



St. George Orthodox Church of Prescott

Sunday, December 4, 2016—10th 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 3:23-29; 4:1-5

BRETHREN, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons.

Gospel Reading is from Luke 13:10-17

At that time, Jesus was teaching in one of the synagogues on the sabbath. And there was a woman who had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day." Then the Lord answered him, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?" As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

PRAYER LIST

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, Karen Clark, Vadim, Kristina, Rochelle and Wayne Pedersen, Lisa, Mark and Jeannie Panos, Presvy Jenny Nicolaou Newlin, Ben Banks, Maria Carolina, Bill Kountanis, Michele and McKenzie, and Barbara Wright.

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

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

And the departed Helen Wells, Bob (Timothy) Hunt, John Tupy, Kayla Mueller, Khrystyna Gavryushenko and the newly departed Kathy Hunt.

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 SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION FOR ST BARBARA

Let us honor Saint Barbara for she hath broken the snares of the enemy; and like a sparrow, she, the all modest maiden, was delivered out of them by the help and weapon of the cross.

FOR JOHN OF DAMASCUS

Guide of Orthodoxy, teacher of piety and holiness, luminary of the world, God inspired adornment of monastics, O wise John, by thy teachings thou hast enlightened all, O harp of the Spirit. Intercede with Christ God that our souls be saved.

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 IN PREPARATION FOR NATIVITY

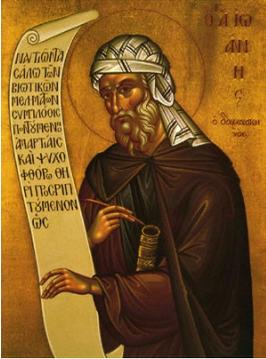
On this day the Virgin cometh to the cave to give birth to God the Word ineffably, Who was before the ages. Dance for joy, O earth, on hearing the gladsome tidings; with the Angels and the shepherds now glorify Him Who is willing to be gazed on as a young Child, Who before the ages is God.



Barbara the Great Martyr (December 4)

Saint Barbara was from Heliopolis of Phoenicia and lived during the reign of Maximian. She was the daughter of a certain idolater named Dioscorus. When Barbara came of age, she was enlightened in her pure heart and secretly believed in the Holy Trinity. About this time Dioscorus began building a bath-house; before it was finished he was required to go away to attend to certain matters, and in his absence Barbara directed the workmen to build a third window in addition to the two her Father had commanded. She also inscribed the sign of the Cross with her finger upon the marble of the bath-house, leaving the saving sign cut as deeply into the marble as if it had been done with an iron too. (When the Synaxarion of Saint Barbara was written, the marble of the bath-house and the cross inscribed by Saint Barbara were still preserved, and many healings were worked there.) When

Dioscorus returned, he asked why the third window had been added; Barbara began to declare to him the mystery of the Trinity. Because she refused to renounce her faith, Dioscorus tortured Barbara inhumanely, and after subjecting her to many sufferings he beheaded her with his own hands, in the year 290.



John the Righteous of Damascus (December 4)

Saint John was born in Damascus about the year 675, the son of wealthy and pious parents, of the family of Mansur. He was reared together with Saint Cosmas (see Oct. 14), who had been adopted by John's father Sergius, a man of high rank in the service of the Caliph of Damascus. Both of these young men were instructed by a certain monk, also named Cosmas, who had been taken captive in Italy by the Arabs and later ransomed by John's Father. Saint John became a great philosopher and enlightener of the age in which he lived, and was honoured by the Caliph with the dignity of counsellor.

