

Saint Sharbel Maronite Catholic Church Las Vegas

SUNDAY OF THE COMMEMORATION OF THE FAITHFUL DEPARTED 2018



**February
2018**

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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

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SUNDAY OF
THE FAITHFUL DEPARTED
(ALL SOULS)

READING: 1 Thessalonians 5:1-11

GOSPEL: Luke 16:19-31



*"I have heard
a voice from
heaven, saying:
Blessed are those
who die
in the Lord."
Revelation 14:13*

Today our Maronite Church commemorates all the faithful Christians who have departed this life in the faith. This feast in the Syriac Antiochene Church is equivalent to the Feast of all Souls in the Latin Church.

We ask our Lord Jesus Christ to welcome all our deceased brothers and sisters who have been nourished by His Body and Blood into His kingdom of light. Not knowing the state of perfection they have achieved in their lives, we commend them to the mercy of God with hope and good expectations. It is a Christian obligation for us to help our brothers and sisters through our prayers and our offering of the Divine Mysteries of their salvation. Although they have not yet reached the joy of the righteous and the just, they are called to ultimately enter the kingdom of light and peace. Our intercession can bring them nearer to the day of eternal happiness.

We should pray in a special way for those who have been near us, our relatives, friends and benefactors who have died. At the same time we should pray for the deceased members of our parish and for all the departed who have no one to pray for them. We commend the faithful departed to the Lord that by His Cross He may lead them into the eternal wedding feast, and newly arrived in God's kingdom they may intercede before Him on our behalf.

Fr. Nadim Abou Zeid

LET US PRAY: Lord, may Your Cross save those in Your Holy Church who have died, that they may escape from darkness to Your light and be clothed in wedding garments. Spare them torments and grant them dwelling places in Your peace; console those who have been affected by their loss and enfold in Your mercy all the living. We will join them in glorifying You, now and forever. Amen.

CANA SUNDAY (10 February)

WEDDING AT CANA OF GALILEE (Jn 2:1-12)

This first miracle of Our Lord, changing the water into wine at the marriage feast in Cana, is the theme of the Entrance Sunday into Lent. This event is depicted in this icon on two levels, with a symbolic decorative panel dividing them. The higher level represents the marriage feast, with Our Lord seated in honor on the left and his Mother positioned between Him and the Bridegroom and Bride. She is the Mediator and Intercessor on behalf of humanity and it is she who brings to the attention of Her Son the fact that the wine has run out. In the lower level, Christ is standing to the left of His Mother, who tells the servants to do whatever He commands them. They pour water into the water jugs which symbolize the vessels of human lives, filled with the new wine of Spirit. In the background, the wedding guests stand, observing and participating, and they represent the senses.

The central decorative panel depicts the Body and Blood of Christ, as the wedding feast is symbolic of the Holy Eucharist and a foretaste of the eternal Marriage Feast of the Lamb with His Holy Bride, the Church (Rv 19:7; 21:1).



*"Blessed are those
who are called to the marriage
supper of the lamb!" (Rv 19:9)*

HOLY FATHER POPE FRANCIS ' ADDRESS TO INTERNATIONAL CONFERENCE ON RESPONSIBILITY OF ALL IN FIGHT AGAINST ANTI-SEMITISM

'Indifference is a virus that is dangerously contagious in our time'

Pope Francis met with the participants in the International Conference on the responsibility of states, institutions and individuals in the fight against anti-Semitism and anti-Semitic hate crimes this morning in the Vatican.

The conference, held today in Rome at the Ministry of Foreign Affairs and International Cooperation, was organized in cooperation with OSCE, with the support of the Office for Democratic Institutions and Human Rights (ODIHR) and in collaboration with the Union of Italian Jewish Communities and the Foundation Contemporary Jewish Documentation Center. Below is Vatican Press Office – provided translation of the Holy Father's address to those present:

Dear friends,

I offer you a warm welcome and thank you for your presence here. I am grateful for the noble aim that brings you here: to reflect together, from varying points of view, on the responsibility of States, institutions and individuals in the struggle against anti-Semitism and crimes associated with anti-Semitic hatred. I would like to emphasize one word: responsibility. We are responsible when we are able to respond. It is not merely a question of analyzing the causes of violence and refuting their perverse reasoning, but of being actively prepared to respond to them. Thus, the enemy against which we fight is not only hatred in all of its forms, but even more fundamentally, indifference; for it is indifference that paralyzes and impedes us from doing what is right even when we know that it is right.

