

SEPTEMBER 18, 2016

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

74-109 Larrea Street  
Palm Desert, California 92260

Website: [www.go-stgeorge.org](http://www.go-stgeorge.org)

Email: [pdsaintgeorge@gmail.com](mailto:pdsaintgeorge@gmail.com)



# THE LADDER

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS

## Mailing Address:

P.O. Box 4755

Palm Desert, CA.92261

Tel: (760) 568-9901

or: (760) 880-5869

– 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 CROSS & THE LITURGY

During the Divine Liturgy, following the Creed, the priest blesses the faithful, saying, “The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit, be with all of you.” Then, he commands, “Let us give thanks unto the Lord”, as the choir responds, “It is proper and right,” and, in the “Prayer of Thanksgiving,” we hear that there are 6 blessings for which we are to express our gratitude to God: “It is proper and right to thank You and worship You ... You

are God. You: 1) brought us into being out of nothingness; 2) when we fell, You raised us up again; 3) You did not cease doing everything until You led us to Heaven and granted us Your Kingdom to come; 4) we thank You for all things that we know and that we do not know; 5) for blessings seen and unseen; 6) We thank You also for this Liturgy which You are pleased to accept from our hands...”

The “Thanksgiving Prayer” of the Divine Liturgy explains in essence the reason for which we partake of Holy Communion—to have a mind that is

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“IT IS NO LONGER I WHO LIVE, BUT CHRIST WHO LIVES IN ME.”

– Galatians 2:20

“Here is the simple truth of the believer’s life: “It is no longer I who live.” It is no longer just I in this life. The life that I had, died on the cross. The life I live now is no longer me living – so much better, it is Christ who dwells in me. “And the life that I now live in the flesh, I live by faith in the Son of God.”

We get up each morning trusting in Him. We face the things that confront us, trusting in Him. We go through the obvious and the perplexing and the unexpected, the routine and the impossible, all the while, trusting in Him. The Son of God, who loved us and gave Himself for our lives grows and develops us so that we might trust Him daily and work unto righteousness by our knowledge of Him. “

– Posted by Chris Poblete at: [www.blogs.blueletterbible.org](http://www.blogs.blueletterbible.org)



Η Θεία Λειτουργία λέγεται επίσης <Θεία Ευχαριστία>. Η Ελληνική λέξις <ευχαριστία> έχει ως εννοίαν την προϋποθέσιν ότι οποιος είναι ευχαριστήμενος για τον οποίονδήποτε λόγο θέλει να εκφράσει ένα <ευχαριστώ>. Και <το ευχαριστώ> εκφράζεται με πράξεις εκτίμησεως και με την καταλληλή συμπεριφοράν. Η θυσία του Χριστού επάνω στον Σταυρό είναι ενδείξις της αγάπης του Θεού, του Οποίου το θέλημα δεν είναι να κατακρίνη τον άνθρωπον, αλλά να χαρίση στον άνθρωπον συγχώρησιν και ζώην αιώνιον.

Στην ευχήν η οποία αναγινώσκειται μετά <το Πιστεύω> κατά την τελετήν της Θείας Λειτουργίας, ακουμέν 6 ευλογίες του Θεού για τις οποίες εκφράζομεν <ευχαριστώ> στον Θεόν: <...Συ γάρ εστιν ο Θεός...Συ: 1) εκ του μη οντος εις το είναι ημας παρηγάγεις; 2) παραπεσώντας ανεστήσας παλιν; 3) ουκ απεστής παντα ποιων εως ημας εις τον ουρανόν ανηγάγεις και την Βασιλείαν Σου εχαρισώ την μελόλουσαν; 4) Σοι ευχαριστούμεν υπερ παντων ων ισμεν και ων ουκ ισμεν...; 5) και των φανερων και αφανων ευεργεσιων των εις ημας γεγεννημενων...; 6) Ευχαριστούμεν Σοι και υπερ της Λειτουργίας ταύτης...>. Ευχαριστούμεν τον Κύριον για όλες τις πλουσίες ευλογίες Του με την υπακοήν μας στον λόγον του Χριστού – στις εντολές του Κυρίου και στις διδασκαλίες της Αγίας Εκκλησίας Του.

