

# The Messenger



VOLUME 10, NUMBER 4

NOV-DEC 2010

**MAKE READY**

**THE END IS NEAR**

The end of our time on Gurley Street is coming to an end. This may be our last Christmas at our current location. We have been a size 11 foot in a size 8 shoe for long enough. We are growing.

We have to make ready for something new.

This is precisely the purpose of the Nativity fast and the Advent season. To remind us to 'make ready.'

We must prepare ourselves for the work ahead - no, not the moving and redecorating of our new location. The movement of our hearts and the redecorating of our souls.

What does this flowery language mean?

It means to move our hearts out of our self-centered daily routine, and into an inclining of Thanksgiving (our first upcoming holiday), entering into a Holy Place in our souls (our second upcoming holiday - the Entrance of the Theotokos into the Temple), and finally, of complete adoration and glory to God (the Nativity of Christ). Our spiritual

life does indeed mimic the progression of celebrations we are about to embark on.

Christmas is celebrated by our culture primarily in an exterior way; do this, do that, come to this party, decorations, music, tinsel, garland, and visible opportunities for sharing (I never pass the Salvation Army pail without making some kind of donation!)

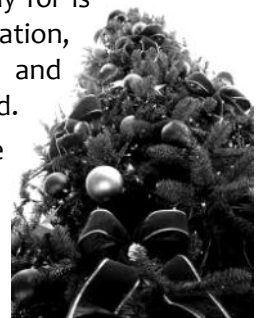
The interior way of Christianity is something deeper. It means substantial acts of charity, secret generosity, building up the Church - the Body of Christ on Earth, and deep prayer. I call it 'bone deep' prayer, issuing from the depths of our bones.

Will all the earth worship and praise God during these upcoming feasts? No. Will all America? No. Will all Prescott? No.

Will all of us?

The work we make ready for is the work of our salvation, enabled with 'fear and trembling' as St. Paul said.

And never without love for everyone else - whether poor or rich, Christian, pagan, Jew, Muslim, near or far, easy



*Continued on page 3*



## **St. George Orthodox Church of Prescott**

*Mailing Address:*  
PO Box 2855 Prescott, AZ 86305

*Physical Address:*  
609 W. Gurley St. Prescott, AZ 86301

**Phone: (928) 777-8750**

Website: [prescottorthodox.org](http://prescottorthodox.org)

### **Parish Clergy**

Priest: Fr. John A. Peck  
Emeritus: Fr. Bill Clark

### **Parish Board**

President: George Rizk  
Secretary: Marnie Butts  
Treasurers: Kally Key &  
Raymond Zogob  
At large: Kris Wells  
Bob Hunt  
Mike Winney



to know and hard to get along with.

When we wax sentimental about the coming season of Advent and Christmas, recalling God's great love for all mankind, our response must be love in kind.

The Great Commandment is to **love the Lord your God with all your mind, heart, soul and strength, and love your neighbor as yourself.**

Therefore, we should doubly commit ourselves and commend each other to a more active interior life, and a deeper active life, doing good without drawing attention, building up the Body of Christ with love and good deeds, not so we can be saved, but because as Sons and Daughters of the Most High God, our way is the way of love and sacrifice. This makes us holy.

Remind **yourself** in these coming days, not about what you are thinking, but about what you are **doing**. Be reminded of what needs to be done, and what does not. This is our way, the Orthodox way.

As the Church, the Living Body of Christ, we must be first to get these things done.

As always, pray for your Church, support your Church, sponsor good things for your Church, and give generously to your Church that this holy place may become the repository of good and holy things, and that living thus, we may be transported to that cave in Bethlehem with gifts worthy of the King of Kings, whom even the holy angels dare not approach.

Glory to Jesus Christ!  
+Fr. John



Optimist



"The Glass  
is Half Full"

Pessimist



"The Glass  
is Half Empty"

Estate  
Planning  
Attorney



"The IRS Took  
Half Because You  
Didn't Plan"

You can avoid troubles  
with your estate planning.

Make plans now to remember  
St. George Church in your  
will or trust.

# The Springtime of Christianity!

Orthodox Archbishop Hilarion Alfeyev of Volokolamsk is expressing the conviction that the 21st century will see a flowering of Christianity, without divisions between the followers of Jesus.

The chairman of the Department of External Affairs of the Moscow Patriarchate made these comments today in a ceremony in which he was given an honorary doctorate by the faculty of theology of Catalonia, which is under the patronage of the Gregorian University of Rome. The ceremony took place in the Conciliar Seminary of Barcelona.

