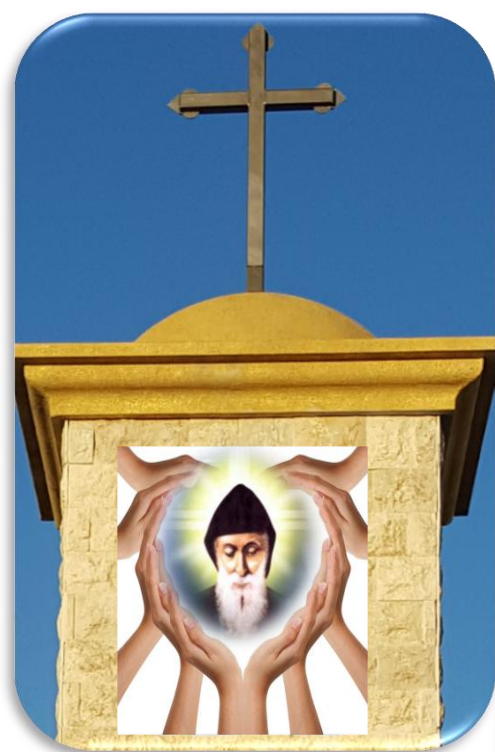


Saint Sharbel Maronite Catholic Church Las Vegas

16th Sunday Of Pentecost September 2018



**United We Stand
One Nation
Under God**



Index Pg

Church Events	1
16 th Sunday of Pentecost	2
Letter from Pope Francis	3
Birth of Mother Mary	4
Beautiful Faces & Places	5
Community Life Announcements	6
Exaltation of the Holy Cross	7
Advertisement & Church Life	8
The Catholic Church	9
Filipino News	10
Spanish News / Mass Intentions	11
Lebanese – American Festival 2018	12

**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

SIXTEENTH SUNDAY OF PENTECOST

Parable of the Pharisee & Tax Collector

READING: Romans 8:18-27

GOSPEL: Luke 18:9-14

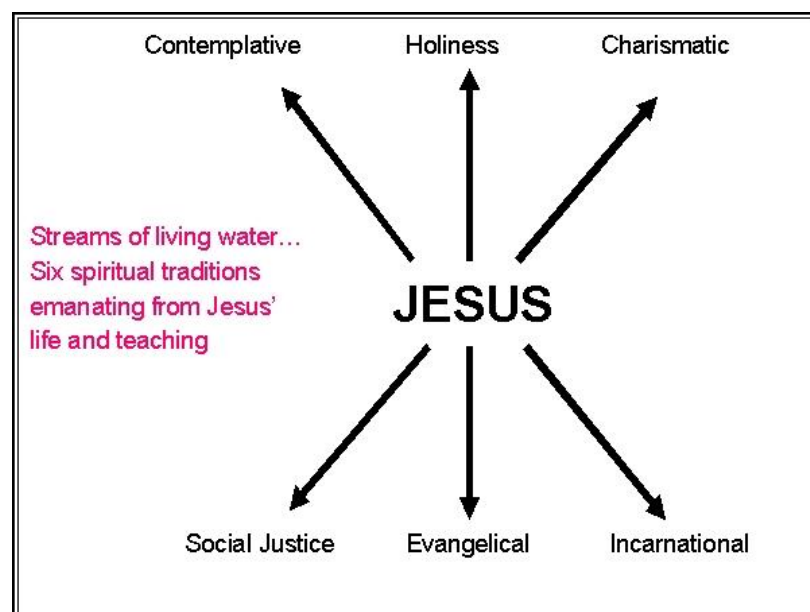
Scripture warns us that "God opposes the proud but gives grace to the humble" (James 4:6; Proverbs 3:34). Jesus paints a vivid story of two men at prayer. What's the point or lesson he wants us to learn? Luke gives us a hint: Jesus warns us about the danger of despising others. Contempt is more than being mean-minded. It springs from the assumption that one is qualified to sit in the seat of judgment and to ascertain who is good and just. Jesus' story caused offense for those who regarded "tax collectors" as unworthy of God's grace and favor. How could Jesus put down a "religious leader" and raise up a "public sinner"? Jesus' parable speaks about the nature of prayer and our relationship with God. It does this by contrasting two very different attitudes towards prayer.

