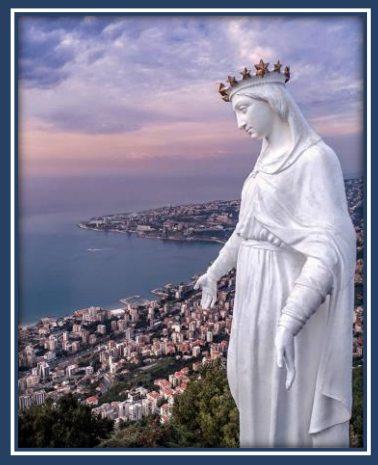


Saint Joseph Maronite Catholic Church



ܐܡܢܐ ܕܡܪܝܡ

The Solemnity of Our Lady of Lebanon

May 7, 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>
e-mail: stjoesinmaine@yahoo.com

"For us, the men and women of the East are a symbol of the Lord Who comes again." *Oriental 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 EPISTLE¹

Saint James 3: 13-18

Who is wise and understanding among you?
Show by your good life
that your works are done with gentleness
born of wisdom.

But if you have bitter envy
and selfish ambition in your hearts,
do not be boastful and false to the truth.

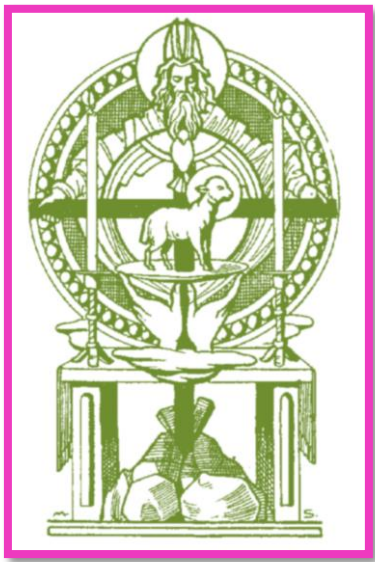
Such wisdom does not come down from above,
but is earthly, unspiritual, devilish.

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

For where there is envy and selfish ambition,
there will also be disorder
and wickedness of every kind.

But the wisdom from above is first pure,
then peaceable, gentle, willing to yield,
full of mercy and good fruits,
without a trace of partiality or hypocrisy.

And a harvest of righteousness
is sown in peace
for those who make peace.



*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

The fundamental, and sometimes painfully dramatic, reality of our conversion in the Gospel involves a total rejection of the standards and judgements of the world and, by consequence, its way of life. We are all aware that Baptism and the Eucharist are central to the Christian Faith, but we seldom think about why this is so. The Paschal

Season, listening to the Mystagogy of the Fathers, and these sacred days of prayer are set aside for us to ponder this union to God in Christ to which we have been called.

All creation and redemption is a path and progress from out of God, as it were, and a return to Hidden Majesty and Love. So true is this that "matrimony" is the underlying image and exemplar to understand this. The Hidden Father in eternal free choice creates others to share in union His infinite love and goodness. Things are created because of this eternal charity.

Creation's longing for divine goodness is found firstly in the union of man and woman in Paradise, it realized in the Incarnation, restored and healed in the Death and Resurrection, and, moved by grace, it advances toward the great epiphany of the Day of the Lord in which the Incarnate Word will be revealed in full glory. In this glory, He will His beloved faithful into the eternal celebration of the Wedding of Lamb.

In the Divine Scriptures, then, from **Genesis** to the **Apocalypse**, is a single story of eternal and divine love expressed, that love betrayed; gracious union sought, that union scorned; and finally the divine intent achieved in the wedding of God and man in the Nuptials of the Lamb.³

In the eastern view of Christianity, God Himself always intended to achieve perfect union with His beloved creation by incarnation and entrance among His own. The coming of the Eternal One into time was not just, or even primarily, to repair the damage of sin caused by *Adom*.

The Incarnation was to be the perfect expression of the union between the Hidden Father and creation. It was also to bring about the perfection in creation in which one creature could return love for love and respond with perfect justice and infinite worth before the Hidden One of glory. But now it is through Baptism that God heals and raises up fallen and captive humanity (symbolized by Israel of the flesh⁴) so that it might return to the true and heavenly Zion through the Church, the Israel of God,⁵ in nuptial love and union.

² Homily 1.7.8 "on Ezekiel"

³ Revelation 19, 7, 21-22.

⁴ Romans 9: 6-9

⁵ Galatians 6: 16

Everything in the order of grace is about *reception* and *exchange*: love for love. Divine Charity sharing love, infinite goodness giving of itself, and perfect reciprocated union in the blissful embrace of eternal love is the reciprocated expression of the Hidden Trinity, Which is the goal of all creation.

