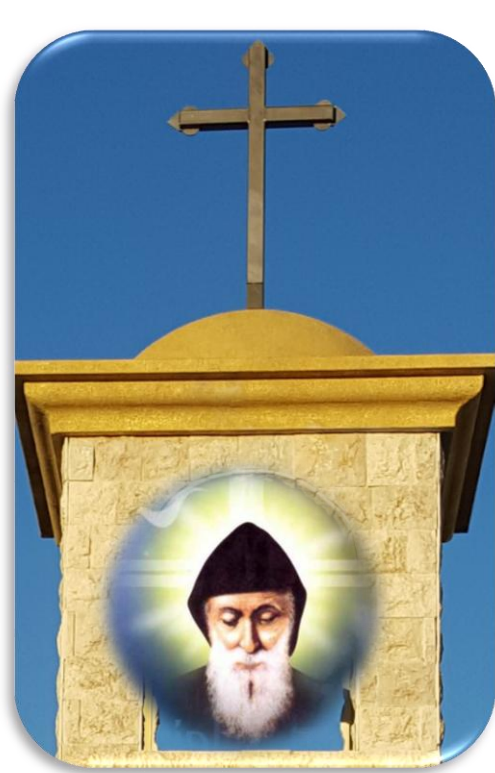
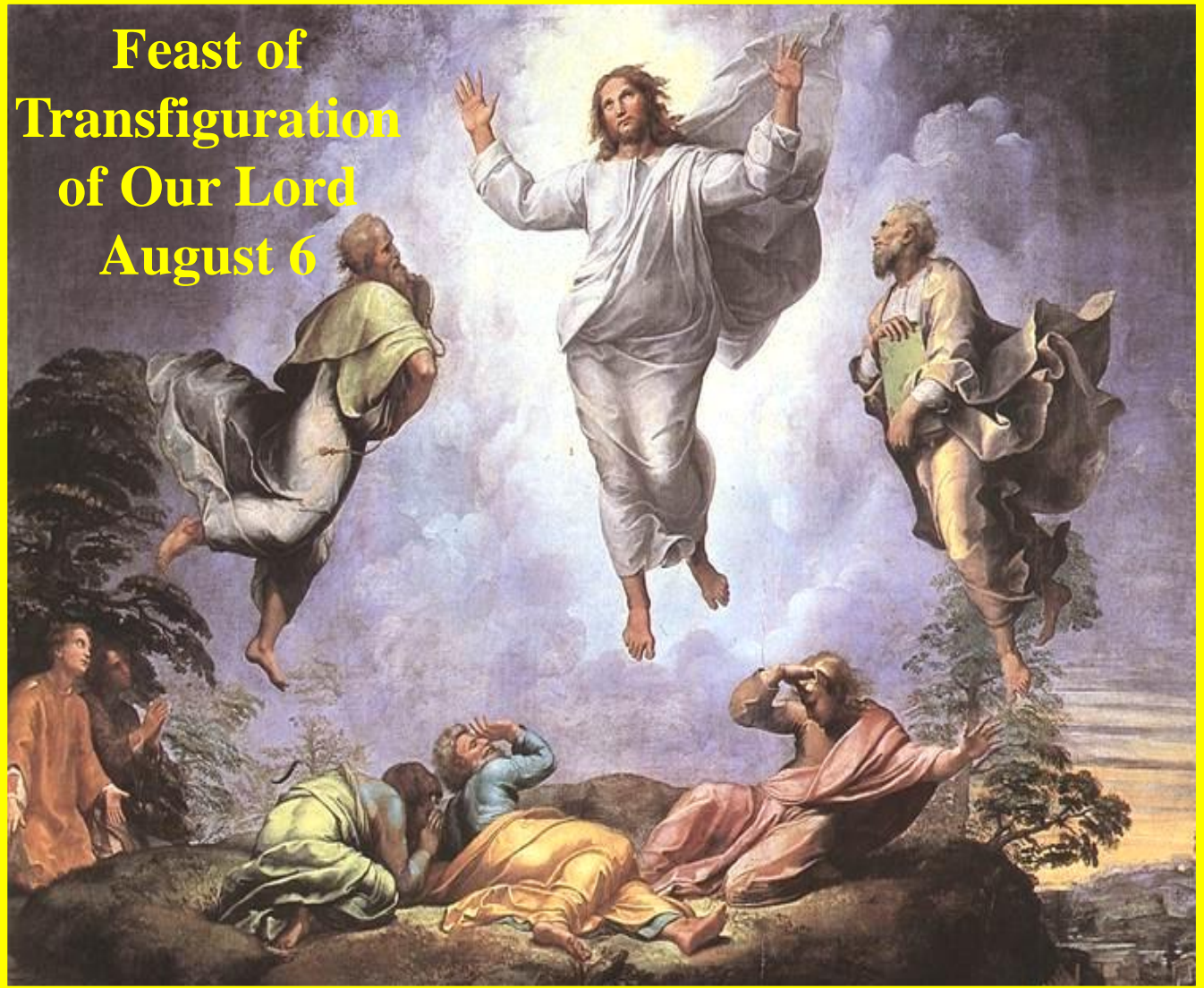