Με λίγα λόγια, <το ευχαριστώ> μας στον Θεόν πρέπει να περιλαμβάνει προσφορές χρόνου, κόπου και θησαυρών προς δοξάν Θεού δια μέσων της λατρείας και των έργων φιλανθρωπίας. Κατά αυτον τον τροπον θα αποκτησουμε θησαυρούς <εν τω ουρανώ>.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

*in common with the mind of God; to be “in communion” with God, or in union with God. Hence, we act as God acts; we speak as God speaks; we give as God gives. All of Who God is and what God does is embodied in the Person of Jesus Christ Who is Himself God.*

It is with this understanding that we come to the point in the Divine Liturgy when the celebrant lifts the Paten, with the Bread-Host, and the Chalice, with the wine. He crosses his hands to give the Sign of the Cross and raises the Paten and the Chalice making the Sign of the Cross. In this, we are participating in the crucifixion of Christ on the Cross. This calls to mind the words of St. Paul from today’s Epistle reading: *“I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me.”* (Galatians 2: 20). The main element that exists in the meaning of the Church’s Sacraments is that we crucify ourselves with Christ and we are resurrected to life in Christ – life in the present world, as well as in the next. The Sacrament of Holy Communion is exactly our crucifixion and resurrection with Christ. It is the only thanksgiving that we can offer to God for all the things for which we are thankful, as listed in the Thanksgiving Prayer.

Asking Christ to live *within* us means that all things that we do are to be according to God’s Will and for the salvation of all people out of our gratitude to God, because all that we have comes from God in the first place: *“We offer to You these Gifts from Your own Gifts in all and for all.”* Taking on Christ’s frame of mind is a constant and daily effort. We cannot do it by ourselves; this is why Holy Communion is so important. We allow Christ to work in us.

Following the words of the priest, *“We offer to You these Gifts from Your own Gifts in all and for all,”* we learn in the prayer that follows the specific ways in which we ask Christ to work in us: 1) for the cleansing of the soul (arranging our life-priorities according to God’s Will); 2) forgiveness of sins (we seek to repent from the ways of thinking that lead us away from God) 3) communion of the Holy Spirit (living a life in Christ’s love, as opposed to living for personal luxury and ambition); 4) fullness of the Kingdom of Heaven (wherever Christ is, Heaven is at hand, as well...Christ being in our hearts and souls translates to a taste of Heaven all around us). As such, then, we can no longer excuse our hang-ups and/or addictions as natural biological factors or even blame others. Only Christ can deliver us from today’s demons (the anger; the violence; the injustices, etc.) that haunt us all if we choose to follow Him.

+FR. THEODORE

**PRAY FOR THE SICK:** Yvonne Flessas, George Aeder, Adele Gallade, Kathy Ligeros, Nicholas Kyriakou, Fred Xalis (*Many of the faithful on our Prayer List face chronic or serious illness*).

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

Verse 1— O God, my God, hear me; why have You forsaken me? The words of my transgressions are far from my salvation.

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

Verse 2—: O my God, I will cry out by day, but You will not hear me; and by night, but not for a lack of understanding in me

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

Verse 3— :But You dwell among the saints, O praise of Israel.

*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— O God, why have You rejected us to the end? Why has Your anger raged against the sheep of Your pasture?

*Refrain: "Soston imas, Yie Theou, O sarki stavrotheis, psallontas si alleluia."*

Verse 2 – Remember Your congregation You acquired from the beginning. That You redeemed the rod of Your inheritance, this Mount Zion, where You encamped.

*Refrain: "Save us, O Son of God, Who was crucified in the flesh, we sing to You, Alleluia."*

Verse 3 – But God is our King before the ages; He worked salvation in the midst of the earth.

*Refrain: "Soston imas Ie Theou, O sarki stavrotheis, psallontas si alleluia."*

Doxa Patri ke Io ke Aghio Pnevmati ke nin ke aei ke eis tous eonas ton eonon.

*People: "O Monogenis Ios ke Logos tou Theou..." (O Only-Begotten Son and Word of God...)*

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*HYMNS FOR THE ENTRANCE WITH THE HOLY GOSPEL: ANTIPHON III— The Lord is great in Zion, and He is exalted above all the peoples. And call upon the name of the Lord. Let them give thanks to Your great name, for it is fearful and holy. And call upon the name of the Lord.*

Sunday Resurrection Hymn: *To fedron tis Anastaseos [Tone 4]... (When the tidings of the Resurrection from the glorious angel was proclaimed unto the women disciples and our ancestral sentence also had been abolished, to the Apostles with boasting did they proclaim that death is vanquished ever more and Christ our God has Risen from the dead and granted to the world the Great Mercy.)*

