



**SAINT GEORGE**  
Melkite Greek-Catholic Church  
*of Sacramento*

**SUNDAY, MARCH 18 ~ SUNDAY OF SAINT MARY OF EGYPT**

**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,  
Seminarist 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: Rhonda Hosein (rhonda.hosein1@gmail.com)
- Coffee Social**  
Contact: Rania Sweidan (Randas001@yahoo.com)
- Ladies Guild**  
Contact: Ghada Salhani (ghadafares62@hotmail.com)
- Samaritan Society (Charity)**  
Contact: Laura Struck (lmstruck@aol.com)
- 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)

**ZONE 8 RESURRECTIONAL TROPARION**

You descended from on high O compassionate One; and consented to burial for three days that You might free us from suffering. O Lord, our life and our resurrection, \* glory to You.

انْحَدَرْتَ مِنَ الْعَلَاءِ أَيُّهَا الْمُتَحَنِّنُ، وَقَبِلْتَ الدَّفْنَ ثَلَاثَةَ أَيَّامٍ، لِكِي تُعْتِقَنَا مِنَ الْآلَامِ، فَيَا حَيَاتِنَا وَقِيَامَتَنَا، يَا رَبُّ الْمَجْدُ لَكَ.

Scriptures - Epistle: HEB 9:11 - 14 | Gospel: Mk 10:32 - 45

St. George



Palm Sunday Lunch

Lunch Served After Liturgy  
Children's Activities  
March 25, 2018  
St George Church 1620 Bell St, Sacramento

Adults \$10

*This Week at a Glance*

- Monday, March 19 @ 6:30 pm ~ Compline
- Wednesday, March 21 @ 6:30 pm ~ Life of Saint Mary of Egypt
- Friday, March 23 @ 6:30 pm ~ Pre-sanctified Divine Liturgy
- Saturday, March 24 @ 10:30 am ~ Lazarus Saturday Divine Liturgy w/ Pancake Breakfast and Children's Candle Decorating

**PALM SUNDAY (March 25) PROCESSION TAKES PLACE AT 10:00 AM BEFORE DIVINE LITURGY. PLEASE BRING THE CHILDREN AND COME EARLY TO PARTICIPATE.**

**PLEASE REMEMBER IN YOUR PRAYERS**

**Health & Salvation:**

Johny & Marlen Holliman, Cecile & Michael Monier, Joseph Monier, Odette Abcarius, Samia Zumout, Rosalie Kost, Conor Haag, Rema Habeebi, Rhonda Hosein, Michael Dwyer, Suzann & Charly Kohlmyer, Kieran Murray, the Priest August Deasio, Kevin & Ghita Dipsia, George, Margaret & Michael Dahdouh, Lora Devich, Nawal Torres, Austin & Beth Roundtree

**Memory Eternal:**

Suheil Sabanikh, Ibrahim and Lulu Snobar Mary and Saverio Parisi, Vita and Vincent Virga, Virginia Lagomarsino, George Procida, Jeffrey Lee Yates, Justine McAllister Roach, Nasseb Elya, Janice, Murphy Terris, Steven Banks, Romel Jweinat

Place this list in your prayer corner each week and



**CAN YOU HELP US REACH OUR GOAL?**  
*We are on our way to buying our new church!*

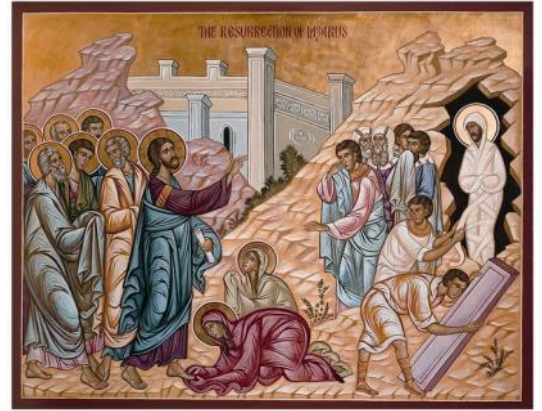
*\$102,215 raised so far! Our goal is \$200k*

*Please help us meet our goal by offering a sacrificial donation today. If all members of Saint George give generously, we will meet and even surpass our goal.*



# Lazarus Saturday

The joy that permeates and enlightens the service of Lazarus Saturday stresses one major theme: the forthcoming victory of Christ over Hades. "Hades" is the Biblical term for Death and its universal power, for inescapable darkness that swallows all life and with its shadow poisons the whole world. But now — with Lazarus' resurrection — "death begins to tremble." A decisive duel between Life and Death begins giving us the key to the entire liturgical mystery of Pascha. Already in the fourth century Lazarus' Saturday was called the "announcement of Pascha." For, indeed, it announces and anticipates the wonderful light and peace of the next — The Great — Saturday, the day of life-giving Tomb.



Lazarus, the *friend* of Jesus, personifies the whole of mankind and also each man, as Bethany — the home of Lazarus, — stands for the whole world — the home of man. For each man was created as a friend of God and was called to this friendship: the knowledge of God, the communion with Him, the sharing of life with Him: "in Him was Life and the Life was the light of men" (John 1:4). And yet this Friend, whom Jesus loves, whom He has created in love, is destroyed, annihilated by a power which God has not created: death. In His own world, the fruit of His love, wisdom and beauty, God encounters a power that destroys His work and annihilates His design. The world is but lamentation and sorrow, complaint and revolt. How is this possible? How did this happen? These are the questions implied in John's slow and detailed narrative of Jesus' progression towards the grave of His friend. And once there, Jesus wept, says the Gospel (John 11:35). Why did He weep if He knew that moments later He would call Lazarus back to life? . . . The Orthodox Church teaches that all the actions of Christ are both Divine and human, are actions of the one and same person, the Incarnate Son of God. He who weeps is not only man but also God, and He who calls Lazarus out of the grave is not God alone but also man. And He weeps because He contemplates the miserable state of the world, created by God, and the miserable state of man, the king of creation... "It stinketh," say the Jews trying to prevent Jesus from approaching the corps, and this "it stinketh" can be applied to the whole of creation. God is Life and He called the man into this Divine reality of life and "he stinketh." At the grave of Lazarus Jesus encounters Death — the power of sin and destruction, of hatred and despair. He meets the enemy of God. And we who follow Him are now introduced into the very heart of this *hour of Jesus*, the hour, which He so often mentioned. The forthcoming darkness of the Cross, its necessity, its universal meaning, all this is given in the shortest verse of the Gospel — "and Jesus wept."

We understand now that it is because He wept, i.e., loved His friend Lazarus and had pity on him, that He had the power of restoring life to him. The power of Resurrection is not a Divine "power in itself," but the power of love, or rather, love as power. God is Love, and it is love that creates life; it is love that weeps at the grave and it is, therefore, love that restores life... This is the meaning of these Divine tears. They are tears of love and, therefore, in them is the power of life. Love, which is the foundation of life and its source, is at work again recreating, redeeming, restoring the darkened life of man: "Lazarus, come forth!" And this is why Lazarus Saturday is the real beginning of both: the Cross, as the supreme sacrifice of love, and the Common Resurrection, as the ultimate triumph of love.

"Christ — the Joy, Truth, Light and the Life of all and the resurrection of the world, in His love appeared to those on earth and was the image of Resurrection, granting to all Divine forgiveness."

**Archpriest Alexander Schmemmann, *The Christian Way*, 1961**

**LAZARUS SATURDAY DIVINE LITURGY IS THIS SATURDAY (MARCH 24) AT 10:30 AM.**

**Our Lazarus Saturday Children's Program  
with pancakes and Palm Sunday candle decorating will follow.**