

NOVEMBER 3, 2019

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER



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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.

A LITTLE RESPECT!

Research in 2014 at the University of British Columbia showed that being ignored is actually more catastrophic than being insulted. Professor Sandra Robinson co-authored the study and said, *“Being ostracized leads one to feel helpless, as if he or she is not worthy of any attention.”*

So it is that we observe the great depth of sin committed by the rich man of our Lord’s Parable from today’s Gospel passage. Even if he had offered Lazarus a crumb from his lavish table, he would have shown him a little respect that is due to any human being. Instead, he

completely ignored Lazarus, proving that he was worse than any of the wild animals, since even the dogs came to lick the wounds of Lazarus. A small crumb signifies a little respect!

Now, look at how things turned around! After Lazarus went into the arms of Abraham in Paradise and the rich man went to hell, the rich man wanted just a drop of water to cool his tongue -- again, even a drop of water signifies a little respect!

In a world in which “self” is more important than God and therefore more important than anyone else, people are surrounded by catastrophic coldness

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WE ARE TO BE MERCIFUL AS GOD IS MERCIFUL -- We read in the *Orthodox Study Bible* the following: *“Christians are good not merely out of obedience to the law, or harmony with nature, or in order to gain immortal bliss of the soul. Rather, they are in righteous anticipation of the age to come, the ‘eschaton’, the age of the fullness of creation in the Incarnate Son of God. Grace is the uncreated energy of God, the gift of the Holy Spirit, through which God gives His gifts to man in tender mercy and good will. It is a formative power, the rule of life of the eschaton, requiring our determined participation. To belong to God is to become like God. To be ransomed, or ‘owned,’ by God is not simply legal and static, but means to live in solidarity with Him: a blessed, victorious struggle.”* (pg. 1648).

God’s mercy is expressed through the gift of God’s Divine Grace in the Holy Spirit, whereby we are partakers with God’s energy, and we participate in God’s love, through which we are able to love as beings created in the Image and Likeness of God. Christians, therefore are good, because it is a part of their very personhood (having God within their souls).

+FR. THEODORE



Η έρευνα κατά το έτος 2014 στο Πανεπιστήμιο British Columbia έδειξε ότι η αγνόησις είναι πιό καταστροφική για ένα άτομο από το να προσβάλλεται. Η καθηγήτρια Sandra Robinson συνυπέγραψε την μελέτην και είπε: <Ο εξαναγκασμός οδηγεί πραγματικά ένα άτομο να αισθάνεται πιό ανίσχυρο, σαν να μην αξίζει καθόλου προσοχή.>

Ετσι, λοιπόν, παρατηρούμεν το μεγάλο βάθος της αμαρτίας που ediepraξε ο πλούσιος άνθρωπος της Παραβολής του Κυρίου περι του Πλουσίου και του Πτωχού Λαζάρου. Ακόμα και εάν είχε προσφέρει στον Λάζαρον ένα ψίχουλο από το τραπέζι του με τόσο πλούσιο φαγητό θα του έδινε λίγο σεβασμό ως άνθρωπο. Αντί αυτού, αγνόησε εντελώς τον Λάζαρον, αποδεικνύοντας ότι είναι χειρότερος από ότι είναι και τα άγρια ζώα, διότι ακόμη και τα σκυλιά ήλθαν να γλύψουν τις πληγές του Λαζάρου. Ενα ψυχουλάκι συμαίνει λίγο σεβασμό.

Και πως ήλθαν τα πράγματα ανάποδα! Μετά που επήγε ο Λάζαρος στις αγκαλιές του Αβραάμ στον Παράδεισο και ο πλούσιος έφθασε στην κόλασην, ο πλούσιος εζήτησε μιά σταγόνα νερού για τα χείλη του – πάλι, μιά σταγόνα σημαίνει λίγο σεβασμό.

Σε έναν κόσμο στον οποίον ο <εαυτός> είναι πιό σημαντικός από τον Θεόν και, επομένως πιό σημαντικός από οποιονδήποτε άλλον, οι άνθρωποι περιβάλλονται από καταστροφική ψυχρότητα, στην οποίαν αισθάνονται πως δεν έχουν καμιάν αξίαν. Η αρετή της ταπεινότητας, όμως, αναδείχνει την αξίαν του ανθρώπου. Δείχνει ότι μπορεί να προσφέρει κάτι του εαυτού του προς το κάθε καλό.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

in which they feel as though they have no worth. The virtue of humility, however, reveals our *self worth* in that we have, as part of our worth, the ability to give something of our-*selves* for all that is good in accordance to God's great glory. Love for God gives way to humility, compassion and respect for others.

