

**St Ignatios of Antioch
Melkite Greek Catholic Church
1003 Merry Street
Augusta, Georgia 30904
706 364-6219**



**5th Sunday of Great Lent
Sunday of Mary of Egypt
March 26, 2023**

Fifth Sunday of Great Lent



The Week of Palms – A Prelude to Salvation

THE SIXTH WEEK OF THE GREAT FAST has a two-fold designation in our liturgical books. First of all, it marks the end of this fasting season. We also fast during the Great and Holy Week of the Lord's Passion, but that observance is not part of the Great Fast. The Great Fast has prepared us to celebrate the paschal mystery of Christ's saving passion, death and resurrection by inviting us to refocus our lives on God in repentance. During the Holy Week our fasting has a different character: it is a way of observing the sorrowful events of this week: the plotting against Christ, His betrayal, passion, death and burial.

Between the two fast periods we observe the double feast of Lazarus Saturday and Palm Sunday. This last week of the Great Fast is simultaneously a week of preparation for these feasts. In our liturgical books this week, then, is called the Week of Palms, looking forward to that celebration.

The hymns prescribed to be sung this week in Vespers, Orthros (Matins) and the Presanctified Liturgy reflect both of these themes. On one hand the services include chants focused on the end of the Great Fast such as the final sticheron sung this coming Friday:

“Count us worthy of beholding the week of Your Passion, O Lover of Mankind, for we have completed the forty days of the Fast for the profit of our souls. Let us glorify Your mighty deeds, Your ineffable dispensation for our sake, singing with one mind: ‘O Lord, glory to You!’”

Other chants reflect the coming feast, recalling Christ’s triumphal entry into Jerusalem.

At Orthros on Monday, for example, we sing:

“O faithful, let us prepare to celebrate Palm Sunday, joyfully observing the Forefeast from this present day onwards, so that we may be counted worthy to see the life-giving Passion.”

The Death of Lazarus

Even more of this week’s hymnody recalls the raising of Lazarus, whom the Gospel describes as having died four days before Christ raised him.

About one-and-a-half miles east of Jerusalem lay the village of Bethany (today’s al-‘Azariya), the home of Mary, Martha and Lazarus. St. John’s Gospel tells us in detail how Jesus was informed that Lazarus was sick. “*This sickness is not unto death,*” He answered, “*but for the glory of God, that the Son of God may be glorified through it*” (Jn 11:4). By the time Jesus arrived in Bethany Lazarus was already dead for four days.

The dramatic story of the raising of Lazarus from the grave is celebrated in Byzantine Churches on the first day of the Great Week of Christ’s passion, Lazarus Saturday. A day of resurrection, we observe it as a Sunday with the appropriate resurrectional prayers and chants. The resuscitation of Lazarus was the Lord’s greatest miracle so far, but would be but a prelude to His own resurrection which we celebrate on Pascha.

The Gospel says that Jesus returned to Bethany and, while they were at table, Mary anointed Him with costly ointment. When Judas questioned this act of extravagance, Jesus reproved him, “*Let her alone; she has kept this for the day of my burial*” (Jn 12:7). The next day, the Gospel tells us, Jesus entered Jerusalem to shouts of “Hosanna!”

The Church rearranges these events in its Great Week observance. It celebrates Christ's entry into Jerusalem the day after Lazarus Saturday, stressing the connection of Christ's exuberant reception in Jerusalem with the raising of Lazarus. It defers the memorial of the anointing to the Wednesday of Great Week, the day that we are anointed in preparation for sharing in Christ's passion.

In the Gospel of John, the raising of Lazarus and Jesus' triumphal entry into Jerusalem are connected. We read that Jesus called Lazarus from the tomb at some time before His final trip to Jerusalem (see Jn 12:1). Yet the same Gospel points out that: "...the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign" (Jn 12:17-18).

Jesus' return to Bethany sparks the triumphal reception which Jesus received to the excitement over the raising of Lazarus.

Our liturgical hymns take up this connection:

"The Lord comes, seated upon the colt of a donkey, as it is written. O peoples, make ready to receive Him in awe as the King of all, and to welcome Him with palms as Victor over Death and Hades; for He has raised Lazarus!"

Each day of this week brings us closer to the commemoration of Lazarus' rising. Thus on Monday we pray:

"The door of the forecourt is opened that leads to the raising of Lazarus: for Christ has come to awaken the dead man, as though from sleep, and to overthrow Death by Life."

