



JULY 30, 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:

P.O. Box 4755

Palm Desert, CA.92261

Tel: (760) 568-9901

or: (760) 880-5869

– Fr. Theodore Pantels, Proistamenos (Pastor)

– Deacon Euthym Kon-taxis, 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 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 — 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 Crispos 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 — 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.

PARAKLISIS SERVICE — "Paraklisis" in Greek means "supplication." Prayers of supplication for health on behalf of the sick is referenced in Apostolic writings in the New Testament, especially James 5:13-16. The Paraklisis Service is that in which prayers and hymns are addressed to the Most Holy Theotokos (the Mother of God) from August 1-15. Please use the enclosed form to list names of loved ones for whom we will pray for health and wellbeing.

### Liturgical Notes for Today

At the Entrance of the Gospel: 1) **Entrance hymn:** "By Your Cross, O Christ our God, You destroyed death. You opened paradise to the thief. You transformed the lament of the Myrrh-bearing Women, and You commanded the Apostles to proclaim You are risen, granting the world Your great mercy." / Κατέλησας τῷ Σταυρῷ...

2) "Since you are a deliverer of captives..." [Hymn of St. George] / Ως τῶν αἰχμαλώτων ἐλευθερωτῆς...

3) **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...

#### THE HOUSEHOLD OF STEPHANOS

In today's passage from his First Epistle to the Corinthians, St. Paul notes that he baptized the household of Stephanos (1:16). Implied is the notion that the new-born children of a household may also be baptized, which is, to this day, the practice of the Orthodox Christian Church.

In that baptism carries with it the forgiveness of the Original Sin of Adam and Eve, according to Apostolic Tradition, young children are baptized so that the taint of Original Sin can be washed away with God's forgiveness. It follows that, in the "mind" of the Church, even when an innocent baby is born into the world, he or she is still an inheritor of the imperfection of Adam and Eve. Only in Christ can levels of human perfection be properly sought. Hence, in baptism, a child (or an adult) is immediately washed of Adam and Eve's Original Sin and is given the grace of the Holy Spirit, Who enlightens us to know Christ's Love so that we can learn to avoid sins and, over time, grow in God's Wisdom.

The grace of Holy Baptism is strengthened in the *household*, in which the entire family is oriented to living according to the teachings of Scripture. It is in the child's *household* where the child can best learn about Christ our God and live His way of life. As an example, however, how does it provide the best benefits for the child to be baptized and, therefore, washed of Original Sin, only to go home to a household of criminals? In such a case, the question is begged: Why would a child be baptized in the Orthodox Christian Church, if the parents do not believe in the teachings of the Church in which they want their child to be baptized? It's a good question that requires our sincere attention to our spiritual responsibilities toward God and toward one another as baptized members of the Orthodox Christian Church and as parents, grandparents and Godparents. +FR. THEODORE

Στην σημερινή περικοπή εκ της Πρώτης προς Κορινθίους Επιστολής του, ο Άγ. Παύλος σημειώνει ότι εβάπτισε «το οίκο» του Στεφάνου (1:16). Υπονοείται ότι τα νεογέννητα παιδιά ενός «νοικοκυριού» εβαπτιζονταν. Πράγματι, είναι η πρακτική της Ελληνικής Ορθόδοξου Εκκλησίας ακόμη και σήμερα.

Αφού το βάπτισμα φέρνει μαζί του τη συγχώρηση του Προπατορικού Αμαρτήματος του Αδάμ και της Εύας, σύμφωνα με την Αποστολική Παράδοση, τα μικρά παιδιά βαπτίζονται έτσι ώστε η συνέπεια του Προπατορικού Αμαρτήματος να εξαφανιστούν δια της συγχωρήσεως του Θεού. Ετσι, στο «νου» της Εκκλησίας, ακόμη και όταν γεννιέται στον κόσμο ένα αθώο παιδί, εξακολουθεί να είναι κληρονόμος της ατέλειας του Αδάμ και της Εύας. Μόνο εν Χριστώ μπορεί το παιδί, μαζί με εμάς, να αναζητηθούμε όλοι σωστά τα επίπεδα της ανθρώπινης τελειότητας. Ως εκ τούτου, στο βάπτισμα, ένα παιδί (ή ένας ενήλικος) ξεπλένεται αμέσως από το Προπατορικό Αμάρτημα του Αδάμ και της Εύας και του δίνεται η χάρις του Αγίου Πνεύματος, που τον φωτίζει για να γνωρίσει την Αγάπη του Χριστού, ώστε να μάθει να αποφεύγει τις αμαρτίες και, εν καιρώ, να αποκτά σιγά σιγά τη Σοφία του Θεού.