Saint Sharbel Maronite Catholic Church Las Vegas

12th Sunday Of Pentecost 2018



**August
2018**



**Feast of
Transfiguration
of Our Lord
August 6**

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**St. Sharbel
Pray for us!**

Our Services HOLY MASSES

DAILY: Monday – Friday 8:00 a.m.
English

SATURDAY VIGIL: 4:30 p.m. English

SUNDAY: 9:30 a.m. English
& 11:30 AM Arabic/Aramaic/English

1st Sunday : 4:30pm

Rosario y la Misa en Español

Sunday Catechism

(Classes are Sept – June)

1st SUNDAY 9:30 a.m. & 11:30am

Youth Mass

*For confessions,
baptism, engagements,
weddings, blessings of
your home or business,
visiting the sick and the
elderly, please contact
our office*

702 .616.-6902

stsharbel.lv@gmail.com

Office hours

Mon – Fri 9:00 – 3:00

10325 RANCHO DESTINO RD. LAS VEGAS NV 89183

PHONE: 702-616-6902 FAX: 702-616-4032.

stsharbel.lv@gmail.com www.stsharbellasvegas.org

"O Woman, Great is Your Faith!"

How many times have you ever suffered humiliation or been told in an abrupt manner to wait? Are you part of an "in" crowd, or an outsider? If we are outsiders, our presence, our opinions, and our voice do not count. Our requests go unheeded. Or if we are noticed, it is because people are speaking about us in a disparaging way. Many Christians around the world must feel this way. Think of the plight of the migrant who hopes for a better life in order to feed their family. And we must pray for the displaced Iraqis who are suffering at the hands of radical extremists and are calling for help. This extends to non-Christians as well in Syria and in Israel. Does Jesus hear our pleas? Will we be among those who help? In this Sunday's gospel a woman, an outsider, has great humility and perseverance to face an objection to her status. Her calls to Jesus probably had taken place for a long time. The disciples, tired of her efforts, wanted Jesus to send her away. It is true that Jesus set out to fulfill the promise God the Father made to the Israelites, His chosen people, and so he began his ministry to them. Meanwhile, this woman was a Canaanite and so Jesus says, "It is not right to take the food of the children and throw it to the dogs." Saint Augustine says, that Jesus replied to her this way because he wanted to draw out from her the perseverance he knew she had. Jesus' compassion was not one of immediately giving her what she wanted and sending her away. It was rather to draw out her faith. It may have been that Jesus was simply using an expression that came from others to explain the current situation in order to allow her to respond in faith.

12TH SUNDAY OF PENTECOST

The woman challenges Jesus' explanation of the state of affairs by her great faith and her love of her daughter who was in need of being cured. Because of her great humility, she saw in the words of Jesus not an insult, but an opportunity, acknowledging her place, but believing against all appearances that her daughter could be helped: "Even the dogs eat the scraps that fall from the table of their masters." She is able to overlook her place because she accepted it. And she acknowledged the place of Christ. She repeatedly called him "Lord" and "Son of David". And as Augustine says, she confessed as her lords, those whom Jesus called children. And so she deserved to sit at the table with the children. She conquered the heart of God and received the favor that she asked for and her daughter was healed. "O woman, great is your faith!" Surely she was among the first Gentile women to embrace the faith. In her perseverance that her humility allowed, she found her place at the table of the Lord.



READING:
Ephesians
3:1-13
GOSPEL:
Matthew
15:12-28

ASSUMPTION OF THE BLESSED VIRGIN MARY

The Assumption of the Blessed Virgin Mary into Heaven at the end of her earthly life is a defined dogma of the Catholic Church. The Feast of the Assumption, celebrated every year on August 15, is a very old feast of the Church, celebrated universally by the sixth century. It commemorates the death of Mary and her bodily assumption into Heaven, before her body could begin to decay--a foretaste of our own bodily resurrection at the end of time. Because it signifies the Blessed Virgin's passing into eternal life, it is the most important of all Marian feasts and a holy day of obligation.

