



SAINT SHARBEL PARISH

WEEKLY BULLETIN #2025-313
February 16, 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

February 2025

February 16	Sunday of the Righteous and Just	
	Epistle	Gospel
	Heb 12:18-24	Mt 25:31-46
February 23	Sunday of the Faithful Departed	
	Epistle	Gospel
	1 Thes 5:1-11	Lk 16:19-31



		* LITURGY INTENTIONS *		FROM
Remember your loved ones with Mass Intentions				
Feb. 16	11:00 AM	Edmond Abou Nasr	By: Carin Abou Nasr Kahi	
Feb. 23	11:00 AM	Alexia Azar Sokhon	By: Denise Sokhon Harb	
March 2	11:00 AM	Naameh Fayad Nicholas	By: Boutros Nicholas & Family	

HOSPITALITY - COFFEE HOUR / 2024

Feb.16	Carin & Hassan Kahi
Feb. 23	Denise & George Harb
March 2	Nicholas & Hindie Families



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

PARISH OFFERING

February 9, 2025



<i>Weekly offering</i>	\$1,086.00
<i>Covered Dish</i>	\$640.00
Total Income	\$1,726.00

*Thank You for your generosity and
 your support*

Important Messages

Daily Readings

Monday: Heb 12:1-13; Mt 5:1-12
 Tuesday: Heb 12:14-17; Mt 5:13-16
 Wednesday: Heb 12:25-29; Mt 5:17-20
 Thursday: Heb 13:1-8; Mt 5:21-26
 Friday: Heb 13:9-16; Mt 5:27-37
 Saturday: Heb 13:17-25; Mt 5:38-48



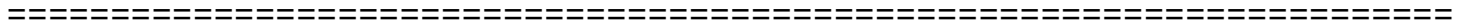
THE SANCTUARY LAMP

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



Upcoming Second Collection

March 3– April 17: Eparchial Charities Appeal

April 18: Holy Land Collection

UPCOMING MEETINGS & EVENTS - 2024

February 15: Table Top Tournament

March 3: Ash Monday: Distribution of the Ashes at 6:30 PM

Sunday of the Righteous & Just

Qurbono P. 166; Creed P. 748; Anaphora of St. John p. 815

(Matthew 25:31-46)

Our Church commemorates the Righteous and the Just who are the children of the church. They are her pride and joy because they strive to emulate the Lord and to live throughout their personal lives the kingdom of heaven in its most beautiful picture. This is why the church offers them as a living example and intercessors to the faithful. They are: Mary the Mother of God, the prophets, apostles, martyrs, confessors, the righteous and just, the chosen saints who sit on the right hand of God. Countless individuals have sanctified their lives through struggle and hardship against evil, for the love of Jesus, the redeemer Lord.

Today's gospel depicts prophetically the day of judgment. It is here that "The Sermon on The Last Things" reaches its peak. Christ is the shepherd, the king and the supreme judge. He sits on his royal throne and judges all peoples according to deeds of mercy they have done or charitable deeds they have failed to do. Every deed we do or any act of kindness we make to help a needy person, we have done it to Jesus himself! The Judgment confirms that what people do in this present age actually brings eternity to our world and plants it in front of our very eyes, transforming all human attempts and actions, no matter how meek and simple they might be, to a decisive plan and an eternal choice. The judgment scale consists of six human initiatives upon which people are measured: give food to the hungry, give water to the thirsty, welcome a stranger, clothe the needy and homeless, care for the sick and visit the imprisoned. It is according to our response to these initiatives that we are judged. Such deeds and actions in our personal life on earth, or the lack thereof, decide whether we may be counted among the hosts of the Righteous and the Just in heaven.

This parable is so unique like no other in the gospel, whereby it opened the way to heaven to the simplest people with menial acts of charity. There are those who cannot stop from helping others, and those who help if they are recognized and praised publicly. Those who helped did not think they were helping Jesus. Their good deeds earned them the joy of eternity. They were not expecting anything in return. The excuse of those who failed to help would be like: "Had I known it was you Lord I would have gladly helped." The help that wins the heart of God is that which is given for nothing in return. Jesus faces us with this crystal clear truth: all kind of help, if given is given to himself, and if withheld is withheld from himself.

The feast of The Righteous and Just (All Saints) is celebrated in the West on November 1st. Originally the word "saint" was synonymous with martyr, i.e., someone who witnesses faith in Christ even to death. After a martyr's death, local Christians endeavored to bury the body in a tomb that would be accessible to the faithful. On the anniversary of the martyr's death, the faithful would gather to pray and celebrate the Eucharist "in memory of those athletes of the faith who have gone before us, and make ready those who are to come hereafter." Eventually, the memorial celebration of martyrs occurred in local churches that did not have tombs. By the fifth century there was already a feast of "righteous and just" in the East, on the Friday of Easter week, which was called "all saints" in the West (Roman Church). By the eighth century the Church of "St. Mary of the Martyrs" in Rome seems to have celebrated a similar feast. In the ninth century Pope Gregory IV changed the date of this feast to November 1st. Further, those who had endured torture for the faith, but did not face death (martyrdom), were given the title "confessors" and were actually treated with great respect and dignity. Eventually, Christians who led heroic gospel-inspired lives were often acclaimed after their death as saints by a local church. The theology and the celebration of this unique feast emphasize the bond between those Christians already with God and those who are still on earth.