

Saint Joseph Maronite Catholic Church



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New Sunday

April 16, 2023

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>
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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

Qourboneh: Sunday: (Vigil, Sat. 4:30pm) Sunday Morning 9:00 and 11:00a.m.; Tues. – Fr. 9:00a.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* **Legion of Mary:** Sir Ira Mandel, KHS, *President*

Choir: Dame Marie Fefa Deeb, DSG, *Director Emerita* **Pastoral Council Chair:** Suzanne Paré

Pastoral Council Members: Suzanne Paré, *Chair*; Jeanne Thomas, *Secretary*; Steve Crate, *Religious Education*;
Ira Mandel, *Legion of Mary*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Almoner*; Judith Metzger, *Finance Committee*

THIS DAY'S EPISTLE II Corinthians 5: 11-21

Therefore, because we know
the fear of our Lord, we persuade men;
and we are made manifest unto God;
and I hope, also,

we are made manifest to your minds.
We do not again laud ourselves to you;
but we give you occasion to glory in us,
to them who glory in appearance
and not in heart.

For if we are extravagant, it is for God:
and if we are discreet, it is for you.

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

For the love of the Messiah constraineth us
to reason thus:
One died for all; therefore, are all dead.

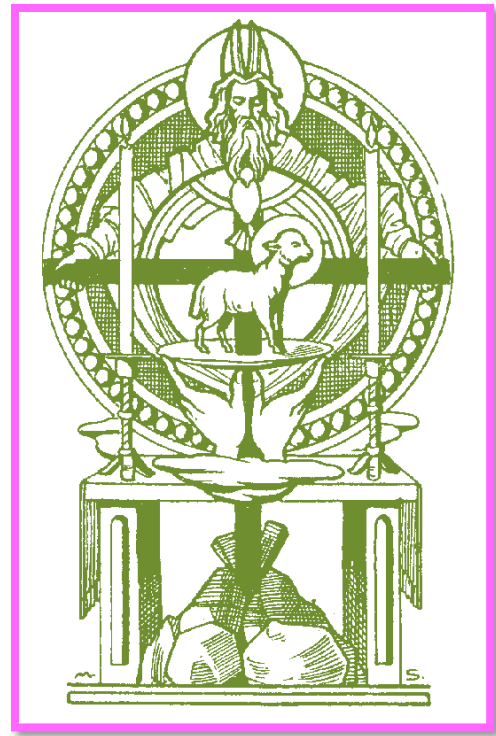
And He died for all,
that they who live
should not live to themselves,
but to Him Who died for them and rose again.

And therefore, we know no person
according to the flesh:
and if we have known the Messiah
after the flesh,
yet henceforth we know Him so no more.

Whoever therefore is in the Messiah,
is a new creation:
old things have passed away;
and all things are made new, by God;
Who hath reconciled us to Himself
by the Messiah,
and hath given to us
the ministry of reconciliation.
For God was in the Messiah,
Who hath reconciled the world
with His majesty,
and did not reckon to them their sins;
and Who hath placed in us
the word of reconciliation.

We are therefore ambassadors for the Messiah,
and it is as if God was beseeching you by us.
On behalf of the Messiah, therefore,
we beseech (you), be ye reconciled to God.

For, on your account,
He hath made Him Who knew no sin to be sin,
so that we might by Him
become the righteousness 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)²

ABOUNA'S REFLECTIONS

For this is the reason
why we are not all in ease of heart and of soul:
when we seek here to rest in this thing
that is so little, and where no rest is in,
we do not know our God that is almighty,
all-wise, and all-good.

For He alone is truly Rest.³

It is at times disheartening that in the modern
world we are all too often slaves of schedules,
places, time, and the clock. We seem in many ways
to have lost our way as a culture. We run and run
and run and run – but for what?

² Homily 1.7.8 "on Ezechiel"

³ Julian of Norwich from *The Revelations of Divine Love*

From out of the depths of history, the perennial meaning of **Shabbat** has been to celebrate and honor *time* rather than place. Genesis placed the old Shabbat as the moment that transcends creation, the Seventh Day of creation. The “time” outside of creation and creatures, the moment in which the Hidden Creator “rested” or “ceased” to bring forth created beings. This is an expression of the Divinity in the repose of perfection and the fullness of eternity: the Hidden One as perfect transcendent subsistent Existence. This Shabbat is *not* time, but immutable and infinite existence; it is “eternity”.