I do not grow tired of repeating that indifference is a virus that is dangerously contagious in our time, a time when we are ever more connected with others, but are increasingly less attentive to others. And yet the global context should help us understand that none of us is an island and none will have a future of peace without one that is worthy for all. The Book of Genesis helps us to understand that indifference is an insidious evil crouching at man's door (cf. Gen 4:7). It is the subject of debate between the creature and his Creator at the beginning of history, as soon as the Creator asks Cain: "Where is your brother?" But Cain, who has just killed his brother, does not reply to the question, does not explain "where". On the contrary, he protests that he is autonomous: "Am I my brother's keeper?" (v. 9). His brother does not interest him: here is the root of perversity, the root of death that produces desperation and silence. I recall the roar of the deafening silence I sensed two years ago in Auschwitz-Birkenau: a disturbing silence that leaves space only for tears, for prayer and for the begging of forgiveness.

Faced with the virus of indifference, the root of hatred, what vaccine can we administer? The Book of Deuteronomy comes to our aid. After a long journey through the desert, Moses addressed a basic counsel to the Chosen People: "Remember your whole journey" (Deut 8:2). To the people longing for the promised future, wisdom was suggesting one looks back, turning one's glance to the steps already completed. And Moses did not simply say, "think of the journey", but remember, or bring alive; do not let the past die. Remember, that is, "return with your heart": do not only form the memory in your mind, but in the depths of your soul, with your whole being.

And do not form a memory only of what you like, but of "your whole journey". We have just celebrated International Holocaust Remembrance Day. In order to recover our humanity, to recover our human understanding of reality and to overcome so many deplorable forms of apathy towards our neighbour, we need this memory, this capacity to involve ourselves together in remembering. Memory is the key to accessing the future, and it is our responsibility to hand it on in a dignified way to young generations.

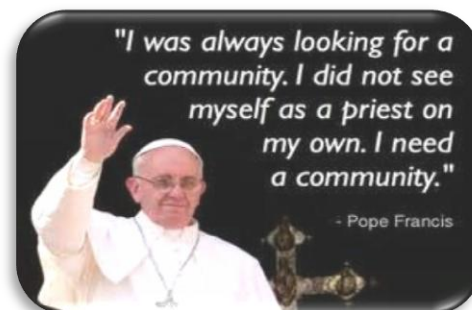
In this regard, I would like to mention a document of the Commission for Religious Relations with the Jews, whose twentieth anniversary of publication we celebrate this year. The title is eloquent: *We Remember: a Reflection on the Shoah* (16 March 1998). It was Saint John Paul II's fervent hope that it "would enable memory to play its necessary part in the process of shaping a future in which the unspeakable iniquity of the Shoah will never again be possible" (*Letter*, 12 March 1998). The text speaks of this memory, which we Christians are called to safeguard, together with our elder Jewish brothers: "However, it is not only a question of recalling the past. The common future of Jews and Christians demands that we remember, for 'there is no future without memory'. History itself is *memoria futuri*" (*We Remember*, I).

To build our history, which will either be together or will not be at all, we need a common memory, living and faithful, that should not remain imprisoned in resentment but, though riven by the night of pain, should open up to the hope of a new dawn. The Church desires to extend her hand. She wishes to remember and to walk together. On this journey, "the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone" (*Nostra Aetate*, 4).

Dear friends, may we help one another in turn to grow a culture of responsibility, of memory and of closeness, and to establish an alliance against indifference, against every form of indifference. The potentialities of information will certainly be of assistance; even more important will be those of formation. We need urgently to educate young generations to become actively involved in the struggle against hatred and discrimination,

but also in the overcoming of conflicting positions in the past, and never to grow tired of seeking the other. Indeed, to prepare a truly human future, rejecting evil is not enough; we need to build the common good together.

I thank you for your commitment in all of these matters. May the Lord of peace accompany you and bless every one of your good intentions. Thank you.