The feast was originally celebrated in the East, where it is known as the Feast of the Dormition, a word which means "the falling asleep." The earliest printed reference to the belief that Mary's body was assumed into Heaven dates from the fourth century, in a document entitled "The Falling Asleep of the Holy Mother of God."

**"You are the pride and joy of
Jerusalem! You are the glory
of Israel. You are the honor
of our people. "**

Judith 15,9



The document recounts, in the words of the Apostle John, to whom Christ on the Cross had entrusted the care of His mother, the death, laying in the tomb, and assumption of the Blessed Virgin. Tradition places Mary's death at Jerusalem or at Ephesus, where John was living.

On November 1, 1950, Pope Pius XII, exercising papal infallibility, declared in "Munificentissimus Deus" that it is a dogma of the Church "that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory." As a dogma, the Assumption is a required belief of all Catholics; anyone who publicly dissents from the dogma, Pope Pius declared, "has fallen away completely from the divine and Catholic Faith."

While the Eastern Orthodox believe in the Dormition, they object to the papal definition of the dogma, seeing it as unnecessary, since belief in Mary's bodily assumption, tradition holds, goes back to apostolic times.

OUR HOLY FATHER POPE FRANCIS WELCOMES 70,000 ALTAR SERVERS TO ST. PETER'S SQUARE

12th International Pilgrimage of Altar Boys and Girls

Pope Francis tends to draw a positive reaction from young people and the July 31, 2018, crowd in St. Peter's Square was no exception. It was a joyful and sometimes noisy group of some 70,000 youth age 13-23, visiting from 19 nations.

They came to Rome for the 12th International Pilgrimage of Altar Boys and Girls, running from July 28 – August 4. The event is sponsored by Coetus Internationalis Ministrantium (C.I.M.).

C.I.M. is an international association for altar boys and girls C.I.M. that unites diocesan and national referents for this pastoral task in the Roman-Catholic Church.

The most important activity of C.I.M. is the organization of the international pilgrimage of altar boys and girls that takes place every four or five years in Rome. In such occasions, there is the possibility to meet altar boys and girls coming from all over the world.

Pope Francis welcomed the young people and said he admired them for coming despite the hot weather (it was in the 90s F).

"I am happy to see you in such great numbers here in Saint Peter's Square, adorned with your colorful banners," the Holy Father said. "Thank you very much for giving me the emblems of your pilgrimage!"

"I am a pilgrim with you. You have come from many countries throughout the world, yet all of us are united by our faith in Jesus Christ. We are journeying together with him who is our peace.

I thank your President, Bishop Nemet, for his kind greeting on your behalf. And now, I give the word to you, for a moment of conversation."

The Pope then had a question-answer session with the altar servers, responding to questions submitted in different languages from different countries.



OUR MARONITE PATRIARCH CARDINAL BECHARA EL RAI SAYS HIGH CHRISTIAN EMIGRATION DUE TO MIDDLE EAST WARS

The head of the Maronite Church in Lebanon has demanded that world leaders help re-build Middle East countries torn apart by internal and antiterrorism wars.

Patriarch Moran Mor Bechara Boutros Al Rahi called on Arab leaders to combine efforts, stand together and overcome all differences in order to maintain Arabs' historical role and civilisation.

Rahi told The Jordan Times in an interview on Wednesday that the reason for the Christian emigration from the Middle East was war.

He said that at one point in the recent history of the region, the world turned a blind eye to the conflict and all ensuing miseries facing people in the Middle East.

He added that many of those countries, out of greed, sold weapons and supported violence and a fundamentalist movement that caused war.

The religious leader emphasised the importance of Christians remaining in their homeland and encouraged those who emigrated to return to their roots.

As for Arab Christians, mainly those who emigrated with no intention to return, Al Rahi said that they are facing two wars.

"The first is the bitterness of the war that forced them to emigrate, and the second war is the internal one that comes with the sense of losing identity and erasing one's self, culture and civilisation."

He said that emptying the Middle East of the Arab Christians has its consequences on the region, and the countries that opened their doors wide encouraging emigration did more harm than good. The Maronite Church leader said that when discussing the Arab Christians, one should not refer only to individuals but also to the many Christian churches, institutions that serve their communities, and patriarchates and parishes.

