



JUNE 4, 2023

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER

PENTECOST SUNDAY



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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.

EPISTLE—Acts 2:1-11

When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

GOSPEL—St. John. 7:37-52; 8:12

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes

in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.' " Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then went back to the chief priest and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

THE FEAST OF PENTECOST – The Day of Pentecost marks the commencement of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For, before Pentecost, the Apostles and disciples only abided in "prayer and supplication" (Acts 1:14); it is only after the coming of the Holy Spirit that they persevered in the "breaking of bread," that is, the communion of the Holy Mysteries -"and in prayer" (Acts 2:42).

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## *Pentecost, Continued*

The feast of holy Pentecost, therefore, determined the beginning of the priesthood of grace, not the beginning of the Church. Henceforth, the Apostles proclaimed the good tidings "in country and town," preaching and baptizing and appointing shepherds, imparting the priesthood to them whom they judged were worthy to minister, as Saint Clement writes in his first Epistle to the Corinthians (I Cor. 42).  
– Excerpted from the Greek Orthodox Archdiocese website, [www.goarch.org](http://www.goarch.org)

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### **Liturgical Notes for Today**

At the Entrance of the Gospel: 1) *"Blessed are You, O Christ our God, Who made fishermen all-wise, sending upon them the Holy Spirit and, through them, netting the world. O Loving One, glory to You."/*Ευλογητός ει Χριστέ...

**As the Gospel is raised:** *"Be exalted, O Lord, in Your power; we will sing and praise Your mighty deeds. Save us, O good Comforter as we sing, Alleluia."/*Υψώθητι, Κύριε...

2) **Kontakion:** *"When the Most High came down and confounded tongues of men at Babel, He divided the nations. When He dispensed the Tongues of Fire, He called all to unity, and with one voice, we glorify the Most Holy Spirit."/*Οτε καταβάς τας γλώσσας συνέχεε...

– **Instead of "Agios o Theos" ("Holy God..."),** *"As many of you as were baptized into Christ, have put on Christ, Alleluia."/*Όσοι εις Χριστόν εβαπτίσθητε...

– **Instead of "Axion Estin",** *"When You conceived, You experienced no loss of virginity. You gave Your flesh to the Logos, through Whom all things were made. Therefore we magnify You, Virgin Mother of God, Mother who knew no man, space and carrier of Your Maker, who is uncontainable and infinite."/*Μη της φθοράς...

– **Communion hymn:** *"Your Good Spirit shall guide me in the land of righteousness. Alleluia."/* Το Πνεύμα Σου το αγαθόν...

### **HOLY CHRISMATION: OUR PERSONAL PENTECOST**

Through Holy Baptism, we participate in the death and resurrection of Christ by burying our "old, self-centered" selves into the earth (in water) and rising up again as participants in Christ's Resurrection, which is a life in union with the divine energies of our Lord (the energies of His Divine Love). Our union in Christ is sealed through our Sacrament of Holy Chrismation, through which we enter the entire Sacramental life of the Church, whereby we repeatedly experience the descent of the Holy Spirit as we live our daily lives with prayer.

On the Day of Pentecost, the Holy Spirit descended upon the Apostles in tongues of fire. The fire is not the fire that destroys, but the visual form of God's Divine energies, through which we know God's Love and from which we are energized to communicate the "language" of God's Love to all people at all times and in all places.

Communicating the "language" of God's Love has always been the work of the Church, which is, at the same time, the work of the Holy Spirit. Participating in the energies of God's Love for the world gives meaning to each of our individual lives. In baptism we turn away from our ego and we turn to Christ. In Chrismation we are given the grace of the Holy Spirit, Who, from the Day of Pentecost, always reveals Christ to us throughout our lives if we truly seek Him. In the grace of the Holy Spirit, each person is never worthless, but always valuable in God's eyes. Holy Confession is our "second baptism," whereby our personal value is validated by the forgiveness granted by Christ our God and by the continued guidance of the Holy Spirit in our journey of repentance to becoming holy people of God.

+FR. THEODORE

Μέσω του Αγίου Βαπτίσματος συμμετέχουμε στον θάνατο και την ανάσταση του Χριστού θάβοντας τον «παλιό, εγωκεντρικό» εαυτό μας στη γη (στο νερό) και ανασταίνοντας ξανά ως συμμετέχοντες στην Ανάσταση του Χριστού, που είναι μια ζωή σε ένωση με τις ενέργειες του Κυρίου μας (δηλ., τις ενέργειες της Θείας Αγάπης Του). Η ένωσή μας με τον Χριστό επισφραγίζεται μέσω του Μυστηρίου του Αγίου Χρίσματος, μέσω του οποίου εισερχόμαστε στην ολόκληρη πνευματική ζωή της Εκκλησίας, όπου βιώνουμε επανειλημμένα την κάθοδο του Αγίου Πνεύματος στην καθημερινή μας ζωή.

Την ημέρα της Πεντηκοστής, το Άγιο Πνεύμα κατέβηκε στους Αποστόλους σε πόρινες γλώσσες. Η φωτιά δεν είναι η φωτιά που καταστρέφει, αλλά είναι η οπτική μορφή των Θείων ενεργειών του Θεού, μέσω της οποίας γνωρίζουμε την Αγάπη του Θεού και από την οποίαν ενεργοποιούμεθα να επικοινωνήσουμε τη «γλώσσα» της Αγάπης του Θεού σε όλους τους ανθρώπους σε κάθε στιγμή και σε κάθε τόπο.

Η επικοινωνία της «γλώσσας» της Αγάπης του Θεού ήταν πάντοτε έργο της Εκκλησίας, το οποίο είναι, ταυτοχρόνως, το έργο του Αγίου Πνεύματος. Η συμμετοχή στις ενέργειες της Αγάπης του Θεού για τον κόσμο δίνει σκοπό ζωής στον κάθε άνθρωπο. Στο Μυστήριο του βαπτίσματος απομακρύνουμε από το εγώ μας και στρεφόμεθα στον Χριστό. Στο Μυστήριο του Χρίσματος η χάρις του Αγίου Πνεύματος έρχεται σε εμάς, αφού, από την ημέρα της Πεντηκοστής, συνεχίζει να αποκαλύπτει τον Χριστό, αν Τον αναζητούμε αληθινά. Στη χάρις του Αγίου Πνεύματος, κάθε άνθρωπος δεν είναι ποτέ άχρηστος, αλλά πάντοτε πολύτιμος στην όψη του Θεού. Το Μυστήριο της Εξομολογήσεως είναι το «δεύτερο βάπτισμά μας», όπου η προσωπική μας αξία επικυρώνεται από τη συγχώρεση του Κυρίου καθώς μας οδηγεί το Άγιο Πνεύμα κατά την πορεία της μετανοίας για να γίνουμε άγιοι του Θεού.

+ Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

### **ANNOUNCEMENTS**

- Tuesday, June 6th....Please call Fr. Ted at (760) 880-5869 to learn if he will be available for Bible Study, due to his potential service for jury duty.
- In the event that Fr. Ted may not be available due to jury duty, please call (760) 880-5869 and leave a message. Your call will be returned by evening.