The Pharisee, who represented those who take pride in their religious practices, exalted himself at the expense of others. Absorbed with his own sense of self-satisfaction and self-congratulation he mainly prayed with himself. His prayer consisted of prideful boasts of what he did and of disdain for those he despised. The Pharisee tried to justify himself; but only God can justify. The tax collector, who represented those despised by religious people, humbled himself before God and begged for mercy. His prayer was heard by God because he had remorse for his sins. He sought God with humility rather than with pride. This parable presents both an opportunity and a warning. Pride leads to illusion and self-deception. Humility helps us to see ourselves as we really are and it inclines us to God's grace and mercy. God dwells with the humble of heart who recognize their own sinfulness and who acknowledge God's mercy and saving grace. *I dwell in the high and holy place, and also with him who is of a contrite and humble spirit* (Isaiah 57:15). God cannot hear us if we despise others. Do you humbly seek God's mercy and do you show mercy to others, especially those you find difficult to love and to forgive?

Should We Follow Traditions?

Traditions and social conventions are part and parcel of our life. They are signs of our links with the past and our dependence on it. Such traditions and conventions can be a precious heritage that enriches us in many ways. They embody the customs and ways of life that are fruit of the wisdom of past centuries, and are handed over from one generation to another as a sort of "cultural gift." As such, they may contain genuine values which deserve to be preserved and assimilated by all. But certain conventions and traditions (not sacred Tradition, with capital "T"), may contain also elements that are no longer relevant to present situations and aspirations. In other cases, traditions may become a hindrance to creativity and to the desire to find new ways of viewing and doing things. Exclusive attachment to traditions may prevent progress. This is so because they are always in danger of becoming either lifeless relics of the past, or enslaving chains. They become "lifeless relics" when they are reduced to empty formalities because they have lost the original values which used to make them rich and meaningful. Certain religious traditions may also become heavy chains that fetter us to the past, dampening or preventing altogether the vital thrust toward new and genuine ways of relating to God and among ourselves. Under their negative influence, we may come to forget, as it happened to the Jews at the time of Jesus, that "the Sabbath was made for man, not man for the Sabbath" (Mk 2:27). Worse still, some traditions may become idols when we put them at par with, or even above, the positive manifestation of God's will. An opposite defect is the forsaking of time-honored traditions in order to start following new ways of life that look more appealing or "fashionable." We are constantly in danger of dropping value-laden traditions in order to follow the latest fads and innovations propagated by the surrounding environment.

The Israelites had committed such a mistake more than once and long before the time of Christ, when they "forgot" their Lord Savior and adopted ways of life typical of the neighboring peoples who "knew nothing of the Lord." Thus, they abandoned the "Source of living water" and dug for themselves "broken cisterns that hold no water." (See Jer 2:13.) Against such danger there is only one remedy: to cling to the freshness of God's Word and the living Tradition of the Church, kept alive by the perennial vitality of the Holy Spirit. Our lives should be molded only by the sound instruction coming from God's commandments, and the teaching and example of Christ coming to us through the Church. Sound discernment is always needed. Mere human traditions and conventions can be followed only if and to the extent that they are in keeping with the positive revelation of the divine will, and remain open to the continuous call of God to be ever new, ever greater, ever closer to Him who is both the root and the future of man.



POPE FRANCIS: LETTER TO THE PEOPLE OF GOD (FULL TEXT)

“If one member suffers, all suffer together with it” (1 Cor 12:26). These words of Saint Paul forcefully echo in my heart as I acknowledge once more the suffering endured by many minors due to sexual abuse, the abuse of power and the abuse of conscience perpetrated by a significant number of clerics and consecrated persons. Crimes that inflict deep wounds of pain and powerlessness, primarily among the victims, but also in their family members and in the larger community of believers and nonbelievers alike. Looking back to the past, no effort to beg pardon and to seek to repair the harm done will ever be sufficient. Looking ahead to the future, no effort must be spared to create a culture able to prevent such situations from happening, but also to prevent the possibility of their being covered up and perpetuated. The pain of the victims and their families is also our pain, and so it is urgent that we once more reaffirm our commitment to ensure the protection of minors and of vulnerable adults.

1. If one member suffers...

In recent days, a report was made public which detailed the experiences of at least a thousand survivors, victims of sexual abuse, the abuse of power and of conscience at the hands of priests over a period of approximately seventy years. Even though it can be said that most of these cases belong to the past, nonetheless as time goes on we have come to know the pain of many of the victims. We have realized that these wounds never disappear and that they require us forcefully to condemn these atrocities and join forces in uprooting this culture of death; these wounds never go away. The heart-wrenching pain of these victims, which cries out to heaven, was long ignored, kept quiet or silenced. But their outcry was more powerful than all the measures meant to silence it, or sought even to resolve it by decisions that increased its gravity by falling into complicity. The Lord heard that cry and once again showed us on which side he stands. Mary's song is not mistaken and continues quietly to echo throughout history. For the Lord remembers the promise he made to our fathers: “he has scattered the proud in their conceit; he has cast down the mighty from their thrones and lifted up the lowly; he has filled the hungry with good things, and the rich he has sent away empty” (Lk 1:51-53). We feel shame when we realize that our style of life has denied, and continues to deny, the words we recite.

