

APRIL 16, 2017

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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THE LADDER

THE RESURRECTION FROM THE DEAD OF CHRIST OUR GOD

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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.

FORGIVENESS HAS RISEN

“Let no one despair that they have fallen again and again; for forgiveness has arisen from the grave...” These are the words from the Paschal Homily of St. John Chrysostom, which is read as part of the Dismissal Prayers of the Divine Liturgy with which we celebrate the Resurrection from the dead of Christ our God.

They are important words, because they verify the truth that God is merci-

ful and He forgives our sins, for He so proclaimed from His Kingly Throne (the Cross): *“Forgive them, Father, for they know not what they do.”* (St. Luke 23:34). They express the reality that Christ is God, because He alone has the authority to forgive sins – and this authority is given through His voluntary sacrifice upon the Cross.

Forgiveness has its consequences: death is annihilated and life reigns, since, through forgiveness, we are
Continued on page 2

“COME, RECEIVE THE LIGHT FROM THE UNWANING LIGHT AND GLORIFY CHRIST, WHO IS RISEN FROM THE DEAD!”

Christ is the Light of the world. Because we unite ourselves with Christ through the Holy Sacraments, we are, by extension, the Light of the world. That is why we have our Paschal, Easter Candles. Fr. Alexander Schmemmann explains what it means to be the Light of the world with Christ:

“‘Know you not,’ writes St. Paul to the Corinthians, ‘that your body is the temple of the Holy Spirit which is in you, which you have of God and that you are not your own? For you are bought with a price: therefore glorify God in your body and in your spirit, which are God’s.’ (I Cor. 6:19-20). These words are a real summary of St. Paul’s constant appeal to Christians: we must live according to what has ‘happened’ to us in Christ; yet we can live thus only because it has happened to us, because salvation, redemption, reconciliation and ‘buying with a price’ have already been given to us and we are ‘not our own.’ We can and must work at our salvation because we have been saved, yet it is only because we are saved that we can work at our salvation. We must always and at all times become and be that which – in Christ – we already are: ‘you are Christ’s and Christ is God’s.’ (I Cor. 3:22).”

- Great Lent, pg. 119



*Μηδεις οδυρεσθω παισιματα συγ-
γνωμη γαρ εκ του ταφου ανετειλε
...> Αυτα ειναι τα λογια απο την
Πασχαλινην Ομιλιαν του Αγιου
Ιωαννου του Χρυσοστομου, η
οποια αναγινωσκεται κατα την
αποδοσιν της Θειας Λειτουργιας
δια της οποιας εορταζουμεν την
Αναστασιν εκ νεκρων του Θεου
μας Χριστου.*

Ειναι σημαντικα λογια, διοτι επα-
ληθευουν την αληθειαν οτι ο Θεος
ειναι ελεημων και μας συγχωρει
τις αμαρτιες μας, αφου εκφωνησε
απο τον βασιλικον Του θρονον (ο
Σταυρος): *<Πατερ αφες αυτοις –
ου γαρ οιδασι τι ποιουσι.>* (Λκ.32:
34). Εκφραζουν την αληθειαν οτι ο
Χριστος ειναι ο Θεος, διοτι μονον
Αυτος εχει την εξουσιαν να συγ-
χωρει τις αμαρτιες μας – και η
εξουσια αυτη διδεται δια της εκ-
ουσιας Του θυσιας επανω στον
Σταυρον.

Η συγχωρησις εχει συνεπειες: ο
θανατος καταστρεφεται και η ζωη
πολιτευεται, διοτι δια της συγχω-
ρησεως ειμεθα ενωμενοι με τον
Θεον, ο Οποιος ειναι ο Κυριαρχος
της ζωης. Ανεστησε εκ των νεκ-
ρων! Αυτο τονιζει ο Μεγας Βασι-
λειος: *<Και οδοποιησας παση σα-
ρκι την εκ νεκρων Αναστασιν, κα-
θοτι ουκ ην δυνατον κρατεισθαι
υπο της φθορας τον αρχηγον της
ζωης>.*

Δεν υπαρχει στιγμη κατα την
οποιαν δεν αξιζει να αναρωτη-
θουμεν συγχωρησιν απο τον Θεον
και απο αλλους, η να συγχωρουμεν
αλλους, διοτι ο Αναστας εκ νεκρων
Χριστος ο Ιδιος *<δεχεται τον εσχα-
τον καθαπερ και τον πρωτον>*,
οπως λεγει ο Αγιος Ιωαννης ο
Χρυσοστομος. Μαλιστα, *<συγνω-
μην εκ του ταφου ανετειλε>* σημε-
ρα!

