

Saint Joseph Maronite Catholic Church



Sunday after the Glorious Nativity of our Lord

December 27, 2020

Welcome all visitors to the beautiful heritage of Antioch

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Waterville, ME 04901
Office Phone: 207-872-8515

Pastor: Rev. Fr. James Doran, KHS
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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

Qourboneh: Masses: Sunday 9:00 and 11:00 a.m.; Tues. – Fr. 9:00 a.m.; Sat. 10:00a.m.
Sick Calls: To receive the Divine Eucharist and/or the Sacred Anointing, 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 \$30; Altar Bread \$25; Sacramental Wine \$45

Catechism: Lenore Boles, *Director* **Choir Director:** Dame Marie Fefa Deeb, DSG **Parish Council President:** Ex-officio

Council Members: Lenore Boles, *Religious Education*; Larry Mitchell, *Knights of Columbus*; Ruth Lunn, *Rosary Sodality*

THIS DAY'S EPISTLE¹ II Corinthians 11: 1-9

If you would bear with me for a bit, so I can carry on saying these stupid things – just bear with me.

You see, I am jealous over you, as God is jealous, for I have betrothed you, like a pure bride, to one husband, and I am presenting you to the Messiah.

Yet I am afraid that your hearts will be corrupted from their Messiah-like simplicity

just like the snake led Eve astray by lying to her, for if the person who came to you had preached to you a Jesus different from the one we have preached, or if you had accepted a spirit different from the one that you did in fact receive, or a gospel different from the one that you have received, you would have been just as amenable to it.

I do not reckon that I am at all inferior to those "'extraordinary' apostles".

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

Although I do not have a well-trained speech, I do have knowledge; and we have made (these things) known to you.

Or is it that, by proclaiming the Gospel of God to you free of charge, I have demeaned myself in trying to place you above myself and thereby caused you great offense?

I even robbed other churches so as to cover the expense of my service to you, and then, when I arrived among you and had needs, I did not become a burden to anyone of you, since the fellow-believers who had come from Macedonia supplied my needs and I took care of myself completely – and continue to do so, so as not to become a burden to you.

As the truth of the Messiah is in me, I will not be deprived of this particular boast anywhere in the province of Achaia.



ABOUNA'S REFLECTIONS

As if our year had not been difficult enough, we are now confronted with the question of new vaccines, their composition and development. Christmas cheer has been dampened all around, but we thank everyone for the patience, gentleness, and kindness being shown to one another in understanding.

These present vaccines have been created either using human tissue (from a line of aborted children) or have used human tissue in their testing procedures. In a Christian world, following Catholic principles of morality, these things would never have occurred as the scientists would not work with human tissue in such an unethical manner. Human beings and human life must never be reduced to use as commodities or abused as exploitable raw material, no matter what may be the purpose or end.

As Catholics, we are called to live our faith always and to follow the Christian morality that flows from the integrity of natural and supernatural principles enlivened by grace.

The Office of the General Secretary for the United States Conference of Catholic Bishops released a report on December 14, 2020 concerning the present vaccines in use for COVID-19:

While some pharmaceutical companies have been working on a vaccine for COVID-19 without using morally compromised cell lines at all, others have been using such cell lines in either the design and development phase or the production phase or in both.... Both the Congregation for the Doctrine of the Faith and the Pontifical Academy for Life emphasize the positive moral obligation to do good and in so doing to distance oneself as much as possible from the immoral act of another party such as abortion in order to avoid cooperation with someone else's evil actions and to avoid giving scandal, which could happen if one's own actions were perceived by other people to ignore or to minimize the evil of the action. Our love of neighbor should lead us to avoid giving scandal ...²

The current COVID-19 pandemic has created a situation with circumstances similar to those posed by rubella. First, at least at present, there is no available alternative vaccine that has absolutely no connection to abortion. Second, the risk to public health is very serious

Neither Pfizer nor Moderna used morally compromised cell lines in the design, development, or production of the vaccine. A confirmatory test, however, employing the commonly used, but morally compromised HEK293 cell line was performed on both vaccines....

The AstraZeneca vaccine is more morally compromised. The HEK293 cell line was used in the design, development, and production stages of that vaccine, as well as for confirmatory testing. The current vaccine for rubella, though developed earlier, relies on morally compromised cell lines in much the same way as the newly developed

² Here the report mentions the **rubella** (German measles) vaccine that was derived in its development from aborted fetal cells (from two abortions in the 1960s). The "cell-line" is the continuing lab generation and replication of human cells originating in the human tissue and organs from those terminated human lives. Something similar to this has

happened also in the cosmetics industry, where the use of aborted fetal tissue in cosmetics was discovered in the 1980s.

