

# Saint Sharbel Maronite Catholic Church Las Vegas

## Sunday of the Cleansing of the Leper



**St. Sharbel  
Pray for us!**

**March 2020**



**Jesus Cleanses a Leper**

While he was in one of the cities, there came a man full of leprosy.<sup>[a]</sup> And when he saw Jesus, he fell on his face and begged him, “Lord, if you will, you can make me clean.” And Jesus stretched out his hand and touched him, saying, “I will; be clean.”

And immediately the leprosy left him. And he charged him to tell no one, but “go and show yourself to the priest, and make an offering for your cleansing, as Moses commanded, for a proof to them.” But now even more the report about him went abroad, and great crowds gathered to hear him and to be healed of their infirmities. But he would withdraw to desolate places and pray. Luke 5:12-16

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**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

**1<sup>st</sup> Sunday :** 4:30pm

Rosario y la Misa en Español

**2<sup>nd</sup> Sunday:** 4:30 pm

Rosary & Tagalog Mass

**Sunday Catechism @ 8 am**

(Classes are Sept – May)

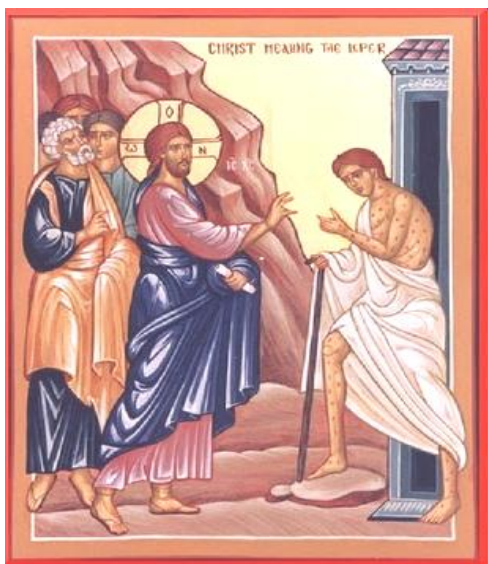
**1<sup>st</sup> SUNDAY** 9:30 a.m. & 11:30am

**Youth Mass**



**To Keep a Lamp Burning we have  
to Keep Putting Oil in it. M. Theresa**

**2<sup>ND</sup> SUNDAY OF GREAT LENT CLEANSING  
OF THE LEPER**



READING:  
**Romans 6:12-23**  
GOSPEL:  
**Mark 1:35-43**



Jesus started to announce the Good News to the most isolated and ignored families in the open country. There He found the lepers, leprosy is not only a grave disease that slowly rots the body but is also contagious. Because of this, lepers had to live on the outskirts of towns far from the rest of the population.

It is also believed that leprosy was an affliction from God, but by Jesus' act the flesh of the leper becomes clean.

This is a true miracle, because from now on, they will be like others and people will no longer avoid them. So the physical disfigurement of leprosy can be compared to the spiritual diseases of sin, when we loose our consciences, and our soul in this material world we lose our faith and our humanity. The cure of the leper manifests what sin can do to us and what the miraculous healing power of the Lord can do to us. Just as the leper showed courage and sought the healing power of Jesus, let us seek the healing power of Jesus in confessing our sins and asking forgiveness. Jesus did not come only to heal the sick people. He came to heal the world, He came to change our morality. He came to forge a revolution of love.

**Fighting Temptation with God's Word**

On this First Sunday of Lent, the liturgy invites us to reflect on Jesus, the new Adam and the New Israel. He was tested like the first human beings and like Israel in the desert, but unlike them, he overcame all temptations in his determination to remain faithful to the Father's plan for him, and in the power of God's Word. This is a wonderful example for us as we embark on the long pilgrimage toward the dramatic events of the Holy Week and the glory of Easter. Today, being the 34th National Migrants' Sunday, we are also reminded to pray for the 10 million Filipinos whose lives are affected, in one way or another, by the phenomenon of migration. Let us offer this Eucharist for this intention.

One must first pass the temptation of the mountain of self success (false self gratification), then the mountain of religious success (false religious gratification), and finally the mountain of world success (false god gratification).  
Matthew 4:1-11.  
Temptation of Jesus.

**33RD MEETING OF COUNCIL OF CARDINALS CONCLUDES WITH CONTINUED REVISION OF NEW APOSTOLIC CONSTITUTION**

The 33rd meeting of the Council of Cardinals has just concluded in the Vatican. The C9, as the group was commonly called, is now being termed by many as the C6, following the dismissal of three of its members during the last meeting in December 2018. The Council is studying the plans for reforming the Apostolic Constitution “Pastor Bonus” on the Roman Curia.

Today, Feb.19, Director of the Holy See Press Office, Matteo Bruni, issued a statement about the meeting that began Monday morning and concludes today, Wednesday.

The Council of Cardinals consisted of the following nine prelates: Cardinal Giuseppe Bertello, president of the Pontifical Commission for the Vatican City State; Cardinal Francisco Javier Errazuriz Ossa, archbishop emeritus of Santiago, Chile; Cardinal Oswald Gracias, archbishop of Bombay; Cardinal Reinhard Marx, archbishop of Munich; Cardinal Laurent Monsengwo Pasinya, archbishop of Kinshasa, Congo; Cardinal Sean Patrick O’Malley, archbishop of Boston; Cardinal George Pell, prefect of the Secretariat for the Economy (not present, in Australia); Cardinal Oscar Andres Rodriguez Maradiaga, archbishop of Tegucigalpa, Honduras; and Cardinal Pietro Parolin, the Vatican Secretary of State.

