

# Saint Joseph Maronite Catholic Church



## First Sunday after Holy Cross

September 15, 2019

Welcome all visitors to the beautiful heritage of Antioch

3 Appleton St.  
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."* *Oriente 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. Mark 10: 35-45**

James and John, sons of *Zabdai*, came to Him.  
"Teacher," they said to Him, "we wish you to do for us whatever we ask."

He said to them, "What do you wish Me to do for you?"

They told Him, "Grant to us that one of us shall sit on Your right and the other on Your left in Your Kingdom."

"You do not know what you are asking," Jesus told them. "Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?"

"We can," they told Him.

Jesus said to them, "You will drink the cup that I drink, and you shall be baptized with the baptism with which I am baptized, but for you to sit at my right and my left is not mine to grant, except to those for whom it has been prepared."

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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

When the Ten heard about this, they began complaining against James and John.

Jesus summoned them and said to them,

“You know that they who are considered to be rulers of the Gentiles, are lords over them, and their great ones exercise authority over them.

But it shall not be this way among you.

Instead, whoever desires to be great among you should be your servant, and whoever wishes to be first among you, should be the slave of all. For even the Son of Man did not come to be served but to serve, and to give His life as a ransom for the sake of many.”

They came to Jericho.

## ABOINA'S REFLECTIONS

We are each alive, but life as such does not belong to us. Until we think about it, this may seem strange to say. We do not “own” our lives. Life, like any other details on earth, is a gift from Another. None of us has ever willed ourselves into existence, or chosen where or when we would be born, or who would be our parents, or what kind of talents or qualities we would possess. Our existence comes totally from outside our persons. Not even parents give life to their children. They are channels of human life and nothing more. A romantic evening, a bit of frolicking and play – a child may be conceived – but the actions of those human beings do not “give” life, they only act as a conduit to the creation of another human person. For this reason, we call the matrimonial embrace “pro-creation”. It works *with* the divine act of creation; it does not originate life or existence. Parents are “partners” to the Hidden One of all; they are *not* creators of life.

Philosophically, then, all personal qualities, historical circumstances, family memberships are all radically gifts from God – distributed as He sees fit. Of course, what we do with those gifts later is largely left up to us in personal freedom, but still these things do not originate from us, nor do we “own” them in their origin.

These are the basic reasons why *murder, suicide, and abortion* in themselves are always gravely sinful.

In the pagan world, the question of an “end justifying the means” was always a philosophical dilemma, but in Christianity there is no debate: one may never do evil so that good might come about. This was clearly taught by Saint Paul.<sup>3</sup> For a Catholic, the end never justifies the means and we are never allowed to do something sinful, bad, or evil, so that a good result might come about. *A good intention is never sufficient to justify a bad action.* Because of this it is never allowed to justify the taking of innocent life so that something “good” or “better” might happen. It is contradictory to the Gospel to say that murder, or suicide, or abortion, might be done so that a good result may come about. A sinful action can never be done for a good purpose. This is Christian morality 101.

### SCHEDULE OF READINGS

#### FIRST SUNDAY AFTER THE HOLY CROSS

September 15, 2019

II Tim 2: 1-10      St. Mark 10: 35-45

#### SECOND SUNDAY AFTER THE HOLY CROSS

September 22, 2019

I Cor 15: 19-34      St. Matthew 24: 1-14



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>

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

<sup>3</sup> Romans 3: 8

No one “owns” his existence/life. Even with less reason does any individual human being have a “right” over another’s human life. These fundamental principles ground the natural and objective understanding in the morality of murdering, self-inflicted death, and the killing of the unborn.

The primary reason **murder** is never justified is that it is *a direct offence to the Creator of life, in Whose Image all human beings have been made*.<sup>4</sup> While it is true that murder is also destructive to the natural rights of the individual murdered, a violation to the remaining members of his family, and to his community – these considerations, serious and grave concerns as they may be, are secondary to the primary offence given to the Living One. This is also the reason why God required the execution of murders in the Old Testament.

No one “owns” himself, life is his *to live*, but he does not “own” this life. *One has no moral right to decide to end his life as he wishes*. He had no part in the decision to come into this world, and it is not his to take away. **Suicide** – the direct and conscious killing of oneself – is always gravely wrong. This is the reason why, until recently, anyone who ended their days by suicide was not given a Christian funeral – his last act had been a mortal sin – and he was refused burial in a consecrated cemetery. *As one cannot choose to deliberately end what is not his in ownership, so he cannot call upon others to “assist” him in the act*. The recent law permitting “assisted suicide” is abhorrent to all moral sense of both the natural law and the Gospel. A state legislature has no power to justify such an act by “fiat” in law.

Fundamentally speaking, no one is superior to any other human being, and thus knowingly to take an innocent life, murder, is always a mortal sin. No one can possess another human being’s life, and, as we considered in the previous weeks, even children do not “belong” to their parents. A baby is not a possession, and the child in the womb does not belong to the mother or the father. A child is not a maternal organ, nor is the child a mere extension of the maternal womb. As we all know, scientifically, a fertilized embryo – fertilized by two human beings – is implanted in the uterine wall. The child is not a possession, but in all fundamentals is equal to every

other human being. Thus, *to provoke or directly cause the death of a child in utero – abortion – is always mortally sinful*. One cannot justify the intrinsically evil action by arguing for some other “good result” that may come about by the child’s death. It goes without saying that to terminate a human life, either before or after the birth, subjected to another’s interests, or due to gender or other frivolous reason is totally unjustifiable. With this in mind, the Church makes any effective abortion the *cause of excommunication* from the Body of Christ of any efficient agent involved, be they mother, father, doctor, or nurse. Reprehensible is it to make this serious decision merely a “choice”.