+Ο ΠΑΤΗΡ ΘΕΟΔΩΡΟΣ

united with God, Who is the Author of Life. He arose from the dead! St. Basil emphasizes this point, saying, *“He (Christ God) might fill all things with Himself, making a way for all flesh through the Resurrection from the dead, for it was not possible that the Author of Life should be a holder of corruption.”*

There is not one moment in time when it is improper to seek forgiveness from God and from others, or to forgive others, because Christ, Who arose from the dead, *“accepts the last as He does the first”*, as St. John Chrysostom says. Indeed, *“forgiveness has arisen from the grave”* today! We must live constantly in the reality of Christ’s Resurrection from the dead. He said, *“The Pharisees went to the guards that Pilate set to guard the tomb of the Lord. They gave them money and said, ‘That He was stolen while we slept and, if it comes to the governor’s ears, we will persuade him and secure you..’ But, indeed, even this establishes the truth of the Resurrection, the fact, I mean, of their saying He was stolen by His disciples. This is the language of people confessing that the Body was not there.”* (Nicene-Post Nicene Fathers, Vol 10, 1st Series, pg. 531).

Christ our God is in Himself the very definition and personification of the word *forgiveness*. Without Christ, we cannot know God’s forgiveness and we cannot truly live out any willingness to try and forgive others. Having Christ in our souls gives us a “forgiving mind.” In this, we live with a mentality by which we truly commit ourselves and one another and our whole life to Christ our God.

Again, we hear the words of St. John Chrysostom, as he explains that we are empowered to bring salvation to others. The Risen Christ commissioned the disciples to “go into all the world, baptizing all nations.” St. John explains, *“Forgiveness is an opportunity to live for the glory of God. While there is opportunity, let us arise out of any of our wickedness, for we can, if we be willing. For what grievous things are we asked to do? Cleave mountains? Cross the Tuscan Sea? By no means, but to simply change our mentality from requiring instruments and possessions to gaining a soul with a purpose.”* (Nicene- Post Nicene Fathers, Vol., 10, pg.532)

Gift of forgiveness to be given and shared in the Love of the Paschal Feast, as we sing together: *“Christ is risen from the dead, by death trampling upon death and, to those in the tombs, He has bestowed life.”*

+FR. THEODORE

PRAY FOR THE SICK: George Aeder, Adele Gallade, Mike & Kathy Ligeros, Nicholas Kyriakou, Argyroula Krespis (Nick Krespis’ mother), Constantine Papapetru, Erika Aguilar, Nicholas Coussoulis, Mary Mitsias (*Many faithful on our Prayer List face chronic or 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—Sing now to His name; give glory to His praise. Sing now to His name; give glory to His praise.

Refrain: "Tes presvies tis Theotokou, Soter, soston imas."

Verse 2—Say to God, "How fearful are Your works; in the greatness of Your power Your enemies will lie to You."

Refrain: "By the prayers of the Theotokos, Savior, save us."

Verse 3—Let all the earth worship You and sing to You; let them sing to Your name.

Refrain: "Tes presvies tis Theotokou, Soter, soston imas."

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

Verse -1 —May God be gracious to us, and bless us; may He cause His face to shine upon us. That we may know His way on the earth, Your salvation among all the Gentiles.

Refrain: "Soston imas Yie Theou, O Anastas ek nekron, psallontas Si, alleluia."

Verse 2—Let the peoples give thanks to You, O God; let all the peoples praise You.

Refrain: "Save us, O Son of God, Who arose from the dead, we sing to You, Alleluia."

Verse 3—May God bless us, and let all the ends of the earth be in fear of Him.

