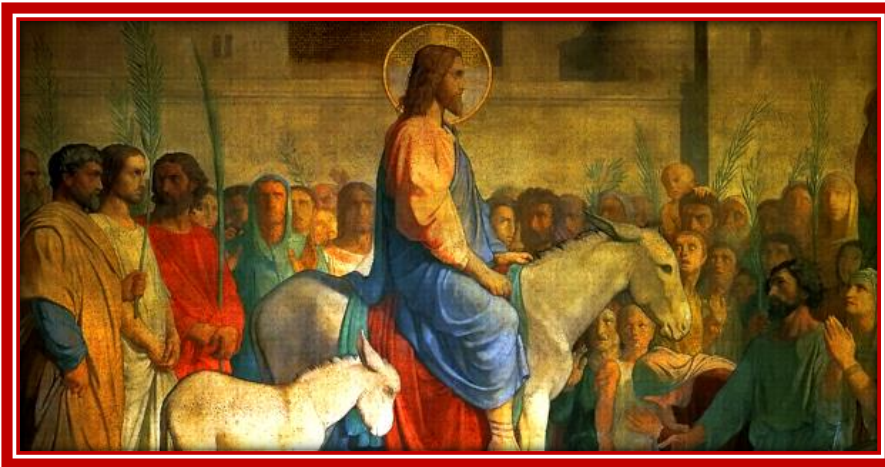


Saint Joseph Maronite Catholic Church



Hosanna Sunday

- GREAT AND HOLY WEEK OF THE PASSION -

April 5, 2020

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

Qoorboneh (Masses): 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.

Mass Intentions: For *specific* dates requested, please submit at least **two months in advance**. Recommended stipends: weekday intentions \$10; weekend intentions \$15

Monthly Memorials: Sanctuary Candles \$20; Altar Bread \$25; Wine \$45

Catechists: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Lisa Grard
Ex-officio Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S GOSPEL¹ St. John 12: 12-22

The next day, when a large crowd who had come for the festival heard that Jesus was

coming to Jerusalem, they took palm branches and went out to meet Him, crying out, "Hosanna! 'Blessed is he who comes in the Name of the Lord,'² the King of Israel!'"

¹ *The Syriac Peshitta Bible with English Translation*, Gorgias Press, New Jersey, 2012, ed. George A. Kiraz and Andreas Juckel

² Psalm 117: 25-6 (118: 25-6)

Jesus found a donkey and sat on it, as it is written, "Do not fear, daughter of Zion; behold, your king comes to you, riding on a colt, the foal of a donkey".³

His disciples did not understand these things at that time, but later His disciples remembered that these were written about Him and that they had done these things for Him.

The crowd that had been with Him when He called Lazarus out of the tomb and raised him from the dead, continued to offer testimony, and this is why large crowds who heard He had performed this sign were going out to meet Him. But the Pharisees were saying to each other, "See, you are not accomplishing anything, because the whole world is following after Him."

Now there were also some Gentiles among them, who had come up to worship during the festival. They came to Philip, who was from Bethsaida of Galilee, and asked Him, "My lord, we wish to see Jesus".



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)⁴

ABOUNA'S REFLECTIONS

No one wishes to die. It is something that we all naturally avoid; we don't even like to speak about it. Even the suicide does not seek death, but rather an escape from whatever stress or tragedy he has

judged to have destroyed his life. Even if it cannot have life, the human heart still yearns for peace. The world may promise, but can provide neither. Our present circumstances are perfect proof of this fact.

No one wishes death, but one can be prepared for it – or ill prepared. The causes leading up to death may be painful, but death itself is not. The body simply stops to function.

No one wishes death, but one can desire that into which it has been transformed by the redemption. Upended on Calvary, and absorbed by the Word Incarnate, death now leads to existential transformation and glory for those fruitfully consecrated into the Hidden Son.