“A Christian spring is just about to arrive,” he said. “The 21st century will see the divisions between Christians healed and a rebirth of the faith, gift of God, just as it was preached by the Apostles and preserved by the Fathers.”

The prelate described as “erroneous” the consideration of the present time as a “post-Christian” era, and those claims that Christianity will disappear from the religious map in the third millennium and be absorbed by Islam.

“I am sure that Christians will resist together and preserve their teachings, their Church and their tradition,” he said.

The archbishop expressed gratitude for the doctorate and acknowledged that it is not as much a tribute to his personal accomplishments as a recognition of the importance of Orthodox theology and as a sign of respect toward the Russian Orthodox Church.

He centered his address on the timeliness of the legacy of the Fathers in today’s world, a topic he often treats in his books and public interventions.

“Knowledge of the Fathers enables the Christian not to lose his way amid the multitude of tendencies of modern philosophy” or to “let himself be drawn by complicated and strange doctrines,” Archbishop Hilarion said.

## Firm relationship with God

He added that

“knowledge of the Fathers helps Christians to understand themselves, to build a firm relationship with God, to order their spiritual life.”

He continued, “Contrary to the recipes of modern teachings such as psychoanalysis, the advice of the Fathers exhales a healthy spirit, founded as it is on the solid understanding of the human spirit, and the need to combat one’s own sinful tendencies and put goodness into practice.”

“The counsels of the Fathers are much more universal than the basic postulates of Freudianism, and can be applied to people who live in the most diverse cultural and temporal contexts, the works of the Fathers will never be irrelevant, given that they treat questions, the answers to which are decisive for humanity’s destiny,” the archbishop said.

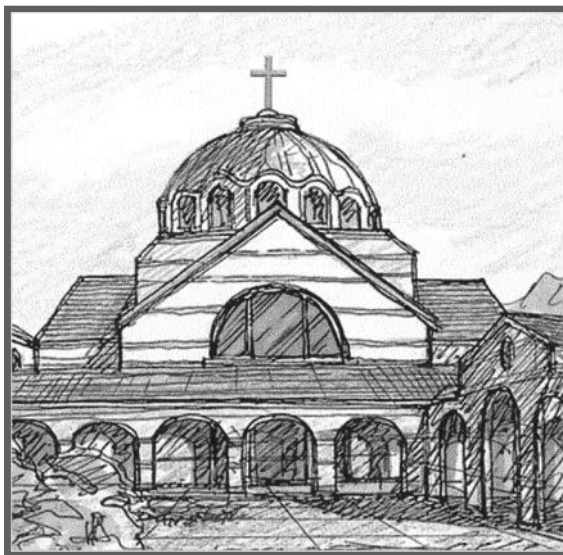
The investiture ceremony was presided over by the archbishop of Barcelona, Cardinal Lluís Martínez Sistach, and included the intervention of the dean of the faculty, Armand Puig.

Puig explained that the ceremony was

“an act of recognition of Orthodox theology as a whole but, above all, it is a tribute to one of its most qualified representatives.”

Moreover, he added, it is

“a favorable moment for our faculty and the rest of the ecclesial academic institutions of the Catholic Church to reaffirm their commitment to study and appraise the Fathers of the Eastern Church” in studying theology “in the present moment and in the concrete context of 21st century Europe.”+



# BUILDING FUND

As you know, we are now collecting gifts specifically for our Building Fund, to assist us in procuring a location for our parish that we haven't grown out of!

## ***What a blessing!***

We are asking that you keep us prominently in your prayers, keep your pledge this year, and give to the fund.

Please make a generous donation to assist the parish in establishing a new home for St. George Church.

We also ask those of you who have asked about our Building Fund to give generously now. If you would like to donate towards additional land, land for a consecrated cemetery or more permanent parish additions, be sure to see Fr. John or any parish council member.

# Modesty Revisited

By Wendy Shalit

This afternoon I was reading a magazine for brides in which a woman had submitted the following question:

“My fiancé wants us to move in together, but I want to wait until we’re married. Am I doing our marriage an injustice?”

The editor responded:

“Your fiancé should understand why you want to wait to share a home. Maybe you’re concerned about losing your identity as an individual. Or maybe you’re concerned about space issues.”

Space issues? Losing her identity? If this woman cared about those things she wouldn’t want to get married in the first place. Her question was a moral one. She wanted to know what would be best for her marriage. And on this – however unbeknownst to the magazine’s new-agey editor – the evidence is in: Couples who live together before marriage are much less likely to get married; and if they do marry, they’re more likely to get divorced. Yet the vocabulary of modesty has largely dropped from our cultural consciousness; when a woman asks a question that necessarily implicates it, we can only mumble about “space issues.”

