

This Week at St. George

Sunday, August 2, 2015

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| 9:00AM | Orthros |
| 10:00AM | Divine Liturgy |

Monday, August 3, 2015

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| 6:00PM | Paraklesis Service |
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Wednesday, August 5, 2015

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| 6:00PM | Great Vespers and Orthros for Transfiguration |
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Thursday, August 6, 2015

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| 8:30AM | Divine Liturgy for the Feast of Transfiguration |
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Friday, August 7, 2015

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| 6:00PM | Paraklesis Service |
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Saturday, August 8, 2015

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| 5:00PM | Great Vespers |
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School Blessing

We will bless the children and teachers of our parish following Liturgy as they begin the new school year this week.

Fruit Blessing

Please remember to bring fresh fruit to the Church on Wednesday and/or Thursday to be blessed after the services for Transfiguration.

Dormition Fast

The Dormition Fast began on August 1st. During the fast we abstain from meat, dairy, fish, eggs, wine and oil on all weekdays. On Saturdays and Sundays wine and oil are permitted. One the Feast of Transfiguration fish is permitted.

During this fasting season:

"To the Theotokos, let us run now most fervently,
As sinners and lowly ones,
Let us fall down in repentance,
Crying from the depths of our soul:
Lady, come and help us,
Have compassion upon us;
Hasten now for we are lost
In the host of our errors;
Do not turn your servants away,
For you alone are a hope to us."

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).



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, August 2, 2015—9th Sunday of Matthew
Served by Fr. Jeffrey Frate

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



The Epistle Reading is from Acts of the Apostles 6:8-15; 7:1-5, 47-60

IN THOSE DAYS, Stephen, full of grace and power, did great wonders and signs among the people. Then some of those who belonged to the synagogue of the Freedmen (as it was called), and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, arose and disputed with Stephen. But they could not withstand the wisdom and the Spirit with which he spoke. Then they secretly instigated men, who said, "We have heard him speak blasphemous words against Moses and God." And they stirred up the people and the elders and the scribes, and they came upon him and seized him and brought him before the council, and set up false witnesses who said, "This man never ceases to speak words against this holy place and the law; for we have heard him say that this Jesus of Nazareth will destroy this place, and will change the customs which Moses delivered to us." And gazing at him, all who sat in the council saw that his face was like the face of an angel.

And the high priest said, "Is this so?" And Stephen said: "Brethren and fathers, hear me. The God of glory appeared to our father Abraham, when he was in Mesopotamia, before he lived in Haran, and said to him, 'Depart from your land and from your kindred and go into the land which I will show you.' Then he departed from the land of the Chaldeans, and lived in Haran. And after his father died, God removed him from there into this land in which you are now living; yet he gave him no inheritance in it, not even a foot's length, but promised to give it to him in possession and to his posterity after him, though he had no child. "But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made with hands; as the prophet says, 'Heaven is my throne, and earth my footstool. What house will you build for me, says the Lord, or what is the place of my rest? Did not my hand make all these things?'

"You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. Which of the prophets did not your fathers persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered,

you who received the law as delivered by angels and did not keep it."

Now when they heard these things they were enraged, and they ground their teeth against him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God; and he said, "Behold, I see the heavens opened, and the Son of man standing at the right hand of God." But they cried out with a loud voice and stopped their ears and rushed together upon him. Then they cast him out of the city and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they were stoning Stephen, he prayed, "Lord Jesus, receive my spirit." And he knelt down and cried with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.

The Gospel Reading is from Matthew 14:22-34

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

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 and Helen Sarantopoulos.

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 Bob (Timothy) Hunt, John Tupy and Kayla Mueller.