The talk of aborting females in China and India these days, cultures that put greater value on males, is abhorrent to all Christians. But note here, the pagan Chinese or Indian would “justify” the death of the child for cultural and historical reasons – to their minds sufficient, but abhorrent to Catholics as demeaning to human life.

*The origin of the child’s existence does forfeit his life or make it of any less worth*. Even should a child be conceived through violent action or reprehensible and immoral activity, the child cannot be condemned to death. He has done nothing wrong to merit such an action. The offensive circumstances of a child’s conception may be reason for giving up the child to adoption later, but they cannot be justification for terminating his life. This is why *laws that allow for the abortion of children conceived by the violence of rape or incest are also unjust*. Refer back to earlier bulletins for considerations of our social responsibility. The common good governs how Christians should act in response to the tragic and abhorrent actions of rape and incest. To kill the child conceived is not a solution.

May these considerations give us all moment to pause and reflect on the extremely serious manner in which we treat human life in the modern world. As Mother Teresa once remarked, there will never be peace on earth as long as parents can destroy the life they have conceived.

In a world where parents can kill their offspring, all other human life is cheap.

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<sup>4</sup> Genesis 9: 6; Leviticus 24: 17

St. Francis Catholic Cemetery would like to give notice to all burial right holders that beginning October 1<sup>st</sup> the cemetery crew will start the annual fall clean-up. All flowers, vases, baskets, etc. will be gathered and disposed of. Please remove all that you might wish to keep **before October 1<sup>st</sup>**. Concrete urns may be left on the lots but should be emptied and turned over to avoid breakage during the winter.



**LAST WEEK'S COLLECTION**

Regular Collection: \$1797.00  
 \$237.00 - *Catholic University of America*

*Thanks be to the Good One Who allows us to continue this apostolate unto His glory!*

**VOCATION ICON**

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

Sun	Sept 15	Chris & Diane Wyder
Sun	Sept 22	Bruce & Doreen White
Sun	Sept 29	Steve and Allison Crate
Sun	Oct 6	Sue Paré and Lolo Salazar
Sun	Oct 13	Lowell & Mary Hawes
Sun	Oct 20	Larry & Lisa Grard
Sat	Oct 26	Jim & Lenore Boles

**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>.

Let's show true devotion to our Lebanese heritage and game heartily! Buy a raffle ticket. What would djidoo say?

**INTENTIONS FOR THE QOURBONEH (MASSES)**

- Sat 14 †Charles Owen  
*(the Parish)*  
 -- Catholic Extension Society & Donors
- Sun 15 †Johanna Ortegon  
*(Kenneth Post)*
- Mon 16 -----
- Tue 17 †Boutros El-Khalli  
*(the Parish)*  
 -- Catholic Extension Society & Donors
- Wed 18 †Janet George, Fortieth Day  
*(Ghaphery Family)*
- Thu 19 Catholic Extension Society & Donors
- Fri 20 Private Intention  
*(Abouna James)*  
 -- Catholic Extension Society & Donors
- Sat 21 †Charles Owen  
*(the Parish)*  
 -- Catholic Extension Society & Donors
- Sun 22 For the members of the Parish

# First Sunday after Holy Cross

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

**Entrance Hymn:** LB *fsheeto* 233

**Glory:** SB *al majdu*

**Qolo/Hymn:** LB *etow* 234

**Procession and Benediction:** *Glorious and Holy*  
Creed p 748

## PRE-ANAPHORA:

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

**Incense Hymn Offertory:** SB *ikbal*

## ANAPHORA:

**St. Mark, the Evangelist:** LB p 835

**Sign of Peace:** SB *too ba*

**Communion:** SB *I am the Vine; Jesus is my Lord*

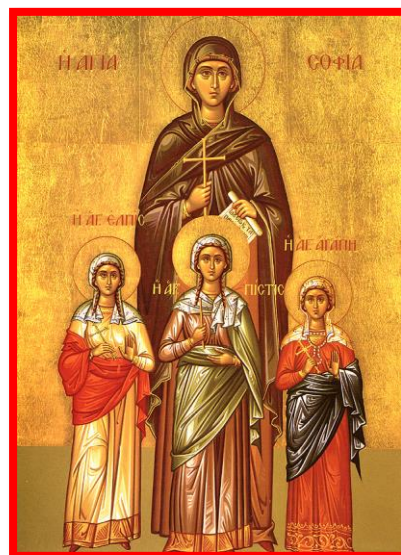
**Recessional:** SB *Alleluia #1*

\*LB=Liturgical Book SB=Song Book

- Mon 23 -----  
Tue 24 Tim & Alan Curtis  
(Lolo Salazar)  
Wed 25 Teresa Paré  
(Lolo Salazar)  
Thu 26 Catholic Extension Society & Donors  
Fri 27 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors  
Sat 28 †Charles Owen  
(the Parish)  
-- Catholic Extension Society & Donors  
Sun 29 †Caroline Nale  
(her children)  
Mon 30 -----  
Tue 1 †John Jabar  
(Barbara Joseph)  
Wed 2 †Janet George  
(Ghaphery Family)  
Thu 3 Catholic Extension Society & Donors  
Fri 4 Private Intention  
(Abouna James)  
-- Catholic Extension Society & Donors

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, Tala  
Poulin, Louise Saliem, Virginia Poulin, and Beverly  
Rideout.



Saint Sophia  
and her  
daughters,  
Martyrs

September 17<sup>th</sup>