

APRIL 23, 2017

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER

ST. THOMAS THE APOSTLE; ST. GEORGE THE GREAT MARTYR

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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.

FAITH AND PRAYER

From the moment that his doubt disappeared due to the reality of Christ's Resurrection from the dead, St. Thomas proclaimed the truth that Christ is the True God: *"My Lord and My God!"* (St. John 20:28). St. George, whose memory we commemorate today along with that of St. Thomas, preached the truth that the world's false gods are only manifestations of human ideals and gave his life unto death in order to make known to the whole world that

Christ is the True God.

The blessings that the Lord gave to all of the Saints gave them the grace to thank Him with deeds geared toward the salvation of the souls of others. For example, today we heard during the reading from the Book of Acts that the grace of Christ our God which St. Peter received had as its purpose to heal the sick: *"...They took out the sick upon their pallets and beds so that, as Peter passed by, even his shadow might fall*
Continued on page 2

SUNDAYS FOLLOWING THE CELEBRATION OF THE RESURRECTION OF CHRIST FROM THE DEAD

- Sunday, April 23rd...St. George (Feast Day) Sunday of St. Thomas. The theme: *"My Lord and My God!"*
- Sunday, April 30th...Sunday of the Myrrh-bearing Women. The theme: *"Proclaiming the Resurrection of Christ."*
- Sunday, May 7th.....Sunday of the Paralytic. The theme: *"Christ is God Who heals soul and body."*
- Sunday, May 14th....Sunday of the Samaritan Woman. The theme: *"Christ is 'The Living Water' and the Holy Spirit sanctifies us in the waters of Baptism."*
- Sunday, May 21st....Sunday of the Blind Man. The theme: *"Christ is the Light Who illumines us (Baptism is our Holy Illumination)*
- Sunday, May 28th....Sunday of the Holy Fathers. The theme: *"Knowing the truth about Christ and the Life in the Holy Spirit."*
- Sunday, June 4th.....Pentecost Sunday. *"The Descent of the Holy Spirit upon the Holy Apostles and the Life of the Church of Christ."*
- Sunday, June 11th....All Saints Sunday. The theme: *"Commemorating all Saints, known to us, as well as all those known only to God in proclaiming the Life of the Church throughout the world at all times."*



Ο Άγιος Θωμάς, από την στιγμήν που εξαφανήθηκε η αμφιβολία του δια μέσου της πραγματικότητας της Αναστάσεως του Χριστού, εκφώνησε την αλήθειαν ότι ο Χριστός είναι ο Αληθινός Θεός: <Ο Κύριός μου και ο Θεός μου!> (Ιωάν. 20:28). Ο Αγ. Γεώργιος, τον οποίον μνημονεύουμε σήμερα μαζί με τον Αγ. Θωμάν, εκηρύξε την αλήθειαν ότι οι ψευτικοί θεοί του κόσμου τούτου είναι μόνον εκπρόσωποι των ανθρώπινων ιδανικών και επαρέδωσε την ζωήν του μέχρι θάνατον για να κάνει γνωστό σε όλον τον κόσμον ότι ο Χριστός είναι ο Θεός.

Οι ευλογίες οι οποίες ο Κύριος χάρισε σε όλους τους αγίους τους έδωσαν την χάριν να Τον ευχαριστήσουν με έργα προς δόξαν Του και προς σωτηρίαν των συνανθρώπων των. Παραδειγματός χάριν, ακουσαμεν σήμερα από την αγνώσιν εκ των Πράξεων των Αποστόλων ότι η χάρις του Θεού μας Χριστού την οποίαν έλαβε ο Άγιος Απόστολος Πέτρος είχε σκοπόν να θεραπεύσει τους ασθενείς: <...και τίθεναι επί κλινών και κραβαττών, ινα έρχομένου Πέτρου καν η σκιά επισκίαση τινι αυτών.> (Πράξ. 5:15).

