

Saint Joseph Maronite Catholic Church



New Sunday

April 19, 2020

Welcome all visitors to the beautiful heritage of Antioch

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"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 20: 26-31

Eight days later, the disciples were inside again and *Thoma* was with them.

Though the doors were shut, *Yeshu'* came, stood in the midst of them, and said to them, "Peace be with you".

Then He said to *Thoma*, "Put your finger here, and see My hands. Put out your hand and reach into My side. Do not disbelieve, but believe". And *Thoma* said to Him, "My Lord and my God!"

Yeshu' said to him, "Now that you have seen Me, you have believed. Blessed are those who have not seen Me and yet have believed."

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

And *Yeshu'* performed many other signs in the presence of His disciples, which are not written in this book.

But these are written that you may believe that *Yeshu'* is the Messiah, the Son of God, and when you have believed, you may have eternal life in 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

Time is precious, redeemed,³ in fact, and it is disturbing to see the recent global attempt to rearrange the calendar. It was fifteen years ago, when I lived and worked in Geneva, that I first noticed it; but it had been in the Holy Lands, in the 1980s, where I saw the first attempts.

In Europe and in other countries there is a push to reset the days of the week, setting Monday "officially" as the "first" day. This is contrary to centuries upon centuries of tradition, and almost certainly originating in a will to disinherit the world (at least the western world and her global influence) from its Christian heritage.

Predating Christianity, the people of the Old Law recognized the *Shabbat* as the seventh day (Saturday) and Sunday as beginning the seven-day count, the "day" on which light was created before all else.

Redemption is not only about the human individual, or even about mankind as a whole, and although

centered on a human individual – Christ, the New Adam – the purpose of His Death and Resurrection is the *restoration and revelation of the Hidden One's whole economy of salvation*. This is an event that touches all human individuals, certainly, but it also touches the expanse of time and even the whole of creation.

The Fathers of the Church taught this larger, cosmic, understanding. Saint Gregory the Great signaled this in his commentary on the Gospel of Saint Mark where Our Lord instructs the Apostles to preach the glad tidings "to all creation".⁴ He comments that by preaching and instructing the man -- a being who encompasses a variety of elements (material, living, sensible, immaterial, and intelligent) he subsumes all aspects of creation in himself – all the cosmos is recipient of the Gospel.

O Lord, by Thy Resurrection Thou hast filled our hearts with gladness and hast restored joy to our lives.

*Thy Resurrection became again what God didst desire in the beginning: a path towards Him, participation in His life, a breath of His love, and a hope to be fulfilled in the Kingdom of Heaven, where we shall praise Thee, with Thy Father, and Thy Holy Spirit, forever. Amen.*⁵

Time itself has been redeemed in the Resurrection. This is the meaning of New Sunday.

Our present state of existence is an interim: a period of passing time, "the earthly city", which is interpenetrated and variously influenced by what Saint Augustine called the "city of God" – light, grace, revelation, a transcendent orientation – and the "city of man",⁶ its polar opposite – darkness, sin, selfishness, obscurity, and confusion, an orientation toward oneself. These two "cities" permeate this "earthly city" in which we live from our birth, and in which of them we live primarily is largely due to our free choices and our correspondence to the grace and light that is given to us.

Original creation, the **Garden**, was an existence where humanity "walked with God" and spoke to

² Homily 1.7.8 "on Ezechiel"

³ Ephesians 5: 16-18

⁴ St. Mark 16: 15

⁵ *Ramsho*, New Sunday, First Prayer

⁶ I John 5: 19

the Hidden Majesty in familiar and peaceful contact as a friend does with a friend. With the violence exercised by *Adom* on his own existence and life, all this changed. There was rupture between man, his life, and the Creator. The Good One became veiled to man's selfishness. This violence also affected all the cosmos. As a result, humanity now lives in world of shadow, in a mixture of light and darkness: the **earthly city**. The Glorious Resurrection of the Messiah, however, announced the radical victory of the God over sin and human egotism.