"Although many have emigrated from their homelands, the Arab Christians' existence and contribution still continue."

Underlining their importance, Rahi described the Arab Christians who remained on their native land as "yeast" that will sustain their identity and contributions to their countries.



He said that in order for those who emigrated to return to their homeland, war has to stop and stability has to prevail.

"Arab Christians need to realise that they have a legacy to preserve and continue to shape."

Diversity is what makes the Middle East a special place, said the patriarch, adding that Christians and Muslims have for centuries shared a culture and contributed jointly to human civilisation. To maintain such a heritage, they should stand shoulder-to-shoulder against any attempts to drive wedges into their unity.

"We [Arab leaders and religious leaders] need to spread awareness among Muslims and Christians on the need of preserving our history."

Rahi was in Jordan for a four-day visit upon an invitation by Prime Minister Omar Razzaz.

PROPER MASS ETIQUETTE

I'm no expert when it comes to etiquette at Mass, but I, at least, can recognize a problem when I see it. Here is my top fifteen list of things we really shouldn't be doing (or sometimes should be doing) while we're attending Mass.

1. Genuflect towards the tabernacle before taking your seat. This is a display of reverence, which acknowledges the real and mysterious presence of our Lord Jesus Christ.

2. Avoid talking loudly in the sanctuary. Unless we've actually been asked to speak to the congregation, let's keep our voices down to a reverent level. For those who are trying to worship, it's a distraction within Holy Mass. There's a social dimension to Mass, but that shouldn't be our reason for being there.

3. Dress appropriately. Mini-skirts and revealing tights, for example, don't belong in the sanctuary. They say "Look at me!" when we should be saying "Look at Him!" Modesty is a reflection of sincere faith.

4. Unless unusual circumstances exist, come to Mass in clean clothes.

5. Ringing cell phones and pagers distract, too. Turn them off.

6. Don't eat in the sanctuary. This should go without saying, but, besides being poor form, it breaks the fast.

7. An attitude of reverence and respect is necessary when coming forward in the Communion line. Don't expect the priest or Extraordinary Minister of the Holy Communion to offer the Eucharist otherwise. (When I was serving once as an EMHC, I had a teenager casually extend his hands which were entirely withdrawn inside the sleeves of his sweatshirt--and he didn't even make initial eye contact.)

8. Don't take the Eucharist in your hands to dip yourself into the chalice. This is called intinction, and, according to the General Instruction of the Roman Missal, the act of intinction is reserved for the priest. (287)

9. Keep your kiddos under control. (A good book on this topic would be this one from Michael Rayes.) We appreciate you bringing your kids to Mass, and we know it can be hard sometimes. Most of us are very patient, but when the priest can no longer be heard, it's a good indicator that it's time to take your child out for a bit.

10. It's inappropriate to leave Mass before the priest. In fact, why don't you stay and sing the dismissal hymn

Are we keeping you from something...?

11. Don't be in such a rush to leave that you force others to exit the pew earlier than they would prefer. That's pure and simple selfishness. (Had an older lady do this to us once. This was the same lady who put the kneeler down on my cast when my leg was broken.)

12. As far as the music director is concerned, please don't ask the congregation to sing a hymn which fails to convey the message it purports to offer. Understand that words mean things, and that many congregants will stop singing if the words fail to measure up. "Sing a New Church" is a good case-in-point.

13. As a worship leader or priest, try to avoid jargon of the day. Environmental stewardship is one thing. Teaching on recycling methods at length is probably a step or two too far. While we should be engaging the present culture, our eyes at Mass should be turned more to the eternal than the temporal.

14. As you pull into or out of the parking lot, remember where you are / have been. Let your life be a reflection of Christ outside the walls of the church, too. This means, for instance, helping a person you see collapse in the parking lot, or avoiding laying on your horn as you grab the desired parking spot.

15. For professing Catholics, Confession is not a "recommended" activity, but a required Sacrament. Remember also the warning of 1 Corinthians 11:27 concerning the taking of the Sacrament in an unworthy manner. As Bishop Fulton Sheen warned in one of his latter presentations, this is a serious offense and places both your spiritual and physical health in real danger. Speak to your priest for more information.

God is here.

No wi-fi, 4G or roaming needed.