However, now there are six cardinal members, as Chilean Cardinal Errazuriz resigned from the Council on Nov. 14, 2018. The Pope has thanked him, Cardinal George Pell and Cardinal Laurent Monsengwo Pasinya for their service.



Also present with the ‘C6’ in these days, were the Secretary of the Council, Msgr. Marcello Semeraro, and the Assistant Secretary, Msgr. Marco Mellino.

The Holy Father as usual participated in the council’s work, except for this morning due to his weekly General Audience. Yet, the Holy Father, will partake again this session’s last meeting this afternoon. “The text of the new Apostolic Constitution, revised in the light of the contributions offered by the Dicasteries of the Roman Curia and by some experts,” Bruni also explained, “has been the subject of in-depth reading and revision by the Council, also following some suggestions received in recent weeks from resident Cardinals in Rome who had not yet had the opportunity to send their proposals.”

“The reading of the text,” the Vatican spokesman added, “will continue in the next session scheduled this April.”

**OUR MARONITE PATRIARCH, CARDINAL BÉCHARA BOUTROS RAÏ, TURNS 80**

Maronite Patriarch, Cardinal Béchara Boutros Raï, turns 80 years old. He's the leader of the Maronite Catholic Church, one of the 24 Churches in communion with the Catholic Church. It's present in countries like Lebanon, Syria, Palestine, Sudan and Egypt. Thus, Boutros Raï is the patriarch of a Church that can be considered persecuted.

**CARD. BÉCHARA BOUTROS RAÏ**

Maronite Patriarch November 2017

*“We cannot talk about secularism in the Middle East. That's why the West and Europe do not find value in Christians. They give value to oil and trade, but for them Christians are a minority that has no value. Unfortunately, they despise Christian values. What we want is for Europe to understand the value of the Christian presence as a way to create moderation, democracy, to spread public liberties and, most importantly, freedom of expression, which does not exist.”*



Happy Birthday

**OUR Maronite Patriarch, Cardinal Béchara Boutros Raï**

Béchara Boutros Raï was named bishop by John Paul II in 1990. In 2011, the Maronite synod chose him to be the new Patriarch of Antioch. In 2012, Benedict XVI made him a cardinal. The patriarch frequently travels to Rome and updates Pope Francis on the situation in the Middle East.

As he turns 80 years old, he is still part of the 223 members of the College of Cardinals. However, he is no longer one of the 123 electors.

## 'PRAY FOR FATHER HARKINS': YOUNG PRIEST TAKES HIS OWN LIFE

This is heartbreaking. The **statement** from the Diocese of Kansas City-St. Joseph:

We were notified this morning when he did not show up for Mass that Fr. Evan Harkins, Pastor at St. James Parish and Parochial Administrator at St. Patrick's Parish in St. Joseph, had apparently taken his own life.

In the face of this devastatingly tragic news, we ask that you pray for Fr. Harkins, his family, and the parish and school communities that he served as well as all of our priests. We will communicate further as we are able.

**The Catholic Key** profiled him shortly before his ordination in 2010:

Evan Harkins, the eldest of five children, attended St. James Church in Midtown until his family moved into St. Sabina Parish in Belton when he was eight. He had attended the French Magnet school for kindergarten and first grade as his parents wanted him to learn the language. After the move to Belton, he was homeschooled, originally to catch up in English, but the experience was so good, his parents continued to home school Evan and his younger siblings.

With his parents' encouragement and support he started at St. Thomas Seminary High School in Hannibal, Mo., as a freshman. "I was fortunate," he recalled. "My folks told me, 'We're happy and will support you whatever you do. If the priesthood is not what God is calling you to do, we'll still be proud of you.' There was no pressure."

The seminary high school was closed at the end of his junior year, and along with a couple of other students, Evan was allowed to graduate early. He then enrolled at Conception Seminary College.

"My thoughts of the priesthood had been healthily growing all this time," he said. "One of the things that inspired me was the selfless love my parents have for each other. I saw holiness lived out in the things they did — things Mother did at home that Dad never knew about. My parents were receptive to the miraculous grace of marriage. Having known and watched them as I was growing up helped bring thoughts of the priesthood to the forefront for me."

After graduating from Conception Seminary College, Evan was accepted at Kenrick Seminary in St. Louis for his four years of Theology. "I've had 11 years of Missouri seminaries," he said with a grin, "all levels. Is that unusual?"

Rev. Mr. Harkins graduated earlier this month and came home for a few weeks before ordination. He received a dispensation through Bishop Finn to be ordained 2 ½ months before he turns 25, usually the earliest a priest can be ordained. He's excited and a little nervous. He had some parish work experience during his years as a seminarian, but this will be different. "It's new," he said, "but it's what I've been studying for all these years. There's peace in that. I will still be learning the day-to-day duties and eventually how to make the decisions for a parish." He expects his years as a Boy Scout will stand him in good stead in pastoral and priestly work and community outreach.

The article concludes with this quote:

A priest brings Christ to others, he said.

"He brings the channels of Christ's grace to the sacraments: New life through baptism; absolution through the sacrament of Penance, His love for us and His grace through the Eucharist. A priest is a bridge connecting people to God in a sacramental way, and he extends Christ's love for His Church, in a human way. I see a lot of pain and sadness in the world. You can see in people's eyes. Satan makes people unsure of who they are. To me being ordained a priest is to be sent out in to the world to give God to people and His gifts of joy and truth. I think that's awesome; there is nothing beyond that I could want."