On earth, the ancient seventh day was “shabbat” – meaning “repose, cessation” – to remind us that we were not created for here-below, but rather that our destiny and human purpose transcend the limitedness of things in this world. Man is the only creature that was brought forth *for God Himself*; all other creatures find their purpose and nature in the cosmos in relation to, and “for”, *Adom*. It is said that the seraphim in the vision of the Prophet Isaiah have six wings⁴ in that they sing the praises of the Creator – one for each “day” of Genesis’ creation – but that on the Shabbat they stand awe-filled and silent, visage hidden, before the unchanging Silence of eternity.

For this reason, we say that the Shabbat is to celebrate and honor *time* rather than place. The third “word” of the Mosaic Tablets of Mount Sinai is that we honor the “shabbat”; this has of course been changed to the first day of the week by the Resurrection of the Messiah and by the Descent of the Spirit of Holiness on Pentecost, which also occurred on the first day of the week.⁵ Sinai was a reminder to Israel that *the whole day* was to be set aside, observed and dedicated to God, not for any benefit that God derived from this action but as a teaching – *torah* – to the people of Israel that they must honor time and use it in regard to the Eternal One from Whom all things have originated.

Even to this day, the doctrine of the Church is that we must honor the “*day* of the Lord” and not see this directive as accomplished by simply “clocking in” sixty minutes on a Sunday morning. (Sadly, most Catholics these days don’t even do this much, popping into Mass once or twice a month – if even

that much.) This honorable **day** is to be revered and sanctified by correct observance, transformed by Liturgy, and through a life immersed in prayer. This is serious and fundamental part of our Christian life. It is the ground of how we live a life “unto God”.⁶

The Divine Mysteries encompass and celebrate *things*, or, more properly, the Work of Salvation that was accomplished through creatures, by incarnation, space, and time. By the Incarnation of the Divine Word in the Messiah, all the rest of created things were radically transformed and elevated by the presence of that Divine Holiness. Time, also, itself a creature, was expanded by the entrance of the Eternal One through historical birth through the Holy Mother of God.

The six days recounted in Genesis are framed in space and time, even if that space is cosmic in scope. The Sacred Text was written as a polemic against the pagan world of its time, a world that worshipped and adored the created beings described as subject to the “days” of creation. The Seventh Day recalls the Eternal Present that is simply Divinity. This is a reminder of the holiness that should permeate *created time*, even as it infinitely transcends it. A new Shabbat has been established in the Resurrection of the Messiah as it opened a new and definitive salvific path to God.

New Sunday, then, in our Syriac tradition is to commemorate the holiness and *renovation of time* even as we honor and celebrate the New Creation that was initiated by the glorious Resurrection of the Son of God. Both the world and time were radically transformed by the glorious triumph of the Messiah’s historic resurrection. This is known as the Mystery of the “Eighth Day”, that is the transformation of the ancient “Shabbat” of the Old Testament into the *Dies Dominica*, the “Lord’s Day” on the first day of the week.

Eighth Day? This is known to the Fathers of the Church in its Greek term concerning “eighth”: the *Ogdoad*. It is “eighth” because it follows the ancient “seventh day” of the first creation, while in our present calendar of weeks, it returns as the first day of the week. The Day of the Lord is thus both “eighth” and “first” day: as perfecting the past

⁴ Isaiah 6

⁵ St. Matthew 12: 8

⁶ II Corinthians, today’s Epistle

“seventh”, it is “eighth”; and as indicating the New Creation it is “first” in the week.

This New Day – the Lord’s Day – results from the Redemption that heals and elevates the wounded first creation of nature. Initiated in a historical moment, it is an on-going process that will find its fulfillment only on the Last Day of our Lord’s Epiphany at the end of time. This New Time of Redemption thus follows upon the Old Dispensation of Moses and the Patriarchs. One former Testament and Covenant passes to Another freshly renewed. As Death and Resurrection in the Messiah opened for mankind access to the Hidden One of all Holiness, as new follows old, so this new Shabbat follows the ancient “seventh day”.

Time, thus transformed, is made anew. Sunday is renewed as the *sacramental presence of eternity brought into creation and time*. From the Day of the Resurrection, Sunday is made “new”.

Thus, the first day in the week – “of the sun” – on which light was created as told in Genesis, has become the reinvigorated day now symbolizing the new and eternal Light of the Beatific Vision: the fullness of the luminous Kingdom that has been opened to all mankind as gracious possibility by our Lord’s Victory at Calvary. Sunday has been made a **sacramental day** that reminds, represents, and directs us to the primordial creation of light, the Resurrection of the Christ, the Day of Pentecost, and the future possibility opened to all the baptized of entering the unchanging and eternal Divine Light of presence with the Eternal One. All of time and the calendar are made sacred by this Mystery, but the Lord’s Day is the temporal and sacramental expression of this newness of time.

