

**FEBRUARY 5, 2017**

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

**74-109 Larrea Street  
Palm Desert, California 92260**

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# THE LADDER

THE PUBLICAN & THE PHARISEE



## Mailing Address:

P.O. Box 4755

Palm Desert, CA.92261

Tel: (760) 568-9901

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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.

## HOW WE PRAY & WHO WE ARE

St. Theophan "the Recluse" once wrote that, from a truly spiritual perspective, we can live a rewarding life when our life is ordered from the standpoint of God's love. *"When we are truly humble before God, we sacrifice our will and our freedom as a proper sacrifice to God...and we have authority, with strength from God, to rule our internal and external lives."* (*The Art of Prayer*, pg. 169). We are in control of ourselves and we rule with peace toward others.

In essence, the Parable of the Publican and the Pharisee finds its value in the consequences of our general behavior toward others and our perceptions pertaining to ourselves with regard to our responsibilities toward life itself.

The Pharisee considered himself to be a righteous man and, as such, he felt he had the qualifications (or the entitlement) to pass judgment over others. Such a mentality leads to other sins: jealousy and hatred, which, in turn, lead to conflicts and violence.

*Continued on page 2*

**THE TRIODION** – The **Triodion** (Greek: Tri-**oh**-dhi-ohn) is a liturgical book used by the Orthodox Church. The book contains the rubrics for the fasting period preceding Easter (Pascha).

The "Kanonion" Hymns for weekday Orthros Services in the Triodion contain only three odes and so are known as "triodes" after which the Triodion takes its name. The period which the book covers extends from today, the Sunday of the Publican and Pharisee, and concludes with the Midnight Resurrection Service in celebration of our Lord's Resurrection from the dead. The Triodion season begins with a week in which there is no fasting, including on Wednesdays and Fridays, which are normally kept as fast days throughout the year (with few exceptions). The normal fasting rule, however, is restored until "Meatfare Sunday" (a.k.a. "Judgment Sunday"), after which fasting from meat begins. The following Sunday, known as "Cheesefare Sunday" (a.k.a. "Forgiveness Sunday"), brings in the fasting from dairy. The day after "Cheesefare Sunday" is the First Day of Great Lent, known as "Clean Monday," and the fasting diet is strict: no meat, dairy, fish, wine, oil. People are encouraged to fast as best as they can, regulating their personal fasting discipline in accordance with their medical concerns, ideally, in consultation with their priest-confessor. Fasting is, above all, *prayer*. Of greatest importance is participation in all of the Church Services.



Ο Άγιος Θεοφάνης <ο Εγκλειστος> έγραψε ότι, από μια πνευματική αποψιν, οι ανταμοιβές στην ζωή μας προέρχονται από έναν τρόπο ζωής που έχει διαταχθεί με βάση της αγάπης του Θεού. <Όταν ο άνθρωπος είναι ταπεινός στην πραγματικότητα ενωπιόν του Θεού, παραδίδει την βούληση του και την ελευθερίαν του ως θυσία ευαρέστη στον Θεόν... και έχει την εξουσίαν, με την δύναμιν του Θεού, να... κυβερνά την εσωτερική και την εξωτερική ζωή του.>. (Η Τέχνη της Προσευχής, σελ. 169).

Στην ουσίαν, η αξία της παραβόλης του Κυρίου περί του Τελώνου και Φαρισαίου ευρίσκεται στις συνεπίεις της γενικής μας συμπεριφοράς προς τους άλλους και στις εσωτερικές αντιλήψεις περί του εαυτού μας εν σχέσει με τις υποχρεώσεις μας προς την ζωήν.

Ο Φαρισαίος εθεώρουσε τον εαυτόν του ως δίκαιος άνθρωπος και, ως εκ τούτου, ένας που έχει τα προσόντα για να κρίνει άλλους. Μια τέτοια νοοτροπία οδηγεί σε πολλές σχετικές αμαρτίες: η ζήλια και το μίσος, οι οποίες αμαρτίες, κατά σειράν, οδηγούν σε συγκρούσεις, ακόμα και σε αγριές πράξεις.