OUR MARONITE PATRIARCH BECHARA EL RAI HOLDS TALKS WITH HARIRI IN RIYADH

The historic visit by Patriarch Al Rai to Saudi Arabia followed an invitation from King Salman

King Salman Bin Abdul Aziz Al Saud received Maronite Patriarch Bechara Boutros Al Rai in Riyadh on Tuesday. The historic meeting in the capital Riyadh covered fraternal relations between Saudi Arabia and Lebanon and stressed the significance of all religions and cultures in reinforcing tolerance, shunning violence, extremism and terrorism — and achieving security and peace for all the peoples of the region and the world.

The visit by Patriarch Al Rai followed an invitation from King Salman. Patriarch Rai arrived in Saudi Arabia on Monday evening in a historic visit to the kingdom. The patriarch, who was flown alongside his accompanying delegation, on a private plane, was greeted upon his arrival by Saudi Minister of State for Gulf Affairs, Thamer Al Sabhan, Lebanon's Ambassador to Saudi Arabia, Abdel Sattar Eisa, and Saudi and Lebanese dignitaries, reports from both countries said.

Meeting with Hariri

Al Rai also met on Tuesday with Saad Al- Hariri, who announced his resignation as Lebanon's prime minister from Riyadh on November 4, according to Saudi-owned Al Arabiya TV.

Hariri abruptly announced his resignation in a television broadcast, saying he believed there was an assassination plot against him and accusing Saudi Arabia's arch-foe Iran and its Lebanese ally Hezbollah of sowing strife in the Arab world.

Patriarch Al Rai is making an historic first visit to Saudi Arabia.

Earlier report

The head of the Maronite Church was scheduled to hold talks with the Custodian of the Two Holy Mosques King Salman, Crown Prince Mohammad Bin Salman and outgoing Lebanese Prime Minister Saad Hariri.

Al Rai will leave Riyadh on Tuesday evening heading to Rome where he will partake in a number of ecclesiastical meetings, the Lebanese news agency said.

“Relations between Lebanon and Saudi Arabia are deep-rooted and I thank King Salman and Crown Prince Mohammad for their gracious treatment of the Lebanese community. I have always been longing to visit Saudi Arabia,” he said, as he met members of the Lebanese expatriate community at the Lebanese embassy's headquarters in Riyadh a short time after his arrival.

“Saudi Arabia has stood with Lebanon at all times. Despite the crises, relations between Lebanon and Saudi Arabia remain brotherly.



King Salman Bin Abdul Aziz Al Saud received Maronite Patriarch Bechara Boutros Al Rai.

"Saudi Arabia has always been present when Lebanon faced economic and political crises. Lebanon will not disappear as long as Islamic-Christian coexistence lasts."



Lebanese Maronite Patriarch Bechara Boutros Al Rai speaks as he visits the Lebanese embassy in Riyadh, Saudi Arabia.



Lebanese Maronite Patriarch Bechara Boutros Al Rai is greeted as he visits the Lebanese embassy in Riyadh, Saudi Arabia.

BEAUTIFUL FACES & PLACES



*Happy 65 years
Wedding anniversary
Bob & Barbra Garcia
with Fr. Nadim &
Deacon Rami*



*Congratulations to Bruno
& Sarah Barradas on the
Baptism of their children
Caleb & Daniel, friends
of Fr. Nadim from
South Africa.*



BOOK YOUR AGENDA: ST. SHARBEL COMMUNITY LIFE

1. **Healing:** 1st Tuesday 2/6 @ 6 pm – Rosary, Benediction with Fr. Nadim
1. **Young At Heart:** 1st Wednesday 2/7 @ 9:30 – Rosary & Potluck
2. **Fat Sunday:** Shawarma Sandwiches before Lent 2/11 after both Masses.
3. **Ash + :** Monday 2/12 & Wednesday 2/14 @ 8 am & 6 pm
4. **Station + of the Cross:** Starting 2/16 at 6 pm in Arabic & 7 pm in English
5. **Emma De Guzman:** Saturday 2/17 @ 4:30 Mass.



ST. SHARBEL YOUTH GATHERINGS & MASSES 2018

Jesus looking at the young man, loved him and said to him:
"you are lacking in one thing...come follow me." Mk10:21



1st Friday of each month
Youth gathering @ 6 pm

February 2nd
March 2nd (Lent)
April 6th
May 4th
June 1st
July 6th
August 3rd
September 7th
October 5th
November 2nd
December 7th

1st Sunday of each month
Youth Mass 9:30 & 11:30 am

February 4th
March 4th
April 1st (Easter)
May 6th
June 3rd
July 1st
August 5th
September 2nd
October 7th
November 4th
December 2nd

Youth you are empowered with the Holy Spirit
Take Charge - Come Forward / All Are Welcome.