With shame and repentance, we acknowledge as an ecclesial community that we were not where we should have been, that we did not act in a timely manner, realizing the magnitude and the gravity of the damage done to so many lives. We showed no care for the little ones; we abandoned them. I make my own the words of the then Cardinal Ratzinger when, during the Way of the Cross composed for Good Friday 2005, he identified with the cry of pain of so many victims and exclaimed: “How much filth there is in the Church, and even among those who, in the priesthood, ought to belong entirely to [Christ]! How much pride, how much self-complacency! Christ's betrayal by his disciples, their unworthy reception of his body and blood, is certainly the greatest suffering endured by the Redeemer; it pierces his heart. We can only call to him from the depths of our hearts: *Kyrie eleison* – Lord, save us! (cf. Mt 8:25)” (Ninth Station).

2. ... all suffer together with it

The extent and the gravity of all that has happened requires coming to grips with this reality in a comprehensive and communal way. While it is important and necessary on every journey of conversion to acknowledge the truth of what has happened, in itself this is not enough. Today we are challenged as the People of God to take on the pain of our brothers and sisters wounded in their flesh and in their spirit. If, in the past, the response was one of omission, today we want solidarity, in the deepest and most challenging sense, to become our way of forging present and future history. And this in an environment where conflicts, tensions and above all the victims of every type of abuse can encounter an outstretched hand to protect them and rescue them from their pain (cf. *Evangelii Gaudium*, 228). Such solidarity demands that we in turn condemn whatever endangers the integrity of any person. A solidarity that summons us to fight all forms of corruption, especially spiritual corruption. The latter is “a comfortable and self-satisfied form of blindness. Everything then appears acceptable: deception, slander, egotism and other subtle forms of self-centeredness, for ‘even Satan disguises himself as an angel of light’ (2 Cor 11:14)” (*Gaudete et Exsultate*, 165). Saint Paul's exhortation to suffer with those who suffer is the best antidote against all our attempts to repeat the words of Cain: “Am I my brother's keeper?” (*Gen* 4:9).

I am conscious of the effort and work being carried out in various parts of the world to come up with the necessary means to ensure the safety and protection of the integrity of children and of vulnerable adults, as well as implementing zero tolerance and ways of making all those who perpetrate or cover up these crimes accountable.

We have delayed in applying these actions and sanctions that are so necessary, yet I am confident that they will help to guarantee a greater culture of care in the present and future.

Together with those efforts, every one of the baptized should feel involved in the ecclesial and social change that we so greatly need. This change calls for a personal and communal conversion that makes us see things as the Lord does. For as Saint John Paul II liked to say: “If we have truly started out anew from the contemplation of Christ, we must learn to see him especially in the faces of those with whom he wished to be identified” (*Novo Millennio Ineunte*, 49). To see things as the Lord does, to be where the Lord wants us to be, to experience a conversion of heart in his presence. To do so, prayer and penance will help. I invite the entire holy faithful People of God to a *penitential exercise of prayer and fasting*, following the Lord's command.[1] This can awaken our conscience and arouse our solidarity and commitment to a culture of care that says “never again” to every form of abuse.

It is impossible to think of a conversion of our activity as a Church that does not include the active participation of all the members of God's People. Indeed, whenever we have tried to replace, or silence, or ignore, or reduce the People of God to small elites, we end up creating communities, projects, theological approaches, spiritualities and structures without roots, without memory, without faces, without bodies and ultimately, without lives.[2] This is clearly seen in a peculiar way of understanding the Church's authority, one common in many communities where sexual abuse and the abuse of power and conscience have occurred. Such is the case with clericalism, an approach that “not only nullifies the character of Christians, but also tends to diminish and undervalue the baptismal grace that the Holy Spirit has placed in the heart of our people”.[3] Clericalism, whether fostered by priests themselves or by lay persons, leads to an excision in the ecclesial body that supports and helps to perpetuate many of the evils that we are condemning today. To say “no” to abuse is to say an emphatic “no” to all forms of clericalism.

