



St. George Melkite-Greek Catholic Church
1617 West State Street Milwaukee, Wisconsin 53233-1246
"An Eastern Church in communion with the Church of Rome"

Rectory and Office: 414-342-1543
The Rt. Rev. Paul G. Frechette, Pastor

Website: byzantinemilwaukee.com
Facebook: fb.me/ByzantineMilwaukee

November 30, 2025 — Thirteenth Sunday after the Holy Cross



Icon of the Disabled Woman (Luke 13:10-17)

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Divine Liturgy

Hymns

Troparion of the Resurrection (tone 8): O Merciful One, Who came down from on high and endured burial for three days in order to save us from suffering. O our Life and our Resurrection, glory to you.

Troparion of the Holy Apostle Andrew: O Holy Apostle Andrew, intercede with God all-merciful that He may grant us the remission of our sins.

Troparion of St. George: O Great among the saints and glorious martyr, George, since you are a deliverer of captives and a

defender of the poor, a doctor for the sick and a noble attendant to kings, intercede for us to Christ God, that he may save our souls!

Kontakion of the Preparation of the Nativity of our Lord: Today the Virgin is on her way to the cave where she will give birth to the Eternal Word of God in an ineffable manner. Rejoice, therefore, O universe, when you hear this news, and glorify with the angels and the shepherds Him who shall appear as a new Child, being God from all eternity.

Prokimenon: May your kindness, O Lord, be upon us, for we have hoped in you.

Stichon: Exult, you just, in the Lord; praise from the upright is fitting.

Apostolic Reading: Eph 4:1-7

BRETHREN, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit,

even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all, But to each one of us, grace was given according to the measure of Christ's imparting.

Alleluia: Come let us rejoice in the Lord; let us sing joyfully to God our Savior!

Stichon: Let us greet his presence with thanksgiving; let us joyfully sing psalms to him!

Gospel: The Rich Young Man, Lk 18:18-28

At that time a certain man approached Jesus and asked him, saying, "Good Master, what shall I do to gain eternal life?" But Jesus said to him, "Why do you call me

good? No one is good but only God. You know the commandments; 'Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear

false witness. Honor thou father and mother." And he said, "All these I have kept ever since I was a child." But when Jesus heard this, he said to him, "One thing is still lacking to you; sell everything you own, and give to the poor, and you shall have treasure in heaven; and come, follow me." When he heard these things, he was much grieved, for he was very rich.

But Jesus, seeing him become sad, said, "With what difficulty will the wealthy enter the kingdom of God! For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." And they who heard it said, "Who then can be saved?" He said to them, "Things men cannot do alone, they can do with God's help."

Winter Weather

Please take care with winter weather. Even if services are not canceled, only come if it is safe for you to travel. We are still finalizing arrangements with the new snow-removal service, so please be attentive and cautious.

Typica Service

The Service of Typika may be offered whenever there is no Divine Liturgy, or when one is unable to attend due to illness or incapacity, including weather. The text is available on the bulletin page for today. Contact Christopher, Benjamin or Fr. Paul if you have questions about how to say it.

Stewardship

Last Sunday: donations=\$6500.00; ordinary collections=\$396.00.
Thanks for your generosity!

Owed to eparchy (assessment, retirement and medical insurance; last updated January 12, 2025): \$25,828.49.

Want to automate donations? One-time or monthly payments via PayPal: byzantinemilwaukee.com/donate. Use your bank's online billpay (payee information): St. George's Syrian Congregation · 1617 W State St · Milwaukee, WI 53233-1246; phone: (414) 342-1543; email: info@byzantinemilwaukee.com.

Donate with PayPal



Pastoral Appeal (Formerly the Bishop's Appeal)

The annual Pastoral Appeal helps fund the vital works of the Melkites in the United States, such as: publishing SOPHIA magazine; supporting our seminarians for the Priesthood and Diaconate; providing for our elderly priests; teaching the Faith to our children and young adults; establishing/supporting new missions and outreaches.

Additional information is available on the tables in the back. Donations can also be made online: Melkite.org/Appeal

Prayer List

Please remember—All those who are sick and in need: Edin Najera, Natalie Herder, Walter Lourdes Najera Herder (family of Katerina Lessard), Barb Moden (sister of Jan Taylor), Abbot Nicholas (Holy Resurrection Monastery), Sandy Rabuse (godmother of

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Katerina Lessard), the Rebholz family, Eva Saseen (Theresa and Janelle Herro's niece), Geri Spankowski, Kathy Tomaz and John Zambo. For the people of the Middle East.

Schedule for this Week

Thursday: *Great-Martyr Barbara*

Friday: *Father Sabas the Sanctified*

Saturday: *Father Nicholas the Wonderworker*

Sunday *Tenth Sunday after the Holy Cross*

10:30am Divine Liturgy

After Liturgy St. Nicholas Visit and Potluck

Coming Up

December 10th: Beginning of the Nativity Fast (Melkite Usage)

December 24th: 6pm, Vesperal Liturgy of St. Basil for the Nativity

December 25th: 10:30am, Liturgy of St. John Chrysostom for the Nativity

Practical Suggestions for Fasting

Fasting, like prayer, is something we can grow into. If you are not accustomed to fasting, it can be helpful to begin at one level and deepen your practice as you grow in your life in Christ. The following plan might be helpful.

Beginning level: On Wednesdays and Fridays do not eat any meat and offer a brief prayer several times throughout the day. During the fasting seasons of Great Lent and the Dormition Fast, attend at least one Lenten Service each week. Before the Presanctified Liturgy during Great Lent, do not eat anything for several hours.

A deeper level: In addition to the above, on fast days, do not eat anything before noon and no meat thereafter. Keep additional fast days during the fasting seasons. During Great Lent, in addition to avoiding meat on Wednesdays and Fridays, also avoid dairy products. Attend two Lenten Services weekly and perform some act of charity each day.

A further level: In addition to the above, keep each day in the fasting seasons as a fast day. Attend all the Divine Services during the fasting seasons. Replace entertainments such as TV, movies, shopping, etc. with prayer, spiritual reading and acts of charity.

Healing of the Disabled Woman

Moreover, in this infirm woman, it is like the figure of the Church which presents itself: when it has fulfilled the measure of the Law and of the resurrection, in this endless rest, raised to the summit of greatness, she will no longer be able to experience the curvature of our infirmity. And this woman could be healed only by means of the Law and grace: the Law by its precepts, in baptism the grace by

which, dead to the world, we are resurrected for Christ; for in the ten words is the completion of the Law, in the number eight the fullness of the resurrection. So this work of a Sabbath signifies what will happen: whoever has fulfilled the Law and grace will be rid of the miseries of this crippled body through the mercy of Christ. This is why sanctification was first given in the figure by Moses, because the

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practice of future sanctification and spiritual observance was to abstain from works of the century. Even God rested from the works of the world: not of (all) works, since his activity is perpetual and continual, as the Son says: "My Father is still working now, and I too am acting" (Jn, V, 17), so that the example of God will cease for us the works of the world, not those of religion. It is for lack of understanding

that the head of the Synagogue did not want anyone to be healed on the Sabbath, while the Sabbath is the image of future recreation? So it is not the good works, but the bad ones, which are idle? And that for this reason we are required to carry no burden, errors, and not being fasting, good works, to celebrate the sabbaths that will take place after death?

Ambrose of Milan

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