



# SAINT SHARBEL PARISH

WEEKLY BULLETIN #2024-289  
September 8, 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](mailto:abouna@saintsharbelchurch.org)

**website:** [www.saintsharbelchurch.org](http://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

# September 2024

<b>September 8</b>	<b>Celebration of the Exaltation of the Holy Cross</b>	
	<b>Epistle</b>	<b>Gospel</b>
	1 Cor 1:18-25	Jn 12:20-32
<b>September 15</b>	<b>1st Sunday after Holy Cross</b>	
	<b>Epistle</b>	<b>Gospel</b>
	2 Tim 2:1-10	Mk 10:35-45




		<b>* LITURGY INTENTIONS *</b>		<b>FROM</b>
<b>Remember your loved ones with Mass Intentions</b>				
Sept. 8	11:00 AM	Available		
Sept. 15	11:00 AM	Available		
Sept. 22	11:00 AM	All Volunteers		By: The Priest

## HOSPITALITY - COFFEE HOUR / 2024

Sept. 8	Ghada & Mounif Aoun
Sept. 15	Amale & Habib Lawandos
Sept. 22	Festival



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

	
<b>PARISH OFFERING</b>	
<b>September 1, 2024</b>	
Weekly offering	\$1,641.00
<b>Total Income</b>	<b>\$1,641.00</b>

### Important Messages

**Daily Readings**

Monday: 1 Tim 1:1-17; Mt 5:43-48  
 Tuesday: 1 Tim 1:18-2:7; Jn 13:31-35  
 Wednesday: 1 Tim 2:8-15; Jn 15:12-17  
 Thursday: 1 Tim 3:1-13; Mt 22:35-40  
 Friday: 1 Tim 3:14-4:5; Lk 6:31-38  
 Saturday: 1 Cor 1:18-25; Jn 12:20-32

*Thank You for your generosity and your support*



## **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](http://www.saintshatbelchurch.org) by clicking on Donate
- Direct Deposit to First Citizens Bank : Routing #: 053100300, Acc # 000861430571

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## **Upcoming Second Collection**

- September 8: Catholic University of America and Maronite Seminary
- October 20: World Mission Sunday
- November 3: Maronite Patriarchal Charities

## **UPCOMING MEETINGS & EVENTS - 2024**

- September 21-22: Taste of Lebanon Festival
- December 14: Christmas Dinner

# Exaltation of the Holy Cross

Qurbono P. 606; Creed P. 748; Anaphora of The Twelve Apostles p. 754

## EXALTATION OF THE HOLY LIFE-GIVING CROSS (John 12:20-32)

This feast is not directly connected to the earthly life of Jesus and Passion Week. It is rather about the commemoration of the finding of the wooden Cross of Jesus by Queen Helen in Jerusalem. It is also about the recovering and return of the Holy Cross, by King Heraclius from Persia (Iran Today) to Jerusalem, planting it again on Golgotha, and honoring it as a sign of glory, power, triumph and salvation.

Some of the Greeks had begun at a certain time to worship the one true God and shared the Passover with the Jews. Their presence in Jerusalem and their acceptance of Jesus, is an indication that the mission of Jesus went beyond the Jewish world and reached the pagan world. Jesus compares his death to that of the grain of wheat. The death of Jesus is the door of a new resurrection and the gathering of all nations into one. Although the evangelist John may have skipped the prayer of Jesus, the night of his passion, in Gethsemane, but we hear echo of that prayer in this gospel passage such the anguish over death, the acceptance of the Father's will, and the Father's encouragement to him. Jesus has glorified the Father and the Father has glorified Jesus and has given the Holy Spirit to his apostles and to the Church as he glorified him in his life, his miracles and his salvific mission. Here, for the third time in the fourth Gospel, Jesus announces that he was going to be lifted up, referring to his crucifixion, resurrection and ascension, so that he will draw everyone to have faith in him. This also can be Jesus' answer to those Greeks who are willing to come see him.

With the exaltation of the Cross we begin a new liturgical season. This season concludes the Liturgical Year, which actually ends on the last Sunday of October. The exaltation of the Cross is one of the most solemn feasts in the Maronite Liturgical calendar and principally commemorates the finding of the relics of the Cross and the dedication of the Basilica of Constantine at Calvary and the Holy Sepulcher. There is a lengthy account of the observance of this feast by the bishops who were attending the Council of Tyre (Lebanon) in 335 AD. The recovery of the relics of the Cross by Heraclius after their loss to the Persians in 614 pertains more to the observance of this feast by the Western Church than it does to the Eastern Church.

Rite of the Blessing of the Water: The original structure of the whole rite has been conserved. Only the number of blessings has been reduced to four, one on each side of the altar, with the invocation and hymn proper to each group of blessings. In this celebration, the emphasis is on the spiritual power acquired by the glorified cross. Unlike the Rite of Peace on Resurrection Sunday, the focus here is on the cross, "standard of our salvation," rather than on the risen Lord Himself.

In the Resurrection rite, we adore Christ through His "empty" cross. In today's rite, we worship the cross because of Christ's power given to it. The precious white cloth around it symbolizes, rather, the exaltation of the cross itself. Hence, the impressive number of blessings and solemn invocations during the celebration; hence, also, the immersion of the cross in the water.

*"Christ, our Savior, may your cross be our powerful weapon and our supreme honor; through it we shall drive away our enemies, and by it our weakness will become strength. May it be our companion in this life and we shall follow you in carrying the sign of your shame, so as to merit being numbered among your disciples. We shall glorify you, now and for ever. Amen"*