AstraZeneca vaccine. The AstraZeneca vaccine should be avoided if there are alternatives available.

It may turn out, however, that one does not really have a choice of vaccine, at least, not without a lengthy delay in immunization that may have serious consequences for one's health and the health of others. In such a case, just as accepting a vaccination for rubella with a morally compromised vaccine is morally permissible³ because of the lack of alternatives and the serious risk to the public health, so it would be permissible⁴ to accept the AstraZeneca vaccine.

There are primarily **two principles involved** in this moral issue. The first is that ***the end does not justify the means***. We cannot simply ignore the goodness or the evil of an action simply because the purpose or goal might be good. Saint Paul clearly taught this: *And why not say (as we are slanderously reported and as some claim that we say), "Let us do evil that good may come"? Their condemnation is just.*⁵ Although necessary for a virtuous action, "a good intention" alone is ***insufficient*** to make an action morally good. What a person intends is only part of what makes for a virtuous and good deed; and no conscious human act can be morally "neutral".

The **second principle** treats of the ***degree of collaboration or participation in evil***. The following text puts it nicely:

A long-standing distinction in Catholic moral teaching holds that there is a fundamental

difference between "formal" and "material" cooperation with the evil acts of other people.

Formal cooperation in evil is always wrong.

*It occurs when someone intentionally helps another person carry out a sinful act. For example, a doctor who prescribes contraceptives intends that his patient use them, and thus cooperates formally in the patient's acts.*⁶

Material cooperation in evil occurs when a person's actions unintentionally help another person do something wrong.

*It is sometimes morally acceptable and sometimes not, depending on how closely related it is to evil.*⁷

For example, someone who delivers telephone books⁸ does not intend that anyone use them to make a call to arrange an abortion. This kind of "material cooperation" in evil is not morally wrong because it is far enough from the eventual wrongdoing to be classified as "remote."

Other kinds of material cooperation may be too closely related to evil to be permissible.

*Catholic teaching calls these actions "proximate" material cooperation. For example, a nurse who works in an abortion operating room, even if she does not agree with what the doctor is doing, is too closely related to the evil to be permitted to continue in her job.*⁹

Another occasion when material cooperation is not morally acceptable is when it gives scandal.

*That is, a cooperating action that is only remotely related to evil is still not permissible if it tends to encourage others to do wrong.*¹⁰

*Catholic teaching also holds that whenever people are involved in permissible material cooperation in evil they still need a sufficient reason for their cooperation.*¹¹ And

³ That is, permitted, but not obligatory.

⁴ Especially for those with elevated danger from the virus, aggravated health conditions, circumstances, and individual needs.

⁵ Romans 3: 8

⁶ One who would ***directly counsel and efficaciously encourage*** the use of artificial contraceptives would also be a formal participant in the grave sin.

⁷ The variance in the degree of collaboration is known as "proximate" or "remote".

⁸ Remember the days of telephone books?!

⁹ Her "good intention" is ***insufficient*** to justify the direct participation in the abortion procedure. On the other hand, a nurse who works in a ward that performs abortions does not for all that participate *proximately* in those intrinsically evil actions, nor does the janitor who cleans hospital rooms or operating rooms where such sin is perpetrated. This is also why a politician who votes to legalize or expand abortion is publicly and morally culpable, even if he never is a direct

agent of an abortion: however limited, he is an efficacious cause of its social, public, and legal existence. He is by his public vote a public sinner.

¹⁰ In this manner do many modern Catholics sometimes sin – through bad example and approving participation in the sinful actions of others (even if remotely and with "good intentions") – as their examples cause others to "be scandalized", that is, to "be tripped up". We easily become an occasion of sin to others by lax and bad example. This is a sin against charity by so doing.

Misunderstanding this basic Catholic notion, how many sins these days are committed with the excuse of "being charitable" or "being pastoral"!

¹¹ This principle is vitally important. Although in certain circumstances one may be put in the situation where one may cooperate materially and remotely with an evil action, one still may do so only because the collaboration is "remote" and "material"; still, ***one must have a sufficiently grave reason to do so***, because the action is not indifferent or neutral.

