

Saint Joseph Maronite Catholic Church



Sunday after the Ascension

May 24, 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>
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"For us, the men and women of the East are a symbol of the Lord Who comes again." *Orientalis 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 EPISTLE¹

Acts of the Apostles 1: 1-14

I wrote the first book, O Theophilus, about all those things that our Lord Jesus the Messiah

began to do and to teach up to that day when He ascended, after He commanded the Apostles, whom He had chosen through the Holy Spirit. He had also shown Himself alive to them after He had suffered through many signs, when He

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

appeared to them during forty days, and was speaking about the Kingdom of God.

When He ate bread with them He directed them not to depart from Jerusalem, but to wait for the Promise of the Father, which is,

“You have heard from Me that John baptized with water, but you shall be baptized with the Holy Spirit not after many days.”

When they were gathered together, they asked him, “*Our Lord*, is this the time You will be restoring the kingdom to Israel?”

He replied to them, “It is not yours to know the time or the seasons which the Father has established through His authority.

“But when the Spirit of Holiness comes upon you, you shall receive power and become My witnesses in Jerusalem and in all Judea, and also in Samaria, and to the ends of the earth.”

When He had said these things – as they were looking up – He was lifted up and a cloud received Him. And He was hidden from their eyes.

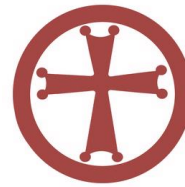
While they were gazing up at the sky as He was going, two men were found standing there with them, dressed in white garment.

And they said to them, “Men of Galilee, why are you standing and looking up into the sky? This Jesus, Who has been taken up from you into Heaven, shall come in the same way as you have seen Him ascending into Heaven”.

Afterwards they returned to Jerusalem from *Beit Zayteh*,² which is beside Jerusalem, about seven stadia away.³

After they had entered they went up to the Upper Room in which they were staying, *Peter* and *John*, *Jacob*⁴ and *Andrew*, *Philip* and *Thomas*, *Matthew* and *Bartholomew*, and *Jacob*,⁵ son of *Halphai*,⁶ and *Simeon the Zealot*, and *Judah*, son of *Jacob*.

They were all continually together in prayer with one spirit, along with the women, and with *Maryam*, the Mother of Jesus, and with His brothers.



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)⁷

ABOUNA'S REFLECTIONS

The Glorious Ascension is more than a historical fact which we commemorate. It is rich in meaning and multitudinous in its array of grace. As the New Adam, what is accomplished in our Lord, the New Head of the human race, is meant for our sake: it opens the possibility to each human being to be transfigured and re-established in the original purpose for which he was created.

As His Death on Calvary opened the possibility for healing and redemption – a conquering of sin and death in our own lives – so the Resurrection is His establishment of the New Humanity as first intended by the Creator. He rose from the “house of dead” for *our* justification.⁸ His life-giving victory over death was to manifest Who He truly was in power. His majestic and glorious new existence is our opening to full healing in *shlomoh*.

With these considerations we can appreciate that the Holy Day of the Ascension is rich in meaning and purpose. It commemorates the majestic exaltation of the Messiah in His Divine Economy and Plan of Salvation. This is its *historical* purpose.

The Feastday calls to mind the glory of the redemption and the radiant grace that is held out to us and offered for our healing. This is its *redemptive* purpose, it inspires our faith and instills confidence to us in this valley of tears.

As we contemplate the glory of Our Lord's presence at the Right of the Hidden Father, we acknowledge

² Mount Olivet

³ Approximately three quarters of a mile.

⁴ James

⁵ James

⁶ Alphaeus

⁷ Homily 1.7.8 “on Ezechiel”

⁸ Romans 4: 25

the goal and place⁹ held out for those who wisely trust in the words of the Savior; and, relying on infinite mercy and His divine promises, we anchor more firmly our hope. This is *anamnesis in Christ*, the intimately held memory, the vital remembrance of our final goal as Christians.

With faith-filled vision toward our transfigured goal, that is, our “place” with Christ our God and Savior, it encourages the gratitude of our spirits and enlivens charity, without which salvation and healing are utterly impossible. This is its *caritative* purpose.

Lastly, the Glorious Ascension, although historically past, calls our hearts and minds to be attentive to the reality of Divinity present before us in the Holy Eucharist, that is, as It is manifested within the Divine Altar and in the redemptive Eucharistic Sacrifice of the Mass.