Refrain: "Soston imas Yie Theou, O Anastas ek nekron, psallontas Si, alleluia."

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

People: "O Monogenis Ios ke Logos tou Theou..." (O Only-Begotten Son and Word of God...)

HYMNS FOR THE ENTRANCE WITH THE HOLY GOSPEL: ANTIPHON III

Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. As smoke vanishes, so let them vanish, as wax melts before the fire. So shall the sinners perish from the face of God. And let the righteous be glad. This is the day the Lord made; let us greatly rejoice and be glad therein.

Hymn with the Entrance with the Holy Gospel: Christos Anesti... (Christ is Risen from the dead; by death trampling down death and, to those in the tombs, He has bestowed life.) [Hymn for the Resurrection of Christ from the dead.]

Instead of "Defte proskinisomen," :En Ekklisias evologheete ton Theon Kyrion ek pighon Israel...o Anastas ek nekron

Hymns after the Entrance with the Holy Gospel, Repeat the Hymn, Christos Anesti.

Prolavouse ton orthron... (They who were with Mary came before dawn and finding the stone rolled away from the tomb, they heard the angel say: 'Why do you seek the Living among the dead, Who dwells in the eternal Light? Behold, the grave clothes. Go in haste and declare to the world that the Lord is risen and has caused death to die; for He is the Son of God, the Savior of all humanity.)

Kontakion Hymn: Ei ke en tafo katilthes... (Through You, the deathless One, descended into the grave, You destroyed the power of Hades and, as Victor, You arose again, O Christ our God. You greeted the Myrrh-bearing Women, saying, 'Rejoice!' You did bestow peace upon Your Disciples and Resurrection upon the fallen.)

Instead of "Aghios o Theos:" "Osi eis Christon evaptistite, Christon enedhisasthe, Alleluia." (As many as have been baptized unto Christ, have put on Christ. Alleluia.)

READINGS: Epistle: Acts 1:1-8 / Gospel: St. John 1:1-17

The Divine Liturgy of St. John Chrysostom is celebrated

Instead of "Axion Estin", "O Angelos evoh-a Keharitomeni..." (The Angel spoke to Her, Who is filled with grace, saying, O pure Virgin, rejoice. And I say again: rejoice; for Your son is risen from the tomb on the third day. Shine, shine, O new Jerusalem. For the glory of the Lord has risen upon You. Rejoice and be glad, O Zion, and You, O pure Theotokos, exalt in the Resurrection of Him, Whom You did bear.)

Communion Hymn: "Soma Christou..." (Receive the Body of Christ and taste Him, Who is the Fountain of Immortality. Alleluia.)

ANNOUNCEMENTS



PHILOPTOCHOS – Kalo Pascha! We hope you will be able to celebrate with your family and friends on this most blessed day. Our next General Meeting will be this Tuesday, April 18 at 11:30 a.m. We will have elections for the new Board of Directors for 2017 - 2019. Please come and vote. We will have a short meeting and lunch (a donation of \$6.00). Our Snow Birds are starting to leave after Easter. We wish them well and look forward to their return in the fall.

ALTAR FLOWER BOUQUETS – The Paschal Altar Flower Bouquets were lovingly donated by:
Tina and Angelo Veroulis – “With a heartfelt gratitude we thank our Lord and Savior for all His blessings: health and family (children, grandchildren and great-grandchildren). Praise the Lord!
Deacon Euthym and Krisann Kontaxis – “Giving thanks for God’s many blessings and for His great mercy!”

ST. GEORGE PARISH FEAST DAY / GOLF TOURNAMENT – St. George Golf Tournament - April 21 – 22, 2017. You can still sign up today at the “Golf Tournament Table” in our parish hall.

ST. GEORGE FEAST DAY – The Banquet on Saturday night, April 22nd is now scheduled to begin at 7:00 p.m., following Vespers at 5:00 p.m, officiated by His Eminence, Metropolitan Gerasimos. On Sunday, April 23, the Hierarchical Divine Liturgy will begin at 10:00 a.m, with His Eminence, Metropolitan Gerasimos officiating. Enclosed is the “Supplement for Following the Hierarchical Divine Liturgy,” which, together with the page references for our Divine Liturgy books should make it somewhat easy to follow.

