



AUGUST 6, 2023

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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– Fr. Theodore Pantels,  
Proistamenos (Pastor)

– Deacon Euthym Kon-  
taxis, M.D.

Holy Communion Or-  
der

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 LADDER

THE TRANSFIGURATION OF OUR LORD

PRAYER FOR READING HOLY SCRIPTURES



*“Shine within our hearts, loving Master, the pure light of Your divine knowledge and open the eyes of our minds that we may comprehend the message of Your Gospel. Instill in us, also, reverence for Your blessed commandments, so that having conquered sinful desires, we may pursue a spiritual life, thinking and doing all these things that are pleasing to You. For You are the Light of our souls and bodies and to You we give glory together with Your Father Who is without beginning and Your all-holy, good, and life-giving Spirit, now and forever and to the ages of ages. Amen.”*

EPISTLE—2 Peter 1:10-19

Brethren, be more zealous to confirm your call and election, for if you do this you will never fall; so there will be richly provided for you an entrance into the eternal kingdom of our Lord and Savior Jesus Christ. Therefore I intend always to remind you of these things, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to arouse you by way of reminder, since I know that the putting off of my body will be soon, as our Lord Jesus Christ showed me. And I will see to it that after my departure you may be able at any time to recall these things. For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. For when he received honor and glory from God the Father and the voice was borne to him by the Majestic Glory, "This is my beloved Son, with whom I am well pleased," we heard this voice borne from heaven, for we were with him on the holy mountain. And we have the prophetic word made more sure. You will do well to pay attention to this as to a lamp

shining in a dark place, until the day dawns and the morning star rises in your hearts.

GOSPEL—St. Matthew 17:1-9

At that time, Jesus took with him Peter and James and John his brother, and led them up a high mountain apart. And he was transfigured before them, and his face shone like the sun, and his garments became white as light. And behold, there appeared to them Moses and Elijah, talking with him. And Peter said to Jesus, "Lord, it is well that we are here; if you wish, I will make three booths here, one for you and one for Moses and one for Elijah." He was still speaking, when lo, a bright cloud overshadowed them, and a voice from the cloud said, "This is my beloved Son, with whom I am well pleased; listen to him." When the disciples heard this, they fell on their faces, and were filled with awe. But Jesus came and touched them, saying, "Rise, and have no fear." And when they lifted up their eyes, they saw no one but Jesus only. And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of man is raised from the dead."

### Liturgical Notes for Today

1. Instead of “Save us, O Son of God, Who arose from the dead...” **This Sunday, we sing, “Save us, O Son of God, Who was Transfigured on Mt. Tabor. We sing to You, Alleluia.”** /...ο εν τω ὄρει τῷ Θαβὼρ μεταμορφωθείς...
2. Entrance with the Holy Gospel: “You were transfigured on the Mount, Christ God, revealing Your glory to Your disciples, in so far as they could comprehend. Illuminate us sinners also with Your everlasting light, through the intercessions of the Theotokos, Giver of light, glory to You.” /Μετεμορφώθης εν τῷ ὄρει Χριστέ ο Θεός...
3. Instead of “Come let us worship and bow down before Christ...” **This Sunday, the following is chanted: “For You are the fountain of life: in Your life, we shall see light. Save us, O Son of God, Who was transfigured on Mount Tabor, as we sing to You, Alleluia.”**
4. Following this hymn, the hymn for the Entrance with the Gospel is repeated three times.
5. **Kontakion:** “You were transfigured upon the mount, O Christ our God, and Your disciples, in so far as they could bear, beheld Your glory. Thus, when they see You crucified, they may understand Your voluntary passion and proclaim to the world that You are truly the effulgence of the Father.” /Ἐπὶ τοῦ ὄρους Μετεμορφώθης...
6. Instead of “Axion Estin...” **This Sunday, the following hymn is sung: “Now we have heard what was unheard of. For the Father’s voice has gloriously borne witness to His Son, who was born without a father from the Virgin, because the Son is God and man, in one person, to the ages.”** /Νυν τὰ ἀνῆκουστα ἠκούσθη...
7. The Communion Hymn: “We shall walk in the light of the glory of Your face, O Lord, forever. Alleluia.” /Ἐν τῷ φωτὶ τῆς δόξης τοῦ προσώπου Σου ...

