

Saint Joseph Maronite Catholic Church



Pentecost

May 23, 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
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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: 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 Gospel¹ St. John 14: 15-20

If ye love me, keep My Commands.
And I will ask of My Father, and He will give
you another Comforter,² that He may be with
you forever,

the Spirit of truth, Whom the world cannot
receive, because it seeth Him not, and knoweth
Him not:
but you know Him, because He abideth with
you, and is in you.
I shall not leave you orphans: for I shall come
to you in a little while.
And the world will not see Me; but ye will see
Me.

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

² **فمكلمها** from the Greek *paràklētos*: advocate, comforter.

Because I live, ye will live also.
On that day ye will know, that I am in My
Father; and that ye are in Me, and I in you.



*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)³

ABOUNA'S REFLECTIONS

Seven. Following these last weeks of considerations in the sermons – on the origin and meaning of the seven-day week, and most importantly of the *Kyriake*, the Day of the Lord – we can better appreciate how the Church has perceived and celebrated the Paschal Mystery.

Originally, this feast of *Peschoh* encompassed the birth, life, death, resurrection, ascension, and Parousia of our Lord – all seen in one optic. The birth of the Word Incarnate was separated off rather early, but the rest remained intact as “one Feast”, the Great Feast of the Seven Weeks, foreshadowed in the Old Testament festivals, which in turn had taken up and transformed agricultural observances even older than Israel. From out of the darkness of paganism, through the dawn of the Law of Moses, and then into the full light of the coming of the Word of God in the

Incarnation, the splendor of redemption and the restoration of mankind were finally brought forth in the “fullness of time”.⁴

Today, when one says that Pentecost is the greatest Catholic Holyday after Easter, people usually look confused (if they think on it at all), but it is in understanding what the “Feast of Fifty” truly means that we are able to grasp, and embrace as our own, this very ancient Christian understanding.

“Easter” was originally one long sacred day, a week of weeks, a feast of weeks – seven times seven – and crowned by the fiftieth day: Pentecost.⁵ This is why in our Maronite Church the liturgical texts for every Sunday of Easter is exactly the same; it is all one Feast Day in which the one Mystery of Christ is expressed: the First Fruits of redeemed mankind, risen in glory for our redemption from the death to sin, proffering to us the sanctification by grace, and leading us to our transformation in charity and hope. By the gracious goodness of God are we healed, and this reality was first manifested in our divine Lord in His glorious resurrection. This we celebrate fully in a festival of seven times seven, crowned by the “fiftieth”. This is Pentecost.

*The victim is immolated,
the Pasch is celebrated, and, fifty days after,
the Law of fear is given,
written with the Finger of God.
Christ is immolated, Who was led like a lamb
to the slaughter as Isaias witnesses,
the true Pasch is celebrated, and, fifty days
afterwards, the Holy Spirit,
Who is the Finger of God, is given in view of
charity.....
The Law placed in the Ark is holiness
in the Body of the Lord.
It is by His Resurrection that future rest
is promised to us.
And it is in view of participation
in this Resurrection
that charity is communicated to us
by the Holy Spirit.⁶*

³ Homily 1.7.8 “on Ezechiel”

⁴ Galatians 4: 4-5

⁵ This is simply the Greek word, ΠΕΝΤΗΚΟΣΤῆ *pentēkostē* used even by the Jews of the Old Testament, meaning “50th”.

⁶ Saint Augustine, *Sermon XXXIII*, as quoted by Jean Danielou, SJ, in *The Bible and the Liturgy*, University of Notre Dame Press, Indiana, 1956.

From out of this great original Feast, teasing out the various aspects of the redemption began around the *fourth century*, and was done likely for the following reasons.

- 1.) The development of *pilgrimages* to the Holy Land multiplied observances and celebrations at the historical sites.
- 2.) In addition, there was need to multiply the number of Christian feasts to *counteract the pagan ones* as the nations and peoples began to come to the light of the Gospel.
- 3.) The various feastdays within the Christian Calendar were also established as ways of *solemnizing the teachings of the Faith* and the magisterial definitions of dogmas; these celebrations put into greater relief the teachings of the Church of God and made them more understandable even to the simple.