I first became interested in the subject of modesty for a rather mundane reason – because I didn’t like the bathrooms at Williams College. Like many enlightened colleges and universities these days, Williams houses boys next to girls in its dormitories and then has the students vote by floor on whether their common bathrooms should be coed. It’s all very democratic, but the votes always seem to go in the coed direction because no one wants to be thought a prude. When I objected, I was told by my fellow students that I “must not be comfortable with my body.”



Frankly, I didn't get that, because I was fine with my body; it was their bodies in such close proximity to mine that I wasn't thrilled about.

I ended up writing about this experience in Commentary as a kind of therapeutic exercise. But when my article was reprinted in Reader's Digest, a weird thing happened: I got piles of letters from kids who said, "I thought I was the only one who couldn't stand these bathrooms." How could so many people feel they were the "only ones" who believed in privacy and modesty?

It was troubling that they were afraid to speak up. When and why, I wondered, did modesty become such a taboo?

### **Modesty's Loss, Social Pathology's Gain**

Many of the problems we hear about today – sexual harassment, date rape, young women who suffer from eating disorders and report feeling a lack of control over their bodies – are all connected, I believe, to our culture's attack on modesty. Listen, first, to the words we use to describe intimacy: what once was called "making love," and then "having sex," is now "hooking up" – like airplanes refueling in flight. In this context I was interested to learn, while researching for my book, that the early feminists actually praised modesty as ennobling to society.

Here I'm not just talking about the temperance-movement feminists, who said, "Lips that touch liquor shall never touch mine." I'm talking about more recent feminists like

Simone de Beauvoir, who warned in her book, *The Second Sex*, that if society trivializes modesty, violence against women would result. And she was right. Since the 1960s, when our cultural arbiters deemed this age-old virtue a "hang-up," men have grown to expect women to be casual about sex, and women for their part don't feel they have the right to say "no." This has brought us all more misery than joy.

On MTV I have seen a 27-year-old woman say she was "sort of glad" that she had herpes, because now she has "an excuse to say 'no' to sex." For her, disease had replaced modesty as the justification for exercising free choice.

When I talk to college students, invariably one will say, "Well, if you want to be modest, be modest. If you want to be promiscuous, be promiscuous. We all have a choice, and that's the wonderful thing about this society." But the culture, I tell them, can't be neutral. Nor is it subtle in its influence on behavior. In fact, culture works more like a Sherman tank. In the end, if it's not going to value modesty, it will value promiscuity and adultery, and all our lives and marriages will suffer as a result.

### **Four Myths Exposed**

A First step toward reviving respect for modesty in our culture is to strike at the myths that undermine it. Let me touch on four of these.

**The first myth** is that modesty is Victorian. But what about the story of Rebecca and

## *Modesty, continued from p. 9*

Isaac? When Rebecca sees Isaac and covers herself, it is not because she is trying to be Victorian. Her modesty was the key to what would bring them together and develop a profound intimacy. When we cover up what is external or superficial – what we all share in common – we send a message that what is most important are our singular hearts and minds. This separates us from the animals, and always did, long before the Victorian era.

**The second myth** about modesty is that it's synonymous with prudery. This was the point of the dreadful movie Pleasantville, the premise of which was that nobody in the 1950s had fun or experienced love. It begins in black and white and turns to color only when the kids enlighten their parents about sex. This of course makes no sense on its face: if the parents didn't know how to do it, then how did all these kids get there in the first place?

But it reflects a common conceit of baby boomers that passion, love and happiness were non-existent until modesty was overcome in the 1960s. In truth, modesty is nearly the opposite of prudery. Paradoxically, prudish people have more in common with the promiscuous. The prudish and the promiscuous share a disposition against allowing themselves to be moved by others, or to fall in love. Modesty, on the other hand, invites and protects the evocation of real love. It is erotic, not neurotic.

To illustrate this point, I like to compare photographs taken at Coney Island almost a century ago with photographs from nude beaches in the 1970s. At Coney Island, the beach-goers are completely covered up, but the men and women are stealing glances at one another and seem to be having a great time.

On the nude beaches, in contrast, men and women hardly look at each other – rather, they look at the sky. They appear completely bored. That's what those who came after the '60s discovered about this string of dreary hookups: without anything left to the imagination, sex becomes boring.

