



SAINT GEORGE MELKITE GREEK-CATHOLIC CHURCH

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PASTOR EMERITUS: HIEROMONK BRENDAN MCANERNEY, OP

SUNDAY, JULY 16 - FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

CHURCH SCHEDULE

Saturday - 5:30 pm Vespers

Sunday - 9:30 am Orthros (Morning Prayer)

Sunday - 10:30 am Divine Liturgy

Feast Days - please consult website schedule

* Confession available before all services.

CHURCH GROUPS

Pastoral Council

Contact: Steve Rosenzweig (knoinfo@aol.com)

Finance Council

Contact: Sonia Zumout (sohzu@comcast.net)

Property Council

Contact: Austin Roundtree (roundtreecottage@me.com)

Events Committee

Contact: Maher Dabbagh (mike_dabbagh@yahoo.com)

Coffee Social

Contact: Rania Sweidan (Randas001@yahoo.com)

Ladies Guild

Contact: Ghada Salhani (ghadafares62@hotmail.com)

Samaritan Society (Charity)

Contact: Deacon Dorotheos
(dorotheos@st-george-melkite.org)

Education & Evangelization Committee

Contact: Raymond Vincent (rvincent.hop@gmail.com)

Icon & Book Corner

Contact: Charles Tieszen (tieszen@gmail.com)

Sunday School

Contact: Mary Struck (marylstruck@hotmail.com)

Carlos Overstreet (carlosoverstreet@gmail.com)

Flower Committee

Contact: Mary Struck (marylstruck@hotmail.com)

PLEASE REMEMBER IN YOUR PRAYERS

Health & Salvation:

Marie Antunes, Phoebe & Peter, Mary Priest Gus Deasio, Cecile & Michael Monier, Joseph Monier, Odette Abcarious, Samia Zumout, Rosalie Kost, Tony, Ghita, and Kevin Dipsia, Rema Habeebi, Jamie Murphy, Samira Habibeh, George Snobar, Daniel & Melanie Allard, Priest Jean Ghaby, Anthony Frenn, Frederick Emmons, Anthony & Rosemary Antunes

Memory Eternal:

Max & Jeanette Rose, Fr. Charles Aboody Mary and Saverio Parisi, Vita and Vincent Virga, Virginia Lagomarsino, George Procidia George Dipsia, Lulu & Ibrahim Snobar Yacoub & Sophie, Elias, Saleem, Suad, Sylvia Hishmeh, Jean Pierre & Paule Rathle, Paul Bryant, Scott Johnson

Place this list in your prayer corner each week and remember those in need of prayer.

STONE 5 RESURRECTIONAL TROPARION

Let us O faithful praise and worship the Word coeternal with the Father and the Spirit, born of the Virgin for our salvation. For He has willed to be lifted in the flesh upon the Cross, and to endure death, and to raise the dead by his glorious Resurrection.

لِنُنشِّدُ نَحْنُ الْمُؤْمِنِينَ، وَنَسْجُدُ لِلْكَلِمَةِ، الْأَزَلِيِّ مَعَ الْآبِ وَالرُّوحِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لَخَلَاصِنَا. لِأَنَّهُ ارْتَضَى أَنْ يَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيُنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

Scriptures - Epistle: Rom Titus 3:8 - 15 | Gospel: Mathew 5: 14 - 19

Would you like to have a loved one remembered in the Divine Liturgy? Please complete the envelope form in the narthex of the church and place the envelope in the donation slot.

NEW SAINT GEORGE WEBSITE HIGHLIGHT!

Check out our new resources page with helpful packets for living the four fasting periods of the church year. <https://stgeorgemelkite.org/resources>

THIS THURSDAY @ 6:30 AM

Why do we bless cars on the feast of Saint Elias? In the book of 2 Kings, chapter 2, we are told about Saint Elias' final journey into heaven. After fleeing from the sins of God's people in Jerusalem, the Holy Prophet journeyed to the Jordan river where, after crossing the river, he was swept up to heaven in a fiery chariot. For this reason, automobiles (carriages in the old days) and all modes of transportation are blessed on his feast day. What does the blessing do? By blessing cars we ask the Lord to protect all who travel in them and bring them safely to salvation. Does this mean that a blessed car will not get in an accident? NO! We must do our part to drive safely while asking the Good Lord to protect us and bless us that all things which we do will lead us to our salvation.

The Feast of Saint Elias, the Prophet

Divine Liturgy & Blessing of Cars
+Mid-Summer Tri-Tip Parish Feast!

Bring your family, invite your friends, drive your car!
(The kids are welcome to bring their bikes!)



