

**AUGUST 11, 2019**

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

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# THE LADDER

SUNDAY AFTER THE TRANSFIGURATION OF CHRIST

## Mailing Address:

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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.

## OUR DAILY BREAD

*"The rich have become impoverished and have hungered; but, those who seek the Lord shall not lack any good thing."* This is the interpretation of our Church regarding today's Gospel passage. These words are offered in hymn as we perform the Church Service known as "The Blessing of the Five Loaves." It is a Church Service performed for the health and salvation of families and members of the household of a local parish and, when this service is performed five loaves of bread are offered in thanksgiving to

Christ in commemoration of the miracle by which the multitudes were fed.

*"The rich have become impoverished and have hungered..."* Those who were following our Savior were not seeking the material wealth of the earth. Instead, they were seeking physical and spiritual health and the Divine Wisdom of His teaching, recognizing the fact that their full and final salvation is found in Christ and that, *"...those who seek the Lord shall not lack any good thing."*

To the contrary, those who seek the  
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## THE FIVE LOAVES

The miracle of the blessing of the five loaves of bread, which we heard during today's Gospel reading is a fore-telling of how Christ, Who is the "Bread of Life" is imparted to the faithful.

Here is what Nicholas Cabasilas writes in his book, *A Commentary on the Divine Liturgy*: *"[The priest] takes the Bread of Life (i.e., the Host on the Paten which has been transformed into the Body of Christ) and summons, 'Holy things to the holy people!' Those whom the priest calls holy are not only those who have attained perfection, but those who are striving for it without having yet obtained it. Nothing prevents them from being sanctified by partaking of the Holy Mysteries and, from this point of view, being saints. It is in this sense that the whole Church is called holy, and the Apostle, writing to the Christian people as a whole, says to them: 'Holy brethren, partakers of the heavenly calling' (Hebrews 3:1). The faithful are called saints because of the holy thing of which they partake, because of Him Whose Body and Blood they receive."* (pgs. 88-89)

Those who participate eagerly in celebration of the Divine Liturgy are like those who eagerly remained with Jesus into the late afternoon (according to today's Gospel passage) to listen to His preaching. They were His followers – His saints – just like we are His followers today.

+FR. THEODORE



<Πλούσιοι ἐπτώχευσαν καὶ ἐπει-  
 νασαν...οἱ δὲ ἐκζητοῦντες τὸν Κύ-  
 ριον, οὐκ ἐλαττωθήσονται παντός  
 ἀγαθοῦ.> Αυτή είναι η ερμηνεία  
 της Εκκλησίας περί της σημερινής  
 Ευαγγελικής περικοπής, η οποία  
 παρέχεται όταν εκτελούμεν την  
 Αρτοκλασίαν. Αυτή η ακολουθία  
 γίνεται προς υγείαν και σωτηρίαν  
 οικογενείων και μελών της ολο-  
 κλήρου του νοικοκυριού της τοπι-  
 κής ενορίας. Όταν εκτελείται αυτή  
 η ακολουθία προσφέρονται πέντε  
 άρτους προς στον Χριστόν με ευ-  
 χαριστία και προς μνήμην του  
 θαύματος κατά το οποίο τα πλήθη  
 ετρέφθηκαν.

<Πλούσιοι ἐπτώχευσαν καὶ ἐπει-  
 νασαν...> Αυτοί οι οποίοι ακο-  
 λουθούσαν τον Χριστόν δεν ανα-  
 ζητούσαν τα πλούτη της γης. Αντί  
 αυτού, αναζητούσαν σωματικήν  
 και ψυχικήν υγείαν και την Θεϊ-  
 κήν Σοφίαν της διδασκαλίας Του,  
 αναγνωρίζοντας ότι η πλήρης και  
 τελική σωτηρία των ευρίσκεται  
 στον Χριστόν και ότι <...οὐκ ἐλτ-  
 τωθήσονται παντός ἀγαθοῦ.>

Αντίθετα, όσοι αναζητούν τα υλι-  
 κά πλούτη του κόσμου θα ευρε-  
 θούν τελικά με την έλλειψην θείας  
 σοφίας και θείες ευλογίες αφήνον-  
 τάς τους να είναι πτωχοί, όπως  
 στην περίπτωση του Ασώτου.