It is always helpful to remember that “in salvation history, the Lord saved one people. We are never completely ourselves unless we belong to a people. That is why no one is saved alone, as an isolated individual. Rather, God draws us to himself, taking into account the complex fabric of interpersonal relationships present in the human community. God wanted to enter into the life and history of a people” (*Gaudete et Exsultate*, 6). Consequently, the only way that we have to respond to this evil that has darkened so many lives is to experience it as a task regarding all of us as the People of God. This awareness of being part of a people and a shared history will enable us to acknowledge our past sins and mistakes with a penitential openness that can allow us to be renewed from within. Without the active participation of all the Church's members, everything being done to uproot the culture of abuse in our communities will not be successful in generating the necessary dynamics for sound and realistic change. The penitential dimension of fasting and prayer will help us as God's People to come before the Lord and our wounded brothers and sisters as sinners imploring forgiveness and the grace of shame and conversion. In this way, we will come up with actions that can generate resources attuned to the Gospel. For “whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world” (*Evangelii Gaudium*, 11).

It is essential that we, as a Church, be able to acknowledge and condemn, with sorrow and shame, the atrocities perpetrated by consecrated persons, clerics, and all those entrusted with the mission of watching over and caring for those most vulnerable. Let us beg forgiveness for our own sins and the sins of others. An awareness of sin helps us to acknowledge the errors, the crimes and the wounds caused in the past and allows us, in the present, to be more open and committed along a journey of renewed conversion.

Likewise, penance and prayer will help us to open our eyes and our hearts to other people's sufferings and to overcome the thirst for power and possessions that are so often the root of those evils. May fasting and prayer open our ears to the hushed pain felt by children, young people and the disabled. A fasting that can make us hunger and thirst for justice and impel us to walk in the truth, supporting all the judicial measures that may be necessary. A fasting that shakes us up and leads us to be committed in truth and charity with all men and women of good will, and with society in general, to combatting all forms of the abuse of power, sexual abuse and the abuse of conscience.

In this way, we can show clearly our calling to be “a sign and instrument of communion with God and of the unity of the entire human race” (*Lumen Gentium*, 1).

“If one member suffers, all suffer together with it”, said Saint Paul. By an attitude of prayer and penance, we will become attuned as individuals and as a community to this exhortation, so that we may grow in the gift of compassion, in justice, prevention and reparation. Mary chose to stand at the foot of her Son's cross. She did so unhesitatingly, standing firmly by Jesus' side. In this way, she reveals the way she lived her entire life. When we experience the desolation caused by these ecclesial wounds, we will do well, with Mary, “to insist more upon prayer”, seeking to grow all the more in love and fidelity to the Church (SAINT IGNATIUS OF LOYOLA, *Spiritual Exercises*, 319). She, the first of the disciples, teaches all of us as disciples how we are to halt before the sufferings of the innocent, without excuses or cowardice. To look to Mary is to discover the model of a true follower of Christ.

May the Holy Spirit grant us the grace of conversion and the interior anointing needed to express before these crimes of abuse our compunction and our resolve courageously to combat them.

The Church has celebrated Mary's birth since at least the sixth century. A September birth was chosen because the Eastern Church begins its Church year with September. The September 8 date helped determine the date for the feast of the Immaculate Conception on December 8 (nine months earlier). Scripture does not give an account of Mary's birth. However, the apocryphal *Protoevangelium of James* fills in the gap. This work has no historical value, but it does reflect the development of Christian piety. According to this account, Anna and Joachim are infertile but pray for a child. They receive the promise of a child that will advance God's plan of salvation for the world. Such a story (like many biblical counterparts) stresses the special presence of God in Mary's life from the beginning.

St. Augustine connects Mary's birth with Jesus' saving work. He tells the earth to rejoice and shine forth in the light of her birth. "She is the flower of the field from whom bloomed the precious lily of the valley. Through her birth the nature inherited from our first parents is changed." The opening prayer at Mass speaks of the birth of Mary's Son as the dawn of our salvation and asks for an increase of peace.

HAPPY BIRTHDAY BLESSED MOTHER MARY!



11th ANNUAL RAFFLE

Donation \$100.00 per Ticket

October 12, 13 & 14, 2018



1st Prize: \$3,000 \ 2nd Prize: \$2,000
3rd Prize: \$1,000 \ 4th Prize: \$1,000
5th Prize: \$500 \ 6th Prize: \$500
7th Prize: \$500 \ 8th Prize: \$500 \ 9th Prize: \$500
10th Prize: \$250 \ 11th Prize: \$250

Drawing on October 14 @ 6 pm (No need to be Present)

Check to: St. Sharbel Mission

*****Only 300 Tickets Printed*****

Name:
Address:
City/State/Zip:
Phone:
Email:
Sold By:

Support your Church

BEAUTIFUL FACES & PLACES

Bishop Victor celebrating his 3year anniversary from the Philippine Diocese of Gumaco. Celebrating Maronite Liturgy. Fr. Nadim presenting him Icon of the Holy Face of Jesus & St. Sharbel pictures & gifts. Behind Fr. Nadim , Vicar General Fr. Ramon Uriarte, Fr Richard Eleazar, Fr Ding Daneo, Fr. Lino Somascan. Wednesday 8/29



Meeting with Bishop George Leo Thomas Bishop of Las Vegas Diocese ,with ... inviting him officially to visit St Sharbel parish. In the picture .