### TRANSFIGURED LIFE WITH OUR LORD AND SAVIOR JESUS CHRIST

Perhaps the biggest difference between the “world view” of the Orthodox Christian, as one who is the spiritual heir of Apostolic Tradition, and the “world view” of people throughout our general society today is to be found in the fact that the Orthodox Christian way of life is not exemplified by a life-style reflective of various philosophical ideas, but in a life-style in which one’s entire personality is transfigured into a living expression of the divine love of our Savior Jesus Christ. Our “transfiguration” in Christ means that Christ’s divine energy fuses into our being so that we are no longer in the “figure” of our flaws as a consequence of sin, but we have the “figure” of Christ in us.

When Christ was transfigured on Mount Tabor, it was not a "transformation" of His mentality into some “more wise” wisdom. He was transformed into the figure of Himself as God – the One God in Three Persons: Father, Son, and Holy Spirit. This is why today’s feast day is known as a “Theophany.” Divine light radiated through Christ’s entire nature and was made visible to the Holy Apostles by the Holy Spirit.

Throughout the history of our Church, since the time of the Holy Apostles, it has been proven that divine energy emanates from those who are united in spirit with Christ. Many saints performed miracles because their flesh and bones became "vessels" of Christ's divine Light. For Orthodox Christians, the goal in life is not just to be a “law-abiding citizen.” Our lives mean much more than that! For the Orthodox Christian, the goal is to acquire the Light of Christ, through which he or she emanates the Light of Christ to those all around. Living our lives in God’s grace is a matter of our identity as individuals and our destiny into God’s Eternal Kingdom with those with whom we interact. Through us, our children and grandchildren can be enlightened with the Light of Christ, which emanates from us! It is never too late to turn to Christ our God. +FR. THEODORE

Ίσως η μεγαλύτερη διαφορά μεταξύ της «κοσμοθεωρίας» του Ορθοδόξου Χριστιανού, ως πνευματικού κληρονόμου της Αποστολικής Παραδόσεως, και της «κοσμοθεωρίας» των ανθρώπων της σημερινής εποχής ευρίσκεται στο γεγονός ότι, ο τρόπος ζωής του Ορθοδόξου Χριστιανού δεν παραδειγματίζεται από έναν τρόπο ζωής που έχει μολυνθεί με διάφορες φιλοσοφικές ιδέες, αλλά με έναν τρόπο ζωής στον οποίο η ολόκληρη η προσωπικότης του μεταμορφώνεται σε ζωντανή έκφραση της θεϊκής αγάπης του Σωτήρος Χριστού. Η «μεταμόρφωση» μας εν Χριστώ σημαίνει ότι η θεία ενέργεια του Χριστού συγχωνεύεται στην φύση μας, έτσι ώστε να μην είμεθα πλέον στην ελαττωματική μορφή της φύσεώς μας ως αποτέλεσμα της αμαρτίας, αλλά έχουμε την «μορφήν» του Χριστού μέσα μας.

Όταν ο Χριστός εμεταμορφώθηκε στο όρος Θαβώρ, δεν ήταν μια «μεταμόρφωση» της νοοτροπίας Του σε μία «πιο σοφή» σοφία. Εμεταμορώθηκε σε Αυτός που είναι ως Θεός – Ο Ένας Θεός σε Τρία Πρόσωπα: Πατήρ, Υιός, και Αγιο Πνεύμα. Για αυτό η σημερινή εορτή θεωρείται ως εορτή «Θεοφανίας.» Το θείο φως ακτινοβολούσε μέσα από ολόκληρη τη φύση του Χριστού και έγινε ορατό για τους Αποστόλους διά μέσου του Αγίου Πνεύματος.