BEAUTIFUL FACES & PLACES



*Congratulation to
Stephen & Nancy Johnson on
their precious little angel's
baptism Leia Reine. God Bless*



*Little lesson to learn from
the little one, trying to help
our Lord to carry his Cross.
What a message!*



Blood Drive Results!



of donors: 5

of products: 7

of patients who will receive the gift of life: 21

of people impacted by the donations: Countless

Juliet, thank you for all you do in helping to coordinate the blood drives! All of us at UBS appreciate the time and effort you put into each drive and want you to know that without you none of this would be possible! – Rod



United Blood Services

Find the hero in you.

BOOK YOUR AGENDA: ST. SHARBEL COMMUNITY LIFE

❖ **Tuesday @ 6 pm:** Healing Prayers, All are Welcome.

❖ **Registration for 1st Communion & Confirmation Classes**

starting August 1 and we will continue every Monday, Wednesday and Friday from 9 am until noon. We are only taking 50 total students and classes will begin on Sunday September 9 @7:45 am. Deadline for registration is end of August.

❖ **Youth Camp** will be held on Friday, August 31 to September 2 here at St. Sharbel. Fee is \$35 per child - Ages 12-21. The camp will end at the 11:30 AM Mass followed by Potluck lunch.



Our Annual Festival News



- **Volunteers needed** - handy man, cleaning, cooking, kitchen, setting up (Thur. & Fri.), breaking down (Sun after 9 pm and Monday at 7 am)
- **Donations** - Cans of Soda and bottle of water in September
- **Raffle tickets** – only 300 printed and on sale now, contact office
- **Vendors needed** - that would like to rent a booth, only 5 booths available
- Need to **pass flyers** out to your communities, schools and families.
- Need volunteers to put the **signs on the roads** September 1 and to take them off after the festival October 15.

ASSUMPTION OF THE BLESSED VIRGIN MARY (August 15)

The Assumption of the Blessed Virgin Mary into Heaven at the end of her earthly life is a defined dogma of the Catholic Church. The Feast of the Assumption, celebrated every year on August 15, is a very old feast of the Church, celebrated universally by the sixth century. It commemorates the death of Mary and her bodily assumption into Heaven, before her body could begin to decay--a foretaste of our own bodily resurrection at the end of time. Because it signifies the Blessed Virgin's passing into eternal life, it is the most important of all Marian feasts and a holy day of obligation.

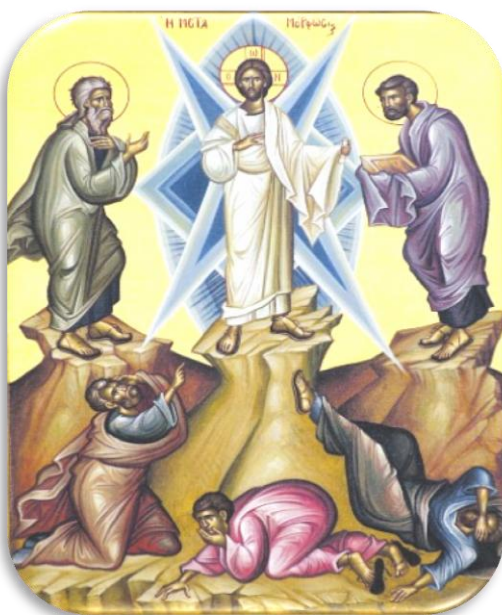
The feast was originally celebrated in the East, where it is known as the Feast of the Dormition, a word which means "the falling asleep." The earliest printed reference to the belief that Mary's body was assumed into Heaven dates from the fourth century, in a document entitled "The Falling Asleep of the Holy Mother of God."

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While the Eastern Orthodox believe in the Dormition, they object to the papal definition of the dogma, seeing it as unnecessary, since belief in Mary's bodily assumption, tradition holds, goes back to apostolic times.

**What is
the
significance
of
the
transfiguration
of
Our Lord
Jesus
Christ?**



"After six days Jesus took Peter, James, and John with him and led them up a high mountain, where they were all alone. There He was transfigured before them. His clothes became dazzling white, whiter than anyone in the world could bleach them. And there appeared before them Elijah and Moses, who were talking with Jesus. Peter said to Jesus, 'Rabbi, it is good for us to be here. Let us put up three shelters - one for you, one for Moses and one for Elijah.' (He did not know what to say, they were so frightened.) Then a cloud appeared and enveloped them, and a voice came from the cloud: 'This is my Son, whom I love. Listen to him!' Suddenly, when they looked around, they no longer saw anyone with them except Jesus. As they were coming down the mountain, Jesus gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead" (Mark 9:2-9).

