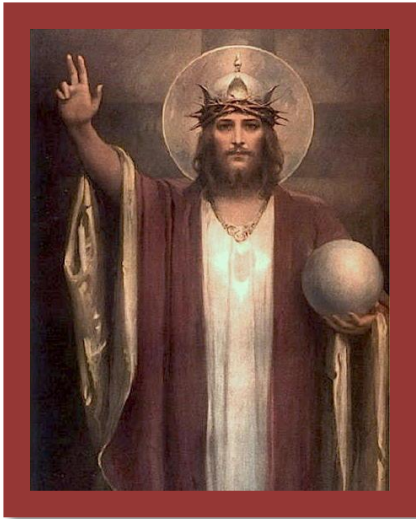


Saint Joseph Maronite Catholic Church



Sunday of Christ the King

Seventh Sunday after Holy Cross

October 27, 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
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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

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

Today's Gospel¹ St. Matthew 25: 31-46

When the Son of Man comes in His glory, and all His holy angels with Him, then He shall sit upon His glorious throne.

All the nations will be gathered before Him, and He will separate them from each other, like a shepherd separates the sheep from the goats.

He shall set the sheep on His right and the goats on His left.

Then the King shall say to those on His right, "Come, you who are blessed by My Father. Inherit the Kingdom prepared for you from before the foundations of the world.

For I was hungry and you gave Me something to eat, and I was thirsty and you gave Me something to drink. I was a stranger and you took Me in. I was naked and you covered Me. I

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

was sick and you visited Me; and I was in prison and you came to Me.”

Then those righteous people shall say to Him, “Our Lord, when did we see You hungry and feed You, or thirsty and give You something to drink?

When did we see You a stranger and take You in, or naked and cover You? When did we see You sick or in prison and come to You?”

The King will answer them, “Amen, I say to you, as much as you did it for one of these little brothers of Mine, you did it to Me.”

Then He will also say to those on His left, “Away from Me, you who are accursed, into the eternal fire prepared for the devil and his angels! For I was hungry and you gave Me nothing to eat, and I was thirsty and you gave Me nothing to drink.

I was a stranger and you did not take Me in. I was naked and you did not cover Me. I was sick, and I was in prison and you did not visit Me.”

Then they shall also answer, “Our Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and not attend to You?”

Then He shall answer them, “Inasmuch as you did not do it for one of these little ones, you did not do it to Me.”

And these shall go into eternal torment, but the righteous into eternal life.



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

² Homily 1.7.8 “on Ezechiele”

³ Mere conformity would make one a part operating bleakly in a machine.

ABOINA’S REFLECTIONS

Meekness, Health, Rights, and Abortion. Where do we even start?

Universal healthcare may be a good idea because it would, hopefully, make for a healthier population, but not because it is a “right” of people. It would be a good thing to encourage healthier people, but medical care is not “due” to anyone, although everyone should desire a healthy population.

Our Lord extolled meekness and gentleness in spirit: **meekness** is power to do something in *docility to the order of reality*. Meekness requires the strength to be ordered to the whole of reality: within oneself, toward one another in society, and in relation to God. Meekness is not a passive attitude or a sense of resignation; one does not become a robot or a doormat.³ Because the world is imperfect, however, and often sinful, the meek have the strength to shoulder the cross of suffering that comes from these shortcomings. The meek sometimes suffer from injustice perpetrated against them. Individually, it gives the meek the ability *to order their irascible appetites to the exercise of reason*. The irascible appetite is that part of the emotional life that deals with strong or difficult tasks.

Meekness thus augments a person in his freedom, because in its fullest mode it re-orders the whole of human life according to the model of *Adom* in Paradise.

As we considered last week, the entire universe is a reflection of its Self-Existent Origin, the Hidden God. There is an objective order that radiates throughout, which is why in antiquity the Greeks called it all “cosmos” – ornate, ordered, beautiful.⁴ Human existence is the juncture in the present moment of the liberty of created human free-will and the unfolding of the created reflection of the Eternal Exemplar, the Logos. The quality of meekness is that which allows us the docility to integrate all things within the order of created reality.⁵

In its beginning, meekness/gentleness is what makes for the smooth working of society. Meekness *orders*

⁴ “Cosmos” is related to our modern word “cosmetic” – those things pertaining to ornament and beauty.

⁵ St. Matthew 11: 29

the internal emotional world to the mind of an individual. It orders the relations between members of the same community; and, further, *orders the individual toward the eternal Word in the grace of revelation.* In the social context, meekness is the origin of politeness and courtesy as it recognizes that others exist in this world other than just the great “me”.