Ο Τελώνης εθεώρουσε τον εαυτόν του ως αδικός ενωπιόν του Θεού. Ως εκ τούτου, εκαταδίκασε τον εαυτόν του, γνωρίζοντας ότι είχε διαπραξεί αμαρτίες εναντίον του Θεού. Μια τέτοια νοοτροπία οδηγεί σε αρετές: η ευχαριστία για τα πάντα προς τον Θεόν και για κάθε εύλογια του συναδέλφου του, οι οποίες αρετές οδηγούν με την σειράν τους σε εναρετές πράξεις και προς την ειρήνην του κόσμου. Η ευχή μας ως είναι να καταπατησούμε τις <Φαρισαϊκές> φαντασίες και να αποκτησούμεν μέσα μας το πνεύμα του Τελώνου.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

God does not accept worship offered in the tone of the Pharisee, which is one of self-praise, implying that one is *entitled* to have God obey him. St. Theophan implies that there is false “self-esteem,” as opposed to true “self-esteem.” False “self-esteem” is defined as a sense of “self-importance,” like the Pharisee. True “self-esteem,” is defined as an awareness of God’s Voice within us calling us to repent, like the Publican. The by-product of the Pharisee’s “self-importance” led to enmity *against* the Publican: “*I am not even like this Publican, Lord.*” (St. Luke 18:11). Such a disposition carries further consequences, “*It controls the whole of our life. Its first demand is that everything should be as we wish, and as soon as it is not, we get angry and complain to God and we are annoyed with people... Self-importance is as wily as the demons and it cleverly conceals itself behind our emotions leading us to swing between self-deprecation and self-praise.*” (pg. 225). However, *self-acceptance* before our loving God becomes ever illusive.

Truly, self-acceptance comes through Christ our God. The very tone of the Divine Liturgy is that exemplified by the Publican. Like the Publican, we acknowledge that we are imperfect as a result of thoughts, motives, words and actions that have nothing to do with giving glory to God. We pray for forgiveness and Divine mercy throughout our Church Services. We are called to remember that forgiveness is God’s Divine mercy! There is no joy otherwise. Through the Publican we are taught that the *only* way to deal with guilt is to repent and to seek forgiveness. While confronting our short-comings may sound “gloomy,” turning to God for forgiveness is a joy. This is why we say that the Divine Liturgy is *celebrated*, not simply “performed.”

The tone of Orthodox worship is nicely compared to the thoughts of St. Theophan “the Recluse” expressed in the spirit of the Publican. “*We are watchful over two things: sobriety and discernment. The first is directed within, the second, outward. With sobriety, we observe movements which themselves come out from our hearts (yearnings, temptations, etc.). With discernment, we foresee movements which are about to be roused under the impulse of outward influences. The rule for sobriety is:...stand at the door of your heart and watch carefully everything that enters or goes out from there. Especially do not let acts be prejudiced by emotion and desire, for evil comes thence.*” (pg. 129).

Worship and prayer are always a matter of having our focus on God and on God’s Will for all to be saved. While the “prayer-mentality” of the Pharisee leads to delusion and deception, the “prayer-mentality” of the Publican leads to truth and wisdom.

+FR. THEODORE

**PRAY FOR THE SICK:** Yvonne Flessas, George Aeder, Adele Gallade, Kathy Ligeros, Nicholas Kyriakou, Argyroula Krespis (Nick Krespis’ mother), Constantine Papapetru (*Many of the faithful on our Prayer List face chronic or serious illness*).

HYMNS AND READINGS FOR TODAY'S CELEBRATION OF THE DIVINE LITURGY

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

**Verse 1—** My soul overflowed with a good word; I tell my works to the King.

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

**Verse 2—** My tongue is pen of a swift-writing scribe.

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

**Verse 3—** Grace was poured out on Your lips; therefore, God blessed You forever.

**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—** Gird Your sword upon Your thigh, O Mighty One, in Your splendor and Your beauty.

**Refrain:** *"Soston imas, Yie Theou, O en anghalles tou dikeh-ou Symeon vastachtheis, psallontas si alleluia."*

**Verse 2 –** And stretch Your bow and grand prosperity and reign because of truth, gentleness and righteousness; Your right hand shall guide You wondrously.

**Refrain:** *"Save us, O Son of God, Who was held in the arms of Righteous Symeon , Alleluia."*

**Verse 3 –** Your arrows are sharp, O Mighty One. The peoples shall fall under You in the heart of the King's enemies. Your royal scepter is a scepter of uprightness.

