

This Week at St. George

Sunday, September 21, 2014

9:00AM	Matins
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10:00AM	Divine Liturgy Choir Practice
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Wednesday, September 24, 2014

6:00PM	Adult Education Class
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Thursday, September 25, 2014

6:00PM	Vespers for the Repose of St. John the Theologian Potluck Dinner to Follow
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Saturday, September 27, 2014

5:30PM	Great Vespers
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Schedule Change

There will be a Vespers Liturgy for the Repose of St. John the Theologian **THURSDAY the 25th at 6pm (in lieu of Wednesday)**. A potluck dinner will follow in the fellowship hall so please plan to bring a dish to share.

Adult Education Class

Adult education class will be held on Wednesday at 6pm studying "The Life of Moses" by St. Gregory of Nyssa. A brilliant Church Father's guide to the meaning and goal of virtuous life.

Back Yard

For the time being the back yard where construction is being done is off limits to children. Parents please keep children in the fellowship hall and courtyard.

Church School Needs

The Sunday School program is requesting any old Orthodox calendars or cards with icons that can be used by our kids. Items can be placed in the box that is in the church library.

Sunday Classes

Sunday the 28th we will begin a Catechetical Class during coffee hour. It will be at more of an introductory level than the discussions on Wednesday nights, and will take place every other week. Likely topics will include: an explanation of the Divine Liturgy; an introduction to the Sacraments; an introduction to the Church's teaching regarding icons; an Orthodox view of Holy Scripture, etc...

Orthodox Etiquette

In some Orthodox cultures, crossing one's legs is taboo and considered to be very disrespectful. In North America there are no real taboos concerning crossing one's legs, however one should still avoid crossing his legs in Church because a person usually tends to do so when he is trying to relax. Crossing one's legs is too casual, and too relaxed, a posture when one is at prayer in the Church.

If you have bulletin announcements, please contact Jill Normandin by Thursday to have your announcement included in the Sunday bulletin. Email jillnormandin@gmail.com or call 928-533-3977 (email is preferable so no details are missed).



St. George Orthodox Church of Prescott

Sunday, September 21, 2014—Sunday After Holy Cross
Served by Fr. Jeffrey Frate

**607 W GURLEY STREET, PRESCOTT, AZ 86305
928-777-8750 WWW.PRESCOTTORTHODOX.COM**



The Epistle Reading is from St. Paul's Letter to the Galatians 2:16-20

BRETHREN, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

The Gospel Reading Mark 8:34-38; 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

PRAYER LIST

Matthew Bricker, Greg, Lauren and family, Aiden and Alyssa, Vanessa Bricker, Nathan Bricker, Kathy, Mary, Dan and Marcia Hill, Valentina Thommen, Fr. Makarios Mwaura and family (Kenya), Amber Brogger & children, Elena Cook, Walt Thayer, Vera Timotijevic, John Walendziak, Cynthia DeLeone, Roman Benyk, Thom Mellema, Karen Clark, Vadim, Kristina, Rochelle and Wayne Pedersen and Lisa.

For our sons and daughters serving in the U.S. Armed Forces; Jordan Verespe, Don (Spyridon) Hock, Col. Stephen Close, Matthew Bricker, Matt Meyers, Jordan Lunsford, Joseph Peck and Benjamin Peck.

And for the departed Rt. Rev. Archimandrite Gabriel Cooke, may his memory be eternal.

And the newly departed Rita Dennett, sister of Anna Marie Kontonis.

As members of an Orthodox Christian family, we are called upon to pray for each other. If you would like us to remember you or your loved one in our prayers, please contact the church office at 928-777-8750 or e-mail the name of your loved one to jillnormandin@gmail.com

For our Visitors this morning!

If this is your first visit to an Orthodox Christian liturgy we welcome you in the name of our Lord and Savior Jesus Christ! The Eastern Orthodox Church traces her lineage back to the Day of Pentecost, the birth of the New Testament Church. We are liturgical in worship, using the liturgies developed in the fourth century and attributed to St. John Chrysostom, and St. Basil the Great, also, the Pre-Sanctified Liturgy attributed to St. Gregory Dialogos, Pope of Rome. Liturgy literally means, "work of the people", and it seems these services are attributed to these three saints because they were in every sense of the word champions of the people, caring for their flocks with true wisdom and discernment, and not afraid to suffer on their behalf, and on behalf of the truth. We are the "Church of the Bible" since it was in the bosom of the Church that the New Testament developed and was given birth. We are hierarchical in structure, visibly witnessing to, and manifesting, the reality that the grace of God flows from our one great High Priest and Hierarch, Jesus Christ, through the communion of hierarchs throughout the world to the entire body of the faithful, even to the smallest child. The apex of our worship experience is to commune with God in the Body and Blood of Christ. He Himself taught in the Gospel of St. John, "I am the living bread which came down from heaven; if anyone eats of this bread he will live forever; and the bread which I shall give for the life of the world is my flesh...For my flesh is food indeed, and my blood is drink indeed." (Jn 6:51,55) In light of this, the Divine Liturgy of the Orthodox Church is essentially Eucharistic, meaning it is offered in thanksgiving to the One Triune God who continuously sends down the Holy Spirit upon us and the bread and wine that we offer, making these humble things, for us the unworthy, the precious Body and Blood of Christ. **Please note that Holy Communion is reserved for those Orthodox Christians who have prepared themselves with prayer and fasting to receive the Holy Mysteries.** We do invite you to receive the blessed bread (antidoron) which is offered to all after the dismissal, and please do join us at the conclusion of the Divine Service for our fellowship meal in the hall next door. May the Lord richly bless your worship with us in this morning's Divine Liturgy!

