



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

September 2024

September 22 2nd Sunday after Holy Cross

Epistle	Gospel
1 Cor 15:19-34	Mt 24:1-14



September 29 3rd Sunday after Holy Cross

Epistle	Gospel
Phil 3:17-4:1	Mt 24:23-31



* LITURGY INTENTIONS *

FROM

Remember your loved ones with Mass Intentions

Sept. 22	11:00 AM	All Volunteers	By: The Priest
Sept. 29	11:00 AM	Remember Me In Your Kingdom	By: The Priest
Oct. 6	11:00 AM	Available	

HOSPITALITY - COFFEE HOUR / 2024

Sept. 22	Taste of Lebanon Festival
Sept. 29	Covered Dish
Oct. 6	Alina & Jack Matar



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

PARISH OFFERING September 15, 2024



Weekly offering	\$983.00
Coffee Hour	\$11.00
Total Income	\$994.00

*Thank You for your generosity and
your support*

Important Messages

Daily Readings

Monday: Rev 3:1-6; Mt 10:16-22
 Tuesday: Rev 3:7-13; Mt 11:20-24
 Wednesday: Rev 3:14-22; Mt 12:29-32
 Thursday: Rev 4:1-11; Mt 12:33-37
 Friday: Rev 5:1-10; Mk 12:38-42
 Saturday: Rev 6:9-17; Mt 12:43-45



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

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

Second Sunday after Holy Cross

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

(Matthew 24:1-14)

The Liturgical year concludes with the season of the Holy Cross which extends seven weeks, and begins again with the first Sunday of November. It is the season of venerating the cross, which was a sign of defeat and death. Through the Crucified One who is living and who is risen from the dead, the cross became a sign of life, of triumph and of light. It is the sign of the Son of Man who is coming in great glory to judge the living and the dead and to whose reign there will be no end. After three centuries of continuous persecution and the attempt to subjugate Christians to the emperor-god of Rome and to his idols, the emperor himself became a worshiper of the triumphant cross.

This Sunday proclaims the coming of our Lord and his signs as they were narrated in the Sermon of The End of Time, which is the fifth and final sermon in the gospel of Saint Matthew. In it the Lord Jesus discusses two important facts: the destruction of Jerusalem which took place in the year 70 A.D., and the end of the world at the coming of Jesus as a judge. Our faith teaches that Jesus Christ, the living one who rose from the dead, is ever present in his church wherein he established his heavenly kingdom on the rubble of an earthly kingdom.

Jesus warns us: "See that no one deceives you" because the efforts of the deceivers had done irreparable damage to the Church. Wars, famine, earthquakes were prophetic pictures and quite common in the literature of revelation during the time of Jesus and the apostles. However, Jesus refused to see those pictures as direct signs for the end of the world. Persecutions for the name of Jesus and the commonality of deception are not signs for the end, but they are necessary pains preceding the birth of a new world. They are spiritual solutions to replace the earthly Jewish kingdom. Jesus here concludes his words in a positive way saying that the Gospel of the Kingdom will be preached throughout the entire world. The spreading of the Gospel in the pagan world is not a condition to end history and to end the world, but it is the End and it is the whole History—the History of God's salvific plan to all nations.

All imagery and descriptions of the evangelists which discussed the Day of the Lord were basically applied to the Second Coming. They are prophetic pictures and visions put in words so that humans can relate to them and understand them. From these prophetic visions many truths have emerged. Firstly, they tell us that in spite of our sinfulness and wickedness, in spite of the fact that the world had turned away from God, we are still his children. God does not contemplate to destroy the world but intervene to save it. Secondly, the build up of fear, earthquakes, famine and destruction should not discourage us. All of these breakdowns and apparent disintegrations must precede the Day of the Lord. This is not the end of the world, but rather a prelude to the inauguration of the newer world, or God's Kingdom on earth. Finally, they make certain that judgment and a new creation are imminent. They assure us that God judges the world with kindness, mercy and justice. God is not going to destroy the work of his hand. He is not going to obliterate the world but he is going to reinstate his kingdom, here on earth, within the Church that his Son has already established.

Yes, through this ordeal of false prophets, fear and chaos there will be persecution, killing, betrayal, and despair. Many will hate each other and abandon their loved ones. But those who persevere, those who hold fast and remain faithful, they will be saved. What is comforting is that in the end Christ will triumph and will save those who were faithful to him. Further, this teaches us that the end of the world is not dissolution, chaos, destruction, deluge or eternal fire, but the establishment of a new kingdom based on the love of God and his eternal rule of fairness, kindness and justice.