

Saint Joseph Maronite Catholic Church



Fourteenth Sunday of Pentecost

Nativity of the Blessed Virgin Mary

September 8, 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
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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 & K-1st*; Shana Page, 3-5th **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*

Today's Gospel¹ St. Luke 10: 38-42

And it happened while they were travelling on the road, He entered a village where a woman named Martha welcomed Him into her house. She had a sister named Mary, who came and sat at our Lord's feet, listening to His words. Now Martha was busy with all the serving, and she went and said to Him, "My Lord, is it of no

concern to You that my sister has left me to serve on my own? Tell her to help me."

"Martha, Martha," Jesus answered her, "you are bothered and worried about many things, but one thing is necessary. Mary has chosen for herself the better part, which will not be taken away from her."

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

SCHEDULE OF READINGS

FOURTEENTH SUNDAY OF PENTECOST

September 8, 2019

I Thes 2: 1-13 St. Luke 10: 38-42

FIRST SUNDAY AFTER THE HOLY CROSS

September 15, 2019

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



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)²

ABOINA'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 – a inexplicit 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 is falsifying. Not everyone in life "gets a ribbon", and not everyone is rewarded "just for trying". 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. As a child, this kind of behavior is unpleasant – the other child is not playing fairly – but as an adult, that 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 when 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 education and social conversation today is contradictory to all this: the emphasis is placed primarily on the individual and his "rights", exaggerated beyond proportion and that will only further destabilize communities 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 responsibility to act according to the common good.

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

² Homily 1.7.8 "on Ezechiel"

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, then public order becomes more and more a thing that must be imposed from without by policing and enforcement through public authority, because of the lack of inner social order. This is the reason why hell is by definition “constrained chaos” – each selfishly looking out “for his own” for all eternity. Without virtue, a people become a herd; but with inner self-control and virtue, a community functions for the common good of the whole.

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 grounded 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, 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 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.

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 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 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,³ which moved on to speeding up the dissolution of family through ease of *divorce*; which then moved on to *artificial contraception* to counteract the primary responsibility of marriage; and then on to *abortion* as the final solution when all else has failed in the pursuit of personal “happiness”. Beyond this point we must begin to redefine sexually, psychologically, and genetically the human being stay tuned.

It is ironic that the line of logic that began with exaltation of the primarily unrestrained individual in his “rights” has ended with the legalized destruction of the human individual in abortion as subordinated to the “rights” of others. This is the philosophical

³ 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

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 Christian family and society are now held by many to be essential parts and "rights" to being human. How far we have fallen in social awareness and Christian virtue!

Contrary to many on "the left", democracy has not collapsed, this is what it looks like. People communicate and decide, whether 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 with numerous causes, but they are not the dissolution of "democracy".

As Catholics 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 responsibility 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.

We must turn 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. At the end of our days, we will be able then to say that it had been a game well played.

LAST WEEK'S COLLECTION

Regular Collection: \$1250.00

We owe an **especial thanks** to **Lowell and Mary Hawes** who recently funded the **landscaping and hedge trimming** around the church, cleaning up the garden areas by the elevator that had gone wild from neglect.

Second Collection on September 8th:

Catholic University of America

(This collection provides funding for academic scholarships at CUA, from which our seminarians are given a 50% discount.)

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**

Sat	Sept 7	Jim & Lenore Boles
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 Gard

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 3rd*.

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

Mabrouk!

We all extend warmest and heartfelt congratulations to Sue "Mary" and Lolo "Rafka" for their love, transition, and adherence to our Antiochene Church of Saint Maron.

May these daughters of Mar Maroun flourish in the House of God!

INTENTIONS FOR THE QOURBONEH (MASSES)

- Sat 7 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors
- Sun 8 †Ferris Ferris, Lennon & Bennett
DeCreny
(the Ferris Family)
- Mon 9 -----
- Tue 10 Evan Beck
- Wed 11 †Monica Walter Lippold
(Marc & Antoinette Jamerson)
- Thu 12 Catholic Extension Society & Donors
- Fri 13 Private Intention
(Abouna James)
-- Catholic Extension Society & Donors
- Sat 14 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors
- Sun 15 †Johanna Ortegon
- 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
- 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

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: Mary Hawes, Doreen Nader, Tala Poulin, Louise Saliem, Virginia Poulin, and Beverly Rideout.

Fourteenth Sunday of Pentecost
p 425 "A"

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

Entrance Hymn: LB *msheeho* 178A

Glory: SB *glory*

Qolo/Hymn: LB *hadzad* 179

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

The Twelve Apostles: LB p 754

Sign of Peace: SB *too ba*

Communion: SB *Your Body is our Food; O Sanctissima*

Recessional: SB *Immaculate Mary*

*LB=Liturgical Book SB=Song Book

*Saints Joachim and Anne,
Parents of the ever-virgin Mary
September 9th*

