

This Week at St. George

Sunday, August 24, 2014

9:00AM Matins

10:00AM Divine Liturgy
Choir Rehearsal

2:00PM Rehm—Valazza Wedding

Wednesday, August 27, 2014

6:00PM Vespers
Adult Education Class

Saturday, August 30, 2014

5:30PM Great Vespers



St. George Orthodox Church of Prescott

Sunday, August 24, 2014—11th Sunday of Matthew
Served by Fr. Jeffrey Frate

607 W GURLEY STREET, PRESCOTT, AZ 86305
928-777-8750 WWW.PRESCOTTORTHODOX.COM



Liturgy Schedule Change

Please note that next week, **Sunday, August 31st**, Orthos will begin at 8am and Liturgy will begin at 9am due to the Gyro Booth.

Myrrh Streaming Icon

Myrrh Streaming Hawaiian Iveron Icon of the Theotokos will be brought to St. George Orthodox Church in Phoenix, August 30- September 1st. For more info call 602-953-1921, or visit website, www.stgeorgeaz.org

Gyro Booth

The Gyro Booth is right around the corner this Labor Day Weekend. Sign up sheets are available. Please see Kenny Scott and sign up for a few shifts!

Adult Education Class

Adult education following Wednesday service, studying "The Life of Moses" by St. Gregory of Nyssa. A brilliant Church Father's guide to the meaning and goal of virtuous life.

Loukamades Machine

Thank you to Kally and others who helped get the Loukamades machine up an running last week.

Back Yard

For the time being the back yard where construction is being done is off limits to children. Parents please keep children in the fellowship hall and courtyard.

Church School

Please see the website prescottorthodox.org for upcoming Church School Information.

Nathan Rehm's Wedding

Nathan Rehm's wedding will take place at our parish at 2pm today. All are invited.

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).

The Epistle Reading is from St. Paul's First Letter to the Corinthians 9:2-12

BRETHREN, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

The Gospel Reading is from Matthew 18:23-35

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailors, till he should pay all his debt. So also my heavenly Father will do to everyone of you, if you do not forgive your brother from your heart."

PRAYER LIST

Matthew Bricker, Greg, Lauren and family, Aiden and Alyssa, Vanessa Bricker, Nathan Bricker, 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 and Lisa.

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

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

And the newly departed Rosella Spahn and Dominic Frate.

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 and pray that you will be edified through your participation this morning! The Eastern Orthodox Church traces her lineage back to the Day of Pentecost and the birth of the New Testament Church. We are liturgical in worship, using the liturgies developed in the fourth century by St. John Chrysostom, St. Basil the Great, and St. Gregory the Theologian (during weekdays of Great Lent.) We are the "Church of the Bible" since it was in the bosom of the Church that the NT Canon of Holy Scripture was birthed. We are hierarchical in structure in that we are organized under the ancient structure of the Patriarchies of the original Sees of Antioch, Jerusalem, Constantinople, Alexandria, and, by the 11th century, Russia. We are Eucharistic in that the apex of our worship experience is to commune with God in the Body and Blood of Christ as He Himself taught as recorded in St. John's Gospel, chapter six. We ask that you will join us at the conclusion of the Divine Service for our fellowship meal in the hall next door. **Please also note that Holy Communion in the Orthodox Christian tradition is reserved for those Orthodox Christian who have prepared themselves to receive the Holy Mysteries.** We do invite you to receive the blessed bread which is offered to all after the dismissal. 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 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 THE NATIVITY OF THE THEOTOKOS IN TONE FOUR

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.



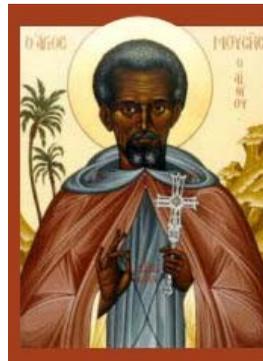
Saint Cosmas of Aetolia, Equal to the Apostles (August 24)

Our holy Father Cosmas was from the town of Mega Dendron (Great Tree) of Aetolia. At the age of twenty, he went to study at the school of the Monastery of Vatopedi on the Holy Mountain. Later, he came to the Athonite Monastery of Philotheou where he was tonsured. With the blessing of his abbot, he departed for Constantinople where he learned the art of rhetoric, and thereafter, he began to preach throughout all the regions of northern Greece, the Ionian Islands, but especially in Albania, for the Christian people there were in great ignorance because of the oppression and cruelty of the Moslems. Finally, in 1776, after having greatly strengthened and enlightened the faithful, working many signs and wonders all the while, he was falsely accused by the leaders of the Jewish people and was executed by strangulation by the Moslem Turks in Albania.



Holy Martyr Phanurius (August 27)

Little is known of the holy Martyr Phanurius, except that which is depicted concerning his martyrdom on his holy icon, which was discovered in the year 1500 among the ruins of an ancient church on Rhodes, when the Moslems ruled there. Thus he is called "the Newly Revealed." The faithful pray to Saint Phanurius especially to help them recover things that have been lost, and because he has answered their prayers so often, the custom has arisen of baking a Phaneropita ("Phanurius-Cake") as a thanks-offering.



Moses the Black of Scete (August 28)

Saint Moses, who is also called Moses the Black, was a slave, but because of his evil life, his master cast him out, and he became a ruthless thief, dissolute in all his ways. Later, however, coming to repentance, he converted, and took up the monastic life under Saint Isidore of Scete. He gave himself over to prayer and the mortification of the carnal mind with such diligence that he later became a priest of exemplary virtue. He was revered by all for his lofty ascetical life and for his great humility. Once the Fathers in Scete asked Moses to come to an assembly to judge the fault of a certain brother, but he refused. When they insisted, he took a basket which had a hole in it, filled it with sand, and carried it on his shoulders. When the Fathers saw him coming they asked him what the basket might mean. He answered, "My sins run out behind me, and I do not see them, and I am come this day to judge failings which are not mine." When a barbarian tribe was coming to Scete, Moses, conscious that he himself had slain other men when he was a thief, awaited them

and was willingly slain by them with six other monks, at the end of the fourth century. He was a contemporary of Saint Arsenius the Great.