The account of the transfiguration of Jesus Christ as recorded here in Mark (parallel passages are found in Matthew 17:1-3 and Luke 9:28-36) is a demonstration to three witnesses that Jesus Christ was who He claimed to be. In all three accounts of the transfiguration of Jesus Christ, we are given the names of the three disciples who accompanied Jesus and who stood as human witnesses to the glory that was Christ's. There were also three heavenly witnesses, Moses, Elijah, and the voice of God from heaven. Therefore, the Old Testament law of three witnesses required to attest to any fact (Deuteronomy 19:15) was satisfied both in earth and in heaven.

The word "transfigured" is a very interesting word. The Greek word is "metamorpho" and it means to transform, literally or figuratively to metamorphose, or to change. The word is a verb that means to change into another form. It also means to change the outside to match the inside. The prefix "meta" means to change and the "morphe" means form. In the case of the transfiguration of Jesus Christ it means to match the outside with the reality of the inside. To change the outward so that it matches the inward reality. Jesus' divine nature was "veiled" (Hebrews 10:20) in human form and the transfiguration was a glimpse of that glory. Therefore, the transfiguration of Jesus Christ displayed the Shekinah glory of God incarnate in the Son. The voice of God attesting to the truth of Jesus' Sonship was the second time God's voice was heard. The first time was at Jesus' baptism into His public ministry by John the Baptist (Matthew 3:7; Mark 1:11; Luke 3:22).

Therefore, the transfiguration of Jesus Christ was a unique display of His divine character and a glimpse of the glory, which Jesus had before He came to earth in human form. This truth is emphasized for us in a passage in the Apostle Paul's letter to Phillippi. "Let this mind be in you, which was also in Christ Jesus: Who, being in the form (morphe) of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form (morphe) of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:5-11)

The Son of God came to earth in the form of a man to be the true servant of God and to gift mankind with the greatest gift ever given, eternal life. The transfiguration of Jesus Christ was a visible sign in the presence of reliable witnesses of the reality of the power of God and the glory, which is Christ Jesus.



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Las Vegas***

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Mariereine Absi
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Worship & Fellowship

Tuesday

6-7 p.m.
Rosary &
Praise & Worship
English.

7-8pm
Healing with Oil,
Bible Study,
Fellowship

Wednesday

10 a.m. Rosary
In Arabic

1st Wednesday
Young @ Heart
Potluck following
the Rosary

Eucharistic
Adoration DAILY
from 7AM to
6PM.

**Sign up (White
Application
Form) for ½ an
hour with Jesus
in Eucharistic
Adoration**

**Daily 7am-6pm
Prayer Daily at
3pm**

**Joanna Pollard
(702) 278-6549**



SAINT SHARBEL YOUTH MINISTRY NEWS

BEST. COMMUNICATION. TIPS. EVER.

I love *Stranger Things*. I binge-watched it when it came out. I made jokes with my fiancée about how cute the kids in the show were and we laughed about the CGI monsters. Then, I promptly forgot about it (as one does until Season 2 comes back with a vengeance).

That was until the cast became A-List celebrities overnight and saw an absurd amount of media attention hoisted onto 13 year olds, the bulk of the attention being centered on Millie Bobby Brown's personal life, style, and relationships (a term I use lightly as she is so young).

It suddenly seemed like I couldn't escape the vicious discussion and life of Millie Bobby Brown and her relationship with Jacob Sartorius: it was posted all over twitter and Instagram as people everywhere discussed her shading him, or them kissing, or him cheating on her, or anything else.

Even worse, I was forced to see this fourteen year old in a backless dress on the carpet of the 2018 Golden Globes. My heart broke for her and the things we force our children into at young ages. I saw others taking to twitter and writing the "YAAAS, Queen!"s and the "Honestly, this is such a LOOK."s and the criticisms, fervent and passionate and decrying how she could possibly respect herself after wearing such garb.

This article isn't about Millie Bobby Brown and things our society has done to a fragile teenager. That's probably a topic for about an 87-page thesis paper.

This article is about the issue about how if the chatter, the overwhelming nonsensical discussions, and the gossip that our media circus provides can drown me, a twenty-five year old with no particular interest in Millie Bobby Brown or her life, then, how much worse is it for our teens?

I see Youth Ministers (and I myself am guilty of this) take to social media in an effort to reach our teens outside of our designated nights. We try to get them hyped for events. We try to offer cute inspirational bible scriptures through filtered images that show grand landscapes. We even post pictures and stories about the Youth Office and the next Big Project.