The Law Of Contribution

*-- Growing Yourself
Enables You To Grow Others --*

Please pick up your
2017 Contribution from
the Church During the
week and after all
Masses.



The 2nd Collection for
the Poor & Needy
made \$1578
Thanks to Everyone
Who Donated.

ASH MONDAY (Eastern)

The Season of Great Lent is a time to fast in order to be able to regain our vision which has been distorted by our inordinate desires, personal sins, bad habits, etc... It is a time to regain sight: to see the face of our Lord and the needs of our neighbors. It is like a trip on a boat from one side to another side, from old life to new life, from death to life, from dark to light.

On Ash Monday, the Maronites in Lebanon and the whole world gathered at churches and received the sign of the cross with ashes on their front. When the priest makes the sign of the cross on your front, he says, "Remember that you are dust and to dust you shall return".

ASH WEDNESDAY (Western)

Ash Wednesday marks the beginning of the Season of Lent. It is a season of penance, reflection, and fasting which prepares us for Christ's Resurrection on Easter Sunday, through which we attain redemption.

Why we receive the ashes

Following the example of the Nine vites, who did penance in sackcloth and ashes, our foreheads are marked with ashes to humble our hearts and reminds us that life passes away on Earth. We remember this when we are told

"Remember, Man is dust, and unto dust you shall return."

Ashes are a symbol of penance made sacramental by the blessing of the Church, and they help us develop a spirit of humility and sacrifice.

The distribution of ashes comes from a ceremony of ages past. Christians who had committed grave faults performed public penance. On Ash Wednesday, the Bishop blessed the hair shirts which they were to wear during the forty days of penance, and sprinkled over them ashes made from the palms from the previous year. Then, while the faithful recited the Seven Penitential Psalms, the penitents were turned out of the church because of their sins -- just as Adam, the first man, was turned out of Paradise because of his disobedience. The penitents did not enter the church again until Maundy Thursday after having won reconciliation by the toil of forty days' penance and sacramental absolution. Later, all Christians, whether public or secret penitents, came to receive ashes out of devotion. In earlier times, the distribution of ashes was followed by a penitential procession.

The Ashes

The ashes are made from the blessed palms used in the Palm Sunday celebration of the previous year. The ashes are christened with Holy Water and are scented by exposure to incense. While the ashes symbolize penance and contrition, they are also a reminder that God is gracious and merciful to those who call on Him with repentant hearts. His Divine mercy is of utmost importance during the season of Lent, and the Church calls on us to seek that mercy during the entire Lenten season with reflection, prayer and penance.

SEASON OF THE GREAT LENT

Fasting to Feasting

Lent is a time for fasting but also a season for joyous feasting! During Lent, the Church calls on us to fast from certain things and feast on others.

For example:

Fast from judging others..

.feast on Christ dwelling in them.

Fast from emphasis on differences...

feast on the unity of life.



Fast from apparent darkness... feast on the reality of light.

Fast from thoughts of illness... feast on God's healing power.

Fast from words that pollute..

feast on phrases that purify.



*Fast from discontent...
feast on gratitude.*

Fast from anger...

feast on patience.

Fast from pessimism...

feast on optimism.

Fast from worry...

feast on divine order.

Fast from complaining...

feast on appreciation.

Fast from negatives... feast on affirmatives.



*Fast from self concern...
feast on compassion for others.*

Fast from personal anxiety...

feast on eternal truth.

Fast from discouragement...

feast on hope.

Fast from facts that depress...

feast on truths that up lift.

Fast from lethargy...

feast on enthusiasm.

Fast from suspicion...

feast on truth.

Fast from thoughts that weaken...

feast on promises that inspire.

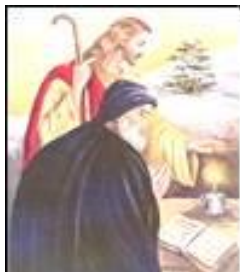
Fast from shadows of sorrow...

feast on sunlight of serenity.

Fast from idle gossip...

feast on purposeful silence.