At Orthros on Tuesday we sing a similar hymn:

"Be glad, Bethany! For Christ shall come to you, performing in you a great and awesome miracle. Binding death with fetters, as God He will raise up Lazarus, who was dead, and who now magnifies the Creator. "

On Wednesday, four days before we celebrate Lazarus' rising, we remember his death:

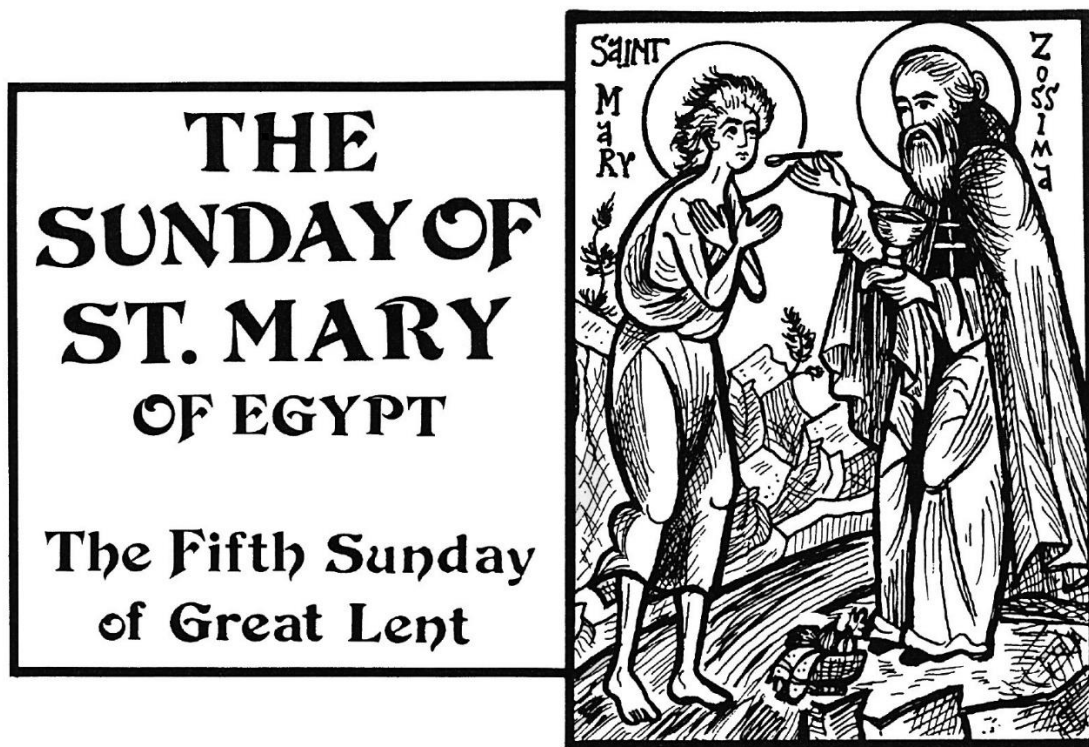
"Lazarus, the friend of Christ, has died today: he is carried out for burial, and Martha's companions lament in sorrow for her brother.

But Christ comes to him in joy, to show the nations that He is Himself the Life of all. ”

This hymn sung on Thursday adds another note for our consideration:

“For two days Lazarus has been in the tomb and sees those dead from all generations. He beholds strange and awesome things and a countless multitude held within the powers of Death. Looking at his tomb, his relatives weep bitterly; but Christ is on His way to give life to His friend and to consummate His plan for all mankind. Blessed are You, O Savior: have mercy on us! ”

The plan of God is not simply to revive Lazarus, but to deliver the human race – that “countless multitude” – from the power of Death.



THE SUNDAY OF ST. MARY OF EGYPT

The Fifth Sunday
of Great Lent

Sunday Collections

Attendance	Date	Collection
47	January 29, 2023	1,510.50
30	February 5, 2023	1,328.00
25	February 12, 2023	335.00
11	February 19, 2023	530.00
36	February 26, 2023	127.00
25	March 5, 2023	1,600.00
22	March 12, 2023	263.00
26	March 19, 2023	10,000.00

Syrian Earthquake Relief \$ 775.00

Divine Liturgy Intentions: For the Living:

Bishop Francois, Fr. Eugene Mitchell, Fr. James Graham, Fr. John Azar, Daniel Offutt, David Mangelsdorf, Brian Frank, Maria Barklage, Nookid Graham, Ali de la Vega, Dn. Kent & Diana Plowman, A Special Parish Intention, Medical Personnel and First Responders

For the Dead:

Fr. Ephrem Handal

Announcements

We are live-streaming on our Facebook page at the following days & times:

Friday 6:00 PM Weekday Vespers

Saturday – 6:00PM Great Vespers

Sunday – 9:00AM Orthros & 10:00AM Divine Liturgy

LENTEN SCHEDULE FOR THE WEEK:

Great Compline – Tuesday 7pm

Life of Mary of Egypt – Friday 7pm

PRAYER OPPORTUNITIES AROUND TOWN –Most Holy Trinity parish will be hosting a Men's Holy Hour every Friday morning from 6-7am. There will also be a coffee hour and reflection time afterwards – Men from all parishes are invited to attend for whatever portion of the time they are available. For the Ladies – St. Joseph's will be hosting a Women's Holy Hour on the first Monday of each month at 7pm.