The history of the Old Law and the New is a movement of providence whereby the Holy One takes further possession of the history of all mankind, as well as the story/history of each man. This fundamental understanding is why the calendar and the counting of years is no longer set in reference to kings or princes. The calculation of time is centered on Christ and has been such for almost two millennia. It is why the movement mentioned earlier, to move away from these temporal markings (refiguring the week) is actually an act of repudiation of the Divine Economy. Dropping "AD"⁷ and "BC" as references to the centuries is meant to separate time and the world⁸ from Christ, our Lord. This is a rejection that there is a restorative work taking place all around us, and within us. These types of things are not mere quibbles and debates – mere "opinions" – about human linguistic usages.

The historical Protestant emphasis on the individual, "me, me, me, Jesus died for me", is not in itself wrong, but it has contributed, by its individualistic exclusivity, to a lack of true understanding in the Western World about Redemption. It is in raising up Christ to glory that the Good One transformed the world and time, along with mankind. It is not the individual who is raised up and then attached in some way to the Messiah, but it is in the one action of raising up our Lord that each of us is also raised up.⁹ In like manner, all of creation is touched by the morning of the Resurrection. Within the cosmos, **time**, itself a creature and the measurement of all movement and existence, has also been transformed.

⁷ **AD** is the abbreviation for "anno Domini", "in the year of the Lord". **BC**, rather is English, for "before Christ". The modern usages now coming into vogue in the last three decades is listing as "CE", "the common era", and "BCE", "before the common era". You get the point.

⁸ The meaning of *apostasy*

The Logos, the omnipotent Word, penetrates deeper and deeper into humanity, first by word and teaching through the Promises to Abraham, the Law of Moses and the Prophets and later, in the Incarnation, through the full brilliance of the Mysteries. The purpose of all this is to **re-create** one people, making them into **one Man**, the New Adam,¹⁰ and forming them, even now, in time, into **One Body**.

Redemption re-organizes and reworks all creation.

In this re-organization we each have our part to play. Christ has become the Corner Stone, the Juncture, and the Center of the new cosmos. He is the Head and Origin of the new order of existence. Through our lives and actions, we are meant, in turn, to give witness to that divine charity in this wounded world in order to snatch out of its power the scattered children of God who have become enslaved therein.¹¹ They are to be brought into the freedom of the Morning Star.

From the glorious morning of the Resurrection, in the garden, the whole world gravitates around this historical center in which the Word of God has definitively and personally resounded. The same Logos that once brought the first creation from nothingness into existence, having accomplished all things upon the Cross,¹² brings a second and new creation from out of human death and self-centeredness into divine life. For this we hope and strive. For those who wish, the sufferings and difficulties that remain in this earthly city¹³ are no longer simply theirs to shoulder alone, but can be made fruitful participations in the redemptive work of Calvary.

The order of grace and light, the *City of God* piece by piece being built up, shall emerge in its newfound freedom from out of the second chaos and conflagration that will end time and this earthly city in which we presently live. The City of God is the redeemed Body, **rejuvenated humanity**, the Communion of Saints, the New Man that will come

⁹ Ephesians 2: 6

¹⁰ I Corinthians 15: 22, 45

¹¹ St John 11: 52

¹² St. John 19: 30

¹³ Fears, pain, and isolation, for example.

forth from mundane murkiness into the unshadowed light of the Kingdom.

With this profound notion of time's redemption, the Fathers have called the Glorious Resurrection the source of the "*Eighth Day*"¹⁴ because it follows upon the ancient seventh day, Shabbat, of the Old Law. The Old Covenant gave way before the full revelation of the New; shadow disappeared in the light; type passed into anti-type. In the Church, as the New Israel everything has shifted one day in the Glorious Resurrection. The Day of Rest¹⁵ has become the Day of the New Creation.

From seven days in the first creation, we pass to the expectation of the Eighth Day. *Sunday*, the first day of the week, following the seventh day, has now become the **sacramental representation of the Eighth Day** and the new City of God – the eternal Kingdom of Light and Life, Divinity unveiled.

The first day of the week thus marks not only the first day of the original creation of all the universe, it has now become the renewed day commemorating the restoration of all things in *the New Creation*. The first follows the seventh and thus becomes the symbolic eighth, as the old passes away into the new dispensation of eternal life.¹⁶

"New Sunday", thus, commemorates and honors the glorious redemption of the cosmos, the illumination of time, and the healing and restoration of humanity. *Sunday* is now **the Lord's Day**, and it turns us, upward-faces, in expectation of the Great Day when definitively all things will be made anew *before the Eighth Day*.

