

Saint Joseph Maronite Catholic Church



Twelfth Sunday of Pentecost

August 25, 2019

Welcome all visitors to the beautiful heritage of Antioch

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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

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 15: 21-28

And Jesus went out from there and came to the region of Tyre and Sidon.
A Canaanite woman from those regions came up, crying out, "Have mercy on me, *my Lord*, Son of David! My daughter is badly possessed by a demon."
But He gave no response.
His disciples came to Him and said to Him, "Send her away, because she keeps crying out after us."

He answered them, "I have not been sent except to the sheep from the House of Israel that have gone astray."
But she came and bowed down before Him, saying, "*My Lord*, help me!"
He said to her, "It is not good to take the children's bread and throw it to dogs."
"Indeed, *my Lord*," said she, "yet even the dogs eat some of the crumbs that fall from their masters' tables, *and live*."

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

Then Jesus said to her, "O woman, great is your faith! It shall be done for you as you desire."
And her daughter was healed at once.

SCHEDULE OF READINGS

TWELFTH SUNDAY OF PENTECOST

August 25, 2019

Eph 3: 1-13 St. Matthew 15: 21-28

THIRTEENTH SUNDAY OF PENTECOST

September 1, 2019

I Cor 3: 1-11 St. Luke 8: 1-15



*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

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 may be a good thing to encourage healthier people, but medical care is not "due" to anyone. Rights oblige others because the possessor has obligations to fulfill.

Our Lord extolled meekness and gentleness in spirit, but what is it? **Meekness** is power to do something: it is *docility to the order of reality*. Meekness requires the strength to be ordered to the whole of

reality: within oneself, to one another in society, and turned toward the Holy One. It 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 things, and sometimes from injustice perpetrated against them. Individually, it gives the meek the ability *to order their irascible appetites to the exercise of reason*. Socially, it gives the person *the ability to integrate within society* and work with his fellows. Finally, meekness orients the individual, in the supernatural order, *to the divine light of eternal Wisdom*. Meekness 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 even 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" of which our Lord so often spoke, and indeed which He asked us to model from His example, is that which allows us the docility to integrate all things within the order of that reality.⁵

In its beginning, meekness/gentleness is what makes for the smooth working of society. Meekness *orders the internal emotional world to the mind of an individual*; which 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 in 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 only partially correct. The

² Homily 1.7.8 "on Ezechiel"

³ Mere conformity makes one a part in operating bleakly in a machine.

⁴ "Cosmos" is related to our modern word "cosmetic" – those things pertaining to ornament.

⁵ St. Matthew 11: 29

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*. This is true as far as it goes, but it leaves out the essential consideration: there must be a foundation for any accepted “right”. 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 based on the “rights” of those 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. The “right” to own one’s own property is grounded on the prior obligation to sustain one’s life. Murder, the intentional killing of an innocent person, is forbidden firstly because it violates “the created image of God”, and because an individual’s “right to life” is grounded in that person’s obligation to live the life which God has created (which is also why the same person does not have the “right” to dispose of themselves by suicide).

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 out of whack. People marching 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 might 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 be healthy – to always make “healthy” life choices. Who would enforce that obligation? Public authority? Health would then be a personal obligation, with social responsibility toward others – as private property is a right with 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, but it is difficult to see a “right to healthcare” as being at the foundation of the social order. However desirable health is to each one of us, one does not have a strict right to be attended to in the realm of healthcare. 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 more easily others as belonging to Him. This vision retains more easily respect and deference that is proper to true fraternity. It is also a smarter path than the sappy sentimentality of false familiarity that nowadays is called “the brotherhood of men”.

As a 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 that are enforceable by law and must be paid. Likewise, if health and healthcare were to be likened to the “right” of ownership then there would be parallel requirement to enforce healthy lifestyles of the citizens. Type-2 diabetes is often a result of bad healthcare choices and bad diet; if health is a fundamental obligation recognized by a “right to healthcare”, 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 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, the “obligation”.

If abortion is lumped under something called “women’s healthcare” and healthcare is seen as a “right” then all conversation and debate changes. It *moves the topic away from the human life up for termination* and toward the mother as subject of the discussion. The child is subordinated immediately to the health issues, real or supposed, of the mother, which is unacceptable to Catholic morality as each human being, in the absolute sense, is equal to any other. No human life can be subordinated to another as “less important”. The false notion of “right” has allowed the conversation to become, or at least attempted to become, one about “abortion rights”, which is a strange term to say the least. 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 is a right”, therefore the state should be funding abortions for those unable to cover their expenses.

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 who wishes to extend the 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”. Will old age eventually be included as “terminally ill”?

