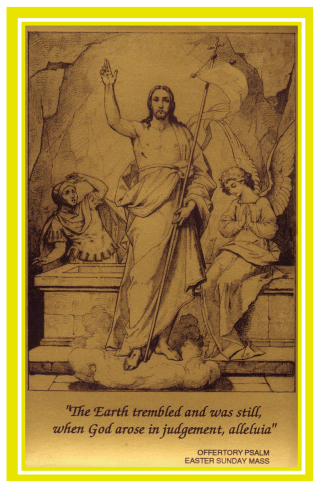


Third Sunday of the Resurrection



April 15, 2018

Saint Joseph Maronite Catholic Church



3 Appleton Street
Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran
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." Orientale 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 **three months in advance**. Recommended stipends: weekday intentions \$10; weekend intentions \$15

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

Choir Director: Fefa Deeb **Parish Secretary:** Paula Mitchell **Catechists:** Lenore Boles, Director & K-1st; Jane Lee, 2nd; Shana Page, 3-5th **Parish Council:** Sheila Bonenfant, Lisa Grard, Lowell Hawes, Rosanna Joseph, David Lee, Ruth Lunn, Kevin Michaud, Paula Mitchell, Elizabeth Wilson **Ex-officio council members:** Subdeacon Steve Crate; Lenore Boles, Catechism; Shana Page, Rosary Sodality; Larry Mitchell, Knights of Columbus

THIS DAY'S GOSPEL St. Luke 24: 13-35

That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened.

While they were talking and discussing together, Jesus Himself drew near and went with them; but their eyes were kept from recognizing Him.

And He said to them, "What is this conversation which you are holding with each other as you walk?"

And they stood still looking sad.

Then one of them, named Cleopas, answered Him, "Are You the only visitor to Jerusalem Who does not know the things that have happened there in these days?"

And He said to them, "What things?"

And they said to Him, "Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him; but we had hoped that He was the One to redeem Israel. Yes, and besides all this, it is now the third day since this happened.

Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find His Body and they came back saying that they had even seen a vision of angels, who said that He was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but Him they did not see." And He said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Messiah should suffer these things and enter into His glory?" And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself. So they drew near to the village to which they were going. He appeared to be going farther, but they constrained Him, saying, "Stay with us, for it is toward evening and the day is now far spent." So He went in with them. When He was at table with them, He took the bread and blessed and broke it, and gave it to them. And their eyes were opened and they recognized Him. And He vanished out of their sight. They said to each other, "Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?" And they rose that same hour and returned to Jerusalem. And they found the Eleven gathered together and those who were with them, who said, "The Lord has risen indeed, and has appeared to Simon!" Then they told what had happened on the road, and how He was made known to them in the breaking of the bread.



ABOUNA'S REFLECTIONS

On that Day, the LORD will punish
with His sword that is cruel, great, and strong,
Leviathan the fleeing serpent,
Leviathan the coiled serpent;
He will slay the dragon in the sea.¹

The description of a type of sea-dragon was a symbol of the forces of evil to the ancients. The sea and the ocean were unknown worlds filled with dangers (even as they are today) and in the depth of the unknown was a monstrous creature that embodied the treachery in that unfamiliar place: Leviathan.

This is part of the symbolism of the story of the prophet Jonah. As every child knows, he was swallowed by "the whale",² but the symbolism of that event is that evil attempted to engulf the prophet when he had been sent to prophesy to the pagan Ninivites. After "three days" he was delivered from this balaenic predicament.³ Thus, in the prophetic vision of Isaiah cited above, the crushing of Leviathan became an image of the Lord God conquering all evil on the Last Day.

There is a rabbinic legend that the Holy One on that Day will make a banquet of the flesh of Leviathan for the just and righteous to feast upon, meaning that the splendor and light of supreme Goodness will shine forth and evil will be definitively consumed.

Having a place already in the Old Testament – for example in its healing properties in the Book of Tobias – the image of the fish was taken up by early Christianity, as "fish" in Greek formed an acronym composing the Greek phrase, "Jesus Christ, Son of God, Savior": *i-ch-th-y-s*. Although it may seem to be contradictory at first, this did develop especially well the symbolism of the Old Testament where the water creature will be destroyed by the triumph of the Good and Holy One.

¹ Isaiah 27: 1

² Clearly whatever swallows up Jonah is not "a whale" of any type that we know of, it is "Leviathan".