When the Gospel asks us to embrace the cross daily in our lives⁵ it does not mean to push us to suffering or pain, but rather to embrace the only means that allow us to freely follow the Messiah on His earthly path,⁶ a course that found culmination on Calvary. The "Way of the Cross" is not a mere commemoration of a historical event, but is a map and outline to follow, and unending life/divine vitality is its outcome.

For this very reason, we marvel in our contemplation of Our Lord's progress through the Great and Holy Week of the Passion. As we look upon Him, it is not the death that is stunning, but rather the *manner* in which He trod that path, freely entering death in order to overturn its domination of mankind. In upending death, our Lord's true goal was to uproot its source and cause: original sin. He sought death in order to destroy it as a vehicle of despair and oblivion. He embraced death in order to transform it into a conveyance of hope, light, and divine life for those who wished to enter. This is "salvation", the restoration of "well-being and wholeness".

*Death is annihilated, night has vanished,
and the gates of Sheol are broken.⁷*

As a man, our Lord was understandably apprehensive of death and was overwhelmed by its proximity – in a *garden*, He sweated blood in agony before its prospect. As Hidden Son and God from

³ Zechariah 9: 9

⁴ Homily 1.7.8 "on Ezechiel"

⁵ St. Luke 9: 23

⁶ *Without Thee, there is no life, and outside of Thy teaching there is no nourishment; Thou didst perform signs to show us the light and the way.* Sedro, from Saforo of Thursdays in Lent.

⁷ *Nuhro*, hymn from Saforo

God, made man, He is impervious to terrestrial death in His divinity, but as our Redeemer He moves inexorably to "His Hour". What we witness is more than a death; it is a revelation of Divine Love radiating victoriously in that sublime embrace. The Messiah clasps to Himself the inevitable sign of destruction of *Adom*, who collapsed in the original *Garden*. He did this in order to turn death and sin on its head. Our Lord is arrested in a *garden*. And He was laid to rest, in His Victory, within a *garden*.

Death was consumed within His Divinity; Our Lord's free embrace of death destroyed its strength and control. He overturned death's ultimate power, and opened to us the possibility to "return to Paradise". This return is a rediscovery of the *Tree of Life* as it was first created in the *Garden*. To the faithful disciple, consecrated in baptism into the Divine Redeemer, death loses its "sting".⁸ For this, we cry out, "Hosanna!": "save us".

All the same, we remain mortal – but human death now becomes a configuring of our persons to the Living One on Calvary in *His* death – the human event has been turned on its head. The once shameful death that had resulted from our first parents' madness in our historical beginnings, has been freely taken up by the Living One. This death of the Holy One consumed human death in the divine flames of eternal charity. Death thus became the death of death. True charity and beauty are transformative of all, and most marvelously in that moment of Calvary's extinguished Life.

Death now has a different meaning and purpose than it once had – before that beautiful Day called "Good" – and, yet, it retains an obscurity and shadow, sadly, for those who still wander in "this world of darkness".⁹ For those ignorant, unaware, or dismissive of Crucified Love, death remains fearsome. For those who have not attained the gracious and redemptive embrace of the Sacred Heart death remains mysteriously dark or something to be made little of and disposed of quickly. They "celebrate the life" of the individual often as a way to dismiss the reality of death.

In His Heart, we find victory and the remedy to all death and folly. Because He is eternal Charity, His

Death is life-giving, and in it our human death takes on meaning and purpose. He lovingly embraced death, and behold, transfigured life appeared in glory.

*Greater love than this no man hath,
that a man lay down his life for his friends.*¹⁰

No mere human wishes to die, this is true, but the children of God now know that death has been defanged and declawed – as has been the devil – detached from its controlling origin in sin. Paradoxically, through the Crucified Living One, death has become the source of definitive life. It has become the gate that leads to the quintessential living Garden of Life Eternal.

May we each be find the path that enables us to enter the divine arms as they were stretched out in welcome upon the Luminous and Living Cross.