Compassion and coldness; sin and virtue; pride and humility – are all contrary to each other. As such, they do not mix – and therein lies the *gulf* between Heaven and hell. Our desire for Eternal Life with God depends on whether we are like Christ in reflecting His compassion and humility. These are our innate qualities by which we participate in the divine nature of the Holy Trinity.

The ironic tragedy surrounding the condemnation of the rich man is in the fact that it was only when he was in hell that he found within himself the *compassion* that he could have shown all along. Referring to the rich man of today's Gospel, St. John Chrysostom quips, "See how loving and kind he has become as a result of his punishment. The man who despised Lazarus when he was present now cares for others who are absent." (*On Wealth and Poverty*, trans. by Catherine Roth, pg. 83). Knowing that he could have shown this quality of compassion during his life time, yet chose not to do so, adds to his eternal torment, forever with the thought of "If only..."

It is the "If onlys" that fuel many of our regrets after committing a sin. Yet, these "If onlys" are indicators that we actually do have a *conscience*, the voice of the Holy Spirit guiding us to do God's Will. Indeed, *if only* we would listen to that voice more often! Let us not despair over sins of the past, however. That same voice is summoning us to *repentance*, telling us that, by turning to our God and Savior Jesus Christ, we will find peace in our souls and salvation in God's Eternal Kingdom. Let's listen before it is too late!

+FR. THEODORE

EPISTLE—Galatians 1:11-19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

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: Efrenestho ta ourania (Tone 3)...(Let all things above in heaven rejoice and let all things below on earth be glad. With all the might and strength of His arm an eternal deed the Lord did perform. Beneath His feet He has trampled down death by death and First Born of the dead has He become. From the womb of Hades has He delivered us and to all the world has granted His great redeeming mercy.)

Hymn for Sts. Akepsimas, Joseph and Aeithalas: Ee Martyres Sou Kyrie... (Your Martyrs, O Lord, were worthily awarded by You the crowns of incorruption, in that they contested for You our immortal God. Since they possessed Your power, they defeated the tyrants, dashing the demons' powerless displays of defiance. O Christ God, at their fervent entreaties, save our souls.)

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.)

Communion Hymn- Enite ton Kyrion ... (Praise the Lord from the heavens; praise Him in the highest.)

NOTE: AHEPA THANKSGIVING LUNCHEON - Sunday, November 24, 2019 at Towne Centre Café.

COMMUNITY CHRISTMAS CARD - "Community Christmas Card Participation Forms" are available in our parish hall. The deadline for these forms to be turned in is November 25, 2019.

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



MEMORIAL - MEMORIAL- Today's Memorial Service is for the Eternal Life and Salvation for the servants of God, **Themistocles and Maria Tsohonis**, the beloved grandparents of **Alexandra Dymond; Alexandra Tsohonis**, the beloved aunt of **Alexandra Dymond and Theodore and Helen Atsales**, **Alexandra Dymond's** beloved parents. May our Lord God and Savior Jesus Christ grant Eternal Rest and Salvation to: **Themistocles and Maria Tsohonis; Alexandra Tsohonis; and Theodore and Helen Atsales** and may He grant peace and comfort to **Alexandra Dymond** and to her entire family. **MAY THEIR MEMORIES BE ETERNAL!**

ALTAR FLOWER BOUQUETS— Contributions and dedications for today's Altar Flowers are:

-Mrs. Annette Lewis -*"In memory of Skip & Fred. Thank you for your services in the Navy and the Marines. Eternal Rest."*

-Mr. & Mrs. Rhonda and Nick Latkovic-*"In loving memory of our fathers, Nicholas C. Latkovic & Robert E. Fleming."*

Note: All 2019 Altar Flower requests are filled. See parish bulletin board for 2020 availabilities. Payments for November flowers are due now. Many thanks to all participants. Louise Dobbs Barringer is Altar Flower coordinator.

PHILOPTOCHOS- The ladies of Philoptochos will be passing a **tray today** for the **Ecumenical Patriarch** after today's Memorial Service. Your donations are appreciated. Also we will be taking reservations after church services for the **Philoptochos Christmas Party on December 7th** and for our **November Movie Night on November 21st**. Please visit our table in the church hall.

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.

VETERANS DAY CELEBRATION — Next **Sunday, November 10, 2019**...immediately following the celebration of the Divine Liturgy. **Pete Peterson** will share thoughts for our parish Veterans Day Program.

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

WEEKDAY CALENDAR

Monday, November 4th..... Philoptochos Board Meeting - 11:30 a.m.

Tuesday, November 5th.....Bible Study-10:00 a.m./Parish Council-3:30 p.m./ Adult Greek Class-6:00 p.m.

