



St. George Orthodox Church of Prescott

Sunday, December 11, 2016—11th Sunday of Luke

Served by Fr. Jeffrey Frate

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METROPOLIS OF SAN FRANCISCO

The Epistle Reading is from St. Paul's Letter to the Colossians 3:4-11

BRETHREN, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

Gospel Reading is from Luke 14:16-24

The Lord said this parable: "A man once gave a great banquet, and invited many; and at the time of the banquet he sent his servant to say to those who had been invited, 'Come; for all is now ready.' But they all alike began to make excuses. The first said to him, 'I have bought a field, and I go out and see it; I pray you, have me excused.' And another said, 'I have bought five yoke of oxen, and I must go to examine them; I pray you, have me excused.' And another said, 'I have married a wife, and therefore I cannot come.' So the servant came and reported this to his master. Then the householder in anger said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.' And the servant said, 'Sir, what you commanded has been done, and there is still room.' And the master said to the servant, 'Go out to the highways and hedges, and compel people to come in, that my house may be filled. For I tell you, none of those men who were invited shall taste my banquet. For many are called, but few are chosen.'"

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 EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the threeday burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

FOR THE FOREFATHERS

By faith Thou didst justify the Forefathers, when through them Thou didst betroth Thyself aforetime to the Church from among the nations. The Saints boast in glory that from their seed there is a glorious fruit, even she that bare Thee seedlessly. By their prayers, O Christ God, 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 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.



Herman the Wonderworker of Alaska & First Saint of America (December 13)

Saint Herman (his name is a variant of Germanus) was born near Moscow in 1756. In his youth he became a monk, first at the Saint Sergius Hermitage near Saint Petersburg on the Gulf of Finland; while he dwelt there, the most holy Mother of God appeared to him, healing him of a grave malady. Afterwards he entered Valaam Monastery on Valiant Island in Lake Ladoga; he often withdrew into the wilderness to pray for days at a time. In 1794, answering a call for missionaries to preach the Gospel to the Aleuts, he came to the New World with the first Orthodox mission to Alaska. He settled on Spruce Island, which he called New Valaam, and here he persevered, even in the face of many grievous afflictions mostly at the hands of his own countrymen in the loving service of God and of his neighbour. Besides his many toils for the sake of the Aleuts, he subdued his flesh with great asceticism, wearing chains, sleeping little, fasting and praying much. He brought many people to Christ by the example of his life, his teaching, and his kindness and sanctity, and was granted the grace of working miracles and of prophetic insight. Since he was not a priest, Angels descended at Theophany to bless the waters in the bay; Saint Herman used this holy water to heal the sick. Because of his unwearied missionary labours, which were crowned by God with the salvation of countless souls, he is called the Enlightener of the Aleuts, and has likewise been renowned as a wonderworker since his repose in 1837.



Daniel the Prophet & Ananias, Azarias, & Misail, the Three Holy Youths (December 17)

The Prophet Daniel and the Three Children were all descended from the royal tribe of Judah. In the year 599 before Christ, in the reign of Joachim, who was also called Jechonias (I Chron. 3:16, and II Chron. 36:8), while yet children, these righteous ones were led away as captives into Babylon together with the other Jews by Nabuchodonosor. He singled them out from among the other captives to serve him, and renamed them thus: Daniel was named Baltazar; Ananias, Sedrach; Misail, Misach; and Azarias, Abednago. They were reared in the royal court, and taught the wisdom of the Chaldeans; and after the passage of three years, they surpassed all the Chaldean sages (Dan. 1).