Εν τω μεταξύ, οι Απόστολοι έμα-  
 θαν την αξίαν της υπηρεσίας που  
 προσφέρεται σε άλλους προς σωτη-  
 ρίαν. Η λατρεία που προσφέρουμε  
 προς δόξαν Θεού είναι να διαμορ-  
 φωθεί σε έργα αγάπης προς σωτη-  
 ρίαν των συνανθρώπων μας. Διά  
 μέσου της υπακοής των προς τον  
 Κύριον εξαιτίας της αρετής της  
 αγάπης, οι θυσίες των υλικών μέ-  
 σων των Αποστόλων έγιναν μεγά-  
 λες ευλογίες για όλους.

+ Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

material wealth of the world will eventually find themselves with  
 the lack of Divine Wisdom and blessings, bringing to mind the dire  
 situation in which the Prodigal Son found himself.

In the meantime, the Apostles learned the value of service offered to  
 others for their salvation. The worship that we offer to God's glory  
 is to take shape in deeds that lead to the salvation of our fellow hu-  
 man beings. Through their obedience to the Lord, given through  
 love, the Apostles sacrificed their material provisions, which then  
 became great blessings for themselves and others.

The Service of the Blessing of the Five Loaves does not include the  
 fish that made up part of the provisions given to the Lord by the  
 Apostles. The emphasis throughout this Church Service is upon the  
 bread. Jesus declared, "I am the bread of life. Whoever comes to Me will  
 never go hungry, and whoever believes in Me will never be thirsty." (St.  
 John 6: 35). Having these words in mind, as we offer the Lord's  
 Prayer, when we say, *Give us this day our daily bread,* confessing  
 that our very lives depend on Christ our God. This is in fulfillment  
 of the prophecy spoken through the event of the Exodus, when the  
 Chosen People were led out of slavery by Moses. Their very lives  
 depended on bread from heaven in the form of *manna*. (See Exodus  
 16:15). Finally, bread becomes the very Body of Christ through the  
 Sacrament of Holy Communion, in which we partake of His Body  
 and Blood.

Of course, the bread that is blessed during the Service of the Bless-  
 ing of the Five Loaves does not come from nowhere. It is prepared  
 by individual families – the people of the Church, who in the con-  
 text of this Church Service, represent the Apostles. They give this  
 bread like the Apostles gave from their own provisions so that all  
 the people can find physical and spiritual nourishment from our  
 Savior. In the broadest sense, we come to realize that God created  
 us to have the innate need to give of ourselves. The bread that is of-  
 fered is offered in the context of giving our provisions to Christ so  
 that He can bless them for distribution to others. From this Church  
 Service – as from today's Gospel passage itself – we learn that we  
 can find the real meaning of our lives only from offering ourselves  
 in giving our time and talents, as well our gifts to God and others.

+FR. THEODORE



## HYMNS FOR THIS SUNDAY'S CELEBRATION OF THE DIVINE LITURGY:

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

*Verse 1 – Great is the Lord, and greatly to be praised in the city of our God, in His holy mountain. He who prepares mountains in His strength, who is girded with power.*

*Refrain: "Tes presvies tis Theotokou, Soter, soson imas."*

*Verse 2- You clothe Yourself with thanksgiving and majesty. You cover Yourself with light as with a garment.*

*Refrain: "Tes presvies tis Theotokou, Soter, soson imas."*

*Verse 3- The mountains shall greatly rejoice at the presence of the Lord.*

*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, soson"*

*ANTIPHON II: "Soson imas Ie Theou..." (Save us, O Son of God...)*

*Verse 1- His foundations are in the holy mountains. The Lord loves the gates of Zion more than all the dwellings of Jacob.*

