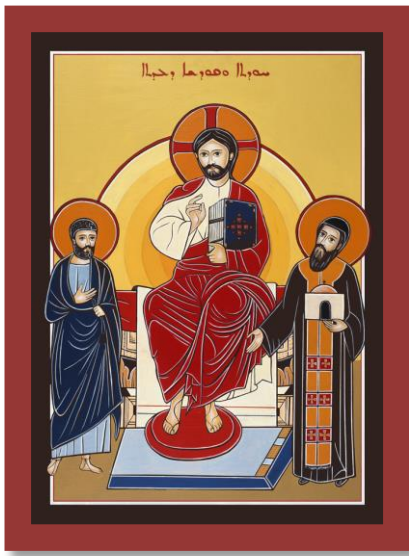


# Saint Joseph Maronite Catholic Church



## Consecration of the Church

First Sunday of the Liturgical Year

November 3, 2019

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  
Subdeacon: Mr. Stephen Crate  
website: <http://www.sjmaronite.org>  
e-mail: [stjoesinmaine@yahoo.com](mailto:stjoesinmaine@yahoo.com)

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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

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**Catechists:** Lenore Boles, *Director & K-1<sup>st</sup>*; Shana Page, 3-5<sup>th</sup> **Choir Director:** Dame Fefa Marie Deeb, DSG **Parish Council President:** Lisa Grard **Ex-officio Council Members:** Subdeacon Steve Crate; Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

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### Today's Gospel<sup>1</sup> St. Matthew 16: 13-20

When Jesus came to the region of Caesarea Philippi, He asked His disciples, "What do men say about Me, who is the Son of Man?" They said, "Some say John the Baptist; others, Elijah; and others, Jeremiah or one of the prophets."

He said to them, "But whom do you say that I am?"

Simon *Kepha* replied, "You are the Messiah, Son of the living God."

Jesus answered him,

You are blessed, Simon, son of Jonah, because flesh and blood has not revealed this to you, but my Father in heaven.

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

And I say to you, you are *Kepha*, and upon this rock (*kepha*) I will build My Church, and the gates of the *sheol* shall not overpower it. I will give you the keys of the Kingdom of Heaven. Whatever you bind on earth shall be bound in heaven, and anything you loose on earth shall be loosed in heaven.

Then He ordered His disciples to tell no one that He was the Messiah.



*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)<sup>2</sup>

## ABOUNA'S REFLECTIONS

Children play games. From the child's point of view, it's simply fun, but from the educational aspect it is indispensable. Playing games teaches children how to play by rules, that one must work with others, and that not everyone wins. Games teach little people how to become adults. Much as the classic fairytales do, games teach us in an indirect way – in an implicit manner that forms the mind and the emotions. In part, therefore, the modern move to handing out ribbons or trophies to everyone for being present falsifies the whole purpose for these activities. Not everyone in life “gets a ribbon”, and not everyone is rewarded “just for trying”. Nor will life protect us from frustration, disillusion, and loss. It is a bad lesson to impart and can only set the child up for disappointment later.

In childhood, we are also meant to learn *restraint*, that is, the ability to collaborate with others and

know when we must set aside our own interests for the sake of others. Everyone has had the sad experience of playing with another who does not follow the rules, or makes up rules during the game, or refuses to play fairly, or, simply, has grabbed his ball and walked off the field. This one will grow up a cheater. In a child, this kind of behavior is unpleasant – not playing fairly – but as an adult, this behavior is destructive of both social and personal life. Hence, the early years of formation are vitally important to a person. We make or break the next generation in how we lead them in their first decade of life.

Rules make restraint, which allows all participants to flourish together. Highways and roads function and run smoothly only if everyone follows the traffic laws. Where traffic laws are a novelty, or viewed as “suggestions”, or simply ignored, it is chaos. Just check out the number of road-deaths in India to understand the benefits of rules.

Unfortunately, so much of educational and social conversation today is contradictory to all this: the emphasis is placed primarily on the individual and his “rights” and illusory attempt to create “safe zones”. Rights, especially as they are often portrayed as absolutes, are exaggerated beyond proportion, and this further risks destabilizing communities where and when everyone begins clamoring for what they claim to be those “rights”. It's all rather like the children in the games who make up rules as they go along, refuse to follow the set rules, or simply disrupt the game and stomp off. They are spoiled brats.

When attempt is made to educate children to think about others, it is usually not about the common good of a community (or a classroom) but rather by putting oneself mentally into another's place and considering his “rights” or “how he ‘feels’”. This is not bad in itself, but it is *insufficient*; to appreciate the social responsibility that each of us shoulders as members of a community is more than just *feeling* another's position, because even should the feeling not be there we still have the responsibility to act according to the common good.