Meekness is also what allows for “rights” and “obligations” to be exercised smoothly within society. Too often in our modern discourse “rights” are spoken of as if they are some type of absolute reality that belongs to an individual and which all others must “respect”. This is distorted, and only partially correct. The duty to respect rights must be objectively grounded in something recognizably true.

While “privilege” is a type of “private law” for the individual or a group in contrast to the whole of a society, **rights are based on obligations.** By common definition, *rights are legal, social, or ethical principles for social action; they are fundamental normative rules as recognized among individuals in a given society.* One cannot oblige others to recognize something that has no foundation in objective reality. Charity, social justice, or politeness may oblige us to do many things for our fellow citizens, but these are *based on other considerations and are not necessarily based on the “rights” of others.*

Rights must be recognized because *the possessor has an obligation that he must fulfill.* For example, the “right to private property” exists because each individual has the strict obligation to sustain his own life independently insofar as possible and, in a given case, the life of their family. A right is never absolute.

A “right” then is something recognized by one person or group of people as belonging to another person or group of people based on “obligation” in the possessor – the right *to be free to accomplish one’s obligation.* There are always responsibilities that come with every right. Understanding this, we can easily see how the modern public conversation is often malformed. People march around demanding their “rights”, and smashing things verbally or

otherwise until this is done. This is a lopsided view of “right”.

“Health” is one of those things that is often thrown around in the public forum of discussion. While health and well-being are definitely benefits to a good and well-functioning life, it is difficult to see how this can be considered a “right”. If healthcare were a right it would mean that medical care must be provided for each and every person, *and* that the individual had the “obligation” to strive to be healthy – to always make “healthy” life choices. Who would enforce that obligation? Public authority? Health and well-being would then be a personal obligation, with social responsibility toward others – as private property is a right carrying social responsibility to the community. Logically then, if this were true, it would mean that unhealthy life choices or “life-styles” *should* be curtailed and even *penalized* legally by public enforcement. No one, I believe, is seeking this as a public policy – regardless of NYC’s outlawing supersized sugary drinks.

In a properly ordered society we should do all we can to aid one another, motivated by charity or at least the simple and natural obligations of the common good. The Good Samaritan is moved by compassion to assist the man left at the side of the road, and not because the victim has a “right to assistance”. Meekness keeps our eyes fixed on the Hidden Father, in Whom we see others more easily as belonging to Him. It is also a smarter path than sappy sentimentality of false familiarity.

In comparison, property owners must pay taxes as part of their obligation of owning property in a community – to sustain the social order and its infrastructure – and when an owner does not fulfill her obligations there are civil and criminal penalties enforceable by law. If healthcare were to be likened to the “right” of ownership, then there would be parallel requirements to enforce healthy lifestyles of the citizens. Type-2 diabetes is often a result of bad healthcare choices and bad diet, then the community/state has the duty to enforce the fundamental obligation to make good healthy choices of its citizens.⁶ Liens are put on properties, should smokers or obese people be imprisoned and forced on diets? This is an absurd scenario, of

⁶ Imagine, we would have to outlaw morbid obesity! What would our prison population be nationally at that point? Silly as a proposition, but an application nevertheless.

course. Fortunately, we are not at the point that a police-state monitors our meals and exercise regimes, nor do I think this will be so in the near future, but all the same the logic of making “healthcare” a “right” would lead us to define the fundamental source of that right, that is, the “obligation”.

If abortion is called “women’s healthcare” in an exclusivist manner, and healthcare is seen as a “right” then all conversation and debate changes, in fact, in many ways, it simply stops. The conversation then becomes about the mother exclusively and can no longer focused on the life that is centrally and directly in question, the child’s. Making abortion strictly a question of “women’s healthcare” means that to defend the unborn child one must necessarily oppose the mother – or so the argument unfolds. The child is thus subordinated immediately to the health issues, real or supposed, of the mother. This is morally unacceptable as each human being, in the absolute sense, is equal to any other. All things being equal, no human life can be subordinated to another as “less important”.

This false notion of “right” has allowed the conversation surrounding abortion to become one about “abortion rights”, which is a strange term to say the least, as it entails the “right” to terminate and extinguish another human life. Pragmatic circumstances aside (which are not the source of rights in any case) what could possibly be the philosophical and moral basis to have the “right to terminate” a pregnancy?