Από τους αγίους καταλαβαίνουμε ότι είναι αλήθεια ότι ο Χριστός αναστήθηκε εκ των νεκρών. Επίσης, είναι αλήθεια ότι ο άνθρωπος έχει ευθύνη παντοτε να χρησιμοποιεί τις ευλογίες Του για να δοξάζει τον Θεόν. Η δόξα προς τον Θεόν πραγματοποιείται, όμως, όταν βοηθάμε τους άλλους δια της <εν Χριστώ> αγάπης. Αυτή η θεία αγάπη πρέπει να πηγάζει συνεχώς από τις ψυχές μας, έτσι ώστε να μεταστρεφονται όλοι από τους ψευτικούς θεούς των και προς τον Ανατάντα εκ νεκρών Χριστόν, ο Όποιος τους χαρίζει την ειρήνην σε αυτόν τον σημερινόν κόσμον και την αιώνιον ζωήν στην Βασιλείαν Του.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

upon many of them." (Acts 5:15).

From the lives of the Saints we understand the truth the Christ arose from the dead. It is also true that we have responsibilities to use His blessings so that we always glorify God. Glory to God is given in fullness when we help others, through the Christ-like love. This Divine love is to always spring from within our souls, so that all can turn from their false gods and toward the Risen Christ, Who grants peace in this present life-time and Eternal Life His Kingdom.

In the book, *The Diary of a Russian Priest*, Fr. Alexander Elchaninov writes, "Let us be serious in our attitude towards each person we meet in our life, towards every opportunity of performing a good deed. Be sure that you will then fulfill God's Will for you in these very circumstances, on that very day, in that very hour." (pg. 157).

This is a difficult attitude to acquire in our age. Our attitudes are molded by a society that is spiritually distant from God. 125,000 people gathered last weekend at the Coachella Fest. In the face of so much attention on entertainment, there is the syndrome of many Christians feeling like "odd balls," since it is now odd for people to seek peace within themselves through prayer and worship, as opposed to combating boredom through the pursuit of entertainment. Knowing, that our God is the Giver of Life, we now have also the gift of prayer. Our attitudes go hand-in-hand with our efforts in prayer.

The living examples of faith provided by our Patron Saint, St. George, and the Apostle, St. Thomas, show us how prayer and worship, based on faith, translate into a life-style dedicated to the glory of God and the salvation of others. Prayer is the constant awareness of God and the understanding of how our thoughts, feelings, and motives compare with God's Love. Living with this constant prayer going on in our souls serves to mold a truly Christian personality.

To drive this point home, I can find no better words than those expressed by Archbishop Anthony Bloom in his book, *Living Prayer*. "Whenever we approach God, the contrast that exists between what He is and what we are becomes dreadfully clear. We may not be aware of this as long as we live at a distance from God, so to speak... But the nearer we come to God, the sharper the contrast appears. It is not the constant thought of their sins, but the vision of the holiness of God that makes the Saints aware of their own sinfulness... It is against the background of the Divine presence that they stand out in full relief and acquire their depth and tragedy... Prayer is an adventure which brings not a thrill but new responsibilities: as long as we are ignorant, nothing is asked of us, but as soon as we know anything, we are answerable for the use we make of that knowledge." (pg. 13).

+FR. THEODORE

PRAY FOR THE SICK: George Aeder, Adele Gallade, Mike & Kathy Ligeros, Nicholas Kyriakou, Argyroula Krespis (Nick Krespis' mother), Constantine Papapetru, Erika Aguilar, Nicholas Coussoulis, Mary Mitsias, Nula Papapetru, Jim Alex (*Many faithful on our Prayer List face chronic or serious illness*).

ANNOUNCEMENTS



ST. GEORGE FEAST DAY LUNCHEON – All parishioners are invited to join His Eminence, Metropolitan Gerasimos for a special Paschal Lamb Luncheon in our parish hall in celebration of our parish Feast Day.