In the reality of incarnation, the restoration of the divine image in man is restored (this is redemption) while the full perfection of man is revealed to him in the perfect God-Man (God revealing man to himself). When the individual freely responds to this eternal love, illuminated by grace, love is fulfilled, humanity is perfected, and the mystery of creation and grace is achieved. Because God is love,⁶ all humanity is to be wed and brought into union with the divine.



The mystagogy and teachings of the Fathers are the prime source for us to understand the Catholic and Apostolic Faith on this point. In this, they explain the Sacred Scriptures and give witness to the Divine Tradition that is the Church of Christ. This doctrine is to be found especially in their post-baptismal instructions given to the neophytes – the Mystagogy. There they unfolded the true depth of understanding, beauty, inner reality, and power of Baptism, Chrismation, and the Matrimonial Consummation of the Most Holy Eucharist.

This wedded union between God and the soul is also why the **Canticle of Canticles** has formed part of the Baptismal Rites and catechesis in the Church from the beginning.

Saint Ambrose, Saint John Chrysostom, Saint Methodius of Olympus, Saint Cyril of Jerusalem, Saint Theodoret, and Saint Gregory of Nyssa are especially precise and illuminating on these apostolic teachings. These men were all bishops, shepherds of souls, in the fourth and fifth centuries. They are early witnesses to the one Apostolic Faith, and as representatives of both Eastern and Western Churches, their similar testimony and unity of doctrine make it clear that they are witnesses to the primordial and unified expression of the Catholic and Orthodox Faith.

The **Canticle of Canticles** is a *type*, a prophetic announcement of the definitive and eschatological Wedding of the Lamb described in the Apocalypse. The New Testament shows us this eschatological marriage as fulfilled in the incarnation of the Divine Word, because it is an indissoluble union between God and human nature,⁷ which union, revealed in Death and Resurrection, will be fully manifested in the **Apocalypse**.⁸

God-made-Man as Word Incarnate is the central expression of eternal love. The Divine Word is origin, expression, exemplar, principle, and, in the Incarnation, the perfect expression of the Trinitarian Reality that is the Hidden God. Indeed, *Adam*, placed in the Garden on the Sixth Day, was created in image and likeness to the Word Incarnate. Therefore, the union of God and man is exemplified in the Incarnation, and the incarnational reality of the Divine Economy from start to finish is expressed in the imagery that we call “nuptial”. This is often expressed in Christian morality by constant recourse to virtue, nobility of purpose, and the honor given to sensual and sexual **purity**, and the freedom from lust. Chastity is necessary not because sex is “bad”, but because true love is good. Where lust holds the upper hand, we cannot love correctly; and sex itself is then stunted and mutilated.

It is not because sensual or sexual passion and emotion are in some way dirty or undesirable, but

⁶ I John 4: 7-12

⁷ St. John 1: 14; 3: 29

⁸ Revelation 21: 2

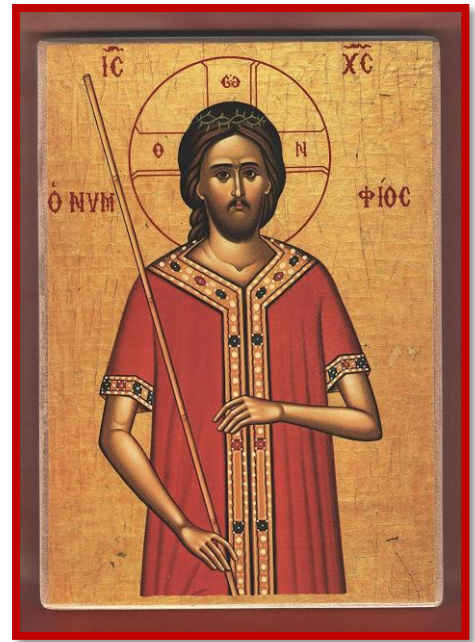
because the strength of the emotions and the passions surrounding the production of human life are fundamental to our experience. They can easily make or break us. Without grace and nobility of purpose we lose direction, swamped by those emotions, and, without treatment, spiral into spiritual blindness. Grace and divine love, not lust and sensuality, must be our underlying motivation and inspiration.⁹ However, when we set aside lust and mortify our sensuality, we can learn *to love truly in full reciprocity* and embrace the freedom of virtue. In this strength, we can then freely respond to the call of holiness.

From this supernatural point of view, chapter five of Saint Paul's **Letter to the Ephesians** is properly understood as an explication and application of the power of this nuptial understanding of Christ and His work of salvation. It is firstly about redemption and salvation and then applied to human life in its most common state: marriage.

