



St. George Orthodox Church of Prescott

Sunday, August 14, 2016—8th Sunday of Matthew

Served by Fr. Jeffrey Frate

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METROPOLIS OF SAN FRANCISCO

The Epistle Reading is from St. Paul's First Letter to the Corinthians 1:10-17

BRETHREN, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

Gospel Reading is from Matthew 14:14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

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.

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 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!

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

APOLYTIKION OF THE FOREFEAST OF THE DORMITION IN TONE FOUR

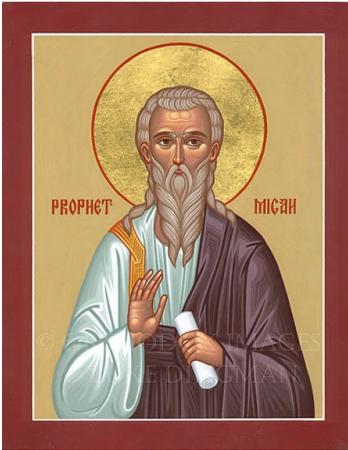
In faith, O ye people, leap for joy while clapping your hands; and gather in gladness on this day with longing and shout in radiant jubilation. For the Theotokos cometh nigh to departing from the earth unto the heights; and we glorify her with glory as the Mother of God in our unceasing hymns.

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 FOREFEAST OF THE DORMITION IN TONE FOUR

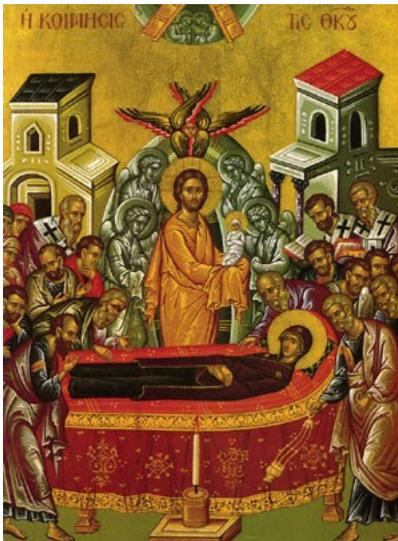
In the Immaterial Spirit, the whole world hath been mystically adorned upon thy glorious memory; and it doth cry to thee joyously: Rejoice, O Virgin, thou boast of the Christian race.



The Holy Prophet Michaias (Micah) (August 14)

This Prophet (whose name means "who is like God?"), was a Morasthite from the land of Judah. He prophesied more than fifty years in the days of Joatham, Ahaz, and Hezekias, Kings of Judah. These kings reigned in the eighth century before Christ. From this it is clear that this Michaias is not the one who was the son of Iembla (or Imlah-III Kings 22:8), who censured Ahab and was murdered by Ahab's son Joram, as the Synaxaristes says; for this Joram reigned the ninth century before Christ. Yet Michaias was still prophesying, as mentioned above, in the days of Hezekias, who was a contemporary of Hosea and Esaias, and of Hoshea, the last King of the ten tribes of Israel, when that kingdom was destroyed by Salmanasar (Shalmaneser), King of the Assyrians (IV Kings 17: 1 - 16; 18: 1). This Michaias is sixth in rank among the minor Prophets. His book of prophecy is divided into seven chapters; he prophesied that the Christ would be born in Bethlehem (Michaias 5: 2). In the reign of Saint Theodosius the Great, the holy relics of the Prophets Michaias and Abbacum were found through a

divine revelation to Zebennus, Bishop of Eleutheropolis (Sozomen, Eccl. Hist., Book VII, 29).



The Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary (August 15)

Concerning the Dormition of the Theotokos, this is what the Church has received from ancient times from the tradition of the Fathers. When the time drew nigh that our Savior was well-pleased to take His Mother to Himself, He declared unto her through an Angel that three days hence, He would translate her from this temporal life to eternity and bliss. On hearing this, she went up with haste to the Mount of Olives, where she prayed continuously. Giving thanks to God, she returned to her house and prepared whatever was necessary for her burial. While these things were taking place, clouds caught up the Apostles from the ends of the earth, where each one happened to be preaching, and brought them at once to the house of the Mother of God, who informed them of the cause of their sudden gathering. As a mother, she consoled them in their affliction as was meet, and then raised her hands to Heaven and prayed for the peace of the world. She blessed the Apostles, and, reclining upon her bed with seemliness, gave up her all-holy spirit into the hands of her Son and God.

With reverence and many lights, and chanting burial hymns, the Apostles took up that God-receiving body and brought it to the sepulchre, while the Angels from Heaven chanted with them, and sent forth her who is higher than the Cherubim. But one Jew, moved by malice, audaciously stretched forth his hand upon the bed and immediately received from divine judgment the wages of his audacity. Those daring hands were severed by an invisible blow. But when he repented and asked forgiveness, his hands were restored. When they had reached the place called Gethsemane, they buried there with honor the all-immaculate body of the Theotokos, which was the source of Life. But on the third day after the burial, when they were eating together, and raised up the artos (bread) in Jesus' Name, as was their custom, the Theotokos appeared in the air, saying "Rejoice" to them.

From this they learned concerning the bodily translation of the Theotokos into the Heavens. These things has the Church received from the traditions of the Fathers, who have composed many hymns out of reverence, to the glory of the Mother of our God.

This Week at St. George

Sunday, August 14, 2016

9:00AM

Orthros

10:00AM

Divine Liturgy

Monday, August 15, 2016

10:00AM

Divine Liturgy for the Dormition of the Theotokos

Tuesday, August 16, 2016

7:00PM

St. George Ladies Group

Wednesday, August 17, 2016

6:00PM

Vespers followed by Parish Council Meeting

Saturday, August 20, 2016

5:00PM

Great Vespers

Church School Meeting

On August 21st there will be a meeting of Church School teachers following Liturgy in preparation for the new year.

Great Vespers at Assumption

This evening we are invited to attend Great Vespers for the Feast of Dormition at Assumption Parish - 8202 E Cactus Rd, Scottsdale, AZ beginning at 6pm.

Liturgy for Dormition

Tomorrow morning we will serve Divine Liturgy for the Dormition at 10 am.

Ladies Group Meeting

The next meeting for the ladies of St George will be this Tuesday August 16 at 7 pm. We are trying a different day and time to hopefully avoid meeting during everyone's busy weekends. Please join us in the church hall for fellowship and discussion of future plans including a Bunco night, craft fair involvement and PASS meal scheduling. We are always open to new ideas regarding activities and community involvement. Hope to see you there!

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