³ Jonah 2: 1-7, 11

Our Lord Himself, Whom Saint Paul wrote “became sin for us”,⁴ took upon Himself the evil of sin and crucified *it* on Calvary. The God-Man freely made Himself the image, and even reality, of evil/death (“sin”) and likewise freely extinguished it on Calvary. He was true God and the eternally Living One Whom death could not “swallow”, so sin and death alone died on Golgotha. In the shattered humanity of Our Lord on Good Friday mankind’s sin was radically consumed and human life was recreated in glory on the morning of the Great Pascha, the Messiah’s breathtaking Resurrection into Glory. In this manner, the great Leviathan has been fundamentally crushed.

Fish is consumed in the days following the Resurrection. Note that in the Gospel of Saint Luke, on the morning of the Resurrection, Our Lord eats “baked fish” with the Apostles.⁵ Even more clearly, in the twenty-first chapter of Saint John, Our Lord Himself prepares a breakfast on the shore for the Apostles (the shore representing His stability in eternal glory) when they come off the water. They had been fishing fruitlessly all night long. Only when they come within view of Our Lord, Who commands them to drop their nets one last time, do they successfully catch any fish. We are told that this was the third time that He appeared to the Apostles.⁶

In the early Church, the water in Baptism took on the additional symbolism of being “the dwelling place of the dragon of the sea”⁷ into which each catechumen descended with Christ to conquer Leviathan, and from which he emerged a transformed son of God in grace. Pectorius of Autun in the third century referred to the baptized Christian as being “ichthys-born, (a) divine child of the Heavenly Father”.⁸

Now we note old customs. Throughout the centuries, from the beginning in fact, it has been the practice of Christians to fast on Fridays during the

year. Fasting required the abstinence from all flesh meat, which in the East included most often fish and seafood in general. In the West, however, it was more an abstinence from meat that was emphasized. This abstinence and fast was to commemorate and be mindful of the Sacrifice of His sacred body that Our Lord had made on Calvary for our salvation.

Returning to our original quotation from the Prophet Isaiah, and the consideration of Our Lord Himself as the divine “Ichthys”, we can now understand more profoundly the symbolism that eating fish had taken on quite early in the Church. In penance, it commemorated our Lord’s Death on Golgotha. In being eaten, it symbolized the victory over evil.

On the Great Day of the Lord, the consummation of all created time, the Leviathan will be slain by the triumphant Parousia of the Just and Good One, and its flesh served up as a brilliant Supper to the saints. Our Lord serves fish in the miraculous Multiplication of Loaves to feed the multitudes during His lifetime, and in His appearances during the days of His glorious Resurrection He consumes fish and prepares it Himself as breakfast for the Apostles.

The Divine Eucharist is the Sacred Flesh of the Most Holy *Ichthys* Himself, unjustly executed on Calvary for our redemption and raised in glory for our justification.⁹ We prepare ourselves with all diligence, because Eucharistic Communion is a foretaste of the great victory of the Last Day.

With all this in mind, it is easy to understand the ancient and continual practice of fasting on Fridays in honor of the Messiah’s Death on Calvary. The habit of eating fish on this same day has been a way to recall, in hope, the Great Banquet that will be served up on the last day, the Day of the Lord, when heaven and earth will be spent, purified and transformed in sacred justice.¹⁰

Now seen as only a Lenten observance, we would do well, each of us, to return to this ancient

⁴ II Cor 5: 21

⁵ St. Luke 21: 41-43

⁶ St. John 21: 1-14

⁷ Saint Cyril of Jerusalem, as quoted by Cardinal Danielou in *The Bible and the Liturgy*.

⁸ From *Early Christian Prayers*, edited by A. Hamman.

⁹ Romans 4: 25

¹⁰ II Peter 3: 13

Catholic practice all throughout the year. It is good for our faith, our mind, our spirit and healthy for our body – all in Christian hope.

What more could one ask?

SCHEDULE OF READINGS

THIRD SUNDAY OF THE RESURRECTION

April 15, 2018

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

FOURTH SUNDAY OF THE RESURRECTION

April 22, 2018

Heb 13: 18-25 St. John 21: 1-14



Deep gratitude to all who responded generously to the general appeal letter sent out at the beginning of March.

The parish absolutely needs this financial stability and your liberality makes it all possible.

Also, a heartfelt thanks for all the gifts and cards that came in for the pastor at Easter. Your generosity is edifying and your kindness beautiful.