This Marriage of Christ and the Church, God seeking the union of mankind to Himself, continues in the Mystical Body in her sacramental life. The Sacraments, the Mysteries, each time they are confectioned and fruitfully received, are a nuptial epiphany of Divine Love. We live by the Sacraments as Catholics, or we do not live at all. The second-century writer, Tertullian, expressed it perfectly:

*When the soul comes to the faith,
recreated of water and the Holy Spirit
by its **second birth**,
it is **received** by the Holy Spirit.
The flesh accompanies the soul
in this wedding with the Spirit.
O Blessed **Marriage**,
if it permits no adultery!*¹⁰

This Catholic vision of salvation should not surprise us when we recall that the prophecies of the Messiah refer to Him as the **Bridegroom**.¹¹ This image is repeated in our liturgical texts of the Resurrection.¹²



Understanding the prophetic *types* and the teaching of our Lord in the Gospel fulfillment, we clearly see that the whole work of redemption is seen as nuptial:

*In the Baptismal pool,
He Who made our soul
takes it for His bride.*¹³

Many think, with good intent but without fullness of Catholic understanding, that marriage is something primarily about the couple, and a union in which the Eucharist is received and from which Baptism is administered (to the children bestowed). As far as it goes, this is not incorrect, but it is insufficient. It would be more correct and in accord with the Apostolic Faith to see Baptism and the Mysteries as “nuptial” in nature: working the union of God and the soul into “one flesh”.

Thus, Matrimony itself, rooted in the Mystery of Crowning, becomes an expression of a much deeper, more sacred, and transcendent reality. This also brings with it a truer and more profound understanding of the responsibility of those who are married. Chastity is necessary in all; celibacy is embraced by the few called to wed directly the mystery of the Kingdom of Heaven,¹⁴ but holiness is the obligation of all the baptized.

⁹ I Thessalonians 4: 3-6

¹⁰ *De Anima*, XLI, 4 Emphasis mine.

¹¹ Hosea 2: 11; Jeremiah 2:2, 3: 14; St. Matthew 25; St. Luke 5: 35; St. John 3: 29

¹² Book of Offering, *Sedro* of Sunday of the Resurrection, p. 320

¹³ **Didymus the Blind**, fourth-century, *De Trinitate*

¹⁴ St. Matthew 19

The marriage of Christ and the Church, which took place on the Cross, is continued throughout the whole Church in the Mysteries of Baptism and the Eucharist:

*The Word of God came down to earth
to unite Himself to His Bride,
willingly dying for her,
to make her glorious and immaculate
in the Bath of purification.
For otherwise the Church could not conceive
those who believe
and bring them forth anew
by the Bath of regeneration,
if Christ did not die anew,
did not unite Himself to His Church
and give her the power from His Side,
so that all those may grow up
who are born in the Baptismal Bath.¹⁵*

It is through the purification of Baptism that the soul is prepared for the truest union with Christ in the Most Holy Eucharist. It is in this that Christ and the soul become one flesh, like husband and wife. It can be said that matrimony is the image of this Eucharistic Union and not the other way around. Christian Marriage is to reflect the perfect union of the Word Incarnate, the union between Christ and His Spouse, the Church, and the perfect union of the soul with God Incarnate in the Divine Eucharist. Marital union is for a time, while Eucharistic union grafts us into eternity.

Understood in this manner, there is no state in life consecrated on earth that is more central to the Gospel than the faithful life lived in the Mystery of Crowning. It is meant to manifest daily the reality of Christ and His Spouse, the Mystical Body, the "Whole Christ", His Death on Calvary in the self-sacrifice of the husband, the faithful docility of love of the wife – together presenting the full face of Christ sacramentally in this world -- thereby realizing the salvation of the spouses themselves and passing on the Gospel of salvation to another generation.

Marriage is redeemed humanity *being raised up* into the Incarnation by Holy Crowning, and the

religious life of the evangelical vows as lived in monasteries and convents is a *marriage first and foremost to the Holy One and His Kingdom*, foregoing other unions in this valley of tears, and thereby excelling that of Holy Crowning. While the *apostolic priesthood in the Mystery of Holy Orders* is another marital thing altogether. It is *the divine Incarnation coming down among us*, working and accomplishing the ultimate nuptial union of grace and holiness, wedding mankind to the Holy One in the soul of each who responds to His love.

But all nuptial union begins with Baptism into the Resurrection, and into union with the Divine Eucharist in our Paschal Mysteries. Thereafter, our Catholic life is to be a faithful preparation for the Last Day, lived already in union with Christ, suffused with divine charity, and enriched by life, grace, and (for those married here below) progeny in the supernatural order, as we together await the definitive Wedding of the Lamb.