Father Harkins was 34 years old.

Pray for him, his family, all those who loved him. Pray as well for all our priests, including those who are struggling with sorrow, depression, loneliness or despair. Often, because of who they are and who they think people want them to be, they can't bring themselves to share their pain with others.

**CNA** offered this helpful reminder:

The Catechism of the Catholic Church teaches that "voluntary cooperation in suicide is contrary to the moral law," but adds that "grave psychological disturbances, anguish, or grave fear of hardship, suffering, or torture can diminish the responsibility of the one committing suicide."

"We should not despair of the eternal salvation of persons who have taken their own lives. By ways known to him alone, God can provide the opportunity for salutary repentance. the Church prays for persons who have taken their own lives," the Catechism adds.



**Mary, Queen of Clergy, pray for us.**

*Eternal rest grant unto him, O Lord, and let perpetual light shine upon him...*

# Beautiful Faces & Places

**Youth gathering February.**

Thanks to Zenia, all of the volunteers and the kids that participated



**Reminder:**

We have Youth gathering the first Friday of the month



8 am +Fr. Saurez Memorial Birthday Mass



Feast of St. Maron. Thanks to all of the Action Committee Shawarma day before Lent. Made \$1500

## THE COLOUR PURPLE DURING LENT

As Lent begins, purple (violet) -- the traditional color associated with Lent -- rich in symbolism -- assumes center stage in the Catholic Church's liturgical life. martinjalleh

### THE LENTEN PURPLE: It is

1. Associated with mourning and so anticipates the pain of the crucifixion.
2. Symbolises repentance, fasting and penance.
3. Also associated with royalty, and celebrates Christ's resurrection and sovereignty.

The colour purple reminds us of the violet flower that bows its head - a symbol of humility.



Purple is also the color of deep bruises and the color of the excruciating pain of death by crucifixion.

IN THE OLD TESTAMENT  
"They shall take away the ashes from the altar, and spread a purple cloth over it."  
Numbers 4:13



Congratulation for February Baptism

### ST. RAFQA: The Maronite Lebanese Nun, Patron of Sufferers & Incurable Cancer

Sister Rafqa (Rebecca) El-Choboq El Rayes, a Maronite Catholic Lebanese nun, was beatified as Blessed Rafqa in 1985 and canonised as Saint Rafqa on 10 June 2001, in both instances by His Holiness Pope John Paul II.

In 1885, at the age of 53, Sr Rafqa's wish and repeated prayers had finally been answered the desire to participate in the sufferings of Christ. She began to suffer numerous and extreme violent pains for the remaining 29 years of her life. She is a striking example for us of how suffering can be lived with joy but only through total submission to God. She is "The Little Flower of Lebanon" for hope and intercession to God for divine assistance. The miracles which are now recorded and verified by the Vatican are a testament to her help.

Saint Rafqa was born on 29 June 1832 in Himlaya, a Maronite village in the Lebanese mountains near Bikfaya. Her baptismal name was Boutrosiya (pronounced in Arabic as the feminine of Peter) having been born on the feast day of St Peter. She was an only child of her father Mrad ElRayes and her mother Rafqa Gemayel. Her mother died when she was 7 years old and her father later re-married. Civil war in the 1840's in Lebanon caused economic hardship. To help her father, Boutrosiya became a maid for three years in the home of Assad and Helena El-Badaui, both in Baabda, Lebanon, and Damascus, Syria. According to the El Badaui family she was a "model of purity". She was devoted to the Most Holy Virgin and prayed morning and night having learnt the devotion from the sweet heart of her maternal mother. On her 21st birthday she entered the convent of the Mariamite Sisters in Bikfaya. Shortly thereafter her father and stepmother attempted to take her back home but she refused. Her father never saw her again. After one year of postulancy, Boutrosiya became a novice on St Maroun's feast day, 9 February 1855. She pronounced her religious vows in 1856 in Ghazir. For 7 years she performed kitchen work during the day and studied Arabic, calligraphy and mathematics at night. For the next 11 years she taught schoolgirls in Deir-El-Qamar, Jbeil (Byblos) and Ma'ad. During the time of the massacres of the Christians in the Chouf Mountains she saved a young boy by hiding him in her gown (habit) and later herself hid with other Sisters in a stable. Sr Boutrosiya was deeply affected by the massacres. In 1871 at the age of 39 she went to the monastery of St Simon in the village of Aitu near Ehden to become a cloistered nun rather than a teaching nun. It was at that time she adopted her name in religion as the name of her mother Rafqa. At the age of 41 after 2 years' novitiate, Sr Rafqa made her solemn vows in 1873 dedicating her remaining years on earth to a life of asceticism and contemplation. On the first Sunday of October in 1885 at the age of 53, on the feast of the Holy Rosary, Sr Rafqa made the following prayer to God: "O my God, why are you distant from me and have abandoned me?"

You don't visit me with sickness. Have you perhaps abandoned me?" She desired to share in the sufferings of Christ and His crucifixion. That same night she felt a violent pain to her head which spread to her eyes. No doctor could alleviate her sufferings. One American doctor removed her eye without anaesthetic. She calmly said to the doctor: "I am in communion with the Passion of Christ. May God preserve your hands, Doctor. May God repay you." Enduring immense suffering, she became totally blind shortly thereafter.