**Refrain:** *"Soston imas Ie Theou, O en anghalles tou dikeh-ou Symeon vastachtheis, 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—** Listen, O daughter, behold and incline your ear and forget your people and your father's house. The rich among the people shall entreat your favor and I will remember your name from generation to generation.

**Sunday Resurrection Hymn:** Ex ipsous katilthes...[Tone 8] *(From on high did You descend, O merciful Lord, for us did You endure, three days in the tomb that we may be, released from pas-sions in this world, You Who are our resurrection and our life. Glory unto You O Lord..)*

**Hymn for the Presentation of Christ:** Hherreh kecharitomeni Theotoke Parthene...*(Lady full of Grace, rejoice, O Virgin Theotokos, for Christ our God, the Sun of Righteousness, has risen from You and He illumined those in darkness. And you, O Righteous Elder, be glad in heart, receiving in your embraces the One Who liberates our souls and bestows on us the Resurrection.)*

**Hymn for St. George:** Os ton ehmaloton eleftherotis *(pg. 110 in the Divine Liturgy books)*

**Kontakion Hymn for this Sunday:** O Mitran Parthenikin aghiasas to toko Sou...*(You sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.)*

**READINGS: EPISTLE- 2 Timothy 3: 10-15/ GOSPEL-St. Luke 18: 10-14**

**Axion Estin.** "It is truly right to bless you...(page 52 in the Divine Liturgy Books)

**Communion Hymn –** Enite ton Kyrion...*(Praise the Lord in the heavens; praise Him in the highest. Alleluia.)*

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

*Proverbs 4:23*



## ANNOUNCEMENTS

**2017 GREEK FESTIVAL MEETING – Tomorrow evening at 7:00 p.m. This will be the final Festival Meeting of the year. Everyone's attendance is needed so that the volunteers for each booth can be confirmed and a final tally can be made as to how many helpers need to be hired.**

**ALTAR FLOWER BOUQUETS –** The Sponsors for Altar Flower Bouquets gracing our Holy Altar and their Dedications for this Sunday, February 5th are:

**Mrs. Annette Lewis - "On Valentines Day, February 14, 2016 the sky lit up with beautiful hues of pinks, reds, and blues. At that moment 'my Skip' entered into Our Father's Arms! I will forever love you Dear husband!"**

**Bill & Mary Piggott - "In memory of William, Rose, Bob & Ann Piggott. Bill's mom, dad, brother & wife."**

NOTE: Altar Flower sponsors for February through May 2017 - Please submit your contributions and dedications to Tina Veroulis in the parish office. Thank You.

**PHILOPTOCHOS –** We are looking for volunteers for **Coffee Hour** for the month of March. If interested, see **Linda Petalas**. We are making **kourambiethes** for the Festival on Monday and Tuesday; we are packaging them on Wednesday. Please come and help us. **There will be no Board Meeting or General Meeting in February due to Festival preparation. SAVE THE DATE: Membership Luncheon will be on Saturday, March 18.**

**STEWARDSHIP –** The **2016 Stewardship Donation Recap Letters** were mailed out to all stewards as of January 30, 2016.

**GREEK FESTIVAL VOLUNTEERS –** If you have not already done so, please volunteer to work at our Festival, which is being held on Saturday and Sunday, February 25<sup>th</sup> and 26<sup>th</sup>. You can sign up in the church hall after Liturgy. The "**Festival Volunteer**" **Sign-up Table** is located near the bookstore. If you have any questions, please call **Jim Christopoulos at: goofy\_328@yahoo.com**, or call him at: (760) 902-8460. **This week: help is needed for the preparation of the kourambiethes.**

**YIAYIA'S ATTIC – Now is the time to bring items for Yiayia's Attic in support of our 2017 Festival.** Please drop them off in our parish hall at any time during the week. Call before making your delivery to arrange for assistance upon your arrival. Please see **Becky Allen** for more information.

**FESTIVAL FLIERS – 2017 Festival Fliers and posters are available in our parish hall and ready for distribution throughout our community by St. George parishioners. If everyone distributes a few fliers throughout this month, it will help insure the success of this year's Festival.**

**CALLING ST. GEORGE MEN ONLY –** After the celebration of the Divine Liturgy today, we ask all the men of our parish to help: 1) We need to move one of the small refrigerator units from the patio into the parish hall. 2) We need to move items for Yiayia's Attic from the offices to the storage bin.