Saint Cyril of Alexandria was among the first to teach a truly Christian interpretation of the Feast of Weeks as it had been handed down from the Old Covenant but which had been completely transformed in the Mystery of Christ.

*We say that it is
the mystery of the Resurrection of the Lord
which is signified by the feast of the first-fruits.
For indeed it is in Christ
that human nature first flowered anew,
henceforth doing away with corruption
and rejecting the old age of sin....
Then contemplate
the first-fruits of renewed humanity,
that is to say, Christ Himself,
in the figure of the sheaf and in the first-fruits
of the field and in the first ears of grain,
offered in holy oblation to God the Father.⁷*

⁷ Saint Cyril of Alexandria, sermon *P.G. LXVIII, 1093*, as quoted by Jean Danielou, SJ, in *The Bible and the Liturgy*, University of Notre Dame Press, Indiana, 1956.

⁸ The glorification of the sacred humanity of the Messiah is the **theological *ascensio***/ascension.

⁹ This is the understanding of the historical "Fortieth Day" Ascension, the "seating" (*sessio*) of Christ as the glorified New Adam in the splendor of Hidden Divinity at the Right Hand of the Father. This signifies the Word Incarnate's triumphant

The Unseen Good One is ever "at work" and the *Paschal Feast of Weeks* celebrates in a rich manner the Offering of Christ to His Father in the sacrificial character of the Resurrection; and the transformation of the "oblation of the first fruits" in the Old Testament past into the reality of the "First Fruits of Redeemed Mankind" in the glorified humanity of Christ.

The Messiah is glorified in *ascensio*, *sessio*, and *missio*; that is, in His glorification in the Resurrection from His death,⁸ the historical and physical ascension on the fortieth day to the right hand of the Hidden Father,⁹ and lastly in His sanctifying presence through His Spirit of holiness sent forth¹⁰ on Pentecost and continuing to this day.

Pentecost is the *epiphany of the Church on earth*: the Mystical Body of Christ, His Bride, and the initiation of the Kingdom of God on earth. She is the place, *locus*, and site of God's work on earth. As from the opened Heart of Christ, the waters of grace flow out from her throughout the world.

Pentecost is the expression of the "missio" of Christ in His glory. In the fullest sense of the word, it is a true gift to have been called by grace into her midst; she is Christ Himself on earth.

The Apostolic and Catholic Church is the Vestibule of God and the fountain of salvation in Christ; it is from here that the Holy Name of the Savior is announced to the world. As Saint Peter eloquently proclaimed on the first Pentecost of glory,

*Neither is there salvation in any other.
For there is no other Name under heaven
given to men, whereby we must be saved.¹¹*

The Church, then, is something to which we are invited by God's grace, and into which we are engrafted by His mercy. It is not something that we create. It is human only insofar as it composed of men – human beings of each generation who

immortality in glory, stability, and permanence in the divine presence. From this Enthronement He continues the redemptive salvation of the world, within the Church, through His Spirit in the Sacred Rosary (the Mysteries/Sacraments).

¹⁰ This is the *missio* ("sending") of the Spirit miraculously manifested on the Day of Pentecost and which remains with us in the Catholic Church.

¹¹ Acts 4: 12

become its temporary face – but they are not the essence of the Church. The Mystical Body of Christ is divine as she is, in her essence. She is the *locus* and temporal presence of the Incarnate Word in space and throughout the ages.

The dilemma for each human being is that we are free; free to accept, or reject; free to collaborate or resist the grace of God. We can blossom into transfigured children of God, and be the radiant presence of Christ before the world, or we can turn away from grace and the light of Christ and wither away along with this “world of darkness”.¹²

The annual celebration of Pentecost is a reminder that each of the baptized is called to “be Christ” in this world (however difficult this may be) and to bring the wisdom, beauty, and healing of grace to others, forming the long and glorious chain of life initiated on the first Pentecost.

The choice is ours to make: to live in Christ or to remain firmly mired in wounded human nature.