In 1897, at the age of 65, Sr Rafqa and five other nuns transferred to a new convent of Mar Youssef of Jrapta (St Joseph) in the Batrun region. Her requests for suffering continued.

Gradually she lost weight and paralysis spread to her whole body with complete dysfunction to all joints. The whole time she never complained and thanked God for the pains and His holy will. In a 1981 medical report based on the evidence presented in the Canonical Process, three specialists diagnosed the most likely cause as tuberculosis with ocular localisation and multiple bony excrescences. This disease causes the most unbearable pain. Many of the details outlined above come from the fact that Sr Rafqa under obedience to her superior Sr Doumit told her life story which she previously refused because she was so humble. After asking for absolution and the plenary indulgence, Sr Rafqa died on 23 March 1914 at the age of 82. She suffered intolerable pain for 29 years. On one occasion Mother Superior asked Sr Rafqa whether she wished she could see. Rafqa stated that she would like to have vision just for an hour to see Mother Superior. At that moment Rafqa saw, and because of her Superior's doubt Rafqa miraculously described in detail the items and colours in the room. On another occasion, on the feast of Corpus Christi, Sr Rafqa, blind and paralysed, left the bed and dragged herself alone to the chapel to join the other nuns for the adoration, much to their disbelief. The same phenomenon happened over Rafqa's tomb as happened over that of St Charbel immediately following his burial in 1898.

A number of persons from neighbouring villages witnessed a splendid bright light coming from the tomb. Also, four days after Rafqa's death, Mother Superior, Sr Doumit, was instantly cured of a large cyst in her throat which for 8 years had even made it difficult for her to drink any fluid. Whilst asleep Mother Superior heard a knock on the door and a voice say, "Take dirt from the grave of Rafqa and put it on your throat."

**May her prayers be with us.  
Amen+.**



The next morning Sr Doumit proceeded to the grave of Rafqa and took a handful of dirt, mixed it with water and placed it on the cyst. She then felt her throat and instantly found no trace of the cyst. Since then numerous persons who have eaten the dirt from around her grave have been miraculously cured. Between 1926 and 1952, the number of miracles and graces obtained through the intercession of Rafqa numbered 2,689, and are recorded in detail with medical evidence in six volumes kept at the convent in Jrapta. Sr Rafqa's beatification took place in 1985, and her canonisation in Rome by the Holy Father John Paul II in 2001. The feast day of St Rafqa is celebrated on 23 March. On this day especially every year the Maronite Catholic Church honours her and seeks her intercession in our lives.

**Born: 29 June 1832 at Himlaya, Lebanon as *Boutrossieh Ar-Rayes***

**Died: 23 March 1914 at the Convent of Saint Joseph, Jrapta, Lebanon of natural causes**

**Venerated: 11 February 1982 by Pope John Paul II**

**Beatified: 17 November 1985 by Pope John Paul II**

**Canonized: 10 June 2001 by Pope John Paul II**

**Feast Day: March 23**

**Visit [www.strafqa.org](http://www.strafqa.org)**

# St. Sharbel-LENT

## Prayer/Fasting/Giving

### Law of Fasting



**1**  
Regular  
Meal

and **2** Small  
meals

which if added together  
**would not exceed** the  
main meal in quantity

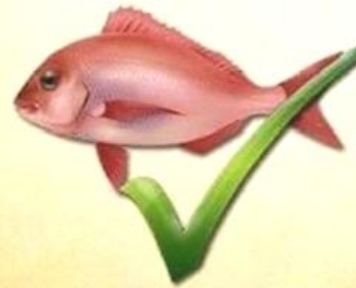
The fast is **broken** by eating between meals  
and by drinks which could be considered  
food (milk shakes, but not milk).

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### Law of Abstinence



**NO MEAT**  
(i.e., flesh and organs of  
mammals and fowls)



**FISH and  
shellfish are  
allowed**

So are amphibians & reptiles

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### It is obligatory for:



Catholics who are  
**14** years old  
until death  
are bound to practice  
the **law of abstinence**.



and Catholics who are  
**18 - 59** years  
old  
are bound to practice  
the **law of fasting**.

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**Ash  
Wednesday**


**Friday of  
Passion of  
Our Lord**

**Fridays  
in Lent**

Days of  
Fasting **and**  
Abstinence

(Canon 1251)

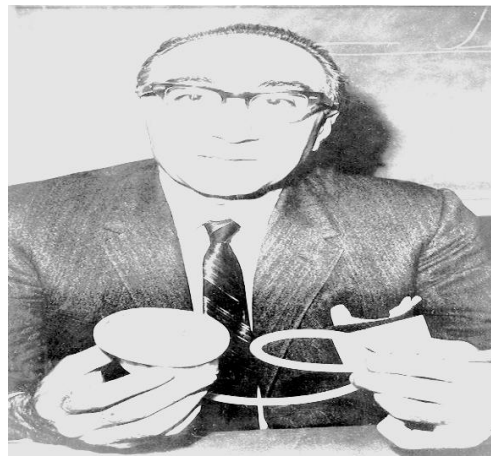
Days of  
Abstinence

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**FEATURED FAMOUS LEBANESE:****Dr. Michael E. DeBakey*****Put Heart into His Work***