**The third myth** is that modesty isn't natural. This myth has a long intellectual history, going back at least to David Hume, who argued that society invented modesty so that men could be sure that children were their own. As Rousseau pointed out, this argument that modesty is a social construct suggests that it is possible to get rid of modesty altogether. Today we try to do just that, and it is widely assumed that we are succeeding. But are we?

In arguing that Hume was wrong and that modesty is rooted in nature, a recently discovered hormone called oxytocin comes to mind. This hormone creates a bonding response when a mother is nursing her child, but is also released during intimacy. Here is physical evidence that women become emotionally bonded to their sexual partners even if they only intend a more casual encounter. Modesty protected this natural emotional vulnerability; it made women

strong.

But we don't really need to resort to physiology to see the naturalness of modesty. We can observe it on any windy day when women wearing slit skirts hobble about comically to avoid showing their legs – the very legs those fashionable skirts are designed to reveal. Despite trying to keep up with the fashions, these women have a natural instinct for modesty.

**The fourth and final myth** I want to touch on is that modesty is solely a concern for women. We are where we are today only in part because the feminine ideal has changed. The masculine ideal has followed suit. It was once looked on as manly to be faithful to one woman for life, and to be protective toward all women. Sadly, this is no longer the case, even among many men to whom modest women might otherwise look as kindred spirits.

Modern feminists are wrong to expect men to be gentlemen when they themselves are not ladies, but men who value “scoring” and then lament that there are no modest women around anymore – well, they are just as bad. And of course, a woman can be modestly dressed and still be harassed on the street. So the reality is that a lot depends on male respect for modesty.

It is characteristic of modern society that everyone wants the other guy to be nice to him without having to change his own behavior, whether it's the feminists blaming the men, the men blaming the feminists, or young people blaming their role models. But that is an infantile posture.



### Restoring a Modest Society

Jews read a portion of the Torah each week, and in this week's portion there is a story that shows us beautifully, I think, how what we value in women and men are inextricably linked. Abraham is visited by three men, really three angels, and he is providing them with his usual hospitality, when they ask him suddenly,

“Where is Sarah your wife?”

And he replies, famously,

“Behold! In the tent!”

Commentators ask, why in the world are the angels asking where Sarah is? They know she is in the tent. They are, after all, angels. And one answer is, to remind Abraham of where she is, in order to increase his love for her. Yet it is not enough for there to be a Sarah who is in the tent; it is also necessary that there be an Abraham who appreciates her. So I think the lesson is clear if we want to reconstruct a more modest, humane society, we have to start with ourselves.

## *Modesty, continued from p. 11*

I don't think it's an accident that the most meaningful explication of modesty comes from the Bible. I was fascinated in my research to discover how many secular women are returning to modesty because they found, simply as a practical matter, that immodesty wasn't working for them. In short, they weren't successful finding the right men. For me this prompts an essentially religious question: Why were we created in this way?

Why can't we become happy by imitating the animals? In the sixth chapter of Isaiah we read that the fiery angels surrounding the throne of God have six wings. One set is for covering the face, another for covering the legs, and only the third is for flying. Four of the six wings, then, are for modesty's sake. This beautiful image suggests that the more precious something is, the more it must conceal and protect itself.

The message of our dominant culture today, I'm afraid, is that we're not precious, that we weren't created in the divine image. I'm saying to the contrary that we were, and that as such we deserve modesty.+

*Wendy Shalit's essays have appeared in such publications as The Wall Street Journal, Commentary, City Journal and other publications. Her book, **A Return to Modesty**, was published by Free Press in 1999, and last year was reissued in paperback by Simon & Schuster. This article was excerpted from a speech delivered at Hillsdale College.*

# Holiday

# 2010

## CRAFT & BAKE SALE

SUNDAY, NOV. 14TH

BAKE



SALE

The final Craft and Bake sale for 2010 will be on Sunday, November 14<sup>th</sup> after Divine Liturgy. For those of you with artistic talents or culinary craftiness, this is your chance to amaze and delight everyone, and possibly put Martha Stewart to shame, with your creative wizardry! Please see Kally Key for more details on what you can contribute.

# We Approach

**O**n this blessed day  
Have we prepared our hearts as  
We approach  
The Holy Chalice?  
Do we tremble at the  
Reality of His Presence  
In the Cup as  
We approach?  
As we passed through  
This week, did we choose to  
Make godly living our goal  
Because we would  
Soon approach  
His Holiness?  
As Advent approaches,  
With it's beauty and joy  
Remind us O Lord  
Again, we approach  
Your promise, your life.