MEMORIAL – Today's Memorial Service is for the Eternal Rest and Salvation for the servant of God, **George Tcharos (40 days)**, the beloved husband of **Emily Tcharos** and father of **Nicholas Tcharos and Stephanie Kourakis**, as well as the grandfather of **Theoharis and Alexander Tcharos and Jacob and Anisia Kourakis**. We include in today's Memorial Service our prayers for the Eternal Life and Salvation of the servant of God, **Presvytera Catherine Tavlarides (7 days)**, the beloved Presvytera of **Fr. James Tavlarides** and **Michael Ligeros (4 days)**, the beloved husband of **Kathy Ligeros**. May our Lord God and Savior Jesus Christ grant Eternal Life and Salvation to **George Tcharos, Presvytera Catherine Tavlarides and Michael Ligeros** and may He grant peace and comfort to **Emily Tcharos and Fr. James Tavlarides and Kathy Ligeros** and their entire families. **MAY THEIR MEMORIES BE ETERNAL!**

PHILOPTOCHOS – Congratulations to the new Philoptochos Board of Directors for 2017-2019. The new Board was elected on Tuesday, April 18 at the General Meeting. **Tillie Lockshire** was honored for her many years of service to Philoptochos. See photos and more information in the May Voice. Our **Board Meeting with the new Board will be on Monday, May 1 at 11:00 a.m.** Our **last General Meeting of the season will be on Monday, May 8, at 11:30 a.m.** The Agape Celebration of Love for **Kids 'n' Cancer will be on Sunday, May 7 at 2:00 p.m.** More information is on the counter in the hall.

WE WELCOME TO OUR PARISH TODAY A HOLY CROSS SEMINARY GRADUATE! – A graduate of Holy Cross Seminary in Massachusetts by the name of **Ivan Vuksanovic** will be accompanying **His Eminence, Metropolitan Gerasimos** during His pastoral visit next week. He is a Serbian Orthodox theologian, currently studying for his PhD at the **Athenagoras Theological Institute** at Berkeley, CA.

JOURNEY TO GREECE – Educational opportunity for **Elaine Karkeletsis and Katrina Storton**. Monetary contributions for the "Journey to Greece" program are most welcome. Prayers are always precious.

AMERICAN WRESTLER – We all join in thanking God for His blessings in allowing the son of our parishioners, **Contantina and Paul Kosturos, George Kosturos**, to be the lead character in a movie coming out this summer, entitled *The Wrestler*. **Special showing: May 3rd at the Rivers.** See flier enclosed.

BIOGRAPHICAL COMMITTEE – In order to preserve many of our parishioners' wonderful history, a committee was formed to write a short biographical history. If you are interested in being interviewed or would like to recommend another parishioner, please contact **Angelo Veroulis**: Phone-(406)431-6446; email: averoulis@yahoo.com.

WEEKDAY SERVICES

Tuesday, April 25th...Bible Study – 10:00 a.m./Men's Bible Study – 6:30 p.m.* (Bible Passage: John 5:1-15)

Wednesday, April 26th..... Fr. Ted and Presvytera will represent our parish at the Metropolis of San Francisco Clergy-Laity Assembly in Fresno, California (St. Nicholas Ranch). Fr. Ted will return on Saturday, April 29th. Please note: no Vesper Service on Saturday evening, April 29th.**

*Note: The posting of the Men's Bible Study for Monday, April 24th at 6:30 p.m. as it appears in the April 2017 parish Calendar was posted in err.

**Fr. Ted's absence from the parish in order to attend the Clergy-Laity Assembly is pending arrangements for the funeral for our brother in Christ, the servant of God, Michael Ligeros.

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.

SUPPLEMENT
FOR FOLLOWING THE HIERARCHICAL DIVINE LITURGY OFFICIATED BY
HIS EMINENCE, METROPOLITAN GERASIMOS
ON THE OCCASION OF THE FEAST DAY OF OUR PATRON SAINT, ST. GEORGE
APRIL 23, 2017

NOTE: At the beginning of the Divine Liturgy, the Metropolitan is at the Bishop's Throne.

