



Saint Sharbel Maronite Catholic Church

Saint Sharbel, Pray for Us!

1804 SE 16th Ave., Portland, OR 97214

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www.stsharbel.org

July 16, 2017

Mission of the 72 Apostles



Next Sunday
Saint Sharbel

Rom 8:28-39 (*The Flesh and the Spirit*)

Mt 13:36-43 (*The Chosen Servant*)

Liturgy Intentions

Sunday, July 16th, 10:30 am

Available Intention

Monday, July 17th

Available Intention

Tuesday, July 18th

Available Intention

Wednesday, July 19th

Available Intention

Thursday, July 20th

Available Intention

Friday, June 21st

Available Intention

Saturday, July 22nd

Available Intention

Sunday, July 23rd

Available Intention

***Adoration/Exposition every Sunday at 9:00
am before the morning Liturgy.***

***Confession every Sunday at 9:15 am before
the morning Liturgy.***

***Also join us to pray the Rosary on Sundays
at 10:00 am before the Liturgy begins.***

Your Gifts To God

Offering Report for July 2nd - July 9th

Online.....\$705.00

Collection.....\$617.00

Weekly Total.....\$1,322.00

YTD Total.....\$48,291.00

YTD Goal.....\$51,688.00

YTD Difference.....**-\$3,397.00**

Altar Sponsorship

Sunday, July 16th

Available

Sunday, July 23rd

Available

Parish Events

2017 LEBANESE FOOD FESTIVAL

VOLUNTEERS NEEDED

We are in need of volunteers and helpers for the Festival this weekend.

We need help Friday afternoon for setup, or Saturday and Sunday to serve and be involved in the festival.

Please Contact Agopos or Eva!

Community Events

Oregon House Bill 3391, otherwise known as the Reproductive Health Equity Act, is about to become the law of the land. **The far-reaching legislation is receiving national press coverage for significantly expanding taxpayer-funded abortion in our state.**

ABC News summarized the law like this: "In some states such as New York, abortions are cost-free if they're deemed medically necessary. The Oregon bill is unique, however, in that patients would have access to the procedure for virtually any reason, at any time, including sex-selective and late-term abortions." In short, it's one of the most aggressive pro-abortion laws ever passed in the history of our country.

HB 3391 requires all private health insurers to offer free abortions without restrictions or copays. The law creates an exception for Providence Health Plans, which had threatened to pull out of the state because of the abortion requirement. Instead, anyone covered by Providence will soon be able to obtain free, taxpayer-funded abortions through the Oregon Health Plan.

HB 3391 increases the moral and financial burden on Oregon taxpayers who are already being forced to pay for 10 abortions every day through the Oregon Health Plan (OHP). It gives \$10.2 million to expand the Oregon Health Authority in order to provide "services, drugs, devices, products and procedures," including 100% free abortions.

Lastly, the rights of Oregon voters are being attacked by this legislation as well. By declaring the law an emergency, **lawmakers have stripped citizens of their right to challenge the law by voter referendum.** Support the [Stop Taxpayer Funding for Abortion Act](#). This grassroots citizen's initiative, led by Oregon Life United, will block the stream of taxpayer dollars currently funding approximately 3,700 abortions annually through the OHP. **This initiative will also reverse the expansion of taxpayer-funded abortion mandated by HB 3391.**

Excerpted from www.oregonlifeunited.com
Author: Jeff Jimerson, Director.

If you are interested in signing the petition, please contact Therese at [503-997-1884](tel:503-997-1884)

2017 SAINT SHARBEL LEBANESE FOOD FESTIVAL

COME ENJOY A BITE OF LEBANESE CULTURE!

Kids activities, games and fun for the whole family!

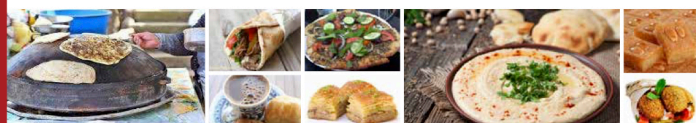


July 15th & 16th
Saturday Noon–9pm
Sunday Noon–5pm

A SHOWCASE OF AUTHENTIC LEBANESE CUISINE & MUSIC

- Hummus
- Tabbouleh Salad
- Falafel
- Chicken/Lamb Shawarma
- Chicken Skewers
- Rice
- Manakish Zaatar (ground thyme with sesame seed)
- Elephant Ears
- Desserts

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REFELECTION

SEVENTH SUNDAY OF PENTECOST SEASON

The Mission of the 72

LK 10:1-7

- During the time of Jesus there were several movements which, like Jesus, sought a new way of living. For example, John the Baptist, the Pharisees and others. Many of them formed a community and had disciples. (Jn 1, 35; Lk 11, 1; Acts 19, 3) and they had their own missionaries (Mt 23, 25). But there was a great difference! The Pharisees, for example, when they went on mission, they went already prepared. They thought that they could not eat what the people would offer them, because the food was not always ritually “pure”. For this reason, they took with them purses and money in order to be able to take care of their own food. Thus, instead of working toward overcoming the divisions, this observance of the Law of purity weakened even more the living out of community values.
- The proposal of Jesus is different. He tries to rescue the community values which had been suffocated, and tries to renew and to reorganize the communities in such a way that they could, once again, be an expression of the Covenant, a sign of the Kingdom of God. And this is what is said to us in today’s Gospel which describes the sending out of the 72 disciples:
- Luke 10, 1: The Mission. Jesus sends the disciples to places where he himself has to go. The disciple is the spokesperson of Jesus. He is not the owner of the Good News. Jesus sends the disciples in pairs, two by two. That is useful for mutual help, because the mission is not individual, but rather communitarian. Two persons represent the community better than only one.
- Luke 10, 2-3: Co-responsibility. The first task is that of praying so that God may send workers. Every disciple – man and woman – has to feel responsible for the mission. And thus has to pray to the Father to send workers to continue the mission. Jesus sends his disciples as sheep among wolves. The mission is a difficult and dangerous task. Because the system in which they lived was and continues to be contrary to the reorganization of the people in a community of life. The Mission to which Jesus sends the 72 disciples tries to recover community values:
- Luke 10, 4-6: Hospitality. Contrary to the other missionaries, the disciples of Jesus – men and women – cannot take anything with them, neither purse, nor sandals. They can and should only take peace. That means that they have to trust in the hospitality of the people. Because the disciple who goes without anything, taking only peace, shows that he/she trusts the people. The disciple thinks that he/she will be received, and the people feel respected and confirmed. Through this practice the disciple criticizes the laws of exclusion and recovers the ancient value of hospitality. Greet no one on the road, probably means, that no time should be lost in things which do not belong to the mission.
- Luke 10, 7: Sharing. The disciples should not go from house to house, but should remain in the same house. That is, they should live together with the people in a stable way, participate in their life and in the work of the people of the place and live from what they receive in exchange, because the labourer deserves his wages. This means that they have to trust in sharing. Thus, through this new practice, they recover an ancient tradition of the people, they criticize the culture of accumulation which distinguished the politics of the Roman Empire and announced a new model of living together.

Personal questions

- Why are all these different attitudes recommended by Jesus signs of the coming of the Kingdom of God?
- How can we practice today what Jesus asks: “do not take with you any purse”, do not move from house to house”, “do not greet anyone on the road”, announce the Kingdom?

**Gibran N Zogbi**

Agent

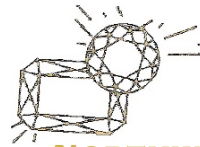
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