He was born Michel E. Dabaghi in Louisiana in September 1908, about 20 years before the discovery of anti-biotics, the first of five children of Lebanese immigrants Shaker and Raheeja. Nearly 100 years later, he died Michael E. DeBakey, considered by many as the greatest surgeon ever. DeBakey's contributions to medicine spanned nearly 75 years. During world War II, his work led to the development of mobile surgical hospitals, called MASH units. He helped President John F. Kennedy lobby for Medicare, a federal health insurance program for people over age 65; he recommended creation of the

National Library of Medicine, later authorized by Congress. In 1963, DeBakey won the Lasker Award for clinical research, considered the U.S. equivalent of a Nobel Prize. His earliest contribution came at age 23. While in medical school at Tulane University in New Orleans, DeBakey invented the roller pump, the significance of which was realized 20 years later when it became a component of the heart-lung machine. Providing a continuous flow of blood during operations, the pump paved the way for open-heart surgery. Though revered, he was at times controversial and occasionally ridiculed. In 1939, while at Tulane, DeBakey and Alton Ochsner linked cigarette smoking with lung cancer, a concept many prominent doctors derided. It wasn't until 1964 that the U.S. surgeon general documented the link.



*Dr. Michael E. DeBakey displays a model of a plastic heart which he describes at an American Heart Association meeting in California, in 1963.*

Also in the face of skepticism, in the 1950s DeBakey discovered that grafts made of the synthetic material Dacron were excellent substitutes for parts of damaged arteries, and he made the first one using his wife's sewing machine. The finding allowed surgeons to repair previously inoperable aortic aneurysms. DeBakey visited Lebanon in 2005 at age 97 and spoke on developments in cardiac surgery at the University of Balamand, which established the Michael DeBakey Chair in Cardiovascular Sciences. He nearly died from an aortic aneurysm in 2006, and his own innovation was used to save his life. In April 2008, a few months before his death, he received the Congressional Gold Medal, Congress's highest civilian honor. According to a 2009 article by his sisters Lois and Selma, professors at Tulane, DeBakey said his parents, who came from Marjayoun in southern Lebanon, set standards for excellence and generosity. His mother taught him to sew, crochet and knit — skills he used in developing surgical techniques. His father owned a pharmacy, where he talked to local doctors about their work.

**El extraordinario caso de San Charbel Makhoul**

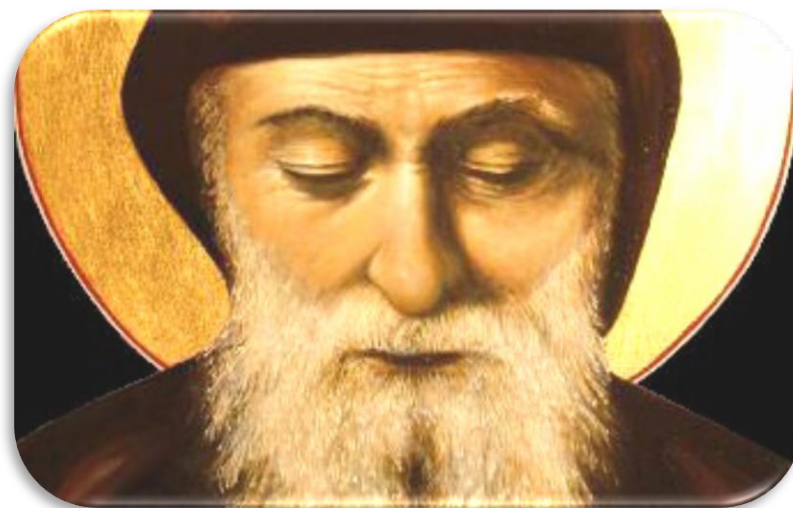
El libanés San Charbel Makhoul fue enterrado sin ataúd, como está recomendado en la regla de su orden religiosa, la Orden Maronita Libanesa. (Monasterio de San Marón, Annaya, Líbano). En vida se le atribuía el poder de detener plagas y epidemias. Su cuerpo fue encontrado flotando en barro dentro de una tumba inundada, durante la exhumación llevada a cabo cuatro meses después de su muerte, tiempo suficiente como para permitir al menos una destrucción parcial. Después se le enterró en un nicho y, 23 años después, un religioso descubrió que el muro rezumaba una serosidad sanguinolenta. Desenterrado de nuevo, se comprobó que el cadáver continuaba intacto. Su cuerpo, que se ha preservado perfectamente como cuando estaba vivo, y flexible por más de setenta años, emite constantemente un bálsamo perfumado que ha sido reconocido como verdaderamente prodigioso.

El informe médico de 1952 dice:

"La delegación médica y científica no puede dejar de constatar la evidencia de los hechos, su carácter excepcional y la ausencia de toda intervención humana".

Se le volvió a dar sepultura y cuando fue inhumado de nuevo, se vio que el cadáver conservaba su flexibilidad, flotaba en la extraña serosidad y hasta conservaba su cerebro. La esposa de uno de los médicos resultó curada de un cáncer y otra persona de una epilepsia. Tal vez la manifestación más impresionante ocurrió en la misma tumba de San Charbel Makhoul:

Una luz que brilló fuertemente por cuarenta y cinco noches sobre la misma, fue presenciada por muchos pueblerinos y no desapareció hasta que se produjo la exhumación de su cuerpo, destapándose así los fenómenos antes mencionados y que todavía hoy pueden observarse.