Isaiah 9:6 "For unto us a child is born,  
Unto us a child is given: and the  
Government shall be upon his shoulder:  
And his name shall be called  
Wonderful, Counselor, The mighty God,  
The everlasting Father,  
The Prince of Peace." +

# Save The Date!

- 1) **Guest Speaker!** On Wed. Nov. 3rd, **Fr. Hans Jacobse**, director of the *American Orthodox Institute* and editor of *Orthodoxytoday.org* will be speaking to us on “Building Up The Body of Christ.” This promises to be an excellent exchange of powerful ideas regarding our mission of spreading the Gospel and the interpenetration of the Church and culture. Don’t miss it!
- 2) **Thursday evenings at 6 pm are our Choir Practices.** We are adding to our repertoire, so be sure to attend early and often. Music for necessary services are being added to make our choir a well-rounded group for liturgical celebrations.
- 3) ***DON’T FORGET*** - our **St. Nicholas Day Open House and Music Program** will be held on Sat. Dec. 4th this year. Prepare your best cookie recipes and prepare for a great time in anticipation of the celebration of the Nativity of Christ!
- 4) The **Ladies’ Luncheon has been moved to Fridays** and will be held on the following dates

<u>DATE</u>	<u>TIME</u>	<u>LOCATION</u>
☞ Nov. 25th	none	Cancelled due to holiday
☞ Dec. 31st	12 Noon	COCO’s restaurant

## 5) **THE 12 DAY OF CHRISTMAS: MYSTERY & MEANING**

Our Living Faith Class for December is an encore of our class from last year.

“**The Twelve Days of Christmas**” is a well-loved, but nonsensical carol that everyone knows, but it appears that the carol, far from being a song about gift giving, may actually be the recounting of a pilgrim’s journey from England to Jerusalem. Even the Three Kings make an appearance (hint: they are *not* the three turtle doves!) How can this be? Come and see! This class will begin at 11 am. As usual, there is no charge, but please let Fr. John know if you are coming so we have enough handouts.





## *Ladies' Luncheon*

The St. George Ladies' Luncheon is back on again this winter Join us for a time of food, fellowship, fun and faith. The Ladies' Luncheon has been moved to Friday's- ***Lunch begins at noon.***

- œ Nov. 25th: Prescott - cancelled due to Holiday
- œ Dec. 31st: Prescott - COCO's
- œ March 25th: Prescott Valley - Chili's in PV
- œ June 24th: Prescott Valley - Chili's in PV
- œ Sept. 30th: Prescott - Willow Creek Inn
- œ Dec. 30th: Prescott Valley - Cracker Barrel

For more information, contact Kally Key at 771-9474



# NOVEMBER 2010

Sun	Mon	Tue	Wed	Thu	Fri	Sat
31 Halloween 9am Matins/Orthros 10am Divine Liturgy	Nov 1 Election Day	2 6pm Vespers Guest Speaker: Fr. Hans Jacobse	3 6pm Choir Practice	4 10am Divine Liturgy	5 5pm Great Vespers	6 5pm Great Vespers
7 Daylight Saving Time 9am Matins/Orthros 10am Divine Liturgy	8	9 6pm Vespers	10 Veterans Day 6pm Choir Practice	11 10am Divine Liturgy	12 11am Catechumen Cla 5pm Great Vespers	13
14 9am Matins/Orthros 10am Divine Liturgy	15	16 6pm Vespers	17 6pm Choir Practice	18 10am Divine Liturgy	19 11am LIVING FAITH Cl 5pm Great Vespers	20
21 Entrance of the Theot 9am Matins/Orthros 10am Divine Liturgy	22	23 6pm Vespers	24 Thanksgiving	25 6pm Great Vespers	26	27
28 9am Matins/Orthros 10am Divine Liturgy	29 7pm St. Andrew's Day	30 6pm Vespers	Dec 1 6pm Choir Practice	2 10am Divine Liturgy	3 St. Nicholas Day Prog 5pm Great Vespers	4



