

**MAY 27, 2018**

**ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT**

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# THE LADDER

**PENTECOST SUNDAY**

## **Mailing Address:**

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**or: (760) 880-5869**

**– 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.*

## **GOOD ENOUGH FOR "NORMAL"?**

As we read the first prayer of the Pentecost Kneeling Vesper Service in celebration of Pentecost Sunday, we hear these words: *"Arm us with the weapons of righteousness; maintain us in the Truth; encompass us with Your strength; rescue us from every tempting circumstance and every scheme of the adversary"*, and thus we pray that God will send the Holy Spirit upon us.

It follows that every time, we perform the Holy Sacraments of the Church, the Holy Spirit enters into our souls to guide us into unity with Christ. Our spiritual life is based on our desire to unite ourselves with Christ "in Spirit" since, as we understand from the events of Pentecost, the Holy Spirit brings us, as individuals, and all people, in general, before Christ our Savior.

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## **PENTECOST SUNDAY**

*"Suddenly there came from heaven a sound like the rushing of a violent wind and it filled the whole house where they were sitting. And there appeared to them tongues like flames of fire, divided among them and resting on each one. And they were all filled with the Holy Spirit"* (Acts 2: 2-4). So the history of the Christian Church begins, with the descent of the Holy Spirit on the Apostles at Jerusalem during the feast of Pentecost. On that same day through the preaching of St. Peter three thousand men and women were baptized and the first Christian community at Jerusalem was formed.

Before long the members of the Jerusalem Church were scattered by the persecution which followed the stoning of St. Stephen. *"Go forth, therefore,"* Christ said, *"and make all nations My disciples"* (Matthew 28: 19). Obedient to this command the Apostles preached wherever they went, at first to Jews, but before long to Gentiles, also. Some stories of these Apostolic journeys are recorded by Luke in the Book of Acts; others are preserved in the tradition of the Church. Within an astonishingly short time small Christian communities sprang up in all the main centers of the Roman Empire and even in places beyond the Roman frontiers.

*– Taken from the book, The Orthodox Church, by Metropolitan Kallistos Ware*



Καθως αναγιγνωσκουμεν την πρωτην Ευχην του Εσπερινου της Γο-  
νυκλησιας κατα την εορτην της  
Πεντεκοστης, ακουμεν τα εξης λο-  
για: <Οπλισον ημας οπλοις δικαιο-  
συνης Σου, περιχαρακωσαν ημας  
τη αληθεια Σου, φρουρησον ημας  
τη δυναμει Σου, ρυσαι ημας εκ  
πασης περιστασεως και πασης  
επιβουλης του αντικειμενου.> Και  
παρακαλουμεν τον Κυριον να κα-  
ταπεμψη εφ ημας το Αγιο Πνευμα.

Στην συνεχειαν, καθε φοραν, κα-  
θως επιτελουμεν τα Αγια Μυστη-  
ρια της Εκκλησιας το Αγιο Πνευμα  
εισερχεται στις ψυχες μας για να  
μας καθοδηγησει σε ενοτητα με  
τον Χριστον. Η πνευματικη ζωη  
στηριζεται στην επιθυμιαν μας να  
ενωθουμεν με τον Χριστον <εν  
Πνευματι>, αφου, οπως καταλα-  
βαινουμεν απο τα γεγονοτα της  
Ημερας της Πεντηκοστης, το Αγιο  
Πνευμα φερνει εμας, ως ατομα,  
και φερνει ολους, σε γενικες γραμ-  
μες, μπροστα στον Σωτηραν μας  
Χριστον.

Στο Μυστηριο του Αγιου Χρισμα-  
τος, το Αγιο Μυρο ειναι <Χριστου  
χαρισμα και Πνευματος Αγιου πα-  
ρουσια>. Ειναι <αντιτυπο> του  
Αγιου Πνευματος, οχι ενα απλο  
<συμβολο>. Ο Αποστολος Παυλος  
μας διδασκει οτι το Αγιο Πνευμα  
μας χαριζει <δυναμιν ευχης> (1  
Κορ. 12:3) και η προσευχη ειναι η  
ουσια της πνευματικης ζωης.