Bro Louie Lirio Biteranta (international Disciple Preacher ElShaddai dwxi ppfi), Mayette magtibay Miller Wednesday 8/29



Church Unknown Soldiers
Festival Food Preparation, Grape Leaves.



Hosting Brother Priest in daily Mass Fr. Matt (Croatian Community and Fr. Leno Somascan Monday 8/20



COMMUNITY ANNOUNCEMENTS :

1. **Tuesday @ 6 pm:** Healing Prayers, All are Welcome
2. **St. Sharbel Prayer Box:** Limited supply, \$20 beneficiary Kids Program & School.
3. **Catechism:** begin September 9 @ 8 am sharp
4. **Knight of Columbus:** launching on all Masses on September 9 and open house on September 16 following 9:30 am Mass in the school.
5. **Bob Massi:** Seminar on Reverse Mortgage Tuesday September 18 at 6:30 pm after Rosary



Our Annual Festival News



Handy man, Cleaning, Kitchen,
Electrician Etc...

Setting up (Thur. & Fri.), **breaking**
down (Sun. @ 9 pm and Mon. @ 7 am)

Donations:
Cans of Soda
& bottles of
water



Exaltation of the Holy Cross (Roodmas) September 14

Roodmas more commonly known simply as "Holy Cross Day" -- was first begun to commemorate the Dedication of the Basilica of the Resurrection, built by St. Helena (Constantine the Great's mother), in Jerusalem in A.D. 355 -- but the true Cross was found shortly thereafter, also by St. Helena, so the two events were joined.

The story of the finding of the True Cross, from the Catholic Encyclopedia: In the year 326 the mother of Constantine, Helena, then about 80 years old, having journeyed to Jerusalem, undertook to rid the Holy Sepulchre of the mound of earth heaped upon and around it, and to destroy the pagan buildings that profaned its site. Some revelations which she had received gave her confidence that she would discover the Saviour's Tomb and His Cross. The work was carried on diligently, with the co-operation of St. Macarius, bishop of the city.

The Jews had hidden the Cross in a ditch or well, and covered it over with stones, so that the faithful might not come and venerate it. Only a chosen few among the Jews knew the exact spot where it had been hidden, and one of them, named Judas, touched by Divine inspiration, pointed it out to the excavators, for which act he was highly praised by St. Helena. Judas afterwards became a Christian saint, and is honoured under the name of Cyriacus.

During the excavation three crosses were found, but because the titulus was detached from the Cross of Christ, there was no means of identifying it. Following an inspiration from on high, Macarius caused the three crosses to be carried, one after the other, to the bedside of a worthy woman who was at the point of death. The touch of the other two was of no avail; but on touching that upon which Christ had died the woman got suddenly well again.



From the old Gallican calendar there came another Feast known as "Roodmas." May 3 was a day that celebrated the finding of the True Cross, and this Feast made its way into the Roman calendar when the two were combined together. It was celebrated liturgically pre-1962, and would, then, be celebrated by priests who use pre-1962 Missals. The May feast focused on the finding of the True Cross, while the September feast focused on the the dedication of the Basilica and on the rescuing of the Cross from Persians in 629. In the 1962 Missal, all of these are combined.

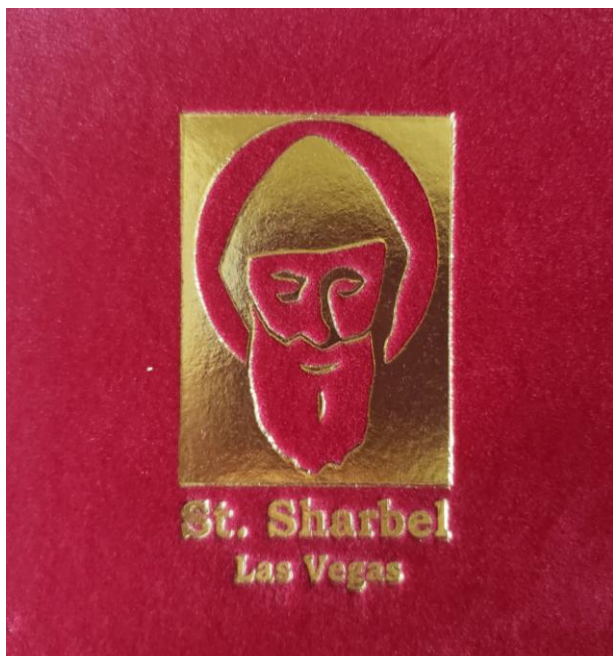


From a letter of St. Paulinus to Severus inserted in the Breviary of Paris it would appear that St. Helena herself had sought by means of a miracle to discover which was the True Cross and that she caused a man already dead and buried to be carried to the spot, whereupon, by contact with the third cross, he came to life. From yet another tradition, related by St. Ambrose, it would seem that the titulus, or inscription, had remained fastened to the Cross.