Σε όλη την ιστορία της Εκκλησίας μας, από την εποχή των Αγίων Αποστόλων, έχει αποδειχθεί ότι η θεία ενέργεια εκπορεύεται από εκείνους που είναι ενωμένοι εν πνεύματι με τον Χριστό. Πολλοί άγιοι έκαναν θαύματα, επειδή η σάρκα και τα οστά των έγιναν «σκεύη» του θείου Φωτός του Χριστού. Για τους Ορθόδοξους Χριστιανούς, ο στόχος στη ζωή δεν είναι να είμεθα απλώς «νομοταγείς πολίτες». Η ζωή μας έχει πολύ μεγαλύτερη αξία από αυτό! Για τον Ορθόδοξο Χριστιανό, στόχος του είναι να αποκτήσει το Φως του Χριστού, μέσω του οποίου εκπέμπει το Φως του Χριστού σε όλους τους ανθρώπους γύρω του. Το να ζούμε τη ζωή μας με τη χάρη του Θεού είναι θέμα της ταυτότητός μας ατομικά και της κατεύθυνσής μας επάνω στον δρόμο προς την Αιώνιον Βασιλεία του Θεού, με εκείνους με τους οποίους συναναστρεφόμεθα. Διά του παραδείγματός μας, τα παιδιά και τα εγγόνια μας μπορούν να φωτισθούν με το Φως του Χριστού που πηγάζει από εμάς! Ποτέ δεν είναι αργά να στραφούμε προς τον Σωτήρα μας τον Χριστό. +Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

### WEEKDAY CALENDAR

- **Today**, the Service of the Blessing of the Waters.
- Monday, August 7th – Paraklisis Service – 6:30 p.m.
- Tuesday, August 8th – Bible Study -10:00 a.m.
- Wednesday, August 9th – Paraklisis Service – 6:30 p.m.
- Friday, August 11th – Paraklisis Service – 6:30 p.m.

**THE TRANSFIGURATION OF CHRIST** – Today is the Feast Day of our Lord’s Transfiguration. Our Savior was transfigured before His Apostles, and together with Him, there appeared Moses and Elias, who spoke with the Lord Jesus concerning His saving Passion which was about to take place. Standing with Him showed that He is the Lord of both the living and the dead, for Moses came forth from Hades, having died many centuries before, and Elias, as it were from heaven, having been taken up while yet alive. Out of the cloud they heard that same voice testifying to the Divinity of Jesus and saying: *“This is My beloved Son. Hear Him!”*

- Taken in part from: [www.goarch.org](http://www.goarch.org)

**"...Twelve things I wish someone had explained to me the first time I visited an Orthodox Church."** – Frederica Matthews-Green, *"Before Your First Visit to an Orthodox Church: 12 Things I Wish I Had Known"*

## #6

**"Blessed bread and consecrated bread.** Only Orthodox may take communion, but anyone may have some of the blessed bread. Here's how it works: the round communion loaf, baked by a parishioner, is imprinted with a seal. In the Preparation Service before Liturgy, the priest cuts out a section of the seal and sets it aside; it is called the 'Lamb.'"

With this, I want to explain the use of the bread during the course of the Divine Liturgy. The "Lamb" represents Christ, Who is offered for our salvation. It is placed on the Paten to be placed on the Altar Table, along with the Chalice, during the Divine Liturgy when the Great Entrance takes place."

As the celebration of the Divine Liturgy continues, during the Eucharistic prayer, the Lamb is consecrated to be the Body of Christ, and the Chalice of wine is consecrated as His Blood. The priest places the Body of Christ in the Chalice, which has become the Blood of Christ. When we receive Communion, we approach the priest (or deacon), making the Sign of the Cross and opening our mouths wide, he gives us a portion of both the Body and Blood of Christ from the Communion Spoon (called the "Lavitha"). As the priest imparts the Body and Blood of Christ into our mouths, he says, "*The servant of God (he pronounces the first name of the communicant, or the saint-name which the communicant received when he or she was baptized or chrismated according to the Rites of the Orthodox Christian Church ) partakes of the Holy and Precious Body and Blood of our Lord, God, and Savior Jesus Christ, unto the remission of sins and life everlasting.*"

After receiving Holy Communion, the communicant may take a piece of Holy Bread. This bread is the remainder of the bread used for the Preparation Service and which was blessed by the priest during the Divine Liturgy, but not consecrated. This is called the "andithoron," which is a Greek word meaning "instead of the Gift" – the Gift, being Holy Communion Itself. It is distributed to parishioners by the priest when the celebration of the Divine Liturgy is concluded. Only one piece is sufficient.

+FR. THEODORE