Μετα την βαπτιση γινεται η κουρα  
(ο ιερευς κοβει σταυροειδως τα  
μαλλια του νεοφωτιστου). Απο αυ-  
την την στιγμην, ο ανθρωπος θα  
εχει τον Χριστον στις σκεψεις του  
και θα φροντισει παντοτε να απο-  
κτηση τον <νουν του Χριστου>,  
οπως εγραψε ο Αποστολος Παυλος  
στους Κορινθιους (1 Κορ. 2:16).  
+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

In the Sacrament of Holy Chrismation, the Chrism Oil is “*the grace of Christ and the presence of the Holy Spirit.*” It is the “anti-type” of the Holy Spirit, not simply “a symbol”. The Apostle Paul teaches us that the Holy Spirit grants us the “power of prayer” (1 Corinthians 12:3) - and prayer is the essence of spiritual life.

Following Baptism, the tonsure takes place (i.e., the priest cuts the hair of the newly baptized in a fashion resembling the “making of our Cross”). From that moment, we are to have Christ constantly in our thoughts and we are to strive to always acquire the “mind of Christ”, as St. Paul said to the Corinthians (1 Corinthians 2:16).

Spiritual life for Orthodox Christians is far different than the “normal” way of life for people in our society. The “normal” American life-style is not necessarily a Christian way of life. Over the past fifty years or so, we have seen increasing tension between religious values and political objectives. The very definition of “life” is now being debated with ever increasing furor. For some, life is a consequence of an impersonal force of nature. For Christians, life is a gift from God. For some, death is the end of existence. For Christians it is the departure from this present life and entrance into a new, eternal life. As a result, for some, life is to be lived with gusto – and money is the ticket to freedom. For Christians, life is to be lived for Christ and the everlasting good things of God. Let us never confuse “being normal” with “being saved.”

When the Apostles received the Holy Spirit as tongues of fire on Pentecost Sunday, their world was not so different than ours. Paganism was the “norm”, which included self-worship as much as idol-worship. Yet, the Apostles brought God’s love into the world through the Holy Spirit and people experienced blessings as never before.

People in our present society have allowed the world to decline into the paganism of the past – only we have different names for the same old gods; different names for the same old heresies. It was only through the power of the Holy Spirit that the Apostles were able to bring others to Christ in an otherwise “normal” world. Today, let us seek the power and the grace of the Holy Spirit so that even in our own “normal world” we too may be granted the blessing to bring people back to Christ our True God beginning with our own youth and continuing with the world around us.

+FR. THEODORE

**PRAY FOR THE SICK:** George Aeder, Adele Gallade, Erika Aguilar, Jim Alex, Chris Laskaris, J.J. Richards, Chris Panopoulos, Nicholas Kontaxis, Louise Scott, Gaylord Washington, Patsy Bruckens, Herline Williams, Jean Chronis (*Many faithful on our Prayer List face chronic/serious illness.*)

**HYMNS FOR THIS SUNDAY'S CELEBRATION OF THE DIVINE LITURGY:**

**ANTIPHON I:** *"Tes presvies tis Theotokou..." (By the prayers of the Theotokos...)*

**Verse 1**—The heavens declare the glory of God; the firmament shows the creation of His hands

**Refrain:** *"Tes presvies tis Theotokou, Soter, soson imas."*

**Verse 2**—Day to day utters speech, and night to night reveals knowledge.

**Refrain:** *"Tes presvies tis Theotokou, Soter, soson imas."*

**Verse 3**—There is no speech nor language where their voices are not heard. Their proclamation went forth into all the earth, and their words to the ends of the world.

**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, soson"*

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**ANTIPHON II:** *"Soson imas Ie Theou..." (Save us, O Son of God...)*

**Verse 1**—May the Lord hear you in the day of afflictions; may the name of the God of Jacob defend you.

**Refrain:** *"Soson imas Ie Theou, Paraklte Agathe, psallontas si alleluia."*

**Verse 2**—May He send you help from His holy place, and may He support you from Zion.

**Refrain:** *"Save us, O Good Comforter, we sing to You, Alleluia."*

**Verse 3**—May He remember every sacrifice of yours, and may your whole burnt offering be honored.

**Refrain:** *"Soson imas Ie Theou, Paraklite Agathe, 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..."*

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**ANTIPHON III**—*You gave him his soul's desire, and You did not deprive him of his lips' request. O Lord, the king shall be glad in Your power, and in Your salvation he will greatly rejoice. For You anticipated him with blessings of goodness; You placed a crown of precious stones on his head.*

**Pentecost Sunday Hymn:** *Evloghitos-ee Christe o Theos...(Blessed are You, O Christ our God. You made the fishermen all-wise by sending down upon them the Holy Spirit and, through them, You drew the whole world into Your net. O Lover of all people, glory be to You.)*