***El cuerpo incorruptible de San Charbel en Annaya, Líbano, donde todavía está dejando nuestro aceite, el agua y la sangre en su tumba hecha del árbol de cedro en el Líbano.***



**Community Life & Events**

1. **TUESDAY WITH FR. NADIM:** 6:00 P.M. Rosary, Benediction & blessing with the healing oil of St. Sharbel. All are welcome.
2. **2<sup>nd</sup> COLLECTION:** for Caritas Catholic Charity in Lebanon Project for the development of the most vulnerable communities and individuals in rural areas by making them self-sufficient. Please be generous.
3. **GOD OUR FATHER DEVOTIONS:** Sunday, March 1 after the 9:30 Mass.
4. **SPANISH MASS:** Sunday, March 1 at 5:00 PM & Rosary at 4:30 PM.
5. **1<sup>st</sup> FRIDAY YOUTH GROUP** Friday, March 6 @ 6:00 PM to 8:00 PM.
6. **TAGALOG MASS:** Sunday, March 8 @ 5:00 PM and Rosary @ 4.30 PM.
7. **FALAFEL SANDWICH (Vegetarian):** Sunday March 8 after the 9:30 & 11:30 AM Masses. \$5 Sandwich & \$1 Soda.
8. **RAFFLE TICKETS** – 1 Ticket for \$3 or 2 Tickets for \$5.  
 1<sup>st</sup> Prize – Silver Picture of Our Lady of Guadalupe  
 2<sup>nd</sup> Prize – Wall Rosary  
 31<sup>rd</sup> Prize – Medjugorje Picture



*Personal Injury Law Firm*

*Donald P. Paradiso, Esq.  
Trial Attorney*

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Spot  
Available  
For  
Confession  
Before Mass



**FILIPINO NEWS****ARCHBISHOP IN PHILIPPINES:  
INAPPROPRIATE CLAPPING AT MASS MUST END**

A church official has called for “abstinence” from inappropriate clapping at Mass, saying that the Eucharist is a “happy feast and a memorial of Calvary”, reported CBCP News.

Archbishop Socrates Villegas of Lingayen-Dagupan said that clapping at Mass, “if not nipped early, can rob us of the true meaning of Christian liturgy and worship.”

“Who would have clapped at Calvary? Would the Blessed Mother and John the Beloved have clapped?” Villegas said in a Lenten message issued Feb. 21.

“The breaking of the Bread is a commemoration of the violent death that the Lord went through. Who claps while others are in pain? It is pain with love; yes, but it still pain,” he said.

The archbishop particularly urged priests to refrain from using applause to keep their parishioners alert and awake during the homily.

Villegas emphasized that a “well prepared, brief, inspired and inspiring” homily “has a longer lifespan than intermittent clapping as you preach”.

If there is a need to give a post-communion message, he discouraged the naming of particular persons or groups who the parish wish to appreciate for their work or donations made to the Church.

The giving of appreciation, he added, must be done outside the Mass.

Villegas pointed out that when the congregation clap at an ordination Mass after calling the candidate, the applause is not for the ordained but for the Lord who calls.

However, he lamented that “this is not the case with many of our applauses in the church”.

Villegas also stressed that Lent has a somber and calm aura, the altar decors are restrained, and the musical instruments are subdued.

“We fast from pleasure and restrain our appetite. Let us add more abstinence to this sober season,” he said.

“Let us abstain from applause in Church. May this abstinence from clapping flow over into the other days of the year,” Villegas said.

Below is the full text of Archbishop Villegas’ statement:

**ABSTINENCE FROM CLAPPING**

Ash Wednesday which opens the season of Lent gives us a good occasion to reflect on the value and importance of sobriety, silence, and self-restraint in the pursuit of holiness of life.

In particular, let us review the practice of applauding in the Church whether within the liturgy or after its celebration.

The often-quoted instruction is that Mother Church earnestly desires that all the faithful should be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy (SC 14).

In that spirit, clapping is used to signify joy and alertness; contributing to an atmosphere of gratitude and friendship and promoting active participation from the congregation.

**REVISITING THE PRACTICE**

Let us revisit these so-called motives for clapping in the Church.

When we clap at an ordination Mass after the calling of the candidate, the applause is a sign of consent with the calling that has just been done. The clapping is not for the ordained but for the Lord who calls. This is not the case with many of our applauses in the church. Is clapping the antidote to boredom in the Church? Is clapping in the midst of the homily or after it, a sign of liturgical vitality? Is not this boredom coming from a misunderstood sense of worship and prayer? The community of prayer becomes just an audience in need of entertainment; liturgical ministers become performers; and preachers become erudite toastmasters. It should not be so.

Saint Pius X said, “It is not fitting that the servant should be applauded in his Master’s house”.

Pope Benedict XVI on the same matter said: “Wherever applause breaks out in the liturgy because of some human achievement, it is a sure sign that the essence of liturgy has totally disappeared and replaced by a kind of religious entertainment”.

Is not a spirit of gratitude needed for growth in holiness? Does clapping not promote a spirit of encouragement for ministry well done by the choir or servers? Is not clapping to recognize the benefactors a sign of courtesy which may inspire them for greater generosity?

Clapping can be shallow and cheap. We need to inspire our benefactors to seek treasures that “moth cannot decay destroy, and thieves cannot break in and steal” (cfr. Mt.6:19). In fact, it can even brood unpleasant competition, jealousy, and resentment because somebody received less applause than the others.

