

This Week at St. George

Sunday, May 8, 2016

9:00AM	Orthros
9:15AM	Children's Church School
10:00AM	Divine Liturgy

Wednesday, May 11, 2016

6:00PM	Akathist to the Theotokos The Inexhaustible Cup
---------------	--

Saturday, May 14, 2016

4:00PM	Orthodoxy 101
5:00PM	Great Vespers

Annual Pascha Picnic

Please join us on Sunday, May 15th at the Yavapai Hills Clubhouse for our Pascha picnic following Liturgy. Please bring a meat/entrée dish for your family and a side dish to share. Yavapai Hills Clubhouse: 5010 Bear Way, Prescott, AZ (just off Hwy. 69 at Sunset), maps will be provided at church. For more information contact Kally at 925-640-7062.

The following was donated and will be provided:

Drinks: Ice tea, lemonade and bottled water
Dessert: Assorted cookies
Easter egg hunt and baskets

St. George Ladies Group

The next meeting of the St George Ladies Group (SGLG) will be Saturday May 14 at 11:30 in the church hall. We encourage all ladies of the church to join us for potluck lunch, fellowship and group meeting.

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, Matt Maxwell, Secretary and Council Members, Ty Freedman, Laretta Gioia, Kenny Scott, Robert Smith, and Raymond Zogob.



St. George Orthodox Church of Prescott

Sunday, May 8, 2016—Thomas Sunday

Served by Fr. Jeffrey Frate

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



The Epistle Reading is from St. John's First Universal Letter 1:1-7

THAT WHICH WAS from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life - the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us - that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. And we are writing this that our joy may be complete.

This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

Gospel Reading is from John 20:19-31

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them: "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when He had said this, He breathed on them, and said to them: "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him: "We have seen the Lord." But he said to them: "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe."

Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said: "Peace be with you." Then He said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered Him, "My Lord and my God!" Jesus said to Him: "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."

Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

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, Orval Preston and Ben Banks.

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 newly departed Helen Wells, Bob (Timothy) Hunt, John Tupy, Kayla Mueller and Khrystyna Gavryushenko.

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!

APOLYTIKION FOR THOMAS SUNDAY IN TONE SEVEN

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

APOLYTIKION OF ST. JOHN THE EVANGELIST IN TONE TWO

O Apostle John, speaker of divinity, the beloved of Christ God, hasten and deliver thy people powerless in argument; for He on Whose bosom thou didst lean accepteth thee as an intercessor. Beseech Him, therefore, to disperse the cloud of the stubborn nations, asking for us safety and the Great Mercy.

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 PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.



Thomas Sunday (May 8)

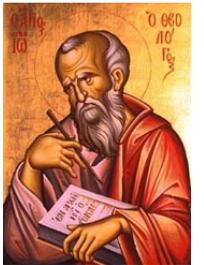
Though the doors were shut at the dwelling where the disciples were gathered for fear of the Jews on the evening of the Sunday after the Passover, our Saviour wondrously entered and stood in their midst, and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side; furthermore, in their presence, He took some fish and a honeycomb and ate before them, and thus assured them of His bodily Resurrection. But Thomas, who was not then present with the others, did not believe their testimony concerning Christ's Resurrection, but said in a decisive manner, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Wherefore after eight days, that is, on this day, when the disciples were again gathered together and Thomas was with them, the Lord Jesus came while the doors were shut, as He did formerly. Standing in their midst, He said, "Peace be unto you"; then He said to Thomas, "Bring hither thy finger, and behold my hands; and bring hither thy hand, and thrust it into My side: and be not unbelieving, but believing."

And Thomas, beholding and examining carefully the hands and side of the Master, cried out with faith, "My Lord and my God." Thus he clearly proclaimed the two natures - human and divine - of the God-man (Luke 24:36-49; John 20:19-29).

This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

John the Apostle, Evangelist, & Theologian (May 8)

The feast today in honor of the holy Apostle John commemorates the miracle taking place each year in Ephesus, in which a certain dust or powder, called manna, suddenly poured forth from his tomb and was used by the faithful for deliverance from maladies of both soul and body.



The Holy Prophet Esaias (Isaiah) (May 9)

The Prophet Esaias, the son of Amos, was descended from a royal tribe. He prophesied in the days of Ozias (who is also called Azarias), Joatham, Ahaz, and Hezekias, Kings of Judah. About 681 B.C, in the reign of Manasses, the son and successor of the most pious Hezekias, when this Prophet was censuring Manasses' impiety and lawlessness, he was sawn asunder with a wooden saw, and thus received a martyr's end.

Of all the Prophets, he is called the most eloquent because of the beauty and loftiness of his words. His book of prophecy, divided into sixty-six chapters, is ranked first among the greater Prophets. The Fifth Ode of the Psalter, "Out of the night my spirit waketh at dawn unto Thee, O God . . ." is taken from his book. It was this holy Prophet who foretold that a Virgin would conceive in the womb (7:14); that not an ambassador, nor an angel, but the Lord Himself would save fallen man (63:9); that the Messiah would suffer, bearing our sins (ch. 53). His name means "Yah is helper."

Simon the Zealot & Apostle (May 10)

This Apostle was one of the Twelve, and was called Simon the Cananite by Matthew, but Simon the Zealot by Luke (Matt. 10:4; Luke 6:15). The word "Cananite" used by Matthew is believed to be derived from kana, which in the Palestinian dialect of Aramaic means "zealot" or 'zealous"; Luke therefore translates the meaning of "Cananite." Later accounts say that he was the bridegroom at the wedding in Cana of Galilee, where the Lord Jesus changed the water into wine, making this the first of His miracles (John 2:1-11); according to some, he is called Cananite because he was from Cana (according to others, from the Land of Canaan). Simon means "one who hears."