**National Association of Melkite Youth
NAMY Conference 2023**

Our Melkite Mission: Becoming Disciples, Making Disciples

Who: Melkite Youth throughout the US, ages 13-18

When: Monday July 10th- Friday July 14th, 2023

Where: St. Anselm College in Manchester, New Hampshire

Why: Faith, Fellowship, Fun

For more information:

Please contact Fr. Thomas & Pres. Rebekah Moses at namy@melkite.org



Resurrectional Troparion

(Tone 1)



Af-ter the stone was sealed by the Jews, and while the



sol - diers were wat - ching Your spot - less bo - dy,



You rose, O Sa-vior on the third day, be-stow - ing



life to the world. There - fore, the hea - ven - ly po - wers



cried out to You O Gi - ver of Life: Glo - ry to Your



Re-sur-rec-tion O Christ, glo - ry to Your King - dom,



glo - ry to Your E-co - no - my O You who a-



- lone are the Lo-ver of man-kind.

Troparion of the Annunciation

(Tone 4)



To-day is the be - gin - ning of our sal-va - tion and the



re - ve - la - tion of the My - ste - ry that was



planned from all e - ter - ni-ty: the Son of God be-



- comes the Son of the Vir - gin, and Ga - bri-el an-



- noun - ces this grace. Let us join him in cry - ing out



to the Mo - ther of God: Hail, O Full of Grace, the



Lord is with you.

Troparion of the 5th Sunday of Lent

(Tone 3)



In you O Mo-ther Ma - ry, was re-stored the like - ness



of God, for you car-ried your cross and fol-lowed Christ,



you taught by your deeds how to spurn the bo - dy, for it



pas-ses a - way, and how to val - ue the soul for it is



im - mor - tal. Where-fore, your soul is for - e-ver in



hap-pi-ness with the an - gels.

Kondakion for Great Lent



Tri-um-phant Lea - der, to you be-longs our prize of
vic - to - ry! And since you sa - ved us
from ad-ver-si - ty we of-fer you our thanks: we
are your peo - ple, O Mo-ther of God! So,
as you have that in - vin - ci-ble pow - er, con-
- tin-ue to de - li - ver us from dan - ger that we may
cry out to you: Hail, O Vir - gin and Bride e - ver
pure!

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of nine measures. The melody is simple and hymnic, with many notes beamed together in groups of four or six. The lyrics are written below the staff, with hyphens indicating syllables that span across measures. The piece ends with a double bar line after the final measure.

Lenten Hirmos



In you, O Full of grace, all cre-a - tion re-joi - ces: the



or - ders of an - gels, and the hu - man race as well.



O sanc-ti - fied Tem - ple, spi-ri - tu-al Pa-ra - dise and



glo - ry of vir - gins, from whom our God who ex-ists be-



- fore all e - ter-ni-ty, took flesh and be-came a lit-tle



Child. He has ta - ken your womb as His



throne ma-king it more spa - cious than the



hea - vens! There - fore, O Full of grace, in



you all cre-a - tion re-joi - ces. Glo - ry to you!

Prokimenon

Reader: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

All: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

Reader: God is renowned in Judah; in Israel great is his name.

All: Make vows to the Lord your God and fulfill them; let all round about bring gifts to the awesome God.

Reader: Make vows to the Lord your God and fulfill them;

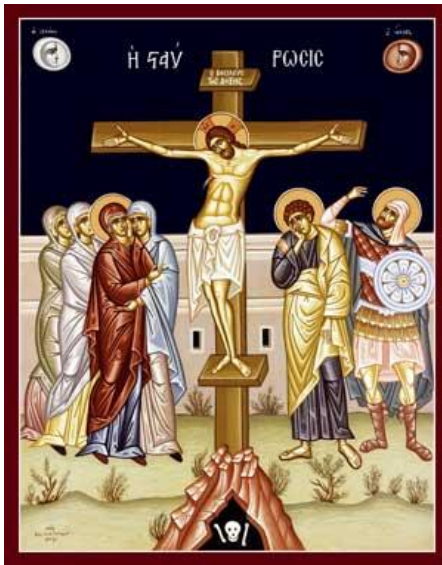
All: Let all round about bring gifts to the awesome God.