1. Right after the Priest intones, "*Blessed is the Kingdom...*" we will all sing: "Christos Anesti..." (Christ is risen from the dead, by death trampling upon death and to those in the tombs, bestowing life.) We will sing this hymn 3 times in a row.
2. The Divine Liturgy begins as usual on page 5-6 of our Divine Liturgy books. Reference to pages in the Divine Liturgy will be supplied throughout this supplement. Remain standing until we turn to page 7-8.
3. On page 7-8 of the Divine Liturgy books, when the Deacon intones, "*For our Archbishop Gerasimos, the honorable presbyters...*" The Metropolitan will bless the congregation and choir will sing, "*And with Your spirit.*" Then, "*Kyrie eleison (Lord have mercy).*"
4. When the choir sings, "*Tes presvies tis Theotokou...*"* the order is as follows:
 - Verse 1: Shout to God all the earth. "*Tes presvies tis Theotokou, Soter, soson imas.*"
 - Verse 2: Sing now to His Name, give glory to His praise. "*Tes presvies tis Theotokou...*"
 - Verse 3: Say to God, "How fearful are Your works; in the greatness of Your power Your enemies will lie to You. "*Tes presvies tis Theotokou, Soter, soson imas.*"
 - Verse 4: Let all the earth worship You and sing to You; let them sing to Your Name. "*Tes presvies tis Theotokou, Soter, soson imas.*"
 - Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. "*Tes presvies tis Theotokou, Soter, soson imas.*"
5. When the choir sings, "*Soson imas, Yie Theou, O Anastas ek nekron...*"** the order is as follows:
 - Verse 1: May God be gracious to us and bless us. May He cause His face to shine upon us. "*Soson imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia.*"
 - Verse 2: That we may know His way on the earth, Your salvation among all the Gentiles. "*Soson imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia.*"
 - Verse 3: Let the peoples give thanks to You, O God; let all the peoples praise You. "*Soson imas Yie Theou, O Anastas ek nekron, psallontas Si Alleluia.*"

* In English: "By the intercessions of the Mother of God, Savior, save us."

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

- Verse 4: May God bless us, and let all the ends of the earth be in fear of Him.

"Soson imas Yie Theou, O Anastas ek nekron, psallontas Si Alleluia."

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. "O Monogeneis Yios ke Logos Tou Theou..."

6. At the Entrance with the Gospel:

- Verse 1- Verse 1: Let God arise and let His enemies be scattered and let those who hate Him flee from before His face. "Christos Anesti ek nekron..."***

-Verse 2: As smoke vanishes, so let them vanish, as was melts from the fire.

"Christos Anesti ek nekron thanato thanaton patisas..."

-Verse 3: So shall the sinners perish from the face of God and let the righteous be glad.

"Christos Anesti ek nekron thanato thanaton patisas..."

-Verse 4: This is the day the Lord made. Let us greatly rejoice and be glad therein.

"Christos Anesti ek nekron thanato thanaton patisas ke tis en tis mneemasi zo-in harisamenos."

At this point, the Metropolitan goes to the front of the Holy Altar and takes up His Bishop's Candles ("dikero-trikera") and, with the clergy, chants: "*En ekklesiahs... (Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, risen from the dead, we sing to You, Alleluia.)* As this hymn is being chanted, the Metropolitan will bless the congregation, at which point the choir sings softly, "Eis polla eti Despota." (Many years, O Master).

A. As the Metropolitan and the clergy enter the Altar, we sing one more time, "Soson imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia."

B. The Metropolitan then himself chants the Resurrectional Hymn: "*Esfraghismenou tou mnimatos, ee zoh-ee ek tafou... (O Life, You arose from the sepulcher, even though the tomb was secured with a seal, O Christ our God. And although the doors had been bolted, You came to Your disciples, O Resurrection of all. Through them You renew a right spirit in us, according to Your great mercy.)*

C. Since there is a Memorial Service, the Metropolitan leads in chanting the hymn: "Mnisthiti Kyrie.." (Remember Your servant, O Lord...)

