



St. George Orthodox Church of Prescott

Sunday, January 15, 2017—12th 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 17:12-19

At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving Him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him: "Rise and go your way; your faith has made you well."

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 FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

FOR PAUL OF THEBES

With the streams of thy tears thou didst cultivate the barrenness of the desert. And by thy sighings from the depths thou didst bear fruit a hundredfold in labours; and thou becamest a luminary, shining with miracles upon the world, O Paul our righteous father. Intercede with Christ God that our souls be saved.

APOLYTIKION OF ST. JOHN THE HUT-DWELLER IN TONE FOUR

Since thou hadst with fervor longed after the Lord from thy youth, thou leftest the world with its delights and nobly didst strive in valiant ascetic deeds. Thou didst pitch thy hut before the gates of thy parents; thou didst break the demons' snares, O all-blessed Father. And therefore, as is meet, hath Christ God glorified thee, O John.

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 OF THE PRESENTATION

Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by an anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth and strengthen the hierarchs whom Thou hast loved, O only Friend of man.



Athanasios and Cyril, Patriarchs of Alexandria (January 18)

In the half-century after the First Ecumenical Council held in Nicea in 325, if there was one man whom the Arians feared and hated more intensely than any other, as being able to lay bare the whole error of their teaching, and to marshal, even from exile or hiding, the beleaguered forces of the Orthodox, it was Saint Athanasios the Great. This blazing lamp of Orthodoxy, which imperial power and heretics' plots could not quench when he shone upon the lampstand, nor find when he was hid by the people and monks of Egypt, was born in Alexandria about the year 296. He received an excellent training in Greek letters and especially in the sacred Scriptures, of which he shows an exceptional knowledge in his writings. Even as a young man he had a remarkable depth of theological understanding; he was only about twenty years old when he wrote his treatise "On the Incarnation." Saint Alexander, the Archbishop of Alexandria, brought him up in piety, ordained him his deacon, and after deposing Arius for his blasphemy against the Divinity of the Son of God, took Athanasios to the First Council in Nicea in 325. Saint Athanasios was to spend the remainder of his life laboring in defense of this Holy Council. In 326, before his death, Alexander appointed Athanasios his successor.

In 325, Arius had been condemned by the Council of Nicea; yet through his hypocritical confession of Orthodox belief, Saint Constantine the Great was persuaded by Arius's supporters that he should be received back into the communion of the Church. But Athanasios, knowing well the perverseness of his mind, and the disease of heresy lurking in his heart, refused communion with Arius. The heresiarch's followers then began framing false charges against Athanasios. Finally

Saint Constantine the Great, misled by grave charges of the Saint's misconduct (which were completely false), had him exiled to Tiberius (Treves) in Gaul in 336. When Saint Constantine was succeeded by his three sons Constantine II, Constans, and Constantius, in 337, Saint Athanasios returned to Alexandria in triumph. But his enemies found an ally in Constantius, Emperor of the East, and he spent a second exile in Rome. It was ended when Constans prevailed with threats upon his brother Constantius to restore Athanasios (see also Nov. 6). For ten years Saint Athanasios strengthened Orthodoxy throughout Egypt, visiting the whole country and encouraging all: clergy, monastics, and lay folk, being loved by all as a father. After Constans's death in 350, Constantius became sole Emperor, and Athanasios was again in danger. On the evening of February 8, 356, General Syrianus with more than five thousand soldiers surrounded the church in which Athanasios was serving, and broke open the doors. Athanasios's clergy begged him to leave, but the good shepherd commanded that all the flock should withdraw first; and only when he was assured of their safety, he also, protected by divine grace, passed through the midst of the soldiers and disappeared into the deserts of Egypt, where for some six years he eluded the soldiers and spies sent after him.

