

**JULY 30, 2017**

**ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT**

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# THE LADDER



## **Mailing Address:**

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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.*

## **“ARTOKLASIA”**

In the Greek language the Service of the “Blessing of the Five Loaves” (of bread) is known as *Artoklasia*. The foundation for this prayer service is from this Sunday’s Gospel passage and it is performed during the Vesper Service or during the Divine Liturgy of a Feast Day. It is a prayer to our Lord for health and salvation for specific parishioners who face particular spiritual and physical trials, as well as for the whole community.

In performing this Church service,

reference is made to the miracle of the Christ feeding of the multitude from only five loaves. Doing this, He indicated to the people of Israel that He is truly God, Who also fed their ancestors with Manna from heaven as they were led to the Promised land. Jesus is the God Who saved Israel from physical slavery and Who is now saving humanity from the slavery of death. This, along with the other miracles of Christ provokes *faith* in all of us.

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## **ST. JOHN CHRYSOSTOM SPEAKS ABOUT THE MIRACLE OF CHRIST AND THE FEEDING OF THE 5, 000**

Jesus looked up to Heaven when blessing the five loaves of bread, but in the greater matters He did all things with full authority to teach you in the lesser matters also, [to be thankful for what you share together]. For example: when He forgave sins; opened paradise to the thief; set aside the old law; raised the dead, bridled the sea, ...and created an eye – which are achievements of God only and of none else – we see Him in no instance praying. But, when He provided for the loaves to multiply themselves, a far less thing than all these, then He looks up to Heaven. In this, He at once establishes these truths which I have spoken of; but He also instructs us not to touch a meal, until we have given thanks to Him who gives us this food... So, He commanded them to sit down on the trampled grass, instructing the multitudes in self-denial. For His will was not to feed their bodies only, but also to instruct their souls by His giving them nothing more than loaves and fishes, and He set the same before all of them seated together, making it a common event. He afforded no one more than another, but blessed them all. He was teaching them humility, and temperance, and charity, and to be of like mind one towards another, and to account all things common.

*– EDITED FROM: Nicene-Post Nicene Fathers,  
Series 1; Vol. 10*



Το θεμέλιον της αρτοκλασίας, είναι η σημερινή Ευαγγελική περικοπή και η ακολουθία αυτή τελείται κατά τον Εσπερινόν η/και την Θ. Λειτουργίαν μιας εορτής. Είναι ευχή προς τον Κύριον υπέρ υγείας και σωτηρίας ενός ο οποίος υποφέρει από ψυχικήν η/και σωματικήν αγωνίαν. Επίσης, είναι ευχή για το καλό όλων των πιστών γενικώς.

Η ακολουθία αυτή σχετίζεται με το γεγονός όπου ο Χριστός ευλόγησε τους πέντε αρτούς και <ἐξ αὐτῶν πεντακισχίλιους ἀνδράς χορτάσας.> Ἐκεῖ ὁ Χριστός ἐδείξε στους Ἰσραηλίτας ὅτι εἶναι ὁ Ἰδιὸς Θεὸς ὁ ὁποῖος ἐδῶσε τὸ μάννα ἀπὸ τοῦ οὐρανοῦ καθὼς τοὺς ὀδηγοῦσε πρὸς τὴν χώραν τῆς ἐλευθερίας. Ὁ Ἰησοῦς εἶναι ὁ Θεὸς ὁ ὁποῖος τοὺς ἠλευθέρωσε ἀπὸ τὴν σωματικὴν σκλαβίαν καὶ ὁ ὁποῖος τώρα ἐλευθερῶνει ὁλοὺς ἀπὸ τὴν σκλαβίαν τοῦ θανάτου.

Ὅπως συμβαίνει ὅσον ἀφορᾷ σὲ ὅλα τὰ θαύματα τοῦ Χριστοῦ, ἐστὶ καὶ μετὰ τὸ θαῦμα μετὰ τοὺς πέντε ἀρτούς, ἡ πίστις τοῦ ἀνθρώπου ἀυξάνεται. Ἡ ἀρετὴ τῆς πίστεως εἶναι μίᾳ ἀπὸ ἀλλῆς ἀρετῆς ποὺ χρειάζονται γιὰ νὰ μεταλαμβάνομεν τὰ Ἀχραντὰ Μυστήρια. Ἀκούομεν: <Μετὰ φόβου Θεοῦ, πίστεως καὶ ἀγάπης, προσέλθετε.> Προσερχώμεθα στὸν Χριστὸν μετὰ πίστιν, ἀλλὰ καὶ ἀπὸ τὴν πίστιν πηγάζονται <ὁ φόβος Θεοῦ> καὶ ἡ ἀγάπη. Αὐτὸς ὁ <φόβος Θεοῦ> εἶναι πραγματὶ τὸ μεγάλο σεβασμὸς μας γιὰ τὸν Θεόν. Τὰ λόγια <μετὰ φόβου Θεοῦ, πίστεως...> μας υποχρεώνουν νὰ εἴμεθα ὑπεύθυνοι νὰ δώσομεν λογαριασμὸν πρὸς τὸν Θεόν καὶ ὅλους τοὺς συναδέλφους μας.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

The virtue of *faith* is one of the virtues required for Holy Communion. During the Divine Liturgy, we hear, *“With the fear of God, love and faith, draw near.”* These words define the ideal frame of mind of Christians. It is best understood as a *“mentality of accountability.”* If we have faith in God regarding all things and if we have love for God and His people, then *respect* for God is to be expected, meaning that we are willing to be *accountable* to God and to each other in the context of Christ-like love.

