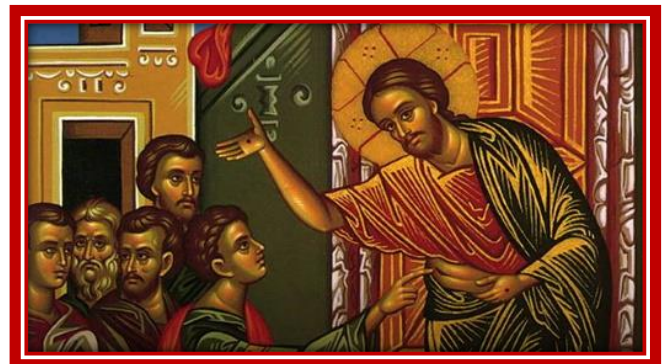
9:00am: A. Michaud/N. Carter

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

May 29th:

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

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



*Blessed are they,
who have not seen Me,
yet believe.*

Saint John 20: 29