These days between the Ascension and Pentecost are also the original Novena of prayers. We pray each of these nine days that the Spirit of Holiness penetrate more profoundly our spirit and mind, that His light may radiate more keenly in our lives. This warmth and illumination are to raise us up and ennoble our lives. The nobility of the children of God transcends the smallness of present earthly existence. Rich or poor, high or low, we are each raised up by the redemptive work of the Spirit of Truth.

The divine presence of grace and the Person of the Spirit are to enflame our charity, deepen our hope, and open us continually to receive the limitless potential of the light of faith.

May we hold firm to this redeeming Apostolic faith in all its fullness, in its restorative charity that anchors us for the long trek in hope toward our eternal destiny in *Yeshua Msheeho*.

Could we possibly receive anything more beautiful than this redemptive light?

Thanksgiving to the Son in His glory!

The Life-giving Cross

Please, kindly take notice of our present practices:

- 1.) During this pandemic, please remember that there is no obligation to assist at the Divine Sacrifice.
- 2.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 3.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish’s website.
- 4.) The **Saturday Vigil** Masses are cancelled until further notice.
- 5.) The **weekday Masses** have been moved into the main church to easily allow for “physical distancing” among the pews.
- 6.) Please do not use your hands to cover sneezes and coughs. Everyone must have a *handkerchief*, Kleenex tissues, or face-mask to safely control and cover all coughs, sneezes, congestion, etc.
- 7.) Hand sanitizers are available at the entrances and at the confessional.
- 8.) Arrivals at church must be “*first-come-first-served*”. These “first” also have the choice of where they wish to sit. This will not be possible once more people arrive.
- 9.) For the moment, we need to count and limit attendance to **10 “units”** or “**families**” of the faithful.
- 10.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no one immediately behind* them. Please kindly follow directions that may be given by those trying to usher.
- 11.) As a result, no one will be allowed to claim “his” or “her” pew, and everyone will need to *charitably collaborate* with assisting one another to sit throughout the entire church, occupying *all* pews and spaces available with “distancing”.
- 12.) The **space in the choir** loft should also be used *for seating* by the faithful until such time as the choir is re-constituted for the Liturgies.
- 13.) Any “family” that occupies more than half of a pew must be seated in either the *very last* or the *very first pew* on either side of the church.
- 14.) **Doors** will be **locked** at 10:00am on Sundays, and at 9:00am during the week.

⁹ St. John 12: 26

15.) The doors will be checked by those ushering that they are truly latched and locked by *pushing firmly from the inside on each door*.

16.) We have *signs posted* externally so, please note, they will not be opened once they have been locked - no matter how strenuous be the pounding. Everyone is gently asked to read the signs, and, filled with the virtues of piety and charity, not cause further disturbance.

17.) The doors will continue to be locked at the beginning of Liturgies for the foreseeable future.

18.) A *six-foot distancing* must continue to be observed by those who approach the Divine Altar and wish to receive the Most Holy Eucharist in **Communion**.

19.) And, lastly, those who wish to remain and pray in the church are welcome to do so, but all others are asked *not to linger and visit within the church* once Mass is done. If one needs to visit, please do so outside the church, while being *mindful of the proper physical distancing*.

God bless everyone for making this effort and being attentive in how we present ourselves before the Hidden God of majesty. It is stressful and a pain, but it is vital that we make an effort to charitably assist one another, follow CDC directives, while at the same time continuing in adoration and service to the Most High, participating in His Life-giving Mysteries.

VOCATION ICON

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

Sun	May	24	Bruce & Doreen White
Sun	May	31	Steve and Allison Crate
Sun	June	7	Sue Paré and Lolo Salazar
Sun	June	14	Larry & Lisa Grard
Sat	June	20	Jim & Lenore Boles
Sun	June	28	Chris & Diane Wyder

SCHEDULE OF READINGS

SIXTH SUNDAY OF THE RESURRECTION

May 17, 2020

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

PENTECOST: THE DESCENT OF THE HOLY SPIRIT May 31, 2020

Acts 2: 1-21

St. John 14: 15-20

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat 23 †Charles Owen

Sun 24 Catholic Extension Society & Donors

Mon 25 -----

Tue 26 †Scott LaVerdiere, Ninth Day of Repose
(Audrey Yotides)
-- Catholic Extension Society & Donors

