

Saint Joseph Maronite Catholic Church



New
Sunday

April 11, 2021

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." *Oriental Lumen*, John Paul II

Qourboneh: Masses: Sunday 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 \$30; Altar Bread \$25; Sacramental Wine \$45

Catechism: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio

Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S EPISTLE¹

II Corinthians 5: 11-21

Therefore, knowing the fear of our Lord, we persuade men; and we are quite open before

God, and, I would think, also before you own thoughts.

We are not glorifying ourselves to you again, but we give you reason to boast about us before men, who boast outwardly rather than from that which is in the heart.

For if we are beside ourselves, it is for God;

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

if we are orderly, then this is for you.
 For the love of the Messiah forces us to realize this fact, that One died on behalf all; therefore, all have died for Him.
 And He died on behalf of all so that those who live should live not for themselves, but for Him Who died and rose for them.
 Henceforth we do not know anyone in the flesh. If we did know the Messiah in a fleshly manner, from now on we do not know Him in that way.
 Therefore, if anyone is in the Messiah, he is a new creation.
 The old things have passed away, and all things have been made new by God, Who, in the Messiah, has reconciled us to Himself and has given us the task of bearing the message of reconciliation;
 that is, God was in the Messiah, the One Who reconciled the world by His supremacy – Who did not reckon their trespasses against them – and Who has placed within us His message of reconciliation.
 So then, we are ambassadors on behalf of the Messiah, as it were God making request of you on behalf of the Messiah by means of us.
 We beseech you, that you be reconciled to God. For He made the One Who had no knowledge of sin become sin for your sake, so that we might become, in Him, 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

*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 new 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 heart within it. But we note 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 woman in a certain place in history, the Divine Word ultimately joined to Himself freely all creation summed up in human nature: the existent, the living, the sensing, the intelligent, the

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

material, and the immaterial. In the rending of the 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 illumined and 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

Having shattered the limited provision and foreshadowing of the Law of Moses, the New Covenant in the glorified Flesh of Christ, in His Living Blood, 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 and 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. But we note that 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 that glorious morning of the empty Tomb.¹²

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

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 *Aloho*yo *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 yet a present union in grace and in Sacrament. Baptism effects this organic union with Christ is the sacred Body that is the Church, which is the primary subject of the divine indwelling, while Chrismation and the Eucharist perfect the individual in this Christic union.

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 those who do not.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 is impossible. Christ is the “Way, the Truth, and the Life”¹⁵, 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

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.

¹⁵ St. John 14: 6

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. *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 manifestation of the eternal* – the **Eighth Day**¹⁶ – 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!*¹⁷

The Morning of Resurrection radiates outward through time, and it will transform, engulf, 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* that is a wonderful manifestation of the luminous majesty and charity of God in the healing and restoration of all things.

SCHEDULE OF READINGS

NEW SUNDAY

April 11, 2021

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

THIRD SUNDAY OF THE RESURRECTION

April 18, 2021

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	April	11	Sue Paré & Lolo Salazar
Sun	April	18	Daja Gombojav & Family
Sun	April	25	Larry & Lisa Grard
Sat	May	1	Jim & Lenore Boles
Sun	May	9	Chris & Diane Wyder
Sun	May	16	Michael & Gayle Misner
Sun	May	23	Steve & Allison Crate

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,725.00

(Budget Deficit 2021: \$9,938.00)¹⁸

**Good Friday's Collection for the Holy Land:
\$885.00**

**Next Special Collection is for
the Home Missions on April 18th.**

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

**An additional \$530.00 has come in this week for
the Lenten collections – the combined \$39,000.00
we need to collect to cover the Bishop's Appeal
and the building maintenance projects we will
attempt to do this summer.¹⁹**

**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.*

INTENTIONS FOR THE QOURBONEH (MASSES)

**Sun 11 9:00 For the Members of the Parish
11:00 Private Intention**

Mon 12 -----

**Tue 13 †Darrell Mitchell
(Donna-Jo Mitchell)**

¹⁶ The Ogdoad

¹⁷ Psalm 118: 24

¹⁸ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

¹⁹ This makes the amount toward our matching Challenge Grant, to be presently \$10,475.00.

Wed 14 All the Faithful Departed
(Mary Nicholas)
Thu 15 Gayle Misner-Elias
(Misner Family)
Fri 16 Fr. Doran
(Catherine & Ira Mandel)
Sat 17 †Sam Novak
(Ira & Catherine Mandel)
Sun 18 9:00 For the Members of the Parish
11:00 †Joan Gottardi
(Donna-Jo Mitchell)
Mon 19 -----
Tue 20 †All the Faithful Departed
(Mary Nicholas)
Wed 21 †Rachel Salazar
(the LaChance Family)
Thu 22 All Deceased Maronite Priests
(Mary Nicholas)
Fri 23 †Bernice Glenn
(Marc & Antoinette Jamerson)
Sat 24 David Nicholas
(Mary Nicholas)
Sun 25 9:00 For the Members of the Parish
11:00 Philomène van Caneghem-Brion
(Emilienne E. Brion Wyder)
Mon 26 -----
Tue 27 †Darrell Mitchell
(Donna-Jo Mitchell)
Wed 28 †Joan Gottardi
(Pam & Dan Casavant)
Thu 29 Nicholas Family
(Mary Nicholas)
Fri 30 †Tony George
(Fefa Deeb)

*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: Barbara Joseph, Father
 Chris Piselli, Sally Derosby, Tala Poulin, Daja
 Gombojav, Richard Karter, Lolo Salazar, Charlotte
 Iserbyte, Rita Hikel, and all those who suffer from
 disease, want, or depression.

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The Life-giving Cross

Please, take notice of our present protocols:

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in order to inform you if need arise from a case of the virus.
- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 6.) The **Vigil** Masses are suspended until further notice.
- 7.) **Everyone is asked to wear a face-mask.**
- 8.) Hand sanitizers are available at the entrances and at the confessional.
- 9.) Seating at church must be "**first-come-first-served**" and will be closed at "100".
- 10.) Everyone must sit in such a way that there is **no one immediately in front** of them and **no one immediately behind** them. The pews have been blocked off for this purpose.

- 11.) To control crowd flow and bring greater security, **doors** will be **locked** at the beginning of each Liturgy.
- 12.) A *six-foot distancing* is to be observed by those who approach the Divine Altar and wish to receive the Divine Eucharist in **Holy Communion**.
- 13.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but **all others are asked *not to linger, socialize, or visit within the church.*** Please exit through the Appleton Street doorway. If one wishes to visit, please do so outside the church, being *mindful of masking and observing proper physical distancing*.



The Sanctuary Lamp burns in April in memory of the *Nancy Joseph* at the request of the Herbert Joseph Family.

The Altar Breads have been donated in memory of *Deeb and Sumayah Ferris* by Steve and Allison Crate

May their memory be eternal!

SERVERS OF THE DIVINE ALTAR

New Sunday, April 11:

9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/ I. Misner-Elias

April 18:

9:00am: A. Michaud/ N. Carter
11:00am: I. Misner-Elias

April 25:

9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/ I. Misner-Elias

May 2:

9:00am: A. Michaud/ M. Carter
11:00am: I. Misner-Elias

May 9th:
9:00am: M. Carter/ N. Carter
11:00am: L. Michaud/ I. Misner-Elias

May 16th:
9:00am: M. Carter/ N. Carter
11:00am: I. Misner-Elias

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 *msheeho* 167

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

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

Recessional: SB *Jesus Christ is Risen Today*



*Saint
Zosimas,
Confessor*

April 13th