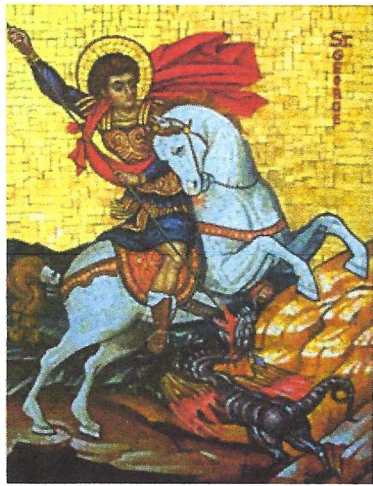


ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER

THE TRAITS OF HOSPITALITY

In his homily on our Lord's Parable in today's Gospel passage, St. John Chrysostom draws attention to the phrase, "The rich man died and was buried..." (St. Luke 16:22). St. John notes that the rich man, in many ways, died spiritually well before he left this present life. He notes that the rich man was already "buried" while living in this world -- he was "buried" by material things, such as carpets, furnishings, fine clothes, luxury items, tools, jewelry, lavish foods. These things were more important to him than the presence of a fellow human being.

Many of the Saints of our Church point out the contrast between Father Abraham and the rich man, which is apparent in our Lord's Parable. Abraham is the father of those who have faith in God. Because of his faith, Abraham showed hospitality to strangers, who happened to be God Himself in Three Persons. The rich man embodies everything that is opposite in the person of Abraham -- that is, the rich man shows no hospitality and expresses no kind of faith that serves toward good deeds. The gulf between the virtues of Abraham

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SPIRITUAL FOOD -- Divine Scripture is the Divine Science that makes us more educated than all the philosophers, more wise than all the moralists and political theorists; and it alone transforms us from carnal, natural, and weak into holy, spiritual, and blessed.

In Divine Scripture is found the highest truth that illumines the mind which has truth as its natural object, because the words of Scripture are the words of God, of the Holy Spirit, that is, of Truth itself and Grace itself... We see in Divine Scripture humble simples, pedestrian words; yet they have such depth of wisdom within themselves that the whole abolished wisdom of this world cannot even be compared with it. And Paul indicates this when he says: "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of princes of this world, that comes to naught. But we speak the wisdom of God in mystery, even the hidden wisdom (1 Cor. 2:7)."

And what you did not succeed in understanding the first time you will easily understand when you read it two or three times. For God, seeing your continuous diligence, will illumine your mind to to understand even what is difficult."

--Taken from: *St. Nicodemos the Hagiorite*, by Constantine Cavernos, pgs. 123 & 127.



Mailing Address:

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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.

Στην ομιλία του περί της Παραβολής του Κυρίου στη σημερινή Ευαγγελική περικοπή, ο Αγ. Ιωάννης ο Χρυσόστομος εφιστά την προσοχή μας στη φράση, «Ο πλούσιος απέθανε και ετάφη.» (Αγ. Λουκάς 16:22). Ο Άγιος Ιωάννης σημειώνει ότι ο πλούσιος, από πολλές απόψεις, απέθανε πνευματικά πολύ πριν να φύγει από την παρούσαν ζωή. Σημειώνει ότι ο πλούσιος είχε ήδη «θαφτεί» όσο ζούσε σε αυτόν τον κόσμο -- τον «εθάψαν» τα υλικά πράγματα, όπως χαλιά, έπιπλα, ωραία ρούχα, είδη πολυτελείας, εργαλεία, κοσμήματα, και πλούσια φαγητά. Αυτά είχαν μεγαλύτερη αξία για εκείνον παρά από την παρουσία ενός συνανθρώπου.