WE WELCOME TO OUR PARISH TODAY A HOLY CROSS SEMINARY GRADUATE! – A graduate of Holy Cross Seminary in Massachusetts by the name of **Ivan Vuksanovic** will be accompanying His Eminence, Metropolitan Gerasimos during His pastoral visit next week. He is a Serbian Orthodox theologian, currently studying for his PhD at the **Athenagoras Theological Institute** at Berkeley, CA.

JOURNEY TO GREECE – Educational opportunity for **Elaine Karkelitsis and Katrina Storton**. Monetary contributions for the “Journey to Greece” program are most welcome. Prayers are always precious.

AMERICAN WRESTLER – We all join in thanking God for His blessings in allowing the son of our parishioners, **Contantina and Paul Kosturos, George Kosturos**, to be the lead character in a movie coming out this summer, entitled *The Wrestler*. **Special showing: May 3rd at the Rivers**. See flier enclosed.

BIOGRAPHICAL COMMITTEE – In order to preserve many of our parishioners’ wonderful history, a committee was formed to write a short biographical history. If you are interested in being interviewed or would like to recommend another parishioner, please contact **Angelo Veroulis**: Phone-(406)431-6446; email: averoulis@yahoo.com.

WEEKDAY SERVICES

Tuesday, April 18th...Bible Study – 10:00 a.m. / Philoptochos General Members’ Meeting – 11:30 a.m.
Men’s Bible Study – 6:30 p.m.

Friday, April 21st.....THE LIFE-GIVING FONT – Orthros-8:30 a.m. / Divine Liturgy – 9:30 a.m.
ST. GEORGE GOLF TOURNAMENT @ Desert Willow Resort: Stroke Play – 1:30 p.m.
Golf Tournament Steak Dinner – 6:00 p.m.

Saturday, April 22nd..ST. GEORGE GOLF TOURNAMENT @ Desert Willow Resort:Scramble-8:00 a.m.
Vespers – 5:00 p.m. (officiated by His Eminence, Metropolitan Gerasimos)
Golf Tournament Awards Dinner – 7:00 p.m.

Next Sunday, April 23rd.....ST. GEORGE FEAST DAY (Sunday of St. Thomas)
Orthros –8:30 a.m./ Hierarchical Divine Liturgy-10:00 a.m. (His Eminence, Metropolitan Gerasimos).

SUPPLEMENT
FOR FOLLOWING THE HIERARCHICAL DIVINE LITURGY OFFICIATED BY
HIS EMINENCE, METROPOLITAN GERASIMOS
ON THE OCCASION OF THE FEAST DAY OF OUR PATRON SAINT, ST. GEORGE
APRIL 23, 2017

NOTE: At the beginning of the Divine Liturgy, the Metropolitan is at the Bishop's Throne.

1. Right after the Priest intones, "*Blessed is the Kingdom...*" we will all sing: "*Christos Anesti...*" (Christ is risen from the dead, by death trampling upon death and to those in the tombs, bestowing life.) We will sing this hymn 3 times in a row.
2. The Divine Liturgy begins as usual on page 5-6 of our Divine Liturgy books. Reference to pages in the Divine Liturgy will be supplied throughout this supplement. Remain standing until we turn to page 7-8.
3. On page 7-8 of the Divine Liturgy books, when the Deacon intones, "*For our Archbishop Gerasimos, the honorable presbyters...*" The Metropolitan will bless the congregation and choir will sing, "*And with Your spirit.*" Then, "*Kyrie eleison (Lord have mercy).*"
4. When the choir sings, "*Tes presvies tis Theotokou...*"* the order is as follows:
 - Verse 1: Shout to God all the earth. "*Tes presvies tis Theotokou, Soter, soston imas.*"
 - Verse 2: Sing now to His Name, give glory to His praise. "*Tes presvies tis Theotokou...*"
 - Verse 3: Say to God, "*How fearful are Your works; in the greatness of Your power Your enemies will lie to You. Tes presvies tis Theotokou, Soter, soston imas.*"
 - Verse 4: Let all the earth worship You and sing to You; let them sing to Your Name. "*Tes presvies tis Theotokou, Soter, soston imas.*"
 - Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. "*Tes presvies tis Theotokou, Soter, soston imas.*"
5. When the choir sings, "*Soston imas, Yie Theou, O Anastas ek nekron...*"** the order is as follows:
 - Verse 1: May God be gracious to us and bless us. May He cause His face to shine upon us. "*Soston imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia.*"
 - Verse 2: That we may know His way on the earth, Your salvation among all the Gentiles. "*Soston imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia.*"
 - Verse 3: Let the peoples give thanks to You, O God; let all the peoples praise You. "*Soston imas Yie Theou, O Anastas ek nekron, psallontas Si Alleluia.*"