*Refrain: "Soson imas Ie Theou, O en to horee to Thavorh metamorfotheis, psallontas si alleluia."*

*Verse 2 –Glorious things were said concerning you, O city of God.*

*Refrain: "Save us, O Son of God, Who was Transfigured on Mt. Tabor; we sing to You, Alleluia."*

*Verse 3 – A man will say, "Mother Zion," and a man was born in her.*

*Refrain: "Soson imas Ie Theou, O en to ohree to Thavorh metamorfotheis, 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- O Lord, they shall walk in the light of Your face, and shall greatly rejoice in Your name the whole day long.*

**Sunday Resurrection Hymn:** *Katelisas to Stavro (Tone 7)... (O Lord by Your sacred Cross You abolished death and granted unto the thief 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 evermore.)*

**Hymn for the Transfiguration of our Savior:** *Metemorfotheis en to oh-ree Christe o Theos....(You were transfigured upon the mountain, O Christ our God, showing to Your disciples Your glory as much as they could bear. Do also in us, sinners though we may be, shine Your everlasting light, by the intercessions of the Theotokos, O Giver of light. Glory to You.)*

**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 to Christ our God that He will save our souls.)*

**Kontakion Hymn for this Sunday :** *Epi tou oh-rhoos metemorphotheis... (On the mountain You were transfigured, O Christ our God, and Your disciples saw as much of Your glory as they could hold, that when they should see You crucified, they would know that You suffered by Your own will and would proclaim to all the world that You truly are the splendor of the Father.)*

**Axion Estin** *is chanted/sung*

**Communion Hymn :** *Enite ton Kyrion ek ton ouranon; enite Afton en tis ipsistis. Allelouia (Praise the Lord from the heavens; praise Him in the highest. Alleluia.)*

## ANNOUNCEMENTS



### Coffee Hour: Tasia Richards

**PHILOPTOCHOS** - Many thanks to those who have signed up to be hosts and hostesses for our Sunday Coffee Hour throughout much of August and September. Sunday, September 8th is still available, as are all the Sundays in October. Please see the calendar posted on the bulletin board and sign-up today.

**STEWARDSHIP** - Those who can bring their Stewardship obligation to our parish up to date for 2019 are urged to please do so now during these summer months.

**NAMES FOR PARAKLISIS SERVICES** - Please submit names of friends and relatives to Fr. Ted so that they can be read during the Paraklisis Services throughout this week.

**STREET LIFE PROJECT** - Mark your calendars for **Tuesday, August 27th and Thursday, August 29th** so that you can help out in our ministry with the Street Life Project in feeding the homeless. The work that is needed is to help prepare the meals, so that they can be served from **6:00-7:30 p.m. at Miles Park in Indio (August 27th) and Sunrise Park in Palm Springs (August 29th)**. Please contact **Rhonda Latkovic** for more information and sign up on the "Homeless Outreach Volunteer Sign-up Form" on our parish bulletin board.

## WEEKDAY CALENDAR

Monday, August 12th.....Paraklisis - 6:00 p.m.

Tuesday, August 13th.....Bible Study-10:00 a.m.  
Paraklisis – 6:00 p.m.

Wednesday, August 14th.....Great Vespers- 6:00 p.m.

Thursday, August 15th.....THE DORMISION OF THE MOST HOLY MOTHER OF GOD  
Orthros-8:30 a.m.  
Divine Liturgy– 9:30 a.m.

Epistle Reading: 1 Corinthians 1: 10-17

Brethren, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

Gospel Reading: St. Matthew 14: 14-22

At that time, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

**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 in order that you may easily take your children for a break, as needed. If necessary, we have a "crying room" in the vestibule for your use. God Bless.**