Η χάρις του Αγίου Βαπτίσματος ενισχύεται στο σπίτι, στο οποίο ολόκληρη η οικογένεια προσανατολίζεται να ζήσει σύμφωνα με τις διδασκαλίες της Αγίας Γραφής. Είναι στο σπίτι του παιδιού όπου το παιδί μπορεί να μάθει καλύτερα για τον Χριστό και να ζήσει σύμφωνα με τις διδασκαλίες Του. Για

Συνέχεια στην επόμενη σελίδα - - ->

παράδειγμα, όμως, πώς ωφελεί καλύτερα στο παιδί να βαπτισθεί και, επομένως, να ξεπλυθεί από το Προπατορικό Αμάρτημα, μόνο και μόνο για να πάει σπίτι στους όπου ζουν εγκληματίες; Σε μια τέτοια περίπτωση, τίθεται το ερώτημα: Γιατί να βαπτισθεί ένα παιδί κατά τις ιεροτελεστίες της Ελληνο-Ορθόδοξου Εκκλησίας, αν οι γονείς δεν πιστεύουν στις διδασκαλίες της Εκκλησίας στην οποία θέλουν να βαπτίσουν το παιδί τους; Είναι μια καλή ερώτηση που απαιτεί την ειλικρινή μας προσοχή στις πνευματικές μας ευθύνες απέναντι στον Θεό – και απέναντι στον πλησίον μας – ως άνθρωποι της Ορθόδοξου μας Εκκλησίας – ως γονείς, παππούδες και ανάδοχοι. +Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

### WEEKDAY CALENDAR

- Tuesday, August 1st – Beginning of the 15 Day Fasting Season in honor of the Holy Theotokos.  
Bible Study – 10:00 a.m.  
Paraklisis Service – 6:30 p.m.
- Wednesday, August 2nd -Paraklisis Service- 6:30 p.m.
- Friday, August 4th – Paraklisis – 6:30 p.m.
- Saturday, August 5th - Great Vespers – 5:00 p.m.
- *Next Sunday – August 6th – THE HOLY TRANSFIGURATION OF OUR LORD*

### ANNOUNCEMENTS

- STEWARDSHIP REVIEW: As the month of July passes us by, we ask one and all to review their 2023 Stewardship Pledge to our St. George parish and, if in arrears, to make plans to bring Stewardship Pledges up to date. If anyone has questions about his or her Stewardship status, please contact our parish office at: (760) 568-9901.

**“...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 ”*

**#4 “What, no kneeling?”** Number 4 of Frederica Matthews-Green’s “Twelve Things,” needs a particular explanation. In most Greek Orthodox parishes, parishioners on Sundays kneel out of great respect for the descent of the Holy Spirit upon the Holy Gifts during the Divine Liturgy. In the Slavonic Tradition, parishioners do not kneel, symbolizing faith in the Resurrection from the dead of Christ our God. In Greek Orthodox parishes, from the celebration of the Resurrection of Christ, on through the 50 days of the post-Paschal period, leading to Pentecost Sunday, parishioners also do not kneel during the celebration of the Divine Liturgy – again symbolizing our faith in the Resurrection of Christ. During the celebration of the Pre-sanctified Divine Liturgy throughout Great Lent, parishioners of both Greek Orthodox parishes Slavonic Orthodox parishes kneel during the Entrance with the Gifts holding the very Body and Blood of Christ.

Frederica Matthews-Green correctly indicates that there usually is no set uniformity in the expression of individual expressions of piety, noting that some Orthodox Christians prefer to prostrate by bowing to the floor rather than to kneel. *“Not everyone prostrates. Some kneel, some stand with head bowed, or sit crouched over. Standing there feeling awkward is all right. In Orthodoxy, there is an acceptance of individualized expressions of piety, rather than a sense that people are watching you and getting offended if you do it wrong.*

*“One former Episcopal priest said that seeing people prostrating themselves was one of the things that made him most eager to become Orthodox. He thought, ‘That’s how we should be before God.’”* +FR. THEODORE

