

Saint Sharbel Maronite Catholic Church

Saint Sharbel, Pray for Us!

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www.stsharbel.org



November 12, 2017

Renewal of the Church



Next Sunday

Season of the Glorious Birth *The Announcement to Zechariah*

Rom 4:13-25 (Inheritance through Faith)

Lk 1:1-25 (Announcement of the Birth of John)

Liturgy Intentions

Sunday, November 12th, 10:30 am

Available

Monday, November 13th

+Carmelo Bustos

Tuesday, November 14th

Available

Wednesday, November 15th

+Carmelo Bustos

Thursday, November 16th

+Ruth Almeda Dudek

Friday, November 17th

+All Homeschool Moms

Saturday, November 18th

Available

Sunday, November 19th

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 October 29th - November 5th

Online.....\$195.00

Collection.....\$5,695.00

Weekly Total.....\$5,890.00

YTD Total.....\$81,804.00

YTD Goal.....\$83,070.00

YTD Difference.....-\$1,266.00

Altar Sponsorship

Sunday, November 12th

Available

Sunday, November 19th

Redmond Family

- +Bruce Ashford
(Treasurer)
- Charlie Ashou
- Gus Bekahi
- Nick El Hajj
- Agopos Ghossein
- Adib Karam
- +Claude Karam
- Anne Marentette
(Secretary)
- Doug Raab
- +Thaddeus Rask
- Nadia Redmond
- Mitch Siekmann
- Laif Waldron

- Ex Officio
- +Deacon Tony
- +Deacon Wadih

+Finance
Committee

Parish Events

SAFE ENVIRONMENT PROGRAM:

"To all parents who have children and youth in Sunday School, Music Ministry, and MYO: All Catholic parishes are required to provide annual training to all our children and youth that participate in our programs. I have been trained in the Call-to-Protect program and as before, I will be providing the training to our children and youth on the following dates:

Sunday School Classes-Sunday, November 26, 2017 @9:15am

MYO-Sunday, December 3, 2017 @9:15am

Music Ministry-Sunday, December 3, 2017 Immediately after the liturgy

Please contact me if you would like to see the Call-to-Protect curriculum for children and youth.

Appreciate your understanding and support,

Nadia Redmond

[503-671-0440](tel:503-671-0440)"

**"For heights and depths no words can reach,
music is the soul's own speech"**

All of the children of the parish ages 3 and up are invited to participate in the singing ministry this fall. We will be learning beautiful music to be sung in annual Christmas Play on Christmas Eve. The scheduled rehearsal dates are the following Sunday immediately after Holy Mysteries:

November 12th

November 19th

December 3rd

December 10th

Please mark your calendars. We will have a short social activity and snacks to really make this fun and memorable for the kids.

Please contact Gladys at 503-747-8689 or
alunui3r@frontier.com.

Community Events

Below are details on two special days in November that Bishop Elias has asked for our participation in observance.

WORLD DAY OF THE POOR: November 19, 2017

Pope Francis officially launched the "World Day of the Poor" which will take place November 19, 2017 and every year thereafter.

Pope Francis is calling on Christians to serve the poor with concrete actions that address their daily needs. The Holy Father noted in his message: "[It is] an imperative that no Christian may disregard."

Use this day to engage in work within the poor in your community.

DAY IN SOLIDARITY WITH CHRISTIANS OF THE MIDDLE EAST: November 26, 2017

"Our Christian brothers and sisters in the Middle East need our solidarity, and the Middle East needs our Christian brothers and sisters. A concern for our Christian brethren is inclusive and does not exclude a concern for all the peoples of the region who suffer violence and persecution, both minorities and majorities, both Muslims and Christians."

The Conference of Bishops along with the Knights of Columbus have selected Sunday, November 26, 2017, as a special day to acknowledge our solidarity with our Christian brothers and sisters in the Middle East. It will be a special day to offer prayers and intentions for them.

