



SAINT GEORGE

Melkite Greek-Catholic Church

of Sacramento

SUNDAY, SEPTEMBER 10 ~ SUNDAY BEFORE HOLY CROSS

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.

CLERGY

Pastor: Rev. Hezekias Carnazzo

Assisting Clergy: Hieromonk Brendan,

Deacon Dorotheos, Reader Fredrick,

Seminarian Steven

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: Phoebe & Peter, Mary, Priest Gus Deasio, Cecile & Michael Monier, Joseph Monier, Odette Abcarius, Samia Zumout, Vito Parisi, Rosalie Kost, Jamie Murphy, Raad Awad, Neevan Awad, Rayan, Julian and Andy Awad, George Snobar, Andre & Yvette Monier, Dan and Tanya Eliason, Janette Dahdouh, Thomas and Monique Rance, Iptisam Haddad, Nabih Fares, Ghada Fares (Qurban), Ragheda Kardous, Cassie Etter, Lauren Enriquez

Memory Eternal: Max & Jeanette Rose, Robert Stoner, The Priest Gerald, Sheila Carnazzo, Blanche Fares, Lulu & Ibrahim Snobar, Spiridon Hanna, Robert St. Germain, Mary Emmons, Daniel Rego, Genaro Cannelora

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.

لِنُنشِدْ نَحْنُ الْمُؤْمِنِينَ، وَنَسْجُدْ لِلْكَلِمَةِ، الْأَزَلِيِّ مَعَ الْآبِ وَالرُّوحِ، الْمَوْلُودِ مِنَ الْعَذْرَاءِ لِخَلَاصِنَا. لِأَنَّهُ ارْتَضَى أَنْ يَصْعَدَ بِالْجَسَدِ عَلَى الصَّلِيبِ، وَيَحْتَمِلَ الْمَوْتَ، وَيَنْهَضَ الْمَوْتَى بِقِيَامَتِهِ الْمَجِيدَةِ.

Scriptures - Epistle: Galatians 6:11-18 | Gospel: John 3:13 - 17

EXALTATION OF THE HOLY AND LIFE-GIVING CROSS

THURSDAY, SEPTEMBER 14TH @ 6:30 PM

Please make plans to come to Church this Thursday for the special day. Divine Liturgy at 6:30 pm followed by a parish dinner and "Bible Basics Bible Study"



SIGN-UP FOR SUNDAY SCHOOL! *Yep, it's that time of year again and we are ready for a great new year of learning the faith! Please speak with Deacon Dorotheos and fill out a Sunday School form.*

The Holy Qurban offered in the church today was baked by Ghada Salhani in remembrance of her mother, Blanche Fares. If you would like to offer the bread used for the Eucharistic offering, please contact Khourieh Linda at Linda.Carnazzo@gmail.com

SAVE THE DATE!

Thursday, September 14 ~ Feast of the Holy Cross & Bible Basics Bible Study
Sunday, September 17 ~ Sunday School begins & Parent's Meeting with Pastor
Wednesday, September 27 ~ Eden to Eden: Salvation History Bible Study begins
Saturday, October 7 ~ St. George "Facelift" Day (bring hammer & paint brush!)
Saturday, October 21 ~ Annual Saint George Hafleh

Do you want to get more involved in our Saint George community? We have plenty to do and need your help! Please speak with Father Hezekias about the various volunteer opportunities we have. Thank you!

Are you new to Saint George? We are a community of worship, a people of prayer, devoted to the apostolic faith and sharing the gifts received in service to those in need and in fellowship with one another.

Are you interested in joining our growing community? Please speak with Fr. Hezekias or one of the clergy to set-up a time to meet.



The focus of our celebration today is the Cross of Christ. Many might be tempted to ask why we Christians celebrate an instrument of torture, a sign of suffering, defeat and failure. It is true that the Cross expresses all these things. And yet, because of him who was lifted up on the Cross for our salvation, it also represents the definitive triumph of God's love over all the evil in the world.

There is an ancient tradition that the wood of the Cross was taken from a tree planted by Adam's son Seth over the place where Adam was buried. On that very spot, known as Golgotha, the place of the skull, Seth planted a seed from the tree of the knowledge of good and evil, the tree in the midst of the Garden of Eden. Through God's providence, the work of the Evil One would be undone by turning his own weapons against him.

Beguiled by the serpent, Adam had forsaken his filial trust in God and sinned by biting into the fruit of the one tree in the garden that was forbidden to him. In consequence of that sin, suffering and death came into the world. The tragic effects of sin, suffering and death were all too evident in the history of Adam's descendants. ...

As a punishment for their sin, the people of Israel, languishing in the desert, were bitten by serpents and could only be saved from death by looking upon the emblem that Moses raised up, foreshadowing the Cross that would put an end to sin and death once and for all. We see clearly that man cannot save himself from the consequences of his sin. He cannot save himself from death. Only God can release him from his moral and physical enslavement. And because he loved the world so much, he sent his only-begotten Son, not to condemn the world – as justice seemed to demand – but so that through him the world might be saved. God's only-begotten Son had to be lifted up just as Moses lifted up the serpent in the desert, so that all who looked upon him with faith might have life.

The wood of the Cross became the vehicle for our redemption, just as the tree from which it was fashioned had occasioned the Fall of our first parents. Suffering and death, which had been a consequence of sin, were to become the very means by which sin was vanquished. The innocent Lamb was slain on the altar of the Cross, and yet from the immolation of the victim new life burst forth: the power of evil was destroyed by the power of self-sacrificing love.

The Cross, then, is something far greater and more mysterious than it at first appears. It is indeed an instrument of torture, suffering and defeat, but at the same time it expresses the complete transformation, the definitive reversal of these evils: that is what makes it the most eloquent symbol of hope that the world has ever seen. It speaks to all who suffer – the oppressed, the sick, the poor, the outcast, the victims of violence – and it offers them hope that God can transform their suffering into joy, their isolation into communion, their death into life. It offers unlimited hope to our fallen world.

That is why the world needs the Cross. The Cross is not just a private symbol of devotion, it is not just a badge of membership of a certain group within society, and in its deepest meaning it has nothing to do with the imposition of a creed or a philosophy by force. It speaks of hope, it speaks of love, it speaks of the victory of non-violence over oppression, it speaks of God raising up the lowly, empowering the weak, conquering division, and overcoming hatred with love. A world without the Cross would be a world without hope, a world in which torture and brutality would go unchecked, the weak would be exploited and greed would have the final word. Man's inhumanity to man would be manifested in ever more horrific ways, and there would be no end to the vicious cycle of violence.

Only the Cross puts an end to it. While no earthly power can save us from the consequences of our sins, and no earthly power can defeat injustice at its source, nevertheless the saving intervention of our loving God has transformed the reality of sin and death into its opposite. That is what we celebrate when we glory in the Cross of our Redeemer. Rightly does Saint Andrew of Crete describe the Cross as "more noble, more precious than anything on earth [...] for in it and through it and for it all the riches of our salvation were stored away and restored to us".

Benedict XVI