

AUGUST 27, 2017

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER



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**– Fr. Theodore Pantels,
Proistamenos (Pastor)
– Deacon Euthym Kontaxis,
M.D.**

Holy Communion Order

1. Please remain standing while following the directions of our ushers.
2. Ladies, kindly remove lipstick before receiving.
3. When receiving Holy Communion, make the Sign of the Cross, state your name (baptismal name), and naturally receive as if being fed.
4. Non-Orthodox Christians may not receive Holy Communion, but they may receive the Holy Bread at the end of the service.
5. All Orthodox Christians must be spiritually prepared to receive the Sacrament of Holy Communion. Please see the priest if you have any questions.

THE OFFERER & THE OFFERED

"We offer to You these Gifts from Your own Gifts in all and for all." With this exclamation from the priest during the celebration of the Divine Liturgy, we all express our thanksgiving to God for our eternal Salvation in Christ. We are thankful that death has been defeated and that God forgives us, granting us the opportunities to repent of our sins.

On the Holy Cross, Christ, Who is fully God and fully Man, not only forgave our sins, but He united Himself with each

one of us, granting us to do the same marvelous and saving deeds as those performed by Him during His ministry in the world. Our thanksgiving to God means that we are willing to offer ourselves to Christ for the salvation of our fellow human being. This is consistent with today's Gospel passage in the sense that Christ asked the rich young man to sell all that he had and give to the poor so that he could show love for others and be unencumber-

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SEEKING TREASURES IN HEAVEN: FOLLOWING CHRIST AND USING HIS TREASURES WITHIN US

– "It is significant that, when at the Eucharist (the Divine Liturgy) we offer back to God the first-fruits of the earth, we offer them not in their original form, but reshaped by the hand of man: we bring to the altar not sheaves of wheat but loaves of bread; not grapes but wine." [They become the Body and Blood of Christ, Whom we always follow.]

"So the human being is priest of the creation through the power to give thanks and to offer the creation back to God; and also is king of the creation through the power to mold and fashion, to connect and diversify. The hieratic and royal function is beautifully described by St. Leontius of Cyprus: *'Creation does not venerate the Maker directly and by itself, but it is through me that...all creation venerates God and gives Him glory.'*"

[Offering thanks to God, requires spiritual treasures from within us.] "St. Isaac the Syrian writes, *'Be at peace with your own soul; then heaven and earth will be at peace with you. Enter eagerly into the treasure house that is within you, and so you will see the things that are in heaven; for there is but one single entry to them both. The ladder that leads to the kingdom is hidden within your soul. Flee from sin, dive yourself in your soul and you will discover the stairs by which to ascend.'*"

– Taken from: *The Orthodox Way*, by Metropolitan Kallistos Ware, pgs. 69-71)



<Τα Σα εκ των Σων, Σοι προσφε-
ρομεν κατα παντα και δια παν-
τα.> Με αυτην την εκφωνησιν
του ιερεως κατα την τελετην της
Θ. Λειτουργιας, εκφραζομεν την
ευχαριστιαν μας προς τον Θεον.
Μαλιστα, η Θ. Λειτουργια λεγε-
ται επισης *Θεια Ευχαριστια*.
Καθως μελετουμεν την εκφωνη-
σιν αυτην, γνωριζομεν οτι ευ-
χαριστουμεν τον Θεον για την
αιωνιαν σωτηριαν μας εν
Χριστω. Ευχαριστουμεν τον
Θεον για τον θανατον του θανα-
του... μας συγχωρα ο Θεος και
χαριζει σε εμας ευκαιριες για να
μετανοησουμεν.