Restraint and virtue are trained *within* an individual, but the common good is *about others*. We learn restraint because without it no one can play the game

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<sup>2</sup> Homily 1.7.8 “on Ezechiel”

correctly, or without risk of ruining it. We call this inner discipline “virtue” (the inner strength, *vir*, to accomplish what is good) and without inner restraint a community cannot live except by *external* constraint. To the degree that individuals possess inner virtue and self-restraint the public order of a society does not require the use of external restraint, but where inner discipline and virtue are absent, civil authority must *impose* public order from without.

Thus, where rules and restraint do not hold *fundamental* value, where the individual first looks out for himself, social order must be constituted by imposed constraint and by brute force and compulsion. For this reason, the level of “police action” that a state exercises is inversely proportionate to the inner moral restraint or virtue of the population. Where the people are virtuous the laws and common good are followed and sought; policing and enforcement become exceptional actions. Where people are fragmented into individual interests of what they “get out of” society, or what is “due” to them individually from others, or broken up into “tribes”, then public order becomes more and more a thing that must be imposed *externally* by policing and enforcement through public authority, because there is a lack of *inner* social order. This is the reason why hell and eternal damnation is by definition “constrained chaos” – each of the damned selfishly looking out “for his own” for all eternity. Without virtue, a people become a herd, compelled to follow by restraint, driven on as it were; but with inner self-control and virtue, a community functions for the common good of the whole and for the prosperity of more than just the individual.

This is applicable to individuals as well as to families, within the greater social order. The absolutizing of the individual over the last two hundred years, and accelerating at breakneck speed since the 1960s, has destabilized society as it is grounds social order more and more on individual caprice. This on-going logic has incrementally destabilized families (France now has more children born out of wedlock each year than to married couples, and, sadly, with the collapse of the Faith in France, those born to married parents are most likely Muslims) and as families disintegrate the education the parents can provide to the children also evaporates. The self-centeredness of individuals leads to the collapse of families, and the disintegration of families corrupts education. The

larger community thereby teeters and staggers to collapse. By the natural law, families are the foundation and the basic unit of any society. The state will never be able to replace parents through welfare programs, pre-K, or daycare – or through any other system they might devise. The state simply cannot replace parental obligations.

Societies with virtuous members become coherent as they function for the same goals and “play by the same rules”. Virtuous members do what is correct because it is right and not because they must be forced to do so. In the end, without inner strength, common purpose, and discipline a community is doomed to dissolution or condemned to become a “police state”. We know this deep down, and it is probably a reason why modern America has been so fascinated by all the novels and movies in recent years of dystopian societies. This inner logic is much the reason why our world appears in so many ways to be at the brink of dissolution and disintegration, filled with visceral anger.

Human life is not about some absolute “me”, and the Catholic life even less so as it attempts to follow the Crucified Savior. The nineteenth century brought in expanded forms of legalized *divorce* and fostered the dissolution and abdication of wedded responsibility. The beginning of the twentieth century saw the Protestant world embrace *artificial contraception* as a “question of conscience” and no longer as a teaching of the natural law. From 1930, then, society has accelerated in its return to pagan notions of conception, birth, and children, which, from the 1960s onward decisively has turned toward *abortion* and *infanticide* to resolve its “personal issues”. Children, who had been ever viewed as family concerns, now become “women’s healthcare”. As we considered a couple weeks ago, children are not property, they do not belong to anyone – not father not mother, not the state – and they certainly are not an appendage subordinated to women’s healthcare.

For the last two centuries we have moved along a path of logic, each stage appearing more rapidly than the last. From the eighteenth-century revolutions resulting in the *atomization of individuals* and the

subordination of family to the individual,<sup>3</sup> the western world has moved on rapidly to the dissolution of family through the nineteenth-century ease of *divorce*; which then moved on to *artificial contraception* to counteract the primary responsibility of marriage in the twentieth-century. Now the “final solution” to the perceived burden of personal responsibilities is *abortion*. When all else has failed in the pursuit of personal “happiness” other persons must be sacrificed for “me”. Beyond this point there remains little other than to redefine the human individual/being sexually, psychologically, and genetically ..... so stay tuned for the rest of the twenty-first-century.

It is ironic that the line of logic that began with exaltation of the individual (fundamentally to be unrestrained) in his “rights” has ended with the *legalized destruction of the human individual in abortion as subordinated to the “rights” of another*. This is the philosophical meaning when one states “abortion is a right”. The child as an individual has been subjected to his progenitors. The very things that militate most against the Christian family and sound society – cohabitation, divorce, contraception, abortion – are now held by many to be essential elements and “rights” to being human. How far we have fallen in social awareness and Catholic virtue!

Contrary to many on “the left”, democracy has not collapsed, this is what it looks like. People communicate and decide their public administration. Whether that public discourse is civil or not depends on the inner workings of the human heart and mind. The anger and disrespect so loudly expressed these days are multi-faceted, and, sadly, they have numerous causes, but they are not the dissolution of “democracy”.

