

JULY 29, 2018

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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– Fr. Theodore Pantels,

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– 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 FEAR OF GOD, FAITH & LOVE

St. Paul's words, "*Do you not know that you are the temple of God and God's Spirit dwells in you?*" (1 Corinthians 3:16), have a deep meaning. On one level, he says that "you" (plural) are the temple of God, since you are all together the temple of God: the Church of Christ. On another level, he says that "you" (singular) are the temple of God, meaning that you and I, as individuals, have God within our souls and that each of us is a temple of God, since we were created in His Im-

age and Likeness.

We understand, therefore, that, as coworkers of God, we must work together with each other to do the work of God, while, at the same time, our ability to work with others depends on our eagerness to work with God as individuals who seek His glory.

It is impossible for the Church to save people's souls if Her members do not comprehend their personal
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A LESSON IN JUDGING OTHERS – There is a difference between temptations and actually committing sins. Inclinations and temptations can be dealt with through prayer and personal spiritual struggle in the effort to *not commit sin*. Those who are bothered by inclinations and temptations, rather than being condemned for them, must be encouraged to "fight the good fight" against temptations in the effort to avoid committing sins. Any self-righteousness on our part does not help at all.

To teach this lesson, St. John Chrysostom invited certain self-righteous individuals who were quick to condemn those who confessed their inner battles against temptations (but who, through such struggles, avoided committing sins) to a sumptuous banquet in Constantinople. Monks (dressed as butlers) placed before the guests an array of finely prepared, delicious foods. As was customary, before beginning to eat, St. John asked the guests to stand for prayer. The "servants" began to read the psalms. Twenty minutes to a half hour passed as the psalms were being read. The guests pined to begin eating this delicious food; they showed signs of eagerly wanting the reading of the psalms to end, because they were salivating with desire to "dig in." Suddenly, St. John told them that the party was over! Of course they complained. St. John told them: "*Didn't you see the food? Didn't you desire the food? Hasn't your body and mind been absorbed with this desire for the food? Then, it was as if you ate the food, yes?*"



Τα λόγια του Αγίου Παύλου, <Ουκ ειδατε οτι ναος Θεου εστε και το Πνευμα Θεου οικει εν υμιν;> εχουν μεγαλη σημασια. Σε ενα μερος, λεγει οτι <εσεις> (πληθυντικος) ειστε ναος του Θεου επιδη ειστε ολοι μαζι ο λαος του Θεου: η Εκκλησια του Χριστου. Απο το αλλο μερος, λεγει οτι <εσεις> (μοναδικος) ειστε ο ναος του Θεου, σημαινοντας οτι εσεις και εγω ως ατομα εχουμεν τον Θεον μεσα στις ατομικες ψυχες μας και οτι ο καθενας μας ειναι ναος Θεου, αφου δημιουργηθηκαμε κατα την Εικονα και Ομοιομα του Θεου.

Καταλαβαινουμεν, λοιπον, οτι, ως συνεργατες του Θεου, πρεπει να εργαζομεθα μαζι ως Εκκλησια για να κανουμεν το εργο του Θεου, αλλα οτι η ικανοτης μας να δουλευουμεν ολοι μαζι εξαρταται απο την προθυμιαν μας να συνεργασθουμεν με τον Θεον ως μεμονομενα ατομα που αναζητουν την δοξαν Του.

Ειναι αδυνατο για την Εκκλησια να σωσει τις ψυχες των ανθρωπων του κοσμου εαν τα μελη της δεν κατανοησουν την προσωπικην τους σχεσην με τον Κυριον. Για αυτον τον λογον, πρεπει να συμφωνησουμεν οτι οι ατομικες μας προσπαθειες προς επιδιωξην της Ορθοδοξου πνευματικης ζωης ειναι κρισιμη. Ας αρχισουμεν με την προσευχην να αναπτυσσουμεν στις δικες μας προσωποκοτητες τις βασικες Χριστιανικες αρετες: την πιστην, την αγαπην, τον αγωναν εναντιον των πειρασμων, τον αυτοελεγχον, την φιλανθρωπιαν, την συγχωρεσην, την συμπονιαν και την ταπεινοτητα. Ας σημειωσουμεν επισης οτι η μια αρετη συμπληρωνει την αλλην.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

relationship with the Lord. It is for this reason that we must all agree that our individual efforts for pursuit of the proper Christian Orthodox spiritual life is crucial. Let us begin with prayer to develop the basic Christian virtues as part of our own personality traits: *faith, love, the struggle against temptations, self-control, compassion and humility*. Let us also note that one virtue helps to fulfill another.

