

NOVEMBER 10, 2019

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

74-109 Larrea Street

Palm Desert, California 92260

Website: www.go-stgeorge.org

Email: pdsaintgeorge@gmail.com

THE LADDER



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 SACRIFICE OF PRAISE

From our Lord's Parable of today's Gospel passage we can understand the full nature of our Lord's ministry to us in our present age. The mercy of God is extended to humanity which has been wounded by temptations and sins.

Through this Parable of our Lord, we learn that *compassion* is *love*, manifested as *deeds* done for God's glory and for the benefit of our neighbor, and "a neighbor" is *the image* of God, just as we who love Christ our God are also images of God. As Christ is compassionate, we are to be compassionate. His compassion is expressed through self-sacrifice in praise of God's glory.

FORGIVENESS OF SINS AND REPENTANCE – "Repentance is the way of self-discovery: "*Open to me the gate of repentance.*" (Compline Service). Repentance (a.k.a. *Metanoia*) is the gateway to oneself, to one's fellowman, and to heaven. It leads inwards, but it also leads outwards by leading inwards. The world ceases to rotate round the self and begins to gravitate towards the other - the divine and the human other. Sin has the opposite effect. To repent and to confess is to break out of this restriction, "*to accept with joy,*" in Isaac the Syrian's words, to transcend and to recover oneself. As he states: "*The world thereupon ceases to rotate around 'me' and begins to gravitate towards the other, centering on God. Then, everyone and everything no longer exist for myself but for the glory of God, in the joy of the Resurrection... Repentance is a way of life, and as such a way of transfiguration, in which man's heart and mind continuously receive illumination by the Holy Spirit. It is a continuous pathway, at least in this life, a perennial striving, an all-embracing motion and not merely an occasional emotion. Repentance is ultimately a gift of the Holy Spirit, Who transforms the heart of the human person, and not a fruit of individual effort or anguish.*"

– Taken from: www.goarch.org/ourfaith

Christ said, "No one is good, except only God." (St. Luke 18:19). The love of God is a *mystery*, because healing has the purpose of offering sacrifice for healing others' wounds. This is why the Church's Sacraments are also called "Mysteries."

The Sacraments of the Church of Christ are the love of God! Holy Communion is "the wine" that the Samaritan poured onto the wounds of the injured man of our Lord's Parable and the Sacrament of Holy Unction is "the oil" that the Samaritan put on his wounds so that the injured man can become like the Samaritan - a *good man*.

The "inn" symbolizes the Church, which is composed of all who, like Christ, care for those suffering from wounded souls.

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Από την Παραβολήν του Κυρίου εκ της σημερινής Ευαγγελικής περικοπής, μπορούμε να κατανοήσουμε την πλήρη φύση της διακονίας του Κυρίου μας ακόμη στον κόσμο μας της δικής μας εποχής. Το έλεος του Θεού επεκτείνεται στην ανθρωπότητα, η οποία τραυματίζεται από πειρασμούς και αμαρτίες.

Δια μέσου της Παραβολής του Κυρίου μαθαίνουμε ότι η συμπόνοια είναι η αγάπη που εκδηλώνεται σε πράξεις προς δόξαν του Θεού και προς όφελος του πλησίον μας και <ο πλησίον> είναι η εικόνα του Θεού, όπως είμεθα και εμείς που αγαπάμε τον Χριστόν. Ακριβώς, όπως είναι ο Χριστός συμπονετικός, και εμείς πρέπει να είμεθα συμπονετικοί. Η συμπόνοιά Του εκφράζεται διά αυτοθυσίας προς δόξαν του Θεού.

Είπε ο Χριστός: <Οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ Θεός!> (Λκ.18:19). Η αγάπη του Θεού είναι μυστήριο, διότι η ίασις της ψυχῆς και του σώματος έχει ως σκοπὸν να θυσιάζεται ο άνθρωπος γιὰ την ίασην των πληγῶν των συνανθρώπων του.

Τα Μυστήρια της Εκκλησίας του Χριστού είναι η αγάπη του Θεού. Η Θεία Κοινωνία είναι <ὁ οἶνος> που ο Σαμαρείτης ἔχυσε επάνω στις πληγές του τραυματισμένου ανθρώπου της Παραβολῆς του Κυρίου και το Μυστήριο του Αγίου Ελαίου είναι <τὸ ἔλαιο> που ο Σαμαρείτης ἔβαλε στις πληγές του ὡστε να γίνει ο τραυματισμένος σαν τον Σαμαρείτην – ἀγαθός.

Το <πανδοχείον> συμβολίζει την Εκκλησίαν, η οποία είναι η παρουσία του Χριστού <ἐν τῷ μέσῳ ἡμῶν,> με σκοπὸν να προσφέρουν οι πιστοὶ πνευματικὴν θεραπείαν σε ὅλους που ἔχουν ψυχκῆς και σωματικῆς πληγές.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

The Church is the presence of Christ *in our midst*, and, by extension, in the world itself. The Holy Spirit descends upon us to bring Christ into our lives through the Holy Sacraments so that we can bring the love of Christ into the lives of others.