ST. SHARBEL MARONITE CATHOLIC CHURCH

MARCH 2018

HOLY WEEK & EASTER SCHEDULE-MISSION



PALM SUNDAY (Shanini)

Saturday, **March 24** @ 4:30 PM Mass English

Sunday, **March 25** @ 9:30 AM Mass English & Procession

Sunday, **March 25** @ 11:30 AM Mass Arabic & Procession

Please, bring kids with white cloth & decorated candles available at Church



Sacrament of Reconciliation, daily @ 5:00 PM (CONFESSION)

Monday of the Passion, **March 26** @ 6 PM Mass

Tuesday of the Passion, **March 27** @ 6 PM Holy Rosary & Adoration

Wednesday, March 28 @ 6 PM Rite of Lamp **HEALING PRAYER**



HOLY THURSDAY of the Mysteries

Washing of the Feet **March 29**

Mass of the Last Supper @ 6 PM

Benediction & Holy Hour Until Midnight



GOOD FRIDAY

March 30, Signing of the Chalice Mass (Pre-Consecrated) @ 8 AM

Solemn Burial of Our Lord @ 3:00 PM - Arabic

& 6:00 PM Station of the Cross - English



EASTER WEEKEND

Saturday, **March 31** @ 10:00 AM Confession & Noon Prayer

Saturday, **March 31** @ 4:30 PM Vigil Mass, English

11:00 PM Midnight Mass (Al-Hajmeh) English & Arabic

EASTER SUNDAY

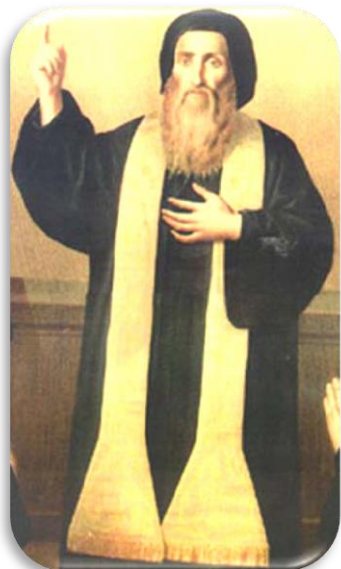
April 1 @ 9:30 AM English & 11:30 AM Arabic

Easter Monday of Apparition of Our Lord, **April 2** @ 8 AM Mass

**CHRIST IS RISEN!
TRULY RISEN
ALLELUIA!**

**Sunday, April 8, Feast of the Divine Mercy & Blessing with
the Authentic Relics of St. Faustina @ 9:30 AM English
Mass & 11:30 AM Arabic Mass**



*SAINT MAROUN JUBILEE OF HIS DEATH:**PATRON SAINT AND FATHER OF THE MARONITES +410 AD - 2018***THE LIFE OF SAINT MAROUN****BACKGROUND**

Saint Maroun, born in the middle of the 4th century was a priest who later became a hermit, retiring to a mountain of Taurus near Antioch. His holiness and miracles attracted many followers, and drew attention throughout the empire. St. John of Chrysostom sent him a letter around 405 AD expressing his great love and respect asking St. Maroun to pray for him.

THE MARONITE MOVEMENT

St. Maroun is considered the Father of the spiritual and monastic movement now called the Maronite Church. This movement had a profound influence on Northern Syria and Lebanon. Saint Maroun spent all of his life on a mountain in the region of Cyrrhus in Syria. It is believed that the place was called "Kefar-Nabo" on the mountain of Ol-Yambos, making it the cradle of the Maronite movement.

The Maronite movement reached Lebanon when St. Maroun's first disciple Abraham of Cyrrhus who was called the Apostle of Lebanon, realised that paganism was thriving in Lebanon, so he set out to convert the pagans to Christians by introducing them to the way of St. Maroun. The followers of St. Maroun, both monks and laity, always remained faithful to the teachings of the Catholic Church.

SPIRITUALITY

St. Maroun's way was deeply monastic with emphasis on the spiritual and ascetic aspects of living. For Saint Maroun, all was connected to God and God was connected to all. He did not separate the physical and spiritual world and actually used the physical world to deepen his faith and spiritual experience with God.

St. Maroun embraced the quiet solitude of the mountain life. He lived his life in open air exposed to the forces of nature such as sun, rain, hail and snow. His extraordinary desire to come to know God's presence in all things, allowed St. Maroun to transcend such forces and discover that intimate union with God. He was able to free himself from the physical world by his passion and fervor for prayer and enter into a mystical relationship of love with God.