Today's Gospel passage relates to our participation in the Sacrament of Holy Communion. We are to approach for Holy Communion after following our inner "check list." This "check list" involves: 1) we check to see if we "fear the Lord." It is not that God wants us to fear Him; God loves us. Our fear is that we are removed from God's love because of our sins, since God's goodness and the evils of sin cannot co-exist. 2) Having *faith* in God is a matter of both believing in the fact that Jesus Christ is our God Who actually has risen from the dead and does exist, as well as having faith that, because He voluntarily was crucified and arose from the dead, He loves each person who comes into the world, including you and me. Faith in God's love, prompts us to *love* God and neighbor. Love, in turn, prompts us to live a life of *thanksgiving* to God ("Thanksgiving" is the name of the Divine Liturgy – "Eucharist"). We offer our sacrificial love to Christ and to our fellow human beings.

St. Peter failed to follow through with "fear, faith and love." To confirm his faith that Jesus was not "a ghost" walking on the sea, St. Peter asked that he be allowed to meet Him while also walking on the water. As St. Peter stepped into the water, he found that, indeed, he was going to meet Jesus. His faith was confirmed. His fear was not that Jesus did not love him, but that the winds and the waves would destroy him. His fear of the sea *is* what comprises the fear of losing sight of God. It was only the mercy of Jesus Who rescued him. Upon entering the boat, the Disciples declared their love for our Lord by proclaiming Him as God and worshiping Him.

This *experience* in the life of the Disciples with our Lord is the reason for worship, which involves all the virtues -- fear of ourselves rejecting God; faith in God and love for God and each other. At the same time, worship itself is the occasion to inspire one another with our *experience* of God's love in our lives. Fr. Alexander Elchaninov, reminds us, "[We are tempted to] retreat from the heroism of faith and a search for direct knowledge. And yet, each of us has an experience of faith, however small, an experience of its life-giving effect on us; and to this experience we must hold fast." (*Diary of a Russian Priest*, pg. 138).

+FR. THEODORE

PRAY FOR THE SICK: George Aeder, Adele Gallade, Erika Aguilar, Jim Alex, Chris Laskaris, Nicholas Kontaxis, Jean Chronis, LaTonya Washington, Ernestine Armstrong, Sylvia Baricina (friends of Louise Dobbs Barringer) Markos Mihalatos (relative of Mr. & Mrs. Canakis) (*Many faithful on our Prayer List face chronic/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"*

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..."*

ANTIPHON III-

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

Sunday Hymn : *Ex ipsous katilthes...[Tone 8] (O Lord by Your Sacred Cross You abolished death and granted unto the theif blessed paradise. The Myrrh-bearers ceased lamenting and turned to joy. The Apostles 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 for 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 God that He may save our souls.)*

Sunday Kontakion Hymn: *Epi tou orous metemorphotheis...(Upon the mountain were You 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 Corithnians 3: 9-17 / Gospel: St. Matthew 14: 22-34

The Divine Liturgy of St. John Chrysostom is celebrated

Communion Hymn: *Enite ton Kyrion.... (page 64 in our Divine Liturgy books)*



ANNOUNCEMENTS

Coffee Hour: Matushka Gloria Lehman

PHILOPTOCHOS -- Come to our Coffee Hour today after Church. We are having special treats today; tiropitas and salad. There may be a few pieces for sale to take home. Please join us. Consider sponsoring a Coffee Hour in September. See **Pat Dalkas**.

STEWARDSHIP – As July comes to a close, we want to remind one and all to continue supporting our St. George parish through Stewardship contributions.

DOME-CLEANING PROJECT – We would like to clean our church dome when the weather cools off. Indeed, this work will be costly. An estimate will soon be provided, giving us a “target amount” in the effort to raise ample funds. Needless to say, any of our contributions from parishioners who would contribute toward this project will be a great blessing. Details on the nature of this project will be provided over a reasonable stretch of time.

WEEKDAY CALENDAR

Tuesday, July 31st.....Bible Study-10:00 a.m.

Wednesday, August 1st.....**Fasting Season in honor of the Theotokos begins.**
Paraklisis Service – 6:00 p.m.

Friday, August 3rd.....Paraklisis Service – 6:00 p.m.

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.