Instead of promoting a feeling of satisfaction for liturgical ministry well done, let us lead our people to aim to decrease so that the Lord may increase (cfr. John 3:30). In public prayers and liturgy, self-consciousness must bow down to God-consciousness. We are a Church called together by God, not a self-organized mutual admiration club.

When our parishioners rush to express their appreciation for our homily or liturgical action, please resist the accolade and remember Paul at Lystra “Men, why are you doing this? We are of the same nature as you, human beings (Acts 14:15) Resist the ego booster and aim for greater things. Be an arrow pointing to God.

**ABSTINENCE FROM CLAPPING**

In the spirit of sobriety and prayer, let us attend to the following emerging practices which, if not nipped early, can rob us of the true meaning of Christian liturgy and worship.

1. Refrain from using applause to keep our parishioners alert and awake during the homily. A well prepared, brief, inspired and inspiring homily has a longer lifespan than intermittent clapping as you preach.
2. If you need to give a Post Communion message, do not name particular persons or groups whom you wish to appreciate for their work or donation made to the Church. You must do this appreciation outside the Mass, by sending a greeting card, sending a text message or even visiting them in person. Be God-centered and to Him alone be the glory.
3. Do not clap for me after Mass when I visit your parish or chapel. You and I are both guests in the House of God. We are only waiters at the Table of the Master. The Eucharist is a happy feast AND a memorial of Calvary. Who would have clapped at Calvary? Would the Blessed Mother and John the Beloved have clapped? The breaking of the Bread is a commemoration of the violent death that the Lord went through. Who claps while others are in pain? It is pain with love; yes, but it still pain.

The season of Lent has a somber purple color. It has a sober and calm aura. The altar decors are restrained. The musical instruments are subdued. We fast from pleasure and restrain our appetite.

Let us add more abstinence to this sober season.

Let us abstain from applause in Church.

May this abstinence from clapping flow over into the other days of the year.

That in all things, God alone and Him only may be glorified!

Archbishop Socrates Villegas of Lingayen-Dagupan

## TECH GEEK? MEET YOUR NEW SAINTLY FRIEND, VENERABLE CARLO ACUTIS

*Italian teenager used his passion for computers to evangelize.*

When we hear about a very young person who has been canonized—such as St. Dominic Savio or Blessed Imelda Lambertini—it’s tempting to think that such exceptional and radiant holiness must be a thing of the distant past. Yet there is no reason that a young person today cannot follow in the footsteps of Christ just as closely, even while fully embracing the modern technology that it’s often so tempting to condemn. Watch this video to learn about Carlo Acutis, an Italian teenager who died in 2006, who was known as a “computer geek,” and whom the Church already has declared Venerable.

Carlo was born in London on May 3, 1991, to Italian parents who moved the family to Milan when he was 3 months old. It was there that Carlo grew up, attending local schools and then a Jesuit high school. Devoted to Our Lady from a young age, Carlo made the effort to recite the Rosary daily and, after his first Communion at age 7, also strove to receive the Eucharist daily and to attend confession weekly.

Carlo was exceptionally compassionate and mature even as a child. When bullies at school picked on classmates with disabilities, it was Carlo who stepped up to defend them. He also worried for friends who were suffering through their parents’ divorces, and made a point of inviting them to his home and offering his support.

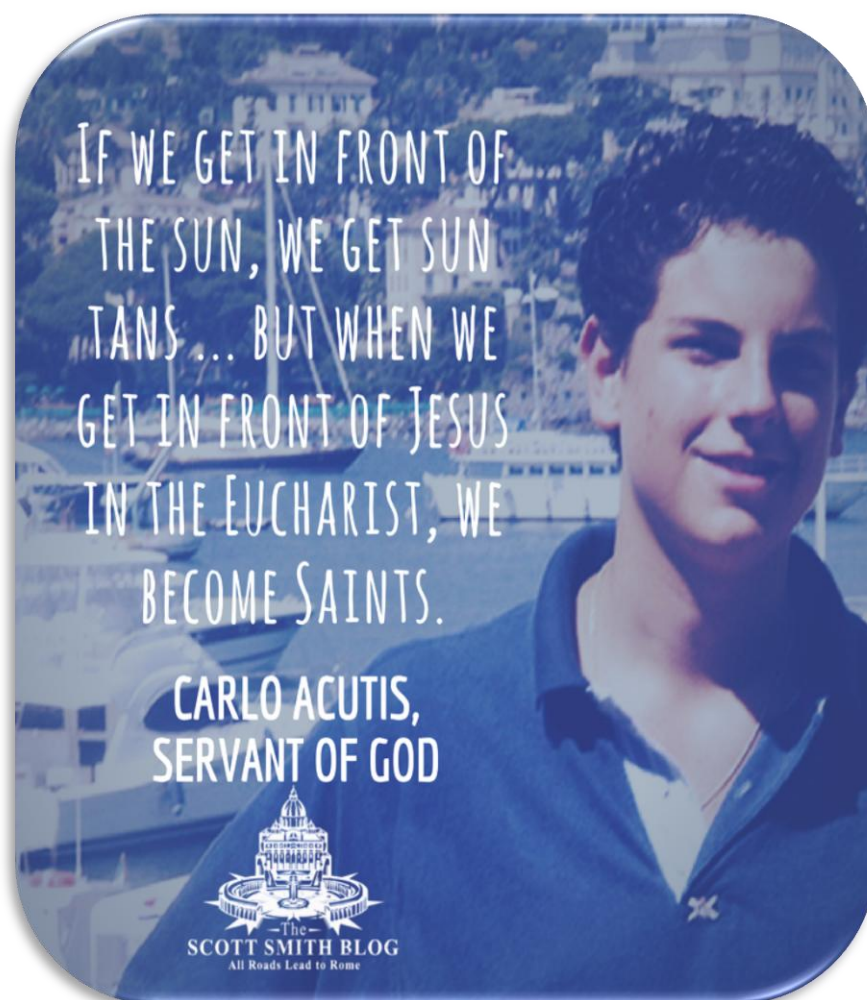
“He showed extraordinary care for others; he was sensitive to the problems and situations of his friends and those who lived close to him and were with him day to day,” said Francesca Consolini, postulator for the causes of the saints at the Archdiocese of Milan, in [this article](#).

