



SAINT SHARBEL PARISH

WEEKLY BULLETIN #2023-262
February 4, 2024

PARISH SCHEDULE

SUNDAY LITURGY | at 11:00 AM

St. Sharbel Maronite Catholic Church

600 Mount Vernon Church Road
Raleigh, NC 27614

Tel: (919)917-7597

Email: abouna@saintsharbelchurch.org

website: www.saintsharbelchurch.org

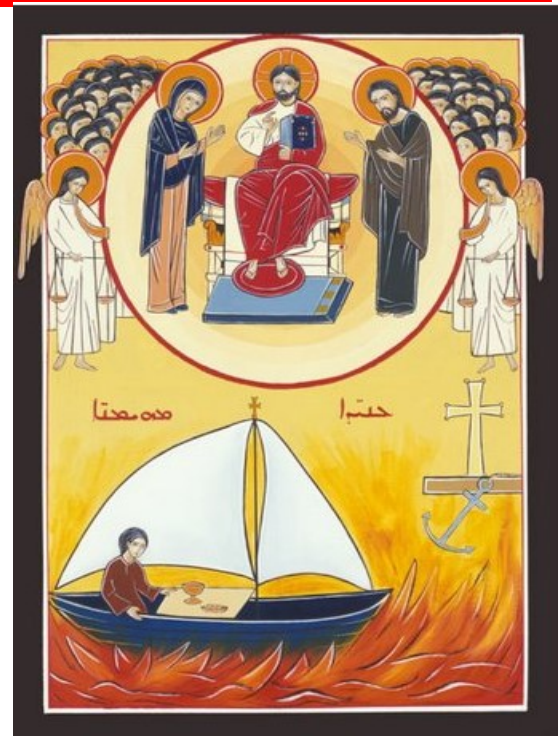
Pastor: Rev. Robert Youssef Farah

Sunday Liturgy: 11:00 AM

Saturday Liturgy: 5:00 PM

Wednesday & Friday Liturgy: 6:30 PM

Thursday: Eucharistic Adoration: 6:30 PM



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Please remember your Church by maintaining your donation through our Online Service by visiting our Website and clicking on the following link:

<http://saintsharbelchurch.org/donate/>

Your weekly donation will maintain our mission in her journey and keep our doors open.

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READINGS

February 2024


February 4 Sunday of the Faithful Departed

	Epistle	Gospel
	1 Thes 5:1-11	Lk 16:19-31



February 9 Feast of St. Maron (Holy Day of Obligation)

	Epistle	Gospel
	2 Tim 3:10-17	Jn 12:23-30



*** LITURGY INTENTIONS * FROM**

Remember your loved ones with Mass Intentions

Feb. 4	11:00 AM	Available	
Feb. 9	6:30 PM	All Parishioners	By: The Priest
Feb. 11	11:00 AM	All Parishioners	By: The Priest

HOSPITALITY - COFFEE HOUR / 2023

February 4	Rula & Dani Mouawad
February 11	Melody & Rokos Isaak
February 18	Judith Abraham



*To sponsor a coffee hour pls contact Gloria Salim-Brown: 919.345.3483, gsalim@aol.com.
Donation for coffee hour is appreciated*

PARISH OFFERING

January 28, 2024



Weekly offering	\$1,759.00
Second Collection	\$77.00
Total Income	\$1,836.00

Thank You for your generosity and your support

Important Messages

Daily Readings

Monday: 1 Thes 4:13-18; Lk 12:1-7
 Tuesday: 2 Thes 1:1-12; Lk 12:8-12
 Wednesday: 2 Thes 2:1-12; Lk 12:13-21
 Thursday: 2 Thes 2:13-3:5; Lk 12:22-32
 Friday: 2 Tim 3:10-17; Jn 12:23-30
 Saturday: 1 Cor 15:51-58; Lk 12:49-59



THE SANCTUARY LAMP

Is a vigil light burning 24/7 and kept near the Blessed Sacrament. The light indicates the unfathomable mystery of the Eucharistic presence of Jesus. It reminds us of the reverence due to the Sacrament. The burning light is a pious custom as a way of prolonging our adoration and prayer to honor His presence.