**ST. GEORGE PARISH FEAST DAY / GOLF TOURNAMENT –** The **St. George Feast Day is Sunday, April 23, 2017**. We are honored to host **His Eminence, Metropolitan Gerasimos**. As part of our Feast Day celebrations, we look forward to everyone's support toward the success of our annual **St. George Golf Tournament - April 21 – 22, 2017**. Registration and Reservation Forms will soon be available.

*See today's Ladder Insert for more announcements and the "Weekday Calendar"*

*The Ladder for the month of February 2017 is*

*donated by*

*Annette Lewis*

*"In loving memory of Skip Lewis: 1 year of going to the Lord"*

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.

**ANNOUNCEMENTS, *continued***

**COLORING SESSION** – is **cancelled** for February. The next Coloring Session & Luncheon will be held on **March 17th** starting at noon in the church hall.

**BOOK STORE NEW ARRIVALS** – We have received many new books and religious items in our bookstore. Buy now before they sell out during the Festival. Items include brass censers, incense, charcoal, wicks, & diptychs. Books include two Greek cook books, adult coloring books, *Great Lent*, *My Orthodox Prayer Book*, *The Orthodox Church: 455 Questions & Answers*, and *Our Thoughts Determine our Lives: Elder Thaddeus*.

**IMPORTANT AHEPA MEETING** – All AHEPA Chapter 528 members are asked to make a special effort to attend the meeting scheduled for this **Wednesday, February 8, 2017 at 6:30 p.m.** at the church hall. AHEPA members are expected to help with **Festival set-up from February 14 through February 27 (tear-down after the Festival)**. For details, see the *February Voice of St. George parish newsletter*, or see **Doug Lyons and/or George Argyros**. Agenda items include: the Festival AHEPA booth; AHEPA support for all St. George parish events; participation in AHEPA District 20 and National AHEPA conferences and our AHEPA 528 Scholarship – Applications to be submitted in April.

**KNITTING CLASS** – The Knitting Class met on Wednesday, February 8 at 5:30 pm in the church hall lead by **Tina Veroulis**. Knitted items are being made to be given to cancer patients at **City of Hope** from our Philoptochos Organization. The next class is scheduled for this **Wednesday, February 1st at 5:30 p.m. in the church hall**. We will supply the knitting needles, yarn, and a snack! Just bring yourself! Please RSVP to **Rhonda Latkovic** by phone, text, or email @ 714-875-4661 or r.s.fleminglatkovic@gmail.com.

**WEEKDAY CALENDAR**

- Monday, February 6th.....Festival Meeting – 7:00 p.m.
- Tuesday, February 7th.....Bible Study – 10:00 a.m.
- Wednesday, February 8th.....Knitting Class – 5:30 p.m.  
AHEPA Mtg – 6:30 p.m.
- Thursday, February 9th.....Choir Practice -1:00 p.m.
- Friday, February 10th.....ST. HARALAMBOS  
Orthros-8:30 a.m.  
Divine Liturgy-9:30 a.m.
- Saturday, February 11th .....Vespers – 5:00 p.m.

GYROS • GREEK LAMB • BAKLAVA • LOUKOUMADES

Saint George  
Greek Orthodox Church  
Palm Desert, CA  
Proudly presents the  
**21<sup>ST</sup> ANNUAL**  
**GREEK FESTIVAL**

Authentic Greek Food  
Heavenly Pastries  
Greek Folk Dancers  
Ouzo • Retsina • Metaxa  
Art & Souvenirs  
Religious Items  
Church Tours  
Kidz Zone  
Fun for the Entire Family

Experience Authentic Greek Food  
Savour Heavenly Pastries  
Dance to live Greek music, and  
**Be Greek for a Day!**

**February 25<sup>th</sup> & 26<sup>th</sup> 2017**  
**Saturday & Sunday**  
**11am to 8pm**  
on the Church Grounds  
74-109 Larrea, Palm Desert, CA  
**(760) 568-9901**

**Admission \$3** (Children 12 & under free)  
Active Duty Military, Police, Fire & EMT Free w. ID

www.PDGreekFest.org  
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We are pleased to provide assistance to anyone requesting it. If you need help, please ask

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