Wednesday, November 6th..Festival Meeting - 7:00 p.m.

Thursday, November 7th... Choir Practice – 1:00 p.m.

Friday, November 8th..... ARCHANGELS MICHAEL & GABRIEL

Orthros-8:30 a.m./ Divine Liturgy-9:30 a.m.

Saturday, November 9th... **ST. NECTARIOS**— **at St. Nectarios Greek Orthodox Church in Covina, CA**

Orthros-9:00 a.m. /Divine Liturgy-10:00 a.m.

GOSPEL- St. Luke 16:19-31

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses, and the prophets; let them hear them.' And he said, 'No, father Abraham; but if some one goes to them from the dead, they will repent.' He said to them, 'If they do not hear Moses and the prophets, neither will they be convinced if some one should rise from the dead.' "



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Archiepiscopal Encyclical for the feast of the Holy Unmercenaries Saints Cosmas and Damian

Protocol No. 55/19

November 1, 2019
Feast of the Holy Unmercenaries
Saints Cosmas and Damian

To the Most Reverend Hierarchs, the reverend priests and deacons, the monks and nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox family in America

Beloved brothers and sisters in Christ,

As we read in the Holy Scriptures the beloved parables of our Lord, we are guided by His words to consider the call to life in the kingdom of God as an invitation to a banquet. (Luke 14:16-24) In this parable a man prepares a great banquet and sends out his servants with invitations. However, upon receiving an invitation, many offer excuses as to why they cannot attend. When this is reported to the man, he directs his servants as follows: *Go out quickly to the streets and lanes of the city, and bring in the poor and maimed and blind and lame.* When room still remains, the man instructs again, *Go out to the highways and hedges, and compel people to come in, that my house may be filled.*

In our sacred calling to ministry, these words of our Lord speak to us in many ways. On this day when we commemorate the Holy Unmercenaries, Saints Cosmas and Damian, we reflect on the needs around us and how these two holy men offered their lives and their skills so that God might be glorified. To the sick and suffering they brought solace and compassion. To the poor they offered their gifts with no thought or request for payment. By the grace of God they were given the ability to heal, and freely they gave in return so that bodies and souls could find care and rest through faith in the power of grace.

As the servants of Christ we are asked to go out into the highways and hedges to help those in need. We are asked to give action to the Gospel of grace and have compassion for the poor, the suffering, and the sick. We are guided to see both the physical and spiritual needs of all of these as well as for our senior adults, and to address them in a manner that supports and comforts as well as affirms the dignity of life and humanity.

It is on this feast of the Holy Unmercenaries as we remember their service that we also offer our prayers and support for the benevolence ministries of our beloved Ecumenical Patriarchate. Our Mother Church leads us by example through ministries to orphans and the poor and through the services offered at the Baloukli Hospital and elder center. Each year we are led by our National Ladies Philoptochos Society and local Philoptochos chapters in a special offering. This year, I ask that on Sunday, November 3, you show your support for the ministries that continue under very challenging conditions

with genuine needs. The support of the faithful of our Holy Archdiocese extends the love we have for both our Ecumenical Patriarchate and for those in need. It also affirms that we are fulfilling the exhortation of our Lord to go out and bring all in need into His kingdom and into a place that will lead us to peace and eternal life.

On behalf of His All Holiness Ecumenical Patriarch Bartholomew, I offer his deep gratitude for the ongoing support of the Ladies Philoptochos Society and the faithful of our Holy Archdiocese for these ministries. May we continuously pray for all in need, and may we be ready and responsive to bring those in need into the Church and the presence of our Lord so that they may have healing, peace, and joy.

With paternal love in Christ,
† ELPIDOPHOROS
Archbishop of America

Philoptochos Remarks for Sunday
(passing of the tray for the Ecumenical Patriarchate)

Comments by President Rhonda Latkovic:

The collection on the feast day of Saints Cosmas & Damianos benefits the philanthropic programs and charities of the Ecumenical Patriarchate.

Our own Saint George Ladies Philoptochos has grown to 76 members strong and is providing much needed assistance in our community. Our group has fed 1102 homeless meals this year. The ladies have begun helping local victims of Human Trafficking by providing super deluxe toiletry kits to 40 children ages 12-16 housed at Safe House of the desert. Cancer patients, both adults & children, are recipients of our knit throw and cap program, with another distribution planned at City of Hope prior to Christmas.

These are just a few of the many charitable programs we are doing to make a difference in the lives of those facing difficulties. Our impact extends beyond the local community as we provide financial donations to regional and national Orthodox initiatives.

If you are currently not a member of our dynamic group, please consider joining. All are welcome!

Thank you for your donation today