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 three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

APOLYTIKION OF ST. STEPHEN THE ARCHDEACON IN TONE FOUR

The crown of the Kingdom hath adorned the brow of thy head * because of the contests that thou hast endured for Christ God, thou first of the martyred Saints; * for when thou hadst censured the Jews' madness, thou sawest * Christ thy Savior standing at the right hand of the Father. * O Stephen, ever pray Him for us, that He would 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 OF THE TRANSFIGURATION OF CHRIST IN TONE SEVEN

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

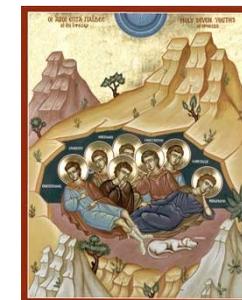


Translation of the Relics of Stephen the Protomartyr (August 2)

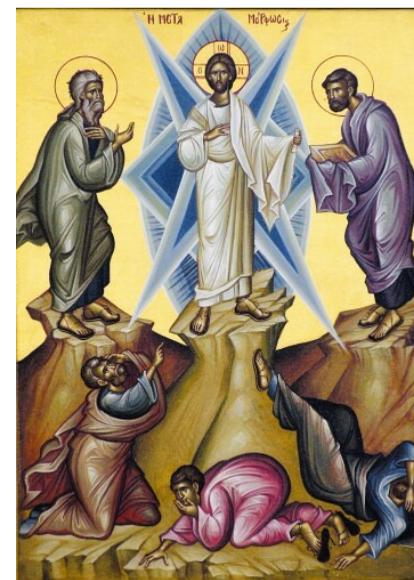
After the First Martyr had been stoned to death (see Dec. 27), Gamaliel, his teacher, encouraged certain of the Christians to go by night and take up the Saint's body and bury it in his field, which was at a distance of some twenty miles from Jerusalem and was called by his name, "Kaphar-gamala," that is, "the field of Gamala," where Gamaliel himself was later buried. About the year 427, a certain pious man called Lucian, who was the parish priest of a church near to that field, received from God a revelation in a dream concerning the place where the First Martyr was buried. He immediately made this known to John, the Patriarch of Jerusalem. Thus, coming to the place indicated, and digging there, they found a box with the word "Stephen" in Aramaic letters. On opening it, they took these most sacred relics and transferred them to Jerusalem with great honor and in the company of a very great multitude of the faithful.

Seven Holy Youths of Ephesus (August 4)

The Seven Youths hid themselves in a certain cave near Ephesus in the year 250, to escape the persecution of Decius. By divine grace, a sleep came upon them and they slept for 184 years, until the reign of Saint Theodosius the Younger, when the doctrine of the resurrection was being assailed by heretics. They then awoke, that is, were resurrected, confirming in the sight of all the bodily resurrection; and again after a short time, by divine command, they reposed in the Lord in the year 434.



Transfiguration of our Lord and Savior Jesus Christ (August 6)



Our Lord had spoken to His disciples many times not only concerning His Passion, Cross, and Death, but also concerning the coming persecutions and afflictions that they themselves would endure. Since all these evils were near at hand, but the enjoyment of good things which they hoped to receive in their stead was yet to come, our Savior desired to give them full assurance, evidently and openly, concerning that glory which is prepared for those who endure to the end. Therefore, fulfilling that which He had promised shortly before, that "there be some standing here which shall not taste of death, till they see the Son of man coming in His Kingdom" (Matt. 16:28), He took His three foremost disciples and ascended Mount Tabor, where He was transfigured before them. His face shone like the sun, and His clothes became white as the light. Suddenly, together with this dread and marvelous effulgence of light, there appeared those pinnacles of the Prophets, Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing before Him as reverent servants, they showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, whither he had been taken up while yet alive. After a little while a radiant cloud overshadowed them and out of the cloud they heard that same voice which had been heard at the Jordan at the Baptism of Christ, testifying to the Divinity of Jesus and saying: "This is My beloved Son, in Whom I am well-pleased; hear ye Him" (Matt. 17: 5).

Such are the marvels, truly worthy of God, celebrated in this present feast, which is an image and prefiguring of the future state of the righteous, whose splendor the Lord spoke of, saying: "Then shall the righteous shine forth as the sun" (Matt. 13:43). It is because of this that the Kontakion of this Feast is said daily (when there is not a great feast) in the Service of the Typica in perpetual commemoration of the glory that will be the lot of the Saints. According to tradition, the Lord's Transfiguration came to pass forty days before His Crucifixion; this is why the Transfiguration is celebrated forty days before the Exaltation of the Cross.