

**JUNE 18, 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.

## PEACE: A UNIVERSAL LANGUAGE

In his book, *Toward Transfigured Life*, Fr. Stanley Harakas reveals the words of St. John Chrysostom: "From the beginning, we have been given two teachers: nature and conscience, which are the impartial voices that teach us through silence." (pg. 118)

There is a bond between "silence" and "peace." This is why the Saints of the Church often spoke about "Hesychasm." Peace is the universal language of humanity, because, through silence the voices of nature and our human con-

science are heard. St. Paul notes: "The work of the law [is] written in their hearts, their conscience also bearing witness." (Romans 2:15).

This is why the Divine Liturgy is also the common language of all people. The voice of Christ by which He called the Disciples (as we heard from today's Gospel passage) is the same voice that calls each of us to follow Him, regardless of our ethnic origins—regardless, for example, of whether one is "Greek or Jew," as  
*Continued on page 2*

## ST. LEONTIOS THE MARTYR

Today we commemorate St. Leontios. This Martyr was from Greece. Being of great bodily stature and strength, he was an illustrious soldier in the Roman legions who had won many victories, and was known for his prudence and sobriety of mind. When it was learned that he gave grain to the poor from the imperial stores, and was moreover a Christian, Hadrian the Governor of Phoenicia sent Hypatius, a tribune, and Theodulus, a soldier, to arrest him.

Saint Leontios converted them on the way to Tripolis in Phoenicia, where Hypatius and Theodulus were tormented and beheaded by Hadrian for their confession of Christ. Then Hadrian with many flatteries and many torments strove to turn Leontios from Christ. All his attempts failing, he had Leontios put to such tortures that he died in the midst of them in the year 73 A.D.

## THE HYMN FOR ST. LEONTIOS:

*Thy Martyr, O Lord, in his courageous contest for Thee received the prize of the crowns of incorruption and life from Thee, our immortal God. For since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.*

– Taken from [www.goarch.org](http://www.goarch.org)



Στο βιβλίο του, *Προς Ζωήν Μεταμορφωμένην*, ο Πατήρ Στυλιανός Χαρακάς αναφέρει τα λόγια του Αγ. Ιωάννου του Χρυσόστομου: *<Απο την αρχήν διδεται στον άνθρωπον δυο διδασκαλούς: η φύσις και η συνειδησίς, οι οποίες είναι οι αμεροληπτες φωνές οι οποίες διδασκούν τον άνθρωπον μέσα στην ησυχία.>* (σελ. 118). Υπαρχει δεσμο μεταξύ <ησυχία> και <ειρηνή.> Για αυτό, οι Πατέρες της Εκκλησίας ομιλούσαν πολύ για τον <Ησυχασμόν.> Η ειρηνή είναι η παγκοσμια γλώσσα της ανθρωπότητας, διότι δια μέσου της ησυχίας ακουονται οι φωνές της φύσεως και της συνειδησεως.

Για αυτόν τον λόγον, η Θεία Λειτουργία είναι και η κοινή γλώσσα όλων των ανθρώπων. Μέσα στην κατασκευή της Λειτουργίας, η φωνή του Χριστού δια της οποίας επροσεκαλήσε τους Μαθητάς Του είναι η ίδια φωνή που προσκαλεί τον καθεναν μας ανεξαρτητως εθνικής καταγωγής – ανεξαρτητως, δηλαδή, από το εάν κάποιος είναι <Έλληνας ή Εβραίος,> όπως θα ειπή ο Άγιος Παύλος (Ρωμ. 2:10).

Κατά την τελετήν της Θείας Λειτουργίας η λέξις <ειρηνή> ακουεται πολλές φορές. Όμως, όπως γράφει ο Πατήρ Αναγνωστοπούλος: *<Οι λαοί δεν θα ειρηνεύσουν εξωτερικά, αν πρώτα μέσα τους δεν αποκτήσουν την ειρηνή του Θεού.>* (*Εμπειρίες Κατά την Θ. Λειτουργίαν*, σελ. 64). Ακομή, Ο Αγ. Σεραφείμ του Σαροβ ειπε, *<Αποκτήσατε το πνεύμα της ειρηνής και χιλιάδες γύρω σας θα σωθούν.>* Όσο μελετούμεν τα λόγια της Θ. Λειτουργίας, κατανοούμεν την ειρηνήν του Θεού, η οποία είναι ο καρπός της αγάπης Του. +Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

St. Paul states. (Romans 2:10). The “silent” voice of God through nature, as well as through the human conscience, can only be heard in the context of peace within our souls. This is why the Divine Liturgy begins with the petitions asking for “peace from above.”

Fr. Stephanos Anagnostopoulos writes,

*“People around the world will not be able to be at peace externally if they do not attain God’s peace within them first. Let us not expect to have peace in our homes if we are not at peace first with ourselves, then with our partner, our parents and our brothers and sisters. That is to say, ‘peaceful’ with the kind of peace that is God-given. This means that we should primarily correct ourselves with the help of Christ’s saving Orthodox teaching and the all-holy Mysteries and, later on, the other members in the house will also improve with the life we lead and the example we set.”* (*Experiences During the Divine Liturgy*, pg. 67).