MISSION

St. Maroun was a mystic who started this new ascetic-spiritual method that attracted many people in Syria and Lebanon to become his disciples. Accompanying his deeply spiritual and ascetic life, he was a zealous missionary with a passion to spread the message of Christ by preaching it to all he met. He sought not only to cure the physical ailments that people suffered, but had a great quest for nurturing and healing the "lost souls" of both pagans and Christians of his time.

This missionary work came to fruition when in the mountains of Syria, St. Maroun was able to convert a pagan temple into a Christian Church. This was to be the beginning of the conversion of Paganism to Christianity in Syria which would then influence and spread to Lebanon. After his death in the year 410 AD, his spirit and teachings lived on through his disciples.

THE EASTERN CATHOLIC CHURCHES

The Eastern Catholic Churches refer to those Churches that developed in the eastern half of the Roman Empire, including those communities that derived from them, and are in communion with Rome. They are characterized by a rich heritage with Apostolic origin, and are treasured by the universal Church, for the East was the home of **Jesus Christ** our Redeemer!

HISTORY

Heeding the message of Jesus to "Go therefore and teach all nations" (Matthew 28:19-20), the Apostles travelled to all parts of the known world to spread Christianity. James stayed in Jerusalem, but Peter and Paul first went to Antioch (Galatians 2:11). Peter then went to Rome, while Paul made three missionary journeys from Antioch (Acts), visiting many places, "as far round as Illyricum" (Romans 15:19), and then ended up imprisoned in Rome (Acts 28:11-31).

Tradition has it that Andrew crossed Asia Minor to Byzantium; Bartholomew and Jude Thaddeus brought the faith to Armenia; and Thomas traveled through Chaldea all the way to India! Mark, who became the Gospel writer, traveled with Paul and Barnabas, and then went to Rome to help Peter; but it was Peter who was especially fond of him, calling Mark his son (1 Peter 5:13). Mark later founded Christianity in Alexandria.

Early Christianity, in spite of persecution, flourished primarily in five centers: Jerusalem, the birthplace of Christianity, and Antioch, Rome, Alexandria, and Byzantium. The five centers became **Patriarchates**, when Constantine recognized Christianity in the Edict of Milan in 313. The Eastern Catholic and Orthodox Churches originate from the Eastern centers of Antioch, Alexandria, and Byzantium, while the Western Latin rite originates from Rome.

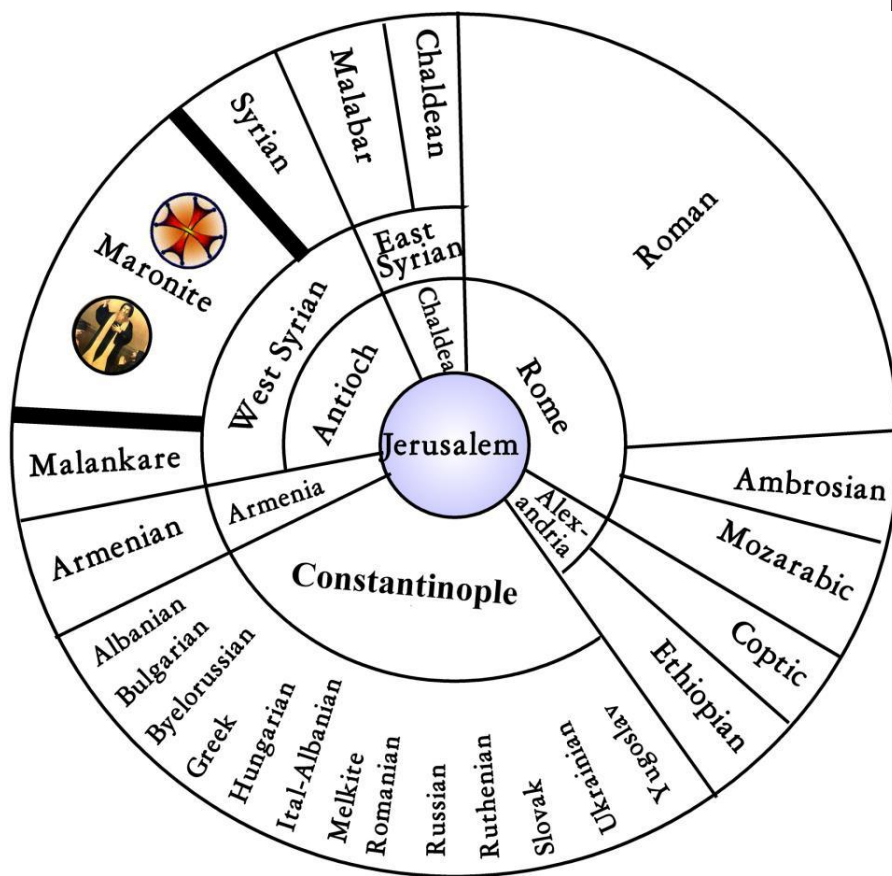
On 11 May 330 Constantine renamed the Greek city of Byzantium in his honor, and, while Church authority rested with Rome, Constantinople became the seat of the Holy Roman Emperor, and gradually became the dominant Patriarchy for the Eastern Churches.