*they need a stronger reason the closer their cooperation is to evil.*¹²

The material collaboration with evil requires that the individual has a sufficiently serious reason to do so, and that in doing so there is no scandal (causal bad example) involved. Thus, there cannot be a universal or blanket decision made in which every situation is authorized as the concrete circumstances of each case must be weighed individually as to participation in evil and as to the scandal given. The remote material collaboration with evil is a moral decision that must be made case-by-case.

In this instance (the morally tainted vaccines) material collaboration with an evil action being recognized, there is a sufficiently grave reason *to allow collaboration for those most in need of the vaccine*: the demographic most in danger of the effects of COVID-19 through age or comorbidities, the medical workers who must work with such patients, and even those whose service is judged as “essential work” to the well-being of the community and who are required to be out interacting with the public. All these persons are in sufficiently serious conditions to permit material and remote cooperation with the moral evil and deficiency of the present vaccines.

For the rest of the population, it must be left to the conscience of the individual to decide whether or not he or she is in a serious situation that warrants receiving the vaccine. This is not a judgment against vaccines as such – an important thing to note – but a moral judgement made concerning *these* vaccines.

In any case, **no one can be obliged to collaborate with evil, even remotely**, so there can be no morally binding mandate to do so by any authority. A blanket and universal order to participate in evil would itself be immoral and non-binding.

We can conclude with the USCCB’s report. The report from Office of the General Secretary ends with the following points for our future action:

While having ourselves and our families immunized against COVID-19 with the new vaccines is morally permissible and can be an act of self-love and of charity toward others, we must not allow the gravely immoral nature of abortion to be obscured.... 1.) *The association with the evil action that comes with receiving benefits from that evil action, however, can have a corrupting influence on one’s perception of the evil action,*¹³ *making it more difficult to recognize it as evil.* 2.) *Experiencing the benefits that have resulted from the evil action, one might become desensitized to the gravely evil nature of that action.* 3.) *One might become complacent about that action and ignore the obligation to do what one can to oppose the evil action.* 4.) *Another consideration is the fact one’s receiving benefits from an evil action might affect how others perceive that original evil action, thereby giving scandal.* 5.) *Others might be less inclined to see that action as evil. They might interpret one’s acceptance of benefits from an evil action as an indication that one does not consider the action to be truly evil, which in turn might diminish their sense of the urgency of opposing that evil. They also might miss opportunities to do what they can to oppose it.* 6.) *In both cases, a certain complacency about the evil action could be the result.*¹⁴....

*(A)ll Catholics and men and women of good will must continue to do what we can to ensure the development, production, and distribution of a COVID-19 vaccine without any connection to abortion and to help change what has become the standard practice in much medical research, a practice in which certain morally compromised cell lines are routinely used as a matter of course, with no consideration of the moral question concerning the origins of those cell lines.*¹⁵

¹² *National Catholic Register*, January 11, 1998. Highlights are mine.

¹³ Both on the individual’s conscience and as a public concern. Depending on the conditions of the individual, without direct serious consequences for their health, a conscientious repudiation of the vaccine can also be seen as an act of charity to neighbor and to the common good in order to help form a better public mindset and public morality. After all, if

Catholics never speak up, who will? Without outspoken protest to the present and sometimes corrupt course of medicine, as in this example, things can never be corrected.

¹⁴ Enumeration is from me.

¹⁵ That is, without outspoken protest and *action*, the disordered course of medicine, in similar instances, will never be changed.

SCHEDULE OF READINGS

SUNDAY AFTER THE GLORIOUS NATIVITY

December 27, 2020

II Cor 11: 1-9 St. Matthew 23: 29 – 24: 2

THE FINDING IN THE TEMPLE

January 3, 2021

Heb 7: 11-19 St. Luke 2: 41-52

VOCATION ICON

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

Sun	Dec	27	Daja Gombojav & Family
Sun	Jan	3	Larry & Lisa Grard
Sat	Jan	9	Jim & Lenore Boles
Sun	Jan	17	Chris & Diane Wyder
Sun	Jan	24	Michael & Gayle Misner
Sun	Jan	31	Bruce & Doreen White
Sun	Feb	7	Steve & Allison Crate
Sun	Feb	14	Sue Paré & Lolo Salazar

LAST WEEK'S COLLECTIONS

(Budgeted: \$3,100.00)

Regular Collection Last Week: \$2,631.00

(Deficit 2020: \$34,266.00)

Second Sunday each month is a second collection
to cover our **monthly fuel-oil costs.**

The **hot water heater for the bathrooms** in the parish hall was recently replaced. Cost: **\$596.40.**
Any generous souls moved to contribute to this charitable work are invited to do so.