Christ-like love is love for God and love for others for the salvation of souls. It is a way of life that translates into knowing God’s presence at all times, which has a two-fold impact: 1) we govern ourselves knowing that we are accountable directly to God for all that we do and say; 2) we understand that we are accountable to each other in performing the duties that are serve for the mutual salvation of our souls. This is how we can have peace in our lives and this is the meaning behind the priest’s blessing, *“Peace be unto all.”*

There are two exclamations during the Divine Liturgy which I would like to point to which speak to the connection between living a life of accountability to God and having peace in our lives. First: *“For all things good and beneficial for our souls and peace in the world, let us ask the Lord.”* The very things that are “good and beneficial” for our souls are: *fear of God; love, and faith.* These are the things that bring peace into our souls and, collectively, they work to bring peace among all of us. Second: *“For a Christian ending to our lives: peaceful, blameless, without shame and suffering, and for a good defense at the awesome Judgment Seat of Christ, let us ask the Lord.”* A sinless life gives way to a peaceful life. A life that is free from sin is itself a truly good defense at the awesome Judgment Seat of Christ. The words, “fear of God” allude to the Final Judgment when we will answer to the big question, addressed to each of us: *Have you betrayed Christ?*

We are often tempted to live our lives as if we are not accountable to God or to others and certainly, our morality is not defined by popular vote. It is defined by the Bible. We are called to fight against deception that the Bible is not important. This fight is called by many, “The Unseen Warfare.” It’s a war we have to win! To quote Lorenzo Scupoli in the book, *Unseen Warfare*, edited by Nicodemos of the Holy Mountain, *“You will meet in yourself as many wills as you have powers and wants, which all clamor for your satisfaction, irrespective of whether it is in accordance with the Will of God or not...Therefore, oppose all evil in yourself and urge yourself towards good.”* (*Unseen Warfare*, pg. 80). This inner struggle is waged with *the fear of God; with love and with faith.*

+FR. THEODORE

**PRAY FOR THE SICK:** George Aeder, Adele Gallade, Kathy Ligeros, Argyroula Krespis (Nick Krespis’ mother), Constantine Papapetru, Erika Aguilar, Mary Mitsias, Nula Papapetru, Tom Evans, Jim Alex, Jean Chronis-Kuhn, (*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."*

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**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..."*

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

**Sunday Hymn :** *Katelisas to Stavro Sou ton thanaton...[Tone 7]... (O Lord by Your sacred Cross You abolished death and granted unto the thief blessed paradise. The Myrrh-bearers ceased lamenting and turned to joy. The Apos-tles did preach the good news at Your command that You had risen from the dead, O Christ our God, bestowing Your mercy upon the world evermore.)*

**Hymn for St. George :** *Os ton ehmaloton 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:** *Epi tou orhous metemorfotheis... (Upon the mountain You were transfigured and Your disciples beheld Your glory as far as they were able, O Christ our God, so that when they would see You crucified they might understand that Your passion was deliberate and declare to the world that, in truth, You are the Father's radiance.)*

**READINGS:** *Epistle 1 Corinthians 1: 10-17/ Gospel- St. Matthew 14: 14-22*

*The Divine Liturgy of St. John Chrysostom is celebrated*

**Communion Hymn:** *"Enite ton Kyron ek ton ouranon. Enite Afton en tis ipsisteis, Alleluia. "(Praise the Lord from the heaven. Praise Him in the highest. Alleluia)*



## ANNOUNCEMENTS

**Coffee Hour: Coffee Hour Sponsors for this week are: Mike and Debbie Vawter.**

**PHILOPTOCHOS** – We want to thank the parishioners who donated to the Bottled Water Project for the homeless this month. The Philoptochos Directory is being updated. In March after the Membership Lunch, we updated your information but if anything has changed since (new phone number, address, email, etc.) please let us know by August 6. We need Coffee Hour hosts or sponsors for the month of September, please see Athena Snarskis.

**STEWARDSHIP** – This is the last Sunday of July. We take this opportunity to remind those who have not yet completed their **Stewardship Card for 2017** and contributed toward their 2017 parish obligation to do so at this time. Also, those who have fallen behind in their annual Stewardship contributions are asked to bring their Stewardship pledge for this year up to date.

## WEEKDAY CALENDAR

Tuesday, August 1st.....*The Beginning of the Fast in Honor of the Theotokos*  
Bible Study -10:00 a.m.  
Paraklisis- 6:30 p.m.

Wednesday, August 2nd.....Paraklisis – 6:30 p.m.

Friday, August 4th.....Men’s Bible Study – 11:30 a.m. (St. Matthew 17: 1-9)  
[Please confirm with Fr. Ted ahead of time  
that you will attend]  
Paraklisis – 6:30 p.m.

Saturday, August 5th.....Great Vespers – 5:00 p.m.

The LORD is my shepherd, I lack nothing.  
He makes me lie down in green pastures,  
he leads me beside quiet waters, he refreshes  
my soul.  
He guides me along the right paths for his  
name’s sake. Even though I walk through  
the valley of the shadow of death.  
I will fear no evil,  
for you are with me;  
your rod and your staff,  
they comfort me.  
You prepare a table before me  
in the presence of my enemies.  
You anoint my head with oil;  
my cup overflows.  
Surely your goodness and love will follow me  
all the days of my life,  
and I will dwell in the house of the LORD FOREV-  
ER.  
-PSALM 23

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.