To equate the child *in utero* to any other “health issue” concerning the mother is to make the child comparable to a diseased organ, which of course he is not. By extension, it is argued, “healthcare being a right”, the state should be funding abortions for those unable to cover their expenses. Hence the recent laws out of Augusta.

All this is wrong, in principle, as the controversy surrounding abortion is not primarily one about healthcare, it is rather firstly about “*what is a human being*” and, secondly, “*what is the relation of a child to his parents*”.

Reducing abortion to a healthcare issue reduces the child to a place of subordination to the people who are her parents, and reduces her to the level of an object or a medical condition. It is this diminution of

the human person that Catholics reject according to the natural law – and the Gospel – along with rejecting the mechanization and commercialization of human reproduction. When society reduces a baby to a subordinate place, it will, and does, do the same to the elderly or the severely handicapped. It is not by chance that the same community that legislates to extend state-funded procedures to terminate children in the womb, is the same community that also wishes to extend the “right” to extinguish the life of the “terminally ill”.

At some point, will old age eventually be included as “terminally ill”?

A *child* is a free human being entitled to the life formed by the Creator. The mother is not the sole origin of new human life, and she is not the owner of the child. Even if healthcare were a right, no one would ever have the moral right to terminate a human life without cause on the part of the one to be “terminated”.

Now, obviously, carrying a child *in utero* does involve the health and well-being of the mother, and a healthy community should look to support and care for her as much as possible, nevertheless it is false to suppose that the community must provide funding – as if it were for a right – for the termination of the child’s life *in utero*. Pregnancy is not a disease that can be resolved by the removal of a tumor, and the complexities of life that may result from pregnancy, although very real, cannot be corrected by terminating a human life as a means to an end. Moreover, it would be false to claim that there is a “right to abortion” and that a mother has some type of arbitrary and exclusive hold over the life of her pre-birth child. Any compassion in this would “right” would only be apparent.

While it is socially good to recognize that a community should organize itself in such a way as to protect its weaker members, and to foster the greatest amount of health and well-being among its citizens. It is, however, difficult to see how there is a “right” to medical care, and even less a “right” to a state-funded medical procedure that results in the death of a human being made in the image of the Hidden Good One.

SCHEDULE OF READINGS

SUNDAY OF CHRIST THE KING

October 27, 2019

Rom 12: 9-21 St. Matthew 25: 31-46

FEAST OF ALL SAINTS

November 1, 2019

Heb 12: 18-24 St. Matthew 5: 1-12

CONSECRATION OF THE CHURCH

November 3, 2019

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

VOCATION ICON

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

Sat	Oct 26	Jim & Lenore Boles
Sun	Nov 3	Chris & Diane Wyder
Sun	Nov 10	Bruce & Doreen White
Sun	Nov 17	Steve and Allison Crate
Sun	Nov 24	Sue Paré and Lolo Salazar
Sun	Dec 1	Lowell Hawes
Sun	Dec 8	Larry & Lisa Grard

*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.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat 26 †Charles Owen
(the Parish)
-- Catholic Extension Society & Donors

Sun 27 For the members of the Parish
Mon 28 -----
Tue 29 †Elias & Gabrielle George
(Ghaphery Family)
Wed 30 Catholic Extension Society & Donors
Thu 31 †Janet George
(Nicholas Ghaphery)
-- Catholic Extension Society & Donors
Fri 1 9:00 For the members of the Parish
6:00 †Paul Laverdiere
(Audrey Yotides)
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

Memory Eternal



In memory of Janet George, the Altar Breads for October have been contributed by Dame Fefa.

*May the All Holy One shine
His light and grace upon her,
and may He bring her into the fullness
of the Kingdom.*

Sunday of Christ the King

Seventh Sunday after Holy Cross
p 606

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

Entrance Hymn: LB fsheeto 233

Glory: SB glory

Qolo/Hymn: LB etow 234

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *I'maryam yoldat*

ANAPHORA:

Saint Mark, the Evangelist: LB p 835

Sign of Peace: SB *Gift of Peace*

Communion: SB *Here I am Lord; The Lamb*

Recessional: SB *Joyful, joyful*

*LB=Liturgical Book SB=Song Book

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 today.
What would djidoo say?

The *Solemnity of All Saints is a Holy Day of Obligation* at which we must all assist at Mass. Accordingly, there will be Divine Liturgy offered at **9:00** in the morning and at **6:00 pm Friday, November 1st**.



All Saints

November 1st