



JULY 23, 2023

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

Mailing Address:

74-109 Larrea St.

Palm Desert, CA.92260

Tel: (760) 568-9901

or: (760) 880-5869

– 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



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 -

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

GOSPEL -

At that time, as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

ST. PHOCAS— Today we commemorate St. Phocas. This saint was known for the many miracles he worked and for his apostolic zeal in shepherding the flock of Sinope. He contested for the Faith during the reign of the Emperor Trajan, in the year 102, when he was burned to death in a bath-house. A homily in his honor was composed by Saint John Chrysostom. The translation of his holy relics is celebrated on July 23.

Taken from the Archdiocese website: www.goarch.org

Liturgical Notes

At the Entrance with the Gospel: **1)** *“O Christ, the angelic powers appeared at Your tomb, the guards were as dead, and Mary stood by the grave, seeking Your sacred body. You destroyed Hades, yet remained untouched by it. You encountered the Virgin and, through Her, bestowed Life. ‘Glory to You Who have risen from the dead!’”* / Αγγελικαὶ δυνάμεις...

2) *“In the manner of the Apostles and as successor to their thrones, God-inspired one, you deemed action above contemplation. Thus, rightly teaching the word of truth, you contended in faith to a bloody end, Priest-Martyr Focas. Intercede with Christ our God that our souls may be saved.”* / Καὶ τρόπον μέτοχος καὶ θρόνων διὰδοχος...

3) *“Since You are a deliverer of captives...”* / Ως τῶν αἰχμαλώτων ελευθεροτῆς... [Hymn for St. George]

4) Kontakion: *“Champion of Christians not put to shame, advocate before the Maker always steadfast, do not spurn sinners’ voices raised in prayer. In Your goodness respond to bring help to us who devoutly petition you. Hasten Your intercession and urgently make entreaty; for You unfailingly defend, Theotokos, those who honor You.”* / Προστασία τῶν Χριστιανῶν...

SELFLESSNESS YIELDS HEALING

St. Paul reminds us in his Epistle to the Romans that *“Christ did not please Himself.”* (Romans 15:2). If we are to imitate our Savior, we too are not to “please ourselves.” St. Paul continues to urge us to do good deeds, saying, *“...let each of us please his neighbor for his good, to edify him.”* Indeed, we are to *“commit ourselves and one another and our whole life to Christ our God.”* This seems like such a strange request from people today who are still very interested in pleasing themselves – “getting what is deserved,” and being entitled.

Our Lord and Savior, Jesus Christ certainly did not “please Himself” throughout His ministry, as we heard in today’s Gospel of St. Matthew. He healed the blind and the demoniacs. He healed all humanity by voluntarily ascending the Cross for the forgiveness of our sins and for our salvation. Christ God sacrificed Himself totally for the lives of each and every one of us. In Christ’s Love, we gain blessings by which we are grateful to have a purpose in our lives – that of helping others to know Him, so that they too can find healing and peace through His Divine Grace.

Healing and health all begin with forgetting about our own “creature comforts,” and sacrificing our time and energy to improve our spiritual, emotional and physical wellbeing so that we can inspire others. To “Let go and let God,” does not mean that we expect God to work for us, while we do nothing. It means that we contribute our best efforts to do God’s work, while having faith in God’s love so that we can truly be *the servants of God*, as is proclaimed by the priest when imparting the Holy Body and Blood of Christ to the faithful in the celebration of the Divine Liturgy. +FR. THEODORE

Ο Ἅγ. Παῦλος μας υπενθυμίζει στην προς Ρωμαίους Ἐπιστολή του ὅτι «ο Χριστὸς οὐχ εαυτὸ ἠρέσει.» (Ρωμαίους 15:2). Ἐάν πρόκειται να μιμηθούμε τον Σωτῆρα μας, μὴ «εαυτοῖς ἀρέσκειν». Ο Ἅγ. Παῦλος συνεχίζει να μας παροτρύνει να κάνουμε καλὲς πράξεις, λέγοντας: «...ο καθένας μας ἀς ευχαριστήσῃ τον πλησίον του για το καλὸ του». Πράγματι, προσευχόμεθα ὅτι «εαυτοῦς καὶ ἀλλήλους καὶ πάσαν την ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.» Αυτό φαίνεται σαν ἓνα τόσο περίεργο αἶτημα ἀπὸ ἀνθρώπους σήμερα που εξακολουθοῦν να ενδιαφέρονται πολὺ να ευχαριστήσουν τον εαυτὸ τους – ἀφοῦ πιστεύουν ὅτι δικαιούνται γιὰ να ἔχουν τα ὅ,τι θέλουν.