Επανω στον Σταυρον, ο Θεαν-
θρωπος Χριστος οχι μονον εσυγ-
χωρησε τις αμαρτιες μας, αλλα
εσυνενωσε τον Εαυτον Του με
τον καθεναν μας, ετσι ωστε να
μπορεσουμεν να τελεσουμεν
εμεις τα ιδια θαυμασια και σω-
τηρια εργα τα οποια ετελεσε ο
Χριστος κατα την διαρκειαν της
επιγειου αποστολης Του. Η ευ-
χαριστια μας προς τον Θεον
σημαινει οτι ειμεθα διατεθειμε-
νοι να παραδωσουμεν τον εαυ-
τον μας για την σωτηριαν του
συνανθρωπου μας, οπως ο
Χριστος επαρεδωσε τον Εαυτον
Του για την δικην μας σωτηριαν.
Αυτη η αληθεια συνδεεται με
την σημερινην Ευαγγελικην πε-
ρικοπην στο σημειον που ο
Χριστος επαρεκαλησε τον πλου-
σιον νεον να πουλησει ολα τα
υπαρχοντα του για τους πτω-
χους. Ο συνανθρωπος αντιπρο-
σωπευει ευκαιριες να κληρονο-
μησουμεν την αιωνιον Βασιλει-
αν – και για αυτον τον λογον,
επισης, ευχαριστουμεν τον
Θεον και Τον ακολουθουμεν.
+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

ed with worldly concerns in order to follow Him.

Indeed, Christ our God is the “Offerer and the Offered,” meaning that we could not and cannot save ourselves. In the prayer leading up to the exclamation, “*We offer to You these Gifts...*,” we express our thankfulness, saying, “*that when we fell, [God] raised us up again. [He] did not cease doing everything until [He] led us to heaven and granted us the Kingdom to come.*” Indeed, the *only* sacrifice that can be offered for our salvation, for all of us and in behalf of all of us is Jesus Christ, the Only-Begotten Son of God. Hence, “salvation” means: *to follow Christ!* This why the young rich man of today’s Gospel was asked to follow our Lord.

On our part, we offer *Prosforo* (Greek for the “offering bread,” which is often referred to as the Altar Bread). We are gifted with the ability to refashion creation for God’s glory – taking wheat, which is the “staff” of life, as well as grapes, and offering them in the form of bread and wine. According to Nicholas Cabasilas, in his *Commentary on the Divine Liturgy*, these elements symbolize human life; they stand for human life. The message through these symbols is that we give our entire lives to Christ our God, as Christ God gave Himself for us, allowing for our union with God. To “deny oneself,” or to “sell everything and give to the poor,” as Christ said to the young rich man today is to offer to God our entire selves. As St. John of Kronstadt once said, “*The Lord has become everything for you, and you must become everything for the Lord,*” Thus, we are united with Christ our God, participating in His Divine energies.

During the Divine Liturgy, at the moment when the Holy Gifts are made into the very Body and Blood of Christ, prayers are read for those who will partake of Holy Communion, and for all people through whom we have come to know our Savior – “*especially [for] our Most Holy, pure, blessed glorious Lady the Theotokos and ever-virgin Mary.*” This prayer for all people continues, leading up to the point when we all pray the Lord’s Prayer and we bow our heads to the Lord asking for His blessings upon all people in every circumstance. As prayer becomes a way of living, we thus *live* the Liturgy.

It is clear from today’s Gospel that the “treasures in heaven” involve love for God. Our love for God translates into following Christ with all of our heart. In this way, we learn to also love one another.

+FR. THEODORE

PRAY FOR THE SICK: George Aeder, Adele Gallade, Kathy Ligeros, Constantine Papapetru, Erika Aguilar, Mary Mitsias, Nula Papapetru, Tom Evans, Jim Alex, Jean Chronis-Kuhn, Chris Laskaris (*Many faithful on our Prayer List face chronic or serious illness*).

HYMNS FOR THIS SUNDAY'S CELEBRATION OF THE DIVINE LITURGY:

ANTIPHON I: *"Tes presvies tis Theotokou..." (By the prayers of the Theotokos...)*

Verse 1—Bless the Lord, O my soul, and everything within me; bless His holy name.

Refrain: *"Tes presvies tis Theotokou, Soter, soston imas."*

Verse 2—Bless the Lord, O my soul, and forget not all His rewards.

Refrain: *"By the prayers of the Theotokos, Savior, save us."*

Verse 3—The Lord prepared His throne in heaven and His Kingdom rules over all.

Refrain: *"Tes presvies tis Theotokou, Soter, soston imas."*

Chanter(s): Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

Refrain: *"By the prayers of the Theotokos, Savior, save us."*

ANTIPHON II: *"Soston imas Ie Theou..." (Save us, O Son of God...)*

Verse 1—Praise the Lord, O my soul! I shall praise the Lord while I live; I shall sing to my God as long as I exist.

