



SEPTEMBER 4, 2022

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 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 -- 1 Corinthians 15:1-11

GOSPEL - St. Mathew 19:16-26

Brethren, I would remind you in what terms I preached to you the gospel, which you received, in which you stand, by which you are saved, if you hold it fast - unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me. For I am the least of the apostles, unfit to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the grace of God which is with me. Whether then it was I or they, so we preach and so you believed.

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions. And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

THE NATIVITY OF THE MOST HOLY MOTHER OF GOD - This **Thursday, September 8th**, we will celebrate the Divine Liturgy in commemoration of the **Nativity of the Holy Mother of God**. The explanation of the meaning of this Feast Day can be found on our Archdiocese website, www.goarch.org: *"According to the ancient tradition of the Church, the Theotokos was born of barren and aged parents, Joachim and Anna, about the year 16 or 17 before the birth of Christ. Joachim was descended from the royal line of David, of the tribe of Judah. Anna was of the priestly tribe of Levi, a daughter of the priest Matthan and Mary, his wife."*

Feast Day Hymn (Apolytikion): *"Your birth, O Theotokos, brought joy to the whole world, for from you dawned the sun of righteousness, Christ our God. Freeing us from the curse, He gave us His blessings. Abolishing death, He granted us eternal life."*

MEMORIAL - Today's Memorial Service is for the Eternal Rest and Salvation for the servant of God, **Konstantinos Giorgios Tsiamagos (1 year)**, the beloved wife of **Christina Tsiamagos**, and father of **Alexandra Haralambous**, father-in-law of **George Haralambous**; father of **Giorgos Tsiamagos** and father-in-law of **Angela Tsiamagos**, and also, grandfather of **Vasilios, Konstantinos, Giannis and Konstantine Tsiamagos**. May our Lord God and Savior Jesus Christ grant Eternal Rest and Salvation to **Konstantinos Giorgios Tsiamagos** and may He grant peace and comfort to **Christina Tsiamagos** and the entire family. **MAY HIS MEMORY BE ETERNAL!**

Liturgical Notes for Today

At the Entrance of the Gospel: **1) Entrance Hymn:** *"Let the heavens rejoice and the earth be glad, for the Lord, by his Mighty Arm, has created a Dominion. He has conquered death by death, and become the firstborn of the dead. He has delivered us from the depths of Hades, and has granted the world great mercy."/* Ευφραίνεσθω τα ουράνια...; **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 the faith to a bloody end, Priest-Martyr Babylas. Intercede with Christ our God that our souls may be saved."/* Και τρόπον μέτοχος...; **3) Hymn for St. George. 4) Kontakion Hymn:** *"In Your holy birth, Immaculate One, Joachim and Anna were rid of the shame of childlessness; Adam and Eve of corruption and death. And so Your people, free of guilt of their sins, celebrate crying: 'The barren one gives birth to the Theotokos, Who nourishes our life.'"/* Ιωακείμ και Αννα ονειδισμού.

WEEKDAY CALENDAR

Tuesday, September 6th.....Bible Study - 10:00 a.m.

Thursday, September 8th.....NATIVITY OF THE MOST HOLY THEOTOKOS
Orthros-8:30 a.m. / Divine Liturgy-9:30 a.m.

SUNDAY SCHOOL IS "JUST AROUND THE CORNER" --Next **Sunday, September 11th** and the following **Sunday, September 18th**, parents are welcome confirm their contact information with our Sunday School staff and/or Fr. Ted. Many of our Sunday School lessons will be sent to you for the purpose of supplementing our Sunday School lessons with your children throughout each week, in the effort to **make God Real in our Orthodox Christian homes.**

OUR ST. GEORGE PARISH DIRECTORY will be available next **Sunday, September 11th**. We want to thank all of our parishioners who participated in this effort and who helped in meeting the needs required for publication.

HOLDING ON TO OUR FAITH

Through today's passage from his First Epistle to the Corinthians, St. Paul reminds us, just as he reminded the people of his own day, to hold on to our Faith in Christ, as we follow the teachings of our Church. Holding on to our Faith is the same thing as "living the Bible."

Consistent with the Tradition of our Saints, we call ourselves into account over our own sins, and, with love, we point out the temptations which lead us into sinful behaviors, which if or when committed, jeopardize our own salvation, as well as the salvation of others. Sinful behaviors are those that dishonor God, Who created us in His Image and Likeness. Indeed, we are called to repent of such behaviors by praying for divine strength in order to avoid committing them. At the same time, we are never to condemn our neighbors, since Christ is the True Judge and we are to pray for their wellbeing and salvation.