After the happy discovery, St. Helena and Constantine erected a magnificent basilica over the Holy Sepulchre, and that is the reason why the church bore the name of St. Constantinus. The precise spot of the finding was covered by the atrium of the basilica, and there the Cross was set up in an oratory, as appears in the restoration executed by de Vogüé. When this noble basilica had been destroyed by the infidels, Arculfus, in the seventh century, enumerated four buildings upon the Holy Places around Golgotha, and one of them was the "Church of the Invention" or "of the Finding". This church was attributed by him and by topographers of later times to Constantine. The Frankish monks of Mount Olivet, writing to Leo III, style it St. Constantinus. Perhaps the oratory built by Constantine suffered less at the hands of the Persians than the other buildings, and so could still retain the name and style of Martyrium Constantinianum. (See De Rossi, Bull. d' arch. crist., 1865, 88.)

A portion of the True Cross remained at Jerusalem enclosed in a silver reliquary; the remainder, with the nails, must have been sent to Constantine, and it must have been this second portion that he caused to be enclosed in the statue of himself which was set on a porphyry column in the Forum at Constantinople; Socrates, the historian, relates that this statue was to make the city impregnable. One of the nails was fastened to the emperor's helmet, and one to his horse's bridle, bringing to pass, according to many of the Fathers, what had been written by Zacharias the Prophet: "In that day that which is upon the bridle of the horse shall be holy to the Lord" (Zechariah 14:20). Another of the nails was used later in the Iron Crown of Lombardy preserved in the treasury of the cathedral of Monza.

Scientific study of the relics of the True Cross show it to be made of some species of pine. The titulus crucis -- the wood on which the inscription "Jesus of Nazareth, King of the Jews" was written in Latin, Greek, and Hebrew (Matthew 27:37, Mark 15:26, Luke 23:38 and John 19:19) -- is made of an olive wood. The titulus has been scientifically dated to the 1st c. and the script is still legible (interestingly, the Latin and Greek are in reverse script), though the Hebrew is missing due to the entire thing being halved, the second half having been lost in the 6th century. It is from the Latin inscription -- "Iesus Nazarenus Rex Iudeorum" that we get the abbreviation "I.N.R.I." that is found on many Crucifixes.



Saint Sharbel

Prayer Box

On Sale \$20

Limited supply

**Beneficiary: Kids
Program & School**

1. SMALL

14 KT \$200

18 KT \$250

2. LARGE

14 KT \$350

18 KT \$450

AVAILABLE IN

WHITE GOLD,
YELLOW OR ROSE
PER REQUEST.

*Only @ St. Sharbel
Las Vegas*

Limited Supplies



Our Team

Pastor

Fr. Nadim Abou Zeid
abnadim@gmail.com

Secretary

Juliette Hanache

Assistant

Joanna Pollard
Stsharbel.lv@gmail.com

Chairman

Samih Alhaweyk
tatigeo@aol.com

Catechism

Joanna Pollard
joannapollard@cox.net

Accounting

Hanna Sweis
Hssweis@gmail.com

Youth Director

Marcelle Dagher

Choir

Ran Contreras
rancontreras@hotmail.com
Raul Aboujel
raul.abejuel@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

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**



THE CATHOLIC CHURCH

*Excerpts of an article written by non-Catholic;
Sam Miller a prominent Cleveland Jewish businessman:*



“Why would newspapers carry on a vendetta on one of the most important institutions that we have today in the United States , namely the Catholic Church?

Do you know - the Catholic Church educates 2.6 million students everyday at the cost to that Church of 10 billion dollars, and a savings on the other hand to the American taxpayer of 18 billion dollars. The graduates go on to graduate studies at the rate of 92%.

The Church has 230 colleges and universities in the U.S. with an enrollment of 700,000 students. The Catholic Church has a non-profit hospital system of 637 hospitals, which account for hospital treatment of 1 out of every 5 people - not just Catholics - in the United States today.