Readings for the Week: *(during Great Lent the weekdays are non-liturgical, the following readings are, however, appointed)*

Monday:	Colossians 3:12-16	Luke 11:34-41
Tuesday:	1 st Thessalonians 5:14-23	Mark 8:30-34
Wed:	Ephesians 4:7:13	Luke 12:16-22
Thursday:	Galatians 4:4-7	Luke 18:18-28
Friday:	Ephesians 2:4-10	John 8:21-30
Saturday:	Hebrews 12:28-13:8	John 11:1-45

Saints of the Week:

Mar. 26: Leave-taking of the Annunciation; Synaxis of the Archangel Gabriel
Mar. 27: Venerable Mother Matrona of Salonica
Mar. 28: Holy Fathers Stephen the Wonderworker and Hilarion the Younger
Mar. 29: Holy Hieromartyrs Mark, Bishop of Arethusa, Cyril his Deacon, and their Companions; and the holy Martyrs Jonah, Barachisios and their Companions
Mar. 30: Holy Father John Climacus
Mar. 31: Holy Father Hypatios the Wonderworker, Bishop of Gangra
April 1: Venerable Mother Mary of Egypt
April 2: Palm Sunday; Holy Father Titus the Wonderworker



OUR PASCHAL JOURNEY

HOLY WEEK



Saint Ignatios Melkite Catholic Church

1003 Merry Street, Augusta, GA 30904

Schedule for Holy Week & Pascha

Sunday, April 2 – Palm Sunday

Great Vespers – Saturday, April 1 – 6pm

Orthros 9:00am

Blessing of Palms, Procession and Divine Liturgy– 10:00am

Holy Monday, April 3 – Bridegroom Matins – 7:00pm

Holy Tuesday, April 4 – Service of the Holy Anointing – 7:00pm

Holy Wednesday, April 5 – Vesper-Basil Liturgy – 7:00pm

Holy Thursday, April 6 – Service of the 12 Gospels with the Crucifixion – 7:00pm

Good Friday, April 7

Royal Hour – 12 Noon

Vespers of Descent from the Cross – 3pm

Epitaphios Service and Procession with the Tomb – 7pm

Holy Saturday/Pascha – April 8 – The Hajme – 9:00pm

To be followed by a shared parish meal

All services will be open to the public

And will be live-streamed on our parish Facebook page

Word Search

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L	V	X	I	C	M	E	D	M	O	C	K	S	U	Y	V	H	B	X

Authority

Baptism

Baptized

Behold

Betrayed

Condemn

Cup

Death

Drink

Gentiles

James

Jerusalem

John

Left

Master

Mock

Priests

Ransom

Right

Rise

Scourge

Scribes

Servant

Serve

Slave

Spit

Twelve

Zebedee

Parish Information:

Rt. Rev. Michael Skrocki, JCD
Pastor

abounamike@aol.com

Knights of Columbus **JFK Council**

1st Wednesday of the month, 7pm.

Odd-numbered months at St. Ignatios

Even-numbered months here at Most Holy Trinity

4th Degree Assembly

2nd Wednesday of the month, 7pm

Odd-numbered months at Most Holy Trinity

Even-numbered months here at St. Ignatios

Publicans Prayer Group

Postponed until Further Notice

New Parishioners:

Please register with Fr. Michael.

Mystery of Holy Confession

Please contact Fr. Michael to set up a convenient time.

Mystery of Christian Initiation

Expectant parents should notify Fr. Michael prior to the birth of the child. Adult converts should contact Fr. Michael so arrangements may be made for any necessary instruction and sacraments.

Mystery of Holy Crowning

Those planning to marry should notify the Fr. Michael
at least six months prior to the desired Wedding date.

Mystery of Holy Anointing

Please notify Fr. Michael when you or a family member is in need of anointing.

To report sexual abuse by clergy, parish personnel or volunteers of the Eparchy of Newton, please call the Victim Assistance Coordinator at 1-800-479-5910.

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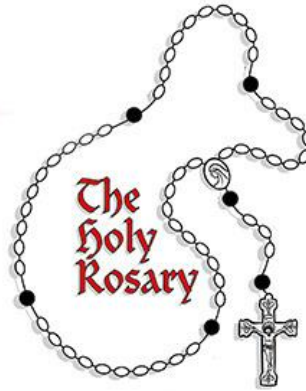
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