• * In English: "*By the intercessions of the Mother of God, Savior, save us.*"

• ** In English: "*Save us, O Son of God, Who Arose from the dead, we sing to You, Alleluia.*"

- Verse 4: May God bless us, and let all the ends of the earth be in fear of Him.

“Soson imas Yie Theou, O Anastas ek nekron, psallontas Si Alleluia.”

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen. “O Monogeneis Yios ke Logos Tou Theou...”

6. At the Entrance with the Gospel:

- Verse 1- Verse 1: Let God arise and let His enemies be scattered and let those who hate Him flee from before His face. “Christos Anesti ek nekron...”***

-Verse 2: As smoke vanishes, so let them vanish, as wax melts from the fire.

“Christos Anesti ek nekron thanato thanaton patisas...”

-Verse 3: So shall the sinners perish from the face of God and let the righteous be glad.

“Christos Anesti ek nekron thanato thanaton patisas...”

-Verse 4: This is the day the Lord made. Let us greatly rejoice and be glad therein.

“Christos Anesti ek nekron thanato thanaton patisas ke tis en tis mneemasi zo-in harisamenos.”

At this point, the Metropolitan goes to the front of the Holy Altar and takes up His Bishop’s Candles (“dikero-trikera”) and, with the clergy, chants: “*En ekklesiahs... (Bless God in the churches, the Lord from the fountains of Israel. Save us, O Son of God, risen from the dead, we sing to You, Alleluia.)* As this hymn is being chanted, the Metropolitan will bless the congregation, at which point the choir sings softly, “Eis polla eti Despota.” (Many years, O Master).

A. As the Metropolitan and the clergy enter the Altar, we sing one more time, “Soson imas Yie Theou O Anastas ek nekron, psallontas Si Alleluia.”

B. The Metropolitan then himself chants the Resurrectional Hymn: “*Esfraghismenou tou mnimatos, ee zoh-ee ek tafou... (O Life, You arose from the sepulcher, even though the tomb was secured with a seal, O Christ our God. And although the doors had been bolted, You came to Your disciples, O Resurrection of all. Through them You renew a right spirit in us, according to Your great mercy.)*”

C. Since there is a Memorial Service, the Metropolitan leads in chanting the hymn: “Mnisthiti Kyrie..” (Remember Your servant, O Lord...)

D. The choir will then sing the Hymn of 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 champion defender of kings, bearer of trophies are you. O great martyr George, intercede with Christ our God that He may save our souls.)*

E. The Metropolitan will chant the Kontakion Hymn: “*Ee ke en tafo katilthes... (Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrh-bearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.)*”

. ***Christ is Risen from the dead by death trampling upon death and to those in the tombs bestowing life.

We are now on page 17-18 in our Divine Liturgy books where it is printed "THE TRISAGION HYMN". After the intonation by the Metropolitan, "For You are Holy, our God...", the following takes place:

