



Saint Sharbel Maronite Catholic Church

Saint Sharbel, Pray for Us!

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www.stsharbel.org

May 24, 2020

Seventh Week of the Resurrection/Ascension



Next Sunday

Pentecost Sunday: Descent of the Holy Spirit

Acts 2:1-21 (The Coming of the Spirit/Peter's Speech at Pentecost)

Jn 14:15-20 (The Advocate)

Liturgy Intentions

Sunday, May 24th 10:30 am

+40 day memorial Abdo Massad

Monday, May 25th

Available

Tuesday, May 26th

Thomas Myers

Wednesday, May 27th

Available

Thursday, May 28th

Michael Myers

Friday, May 29th

Available

Saturday, May 30th

Available

Sunday, May 31st

Available

Adoration/Exposition every Sunday at 9:30 am before the morning Liturgy.

Confession every Sunday at 9:45 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 May 10th - 16th

Online.....\$865.00

Collection.....\$5,296.29

Weekly Total.....\$6,161.29

YTD Total.....\$33,608.29

YTD Goal.....\$35,074.00

YTD Difference.....**-\$1,465.71**

Altar Sponsorship

Sunday, May 24th

Redmond Family

Sunday, May 31st

Available

Parish / Community Events

Sunday, May 24, 2020, 10:30am

We're doing things a little differently this Sunday. Rather than sending out a link to a specific video, we'll be sending out the link to the Youtube Channel itself. Then Parishioners will just have to click on the video with the corresponding Mass date.

Channel Link:

<https://www.youtube.com/channel/UCi8CEQIEnX-VeERKBMqhKRA>

We'll be using this same link every week since it connects to St. Sharbel's Youtube Channel. The only thing that will change is that each week new videos will be added to that channel. Some changes are being made to the streaming process this Sunday so we've had to adjust for the changes.

REMINDERS FOR MASS

Saturday and Sunday Masses — Must Sign up ahead of time.

1. You will need to come with a mask. Mask may be removed to receive Communion obviously. We don't have masks to give you so please bring one.
2. I cannot give Communion outside of Mass – this means in your cars, on the sidewalk, etc. Communion for the homebound is suppressed also at this time.
3. Sit only in spot marked on pews. Remain physically distant as you enter and exit the church through the basement entrance only.
4. No lingering after Mass, you will need to leave directly.
5. If your name is not of the sign up list the ushers cannot allow you to come in. We will need to be strict about this and apologize in advance for problems that might arise.
6. I will not be offering private confessions. I will offer corporate general absolution in the few minutes before Mass starts to those who are seated and prepared.
7. I request you only use the downstairs entrance, below the main stairs, the other doors will be closed, this will help us to be able to clean commonly touched surfaces.
8. We will not allow use of missals, or other books in the pews. Do your best with the responses.
9. There will only be Communion in the hand, not by intinction. I am sorry, but at this time it is the best I can do. If you have a real and abiding problem with this and have been scheduled to attend Mass you are welcome to take it up with me personally before coming to church.
10. Only people who are members of the parish are eligible at this point to attend our limited Masses. If you have been coming regularly, and are not registered elsewhere but have not registered with us, now is the time to do this. Archbishop has asked that we keep people going to the parishes they are registered as a way to respect fair and equitable access to all.

Parish Council

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(Treasurer)

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Gus Bekahi

Nick El Hajj

Agopos Ghossein

Adib Karam

+Claude Karam

Anne Marentette
(Secretary)

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+Thaddeus Rask

Nadia Redmond

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Laif Waldron

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+Deacon Tony

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Reflection

How often do we trace the sign of the cross upon ourselves? Likely we do so every time we begin to pray and at the end, and perhaps during our prayer as well and throughout the day. The sign of the cross is integral to our faith because Christ by His cross made a fool of death and destroyed sin by His death. But the sign of the cross does not only recall the death of Christ – for if Christ only died and nothing else, our faith would be in vain (1 Cor. 15:14). We do not worship a dead god, but the God of Life. When we sign ourselves with the cross we recall the entirety of Christ's mercy towards us on Earth from His conception at the Annunciation to the Ascension after His Resurrection into heaven, which we just celebrated this past Thursday. By Christ's life we have life. But when we sign ourselves with the cross, we do not simply say "In the name of the Son" but "In the name of the Father, and of the Son, and of the Holy Spirit" to which we add in the Syriac tradition "the one true God. Amen." Though Christ was the only Person of the Trinity to become man, He was never separated from His Father or Spirit, and though there are three Persons in the Trinity, He is one true God without division.

We often hear and know the mention of the relationship between the Father and the Son, but our tradition brings particular light to the Spirit. The "St. Thomas" Cross of the Syriac tradition presents the truth of the Spirit clearly – this St. Thomas Cross is a cross with a dove, the Holy Spirit, perched on the top. The Holy Spirit, equal in being and majesty as the Father and Son, never left the Son since the Trinity is one, and the Trinity together completed every act of salvation on our behalf. Never was Christ separated or abandoned by the Father or Spirit in His entire life. From the beginning of the world, what the Father and Son began the Spirit also completed – just as we see in Genesis, the Spirit hovered over the waters (Gen. 1:2). Likewise, the Spirit hovers over our sacrifice to God upon the altar, depicted by the priest waving his hands at the epiclesis, just as He hovered over Mary at the Annunciation (Luke 1:35), over the Jordan at Christ's baptism (Matt. 3:16), and over the cross at the Christ's crucifixion. But just as the Father and Spirit never abandoned Christ in their unity of being and love, Christ did not abandon us when He physically ascended back to heaven.

As Christ promised His Apostles before His death, "I will ask the Father, and he will give you another advocate to help you and be with you forever— the Spirit of truth...I will not leave you as orphans; I will come to you" (John 14:16,18). The same Spirit that completes, nourishes, consoles and perfects was poured upon the Apostles at Pentecost that, in union with the Spirit, they would be in union with the Son and Father. Just as the Apostles received the Spirit at Pentecost, we have been given participation in the divine nature by our baptism and confirmation, when the Spirit clothed us between the waters. Christ did not leave us by His Ascension, but incorporated us into the divine life by His Spirit. This is why we eagerly look forward to this great Feast of Pentecost next week – the great completion when the Spirit poured forth upon creation.

The St. Thomas Cross shows us that even at Christ's moment on the cross He was not abandoned by the Spirit, Who has been with Him since before all time. In Christ's love and mercy for us, He has given us, His baptized believers, the same Spirit that we may be united to Him, and His Father, and His Holy Spirit. With this in mind, let us pray in preparation for next week's great feast:

Make us worthy, O Lord God, Lover of Men, that we may sate our souls and fill our hearts with the rational drink of the new wine of the Spirit, the Paraclete, that, while made pure and holy, we may sing pure praises with pure and holy tongues to Your adorable and holy name, and that of Your Only-Begotten Son, and Your Holy Spirit, now and at all times, forever. Amen.

(From the Maronite Kneeling Rite for the Feast of Pentecost)

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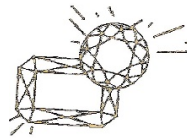
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