# December 2010



Sun	Tue	Wed	Thu	Fri	Sat
28 9am Matins/Orthros 10am Divine Liturgy	29 7pm St. Andrew's Day	30 6pm Vespers	Dec 1 6pm Choir Practice	2 10am Divine Liturgy	3 St. Nicholas Day Pro 5pm Great Vespers
5 9am Matins/Orthros 10am Divine Liturgy	6 St. Nicholas Day	7 6pm Vespers	8 6pm Choir Practice	9 10am Divine Liturgy	10 11am Catechumen Cla 5pm Great Vespers
12 9am Matins/Orthros 10am Divine Liturgy	13	14 6pm Vespers	15 6pm Choir Practice	16 10am Divine Liturgy	17 11am LIVING FAITH Cl 5pm Great Vespers
19 9am Matins/Orthros 10am Divine Liturgy	20	21 6pm Vespers	22 6pm Choir Practice	23 Eve of Nativity Christmas Eve 6pm Vespersal Liturgy f	24 Christmas
26 9am Matins/Orthros 10am Divine Liturgy	27	28 6pm Vespers	29 6pm Choir Practice	30 12Noon Ladies Luncheon - COCO's	31 New Year's Day 5pm Great Vespers

# FR. HANS JACOBSE

*Director of the American Orthodox Institute  
Founder & Editor of Orthodoxytoday.org*

will be speaking at St. George Church

**Wed. Nov. 3rd**

*Immediately following Vespers*

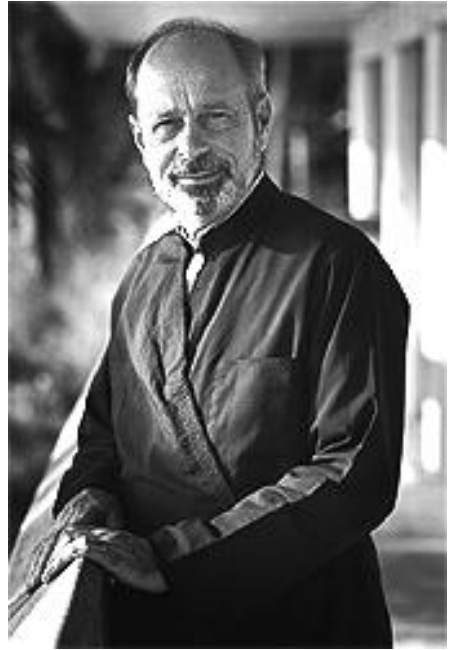
Fr. Hans has been a priest for twenty years. He has a B.A. from the University of Minnesota, an M.Div. from St. Vladimir's Seminary, studied the Greek language at the University of Thessaloniki, Greece, and is a fellow at the Hubert H. Humphrey Institute of Public Affairs.

He edits the website [Orthodoxy Today](#) that discusses social and moral issues from an Orthodox Christian and the larger Judea/Christian framework.

He is a regular writer for *Catholic Online*, and his editorials and essays have been published in the *St. Paul Pioneer Press*, *Duluth News Tribune*, *International Herald Tribune*, *Hellenic Voice*, *Breakpoint website*, *Front Page Magazine website*, *Institute for Religion and Democracy website*, *Discover website*, and more. His podcasts are available and can be heard on Ancient Faith Radio.

“American society is in deep crisis that only a moral renewal can heal. I started *Orthodoxy Today* to show interested readers how many of our social problems are really moral problems at their core. I also believe that grasping this moral dimension is a crucial part of bringing healing to those problems,” he says.

He is the priest of St. Peter Mission and lives in Naples, FL is married with one daughter.



# ANNUAL PARISH



# MEETING

SUN. NOV. 7TH

IMMEDIATELY FOLLOWING LITURGY

Our Annual Parish Meeting will be on Sunday, November 7<sup>th</sup> immediately following Divine Liturgy. Many important topics will be discussed, most especially our plans to move into our new home. The budget for 2011 will also be on the agenda along with several other items of interest. There will be no potluck. Lunch will be provided. Please make every effort to attend this meeting. You are all valued members of this parish and your input and feedback are greatly appreciated.

## Orthodox Nun Stops Surge of Suicides

An Orthodox nun managed to stop a suicide surge among the residents of Otvazhnoye village of the Amur Region, Russia.

From the 1970s, the whole families of the village have committed suicides. People willingly killed themselves almost every month. This trend was turned around only when the former agriculturist Galina Neuman had taken monastic vows and established a parish, reports Wednesday a Far Eastern issue of Rossiyskaya Gazeta.

Galina Neuman, now Mother Domnikia, came to live in the village about 40 years ago. After her elder son had hanged himself, she began regularly attending the church and decided to establish a parish in place of the dilapidated state farm office. She spent the whole amount of her retirement pension to renovate the building. However, her initiative found no support with her hometown who used to insult her and even spit her in the face.

After the parish was opened, people brought their whole families to take baptism. Those who used to spit the nun in the face were the first to ask for baptism. The residents of the village ceased to kill themselves on their own free will. Only one man committed suicide during the last three years, because he could not stand the agony of cancer.

