



SAINT GEORGE Melkite Greek-Catholic Church *of Sacramento*

SUNDAY, SEPTEMBER 17 ~ SUNDAY AFTER 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, Niveen Awad, Rayan, Julian and Andy Awad, George Snobar, Andre & Yvette Monier, Dan and Tanya Eliason, Janette Dahdouh, Thomas and Monique Rance, Iptisam Haddad, Cassie Etter and Lauren Enriguez, Angelina Hyatt, Priest Bryan McNeil

Memory Eternal: Max & Jeanette Rose, The Priest Gerald, Blanche Fares, Spiridon Hanna, Robert St. Germain, Anne-Marie Marroun, Ann Moloney, James & Mary McElheron, Anthony Antunes

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

STONE 6 RESURRECTIONAL TROPARION

The angelic powers were around Your tomb, * and the guards became as dead; * and Mary stood at the tomb, * seeking Your spotless body. * Then You despoiled Hades without being tried by it * and You met the Virgin, O Bestower of life. * O Lord, who rose from the dead, * glory to You!

إِنَّ الْقَوَاتِ الْمَلَائِكِيَّةَ، ظَهَرَتْ عَلَى قَبْرِكَ، وَالْحِرَاسَ صَارُوا كَالْأَمْوَاتِ، وَمَرِيْمَ وَقَفَتْ عِنْدَ الْقَبْرِ، طَالِبَةً جَسَدَكَ الطَّاهِرَ. فَسَلَبْتَ الْجَحِيْمَ وَلَمْ تَنْتَلِكْ بِأَذَى. وَلَا قَبِيَّتَ الْبَتُولِ، وَاهْبِئَا الْحَيَاةَ. فَيَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، يَا رَبُّ الْمَجْدُ لَكَ

Scriptures - Epistle: Galatians 2:16 - 21 | Gospel: Mark 8:34 - 38; 9:1

SUNDAY SCHOOL STARTS TODAY & PARENTS MEETING FOLLOWING LITURGY!

Parents are the primary catechists of their children. As such, parents are encouraged to participate fully in the catechetical process and will be provided with the catechetical tools required to fulfill this important ministry. Our parish catechetical program will seek to supplement, assist, and continue the catechetical formation taking place in the home.


SAVE THE DATE!

Wednesdays, Sept 27 - Nov 1 ~ Eden to Eden: Salvation History Bible Study
Saturday, September 30 @ 5:30 pm ~ Vespers & Council Leadership Meeting
Saturday, October 7 ~ St. George "Facelift" Day (bring hammer & paint brush!)
Saturday, October 21 ~ Annual Saint George Hafleh

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 arrange for a meeting.

INVITE YOUR FRIENDS
& BRING YOUR BIBLE!



EDEN TO EDEN

A BIBLE STUDY ON SALVATION HISTORY

WEDNESDAYS 7-8 PM
SEPT. 27TH-NOV. 1ST

St. George Melkite Greek-Catholic Church

OUR INCOMPARABLE PATRIMONY

The incomparably rich writings of our Fathers are the voice of your own ancestors in the faith. Their names are known throughout the Christian world - Athanasius of Alexandria, Basil the Great, the two Gregories, John Chrisostom, John of Damascus, and the rest. We alone can truly say that they are bones of our bones, flesh of our flesh: ours in the truest sense of the term. They lived in the lands of our origin and the riches of their inheritance is now the treasured possession of the entire Church. Still we are the most rightful heirs of their inestimable treasures, for we are their very descendants, sons of the same soil. However true this may be, we do not live in the past, but in the present. Why must we exert so much energy to preserve the heritage of days long since past, we who are such a minority in American Catholicism? Since we live in the United States now, why do we not simply follow the majority of Catholics and become Latin? These questions are often heard and deserve answers. We can do no better than recall the teaching of Vatican II which declared: "History, tradition, and numerous ecclesiastical institutions manifest luminously how much the universal Church is indebted to the Eastern Churches. Therefore, ...all Eastern rite members should know that they can and should always preserve their lawful liturgical rites and their established way of life ... and should honor all these things with greatest fidelity."

THE GHETTO MENTALITY

The principal dangers which threaten our communities and their mission to the Churches: the ghetto mentality and the assimilation process. In a ghetto life is closed in upon itself, operating only within itself, with its own ethnic and social clichés. And the Parish lives upon the ethnic character of the community; when that character disappears, the community dies and the parish dies with it. One day all our ethnic traits - language, folklore, customs - will have disappeared. Time itself is seeing to this. And so we can not think of our communities as ethnic parishes, primarily for the service of the immigrant or the ethnically oriented, unless we wish to assure the death of our community. Our Churches are not only for our own people but are also for any of our fellow Americans who are attracted to our traditions which show forth the beauty of the universal Church and the variety of its riches.

THE ASSIMILATION PROCESS

Without doubt we must be totally devoted to our [America] . . . and at the same time we must preserve this authentic form of Christianity which is ours and which is not the Latin form. We must know that we have something to give, otherwise we have no reason to be. We must develop and maintain a religious tradition we know capable of enriching American life. Otherwise we would be unfaithful to our vocation. It is often easier to get lost in the crowd than to affirm one's own personality. It takes more courage, character, and inner strength to lead our traditions to bear fruit than it takes to simply give them up. The obsession to be like everyone else pursues us to the innermost depths of our hearts. We recognize that our greatest temptation is always to slip into anonymity rather than to assume our responsibility within the Church. And so, while we opt for ethnic assimilation, we can never agree to spiritual assimilation. One prime source of spiritual assimilation for Eastern Catholics has been the phenomenon known as 'latinization', the copying by Eastern Catholics of the theology, spiritual practices, and liturgical customs of the Latin Church. Latinization implies either the superiority of the Roman rite -the position denounced by Vatican II - or the desirability of the assimilation process, an opinion with which we cannot agree. Not only is it unnecessary to adopt the customs of the Latin rite to manifest one's Catholicism, it is an offense against the unity of the Church. As we have said above, to do this would be to betray our ecumenical mission and, in a real sense, to betray the Catholic Church. For this reason many parishes are attempting to return to the practice of Eastern traditions in all their purity. This has often entailed redecoration of the churches and elimination of certain devotions on which many of the people had been brought up. In some places, our priests, attempting to follow the decree of the Council in this matter have been opposed by some of their parishioners. Other priests have been reluctant to move in this direction, as they feared that division and conflict would result. We should all know in this regard that a latinized Eastern Church cannot bear anything but false witness, as it seems to be living proof that Latinism and Catholicism are indeed one and the same thing. To be open to others, to be able to take our rightful place on the American Church scene, we must start by being fully ourselves. It is only in our distinctiveness that we can make any kind of contribution to the larger society. It is only by being what we are that we retain a reason for existence at all.