I'm exhausted just thinking about it. Scrolling through my own twitter feed, through my own instagram, and my own tumblr, exhausts me. I'm exhausted by the noise, the chatter of every day life, things that I don't even want to know being forced upon me. I'm tired of thinking that putting a LIKE or a pressing a heart on something somehow signals some type of solidarity with someone else.

I desire true connection. I desire something real.

I was made for so much more than this.

And so were our teens.

Youth Ministers, we are called to be better than this world. We are called to offer more. The best communication we can have with our teenagers isn't through Snap Chat, or Twitter, or Instagram, or Tumblr. The best communication we can have with our teens is **face to face**.

Get off your social media and get into the parish! Here are some ways:

OFFER SERVICE OPPORTUNITIES FOR OTHER MINISTRIES

You know that Ladies group that consistently needs help with moving things from one location to the other?



Or the Knights of Columbus at your parish that likely has a blood drive or a BBQ around the corner? Ask them what your teens can do for them. More often than not, teens want to help their community but don't know how. As the youth minister, lead the charge and give them an opportunity for helping outside of youth ministry.

DO THAT ACTIVITY THE TEENS HAVE BEEN ASKING FOR. AND MORE.

Have your teens been dying for a lock-in? A paintball night? Another round of messy games? Get some core members together and plan a couple of social nights. Begin and end with prayer, but more than anything, focus on the delightful young person your teen is becoming. Be more than their mentor. Be their friend. Be there. Youth nights are just the beginning of what can be a life-long relationship with your teen.

DISCIPLESHIP, DISCIPLESHIP, DISCIPLESHIP

Everything is about the numbers; that's what it feels like sometimes, anyways. So, when you start a program outside of your designated youth night, or outside of the amazing Diocesan or Catholic Camp week, it can be a fearful thing. Then, the anxiety speaks out against the 'Tuesday, 10AM bible study in the middle of summer that costs nothing' saying: "What if nobody comes? What if one person comes and it's so lame?"

Our savior started off with 12 disciples. The Church is the Church you see today because 12 people's lives were ridiculously and extravagantly changed. If one, two, three people come instead of the hoards you get on your youth nights, disciple them. Walk with them.

See them.

Face-to-face.

Because that's the best communication you can give them.



Marie Benavides

Marie Benavides is a daughter of God and a Catholic lay minister in the Diocese of Fort Worth. She has a BA in English Literature from St. Edward's University and a Masters in Theological Studies from the University of Dallas. She works to empower teens and simplify the teachings of the Catholic Church through theological reflection.

FILIPINO NEWS

Is Original Sin Stupid?

The president of the Philippines, Rodrigo Duterte, caused an uproar this week when he called God “stupid.”

During a televised address, holding court on the topic of original sin and the fall of man, Duterte said, “Who is this stupid God? This son of a [expletive] is then really stupid. . . . You were not involved but now you're stained with an original sins [sic]. . . . What kind of a religion is that? That's what I can't accept, very stupid proposition.”

In response, the bishops of the Philippines asked Catholics to offer three days of prayer and fasting beginning July 16. One of the prayers asks for “God's mercy and justice on those who have blasphemed God's holy name, those who slander and bear false witness, and those who commit murder or justify murder as a means for fighting criminality.” The last petition is probably a reference to Duterte's association with vigilante death squads.

Duterte is, of course, not the only person to object to the doctrine of original sin. The fifth-century Pelagian heretics said Adam's sin affected only himself, which led St. Augustine to develop formal explanations of original sin and explain why man in his fallen state cannot approach God apart from God's grace. Unfortunately, the Pelagian mindset still persists in people who claim they can have a relationship with God on their own terms and that they should not be punished for the sins of Adam and Eve.

And those critics are correct, in part.

God should not punish us because of Adam and Eve's sins, because we were not involved in their sins. That's why original sin is not a *punishment* for other people's sins, but a *consequence* of their sins. The *Catechism* says that “original sin is called ‘sin’ only in an analogical sense: it is a sin ‘contracted’ and not ‘committed’—a state and not an act. Although it is proper to each individual, original sin does not have the character of a personal fault in any of Adam's descendants. It is a deprivation of original holiness and justice” (CCC 404-405). Unlike personal sin, original sin is not an evil thing we've done but an absence of God's grace in our souls. It may be more helpful to think of original not as a “stain” on our souls but as a missing piece of essential fabric or a “hole” in our souls. Baptism “removes” original sin, therefore, by filling our souls with the love and life of God, or *grace*. The reason this absence of grace is called *original* sin is because it is a consequence of the very first sin humans committed.