Benediction of the Life-giving Cross

All gatherings, including muffins after Mass, and the festivities of Hosanna Sunday, will be cancelled until further notice.

Coming into the Harbor on Hosanna Sunday will be cancelled. The Holy Land Collection, usually on Good Friday, is postponed.

There will be no Parish Council in April.

All Saturday evening Masses will be cancelled until further notice.

VOCATION ICON

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

Sun	April	5	Bruce & Doreen White
Sun	April	12	Steve and Allison Crate
Sun	April	19	Sue Paré and Lolo Salazar
Sun	April	26	Lowell Hawes
Sun	May	3	Larry & Lisa Grard
Sat	May	9	Jim & Lenore Boles
Sun	May	17	Chris & Diane Wyder

⁸ I Cor 15: 55

⁹ Intercessions from the *Anaphora of Saint John Maron*, p. 909

¹⁰ St. John 15: 13 This is the truest meaning of "no greater love"; it is not a mere human invitation to social action or earthly friendship – however good these may be.

SCHEDULE OF READINGS

HOSANNA SUNDAY

April 5, 2020

Phil 1: 1-13 St. John 12: 12-22

THE GLORIOUS RESURRECTION

April 12, 2020

I Cor 15: 12-26 St. Mark 16: 1-8

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sat 4 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors
- Sun 5 For the Members of the Parish
-- Catholic Extension Society & Donors
- Mon 6 -----
- Tue 7 Catholic Extension Society & Donors
- Wed 8 †Pat Paradis
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Thu 9 †Deeb & Sumayah Ferris Families
(Allison Crate)
-- Catholic Extension Society & Donors
- Fri 10 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
- Sat 11 -----
- Sun 12 For the Members of the Parish
-- Catholic Extension Society & Donors
- Mon 13 -----
- Tue 14 Catholic Extension Society & Donors
- Wed 15 †Byron Andrew Crave
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Thu 16 †Jackie Vigue
(Pam & Dan Casavant)
-- Catholic Extension Society & Donors
- Fri 17 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors

- Sat 18 †Fr. Paul Coury
(the Parish)
-- Catholic Extension Society & Donors
- Sun 19 For the Members of the Parish
- Mon 20 -----
- Tue 21 Catholic Extension Society & Donors
- Wed 22 Catholic Extension Society & Donors
- Thu 23 Catholic Extension Society & Donors
- Fri 24 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
- Sat 25 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors

*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: Rosanna Joseph, Doreen
Nader, Louise Saliem, and Virginia Poulin

The Traditional and Patriarchal Norms for the Great Lent

- A.) Ash Monday and the First Week of Great Lent and Great Week of the Passion and especially Great and Holy Friday of the Crucifixion through to noon on Saturday of the Great Light are Days of Fast and Abstinence according to our patriarchal tradition. cf. par. 22
- B.) *For all, as a minimum requirement according to law, we must fast on Ash Monday and on Good Friday. Abstinence is to be observed on all Fridays of Lent. These days of fast are strictly to be meatless.*

C.) From the age of reason onward, all are meant to observe the abstinence from all meat, meat products, and dairy products on fast days even if they are strictly not obliged to fast.

D.) All Fridays throughout the year are traditional days of fast and abstinence from all meat and dairy products.

E.) In general, the sick, expectant mothers, and the elderly who need to eat regularly are exempted from fasting and abstinence, especially those who are taking medications associated with chronic illnesses.

F.) Saturdays and Sunday, although abstaining in the quality of foods, are not, in the eastern tradition, days of fasting.

G.) Breaking the Fast is permitted also on the following feastdays:

- 1.) Saint John Maron (March 2);
- 2.) The Forty Martyrs (March 9);
- 3.) Saint Patrick (USA) (March 17th);
- 4.) Saint Joseph (March 19th); and,
- 5.) The Annunciation (March 25th).