His warm and gentle heart calls to mind the holiness of many earlier saints, but in one way, Carlo was an original: living in the 21st century, he had access to computers and the internet—and he found them fascinating. He saw media as an awesome opportunity for Christians to evangelize and proclaim the Gospel.

[This article reports](#) his passion for computers, and how he used this knowledge in service to God and the Church:

According to the website for his canonization process, “Carlo was gifted at anything related to computers so that his friends, and the adults with computer engineering degrees, considered him a genius. Everyone was amazed by his ability to understand the computer secrets that are normally accessible only to those who have completed university.”

One of his most significant computer ventures was cataloguing all the Eucharistic miracles of the world.



He started the project when he was 11 years old and wrote at the time, “The more Eucharist we receive, the more we will become like Jesus, so that on this earth we will have a foretaste of Heaven.” He then asked his parents to start taking him to all the places of the Eucharistic miracles, and two and half years later the project was completed.

Acutis researched over “136 Eucharistic miracles that occurred over the centuries in different countries around the world, and have been acknowledged by the Church” and collected them into a virtual museum. Besides creating a website to house this virtual museum, he helped create panel presentations that have traveled around the world.

With his friendly and social nature and love for technology—he was passionate about film and comic editing as well as computers—Carlo was like so many teenagers today. His deep love for Christ, however, set him apart, and it was this friendship with God that sustained him through the great trial of his life: his battle with leukemia. From his initial diagnosis, Carlo made a point of offering everything he suffered for the Church and the pope. He continuously thought of others even through agonizing treatments; toward the end of his life, a doctor asked if he was suffering much pain, and Carlo replied, “There are people who suffer much more than me.” Carlo Acutis, pray for us!

# HOLY MASS INTENTIONS

DAILY 8AM

## WEEKEND

**Saturday 4:30pm Feb 29**

Coronavirus families

**Sunday 9:30am Mar 1**

+Gerald Noterman

**Sunday 11:30 am**

Peace in Lebanon

**Sunday 4:30 pm Spanish**

Todos Sacerdotes

The  
Season  
of  
Lent



**MONDAY Mar 2**

First Responders

**TUESDAY Mar 3**

Healing of the Sick

**WEDNESDAY Mar 4**

Faithful Departed

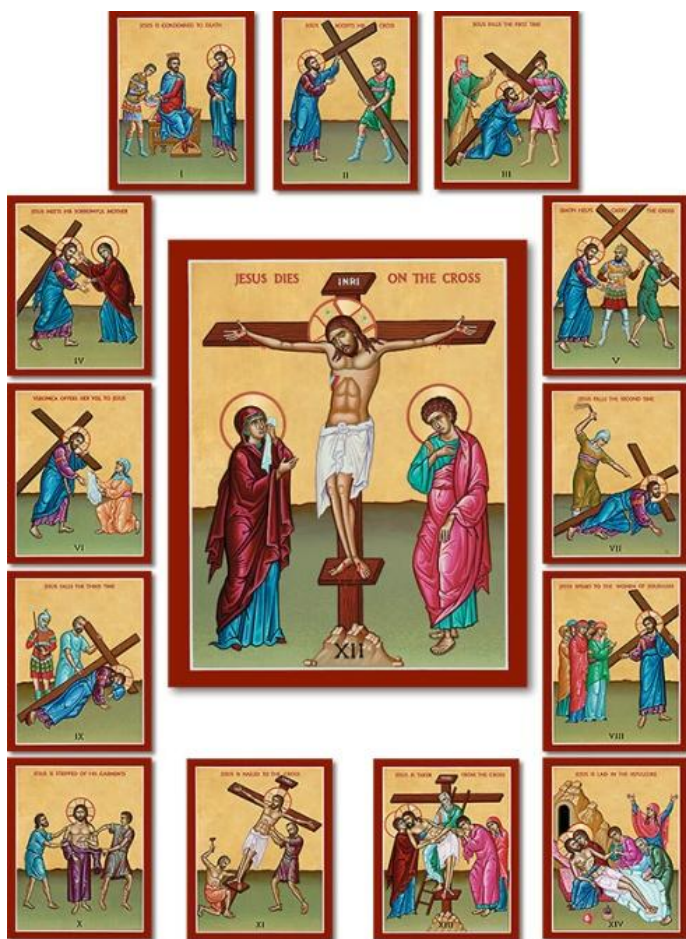
**THURSDAY Mar 5**

Persecuted Christians

**FRIDAY Mar 6**

Unborn Babies

PRAY FOR THE SICK



## Stations of the cross

*Starts Friday 2/28*

*6 pm Arabic & 7 pm English*

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 1 de Marzo del 2020**

**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