Wed 27 †Peter Joseph
(Barbara Joseph)

Thu 28 Catholic Extension Society & Donors

Fri 29 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors

Sat 30 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors

Sun 31 For the Members of the Parish

Mon 1 -----

Tue 2 Catholic Extension Society & Donors

Wed 3 †Peggy Jamerson
(Marc & Antoinette Jamerson)

Thu 4 Catholic Extension Society & Donors

Fri 5 Private Intention
-- Catholic Extension Society & Donors

Sat 6 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors

Sun 7 For the Members of the Parish

Mon 8 -----

Tue 9 Catholic Extension Society & Donors

Wed 10 David Jamerson
(Marc & Antoinette Jamerson)

Thu 11 Catholic Extension Society & Donors

Fri 12 Private Intention
-- Catholic Extension Society & Donors

The Ascension

p 396

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

Entrance Hymn: LB fsheeto 145

Glory: SB *al majdu*

Qolo/Hymn: LB *msheeho* 146B

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns (Resurrection)*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Maron: LB p 897

Sign of Peace: SB *tou ba*

Communion: SB *O Bread of Life; For the Beauty*

Recessional: SB *God bless America*

*LB=Liturgical Book SB=Song Book

*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 and
Doreen Nader



Own your own.
The parish has nine
copies of the **Maronite
Missal** available for
\$35 each.

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection: \$2,257.00

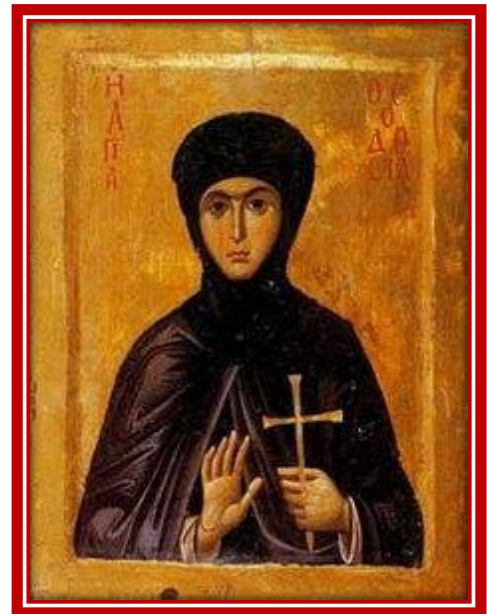
(Deficit 2020: \$26,418.00)

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

The Sanctuary Lamp burns this Month
in memory of Louise Saliem

Donated by Dame Marie Fefa, DSG

May her memory be eternal!



Saint Theodosia of Tyre, Martyr

May 29th

A Novena Prayer for Pentecost:

Veni, Sancte Spiritus,
et emitte caelitus
lucis tuae radium.

Veni, pater pauperum,
veni, dator munerum,
veni, lumen cordium.

Consolator optime,
dulcis hospes animae,
dulce refrigerium.

In labore requies,
in aestu, temperies,
in fletu, solatium.

O lux beatissima,
reple cordis intima
tuorum fidelium.

Sine tuo numine,
nihil est in homine,
nihil est innoxium.

Lava quod est sordidum,
riga quod est aridum,
sana quod est saucium.

Flecte quod est rigidum,
fove quod est frigidum,
rege quod est devium.

Da tuis fidelibus,
in te confidentibus,
sacrum septenarium.

Da virtutis meritum,
da salutis exitum,
da perenne gaudium.

Come, Holy Spirit,
send forth the heavenly
radiance of Your light.

Come, Father of the poor,
come, Giver of gifts,
come, Light of the hearts.

Greatest Comforter,
sweet Guest of the soul,
sweet Restoration.

In labor, rest,
in heat, refreshment,
in tears, solace.

O most blessed Light,
fill the inmost heart
of Your faithful.

Without Your Divinity,
there is nothing in man,
nothing that is not wounding.

Cleanse that which is filthy, water that
which is parched,
heal that which is sickly.

Bend that which is inflexible,
warm that which is frozen,
straighten that which is awry.

Give to Your faithful,
to those who trust in You,
the sacred Sevenfold-Gift.

Grant the reward of virtue,
grant the departure of healing,
grant unending joy.