But the press is vindictive and trying to totally denigrate in every way the Catholic Church in this country. They have blamed the disease of pedophilia on the Catholic Church, which is as irresponsible as blaming adultery on the institution of marriage.

Let me give you some figures that Catholics should know and remember. For example, 12% of the 300 Protestant clergy surveyed admitted to sexual intercourse with a parishioner; 38% acknowledged other inappropriate sexual contact in a study by the United Methodist Church , 41.8% of clergy women reported unwanted sexual behavior; 17% of laywomen have been sexually harassed. Meanwhile, 1.7% of the Catholic clergy has been found guilty of pedophilia. 10% of the Protestant ministers have been found guilty of pedophilia. This is not a Catholic problem.

A study of American priests showed that most are happy in the priesthood and find it even better than they had expected, and that most, if given the choice, would choose to be priests again in face of all this obnoxious PR the church has been receiving.

The Catholic Church is bleeding from self-inflicted wounds. The agony that Catholics have felt and suffered is not necessarily the fault of the Church. You have been hurt by a small number of wayward priests that have probably been totally weeded out by now and a number of bishops who failed to act. Walk with your shoulders high and your head higher. Be a proud member of the most important non-governmental agency in the United States .

Then remember what Jeremiah said: 'Stand by the roads, and look and ask for the ancient paths, where the good way is and walk in it, and find rest for your souls'. Be proud to speak up for your faith with pride and reverence and learn what your Church does for all other religions.”

“Be proud that you're Catholic.”

Please pass this on to every Catholic on your e-mail list



FILIPINO NEWS

BOOSTING PHILIPPINES-LEBANON TIES

In line with efforts to strengthen and deepen bilateral partnership between the Philippines and Lebanon, Ambassador Bernardita L. Catalla paid a courtesy call on the Speaker of the Parliament of the Lebanese Republic, H.E Nabih Berri on 12 January at his official residence in Beirut.

Speaker Berri welcomed and conveyed his best wishes to Ambassador Catalla as the new representative of the Philippine government in his country.

Ambassador Catalla thanked the Speaker even as she informed him that one of the priority goals of the Embassy is to protect the right and promote the welfare of about 30,000 Filipinos in Lebanon. Speaker Berri assured the Ambassador of his support of the Embassy's initiatives and activities, as he expressed his appreciation for the presence of Filipino workers in Lebanon.

As expression of gratitude for the Speaker's warm and gracious welcome, Ambassador Catalla presented Speaker Berri a hand-made glass paper weight crafted by a respected Filipino artist.

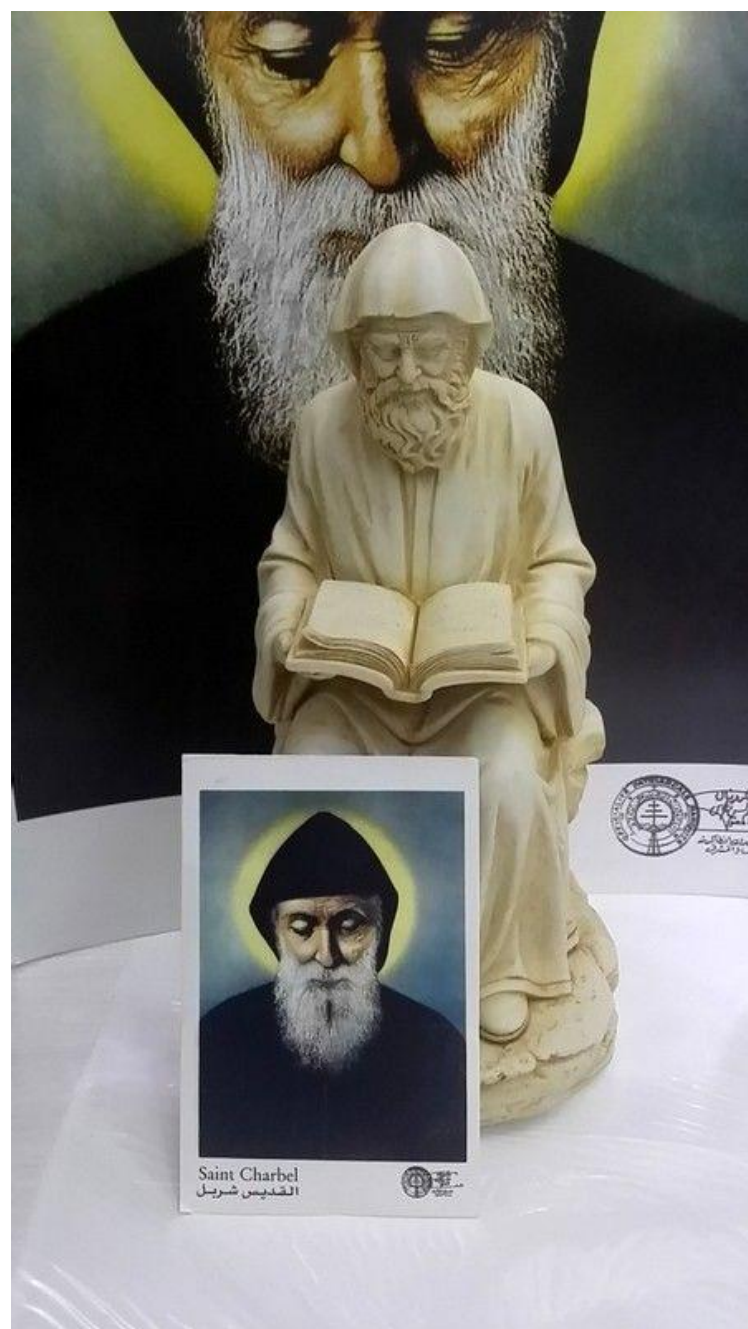
Ambassador Catalla was received at the Speaker's official residence with a ceremonial welcome by Honor Guards.