When Julian the Apostate succeeded Constantius in 361, Athanasios returned again, but only for a few months. Because Athanasios had converted many pagans, and the priests of the idols in Egypt wrote to Julian that if Athanasios remained, idolatry would perish in Egypt, the heathen Emperor ordered not Athanasios's exile, but his death. Athanasios took a ship up the Nile. When he learned that his imperial pursuers were following him, he had his men turn back, and as his boat passed that of his pursuers, they asked him if he had seen Athanasios. "He is not far," he answered. After returning to Alexandria for a while, he fled again to the Thebaid until Julian's death in 363. Saint Athanasios suffered his fifth and last exile under Valens in 365, which only lasted four months because Valens, fearing a sedition among the Egyptians for their beloved Archbishop, revoked his edict in February, 366.

The great Athanasios passed the remaining seven years of his life in peace. Of his fifty-seven years as Patriarch, he had spent some seventeen in exiles. Shining from the height of his throne like a radiant evening star, and enlightening the Orthodox with the brilliance of his words for yet a little while, this much-suffering champion inclined toward the sunset of his life, and in the year 373 took his rest from his lengthy sufferings, but not before another luminary of the truth -- Basil the Great -- had risen in the East, being consecrated Archbishop of Caesarea in 370. Besides all of his other achievements, Saint Athanasios wrote the life of Saint Anthony the Great, with whom he spent time in his youth; ordained Saint Frumentius first Bishop of Ethiopia; and in his Paschal Encyclical for the year 367 set forth the books of the Old and New Testaments accepted by the Church as canonical. Saint Gregory the Theologian, in his "Oration On the Great Athanasios", said that he was "Angelic in appearance, more angelic in mind; ... rebuking with the tenderness of a father, praising with the dignity of a ruler ... Everything was harmonious, as an air upon a single lyre, and in the same key; his life, his teaching, his struggles, his dangers, his return, and his conduct after his return ... he treated so mildly and gently those who had injured him, that even they themselves, if I may say so, did not find his restoration distasteful."

Saint Cyril was also from Alexandria, born about the year 376. He was the nephew of Theophilus, Patriarch of Alexandria, who also instructed the Saint in his youth. Having first spent much time with the monks in Nitria, he later became the successor to his uncle's throne in 412. In 429, when Cyril heard tidings of the teachings of the new Patriarch of Constantinople, Nestorius, he began attempting through private letters to bring Nestorius to renounce his heretical teaching about the Incarnation. When the heresiarch did not repent, Saint Cyril, together with Pope Celestine of Rome, led the Orthodox opposition to his error. Saint Cyril presided over the Third Ecumenical Council of the 200 Holy Fathers in the year 431, who gathered in Ephesus under Saint Theodosius the Younger. At this Council, by his most wise words, he put to shame and convicted the impious doctrine of Nestorius, who, although he was in town, refused to appear before Cyril. Saint Cyril, besides overthrowing the error of Nestorius, has left to the Church full commentaries on the Gospels of Luke and John. Having shepherded the Church of Christ for thirty-two years, he reposed in 444.

This Week at St. George

Sunday, January 15, 2017

8:30AM

Matins

9:30AM

Divine Liturgy for Nativity

Tuesday, January 17, 2017

6:00PM

Orthros

6:45PM

Divine Liturgy for Sts. Cyril and Athanasios

Wednesday, January 18, 2017

6:30PM

Akathist of the Inexhaustible Cup

Saturday, January 21, 2017

5:00PM

Great Vespers

Daily Orthros

Daily Orthros will be served Monday - Friday at 9am.

Home Blessings

If you would like your home blessed during this season of Theophany contact Fr Jeffrey via phone or email.

Project Mexico

If anyone is interested in attending Project Mexico (July 21-27) please see Fr. Jeffrey. 5 spaces are available. Deposits are due by January 31st. (\$100 per person), and must be paid in full by the participant in order to reserve a spot.

Stewardship Pledge Blessing

We will bless our annual Stewardship Pledges following the Divine Liturgy today.

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.