Thereafter, Daniel, being still a lad, interpreted that mysterious image seen by Nabuchodonosor in a dream, an image that was composed of different metals, but was shattered and ground to dust by a certain stone which had been hewn out of a mountain without the hand of man. This vision clearly portrayed through the mountain the height of the Virgin's holiness and the power of the Holy Spirit which overshadowed her. Through the image of the Stone, Christ was portrayed, Who was seedlessly born of

her, and Who by His coming as the Godman would shatter and destroy all the kingdoms of the world, which were portrayed through the image; and He would raise them that believe in Him into His Heavenly Kingdom, which is eternal and everlasting (ibid. 2:31-45). Thereupon, he signified in prophecy the time of His appearance in the Jordan, the beginning of His preaching of the Gospel, the time of His saving Passion, and the cessation of the worship according to the Mosaic Law, (ibid. 9:14-27). He portrayed most excellently the majestic and dread image of His second coming, presenting by means of words, as with living colours, the fiery throne which shall be set, the Eternal Judge Who shall sit thereon, the river of fire that shall flow forth before Him, the calling to account before the impartial judgment seat, the opened books of each ones deeds, the thousands upon thousands of them that minister to Him, and the ten thousands of them that stand in His presence (ibid. 7: 9-10). Daniel (whose name means "God is judge") was called "man of desires" by the Angels that appeared (ibid. 9:23), because he courageously disdained every desire of the body, even the very bread that is necessary for nourishment. Furthermore, he received this name because, in his longing for the freedom of those of his tribe, and his desire to know their future condition, he ceased not supplicating God, fasting and bending the knee three times a day. Because of this prayer he was cast into the den of lions, after he had been accused by his enemies as a transgressor of the decree issued through the proclamation of the king, that no one should worship or ask for anything from God or from men for thirty days, but only from the king. But having stopped the mouths of the lions by divine might, and appearing among them as though he were a shepherd of sheep, Daniel showed the impious the might of godliness (ibid. 6:1-23).

As for the Three Children, Ananias ("Yah is gracious"), Misail ("Who is what God is?"), and Azarias ("Yah is keeper"), since they refused to offer adoration to Nabuchodonosor's image, they were cast into the furnace of fire. They were preserved unharmed amidst the flames - even their hair was untouched - by the descent of the Angel of the Lord, that is, the Son of God. Walking about in the furnace, as though in the midst of dew, they sang the universal hymn of praise to God, which is found in the Seventh and Eighth Odes of the Holy Psalter. And coming forth therefrom, without even the smell of the fire on their clothes (Dan. 3), they prefigured in themselves the Virgin's incorrupt giving of birth; for she, on receiving the Fire of the Godhead within her womb, was not burned, but remained virgin, even as she was before giving birth.

Therefore the Church celebrates the Three Children and Daniel on this day, on the Sunday of the Forefathers, and on the Sunday before the Nativity of Christ, since they prefigured and proclaimed His Incarnation. Furthermore, they were of the tribe of Judah, wherefrom, Christ sprang forth according to the flesh. The holy Three Children completed their lives full of days; as for the Prophet Daniel, he lived until the reign of Cyrus, King of Persia, whom he also petitioned that his nation be allowed to return to Jerusalem and that the Temple be raised up again, and his request was granted. He reposed in Peace, having lived about eighty-eight years. His prophetic book, which is divided into twelve chapters, is ranked fourth among the greater Prophets..

This Week at St. George

Sunday, December 11, 2016

8:30AM

Orthros

9:30AM

Divine Liturgy

Monday, December 12, 2016

9:00AM

Orthros

6:00PM

Vesperal Liturgy for St. Herman of Alaska

7:00PM

Men's Group

Tuesday, December 13, 2016

9:00AM

Orthros

6:30PM

Church School Teachers meeting

Wednesday, December 14, 2016

9:00AM

Orthros

6:30PM

Akathist of the Inexhaustible Cup followed by Council Meeting

Thursday, December 15, 2016

9:00AM

Daily Orthros

Friday, December 16, 2016

9:00AM

Daily Orthros

Saturday, December 17, 2016

5:00PM

Great Vespers

6:00PM

High School/College Movie Night

Nativity Fast

Please make time during this Nativity fast to come to confession. You can contact Fr. Jeffrey to make an appointment, or come to one of the scheduled times for confession on either 12/20 or 12/23 from 6:00 to 7:00pm.

High School/College Movie Night

This coming Saturday following vespers we'll have another movie night with the High School and college students. The movie we'll watch is a contemporary Russian film called, The Priest. It shows the life of a priest in a small, Nazi occupied, village of Russia during World War II.

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.

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.