Ο Χριστὸς σίγουρα δεν «ευαράστησε τον εαυτὸ Του» σε ὅλη τη διακονία Του, ὅπως ἀκούσαμε κατὰ το ἀνάγνωσμα της σημερινῆς περικοπῆς ἐκ του κατὰ Ματθαίον Ευαγγελίου. Ἐθεράπευσε τυφλοὺς καὶ δαιμονισμένους. Ἐθεράπευσε ὅλη την ἀνθρωπότητα οικειοθελῶς ἀνεβαίνοντας στον Σταυρὸ προς συγχώρηση τῶν ἀμαρτιῶν καὶ την αἰώνιον σωτηρίαν μας. Ο Χριστὸς ἐθυσίασε τον εαυτὸ Του ολοκληρωτικὰ για τη ζωὴ του καθενὸς μᾶς. Μέσω της Ἀγάπης του Χριστοῦ, κερδίζουμε εὐλογίες με

Συνέχεια στην ἐπόμενη σελίδα – – – >

τις οποίες είμεθα ευγνώμονες, αφού υπάρχει σκοπός στη ζωή μας, ο οποίος είναι να βοηθήσουμε τους άλλους να Τον γνωρίσουν και να θεραπευθούν σωματικώς και πνευματικώς δια της Χάριτός Του.

Η θεραπεία και η υγεία ξεκινούν με το να ξεχνάμε τις δικές μας «πολυτέλειες» και να θυσιάζουμε τον χρόνο και τους κόπους μας για να βελτιώσουμε την πνευματική, συναισθηματική και σωματική μας ευεξία, ώστε να μπορούμε να εμπνεύσουμε τους άλλους. Το να «παραβλέπουμε τα προβλήματά μας και να τα αφήσουμε στον Θεό,» δεν σημαίνει ότι περιμένουμε τον Θεό να κάνει τη δουλειά μόνος Του – και εμείς, τίποτα. Σημαίνει ότι συνεισφέρουμε τις καλύτερες προσπάθειές μας για να κάνουμε το έργο του Θεού, ενώ έχουμε πίστη στην αγάπη του Θεού, ώστε να μπορούμε να είμεθα αληθινοί δούλοι του Θεού, όπως διακηρύττει ο ιερέας όταν μεταδίδει το Άγιο Σώμα και Αίμα Χριστού στους πιστούς όταν εκτελείται η Θεία Λειτουργία.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

MEMORIAL – Today's Memorial Service is for the Eternal Life and Salvation for the servant of God, **Frank Kundanis (20 years)**, the beloved husband of **Christina Kundanis**. May our Lord God and Savior Jesus Christ grant Eternal Life and salvation to **Frank Kundanis** and may He grant peace and comfort to **Christina Kundanis** and the entire family. MAY HIS MEMORY BE ETERNAL!

ANNOUNCEMENTS

- Tuesday, July 18th – Bible Study -10:00 a.m.
- Wednesday, July 26th – ST. PARASKEVI THE GREAT MARTYR
Orthros-8:30 a.m./Divine Liturgy-9:30 a.m.

“...**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”*

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“**By this sign, pray.** To say that we make the sign of the cross frequently would be an understatement. We sign ourselves whenever the Trinity is invoked, whenever we venerate the cross or the Liturgy. But people aren't expected to do everything the same way. Some cross themselves three times in a row, and some finish by sweeping their right hand to the floor. Often before venerating an icon, people will cross themselves twice, bowing each time with their right hand to the floor, then kiss the icon, then cross themselves and bow again. Don't worry; that doesn't mean you have to follow suit.

We cross with our right hands, touching forehead, chest, right shoulder, then left shoulder to end over the heart, the opposite of Catholics/Episcopalians. We hold our hands in a prescribed way: thumb and two fingertips pressed together, the last two fingers pressed down to the palm. Here as elsewhere, the Orthodox impulse is to make everything we do reinforce the Faith. Can you figure out the symbolism? (The three fingers held together represent the Trinity; the two fingers against the palm represent the two natures of Christ.)”

– Frederica Matthews-Green