D. The choir will then sing the Hymn of 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 champion defender of kings, bearer of trophies are you. O great martyr George, intercede with Christ our God that He may save our souls.)*

E. The Metropolitan will chant the Kontakion Hymn: "*Ee ke en tafo katilthes... (Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.)*

***Christ is Risen from the dead by death trampling upon death and to those in the tombs bestowing life.

We are now on page 17-18 in our Divine Liturgy books where it is printed "THE TRISAGION HYMN". After the intonation by the Metropolitan, "For You are Holy, our God...", the following takes place:

- A. The choir sings the hymn "Aghios o Theos..." two times.
- B. Then, the clergy sing the hymn "Aghios o Theos..." once.
- C. The choir sings the hymn "Aghios o Theos..." one more time.
- D. The clergy sing the hymn "Aghios o Theos..." yet another time.
- E. The choir sings "Glory to the Father and the Son and the Holy Spirit, now and Forever and to the ages of ages" (in Greek)
- F. The clergy will sing: "Aghios o Theos." and stop.
The Metropolitan will then bless the congregation using His Bishop's Candles (dikero-trikera) and intone: "Kyrie, Kyrie epivlepson ex oura nou..." (Lord, Lord, look down from Heaven upon Your Vineyard and grant the strength to that which You have planted by Your right hand)
- G. The clergy will sing: "Aghios Ischyros. And stop.
The Metropolitan will again bless the congregation with His Bishop's Candles and intone the same blessing as above.
- H. The clergy will sing: "Aghios Athanatos. And stop.
The Metropolitan will bless the congregation a third time using His Bishop's Candles, intoning the same blessing.
- I. The clergy will sing: "Eleison imas."
- J. The Deacon will intone: "Dynamis" (With Strength).
- K. The choir will sing the hymn "Aghios o Theos" in its entirety.
- L. The Deacon then faces the congregation and intones: "Kyrie soston tous evseveis" (Lord, save the pious people.)
The clergy and the Metropolitan sing, "Kyrie soston tous evseveis."
- M. The Deacon will again intone: "Kyrie soston tous evseveis."
The clergy will sing: "Kyrie soston tous evseveis."
- N. The Deacon will intone: "Ke epakouson imon." (And hear our prayer.)
The Metropolitan chants: "Ke epakouson imon."
- O. The Deacon then intones the Anthem in honor of the Ecumenical Patriarch: "Vartholomai-ou, tou Panagiotatou ke Oikoumenikou Patriarchou, Polla ta eti." (Bartholomew, the All Holy and Ecumenical Patriarch, many years.)
- P. The Metropolitan himself will chant this anthem.
- Q. The Deacon intones the Anthem in honor of the Metropolitan: "Gerasimou, tou Sevasmiotatou ke Theoprovletoy Mitropolitoy tis aghiotatis Mitropoleos Aghiou Frangkiskou. Imon de Patros ke Poimenarchou, polla ta eti."
(Gerasimos, by the grace of God and Most Reverend Metropolitan of the God-appointed Metropolis of San Francisco, our father and Chief-Shepherd, many years.)
- R. The clergy exit the Altar and stand in front of the Holy Gates, with the Metropolitan facing the congregation and they sing this same anthem as the Metropolitan as the Metropolitan blesses the congregation.
- S. The READINGS – Epistle: Acts 12:1-11 / Gospel: St. John: 20:19-31