Refrain: *"Soston imas Ie Theou, O Anastas ek nekron, psallontas si alleluia."*

Verse 2 —Blessed is he whose help is the God of Jacob; his hope is in the Lord his God.

Refrain: *"Save us, O Son of God, Who arose from the dead, we sing to You, Alleluia."*

Verse 3 —The Lord shall reign forever; your God, O Zion, to all generations.

Refrain: *"Soston imas Ie Theou, O anastas ek nekron, psallontas si alleluia."*

Doxa Patri ke Yio ke Aghio Pnevmati ke nin ke aei ke eis tous aonas ton aonon. Amin. *"O Monogenis Yios ke Logos tou Theou..."*

ANTIPHON III—This is the day the Lord made; let us greatly rejoice and be glad therein.

Sunday Hymn : *Efrenestho ta ourania...[Tone 3]... (Let the Heavens rejoice, and let the earth be glad, for the Lord has shown strength with His protective arm: by death He has trampled upon death and has become the Firstborn of the dead; He has delivered us from the depths of Hades, and has granted to the world His Great Mercy.)*

Hymn for St. George—*Os ton echmaloton eleftherotis... (Since you are a deliverer of captives and a defender of the poor; a physician for the sick and a noble attendant to kings, O Great among the Martyrs and Glorious George, intercede with Christ our God that He may save our souls.)*

Kontakion Hymn: *Ioakim ke Anna oneethismou... (Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, "The barren one bears the Theotokos, the nourisher of our Life.")*

READINGS: *Epistle- 1 Corinthians 15: 1-11 / Gospel-St. Matthew 19: 16-26*

The Liturgy of St. John Chrysostom.

Axion Estin.

Communion Hymn— *Enite ton Kyrion ..."(Praise the Lord from the heaven. Praise Him in the highest. Alleluia)*



ANNOUNCEMENTS

Coffee Hour Hosts: Presvytera Petula Pantels

PHILOPTOCHOS – Our **General Meeting** will be on **Monday, September 18 at 11:30 a.m.** We will have a light lunch for a \$5.00 donation, our speaker segment with **Pres. Petula Pantels** and a short meeting. Plan to come. We need Coffee Hour Sponsors or Hostesses for Sunday, September 24 and for the Sundays in October. Please see **Athena Snarskis** or **Linda Petalas.**

BOOKSTORE NEW ARRIVALS!-Available now, "Orthodoxy & Heterodoxy-Finding the Way to Christ in a Complicated Religious Landscape" by Fr. Andrew Stephen Damick; "Our Thoughts Determine Our Lives-The Life & Teachings of Elder Thaddeus of Vitovnica" by St.Herman of Alaska Brotherhood; "The Heavenly Banquet-Understanding the Divine Liturgy" by Fr. Emmanuel Hatzidakis; and our most popular books have been restocked.

PLANNING AHEAD – Looking ahead to next month, there are a few dates that are noteworthy:

Thursday, September 7th- Choir Practice – 1:00 p.m.

Sunday, September 10th – First Sunday of Choir following the summer break
Registration for Sunday School

Monday, September 11th – Philoptochos Board Meeting – 11:00 a.m.
Festival Meeting – planning for the 2018 Greek Festival – 7:00 p.m.

Friday, September 15th – “Back After Summer Break” Coloring Session & Luncheon (See flier posted in the parish hall)

WEEKDAY CALENDAR

Tuesday, August 29th.....BEHEADING OF ST. JOHN THE BAPTIST (Fasting Day)
Orthros-8:30 a.m.
Divine Liturgy- 9:30 a.m.
No Bible Study

Friday, September 1st.....THE ECCLESIASTICAL NEW YEAR
Orthros-9:30 a.m.
Divine Liturgy- 9:30 a.m.

Saturday, September 2nd.....Vespers-5:00 p.m.

We encourage all of our parents to sit in the church with their entire family as they participate in the beauty and mysteries of the Divine Liturgy. For those with young children, feel free to sit near an aisle so that you may easily take your children for a break, as needed. If necessary, we have a “crying room” in the narthex for your use. God Bless.