The five Patriarchates held seven Councils that defined theological beliefs on the Trinity and Jesus Christ, all of which were accepted by Rome and Constantinople. The Council of Ephesus in 432 defined Mary as the mother of God, which was intrinsic to the human nature of Christ. This was rejected, however, by the Nestorians, a group that became the *Assyrian Church of the East*. The Council of Chalcedon in 451 declared that Jesus was one Person with two natures, Divine and human. The Armenians, Syrians, Copts, and Ethiopians, who held the belief that Christ had one Divine nature, became known as the Monophysites, and formed the *Oriental Orthodox Churches*.

The gradual evolution of the Latin West and the Greek East culminated in the tragic Schism of the Church in **1054**. Many of the remaining Eastern Churches, except the Maronites and the Italo-Albanians, joined the **Byzantine** or Greek Orthodox Church of Constantinople.

Eventually portions of nearly all of the Orthodox and separated Churches of the East returned into union with Rome, and became included in the group that form the Eastern Catholic Churches. These individual Catholic Churches, both Eastern and Western, while they form the universal **Church** of Jesus Christ, each have a distinctive **rite** or **tradition**, namely in liturgy, in ecclesiastical discipline and in spiritual tradition. For example, Eastern Catholics (and Orthodox) generally refer to the Eucharistic Celebration as the **Divine Liturgy**, whereas the Lamb's Supper is called the **Mass** in the Latin rite of Rome.

There are **22** rites in the universal Catholic Church, the 21 rites comprising the Eastern Catholic Churches, and the Latin Western rite. They are outlined in the following chart. A brief study of each one proves to be a fascinating study in Church



HOLY MASS INTENTIONS

WEEKEND

Saturday 4:30pm Feb 3

All Souls

+Dorothy Fulton

Sunday 9:30am Feb 4

Faithful Departed

+Angelita Anson Fontana

+ Raymond Penn

+ Herbias Family

Dr. Barry & Amy Ewell

Sunday 11:30 am

All Souls

+Juliette Touma Al Saaour

Sunday 4:30 pm Spanish

Fieles Defuntos



PRAY FOR THE SICK

DAILY 8AM

MONDAY Feb 5

Matias Family

TUESDAY Feb 6

Unborn Babies

WEDNESDAY Feb 7

Faithful Departed

THURSDAY Feb 8

Souls in Purgatory

FRIDAY Feb 9

Students

NUESTRO NOTICIAS DE LA COMUNIDAD ESPAÑOLA

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 4 de Febrero del 2018

HORA: Rosario 4:30pm Misa

**DONDE: Iglesia Catolica de San Charbel
10325 Rancho Destino Rd,
Las Vegas, NV 89183**

Despues de la Misa te invitamos a que nos acompañes a una
pequeña recepcion donde compartiremos: café, postres, y
bocadillos con todos los asistentes.

Si tienes alguna duda communicate con:
Oficina de la Iglesia 702-616-6902





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Las Vegas***

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GOLDEN FACE PENDANT**

Our Team

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Juliette Hanache

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rancontreras@hotmail.com
Raul Aboujel
raul.abejueld@gmail.com
Mariereine Absi
mariereine58@yahoo.com

Worship & Fellowship

Tuesday

6-7 p.m.
Rosary &
Praise & Worship
English.
7-8pm
Healing with Oil,
Bible Study,
Fellowship

Wednesday

9:30a.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**