Please remember to sustain the apostolic work of this parish through regular contributions.

INTENTIONS FOR THE QOURBONEH (MASSES)

Sun 27 9:00 For the Members of the Parish
11:00 †Joseph Smus

Mon 28 -----

Tue 29 Steven Braunstein
(Simon Misner-Elias)

Wed 30 †Paul & Yvette Mitchell
(Barbara Atkins)

Thu 31 †John & Prinella Mitchell
(Barbara Atkins)

Fri 1 9:00 For the Members of the Parish
11:00 Private Intention

Sat 2 Catholic Extension Society & Donors

Sun 3 9:00 For the Members of the Parish
11:00 Catholic Extension Society

Mon 4 -----

Tue 5 †Robert Mitchell
(Barbara Atkins)

Wed 6 †John Marchetti
(Mike & Maureen Martin)

Thu 7 †John Sleiman
(Barbara Atkins)

Fri 8 †Malcolm Spencer
(Bodiha Spencer)

Sat 9 †Helga Pamucina
(Barbara Atkins)

Sun 10 9:00 For the Members of the Parish
11:00 †Susan Mitchell
(Barbara Atkins)

Mon 11 -----

Tue 12 Children of Mike & Maureen Martin
(Martins)

Wed 13 The Nicholas Family
(Mary Nicholas)

Thu 14 †Catherine Paré
(Suzanne Paré)

Fri 15 Private Intention
(Abouna James)

The Life-giving Cross

Please, take notice of our present protocols:

- 1.) All Catholics, of whatever Ritual Church, are more than welcome at Saint Joseph. We are all one Body of Christ.
- 2.) During this pandemic, there is no obligation to assist at the Divine Sacrifice.
- 3.) Those who are sick, or carry symptoms of sickness, must remain at home.
- 4.) All are recommended to give contact information (a list is provided at the door) in order to inform you if need arise from a case of the virus.
- 5.) All vulnerable, elderly, and at-risk individuals should remain at home and follow the Liturgies as posted on the parish's website.
- 6.) The **Vigil** Masses are suspended until further notice.
- 7.) All who are retired, or who may have a freer weekday schedule, are asked to consider assisting at Mass during the weekdays, **Tues-Fri, 9:00am**; and on **Saturday at 10:00am**.
- 8.) **Everyone is asked to wear a face-mask.**
- 9.) Hand sanitizers are available at the entrances and at the confessional.
- 10.) Seating at church must be "*first-come-first-served*" and will be closed at "50".
- 11.) Everyone must sit in such a way that there is *no one immediately in front* of them and *no one immediately behind* them. The pews have been blocked off for this purpose.
- 12.) To control crowd flow and bring greater security, **doors** will be **locked** at the beginning of each Liturgy.
- 13.) A *six-foot distancing* is to be observed by those who approach the Divine Altar and wish to receive the Divine Eucharist in **Holy Communion**.
- 14.) And, lastly, at the end of Mass, those who wish to **remain and pray** in the church are welcome to do so, but all others are asked *not to linger and visit within the church*. Please exit through the Appleton Street doorway. If one wishes to visit, please do so outside the church, being *mindful of the proper physical distancing*.

Christmas Giving opportunities!

There are *Twelve Days of Christmas*. Make known to your friends and family the wonders of the Maronite tradition through her saints.

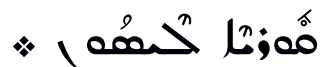


We still have available Chorbishop Eid's wonderful introduction to **Saint Sharbel**, now updated and in its fourth edition. It is available online at the **parish website** or from the **sacristy** directly after Mass.

Beautiful brand-new hardcover edition, with dust jacket, only \$25

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

Those for whom we pray: Tala Poulin, Daja Gombojav, Anne El-Habre, Richard Karter, Lolo Salazar, and all those who suffer from disease, want, or depression.



Sunday after the Glorious Nativity of our Lord p. 76

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

Entrance Hymn: LB *msheeho* 75B

Glory: SB *al majdu*

Qolo/Hymn: LB *shareero* 76A

Creed p 748

PRE-ANAPHORA:

Transfer of Gifts: LB *The Lord Reigns*

Incense Hymn Offertory: SB *l'maryam yoldat*

ANAPHORA:

Saint John Chrysostom: LB p 876

Sign of Peace: SB *tou ba*

Communion: SB *I am the Vine; O Come all ye Faithful*

Recessional: SB *Joy to the World*