

This Week at St. George

Sunday, October 11, 2015

9:00AM Orthros

10:00AM Divine Liturgy

Wednesday, October 14, 2015

6:00PM Vespers
Followed by Parish Council Meeting

Saturday, October 17, 2015

5:00PM Great Vespers

6:00-8:00PM High School/College Student Fireside Chat
(1508 Northside Dr., Prescott)

Helen Wells

Please continue to keep Helen Wells in your prayers for her blessed repose. Also, remember her family: Carson and Vivian, Steve, Marta and James, and Kristina.

Craft Fair

Save the date for the St. George Arts and Crafts Fair, Saturday, November 14, 2015 from 10 am to 4 pm. Your family members and friends are welcome to participate. Please pick up an application from the small Church hall bulletin board or see Gina Clark, Laura Scott or Kally Key. ONLY handmade items will be accepted into the Fair. If you are interested in baking please see Laretta Gioia.

High School/College Students

We invite High School and College Students to attend, and read Vespers this Saturday, followed by a fireside discussion at Kenny and Laura Scott's home. Topic of discussion: In the scriptures, we are called to be holy, as God is holy; and later, Jesus says that we ought to be perfect, as our heavenly Father is perfect - What does it mean to be holy? What does it mean to be perfect? Why would we want to be either?

Choir Rehearsal

There will be a Choir Rehearsal during Coffee Hour today.

Church School

Church School resumes next Sunday at 9am.

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



Prayers for the Safety of
Abducted Bishops and the
Nuns of Ma'aloula, Syria

The Archdiocese asks all faithful to
remember in prayer all of those who
are affected.



St. George Orthodox Church of Prescott

Sunday, October 11, 2015—Sunday of the 7th Ecumenical Council
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 Second Letter to Titus 3:8-15

TITUS, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned.

When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful.

All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

The Gospel Reading is from Luke 8:5-15

The Lord said this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when his disciples asked him what this parable meant, he said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts, that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As he said these things, he cried out "He who has ears to hear, let him hear."

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, Thom Mellema, Karen Clark, Vadim, Kristina, Rochelle and Wayne Pedersen, Lisa, Mark and Jeannie Panos, Alisha Lunsford, Kelli Mellema, Helen Sarantopoulos and Presvy Jenny Nicolaou Newlin.

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

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

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

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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

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

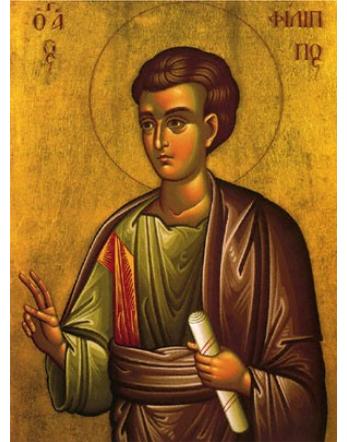
O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication,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

Sunday of the 7th Ecumenical Council (October 11)

On the Sunday that falls on or immediately after the eleventh of this month, we chant the Service to the 350 holy Fathers of the Seventh Ecumenical Council, which gathered in Nicaea in 787 under the holy Patriarch Tarasius and during the reign of the Empress Irene and her son, Constantine Porphyrogenitus, to refute the Iconoclast heresy, which had received imperial support beginning with the Edict issued in 726 by Emperor Leo the Isaurian. Many of the holy Fathers who condemned Iconoclasm at this holy Council later died as Confessors and Martyrs for the holy Icons during the second assault of Iconoclasm in the ninth century, especially during the reigns of Leo the Armenian and Theophilus.

Philip the Apostle of the 70, one of the 7 Deacons (October 11)

Saint Philip, who had four daughters that prophesied, was from Caesarea of Palestine. He preached throughout Samaria; it was he also who met the eunuch of Candace, the Queen of the Ethiopians, as the eunuch was reading the Prophet Esaias, and he instructed and baptized him (Acts 8:26-39). He reposed in Tralles of Asia Minor while preaching the Gospel.



Symeon the New Theologian (October 12)

Saint Symeon became a monk of the Studite Monastery as a young man, under the guidance of the elder Symeon the Pious. Afterwards he struggled at the Monastery of Saint Mamas in Constantinople, of which he became abbot. After enduring many trials and afflictions in his life of piety, he reposed in 1022. Marvelling at the heights of prayer and holiness to which he attained, and the loftiness of the teachings of his life and writings, the church calls him "the New Theologian." Only to two others, John the Evangelist and Gregory, Patriarch of Constantinople, has the church given the name "Theologian." Saint Symeon reposed on March 12, but since this always falls in the Great Fast, his feast is kept today.



Hosea the Prophet (October 17)

According to some, Hosea, whose name means "God is help," was from the tribe of Issachar, or more likely, from that of Reuben; he was the son of Beer. He is the first in order of the twelve minor Prophets and the most ancient of all. He prophesied in the days of the divided Kingdom; the Lord told him to take a harlot to wife (Hosea 1:2), and then an adulteress (ibid., 3:1). The harlot, a known sinner, was a figure of the Kingdom of Israel in Samaria, which openly worshipped idols; the adulteress, lawfully married yet sinning secretly with her lovers, was a figure of the Kingdom of Judah in Jerusalem, which, while having the Temple, and the priesthood, and the divine worship according to the Law, stealthily served the idols also. The Prophet Hosea prophesied for sixty years, and lived for some ninety years, from 810 to 720 B.C. His book is divided into fourteen chapters.