Πολλοί από τους Αγίους της Εκκλησίας μας επισημαίνουν την αντίθεση μεταξύ του Πατρός Αβραάμ και του πλούσιου ανθρώπου, η οποία είναι εμφανής στην Παραβολή του Κυρίου. Ο Αβραάμ είναι ο πατέρας όσων έχουν πίστη στον Θεό. Λόγω της πίστεώς του, ο Αβραάμ έδειξε φιλοξενία σε ξένους, που έτυχε να είναι ο Ιδιος ο Θεός σε τρία πρόσωπα -- Πατήρ, Υιός και Άγιο Πνεύμα. Ο πλούσιος εμφανίζεται ως κάθε τι αντίθετο στο πρόσωπο του Αβραάμ -- δηλ., ο πλούσιος δεν δείχνει καμία φιλοξενία και δεν έκφρασε κανένα είδος πίστεως που εξυπηρετεί προς τις καλές πράξεις. Το χάσμα μεταξύ των αρετών του Αβραάμ και των σφαλμάτων του πλούσιου δεν μπορεί να ξεπεραστεί.

Το να είναι κανείς «θαμμένος» από υλικά αγαθά έρχεται σε αντίθεση με το να είναι ζωντανός με έργα αγάπης. Η φιλοξενία σημαίνει «να φροντίζεις» για το καλό. Και η φροντίδα αρχίζει με την προσευχή.
+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

and the faults of the rich man cannot be overcome. It is not a geographical chasm, but a state of the soul in contrast to the love of God. It is a complete separation between virtue and sin. Being "buried" by material possessions stands in contrast to being enlivened by showing love. The two can, by nature, never be co-mingled.

From the Book of Genesis (18:1-8), we find the traits of Abraham's actions surrounding his hospitality. In Abraham's example, we note that hospitality does not exist when Christ is not in our midst.

First, Abraham had faith in God. It was as through Abraham found himself sincerely in the presence of God. He did not simply "say his prayers," he *conversed* with God, expressing his inner-most thoughts. In this way, he was guarded from being deceived by pride into thinking that he was better than other people.

Second, Abraham expressed his feeling of honor to have the opportunity to serve God. Serving God, and by extension, serving others is indeed an honor, which confirms our dignity as human beings. Because of this, Abraham was not annoyed with the tasks of showing hospitality. Because he considered it to be an honor to serve God, he hastened to his wife, Sarah, asking her to prepare food for the visitors. Through her obedience, she honored God.

Hospitality has its boundaries, based on the fact that it involves Christ our God. Hospitality is not "kindness" extended in support of evil deeds, nor is it extended in order to *enable* people to continue in negligence or codependence. Hospitality does not allow for one who shows it to be abused, taken advantage of, or manipulated. Indeed, Hospitality means "to care." And care begins with prayer --as much by the one who visits, as by the one who hosts. As such, hospitality is a means to express our Orthodox Christian Faith so that others can love Christ and learn about the Sacramental Life of His Church.

+FR. THEODORE

WEEKDAY CALENDAR

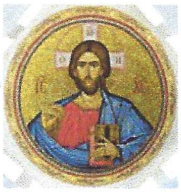
Monday, November 1st....ST. COSMAS & DAMIAN
Orthros-8:30 a.m./ Divine Liturgy – 9:30 a.m.
Festival Meeting– 4:30 p.m. at our parish hall

Tuesday, November 2nd....Bible Study -10:00 a.m. (Zoom link:
<https://us02web.zoom.us/j/85019077883pwd=eUhpY2FwZGwvRnJpdzRUWEZHRFJ1dz09>)

Wednesday, November 3rd ...Bible Study -6:30 p.m (Zoom link:
<https://us02web.zoom.us/j/86111452564>)

Thursday, November 4th.....Choir Practice – 1:00 p.m.

Saturday, November 6th.....ST. RAPHAEL
(Services will be at St. Raphael Antiochian Orthodox Church in
Thousand Palms. Orthros-9:00 a.m. and Divine Liturgy– 10:00 a.m.)