Whichever choice we make, we, the baptized and chrismated, willy-nilly and for better or for worse, are the face of the Church today. Wouldn't we rather it be life-giving by our fidelity, transfigured by the charity of the Spirit of Holiness?

SCHEDULE OF READINGS

PENTECOST SUNDAY

May 23, 2021

Acts 2: 1-21

St. John 14: 15-20

TRINITY SUNDAY

May 30, 2021

Rom 11: 25-36

St. Matthew 28: 16-20

¹² Intercessions in the Anaphora of Saint John Maron.

¹³ Deficit 2019: \$72,270.59/Deficit 2020: \$34,473.00

¹⁴ This makes the amount toward our matching Challenge Grant (20k), to be presently \$12,520.00. The combined

VOCATION ICON

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

Sun	May	23	Steve & Allison Crate
Sun	May	30	Sue Paré & Lolo Salazar
Sun	June	6	Daja Gombojav & Family
Sun	June	13	Larry & Lisa Grard
Sat	June	19	Jim & Lenore Boles
Sun	June	27	Chris & Diane Wyder
Sun	July	4	Michael & Gayle Misner

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,560.00

(Budget Deficit 2021: \$12,719.00)¹³

**The Next Special Collection will be on May 23rd.
Catholic Communications Campaign**

(50% of this collection is sent to the USCCB for national Catholic television, radio, and other media; 50% is retained by our Eparchy for the Maronite Voice and any other communication needs we may have.)

**An additional \$500.00 has come in this week
toward the combined collections of \$39,000.00.¹⁴**

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 23 9:00am --For the Members of the Parish
11:00am - All the Faithful Departed
(Misner-Elias Family)**

Mon 24 -----

collections are needed to cover this year's Lenten **Bishop's Appeal** (now paid) and the **building maintenance projects** we need to do.

Tue	25	Anna Evans (Daja Gombojav)
Wed	26	Robert Violette (Pam & Dan Casavant)
Thu	27	†Darrell Mitchell (Donna-Jo Mitchell)
Fri	28	Private Intention
Sat	29	10:00am – Kristina Evans (Daja Gombojav)
Sun	30	9:00am --For the Members of the Parish 11:00am – Fr. Doran (Misner-Elias Family)
Mon	31	-----
Tue	1	Elias Family (Misner-Elias Family)
Wed	2	†Tony George (Joyce George)
Thu	3	All the Faithful Departed (Misner-Elias Family)
Fri	4	Private Intention
Sat	5	10:00 Fortieth Day for Jibryne Karter (Jan Karter)
Sun	6	9:00am --For the Members of the Parish 11:00am – †George “Tony” Joseph (Sandra Napolitano)
Mon	7	-----
Tue	8	Tegshee Michael Gombojav (Daja Gombojav)
Wed	9	†Joan Sturchio (the residents of Saint Francis de Sales)
Thu	10	†Johanna Melania Brion-Beterans (Diane Wyder)
Fri	11	Private Intention

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



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.

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- 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 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*.

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

Entrance Hymn: LB *m'shalem noohreh* 172

Glory: SB *al majdu*

Qolo/Hymn: LB *bo'outho d'mor afrem* 173A

-- The Rite of Kneeling --

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *iqbal*

ANAPHORA:

Saint James, Brother of the Lord: LB p 794

Sign of Peace: SB *tou ba*

Communion: SB *O Body of My Savior; Father of Truth*

Recessional: SB *Joyful, Joyful*

SERVERS OF THE DIVINE ALTAR

May 23rd:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ I. Misner-Elias

May 30th:

9:00am: A. Michaud/ M. Carter

11:00am: I. Misner-Elias

June 6th:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ I. Misner-Elias

June 13th:

9:00am: A. Michaud/ M. Carter

11:00am: I. Misner-Elias

June 20th:

9:00am: M. Carter/ N. Carter

11:00am: L. Michaud/ I. Misner-Elias

June 27th:

9:00am: A. Michaud/ N. Carter

11:00am: I. Misner-Elias



*Saint
Simeon
the
Stylite,
Disciple of
Saint
Maron
Confessor*

May 24th