When our first parents, Adam and Eve, disobeyed God, they lost the gift of God's favor that protected them from death and suffering. After losing this grace, they could not pass it down to their descendants, who in turn could not pass it down to us. Adam and Eve's disobedience corrupted our human nature and made it possible for humans to suffer and die. Baptism cannot prevent our physical deaths, because it does not change our physical nature. However, it does change our *spiritual* nature, so through baptism we are saved from spiritual death by being united to Jesus Christ.

But is God unfair or “stupid” for allowing us to be born in this state of sin?

It isn't fair to punish future generations for the crimes of their ancestors; but, as we've seen, original sin is not a punishment.

It is a fact of life, however, that future generations either benefit or suffer from the actions of their ancestors.

For example, I have a friend who has more than enough money to pay for college because her grandfather invested money in an educational trust for that purpose more than sixty years ago. I also have another friend who struggles with infertility because her grandfather contracted syphilis when he was a young man.

In both cases, what makes the future children's situation “fair” or “unfair” is not whether they received something from their ancestors (because *everyone* does that) but rather the nature of what they received. And we can understand how an *absence of goodness*, such as original sin, can be fairly said to endure even though it was the fault of our ancestors.

Imagine a man is given an inheritance that makes him rich, but in his greed he steals more money from the estate of his deceased relative. The man's wife and children, who didn't know he did this, are thrilled about never having to worry about money again—until the police arrive and arrest the man, and the courts take back all the money he inherited. The courts don't *punish* the man's family members, because they did nothing wrong. However, the man's family members still suffer because they would have been blessed with riches if he had not stolen more money.

In the same way, we would have enjoyed supernatural gifts if Adam and Eve had not fallen from grace and rebelled against God. If Adam, Eve, and all our other ancestors had not sinned against God, then we too would have been born in the blessed state of original justice and holiness. In that case, I doubt you or I would say, “It's not fair I am born into such a good condition, because I did nothing to earn it!” If you believe in the concept of inheritance, be it financial, genetic, or spiritual, then you have to accept that human beings are capable of leaving either good or bad inheritances for their children.

Fortunately, Scripture tells us that “by his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you” (1 Pet. 1:4). We can claim this inheritance because through baptism we cease being children of Adam, who inherited a fallen human nature, and become children of God, partakers of his divine nature (2 Pet. 1:4). Far from being “stupid,” God in his majestic providence took humanity's greatest defeat and turned it into an opportunity to show us his greatest victory. As the *Exultet* at the Easter vigil proclaims, “O truly necessary sin of Adam, destroyed completely by the death of Christ! O happy fault that earned so great, so glorious a Redeemer!”

After his conversion to the Catholic Faith, Trent Horn earned a master's degree in theology from Franciscan University of Steubenville, a master's degree in philosophy from Holy Apostles College, and is pursuing a master's degree in bioethics from the University of Mary.

As a staff apologist for Catholic Answers, he specializes in teaching Catholics to graciously and persuasively engage those who disagree with them. Trent models that approach each week on the radio program Catholic Answers Live, where he dialogues with atheists, pro-choice advocates, and other non-Catholic callers.

Trent is also an adjunct professor of apologetics at Holy Apostles College and the author of seven books, including *Answering Atheism*, *The Case for Catholicism*, and *Why We're Catholic: Our Reasons for Faith, Hope, and Love*.

WEEKEND HOLY MASS INTENTIONS DAILY 8AM

Saturday 4:30pm

Aug 4

+ Diego Franco

Sunday 9:30am Aug 5

+Maria Tchouta

Rosalina Alvero

Sunday 11:30 am

+ Hanache & Abboud Families

Sunday 4:30 pm

Spanish

Soto & Castro Familia



PRAY FOR THE SICK

MONDAY Aug 6

Feast of Transfiguration

TUESDAY Aug 7

Healing of the Sick

WEDNESDAY Aug 8

Unity of Families

THURSDAY Aug 9

Doctors & Nurses

FRIDAY Aug 10

All the Youth
in the World

El Grupo Guadalupano de la Iglesia
de San Charbel

Te invita a que asistas a la Misa y El Rosario
que se celebran el primer domingo
cada mes comenzado,

DIA: Domingo 5 de Agodto del 2018

HORA: Rosario 4:30pm Misa

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Las Vegas, NV 89183**

Despues de la Misa te invitamos a que nos acompañes a una
pequeña recepcion donde compartiremos: café, postres, y
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Si tienes alguna duda communicate con:
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