Being like Christ our God in His love is a matter of expressing the Divine Compassion. As True God, Christ gave up His glory and suffered our pain in order to save us. This He did without being at all obligated to do so. Nicholas Cabasilas explains: "[How else] would one derive mercy, the sharing of pain with those who suffer, the regarding of the misfortunes of others as one's own? By them we see ourselves as those who...have received mercy beyond all expectation by being set free from that captivity...of him who enslaved us. The tyrant [i.e., the devil] never limited the evils whereby he afflicted us...Should we not, therefore, be compassionate ourselves when someone suffers misfortune in any [way]? ...The Savior makes it clear that it is indeed necessary to be kind to our fellow human beings as we look on the pattern of the divine lovingkindness when He says, 'Be merciful, even as your Father is merciful.'" (The Life of Christ, pgs. 185-186).

The art of compassion, then, consists in the ability to regard the misfortunes of others as one's own and it gives way to acts of mercy and love. Divine Compassion is expressed as Christ God gives us His life in order to make *our lives* one with the *eternal life* of the Father, Son and Holy Spirit. The by-product of His mercy is the peace gained through the health of body and soul.

As we celebrate the Divine Liturgy, it is this divine life where there is *no pain; no sorrow, nor sighing* that is imparted to all, as the priest blesses the faithful, saying, "*Peace be with you.*" To paraphrase Cabasilas, by giving Himself to us and for us, Christ became the Prince of Peace. (The Life of Christ, pg. 188). Thus, the meaning of the Divine Liturgy is found in that we present Christ to ourselves by living the life of Christ, following the examples of the Saints. It follows, then, that we present Christ to the world, as well. Hence, the choir sings, "*Mercy and peace*" --mercy being the "*sacrifice,*" which is itself the "*praise*" that is given.

+FR. THEODORE

EPISTLE— Gal. 2:16-20

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

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 Resurrection Hymn: To fedron tis Anastaseos kirygma (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 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 for this Sunday : Prostasia ton Christianon... (O Protection of Christians that never falls, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.)****Axion Estin - page 52 in our Divine Liturgy books.****Communion Hymn- Enite ton Kyrion ...(Praise the Lord from the heavens; praise Him in the highest. Allelouia.)**

**The Ladder for the month of November 2019 was sponsored by:
Eve Meek**

ANNOUNCEMENTS



MEMORIAL -Today's Memorial Service is for the Eternal Life and Salvation for the servants of God, **(Sabah) Sarah T. Rassi (3 years), her daughter, Linda S. Adam (12 years),** the beloved sister and niece of Abraham Rassi, **and Jasmine A. Rassi (22 years),** the beloved daughter of **Abraham Rassi.** May our Lord God and Savior Jesus Christ grant Eternal Life and Salvation to **(Sabah) Sarah T. Rassi, Linda S. Adam and Jasmine A. Rassi,** and may He grant peace and comfort to **Abraham Rassi** and to the entire Rassi and Adam family. **MAY THEIR MEMORIES BE ETERNAL!**

VETERANS DAY CELEBRATION – Today...Immediately following the celebration of the Divine Liturgy. On behalf of our AHEPA Chapter 528, **Pete Peterson** will share thoughts for our parish Veterans Day Program.

PHILOPTOCHOS- Tomorrow, **Monday, November 11th,** is a **Philoptochos General Members Meeting** beginning at **11:30 a.m.,** with lunch & the meeting to follow. The speaker is a representative from Safe House of the Desert, a local non-profit that provides assistance to victims of human trafficking. After church services today, please sign-up for the **FREE** movie matinee evening on **November 21st.** We will provide refreshments & snacks. And we are taking reservations for the **Philoptochos Christmas Party** to be held on **Saturday, December 7th** at **Palm Valley Country Club.** For those in our parish interested in volunteering to feed the homeless during the holiday season, we have several opportunities available. Please see the sign-up sheets in the church hall.

GENERAL ASSEMBLY – Next **Sunday, November 17, 2019.** To participate, make sure that 2019 Stewardship Pledges are up to date.

2020 GREEK FESTIVAL FLIERS--"2020 Greek Festival Sponsorship/Ad Forms" are available in our parish hall. Buying and/or selling **sponsorships and/or ads** for our **2020 St. George Greek Festival Program Book** will insure the success of our Festival.

WEEKDAY CALENDAR

Monday, November 11th.....Philoptochos General Meeting – 11:30 a.m.

Tuesday, November 12th.....Bible Study – 10:00 a.m./ Adult Greek class-6:00 p.m.

Wednesday, November 13th....ST. JOHN CHRYSOSTOM
Orthros-8:30 a.m. / Divine Liturgy-9:30 a.m.

Thursday, November 14th.....Choir Practice- 1:00 p.m.

Friday, November 15th.....AHEPA Dinner Meeting and Social- 6:00 p.m.
at Fantasy Springs Casino

GOSPEL- St. Luke 10: 25-37

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."