



Saint Sharbel Maronite Catholic Church

Saint Sharbel, Pray for Us!

1804 SE 16th Ave., Portland, OR 97214

503.231.3853

stsharbelpdx@gmail.com

www.stsharbel.org

June 4, 2023

Holy Trinity Sunday



Next Sunday

3rd Sunday of Pentecost

1 Cor 2:1-10 (The Corinthians & Paul/The True Wisdom)

Jn 14:21-27 (The Advocate)

Your Gifts To God

Offering Report for May 21st - 27th

Online.....\$763.30

Collection.....\$772.00

Weekly Total.....\$1,535.30

YTD Total.....\$38,925.65

YTD Goal.....\$48,468.00

YTD Difference.....**-\$9,542.35**

Liturgy Intentions

Sunday, June 4th, 11:00am

+Ron Bushy Jr.

Monday, June 5th

Available

Tuesday, June 6th

Available

Wednesday, June 7th

Available

Thursday, June 8th

Available

Friday, June 9th

Available

Saturday, June 10th

Available

Sunday, June 11th

+Dolores Bushy

Adoration/Exposition every Sunday at 10:00 am before the morning Liturgy.

Confession every Sunday 10:35-10:50am before the morning Liturgy.

Also join us to pray the Rosary on Sundays at 10:30 am before the Liturgy begins.

Altar Sponsorship

Sunday, June 4th

Available

Sunday, June 11th

Available

SEVEN SISTERS APOSTOLATE

Women's Conference

June 10, 2023

Christ the King Catholic Church
11709 SE Fuller Rd, Milwaukie, OR



- 8:00 - 8:30 Registration
- 8:30 - 9:00 Mass
- 9:00 - 9:30 Introduction and
"Hello" from Apostolate Founder Janette Howe
- 9:30 - 10:30 Msgr. O'Connor
Msgr. Cihak
Fr. Randy Hoang
"Distractions in Prayer"
- 10:30 - 11:30 Adoration and Confession
- 11:30 - 12:30 Christin McIntyre
"The Hows and Whys of Intercession"
- 12:30 - 1:00 Lunch
- 1:00 - 2:00 Elizabeth Farley
"Blessed Virgin Mary - Our Mother and Teacher"

For preregistration email: SevenSistersPortland@gmail.com

Cost: \$50.00 *Pay at the door, cash or check please.

Parish Council

Bruce Ashford

Charlie Ashou

Gus Bekahi

Ben El Hajj

Agopos Ghossein

Adib Karam

+Claude Karam

Lydia Massaad

+Doug Raab

+Thaddeus Rask

Nadia Redmond

Peter Rizk

Mitch Siekmann

+Finance
Committee

Understand Your Catholic Faith with *The Catechism in a Year* Podcast with Fr. Mike Schmitz!

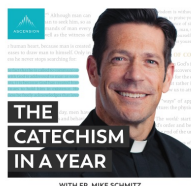
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SECOND COLLECTIONS

Next Collection:

JUNE 25, 2023

Peter's Pence

Parish Programs

Maronite Young Adults (MYA)

MYA is a local chapter of a national Maronite organization for single and married men and women ages 19+



Next Event: TBA

For more info on the MYA, contact Claude@trazzafoods.com

Religious Education

To ALL Families with children between Ages 6-11



For Information about family catechesis and sacrament preparation Contact Nadia Redmond, Coordinator of Religious Education, n.redmond@comcast.net

Please continue to pray for our parish and ministries

Invitation to all Sisters in Christ,

A year ago, we formed a group of 7 sisters in Christ to join the Seven Sisters Apostolate, <https://sevensistersapostolate.org/>. Catholic parishes across the United States have joined this beautiful apostolate to pray for our priests.

The Seven Sisters Apostolate is a call to strengthen the Church by ensuring that a Holy Hour is prayed each day of the week for the sole intention of a specific priest or bishop—a “holy wasting” (cf. Mt. 26:10) or lavishing of prayer for his deeper conformity to Christ.

St. Sharbel's 7 sisters are committed to pray for one Holy Hour per week for Abouna Christopher.

If the Holy Spirit is calling you to make this commitment, please contact Nadia Redmond at 503-671-0440 or email: n.redmond@comcast.net

Reflection

Each year in the Syriac tradition, we have the peculiar Rite of Kneeling on Pentecost Sunday. Several people have written to me asking why we do it, and specifically why on Pentecost, so it seems an appropriate topic to reflect upon.

The Rite of Kneeling is an ancient rite common amongst the entire Syriac Church, as well as a similar rite in the Byzantine Churches. It commemorates the descent of the Holy Spirit upon the Apostles and the Holy Church after the Ascension of Jesus as a fulfillment of His promise to send His Paraclete from the Father. In the Syriac tradition, kneeling marks a very solemn moment – a moment when the descent of the Holy Spirit is manifest, hence its usage during the *epiclesis* (when the priest kneels and says ‘*aneen moryo...*’). Likewise, in this rite the priest calls upon the Holy Spirit to descend upon all present as He did on the first Pentecost and at our baptisms.

Liturgically, this is the reinstitution of kneeling, which was ceased historically in the Church from Easter until Pentecost, as praying standing is a commemoration of the Resurrection of Christ, which the Ecumenical Council of Nicaea mandated. The rest of the Church year was filled with kneeling and prostration, so the days between Easter and Pentecost were very clearly set apart by their lack of such activity. The rite takes place before our Lord’s flesh and blood veiled in the anaphoral veil – this festal rite is different from many others in that it occurs after the priest has communed, as opposed to in the beginning of the Mass. The ancient text has three watches, structured like typical minor “hours” (or prayer services), each of which address a Person of the Holy Trinity, and offer incense for His honor and as sacrifice on behalf of our petitions. At the conclusion of each watch, everyone kneels in adoration of the Person of the Trinity to Whom the watch is directed, and then everyone is exhorted to “Arise by the power of God!” Our eastward prayer emphasizes the eschatological (or “end times”) focus of the Syriac tradition, in that we face East praying to the Lord eagerly awaiting His second coming. Our standing likewise shows our readiness to go forth and do the will of God, working diligently in His vineyard. At the end of the rite, there is a blessing and sprinkling of water, which externalizes the reality of the descent of the Holy Spirit upon the worshippers. The sprinkling of water also recounts our baptism, at which the Spirit first made us temples of His dwelling.

As is made explicitly clear in the rite, the Syriac tradition expresses a pervasive unity in all Trinitarian acts of soteriology. A common depiction of the cross amongst the Eastern Syriacs includes the Holy Spirit in the form of a dove perched upon the cross – this illustrates the inseparability of the Persons of the Holy Trinity, as well as unity of action despite their distinctiveness; the Holy Spirit and the Father were not crucified, as both Persons do not have flesh like the Son, but the Son was never separated from the Father or Spirit in existence. Likewise, though Pentecost remembers the descent of the Holy Spirit, it is an act of the entire Trinity. Salvation is wrought through God’s entire being: Father, Son and Holy Spirit.

Arise by the power of God! This is the day in which the heavens were gladdened and the world exulted, the watchers clamored and the seraphim cried out, and the Apostles were gladdened for on it they received the Holy Spirit, the Paraclete. On this day the Spirit of Anointing, Who was stripped from our father Adam by the transgression of the commandment, was returned to us. He descended upon the disciples and gave forgiveness to the peoples, and He granted salvation to the generations and lineages. Our Lord and our God, to You be glory forever. Amen.

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