“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 Corinthians 11:31-33; 12:1-9

Brethren, the God and Father of the Lord Jesus, he who is blessed for ever, knows that I do not lie. At Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, but I was let down in a basket through a window in the wall, and escaped his hands. I must boast; there is nothing to be gained by it, but I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven-whether in the body or out of the body I do not know, God knows. And I know that this man was caught up into Paradise-whether in the body or out of the body I do not know, God knows-and he heard things that cannot be told, which man may not utter. On behalf of this man I will boast, but on my own behalf I will not boast, except of my weaknesses. Though if I wish to boast, I shall not be a fool, for I shall be speaking the truth. But I refrain from it, so that no one may think more of me than he sees in me or hears from me. And to keep me from being too elated by the abundance of revelations, a thorn was given me in the flesh, a messenger of Satan, to harass me, to keep me from being too elated. Three times I besought the Lord about this, that it should leave me; but he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." I will all the more gladly boast of my weaknesses, that the power of Christ may rest upon me.

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.' "

ANNOUNCEMENTS

Sunday, November 7th...honoring our parishioners for Veterans Day. A simple, “coffee hour” recognition of the members of our parish who are veterans of the Armed Forces (and who are currently serving in the Armed Forces). We thank God for their love of God and our country.

Sunday, November 14th...Hierarchical Divine Liturgy, officiated by His Grace, Bishop Spyridon of Amastris in commemoration of the One-year Anniversary of His Ordination to the priestly Office of Bishop of our Most Holy Greek Orthodox Christian Church.

Sunday, November 21st....St. George parish **Fall General Assembly** following the celebration of the Divine Liturgy. Selection of Election Committee (Parish Council Elections in December) and Auditing Committee.

NOTES: **We need ushers for Sunday Services. Those interested in helping with ushering duties, please contact Fr. Ted or Pete Snarskis.

****Parish Christmas Card**—Details for participation in this year’s Parish Christmas Card will be available **next Sunday, October 28th.**



Dear Parishioners,

Once again, our community of St George Greek Orthodox Church of The Desert will be preparing a Parish Christmas Card. We are certain that all of you will want to participate in this very popular and meaningful Christmas Blessing.

Please join the many families of our parish in expressing Christmas Greetings to fellow members and friends by completing this form. A donation of \$20.00 should be enclosed along with this form and made payable to St. George Greek Orthodox Church of the Desert. You can mail it to P.O. Box 4755, Palm Desert, CA 92261 or give to Tina Veroulis in the office. We would appreciate the return of the form by November 22,2021.

Please print your name, as you would like it to appear on the card on the line below. (PLEASE PRINT)

Name: _____

Address _____

Phone _____ Amount Enclosed: \$ _____

Deadline: November 29, 2021

Merry Christmas



PHILOPTOCHOS
CHRISTMAS LUNCHEON

12/4/21 11:30 AM

DESERT WILLOW GOLF RESORT
38-995 DESERT WILLOW DR. PALM DESERT

Please Join Us!

Luncheon Price \$40.00 per person.

Includes your entrée; appetizers (coconut shrimp & stuffed mushrooms); seasonal soup starter; dessert (chocolate decadence cake); and refreshments (coffee, water, iced tea); Music and raffle Prizes too!

CHOOSE ONE:

- 1) Roasted Chicken Breast stuffed with spinach & ricotta cheese served with butter lettuce, Italian vinaigrette & warm carrot flan; OR
- 2) Papaya Mandarin Chicken Salad served with field greens, cilantro vinaigrette, & date nut bread; OR
- 3) Vegetarian Version of #2 with Avocado substituted for the chicken salad

Total # Attending: _____

Name(s): _____

Entre Selection (Circle One for each person

#1—Roasted Chicken #2 -Papaya Chicken Salad #3—
Vegetarian Papaya Salad

RSVP BY NOVEMBER 22nd OR 23rd

AHEPA cannot host a Thanksgiving dinner this year so,



THANKSGIVING RAFFLE

\$5.00 each

**Proceeds Benefit AHEPA
Fr Theophilos Scholarship Program**

AHEPA528.ORG

***Receive \$100 Albertsons Gift card towards
purchase already-made dinner, serves 8-10***

Winner will be drawn on 11/14/2021