The Mystery of the “Lord’s Day”, the **κυριαχὴ**, is among the oldest and original observances of Christianity to be named.⁷ It commemorates the **Resurrection** of the Lord; it is the sacramental *presence* of the Lord among His own; and it is a *prophecy* of His definitive presence to come on the Last Day.

In short, the first day of the week has become by the Resurrection of Christ the sacramental “eighth day” – the *ogdoad* – symbolizing the eternal

“Eighth Day” that is, ultimately, God Himself. It is repeating reminder that time is for our sanctification, the service of God, the pursuit of holiness and virtue. It must not be allowed to become our taskmaster. The Lord’s Day is the *recurring reminder* – every seven days – that the Merciful One has opened access to His Presence and offers us the possibility to arrive at eternal salvation and full restoration in the eternal and loving Presence of Divine Light. How do we live in that sanctified reminder?

But as we noted above, this is an entire *d-a-y* that is recognized as holy, not just a begrudged part of it slivered off each week. Our whole life is to be transformed in the Risen One, and the Lord’s Day is a calendrical and sacramental moment to recognize that reality of grace. The Risen Christ must not be “clocked” as if He were worth only ninety minutes of our time per week.

The Christian observance of Sunday is not just that we recognize time, but that we celebrate and honor the glorious triumph that has allowed us to find healing within the Victorious Redeemer Himself. By so doing, we indicate that we have come to know the meaning of time, its transfiguration in Christ, its proper use, the grace we receive in it, and, finally, through this to gratefully acknowledge the transcendent destiny offered to us freely as the *children of the Light*.⁸

This is the honor and meaning of that which we call “New Sunday”.

How well *do* we observe the Mystery and orient our lives to the “Eighth Day” that is manifested beautifully each week in the Lord’s Day? Keep it completely holy and find freedom therein.



⁷ Apocalypse 1: 9

⁸ I Thess 5: 5

Schedule of Readings

NEW SUNDAY

April 16, 2023

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

THIRD SUNDAY OF THE RESURRECTION

April 23, 2023

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	16	Ira & Catherine Mandel
Sun	Apr	23	Dean & MaryAnn Carter
Sun	Apr	30	Michael & Gayle Misner
Sun	May	7	Steve & Allison Crate
Sun	May	14	Anne Marie Mathieu
Sun	May	21	Suzanne Paré
Sun	May	28	Daja Gombojav & Family



The Altar Breads and Wine for the month of April have been donated in memory of *Lolo Salazar* at the request of Suzanne Paré.

May her memory be eternal!

**Schedule of Leaders
for the Recitation of the Rosary
at 10:30 am on the first, third,
and fifth Sundays of each month:**



Sun	Apr	16	Diane Wyder
Sun	Apr	30	Ira Mandel
Sun	May	7	Jody Lachance
Sun	May	21	Sava Nappi
Sun	June	4	Suzanne Paré
Sun	June	18	Jeanne Thomas

LAST WEEK'S COLLECTIONS

(Budgeted weekly: \$3,500.00)

Regular Collection Last Week: \$-----.00

(Running Budget Deficit, 2023: **\$12,275.00**)⁹

Next Week, April 23rd, is the Special Collection for the Catholic Home Missions Appeal

(Used for Missions in the USA. Our Eparchy has received large grants from the USCCB from this collection for several years.)

**We are gathering in the Bishop's Lenten Appeal and Assessment: \$4,000.00
Collected thus far: \$1,385.00**

Second Sunday each month is a second collection to cover our **monthly fuel-oil costs**. The next twelve months will cost us **over \$26,000.00**.

Please be as generous as you can.

This month's fuel collection to date: \$00.00¹⁰

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

⁹ Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit 2021: \$35,178.00 / Deficit 2022: \$29,423.00

¹⁰ Jan: \$670.00 / Feb: \$345.00 / March: \$729.00 Our contractual payment each month to DownEast is **\$2,455.00**.



INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 16 9:00am Parishioners of Saint Joseph

11:00am Cardinal Zen
(Mary Nicholas)

Mon 17 -----

Tue 18 †Joan Gottardi
(Donna-Jo Mitchell)

Wed 19 Nicholas Family
(Mary Nicholas)

Thu 20 †Mary Bellamah Maroon
(Paul & Stephen Maroon)

Fri 21 James Martin
(Mike & Maureen Martin)

Sat 22 10:00am Thomas Martin
(Mike & Maureen Martin)

4: 30pm Sunday Vigil
Private Intention

Sun 23 9:00am Parishioners of Saint Joseph

11:00am Robert Castonguay
(Paul & Stephen Maroon)

Mon 24 -----

Tue 25 †John & Mary Mitchell
(Barbara Atkins)