Now the first day of the calendrical week commemorates the First Creation, the Creation of Light, the Glorious Resurrection, the New Creation, the Day of Pentecost, and our expectation of the World-to-Come in the fullness of the Kingdom. Sunday, has, in short, become itself a Mystery, the **sacramental reality** representing the divine work of creation and its restoration, and the plenitude of both the old and new Covenants.

Shabbat means "rest", and for this reason, for centuries upon centuries, the Lord's Day was consecrated to the two greatest gifts and joys in this earthly city: Church and family. This is also why we are directed and obliged by precept of the Church to "**keep holy the Lord's Day**". Until relatively recently, Sunday was set aside to enjoy the presence of others; it was not dedicated to self-centered and personal entertainment.

*This is the Day the Lord has made,
let us be glad and rejoice in it!*¹⁷

Sunday then is the *day* when we directly participate and enter into the Mystery of the risen Christ, the *Christos-Pneuma*.¹⁸ In the Mysteries He reveals Himself personally, and on Sunday He elevates our mundane time into that of the Heavenly Jerusalem, City of the First-Born.

Someday, it can be hoped, when we wish to more fully and faithfully imitate our Maronite ancestors, we will open the Lord's Day, as a parish, by singing *Ramsho* on Saturday evening.¹⁹

Transcending all time, the Sacred Heart is ever present to us, of course, and He calls us to pass from the shadows and from this earthly city into the full light of the City of God.

How much more beautiful could the Lord's Day have been made?

*The seventh day will be our Sabbath,
whose end shall not be an evening,
but the Lord's Day, an eighth day, as it were,
which is to last forever,
a Day consecrated by the Resurrection of Christ,
foreshadowing the eternal Rest
not only of the spirit but of the body also.
There we shall be still and see;
we shall see and we shall love;
we shall love and we shall praise.
Behold what will be, in the end, without end!
For what is our end but to reach that Kingdom
which has no end?*²⁰

¹⁴ The *Ogdoad*

¹⁵ Meaning of the word *Shabbat*

¹⁶ This, by the way, is also reason for the custom of wearing "something new" on Easter Sunday.

¹⁷ Ps 118: 24

¹⁸ II Cor 3: 17

¹⁹ known as "Vespers" in the Latin tradition.

²⁰ **Saint Augustine**, *City of God*, trans. Henry Bettenson (Harmondsworth, England; Penguin, 2003) 20.30

The Life-giving Cross

All social gatherings will be cancelled until further notice.

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	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
Sun	May	24	Bruce & Doreen White
Sun	May	31	Steve and Allison Crate

SCHEDULE OF READINGS

NEW SUNDAY

April 19, 2020

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

THIRD SUNDAY OF THE RESURRECTION

April 26, 2020

II Tim 2: 8-13 St. Luke 24: 13-35

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat	18	†Fr. Paul Coury <i>(the Parish)</i> -- 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 <i>(Abouna James)</i> -- Catholic Extension Society & Donors

Sat	25	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	26	For the Members of the Parish
Mon	27	-----
Tue	28	Catholic Extension Society & Donors
Wed	29	Catholic Extension Society & Donors
Thu	30	Catholic Extension Society & Donors
Fri	1	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors
Sat	2	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	3	For the Members of the Parish
Mon	4	-----
Tue	5	Catholic Extension Society & Donors
Wed	6	Catholic Extension Society & Donors
Thu	7	Catholic Extension Society & Donors
Fri	8	Private Intention <i>(Abouna James)</i> -- 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, and Virginia Poulin



Saint George,
the Great Martyr

April 23rd

Creed p 748

PRE-ANAPHORA:

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

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint James, Brother of the Lord: LB p 794

Sign of Peace: SB *tou ba*

Communion: SB *Your Body is our Food; Holy Anthem*

Recessional: SB *O ye Sons and Daughters*

*LB=Liturgical Book SB=Song Book

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$ -----

(Deficit 2020: \$22,200.00)

No office work was done this week of Hawarayeen, thus the sums seen above. Happy Easter!

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*.

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



The Eighth Day

*Divinity Unveiled, Enthroned,
and Contemplated*

ممشا موم من موزا!

Msheeho qom men qabro!

Christ is risen!

موزا موم!

Shareeroeth 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 *msheeho* 166A

Glory: SB *glory*

Qolo/Hymn: LB *msheeho* 167