Ambassador Catalla is welcomed by H.E. Nabih Berri

ST. SHARBEL IN THE PHILIPPINES 2005

A Philippine lady worked as a housemaid for a Christian Lebanese family in Beirut. She called her mother in the Philippines and her mother was crying, saying, "I am going to die without seeing you. This sickness has strained me and I am in my last days." The daughter cried a lot. Because of financial difficulty she could not make the trip to the Philippines. Also she had signed a contract for two years to take care of two young children while the parents worked. The parents were in real need of her to care for their children. She burst into tears and the parents couldn't find a way to comfort her. Finally, they invited her to visit Saint Sharbel and she gratefully agreed. She arrived at Annaya and knelt down near the tomb for two and a half hours, supplicating and saying, "Please Saint Sharbel! Have mercy on me and heal my mother! I want to see her before she dies and you know how poor I am. I cannot go to her." Then she went back with the family her eyes were red from weeping! When she arrived in Beirut, her mother called her and said, "Thank you, my daughter, for sending me the doctor from Lebanon. He healed me. The young women replied, "I didn't send you anybody!" "Yes." the mother insisted. He told me "You sent him to me from Lebanon!" Here the daughter realized the truth and said, "What does he looks like? What was he wearing?" The mother answered, "He was wearing a black habit and had a white beard." The daughter was shocked, "When did he come to you?" The mother continued, "At 1:15 p.m." The daughter rejoiced and said, "This was Saint Sharbel. He visited you after I knelt before him, and while I was praying before his tomb, he was healing you in the Philippines. The Lord is glorified in His saints!



WEEKEND**HOLY MASS INTENTIONS****DAILY 8AM****Saturday 4:30pm****Sept 1**

+Mathew Wiener (40th)

Sunday 9:30am Sept 2

Healing – Paul Elias

Sunday 11:30 am

Faithful Departed

Sunday 4:30 pm**Spanish**Todos los obispos,
sacerdotes y el clero

*The Eucharist
is the Visible Manifestation
of the Generosity Of God
Fr. Cantalamessa*

PRAY FOR THE SICK**MONDAY Sept 3**

Worker & Job Seeking

+Conchita Manzano

TUESDAY Sept 4

Esmilla Family

WEDNESDAY Sept 5

Unborn Babies

THURSDAY Sept 6

Unity of Families

FRIDAY Sept 7

Healing of the Sick

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 2 de Setiembre 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





11TH ANNUAL

2018
OCT.

#VegasStrong



www.UnitedBloodServices.org

LEBANESE AMERICAN FESTIVAL

12

13

14



DRINKADE
THE HANGOVER EXPERTS™

| FRIDAY OCTOBER 12TH 4PM-12AM | SATURDAY OCTOBER 13TH 4PM-12AM | SUNDAY OCTOBER 14TH 2PM-9PM |

GET A TASTE OF LEBANON

GAMES

KIDS AREA

LEBANESE CUISINE

RAFFLE

DANCE GROUPS

VENDORS

LIVE ENTERTAINMENT

LEBANESEAMERICANFESTIVAL.COM

\$5 ADMISSION

FREE FOR CHILDREN UNDER 10
FREE FOR ACTIVE MILITARY, VETERANS,
AND POLICE WITH ID



ST. SHARBEL MARONITE CATHOLIC CHURCH
10325 RANCHO DESTINO ROAD LAS VEGAS, NV 89183