The original Russian article here also contains the following detail:

Last February a tired traveler strolled into the village parish. He fell before the icons on his knees, prayed for a long time, then asked the nun to give him some water; and as if confessing told his story:

“I am from the next village. I was walking to the rails of the Trans-Siberian Railroad to lay down under a train [to commit suicide], when I saw an Orthodox Cross appear to me. [And I thought] ‘my own legs brought me here. Now I will go back, I have two children at home...’

Mother Domnikia embraced him and, for the first time since the funeral of her son, the nun started to weep aloud, remembering those dozens of villagers who voluntarily were snuffed out of life, while she was struggling for years for state farm harvests (crops).

And now Mother Domnikia on her own is struggling with the village moonshiners, who are selling death and tears. [The suicides are primarily alcohol related].

“I visit their houses, and ask, try to appeal, and try to reach their conscience. I pray for them as they don’t know what they do. Money won’t bring them happiness,”

Mother Domnikia believes.+

## Orthodoxy the Second Largest Church In Austria



It was the hope of Metropolitan Michael Stakos of Austria to make Orthodoxy in Austria more visible with the visit of Patriarch Irinej of Serbia to Austria between September 10-14.

He said that there are over 400,000 Orthodox Christians in Austria, and if including the Oriental Christians, the figure reaches half a million. As a result, the Orthodox Church is the second largest in presence in the country after the Roman Catholic Church, said the Metropolitan to the Austrian Catholic news agency *Kathpress*.

For the past two hundred years, Austria also houses the Greek National School, the oldest Greek school outside Greece. Patriarch Irinej visited churches in Vienna and Linz, and the Mauthausen concentration camp.+

---

# Memory Eternal

As 2010 draws to a close, let us all remember the loved ones that fell asleep in the Lord this past year:

- ❖ Helen Shugrue (devoted parish member),
- ❖ George Hicha (beloved brother of Helen Wells) and
- ❖ Rose Bachmann, loving twin sister of Anne Lunsford.



May God grant rest to their souls and may their memories always be eternal.

# Where are the Three Kings?

The **Shrine of the Three Kings** is a reliquary said to contain the bones of the Biblical Magi, also known as the Three Kings or the Three Wise Men.

The shrine is a large gilded and decorated triple sarcophagus placed above and behind the high altar of Cologne Cathedral. It is considered the high point of Mosan art and the largest reliquary in the western world.



*Detail from the Shrine of the Three Kings*

The relics of the Magi were originally situated at Constantinople, but brought to Milan by Eustorgius I, the city's bishop, in 344. The relics of the Magi were taken from Milan by Holy Roman Emperor Fredrick Barbarossa and given to the Archbishop of Cologne, Rainald of Dassel in 1164. The Three Kings have since attracted a constant stream of pilgrims to Cologne.

*In the days of Philipp of Heinsberg the shrine of the three magi was built. This was told to me by some eyewitnesses who were present when the three magi were put into the shrine*

—Via Eustorgii

Parts of the shrine were designed by the famous medieval goldsmith Nicholas of Verdun, who began work on it in 1180 or 1181. It has elaborate gold sculptures of the prophets and apostles, and scenes from the life of Christ. The shrine was completed circa 1225.

Around 1199, King Otto gave three golden crowns made for the three wise men as a present to the church of Cologne. Because of the importance of the shrine and the cathedral for the later development of the city, the Coat of Arms of Cologne still shows these three crowns symbolizing the Three Kings.

Construction of the present Cologne Cathedral was begun in 1248 to house these important relics. The cathedral took 632 years to complete and is now the largest Gothic church in northern Europe.

On July 20, 1864, the shrine was opened, and remains of the Three Kings and the coins of Philip I, Archbishop of Cologne were discovered.

An eyewitness report reads:

"In a special compartment of the shrine now there showed - along with remains of ancient old rotten or moulded bandages, most likely byssus, besides pieces of aromatic resins and similar substances - numerous bones of three persons, which under the guidance of several present experts could be assembled into nearly complete bodies: the one in his early youth, the second in his early manhood, the third was rather aged. Two coins, bracteates made of silver and only one side stricken, were adjoined; one, probably from the days of *Philipps von Heinsberg*, displayed a church (See Note), the other showed a cross, accompanied by the sword of jurisdiction, and the crosier (bishop's crook) on either side.