We see, then, that the saying, “the road to heaven goes right by your neighbor’s door” is indeed true. The value of spiritual peace is priceless—as noted by St. Seraphim of Sarov, who once said, “Acquire spiritual peace and thousands around you will be saved.” In essence, inner personal peace in God’s love gives way to peace among others and becomes a road to salvation.

Inner peace of the soul lends to prayer, since it is the loving peace of God. It follows that the fruit of prayer is the ability to communicate God’s love to others through our own inner peace and in the atmosphere of spiritual peace among others. Nicholas Cabasilas supports this notion, saying, ““Because of the very nature of agitation the troubled mind is quite powerless to approach God.” (*Commentary on the Divine Liturgy*, pg. 46). This is why the Divine Liturgy is celebrated, beginning with the prayer for “peace from above” as a *community*.

Indeed, our relationship with God is not a private matter. It is a matter that influences our attitudes and our world-view, and that world-view certainly does include other people. The Divine Liturgy is the perfect occasion for us to save each others’ souls.—by committing ourselves *and one another* to Christ our God.

In as much as God’s peace is the universal language of humanity, it follows that, in the context of God’s peace, the Divine Liturgy is itself the universal language, through which we communicate with God and with each other, sharing with one and all every gift from God.  
+FR. THEODORE

**PRAY FOR THE SICK:** George Aeder, Adele Gallade, Kathy Ligeros, Nicholas Kyriakou, Argyroula Krespis (Nick Krespis’ mother), Constantine Papapetru, Erika Aguilar, Nicholas Coussoulis, Mary Mitsias, Nula Papapetru, 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:** *"Tes presvies tis Theotokou, Soter, soston imas."*

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

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

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

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

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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:** *Tou lithou sfraghisthendos [Tone 1]... (The stone that had been sealed before Your tomb by the Judeans and the soldiers guarding did watch over Your pure and sacred Body, O Savior, the third day You arose and unto all the world did You give life, whereby all the heavenly powers proclaim that You are the Giver of Life. Glory unto our Resurrected Christ; glory unto Your Kingdom; glory to Your dispensation, O You alone Who loves all.)*

**Hymn for St. Leontios:** *O Martyr Sou, Kyrie... (Thy Martyr, O Lord, in his courageous contest for Thee received the prize of the crowns of incorruption and life from Thee, our immortal God. For since he possessed Thy strength, he cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by his prayers, save our souls, since Thou art merciful.)*

**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:** *Prostasia ton Christianon... (O Protection of Christians unshamable, mediation with the Creator immovable, we sinners beg you, do not despise the voices of our prayers, but anticipate, since you are good, and swiftly come unto our aid as we cry out to you with faith: Hurry to intercession, and hasten to supplication, O Theotokos who defend now and ever those who honor you.)*

**READINGS:** *Epistle:-Romans 2: 10-16 / Gospel-St. Matthew 4:18-23*

*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: The Philoptochos Coffee Hour is sponsored by: Christina and Mike Long in Honor of Father's Day**

**MEMORIAL** – Today's Memorial Service is for the Eternal Rest and Salvation for the servant of God, **George Karavasiles (40 days)**, the beloved father of **Nina Karavasiles**. We pray that our Lord and Savior Jesus Christ grants the Eternal Rest and salvation for **George Karavasiles** and that He grants peace and comfort to **Nina Karavasiles**. **MAY HIS MEMORY BE ETERNAL!**

**PHILOPTOCHOS** – Happy Father's Day to all Fathers, Grandfathers and Godfathers. Enjoy your day with your family and friends. We need Coffee Hour Sponsors for the Sundays in July. If interested see Linda Kallis or Athena Snarskis.

**AHEPA** – We welcome delegates for the AHEPA Family District 20 Convention which will be held in Indian Well this week from Thursday, June 22nd to Sunday, June 25th.

**COACHELLA VALLEY RESCUE MISSION'S "90 DAYS OF MERCY" PROJECT** – Donations are needed to support the Coachella Valley Rescue Mission's "90 Days of Mercy" Project. Donations of any amount will go toward increased housing facilities; job training; food and water. Make checks out to: "Coachella Valley Rescue Mission" and write: "90 Days" in the memo section. For more information, contact Fr. Ted.

## WEEKDAY CALENDAR

Tuesday, June 20th.....Bible Study-10:00 a.m.  
No Men's Bible Study this week.

Thursday, June 22nd – Saturday, June 24th:  
AHEPA District 20 Convention at Indian Wells, California

Saturday, June 24th.....Vespers – 5:00 p.m.

*"As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. <sup>19</sup> "Come, follow me," Jesus said, "and I will send you out to fish for people." <sup>20</sup> At once they left their nets and followed him.*

*<sup>21</sup> Going on from there, he saw two other brothers, James son of Zebedee and his brother John. They were in a boat with their father Zebedee, preparing their nets. Jesus called them, <sup>22</sup> and immediately they left the boat and their father and followed him. <sup>23</sup> Jesus went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and sickness among the people. "*

- St. Matthew 4: 18-23

***The Ladder for the month of June 2017 is donated by Mr. & Mrs. William G. Barringer "We thank God for our Anniversary, and for His healing miracles"!***

**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.**