QUANTITY: In our tradition, the fast means no food whatsoever between midnight and noon, only water and medication are permitted.

QUALITY: Also, in our eastern tradition, the days of fast are in practice more or less vegan, that is, no meat, no seafood, no meat products, no dairy products and no eggs are to be eaten.



The Ladder of Divine Ascent

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$1,269.00

(Deficit 2020: \$17,792.00)

The Bishop's Lenten Appeal is assessed at **\$4,000.00** each year. This amount must be paid to the eparchy whether we collect it or not. Please be generous to these good causes.

Recent testing and maintenance for *the elevator* have an outstanding cost: **\$1060.00**.

Thank you. We must all be grateful to the exceptional generosity of *Herb and Bernadette Karter* who have paid for these repairs, along with *Jeanne Thomas*. May the Good One grant them fullness of days and the eternal dwellings of joy.

*Blessed be the Merciful One Who gives us
the ability to sustain this apostolate.*

Schedule for the Ceremonies of the Great and Holy Week of the Passion

Great and Holy Wednesday (Spy Wednesday)

Alohoyo Qourbonoh: 9:00am

The Rite of the Lamp: 6:30pm

Great and Holy Thursday of the Divine Mysteries (Mauudy Thursday)

Liturgy and Transfer of the Divine Mysteries:
6:30pm

Great and Holy Friday of the Crucifixion (Good Friday)

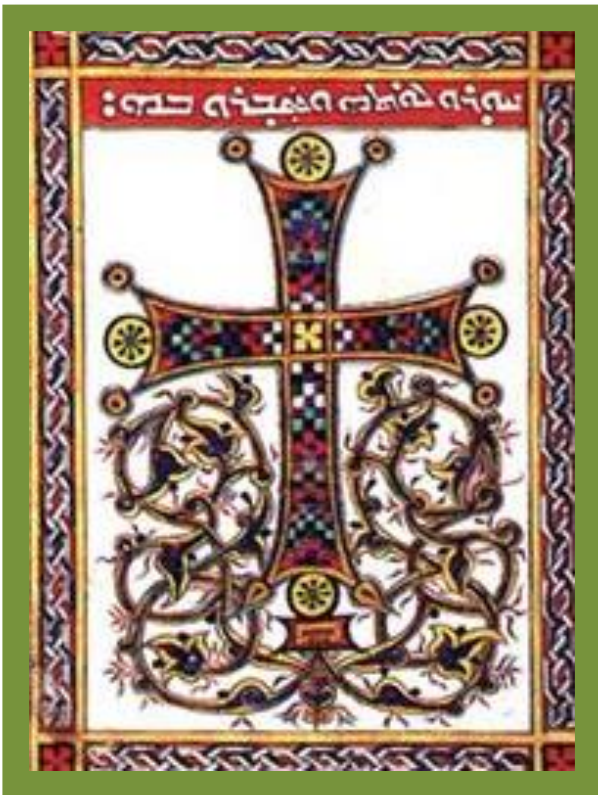
The Signing of the Chalice: 11:30am
Death and Burial of Our God and Savior and
the Adoration of the Life-Giving Cross: 6:30pm

Great and Holy Saturday of the Light

Liturgy of Forgiveness: 11:30am

Sunday of the Glorious Resurrection

Mass and the Rite of Peace: 10:00am



Hosanna Sunday

p 284

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

Entrance Hymn: LB *imsheeho* 135B (Abdul)

Glory: SB *irhamni*

Qolo/Hymn: LB *bo'outho* 136

Creed p 748

Procession: *Glorious in Majesty*

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns* (Hosanna Sunday)

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint Mark, the Evangelist: LB p 835

Sign of Peace: SB *tou ba*

Communion: SB *The Palms; The Holy City*

Recessional: SB *Blessed is He*

*LB=Liturgical Book SB=Song Book



*Great and Holy Friday
of the Life-Giving Crucifixion*

April 10th