

This Week at St. George

Tuesday, November 4, 2014

7:30AM Reading of First Hour—Brief Bible Study

Wednesday, November 5, 2014

6:00PM Vespers—Class on the Life of Moses

Thursday, November 6, 2014

9:00AM Reading of the Third Hour—Brief Bible Study

Saturday, November 8, 2014

5:00PM Great Vespers (NEW TIME!)

Sunday, November 9, 2014

8:45AM Matins—Short Lesson

10:00AM Divine Liturgy

12:00PM Annual Parish Meeting

Annual Meeting

On Sunday, November 9 we will have our General Assembly Meeting following Sunday Services. Lunch will be provided prior to the start of the General Assembly. We encourage all parishioners to attend. Stewards in good standing are entitled to vote at the meeting for the 2015 budget and plans. To become a Steward or to check on your status please see Kally Key.

Choir Rehearsal

Choir Rehearsal will be held at noon today.

November Schedule

We will be having morning prayers and a brief bible study on Tuesdays (at 7:30am) and Thursdays (at 9:00am) during the month of November.

Akathist to the Theotokos

Thank you to all who attended, invited others and helped bring the Akathist together on Thursday.

Church Hours

Father Jeffrey is at the Church most weekdays from 9:00am to 5:00pm, except Friday, and has the Church open during that time. All are welcome to come into the Church to pray, or to visit with him.

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.

Thanksgiving Food Baskets

The storage room for food baskets is finished and full of food for Thanksgiving! Thank you to those who helped purchase and deliver the food. And thank you to Matt Maxwell for building the room and painting it.

St. Nicholas Day

Planning is beginning for a St. Nicholas Day event! Volunteers are needed and anyone interested should see Father Jeffrey.

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, November 2, 2014—5th Sunday of Luke
Served by Fr. Jeffrey Frate

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



METROPOLIS OF SAN FRANCISCO

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 is from Luke 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.'"

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, Lisa, Emma Grace Findley, Mark and Jeannie Panos.

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 Hierarchy, 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 FOUR

Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

APOLYTIKION OF THE PERSIAN MARTYRS IN TONE TWO

Blessed is the earth that drank your blood, O prizewinners of the Lord, and holy are the tabernacles that received your spirits; for in the stadium ye triumphed over the enemy, and ye proclaimed Christ with boldness. Beseech Him, we pray, since He is good, to save our souls.

APOLYTIKION OF ST. GEORGE

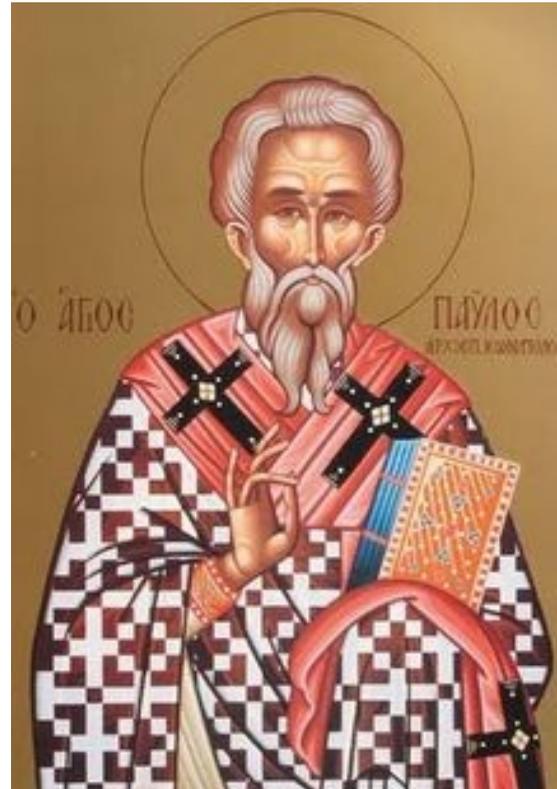
Liberator of captives, defender of the poor, physician of the sick, and champion of kings, O trophy-bearer, Great Martyr George, intercede with Christ God that our souls be saved.

KONTAKION FOR ORDINARY SUNDAYS IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

The Holy Martyrs Acindynus, Pegasus, Aphthonius, Elpidephorus, and Anempodistus (November 2)

These Martyrs contested in Persia about the year 330, in the reign of Sapor (Shapur) II, King of Persia (325-379). Acindynus, Pegasus, and Anempodistus, Persian Christians, confessed Christ before the King, and were put to many tortments. Aphthonius and Elpidephorus, drawn to the Faith of Christ through the Martyrs, were beheaded with another 7,000. Saints Acindynus, Pegasus, and Anempodistus were at last burned to death. Two churches were dedicated in their honour in Constantinople. As is often the case in church hymns, there is a play on the meanings of the Saints' names here. Acindynus means "unimperilled"; Pegasus is derived from pegazo--"to gush forth"; Aphthonius is derived from apthonos-"abundant"; Elpidephorus means "hope-bearing"; Anempodistus means "unhindered." These are all Greek translations of their Persian names.



Paul the Confessor, Patriarch of Constantinople (November 6)

Saint Paul was from Thessalonica. He became the secretary of Alexander, Patriarch of Constantinople (see Aug. 30), a deacon, and then the successor of Saint Alexander in about 337. Because of his virtue, his eloquence in teaching, and his zeal for Orthodoxy, the Arians hated and feared him. When the Arian Emperor Constantius, who was in Antioch, learned of Paul's election, he exiled Paul and proclaimed the Arian Eusebius Patriarch. Saint Paul went to Rome, where he found Saint Athanasius the Great also in exile. Provided with letters by Pope Julius, Paul returned to Constantinople, and after the death of Eusebius in 342, ascended again his rightful throne; the Arians meanwhile elected Macedonius, because he rejected the Son's consubstantiality with the Father (and the divinity of the Holy Spirit besides). When Constantius, yet at Antioch, learned of Paul's return, he sent troops to Constantinople to drive Paul out. The Saint returned to Rome, where Saint Athanasius also was again in exile. Constans, Emperor of the West, Constantius' brother, but Orthodox, wrote to Constantius that if Athanasius and Paul were not allowed to return to their sees, he would come with troops to restore them him-self. So Paul again returned to his throne. After the death of Constans, however, Constantius had Paul deposed. Because of the love of the people for Saint Paul, Philip the Prefect, who was sent for him, was compelled to arrest him secretly to avoid a sedition. Paul was banished to Cucusus, on the

borders of Cilicia and Armenia; a town through which his most illustrious successor, Saint John Chrysostom would also pass on his way to Comana in his last exile. In Cucusus, about the year 350, as Saint Paul was celebrating the Divine Liturgy in the little house where he was a prisoner, the Arians strangled him with his own omophorion, so much did they fear him even in exile. His holy relics were brought back to Constantinople with honour by the Emperor Theodosius the Great.

Lazarus the Wonderworker (November 7)

Our righteous Father Lazarus was born in 967 in Magnesia of Asia Minor, and passed through various regions of the East, visiting monasteries. He was tonsured a monk, and then ordained priest, at the Monastery of Mar Sabbas in Palestine. In 1005 he returned to his homeland, and beginning in the year 1012, he built the monasteries that are on Mount Galesion. He raised up a pillar, on which he lived as a stylite for many years, enduring unspeakable hardships for the love of Christ, and reposed in the Lord in deep old age in the year 1053, during the reign of Constantine Monomachus (1042-1055).