As time goes on, as we live in this contemporary society, we may find ourselves in the similar situation as that faced by the ancient Christians, who were persecuted in the Roman Empire. We find ourselves talking about the movements in our society that go contrary to the Gospel teachings. Thus, we would be wise to search our souls to see how much we truly love Christ our God. Persecution may come upon us and our children in dramatic ways. Already, in China, the loyalty of the people to the ideals promoted by their state is being "scored" as their "social credit rating."

Thus, by monitoring the habits and discussions of citizens through computer enhanced technology, individuals are given a "social credit score," which allows them to participate in the economy and social structures of their country. However, reading certain kinds of literature; worshiping God; reading the Bible, and other such behavior could lower one's "social credit score," just as it did in Soviet Russia. Those who are dear to us, by association, could also have their scores lowered. This would critically impact one's entire livelihood.

It's time to take stock of our souls and to pray for strength and God's mercy while we still have time. Let us not neglect our opportunities to participate in the blessed Sacraments of our Holy Church.

+FR. THEODORE

Σύμφωνα με την Παράδοση των Αγίων, κάνουμε απολογισμό του εαυτού μας για τις δικές μας αμαρτίες και, με αγάπη, επισημαίνουμε αμαρτωλές συμπεριφορές που θέτουν σε κίνδυνο τη δική μας σωτηρία, καθώς και τη σωτηρία των άλλων. Πράγματι, καλούμεθα να μετανοήσουμε και να προσευχηθούμε για θεϊκή δύναμη για να αποφύγουμε τη διάπραξη αμαρτιών. Επίσης καλούμεθα να μην καταδικάσουμε ποτέ τους συνανθρώπους μας, αφού ο Χριστός είναι ο Αληθινός Κριτής. Ωστόσο, πρέπει να προσευχόμεθα για όλους.

Όσο περνά ο καιρός, καθώς ζούμε σε αυτή τη σύγχρονη κοινωνία, μπορεί να εβρεθούμε στην ίδια κατάσταση με τους αρχαίους Χριστιανούς, που εδιώχθηκαν στη Ρωμαϊκή Αυτοκρατορία. Συχνά ομιλούμε για κινήματα στην κοινωνία μας που έρχονται σε αντίθεση με τις διδασκαλίες του Ευαγγελίου. Ίσως, αντί να ομιλούμε γι' αυτά, θα ήταν σοφό να ψάξουμε τις ψυχές μας για να δούμε πόσο αληθινά αγαπάμε τον Χριστό. Η δίωξη μπορεί να έρθει σε εμάς και στα παιδιά μας με δραματικούς τρόπους. Ήδη, στην Κίνα, η πίστη του λαού στα ιδανικά που προωθεί το κράτος «βαθμολογείται» ως «κοινωνική αξιολόγηση πιστοληπτικής ικανότητας». Παρακολουθώντας τις συνήθειες και τις συζητήσεις των πολιτών μέσω της τεχνολογίας, δίνεται στα άτομα ένα «κοινωνικό πιστωτικό σκορ,» το οποίο τους επιτρέπει να συμμετέχουν στην οικονομία και τις κοινωνικές δομές της χώρας τους. Διαβάζοντας ορισμένα είδη λογοτεχνίας, η λατρεία του Θεού, η μελέτη της Αγ. Γραφής, και άλλες τέτοιες συμπεριφορές μπορούν να προκαλέσουν την μείωση της βαθμολογίας ενός ανθρώπου. Για όσους είναι δικοί μας, κατά συσχετισμό, η βαθμολογία τους πιθανό θα μειωθεί, επίσης. Αυτό θα επηρεάσει την ικανότητα των ανθρώπων να εβρούν δουλειά, να αγοράσουν σπίτια, φαγητά, ρούχα κ.λπ.

Είναι καιρός, λοιπόν, να κάνουμε απολογισμό των ψυχών μας και να προσευχηθούμε για την Θεία δύναμη και το Μέγα Έλεος του Θεού.

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

† B A R T H O L O M E W

By God's Mercy Archbishop of Constantinople-New Rome
and Ecumenical Patriarch
To the Plenitude of the Church
Grace, Peace and Mercy from the Maker of All Creation
Our Lord God and Savior Jesus Christ

Most reverend brother Hierarchs and beloved children in the Lord,

As we enter, with God's blessing, the new ecclesiastical year today, we honor with the Feast of the Indiction the "Day of protecting the natural environment" and offer glory and gratitude to the Creator of all for the "great gift of creation."