Thank You for Supporting Your Church

You may do so in various ways:

- By Mail at: 600 Mount Vernon Church Rd., Raleigh NC 27614
- Via our website www.saintshatbelchurch.org by clicking on Donate
- Direct Deposit to First Citizens Bank : Routing #: 053100300, Acc # 000861430571

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Upcoming Second Collection

February 12-March 28: Eparchial Charities Appeal

March 28: Holy Land Collection

UPCOMING MEETINGS & EVENTS - 2023

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| Feb. 3: | St. Valentine MYO Gathering |
| Feb. 4: | Pastoral Council Meeting |
| Feb. 6: | Ladies Guild Meeting |
| Feb. 9: | Feast of St. Maron (Holy Day of Obligation) |
| Feb. 12: | Ash Monday |

Sunday of the Faithful Departed

Qurbono P. 166; Creed P. 748; Anaphora of St. Sixtus p. 856

Sundays of Commemoration: Jan. 21, 28 & Feb 4, 2024

Sunday of the Faithful Departed (Luke 16:19-31)

After the commemoration of the Deceased Priests and the Righteous and the Just, the Church remembers the rest of the faithful who have departed from her and have gone to God accompanied with the Cross, with Baptism and the Eucharist, in the hope of eternal life. The Church reminds us of the basic truths, which are bound to life and death, in the light of her Faith.

The parable of the rich man and Lazarus is well explained by St. Luke when Jesus taught about the danger of wealth, for it can be a second god and a path to everlasting punishment! Jesus does not forbid wealth but warns from it. The sin of the rich man comes from the fact that he does not share his wealth with the poor. There are two basic thoughts: the first is that the decision of man's destiny is made immediately after death; and the second is not through a miracle, whereby a dead person is to come back to warn us, but to have faith in what the prophets and the apostles taught in the Sacred Scripture, which is, in fact, the teaching of the Church. The moral lesson is that our life on earth contradicts that of the world to come, especially when we do not make, in our life today, a clear picture of the life thereafter!

The funeral rites in our tradition cover all the phases through which the soul passes. The traveling soul from here to there, faces all sorts of enemies on the way: "Armies of Darkness," "evil spirits," "pirates," and so on. They await at roadblocks, and in the "aerial spheres" "anxious to inflict a second death" on the journeying soul. The message of the funeral texts is clear: The departed soul, seized by fear, is unable to take this journey on its own. Hence, the funeral rites develop the concept of "accompaniment." Priests, relatives and friends can escort the departed only as far as the grave. Beyond this point, all they can do is commit the deceased to God to be their "companion on that road which is filled with danger and unpleasant surprises."

More hymns and prayers continually implore: "O brother, may the church, the altar, baptism, the Holy Mysteries and the cross be your companion." "Go in peace, may the Lord be your companion." While the departed soul echoes: "Pray for me, people of this city, that His grace may be my companion."

The prayers further reflect that the journey is safe only because of this companionship. The road to be taken is no longer a paved road, nor a flight into the "aerial spheres." It is rather, a "sea of fire" raging with flames. It has to be crossed. The Lord and the Mysteries are envisioned now as a "bridge" or an "unsinkable ship" enabling the soul to cross over safely: "May the baptism be a ship for her (our sister), that she may reach the haven of life. May she cross over the river of fire, for she took refuge in the cross of light".

To pray for the dead is an ancient custom by which the faithful on earth care for those in purgatory. Tertullian and Augustine, Doctors of the Church from the fourth and fifth centuries, teach that suffering after death might be relieved by the intercession of the living. Through prayers, sacrifices, almsgiving, and especially the practice of offering the Eucharist, the helpless soul is assisted and relieved. Gregory I, in the sixth century, clearly states that prayers of the faithful and especially "offering of the Eucharist," or the sacrifice of the Mass, on earth could aid in obtaining the release of those in purgatory. Both the Council of Florence (1439) and the Council of Trent (1563) reinforced the same teaching. The dogma of both Councils affirmed that "a purgatory exists and the souls detained in it can be assisted by the suffrages of the faithful." This is why, we offer the Qurbono for our deceased loved ones.