



SAINT SHARBEL PARISH

WEEKLY BULLETIN #2025-310
January 26, 2025

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.



Support St Sharbel Mission by shopping at AmazonSmile.

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READINGS

January—February 2025



January 26	3rd Sunday after Epiphany	
	Epistle	Gospel
	Gal 3:23-29	Jn 3:1-16
February 2	4th Sunday after Epiphany	
	Epistle	Gospel
	Rom 7:1-6	Jn 4:5-7, 9-26



* LITURGY INTENTIONS *

FROM

Remember your loved ones with Mass Intentions

Jan. 26	11:00 AM	Remember Me In Your Kingdom	By: The Priest
Feb. 2	11:00 AM	Nada Bachaalani & George Jabbour	By: Yvonne Najm Sr.
Feb. 9	11:00 AM	All Parishioners	By: The Priest

HOSPITALITY - COFFEE HOUR / 2024

Jan. 26	Rula Freiji
Feb. 2	Yvonne Sr. & Joumana Najm
Feb. 9	St. Maron: Covered Dish



*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 19, 2025



<i>Weekly offering</i>	\$1,602.00
<i>Coffee Hour</i>	\$72.00
Total Income	\$1,674.00

Thank You for your generosity and your support

Important Messages

Daily Readings

Monday: 2 Cor 4:16-5:1-5; Jn 5:1-16
 Tuesday: 2 Cor 5:11-21; Jn 9:1-12
 Wednesday: 2 Cor 6:1-13; Jn 9:13-25
 Thursday: 2 Cor 6:14-7:1; Jn 9:26-41
 Friday: 2 Cor 7:2-10; Jn 7:40-52
 Saturday: 2 Cor 7:11-16; Jn 19:38-42



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

- January 26: United States Catholic Bishops' Worldwide Charities
- March 3– April 17: Eparchial Charities Appeal
- April 18: Holy Land Collection

UPCOMING MEETINGS & EVENTS - 2024

- February 9: Feast of St. Maron: Divine Liturgy at 11:00 AM
- February 15: Table Top Tournament
- March 3: Ash Monday: Distribution of the Ashes at 6:30 PM

Third Sunday after Epiphany

Qurbono P. 107; Creed P. 748; Anaphora of St. John p. 815

The Mystery of Jesus is Revealed to Nicodemus and the Jewish People (John 3:1-16)

John the evangelist is characterized by citing two particular scenes whereby Jesus showed his glory to his disciples and they believed in him: (a) Through the miracle of the wine he proved that he is Christ; and (b) in the Temple he proved that he is the Son of God. This is our complete Apostolic Christian Faith. John is unique in mentioning three different positions regarding this apostolic faith: the position of Nicodemus, the position of the Samaritan woman, and that of the pagan royal official. These represented the three different social groups which were contemporary to the early Church. The Church invites us to meditate on the mystery of Jesus being revealed to Nicodemus and through him, to the Jewish people. The Church also invites us to meditate on the opinion of Nicodemus with regards to this mystery.

Nicodemus was among those who believed in Jesus wherein they witnessed to his miracles in Jerusalem during the feast of the Passover. However, the faith of Nicodemus was still shallow. Jesus invited him to a deeper and more complete faith—to a new spiritual birth. Nicodemus did answer the calling and progressed in the ways of faith. He belonged to the Pharisees party, and was one of the revered Jewish figure. He represented the people of the Old Testament whom God has invited to believe in his Son as Lord and Savior. The evangelist John divided the discussion into three parts: (a) the invisible and free Action of the of the Holy Spirit; though he is present and active, no mere human can understand his ways; (b) the Action of the Son who will be “Lifted up” crucified on a piece of wood, raised from the grave and ascending into heaven to be the life of every faithful; and (c) the Action of the Father, who sent his beloved Son, as light, into the world, through whom he saves all nations, so that everyone who comes to him and loves him will be saved and everyone who does not will remain in darkness!

Nicodemus, one of the Jewish Sanhedrin and a prominent personality in Israel, represents the quintessence of Judaism. In view of the opposition to Jesus, a prominent leader such as Nicodemus could only have come to see Jesus at night secretly. It is important to mention that Nicodemus came to Jesus out of darkness. It is quite significant that he, as a teacher and a Rabbi, addressed Jesus as a “Rabbi ... a teacher who has come from God” and eventually he became one of Jesus’ disciples. But Jesus will show that the kingdom of God is not to be reached just through the miracles that have impressed Nicodemus. The kingdom can only be experienced through a spiritual rebirth. Jesus insists on the necessity of spiritual birth in order to belong to the Kingdom. Only the children of God, who believe in his only Son, will possess it. Both flesh and spirit constitutes life, but spirit is the life-giving, which is the breath that comes from God. The message Jesus is conveying to Nicodemus and to all the Jews is that flesh is only the outward manifestation of life, but breath is life itself. The profession of Nicodemus explained that he has spoken on behalf of Judaism.

The response of Jesus indicates that what he does and says comes from his shared knowledge with God and those are being rejected by the Jews. The rebirth and the presence of the Spirit are earthly things. If these “earthly things” are not understood, then people would not be able to have faith in Jesus and therefore, they are in no position to receive the revelation of the “heavenly things.” In order for everyone to understand the heavenly things, first and foremost, they have to have Faith in the Son of God. ***“For God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life (John 3:16).”*** It is our task as Christians today to believe that he is the Son of God.