We proclaim once again with all our heart that the respect for creation and the constant concern for its protection belong to the core of our Orthodox identity as one of its most precious elements. The Church recognizes and teaches that the cause of human alienation from the "very good" creation and one's fellow human beings is the "alienation from God." It boldly reminds us that there is no authentic freedom without the Truth and outside the Truth, which is the power that truly liberates. "Know the truth, and the truth will free you" (John 8.32).

For over three decades, the Holy Great Church of Christ emphatically and dynamically promotes the eco-friendly message of Orthodoxy through its diverse initiatives. September 1, 1989, will forever signify and symbolize the commencement of a movement that produced much fruit, raised awareness about the spiritual and ethical roots and parameters of the destruction of the natural environment, mobilized individuals and institutions, inspired the rest of the Christian world, highlighted the way of responding to this great challenge – a way that passes firstly through an understanding of its connection with the crisis of human freedom and the need for radical change in mentality and conduct with a view to creation, and secondly through a common and universal action given the global dimensions and tragic consequences of the ecological destruction.

An invaluable legacy for the future lies in the many important writings on the field of theological ecology, among which the work of the professor and academician, His Eminence Elder Metropolitan John of Pergamon, retain a prominent place. An inexhaustible source of inspiration will also be found in the presentations of the nine water-borne international symposia, which hosted renowned specialists and scientists as well as representatives of the cultural and spiritual worlds. These texts are especially beneficial for environmental learning, which has carved out a significant place in contemporary education. As it has rightly been said: "In the future, an education without ecological orientation will be a parody of education."

Sustainable development is a one-way street. It will secure ecological balance in the present and constitute a guarantee for the future, but it has its conditions: ecological economy, changes in agricultural and biomechanical productivity, the production and use of energy, the movement and transportation of goods, new models of consumption, and so on. Unfortunately, good intentions,

agreements and proclamations often remain theoretical, merely “big words,” without any impact on action, “superficial injunctions,” as it has been written. Humankind has not learned from the consequences of climate change, the destructive fires, heat waves, and floods, the rapid reduction in biodiversity, the pollution of the atmosphere and seas, the deforestation and social repercussions of the environmental crisis, above all revealed in the mass migration for ecological reasons. Humanity continues to be deluded about the innate capacity of nature to protect itself and overcome human-induced damages. We know, and yet we continue to act as if uninformed, suppressing the truth that with regard to its relationship to the natural environment, our modern technocratic and econo-centered civilization does not comprise progress, since the greatest devastation of the natural environment has taken place in our own time, and age where science and economy prevail. Climate change is an immense destruction caused by human irresponsibility and the impasse of our model of organization in the life of our economy. We only have a future if we understand that the protection of the integrity of creation does not only not comprise a hurdle for economic development, but is the vehicle for real progress.

This year, the celebration of the Day of the protection of creation are accompanied by the sound of weapons in Ukraine, by the cry of the victims of military violence, the bombardment of cities and infrastructures, the groaning of nature and moaning of refugees. Every war is a humanitarian and ecological catastrophe. The ongoing violence, beyond the thousands of human lives, also destroys the natural environment that it pollutes, forcing nations and peoples to return to ways of securing energy efficiency through means that are unfriendly to the environment. Thus, humanity enters a new vicious cycle of destructive impasses, which confirm the saying that *homo sapiens* to this day continues to behave simultaneously as *homo demens*, as imprudent and irrational.

Brothers in the Lord and blessed children,

For the Church, the elements of the world – according to a theological formulation – “are not simply utilitarian or useful material for the individual needs of human beings, but they are actions of the Person of the one Creator”. Everything created by God blesses, praises and exalts God to the ages, the heavens declare His glory. This is the message expressed by the concern of the Great Church for the protection of creation. The life of the Church of Christ is a foretaste of all that we expect in the Kingdom of the Father, Son and Holy Spirit. On our way to the Eschaton, the Holy Church offers to the world the Gospel of grace as its guide and the unswerving certainty that evil, in all its forms, will not have the final word in history.

In closing, we wish you a blessed and fruitful new ecclesiastical year, and we call upon all of you, through the intercessions of the First-among-the-saints Theotokos Pammakaristos, the lifegiving grace and great mercy of the creator and redeemer of all, the pioneer and perfecter of our immaculate faith to whom be the glory and the dominion unto everlasting ages. Amen!

September 1, 2022

† Bartholomew of Constantinople

Fervent supplicant for all before God