Wed 26 †George Neumayer
(Mary Nicholas)

Thu 27 †Violet Elhilow
(Paul & Stephen Maroon)

Fri 28 Special Intention
(Mike & Maureen Martin)

Sat 29 10:00am †Darrell Mitchell
(Donna-Jo Mitchell)

4: 30pm Sunday Vigil
Private Intention

Sun 30 9:00am Parishioners of Saint Joseph

11:00am Abouna James
(Mike & Maureen Martin)

Mon 1 -----

Tue 2 Tony Miklaszewski
(Virginia Miklaszewski)

Wed 3 †John & Anita Marchetti
(Mike & Maureen Martin)

Thu 4 †Family of Sam & Nimera Marron
(Paul & Stephen Maroon)

Fri 5 †James Martin, Jr
(Mike & Maureen Martin)

*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: Sandra Lord Sturtevant, Joyce Black, Stephen Michaud, Dame Fefa, Paula Mitchell, Sheila Bonenfant, Gareth Belton, Katrina Nappi, Holly Perron, Christian Disuag, Daja Gombojav, Margaret Mae Lambert, Mary Morin, Larry Grard, Sarah Grace Misner-Elias, Cindy Elias, Barbara Joseph, Sally Derosby, Tala Poulin, Richard Karter, Rita Hikel, and all those who may suffer from illness, disease, want, or depression.



*After the Divine Mysteries,
at both 9:00 and 11:00am,
there is a gathering in the parish
hall for coffee and freshly baked
muffins on the **second** and
fourth Sunday of each month.*

A hearty and heartfelt thanks to Jake Hanley, his sons, and to Sean Coughlin for installing the new heatpumps in the church. It has been a long project, requiring many hours, but now the work has been accomplished.

*Thank you, gentlemen,
for your generous labor volunteered.*



We also take this occasion *to thank the benefactors for this project*. These units promise to make the church more comfortable in all seasons, and more fuel-efficient in the winter.

There were a few donors who were outstanding in generosity, and many, many others who contributed to this project. It is this type of commitment and generosity that gives so much hope for our future apostolate and its fruitfulness.

*Thank you to all who contributed
for showing yourselves as "parish"
through your collaboration
and by your commitment
to our future.*

!مُحَمَّدًا حَقَّ جَه :Priest

Shlomoh l'koulkhoun!

(literally: Peace [be] to all you!)

!هَؤُلَاءِ وَهَؤُلَاءِ :People

w'am rouHoh deelokh!

(literally: and with spirit your!)



Heartfelt thanks for all the gifts that came in for the pastor at Easter. For all the cookies, decorated eggs, meals, bread, and your generous gifts: Thank you. Your generosity is edifying and your kindness is deeply appreciated.

*May the God of all Consolation
bless all our benefactors in the triumphant light
of the New Creation
in the Glorious Resurrection of His Son and
bring them all safely into the Eternal Ogdoad!*

ܡܫܝܬܐ ܩܡ ܡܢ ܩܒܪܐ!
Msheeho qom men qabro!

Christ is risen!

ܫܪܥܝܐ ܩܡ!
Shareeroeeth qom!

He is truly risen!



New Sunday

p. 386

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

Entrance Hymn: LB *fsheeto* p

Glory: SB *al majdu*

Qolo/Hymn: LB *toobaik 'eedto* p

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *I'maryam yoldat*

ANAPHORA:

Saint James, the Brother of the Lord: p 794

Sign of Peace: SB *tou ba*

Communion: SB *Father of Truth; Aboun d'b'shmayo*

Recessional: SB *Alleluia*

The **Bishop's Lenten Appeal:** all contributions must be placed in an envelope marked for that purpose. Our assessment is **\$4,000.00**

SERVERS OF THE DIVINE ALTAR

April 16th:

9:00am: L. Michaud / M. Carter
11:00am: S. Nappi / C. Gombojav

April 23rd:

9:00am: I. Gombojav / N. Carter
11:00am: P. Carter / R. Gombojav

April 30th:

9:00am: C. Gombojav / N. Carter
11:00am: S. Nappi / R. Nappi

May 7th:

9:00am: M. Carter / R. Gombojav
11:00am: I. Gombojav / P. Carter

May 14th:

9:00am: C. Gombojav / N. Carter
11:00am: R. Gombojav / S. Nappi

May 21st:

9:00am: I. Gombojav / L. Michaud
11:00am: R. Nappi / P. Carter

May 28th:

9:00am: N. Carter / C. Gombojav
11:00am: R. Gombojav / S. Nappi

June 4th:

9:00am: M. Carter / I. Gombojav
11:00am: P. Carter / R. Nappi

Saint Thais

Penitent

April 18th

