



Saint Sharbel Maronite Catholic Church

Saint Sharbel, Pray for Us!

1804 SE 16th Ave., Portland, OR 97214

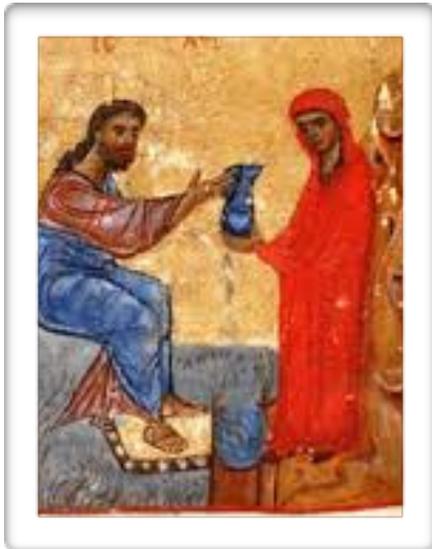
503.231.3853

stsharbelpdx@gmail.com

www.stsharbel.org

February 3, 2019

Fourth Sunday of Epiphany



Next Sunday

Commemoration of the Priests

1Tim 4:6-16 (Counsel to Timothy)

Lk 12:42-48 (Vigilant and Faithful Servants)

Liturgy Intentions

Sunday, February 3rd, 10:30 am

+*Dr. Tom Rask on his Birthday; Ginnaz for +Fouzie Ghousan*

Monday, February 4th

Available

Tuesday, February 5th

Available

Wednesday, February 6th

Available

Thursday, February 7th

Available

Friday, February 8th

Available

Saturday, February 9th

Available

Sunday, February 10th

+*Karam Karam*

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 January 20th - 26th

Online.....\$347.00

Collection.....\$1,440.00

Weekly Total.....\$1,787.00

YTD Total.....\$4,683.15

YTD Goal.....\$7,384.00

YTD Difference.....**-\$2,700.85**

Altar Sponsorship

Sunday, February 3rd

Available

Sunday, February 10th

Available

Parish Events

HOLY DAY OF OBLIGATION
Feast of St. Maron
Saturday, February 9
10:30am



Attention all young men and women,



come check out St. Sharbel's new youth group,

The Cedars!

Who: Anyone ages 13 to 18 (ish) interested in building friendships, participating in important and relevant discussions, having fun, and most importantly, following Jesus!

Facilitated by Maroun Maroun and Gennifer Karam. Please contact Gennifer or Maroun directly to register.

What: Saint Sharbel's Cedars is a group of young people, inspired by our Lord's call to be His disciples, who will meet twice a month for sessions which teach us about our identity as followers of Christ, service to others, and social activities.

Where/When: All Cedars sessions are held at the St. Sharbel Church upstairs classroom immediately following the mass on the 2nd and 4th Sundays, 11:45 am – 1:30 pm, unless otherwise indicated. All meetings, social activities and service events are announced ahead of time through email announcements and church announcements.

Save the Dates! Here's our tentative Cedars Schedule for 2018-2019:

***Please make sure to give your email address and cell number to Gennifer Karam in order to be on the email list for up to date reminders and possible changes to this schedule.

February 17: Session 6: **The Cost**

February 23: Cedars Snow Day! Snow inner tubing on Mt. Hood – Please note this is a SATURDAY. More information to come.

March 10: Session 7: **Undecided Topic TBA**

March 24: Session 8: **Undecided Topic TBA**

April 28: Session 9: **City of Jerusalem Presentation**

May 12: **End of the Year Bowling Excursion.**

Parish Council

+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

Community Events

84th ANNUAL ITALIAN DINNER

Sunday, February 17, 2019
noon-6:00pm

It's time for St. Ignatius Parish, in SE Portland, to host their biggest and yummiest fundraiser of the . 10,000 meatballs served! Takeout available too. Prices vary. Located St. Ignatius Church gym —3400 SE 43rd Ave., at Powell Blvd. Portland, OR 97206.

Please call for more information 503-777-1491

Are you single and over age 50?

SOLO SENIORS is a catholic-based social organization, for single men and women over age 50 in the greater Portland area. It primarily provides social and recreational programs in a safe and friendly environment for its members.

For more information, a Solo brochure or a copy of our monthly newsletter, call Ann Buchholz 503 235-9047.