8. The prayers on page 19-20 and 21-22 in our Divine Liturgy books are read and we continue the Divine Liturgy from page 23-24. Note that the Gospel will be read as appointed by the Metropolitan. The Gospel reading will be intoned. Following the Gospel reading, the Deacon will bring the Gospel Book to the Metropolitan who will bless the Deacon and the congregation.
9. Following the Gospel reading, the Deacon intones: "Again and again, in peace, let us pray to the Lord." The choir sings, "Kyrie eleison." The Deacons intones, "Wisdom!"
10. After the reading of the Gospel (and the deliverance of the Sermon), we turn to pages 26-27 in our Divine Liturgy books, where it says, "THE GREAT ENTRANCE." The choir sings the **CHE-RUBIC HYMN** as always.
 - A. The Metropolitan will complete prayers at the Side Altar for the Holy Gifts and appoint The order for carrying the Holy Gifts.
 - B. The procession with the Holy Gifts by the Deacon and the Priest will go along the left aisle and back through the center aisle in the church. The Metropolitan will receive each of the Gifts as He stands at the Altar.
 - C. Presenting the Holy Paten to the Metropolitan, the Deacon intones: "May the Lord our God remember Your Holy Arch-Priesthood in His Kingdom, now and forever and to the ages of ages." (in either Greek or English). The Metropolitan will then say a prayer for the health and salvation of all the living members of the Church and parish in general.
 - D. Presenting the Holy Chalice to the Metropolitan, the Priest intones: "May the Lord our God remember Your Holy Arch-Priesthood in His Kingdom, now and forever and to the ages of ages." (either in Greek or English). The Metropolitan will then say a prayer for the Eternal Rest and Salvation of all the departed members of the Church and parish in general.
 - E. The choir then sings, "Tes Angelikes aoratos..." (Invisibly escorted by the Angelic hosts..." on page 33-34 of the Divine Liturgy books). The Metropolitan prays over the Deacon, as he prepares to continue with the Divine Liturgy.
11. At the time for the **CREED** on pages 41-42
 - A. The Deacon intones: "The doors the doors, with wisdom let us attend." As always, "Christ is in our midst; He is and He always shall be."
 - B. The choir sings a special hymn: "Agapeiso Si Kyrie: ee ischys mou. Kyrie sterehoma ke katafyghi mou ke rhistheis mou." (I will love the Lord, my strength; the Lord is my rock, my refuse and my deliverer.)
12. We continue the Divine Liturgy as normal from pages 43-44 to pages 51-52. Instead of singing the hymn, "Axion Estin," ("It is truly right to bless You..."), the following hymn is sung: "Se tin fah-eenin lambatha kai Mitera tou Theou, tin arizilon thoxan kai anoteran panton ton poimaton en eemneis meghalinomen. (You, the brightly shining lantern and the Mother of our God, the conspicuous glory, You are superior to all creation. We hymn You and we magnify You.)

13. On page 55-56, the Metropolitan intones: "Remember first of all, Lord, our All-Holy Ecumenical Patriarch Bartholomew. Grant to Him Your Churches in peace: safe, honorable, healthy, long-lived and rightly preaching the word of Your truth." Then the Deacon and the Priest intone the same proclamation, only, with this change: "Remember first of all, Lord, our Archbishop Gerasimos..." The Divine Liturgy continues. See pages 55-56 through pages 63-64 in the Divine Liturgy books.
14. HOLY COMMUNION. See pages 63-64 through pages 71-72 in the Divine Liturgy books.
 - A. The Communion Hymn for the day is: "Epehnee Ierousalim ton Kyrion, ainee ton Theon sou, Si-ohn." (*Praise the Lord, O Jerusalem; praise your God, O Zion. Alleluia*).
 - B. This hymn is to be repeated several times to allow for the Metropolitan and the clergy to Partake of Holy Communion from His hand. The stanzas intoned before each time this Communion Hymn is chanted are Psalm-stanzas sung in honor of St. Thomas the Apostle.
 - C. As the faithful partake of Holy Communion this hymn can be repeated, as well as the Hymn with the words, "Tou Deipnou Sou tou Mystikou..." (*Receive me today at Your Mystical Supper, O Son of God...*) see the top of page 67-68. Only these two hymns may be sung at this time.
 - D. After all have partaken of Holy Communion, the choir does not sing the hymn on page 73-74. Instead, the choir sings the hymn, "Christos Anesti" in its entirety.
15. FINAL PRAYERS.
 - A. After the prayer on page 77-78 in the Divine Liturgy books, "Lord, bless those who praise You and sanctify those who trust in You..." the Metropolitan will conduct the 40-day Memorial Service for our brother in the Lord, George Tcharos. See pages 87-88 in the Divine Liturgy books.
 - B. If there are five loaves of bread offered for health, He will also conduct the Service of The Blessing of the Five Loaves (Artoklasia). See pages 83-84 in the Divine Liturgy books. [NOTE: *The Metropolitan will advise as to the order in which these services will take place*]
 - C. As the Metropolitan is intoning the Final Dismissal Prayer on page 79-80, as He names St. Thomas and St. George (the Saints of the day) the choir sings softly the hymn: "Ton Despotin ke Archiereh-ah imon, Kyrie fylate, eis polla eti " (Lord, protect our Master and Arch-Priest for many years.) Christ is Risen! Truly He is Risen (3 times). Glory to His Holy Third Day Resurrection. We worship His Holy Third Day Resurrection. Christ is Risen from the dead by death trampling upon death and to those in the tombs bestowing life.
 - D. The Deacon and the Priest join together saying, "Through the prayers of our Bishop (Metropolitan), have mercy upon us, O Lord, and save us." (Thee efchohn tou Aghiou Despotou imon, Kyrie Isou Christe o Theos, eleison ke soston imas.)"