Reflection

Feast of the Dedication

Jn 10:22-42

Although the gospel itself emphatically declares Jesus' identity from the opening sentence (1:1), his identity and the source of his ministry remain a puzzle for many throughout the rest of the story. After two disciples' initial encounter with Jesus, one of them calls him "Rabbi" and "Messiah" (1:37-41). Nathanael calls him "Rabbi," "Son of God," and "King of Israel" in one packed sentence (1:49). Nicodemus calls him "Rabbi" and "teacher who has come from God" (3:2). In Samaria, the woman at the well proclaims him "prophet" and "Messiah" (4:19, 29), while the rest of her city follows with "Savior of the world" (4:42). At the feeding of the 5,000, the crowd understands him as "prophet" and wants to declare him "king" (6:14-15).

After these initial descriptions, the question of his identity becomes more hotly contested. The crowd follows Jesus from the feeding to the other side of the sea, and in the ensuing debate, the authorities dismiss him as merely "Jesus, son of Joseph, whose father and mother we know" (6:42). However, as the debate ends, Peter declares him to be the Holy One of God (6:66-69). In a different crowd's dispute, he is conflictingly described as a "good man" and as a deceiver (7:12); as demon-possessed (7:20) and as "prophet" (7:40). Some assert and some deny his identity as "Messiah" (7:41-43).

Debate continues more heatedly when the authorities directly ask him who he is and who he claims to be (8:25, 53). They disparage him as a demon-possessed Samaritan (8:48, 52), then seek to kill him as (implicitly) a blasphemer (8:57-59). Opposition intensifies when authorities question the man born blind. They call Jesus a Sabbath-breaking sinner (9:16, 24). The man simply calls him "Jesus" (9:11), then "prophet" (9:17), then "Lord" (9:38). In our own time, debate over Jesus' identity continues. In one place are those who claim to rely solely on science and reason, who would see Jesus as, at best, misguided and, at worst, delusional (they would say demon-possessed, if they believed in demons). In a different place would be some "spiritual" people who adhere to a vaguely-defined higher power or, perhaps, people of other faiths who might view Jesus sympathetically as at least a good man, a wise teacher (rabbi), or a prophet. In a different place again would be believers who understand him as Messiah, Son of God, Savior of the World, and Lord. How we engage those who hold different views of Christ remains a vital question for individuals and communities of faith.

In John, Jesus offers his own arguments regarding his identity. In the verses leading up to this passage, Jesus proclaims himself "the gate of the sheep" and "the good shepherd" (10:7, 11, 14). Some counter by repeating that he has a demon. Others defend him because he healed the man born blind (10:19-21). In our passage, his opponents demand, "If you are the Messiah, tell us plainly" (10:24). Jesus' response has two components. First, "I have told you, and you do not believe." For some, words-- no matter how clearly spoken-- hold any persuasive power. He has already told them plainly, to no effect. Second, Jesus simply maintains, "The works that I do in my Father's name testify to me." He had used that argument before at Bethzatha (5:36-38). He extends his argument later, declaring that if people will not believe his words, they should get all they need to know from his works (10:37-38; 14:9-11).

Jesus' argument means that our preaching and our worship--our words--are not enough to persuade skeptics of the truth of the gospel. Even Jesus did not place maximum confidence in his words but depended more on the persuasive power of his works. Lest we be tempted to say, "Yes, but he is Jesus and we are just us," Jesus later asserts, "the one who believes in me will also do the works that I do and, in fact, will do greater works than these" (14:12). As crucial as preaching and worship are, even more crucial is our total ministry. If those around us do not believe the gospel on the basis of what happens on Sunday morning, perhaps they will believe--or not believe--based on what we do the rest of the week.²

This leads to Jesus' final assertion of his identity in this passage, "The Father and I are one" (10:30). Jesus has just described his capacity to give eternal life and his power to preserve the lives of believers, capacities that his Father has given to him (10:28-29). This assertion of oneness connects with the larger theme of Jesus' works. Although his statement in 10:30 seems to stand in contrast to 14:28--when he says "the Father is greater than I"--the resolution to this apparent contradiction lies in his life and actions. His works show that he is in the Father and the Father is in him (10:37-38). It does not deny the Nicene Creed's understanding of the relationship of the Father and the Son to say that in John, Jesus' oneness with the Father can be expressed "functionally"--we know who he is by what he does.³ Because of Jesus' works and how he carried out his works, he--and only he--can rightfully say that he and the Father are one.



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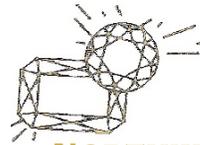
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