“My spiritual journey has been deepened and enriched through the retreat. My shield and barrier that I wasn't aware even existed is falling away.” Attend a life-restoring Rachel's Vineyard Retreat February 15-17 in Portland or March 15-17 near Medford. Contact Project Aurora for information 541-942-2861 or projectaurora@aol.com. www.Project-Aurora.org

Reflection

Fourth Sunday After Epiphany

Jn 4:5-7, 9-26

Juicy summer watermelons, cute puppy dogs, a fresh, green lawn, the human body, the world. All these things have in common is that they are a majority water, showing how important it is. Without water, a human cannot live more than a week nor would the food we eat grow. It is an irremovable part of our reality – in fact, both science confirms Scripture in that all life began in the waters of the ocean. In the very beginning, Genesis begins with the Spirit hovering over the waters (Gen. 1:2), and the gospels begin with the Spirit hovering over the waters of Christ's Baptism (Matt. 3, Mark 1, Luke 3, John 1). It is not a coincidence that creation – all life, and the Gospel both begin with water and the Spirit. God has chosen the visible sign of water to communicate the infinitely greater reality of life and the Spirit. What was created in the beginning is made anew by the waters of baptism by the Holy Spirit. The woman in today's Gospel understands the importance of this water Christ offers us through the Holy Spirit and so asks Him, "where then can you get this living water?" As Christ tells her, anyone who comes to His waters will receive, "a spring of water welling up to eternal life." Similarly, the Gospel reading last week recounts Jesus telling Nicodemus that without this new life brought about by the Spirit through water one can not have life eternal (John 3:5). The Syriac Father Aphrahat relates the reception of the Holy Spirit at baptism with that of God breathing into the molded dirt in Genesis to give Adam life (Gen. 2:7) – if we refuse the waters of baptism we remain lifeless dirt.

At our Maronite wake services we sing, "It was unknown in the past that there was eternal life," referring to Isaac mourning Abraham, for baptism had not yet been given to us by God. Yet God in His mercy still alluded to it through signs and symbols through the prophets to give hope for His coming to remove death. Christ refers to Nicodemus one such sign in the life of Moses when Moses lifted up his staff as God instructed and those bitten by serpents were healed of the venom (Num. 21:9). Christ our God, being the reality behind this symbol, was lifted on the cross, and those who look on Him with eyes of faith are healed of the venom of the serpent, Satan, who poisoned Adam and receive eternal life. It is through baptism we enter into this mystery of the Son by the Holy Spirit, "Marked an innocent lamb of [His] flock... numbered amongst [His]

spiritual herd" as the Maronite rite of baptism tells us. In the preparation for the waters of baptism, the rite tells us the Trinity makes the waters a "new womb for spiritual sons." Coming to worship the Trinity in the "Spirit of truth" in the waters of baptism, we come to drink from the eternal fountain of Christ. Moses struck a rock in the desert at the command of God while Israel thirsted to death, and from it flowed water (Ex. 17). Likewise, left to our own we would thirst to death in the desert of sin, but Christ has granted us a baptism of new life to remove from us this thirst once and for all.

Though coming to the spiritual, second birth through baptism is a one-time event we must continue to nourish our souls with this all-quenching water Christ has made accessible to us. Just as the second birth obtains eternal life for us like our first birth in flesh obtains life, we must nourish our spirits as we nourish our bodies. Revisiting the event of Moses striking the rock in the desert, the Maronite liturgy associated this with the priest removing the veil on the chalice, saying, "You are the flint rock which gave forth twelve rivers of water for the twelve tribes of the sons of Israel." The priest is speaking to Christ Who is the true rock from Whom flows the waters of life granting eternal life (John 4:14) that poured forth at His crucifixion from His side when struck with the lance. "Where then can you get this living water?" The side of Christ, our God, is the source in the Eucharist for from Him flowed blood and water. If the water of this world sustains our bodies, how much more will we be nourished by the waters of the sacrifice of God? When we are baptized, we are lambs branded with the sign of our Lord, the cross, given eternal life, and fed by the Body and Blood He has given us in His mercy. Nourished by these, we are consecrated as living temples of the Holy Spirit (1 Cor. 6:19), and called to live as holy dwelling places of God.

We find ourselves in church because have asked our Lord with the Samaritan woman in today's Gospel "Where then can you get this living water? This water that quenches all thirst? This water that gives eternal life? This water that reveals to me the love of the Father, and of the Son, and of the Holy Spirit in truth? This water that takes away our sins?" Christ in His great mercy has set the font of this water in the Church as the baptismal font, and His side has been lanced into the chalice that you may drink of it in His victorious blood

— Article Credit: St Rafka Parish



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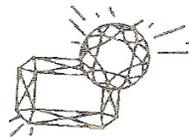
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