*May the God of all Consolation
bless all our donors in the triumphant light
of the New Creation
through the Glorious Resurrection of His Son!*

LAST WEEK'S COLLECTIONS

Regular Collection: \$2918.00

General Appeal to date: \$7285.00

Holy Land Collection from Good Friday: \$130.00

Second Collection April 15, 2018:

Catholic Home Missions Appeal

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

Maronite formation Classes

The **Maronite Formation Classes** for adults began on Wednesday, **April 11th**, at **6:30 p.m.** in the parish hall. There was an enthusiastic response and our first meeting was a successful and enjoyable moment to explore and develop the understanding of our faith and Antiochene heritage. Thanks be to God.

We ask that no children (under 18) be brought, as this is "adults free night out".

We will continue each Wednesday through to the end of May.

We will be using as a text Captivated by Your Teachings by Fr. Anthony Salim. Although it is out of print, you may find copies on-line.

55th Annual Maronite Convention

Houston, Texas July 11-15, 2018

Hosted by Our Lady of the Cedars Parish
Register Today:

NAMconvention2018.com

NAMnews.org / 1-914-964-3070

COFFEE SCHEDULE 2018

April 15	Alice Lachance & Jane Lee
April 22	Lauraine Mansur & Marie McMahon
April 29	Dale Sturtevant & Jody Veilleux
May 6	Elizabeth Wilson & Mary Bard
May 13	Jan Bourque & Lenore Boles
May 20	Pam Casavant & Sharon Crowe

VOCATION ICON

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

Sun	April 15	Larry and Paula Mitchell
Sun	April 22	Lowell & Mary Hawes
Sun	April 29	Larry & Lisa Grard
Sun	May 6	Chris & Diane Wyder
Sat	May 12	Jim & Lenore Boles

APRIL CONTRIBUTIONS FOR THE FOOD BANK

Stews, ravioli, jiffy mixes and personal care items. Please place these items in the box near the church entrance.

INTENTIONS FOR THE QURBONEH (MASSES)

Sat	14	Mr. & Mrs. Patrick Philips
Sun	15	For the members of the Parish
Mon	16	-----
Tue	17	Catholic Extension Society & Donors
Wed	18	†Louis Maroon (Stephen Maroon)
Thu	19	†Kathleen Griffin (Suzanne Paré) -- Catholic Extension Society & Donors
Fri	20	Catholic Extension Society & Donors
Sat	21	†Helen Franco (Mr. & Mrs. L. J. Reitzel)
Sun	22	For the members of the Parish

Annual Lebanese Dinner

Remember that our annual dinner/fundraiser on Sunday, **April 29**, from 5-630 in the parish hall.

*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 the Savior and Benefactor,
the Lord of lords and Weaver of crowns,
Thou art Lord and King of all. Amen*

Those for whom we pray: Jerry Fortin, Doreen Nader, Tala Poulin, Virginia Poulin, Beverly Rideout, Gordon Webber, Paul Laverdiere, Marie Lessard and Mary Nader.

Prayer of Resurrection

O Lord, the Fragrant Sea,
the women carried perfume to the tomb
in order to embalm Your holy body.
You are the sweet Aroma for the life of every soul.
Accept our prayers and grant that,
like the blessed women, we may hasten to You,
and be refreshed by Your life-giving fragrance.
Make us worthy to rise spiritually
in the company of the wise virgins,
and enter Your Kingdom,
so that we may together glorify and praise You,
now and forever. Amen

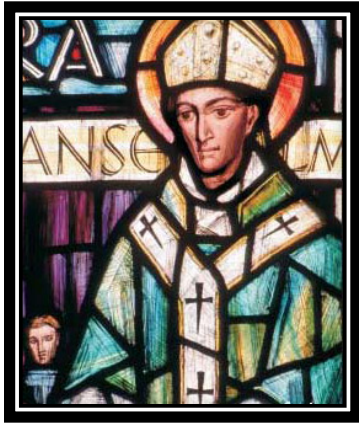
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29 Mt. Merici Ave. – Tel: 207-872-8689



*April 21, Feast of Saint Anselm
Doctor of the Church*

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

Entrance Hymn: LB *msheeho* #145

Glory: SB *glory*

Qolo/Hymn: LB *msheeha* #146A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn: SB p 3 #8 *ikbal*

ANAPHORA:

St. John Chrysostom: LB p 876

Sign of Peace: SB *Gift of Peace*

Communion: SB Your Body is our Food, I will
rise again

Recessional: SB *Alleluia* #1

**LB=Liturgical Book SB=Song Book*