SAINT GEORGE
MELKITE CHURCH

Thursday July 20
@ 6:30 pm

WHAT LANGUAGE WAS SPOKEN by the first Christians? On one level, we can say it was Aramaic or Hebrew with a sprinkling of Greek. On another level – the level of spiritual thought – we must say that the first Christians spoke the language of the Torah, what Christians today call the Old Testament. The first Christians' cultural and spiritual frame of reference was the Jewish Scriptures, the same tradition revered by all Jews of their day. The difference between them was that the first Christians believed that the promises of the Torah and the Prophets were fulfilled in Jesus Christ.

From the first, Jesus affirmed that He was realizing what had been foretold. "So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read." After reading Is 61:1, 2 He announced, "Today this Scripture is fulfilled in your hearing" (Lk 4: 18, 19, 21). When His fellow-townsmen rejected Him, He moved on to Capernaum. In Matthew's Gospel the story of Jesus' ministry begins with another prophecy: "...and leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: 'The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles: The people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death Light has dawned.' From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand'" (Mt 4:12-17).

There are a number of times in the Gospels when specific Old Testament texts are quoted in the belief that they are fulfilled in Christ. Some of these claims are interwoven into the stories of Christ's teaching and miracles. Thus, in the Sermon on the Mount the Lord announces: "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill. For assuredly, I say to you, till heaven and earth pass away, one jot or one tittle will by no means pass from the law till all is fulfilled" (Mt 5:17, 18). In Luke's Gospel the Lord speaks more directly: to say that He fulfills the Law means that the era of the Law was at an end. "The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it. And it is easier for heaven and earth to pass away than for one tittle of the law to fail" (Lk 16:16, 17).

Several times in the course of his preaching the Lord Jesus tried to show His disciples that He was the realization of these prophecies. He explained His use of parables in terms of an Old Testament prophecy: "Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull' ... that it might be fulfilled which was spoken by the prophet, saying: 'I will open My mouth in parables; I will utter things kept secret from the foundation of the world'" (Mt 13:13-15, 35).

In a similar way the Lord confronted the Pharisees citing the Prophet Isaiah: "Why do you also transgress the commandment of God because of your tradition? ... Thus you have made the commandment of God of no effect by your tradition. Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to Me with their mouth, and honor Me with their lips, but their heart is far from Me and in vain they worship Me, teaching as doctrines the commandments of men'" (Mt 15:3, 7-9).

As Jesus' time with His disciples was drawing to a close, He tried to prepare them to see His coming Passion as fulfilling the words of the prophets. "Then He took the twelve aside and said to them, 'Behold, we are going up to Jerusalem, and all things that are written by the prophets concerning the Son of Man will be accomplished. He will be delivered to the Gentiles and will be mocked and insulted and spit upon. They will scourge Him and kill Him. And the third day He will rise again.' But they understood none of these things; this saying was hidden from them, and they did not know the things which were spoken" (Lk 18:31-34). Later, of course, the Twelve would see that Christ's death and resurrection fulfilled the prophets' teaching and would proclaim it as such. They taught, for example, that His triumphal entry as king into Jerusalem was such a fulfillment: "All this was done that it might be fulfilled which was spoken by the prophet, saying: 'Tell the daughter of Zion, 'Behold, your King is coming to you, lowly, and sitting on a donkey – a colt, the foal of a donkey'" (Mt 21:4, 5).

It was only after Christ's resurrection that the disciples came to understand how the Old Testament's Messianic prophecies were pointing to the Lord Jesus. When the risen Christ appeared to two disciples on the road to Emmaus He explained these prophecies to them. As the Gospel recounts it, "He said to them, 'O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?' And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself" (Lk 24:25-27). After Jesus vanished from their sight, their response was swift as they began to absorb the meaning of this experience: "And they said to one another, 'Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?'" (Lk 24:32). From then on, the early Christians would open the Scriptures by showing how the Law, the Prophets and the Psalms could only be understood as revealing Jesus of Nazareth and His saving work.

"The Israelites used to say that the Messianic prophecies were fulfilled, either in the persons of some of their more glorious kings or at least in the holy prophets. They did not correctly understand what was written about Him, so they missed the true direction and traveled down another path... For their good [Jesus] draws them away from such a supposition..."

"He brings forth Moses and the prophets, interpreting their hidden meaning and making plain to the worthy what was obscure to the unworthy. In this way He settles in them the ancient and hereditary faith taught them by the sacred books which they possessed. For nothing which comes from God is without its use. All have their appointed place and service." (St Cyril of Alexandria, On Luke, 12, 24)