*Draw us.
And we shall run
after the scent of your perfumes.¹⁶*



¹⁵ Saint Methodius of Olympus, *Banquet*, III, 8, as quoted by Cardinal Danielou in *The Bible and the Liturgy*, University of Notre Dame Press, Notre Dame, IN, 1956.

¹⁶ Canticle of Canticles 1: 3

Schedule of Readings

SOLEMNITY OF OUR LADY OF LEBANON

May 7, 2023

St. James 3: 13-18 St. Luke 9: 23-27

SIXTH SUNDAY OF THE RESURRECTION

May 14, 2023

Romans 10: 1-13 St. Luke 24: 36-48

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 7 9:00am Parishioners of Saint Joseph

11:00am Simon Misner-Elias

(Gayle Misner-Elias)

Mon 8 -----

Tue 9 †Albert & Rose Bellamah

(Paul & Stephen Maroon)

Wed 10 †Charlene LaVerdière

(Audrey Yotides)

Thu 11 †Jerry Vachon

(Pam & Dan Casavant)

Fri 12 †Ameen & Hoda Saad

(Barbara Atkins)

Sat 13 10:00am †Nathaniel Morrison

(Mike & Maureen Martin)

4:30pm Sunday Vigil

Private Intention

Sun 14 9:00am Parishioners of Saint Joseph

11:00am †Michael and Bridget Kilroy

(Barbara Atkins)

Mon 15 -----

Tue 16 †Henry Ostrout

(Dan Casavant)

Wed 17 †George and Mintaha Mitchell

(Barbara Atkins)

5:30pm Ramsho and 6:00pm

Vigil of the Ascension

Thu 18 10:00am Solemnity of the Ascension

†Scott LaVerdière

(Audrey Yotides)

Fri 19 †Paul & Yvette Mitchell

(Barbara Atkins)

Sat 20 10:00am †Robert Mitchell

(Barbara Atkins)

4:30pm Sunday Vigil

Private Intention

Sun 21 9:00am Parishioners of Saint Joseph

11:00am †Joan Gottardi

(Donna-Jo Mitchell)

VOCATION ICON

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

Sun	May	7	Steve & Allison Crate
Sun	May	14	Anne Marie Mathieu
Sun	May	21	Suzanne Paré
Sun	May	28	Daja Gombojav & Family
Sun	June	4	Ira & Catherine Mandel
Sun	June	30	Dean & MaryAnn Carter
Sun	July	7	Michael & Gayle Misner

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



Sun	May	7	Jody Lachance
Sun	May	21	Sava Nappi
Sun	June	4	Suzanne Paré
Sun	June	18	Jeanne Thomas
Sun	July	2	Diane Wyder
Sun	July	16	Ira Mandel

Mon 22 -----

Tue 23 †Susan Mitchell
(Barbara Atkins)

Wed 24 †Edward Serwin
(Mary Ann Carter)

Thu 25 †Mary Theresa Huebner
(Audrey Yotides)

Fri 26 †Darrell Mitchell
(Donna-Jo Mitchell)



The standing apostolic meeting of the
Praesidium of Mary, Queen of the Clergy
is at **10:30am each Friday.**

All Legionaries must attend
and all Auxiliaries are invited to do so.

All those being called by the Holy Mother of
God into this work of Catholic Action and this
Marian Apostolate may acquire more
information from **Ira Mandel**, its president, or
from its vice-president, **Daja Gombojav.**

Annual Parish Barbecue

Friday, June 9th
6:00pm



*All parishioners who share
in this festivity
will be dispensed that day
from the normal Friday fast.*

*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: Ruth Lunn, 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.

LAST WEEK'S COLLECTIONS

(Budgeted weekly: \$3,500.00)

Regular Collection Last Week: \$1,708.00

(Running Budget Deficit, 2023: **\$17,315.00**)¹⁷

We are gathering in the **Bishop's Lenten Appeal**
and **Assessment**: \$4,000.00
Collected thus far: **\$1,735.00**

Today, **May 7th**, Collection
for the Support of our **National Shrine**
of Our Lady of Lebanon.