When Emperor Leo the Isaurian (reigned 717-741) began his war on the holy icons, John wrote epistles defending their veneration. Since the Saint, being under the Caliph of Damascus, was beyond Leo's power, the Iconoclast Emperor had a letter forged in John's handwriting which invited Leo to attack Damascus, saying the city guard was then weak; Leo then sent this letter to the Caliph, who in his fury punished John's supposed treason with the severing of his right hand. The Saint obtained the Caliph's Permission to have his severed

hand again, and that night prayed fervently to the most holy Theotokos before her icon. She appeared to him in a dream and healed his hand, which, when he awoke, he found to be healed in truth. This Miracle convinced the Caliph of his innocence, and he restored John to his office as counsellor. The Saint, however, with many pleadings obtained his permission to withdraw from the world to become a monk. He assumed the monastic habit in the Monastery of Saint Sabbas. Then he had as elder a very simple and austere monk who commanded him neither to write to anyone, nor to speak of the worldly knowledge he had acquired, and John faithfully obeyed. A monk grieving over his brother's death, however, after insisting vehemently, prevailed upon John to write a funeral hymn to console him for his brother's death. When John's elder learned of his transgression of the rule he had given him, he cast him out of his cell, and would only accept him back after John had humbly, with much self-condemnation and without murmuring consented to clean all the latrines in the lavra. After his elder had received him back, our Lady appeared to the elder and sternly charged him not to hinder John any longer from his writings and composition of hymns.

In his writings he fought courageously against the Iconoclasts Leo the Isaurian and his son Constantine Copronymus. He was also the first to write a refutation of Islam. The time he had spent as a counsellor in the courts of the Moslems of Damascus had given him opportunity to learn their teachings at first hand, and he wrote against their errors with a sound understanding of their essence. Saint John was surnamed Chrysorroas ("Golden-stream") because of the eloquence of his rhetorical style and the great abundance of his writings; this name - Chrysorroas was also the name of the river that flows by Damascus. In his writings he set forth the Orthodox Faith with exactness and order. In his old age, after his foster-brother Cosmas had been made Bishop of Maiuma, John also was ordained presbyter by the Patriarch of Jerusalem. Having lived eighty-four years, he reposed in peace in 760. In addition to his theological writings, he adorned the Church of Christ with metrical and prose hymns and composed many of the prosomia used as the models for the melodies of the Church's liturgical chant; he also composed many of the sacred hymns for the feasts of the Lord Saviour and the Theotokos. The life of Saint John of Damascus was written by John, Patriarch of Jerusalem. See also June 28.

Prayer for Evangelism in Ourselves and in Our Community

God of truth and love: Father, Son, and Holy Spirit, Hear our prayer for those who do not know You. That they may come to a saving knowledge of the truth, and that Your Name may be praised among all peoples of the world. Sustain, inspire, and enlighten Your servants who bring them the Gospel. Bring fresh vigor to wavering faith; sustain our faith when it is still fragile. Continually renew missionary zeal in ourselves and in the Church, and raise up new missionaries who will follow You to the ends of the world. Make us witnesses to Your goodness full of love, full of strength, and full of faith for Your glory and the salvation of the entire world. Through the prayers of all the missionary saints, Have mercy on us and save us. Amen.

This Week at St. George

Sunday, December 4, 2016

8:30AM

Orthros

9:30AM

Divine Liturgy

Monday, December 5, 2016

9:00AM

Orthros

6:30PM

Vesperal Liturgy for St. Nicholas

Tuesday, December 6, 2016

9:00AM

Daily Orthros

Wednesday, December 7, 2016

9:00AM

Orthros

6:30PM

Vespers

Thursday, December 8, 2016

9:00AM

Daily Orthros

Friday, December 9, 2016

9:00AM

Daily Orthros

Saturday, December 10, 2016

4:00PM

Children's Pre-Vesperal Church School

5:00PM

Great Vespers

Photography Community Outreach

Thank you to all who helped with our Help-Portrait event yesterday!

Nativity Fast

The Nativity fast began on November 15th. On many of the early days of the fast fish, wine, and oil are allowed, excepting Wednesdays and Fridays. From the 12th to the 18th of December wine and oil are allowed, except on Wednesday and Friday. From the 19th of December until Nativity a strict fast is kept, as during Lent.

Ladies Group Meeting

The next meeting of the St George Ladies Group (SGLG) will be Tuesday December 6 at 7pm in the church hall. We encourage all ladies of the church to join us for dessert, fellowship and group meeting. Please join us.

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 Parish Council: Gina Clark, President, George Rizk, Vice President, Kally Key, Treasurer, Laretta Gioia, Secretary and Council Members, Ty Freedman, Matt Maxwell, Kenny Scott, Robert Smith, and Raymond Zogob.