Hymn for The Holy Cross: *Soston Kyrie ton laohn Sou...(Save, O Lord, Your people and bless Your inheritance. Grant victory to Your faithful over every evil power and protect Your citizens by Your Holy Cross.)*

Hymn for St. George: *Os ton ehmaloton eleftherotis...(As the one who sets the captives free and the protector of the poor; as physician to the sick and the champion defender of kings, bearer of trophies are you, O Great Martyr George, intercede with Christ our God that He may save our souls.)*

Kontakion Hymn: *O ipsotheis en to Stavro ekousi-ohs...(You Who were lifted on the cross voluntarily, O Christ our God, bestow Your tender compassions upon Your new community to which You gave Your name. Cause our faithful leaders to be glad in Your power, granting them the victories against their adversaries. And for an ally, Lord, may they have You, peace as their armor, the trophy invincible.)*

READINGS: Epistle – Galatians 2: 16-20 / Gospel – St. Mark 8: 34-38; 9:1)

Megalinarion: Axion Estin (page 52 in the Divine Liturgy Books)

Communion Hymn: *Enite ton Kyrion...(Praise the Lord from the heavens; praise Him in the highest. Allelouia.)*

*"Above all else, guard your heart, for it is the well-spring of life"*

*Proverbs 4:23*



## ANNOUNCEMENTS

### Coffee Hour: Christine Davis

**MEMORIAL** – Today’s Memorial Service is for the Eternal Rest and Salvation for the servant of God, **Presvytera Linda (Demetra) Davis (20 years)**, the beloved wife of **Matthew Davis** and mother of **Christiana Davis and Phillip Davis**. May our Lord God and Savior Jesus Christ grant Eternal Rest to **Presvytera Linda (Demetra) Davis** and may He grant comfort and peace to **Matthew Davis** and to the entire family. **MAY HER MEMORY BE ETERNAL!**

**PHILOPTOCHOS** – We want to thank Tillie Lockshire for her many years of positive and cheerful service to Philoptochos and the Church. Tillie has decided to retire from one of her jobs and that is making the coffee every Sunday for Coffee Hour. We now need a parishioner or parishioners to volunteer to make coffee and Tillie will train you. Please see Tillie or Linda Kallis . The parishioner need not be a member of Philoptochos. We also need Coffee Hour Hostesses for October 18 and 25. Please see Linda Petalas. A reminder that we have the General Meeting tomorrow, September 19 at 11:30 a.m.

**SUNDAY SCHOOL** – Sunday School begins on **today!** Please complete the **2016-2017 Sunday School Registration Form** as you bring your children to Sunday School today. We ask all parents have their children attend Sunday School classes every Sunday.

**SPECIAL FUNDRAISER FOR THE MONASTERY AT ST. NICHOLAS RANCH – October 1st at St. Prophet Elias Church in San Bernardino.** Fliers available in our parish hall.

**PARISH GUESTS & VISITORS** – A special table is reserved for you in our parish hall! Join us for “coffee hour” today so we can introduce ourselves to you.

**OUTREACH** – Save the dates: **October 2, 2016** – kick-off for this year’s **Baby Bottle campaign** in support of Birth Choice of the Desert, which is a charity encouraging parents to give birth to expectant babies, rather than to opt for abortion. **November 6, 2016** – the annual St. George Veterans Day Program.

**NATURAL CHURCH DEVELOPMENT SURVEY** – Results from a survey from some of our St. George parishioners have been tabulated by the Natural Church Development (Church-Smart Resources). This resource group made a presentation at our 2014 Archdiocese Clergy-Laity Congress, as reported by our parish delegate at that time, **Rhonda Latkovic**. Together with **Anna Prineas**, participation in this program serve to enlighten us as to ways to improve our parish ministries. The results are available from our church office upon request.

**SOLAR PANELS TO BE INSTALLED...beginning tomorrow, September 19th.** This will be about a three-week process.

## WEEKDAY CALENDAR

- Monday, September 19th.....Philoptochos General Meeting – 11:30 a.m.
- Tuesday, September 20th.....Bible Study – 10:00 a.m.
- Thursday, September 22nd.....Special Parish Council Meeting (Parish Bylaws) -6:30 p.m.
- Saturday, September 24th..... Vespers– 5:00 p.m.

*The September 2016 Ladder is sponsored by Harry Psaltis "in memory of the first people who introduced me to St. George parish: George Flessas, Steve Geotas, and Pat DiLuzio."*

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.