THE DIVINE LITURGY WHEN OFFICIATED BY

A

BISHOP, METROPOLITAN, ARCHBISHOP

When the Divine Liturgy is officiated by a Bishop, Metropolitan, Archbishop or Patriarch, it is known as a "Hierarchical Divine Liturgy" and, as you can see, it differs radically from the way in which the Divine Liturgy is celebrated by a priest. Among the reasons for this, there are the following:

1. The Holy Spirit is in charge of the Church. This is the truth from the Day of Pentecost, when the Apostles were given strength from on High to go into the world and "baptize all nations." The Hierarch, be he Bishop, Metropolitan, Archbishop or Patriarch is spiritually a direct descendent from the Holy Apostles, who with the power of the Holy Spirit, administers the Holy Sacraments. (The titles "Bishop," "Metropolitan," "Archbishop," and "Patriarch" indicate the realm and scope of jurisdiction over which the Hierarch is responsible.) The fundamental issue is that the Hierarch administers all of the Holy Sacraments, while the priest is but the arms and legs of the Hierarch to whom he is to be obedient—and, as such, can only perform the Sacraments of Baptism, Chrismation, Marriage, Confession, the Divine Liturgy and Unction at the pleasure of the Hierarch. It is the Hierarch who performs the ordination of the priest; the Hierarch who issues the Baptismal and Marriage Certificates of the Church; it is the Hierarch who provides the Chrismation oil for Holy Chrismation; it is the Hierarch who issues to the priest the "Epitaphio Cloth" (Antiminsion) for the celebration of the Divine Liturgy (without which the Divine Liturgy does not take place), since this Sanctified Altar Cloth is the remnant of the Consecration of the Church, again performed solely by the Hierarch and not the priest.
2. As a result of this reality, the Hierarchical Divine Liturgy is structured to proclaim that the grace of the Holy Spirit continues, as from the Day of Pentecost, to guide the Church throughout the world, not only currently, nor only for a time in the past, but for all time and into the future—and especially in the present as we now live our lives. The grace of the Holy Spirit having descended upon the Holy Apostles continues to work through the spiritual descendants of the Apostles making the Church "One, Holy, Universal (or, as we say, "Catholic") and Apostolic," as we say in the Creed of our Faith. As the Apostolic St. Ireneas had proclaimed: "Where the Bishop is; that is where the Church is."
3. Hence, for example, the elaborate portion of the Divine Liturgy at the singing of the hymn, "Aghios o Theos" serves to remind us that God is Holy and, therefore, the Church is Holy and, as such, is united as one Body through the Hierarch. This is why he blesses the congregation with his Bishop's Candles three times during this hymn. This is why a special intonation asking our Lord "to save the pious people" is included. This is why we sing his "Anthem of honor."
4. The Hierarchical Divine Liturgy serves to remind us that the Church is not only in Palm Desert, California at the present time. We are part of the Church "universal" - the same Church throughout the world in all places (on earth and into the kosmos) and in all times: past, present, and future.
5. With this understanding, it is my hope and prayer that everyone accepts in their heart the fact that the Church is their home no matter where they may travel; no matter their circumstance. The Church is their home and a place of spiritual refuge regardless of their joys or tribulations.

These are the central messages to be taken from the celebration of the Hierarchical Divine Liturgy and they comprise some of the fundamental reasons for the qualities that make this Liturgy truly special.

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