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: **\$00.00**¹⁸

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

SERVERS OF THE DIVINE ALTAR

May 7th:

9:00am: Michael Carter / River Gombojav
11:00am: Icbelig Gombojav / Patrick Carter

May 14th:

9:00am: Caesar Gombojav / Nathanael Carter
11:00am: River Gombojav / Sava Nappi

May 21st:

9:00am: Icbelig Gombojav / Lorenzo Michaud
11:00am: Rocco Nappi / Patrick Carter

May 28th:

9:00am: Nathanael Carter / Caesar Gombojav
11:00am: River Gombojav / Sava Nappi

June 4th:

9:00am: Michael Carter / Icbelig Gombojav
11:00am: Patrick Carter / Rocco Nappi

June 11th:

9:00am: Lorenzo Michaud / Michael Carter
11:00am: Sava Nappi / Caesar Gombojav

June 18th:

9:00am: Icbelig Gombojav / Nathanael Carter
11:00am: Patrick Carter / River Gombojav

June 25th:

9:00am: Caesar Gombojav / Lorenzo Michaud
11:00am: Sava Nappi / Rocco Nappi

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



¹⁷ Deficit 2019: \$72,270.59 / Deficit 2020: \$34,473.00 / Deficit
2021: \$35,178.00 / Deficit 2022: \$29,423.00

¹⁸ Jan: \$670.00 / Feb: \$345.00 / March: \$729.00 / April: \$30.00
Our contractual payment each month to DownEast is
\$2,455.00.

Annual Lebanese Supper

What an excellent evening we had last Sunday! Thank you. It was a true joy and pleasure to see so many gather around the exceptionally good food and hospitality.

The list of those devoted to its success is quite long this time around, but our first act of gratitude goes to the *Chef de cuisine*, **Badiha Spencer**, and our *almoner*, **Ruth Lunn**. They make an indomitable team.

In addition, Ruth showed exceptional dedication even through pain, limping, and surgery.

These ladies gave an extraordinary amount of time and planning to the event, along with an excellent turn-out of a generous and devoted crew of cooks, servers, and cleaners (of whom we hope to miss none): Fefa Deeb, Larry Mitchell, Barbara Joseph, Lisa Grard, Allison Crate, Steve Crate, Anne El-Habre, Daja Gombojav, Caesar Gombojav, Saraa Gombojav, Catherine Williams, Chris Wyder, Diane Wyder, Kathleen Nale, Erin Coughlin, Ira Mandel, Catherine Mandel, Jake Hanley and his sons, Claire Ryan and her grandson, Suzanne Pare, Jeanne Thomas, Anne-Marie Mathieu, Tim Casey, Jodi Lachance, Rick Lachance, Mindy Morris, Sava Nappi, and Sarah Hanley.

Tim remained to the end, mopping up the waters that joined us that evening from out of the torrential downpours.

Thank you to all the devoted souls who labored to assure this enjoyable evening. The Supper brought in **\$3,180.00** in aid to Saint Joseph.

Thank you to all.
The Immortal One
reward your devotion
and bless you
in all your ways.

!مُكْمَلْ حُكْمُكُمُ :Priest

Shlomoh l'koulkhoun!

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

!هَؤُمُ وَهَؤُمُ وَهَؤُمُ :People

w'am rouHoh deelokh!

(literally: and with spirit your!)

The Solemnity of Our Lady of Lebanon

p. 454

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*

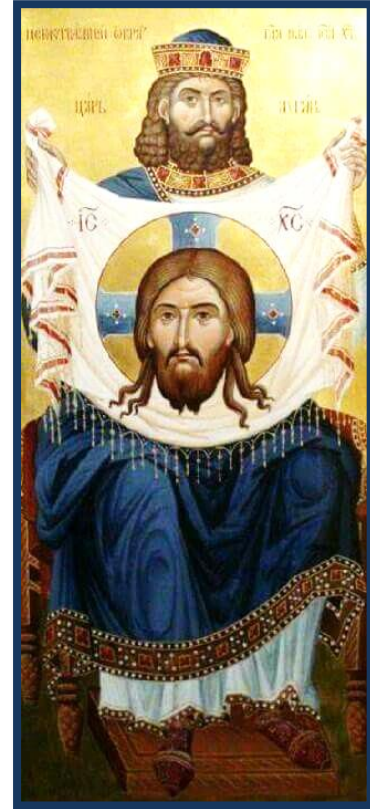
ANAPHORA:

Saint John Maron: p 897

Sign of Peace: SB *tou ba*

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

Recessional: SB *Alleluia*



The Ascension of Our Lord

Schedule
for the Holy Day of Obligation

Wednesday, May 17th:

5:30pm: **Ramsho of the Ascension**

6:00pm: **Vigil Liturgy of the Ascension**

Thursday, May 18th:

10:00am: **Alohyoh Qourbonoh**

Mar Addai,
Disciple of the Seventy-Two
Apostle to Mesopotamia

May 13th