**Pentecostal Kontakion Hymn:** *Ote katavas tas glossas...(When the Most High God descended and confused the tongues, He divided the nations. When He distributed the tongues of fire, He called all people to unity. And with one voice we glorify the All-Holy Spirit.)*

**At the Entrance with the Gospel:** Instead of *"Defte proskinisomen..."* the following: *Ypsothiti Kyrie en ti dynami Sou. Asomen ke psalloumen tas dynasti-ahs Sou. Soson imas Paraklite Agathe, psallontas Si, Alleluia (Be exalted, O Lord, in Your power; we will sing and praise Your mighty deeds. Save us, O Comforter—we sing to You.*

Instead of *"Aghios o Theos,"* we sing: *Osi eis Christon evaptistite; Christon enedisastheh (As many as have been baptized into Christ have put on Christ. Alleluia.)*

**READINGS:** Epistle – Acts 2: 1-11 / Gospel – St. John 7: 37-52; 8: 12

**Megalinarion:** Instead of *"Axion Estin,"* we sing: *Mee tis fthorahs diapyrra...(Without sustaining corruption You still conceived a Child and lent Your flesh to the Word and Great Fashioner. O Mother Who knew no man, O Virgin Theotokos, the Container and Holder of Your uncontained and infinite Creator, You do we glorify.)*

**Communion Hymn** - *Το πνευμα σου το αγαθον οδηγησει με εν γη ευθεια. Αλληλουια. (Your Good Spirit will rightly guide me upon the earth. Allelouia.)*

## ANNOUNCEMENTS



**PHILOPTOCHOS** -- We are looking for Coffee Hour sponsors for July. If you are interested, please see **Pat Dalkas**.

**SUNDAY SCHOOL** - Next **Sunday, June 3rd**: End-of-the-Year Ceremony with bowling and lunch to follow.

**AHEPA** - Last Sunday, AHEPA Sunday, the **Fr. T. P. Theophilos Memorial Scholarship** awards were granted to the following college students: **Tia Kolytiris, Constantina Karalis, Katrina Storton and Jack Shannazarian**. The June 2018 *Voice of St. George* will include more details pertaining to the AHEPA Fr. T. P. Theophilos Scholarship and those who received this year's scholarship awards. As the summer draws near, the chapter and district AHEPA families are preparing for the **AHEPA Western Regional District Convention in Reno, Nevada** and the **AHEPA Supreme Convention in Atlantic City, New Jersey**.

**ST. SOPHIA SUMMER CAMP** - The two sessions for this year's youth **St. Sophia Summer Camp program** are: Session 1: July 22-July 28; Session 2: July 28-August 4, 2018. Fliers are available in our parish hall. **Registration forms are online at: [www.SaintSophiaCamp.org](http://www.SaintSophiaCamp.org)**.

**THE ECUMENICAL PATRIARCHATE** - In light of recent comments bantered about regarding the relationship between our Greek Orthodox Archdiocese of America and our Ecumenical Patriarchate, let me assure one and all that our parish of St. George, along with the entire Greek Orthodox Archdiocese of America, will remain under the spiritual and administrative auspices of the Ecumenical Patriarchate in Constantinople and will continue to do the work of our Savior as One Church with our Ecumenical Patriarchate.

**ALTAR FLOWER BOUQUETS** - Many thanks to **Nicholas Demetropoulos**, who has donated all the **Altar Flower Bouquets** for this year (2017-2018) in loving memory of his beloved family. Altar Flower Bouquet program will come to an end now that we are entering the Summer months of June, July and August. Many blessings to Nicholas Demetropoulos for his loving Altar Flower Bouquet donations.

## WEEKDAY CALENDAR

Monday, May 28th.....FEAST OF THE HOLY SPIRIT

Orthros-8:30 a.m.

Divine Liturgy-9:30 a.m.

Memorial Day (office closed)

Tuesday, May 29th.....Bible Study-10:00 a.m.

*The Ladder for May 2018 is sponsored  
by  
The Ladies Philoptochos Society*

We encourage all of our parents to sit in the church with their entire family as they participate in the beauty and mysteries of the Divine Liturgy. For those with young children, feel free to sit near an aisle in order that you may easily take your children for a break, as needed. If necessary, we have a "crying room" in the vestibule for your use. God Bless.