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

APOLYTIKION OF THE EXALTATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

APOLYTIKION OF ST. GEORGE

Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O trophy-bearer, Great Martyr George, intercede with Christ God that our souls be saved.

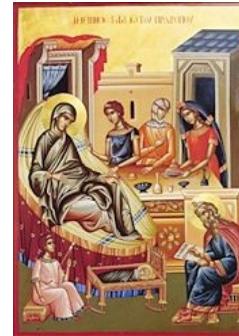
KONTAKION OF THE EXALTATION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.



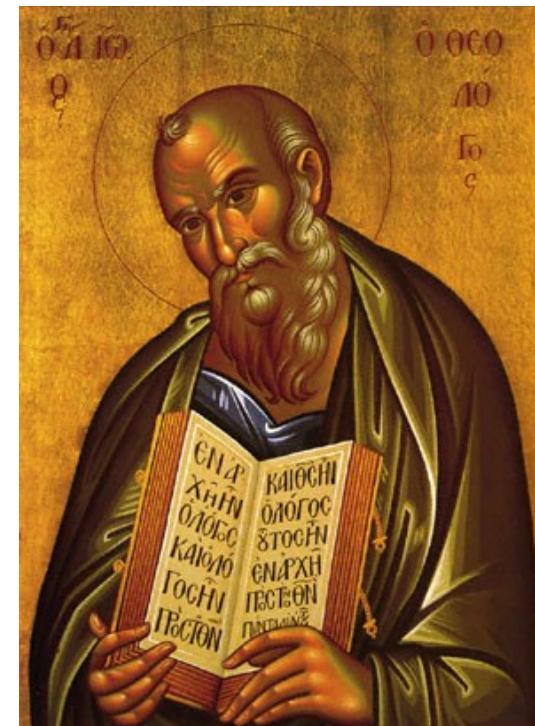
Phocas the Martyr, Bishop of Sinope (September 22)

This saint was known for the many miracles he worked and for his apostolic zeal in shepherding the flock of Sinope. He contested for the Faith during the reign of the Emperor Trajan, in the year 102, when he was burned to death in a bath-house. A homily in his honour was composed by Saint John Chrysostom. The translation of his holy relics is celebrated on July 23.



The Conception of St. John the Baptist (September 23)

This came to pass fifteen months before the birth of Christ, after the vision of the Angel that Zacharias, the father of the Forerunner, saw in the Temple while he executed the priest's office in the order of his course during the feast of the Tabernacles, as tradition bears witness. In this vision, the Archangel Gabriel appeared to Zacharias and said to him, "Thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:13). Knowing that Elizabeth was barren, and that both he and she were elderly, Zacharias did not believe what the Angel told him, although he had before him the example of Abraham and Sarah, of Hannah, mother of the Prophet Samuel, and of other barren women in Israel who gave birth by the power of God. Hence, he was condemned by the Archangel to remain speechless until the fulfilment of these words in their season, which also came to pass (Luke 1:7-24).



The Falling Asleep of St. John the Evangelist and Theologian (September 26)

This Apostle was from Bethsaida of Galilee, and was the son of Zebedee and Salome, and the brother of James the elder. First a fisherman by trade, he became an Apostle and the beloved Disciple of Christ. Only he of all the Disciples followed Him even to the Cross, and was entrusted with the care of our Saviour's Mother, as it were another son to her, and a brother of Christ the Teacher. After this, he preached throughout Asia Minor, especially in Ephesus. When the second persecution against the Christians began in the year 96 during the reign of Domitian, he was taken in bonds to Rome, and there was cast into a vat filled to the brim with boiling oil. Coming forth therefrom unharmed, he was exiled to the island of Patmos, where he wrote the Book of Revelation. Returning again to Ephesus after the death of the tyrant, he wrote his Gospel (after the other Evangelists had already written theirs) and his three Catholic Epistles. In all, he lived ninety-five years and fell asleep in the Lord during the reign of Trajan in the year 100. He was called Theologian because he loftily expounded in his Gospel the theology of the inexpressible and eternal birth of the Son and Word of God the Father. It is for this cause that an eagle—a symbol of the Holy Spirit, as Saint Irenaeus says—is depicted in his icon, for this was one of the four symbolic living creatures that the Prophet Ezekiel saw (Ezek. 1:10).