Note: "Just as the coin of Philipp in Hartzheim, *historia rei nummariae coloniensis* Table 3 No. 14, 16, (1754), yet without its circumscription; the other (coin) is in square form, showed in the center a cross, accompanied by the sword of jurisdiction, and the crosier (bishop's crook) on either side, also without transcription, most certainly it is not younger and can be assumed perhaps to turn out to be a coin by Rainald [of Dassel]."

The bones were wrapped in white silk and returned to the shrine.

The Shrine of the Three Kings is shaped like a basilica. The basic structure is made of wood, with gold and silver overlay decorated with filigree, enamel, and over 1000 jewels and beads. The latter include a large number of cameos and intaglio pieces, some pre-Christian.

The entire outside of the shrine is covered with an elaborate decorative overlay. There are 74 high relief figures in silver-gilt in all, not counting smaller additional figures in the background decoration. On the sides, images of the prophets decorate the lower part, while images of the apostles and evangelists decorate the upper part. On one end, there are (across the bottom, from left to right) images of the Adoration of the Magi, Mary enthroned with the infant Jesus, and the Baptism of Christ, and above, Christ enthroned at the Last Judgment.

The other end shows scenes of the Passion: the scourging of Christ (lower left) and his crucifixion (lower left) with the resurrected Christ above. This end also has a bust of Rainald of Dassel in the center.+



**THE SHRINE OF THE THREE KINGS  
TODAY IN COLOGNE CATHEDRAL, GERMANY**

*Our Third Annual*  
**St. Nicholas Day**  
OPEN HOUSE &  
SACRED MUSIC PROGRAM

**SAT. DEC. 4TH**

1-3 PM CHURCH TOURS

3:30 PM SACRED MUSIC PROGRAM

Our annual St. Nicholas Day program is once again on the same day as the Courthouse Christmas Tree Lighting.

We'll be providing drinks, cookies, cakes and all manner of treats for visitors! Helpers will be needed, so stay tuned for more details in upcoming bulletins and announcements.



**YOU CAN HELP!**

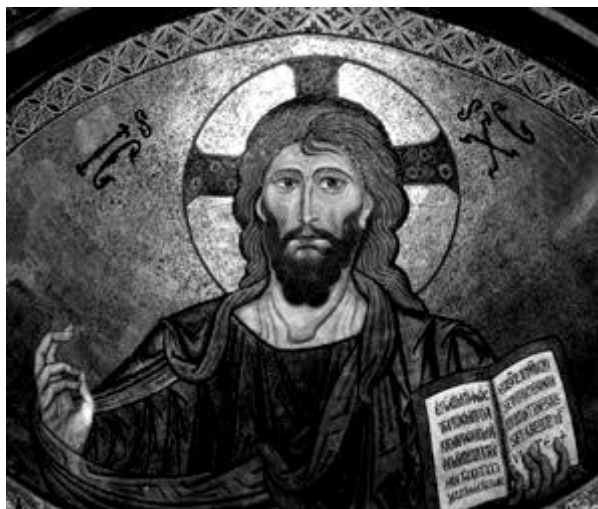
**SIGN UP TO HELP OUT.**

**Holy father Nicholas the Wonderworker,  
pray unto God for us!**

# NATIVITY FAST BEGINS

## NOV. 15TH

The Nativity Fast, our final fast of the year, begins on November 15th and ends on Christmas Day, December 25<sup>th</sup>. While the fast is as long as Lent, six weeks, it is not as strict. Fish is allowed most days for the first four weeks except for Wednesdays and Fridays, our usual strict fast days. The last two weeks leading up to Christmas are strict, meaning no fish either.



**When bringing dishes for our Fellowship Hour,  
please be mindful of the no meat/no dairy rule  
and not many sweets.**

For the duration of the fast, bring dishes that are vegetarian or vegan. We have a great cookbook featuring fast-appropriate recipes and you can also find many delicious ideas on the Internet. Let's all support one another and adhere to the command to decrease ourselves and increase in the Lord.

# Art#Sake Carpentry LLC

Home Remodel & Repairs by John



John is a finish carpenter and remodel expert, located in Timber Ridge. His vision is to become your #1 home remodel and repair provider. Quality, efficiency and professionalism are his recipe for success. With 25 years of comprehensive experience, your expectations will be exceeded.

### Services Provided:

- † Remodeling
- † Carpentry
- † Maintenance

*Quality workmanship is a priority in every project. Home improvements and repairs that you desire is John's specialty; licensed and insured.*

*Call to beautify your home (928) 237-4223 or cell (847)-702-2010*



St. George Church of Prescott  
PO Box 2855 Prescott, AZ 86301