As we considered at the start of these reflections, being pregnant is not exclusively the woman’s reality. There is a *father* involved, and the mother lives within some type of *familial situation*, if not in a family proper. The *child* is a free human being entitled to the life formed by the Creator. And, included among these, pregnancy certainly does involve the *mother’s health* concerns. Although she is central, bringing human life into the world is not exclusively a women’s affair. The mother is not the sole origin of new human life, and she is not the owner of the child. The child is not “a part of her body” – although he is nourished *in* her body. The child’s presence cannot be reduced to a “medical condition”. It would be false to subordinate everyone else involved (father, family, etc.) including the child, to one individual woman. This is as unacceptable as it is illogical.

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. It is questionable to call healthcare a “right” and even more so to go on from that shaky basis to require citizens to finance a medical procedure that is held in distaste by a majority of the population. 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 child. This is clearly false in its reasoning; no matter how compassionate it may wish to appear.

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.

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 difficult to see how there is a "right" to medical care, and even less to a state-funded medical procedure that results in the death of human being made in the image of the Hidden Good One.

VOCATION ICON

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

Sun	Aug 25	Lowell & Mary Hawes
Sun	Sept 1	Larry & Lisa Grard
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

INTENTIONS FOR THE QOURBONEH (MASSES)

Sat	24	†Fr. Paul Coury <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	25	For the members of the Parish
Mon	26	-----
Tue	27	Evan Beck
Wed	28	†Monica Walter Lippold <i>(Marc & Antoinette Jamerson)</i>
Thu	29	Catholic Extension Society & Donors
Fri	30	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors
Sat	31	†Percy George and the Fallen of D-Day <i>(Richard Karter)</i> -- Catholic Extension Society & Donors
Sun	1	For the members of the Parish
Mon	2	-----
Tue	3	David Jamerson -- Catholic Extension Society & Donors
Wed	4	Joe & Rachel Salazar <i>(Lolo Salazar)</i>
Thu	5	Catholic Extension Society & Donors
Fri	6	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors
Sat	7	†Charles Owen <i>(the Parish)</i> -- Catholic Extension Society & Donors
Sun	8	†Ferris Ferris, Lennon & Bennett DeCreny <i>(the Ferris Family)</i>
Mon	9	-----
Tue	10	Evan Beck
Wed	11	†Monica Walter Lippold <i>(Marc & Antoinette Jamerson)</i>
Thu	12	Catholic Extension Society & Donors
Fri	13	Private Intention <i>(Abouna James)</i> -- Catholic Extension Society & Donors

LAST WEEK'S COLLECTION

Regular Collection: \$1215.00

Feast of the Dormition, August 15th: \$287.00

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. This project cost well **over \$700** – may God bless them for this generosity!!

Upcoming 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!

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.

Twelfth Sunday of Pentecost

p 425 "A"

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

Entrance Hymn: LB *msheeho* 178B

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 *O Bread of Life; Bless this House*

Recessional: SB *Glorious in Majesty*

*LB=Liturgical Book SB=Song Book

Autumn Harvest Raffle

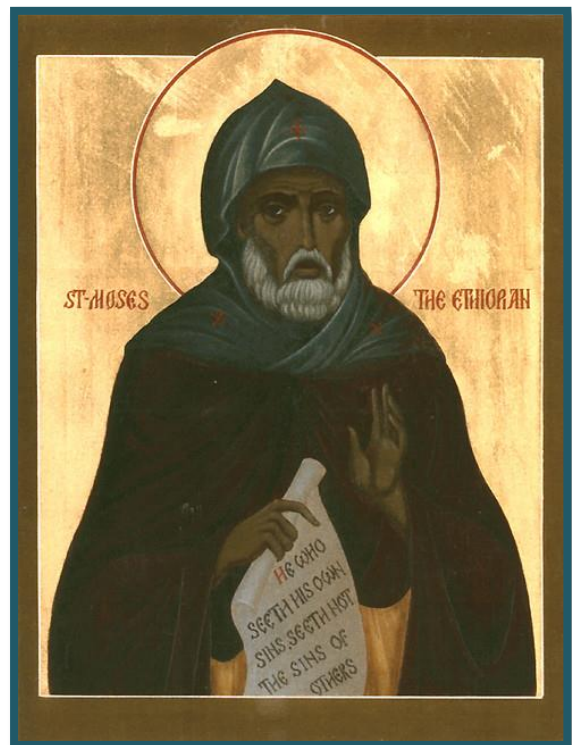
\$10,000 GRAND PRIZE!!!!

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.
What would djidoo say?



Saint Moses the Ethiopian

August 28th