As Catholics, therefore, it is important for us to see the causal connections between divorce, contraception, and abortion. They are all interrelated; none is an isolated issue. Clearly, there is obligation now to recover a sense of “otherness”, that is, the outward-turning concern of honor and virtue. We must seek the moral discipline needed to stem the *hemorrhaging individualistic solipsism* that is dissolving our common bonds in the western

world. Without the Gospel this is very difficult, but without the natural law it is impossible.

We must turn profoundly to the Hidden Good One – Origin of all nature – as we discipline and train. Together we should strive so that each might flourish, find life, and be free. In doing so, at the end of our days, we will be able then to say that it had been a game well played.

**SCHEDULE OF READINGS**

**CONSECRATION OF THE CHURCH**  
November 3, 2019

**Heb 9: 11-15      St. Matthew 16: 13-20**

**RENEWAL OF THE CHURCH/CATECHUMENATE**  
November 10, 2019

**Heb 9: 11-15 / Titus 3: 4-7**  
**St. John 22-42 / St. John 3: 1-7**

**VOCATION ICON**

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

Sun	Nov	<b>3</b>	Chris & Diane Wyder
Sun	Nov	<b>10</b>	Bruce & Doreen White
Sun	Nov	<b>17</b>	Steve and Allison Crate
Sun	Nov	<b>24</b>	Sue Paré and Lolo Salazar
Sun	Dec	<b>1</b>	Lowell Hawes
Sun	Dec	<b>8</b>	Larry & Lisa Gard
Sat	Dec	<b>14</b>	Jim & Lenore Boles



<sup>3</sup> in America, philosophically, we have always recognized the individual as the basis of the social order and not the family unit – contrary to many other countries historically

*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:** Doreen Nader, Louise Saliem, Virginia Poulin, John Scarpa, and Beverly Rideout.

***Parish Council Meeting,  
Tuesday, November 5<sup>th</sup> at 6:00  
in the parish hall.***

**INTENTIONS FOR THE QOURBONEH (MASSES)**

- Sat 2 †Charles Owen  
(the Parish)  
-- Catholic Extension Society & Donors
- Sun 3 For the members of the Parish
- Mon 4 -----
- Tue 5 †Fred & Rita John  
(Ghaphery Family)
- Wed 6 Catholic Extension Society & Donors
- Thu 7 †Nicholas & Nimnoon Ghaphery  
(Nicholas Ghaphery)  
-- Catholic Extension Society & Donors
- Fri 8 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors
- Sat 9 †Charles Owen  
(the Parish)  
-- Catholic Extension Society & Donors

- Sun 10 For the members of the Parish
- Mon 11 -----
- Tue 12 †Dan Bearce  
(Ghaphery Family)
- Wed 13 Catholic Extension Society & Donors
- Thu 14 †John Byrne  
(Nicholas Ghaphery)  
-- Catholic Extension Society & Donors
- Fri 15 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors
- Sat 16 †Charles Owen  
(the Parish)  
-- Catholic Extension Society & Donors
- Sun 17 For the members of the Parish
- Mon 18 -----
- Tue 19 Anna Bearce  
(Pam & Dan Casavant)
- Wed 20 †Sleiman & Latiffy George  
(Ghaphery Family)
- Thu 21 †Nicholas & Nimnoon Ghaphery  
(Ghaphery Family)  
-- Catholic Extension Society & Donors
- Fri 22 Catholic Extension Society & Donors

**LAST WEEK'S COLLECTIONS**

**Regular Collection: \$1406.00**

Upcoming Second Collection, November 10<sup>th</sup>  
**Maronite Patriarchal Charities**  
(All proceeds are sent directly to our Patriarch for his  
charitable works.)

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

# Consecration of the Church

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

**Entrance Hymn:** LB *msheeho* 50A

**Glory:** SB *glory*

**Qolo/Hymn:** LB *etow* 51

**Creed** p 748

**PRE-ANAPHORA:**

**Transfer of Gifts:** LB *The Lord Reigns*

**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; This we pray*

**Recessional:** SB *The Lamb*

\*LB=Liturgical Book SB=Song Book



*Saint Michael the Archangel*

*November 8<sup>th</sup>*

**Autumn Harvest Raffle**

**\$10,000 GRAND PRIZE!!!!**

**One in 400 chance**  
*maximum – odds may even be better!!*  
**to win \$10,000.00!!!!!!**

**RAFFLE TICKETS**  
**AND TICKETS TO THE HAFLI**  
**ARE NOW ON SALE**  
**AFTER EACH MASS EVERY WEEKEND!**

Cost of each ticket is \$100.00, with the winning ticket for the prize to be drawn Tuesday, December 3<sup>rd</sup>.

Buy a raffle ticket today. What would djidoo say?