- A. The choir sings the hymn "Aghios o Theos..." two times.
- B. Then, the clergy sing the hymn "Aghios o Theos..." once.
- C. The choir sings the hymn "Aghios o Theos..." one more time.
- D. The clergy sing the hymn "Aghios o Theos..." yet another time.
- E. The choir sings "Glory to the Father and the Son and the Holy Spirit, now and Forever and to the ages of ages" (in Greek)
- F. The clergy will sing: "Aghios o Theos." and stop.
The Metropolitan will then bless the congregation using His Bishop's Candles (dikero-trikera) and intone: "Kyrie, Kyrie epivlepson ex oura nou..." (Lord, Lord, look down from Heaven upon Your Vineyard and grant the strength to that which You have planted by Your right hand)
- G. The clergy will sing: "Aghios Ischyros. And stop.
The Metropolitan will again bless the congregation with His Bishop's Candles and intone the same blessing as above.
- H. The clergy will sing: "Aghios Athanatos. And stop.
The Metropolitan will bless the congregation a third time using His Bishop's Candles, intoning the same blessing.
- I. The clergy will sing: "Eleison imas."
- J. The Deacon will intone: "Dynamis" (With Strength).
- K. The choir will sing the hymn "Aghios o Theos" in its entirety.
- L. The Deacon then faces the congregation and intones: "Kyrie soston tous evseveis" (Lord, save the pious people.)
The clergy and the Metropolitan sing, "Kyrie soston tous evseveis."
- M. The Deacon will again intone: "Kyrie soston tous evseveis."
The clergy will sing: "Kyrie soston tous evseveis."
- N. The Deacon will intone: "Ke epakouson imon." (And hear our prayer.)
The Metropolitan chants: "Ke epakouson imon."
- O. The Deacon then intones the Anthem in honor of the Ecumenical Patriarch: "Vartholomai-ou, tou Panagiotatou ke Oikoumenikou Patriarchou, Polla ta eti." (Bartholomew, the All Holy and Ecumenical Patriarch, many years.)
- P. The Metropolitan himself will chant this anthem.
- Q. The Deacon intones the Anthem in honor of the Metropolitan: "Gerasimou, tou Sevasmiotatou ke Theoprovleetou Mitropolitou tis aghiotatis Mitropoleos Aghiou Frangkiskou. Imon de Patros ke Poimenarchou, polla ta eti."
(Gerasimos, by the grace of God and Most Reverend Metropolitan of the God-appointed Metropolis of San Francisco, our father and Chief-Shepherd, many years.)
- R. The clergy exit the Altar and stand in front of the Holy Gates, with the Metropolitan facing the congregation and they sing this same anthem as the Metropolitan as the Metropolitan blesses the congregation.
- S. The READINGS – Epistle: Acts 12:1-11 / Gospel: St. John: 20:19-31

8. The prayers on page 19-20 and 21-22 in our Divine Liturgy books are read and we continue the Divine Liturgy from page 23-24. Note that the Gospel will be read as appointed by the Metropolitan. The Gospel reading will be intoned. Following the Gospel reading, the Deacon will bring the Gospel Book to the Metropolitan who will bless the Deacon and the congregation.
9. Following the Gospel reading, the Deacon intones: "Again and again, in peace, let us pray to the Lord." The choir sings, "Kyrie eleison." The Deacons intones, "Wisdom!"
10. After the reading of the Gospel (and the deliverance of the Sermon), we turn to pages 26-27 in our Divine Liturgy books, where it says, "THE GREAT ENTRANCE." The choir sings the CHERUBIC HYMN as always.
 - A. The Metropolitan will complete prayers at the Side Altar for the Holy Gifts and appoint the order for carrying the Holy Gifts.
 - B. The procession with the Holy Gifts by the Deacon and the Priest will go along the left aisle and back through the center aisle in the church. The Metropolitan will receive each of the Gifts as He stands at the Altar.
 - C. Presenting the Holy Paten to the Metropolitan, the Deacon intones: "May the Lord our God remember Your Holy Arch-Priesthood in His Kingdom, now and forever and to the ages of ages." (in either Greek or English). The Metropolitan will then say a prayer for the health and salvation of all the living members of the Church and parish in general.
 - D. Presenting the Holy Chalice to the Metropolitan, the Priest intones: "May the Lord our God remember Your Holy Arch-Priesthood in His Kingdom, now and forever and to the ages of ages." (either in Greek or English). The Metropolitan will then say a prayer for the Eternal Rest and Salvation of all the departed members of the Church and parish in general.
 - E. The choir then sings, "Tes Angelikes aoratos..." (Invisibly escorted by the Angelic hosts..." on page 33-34 of the Divine Liturgy books). The Metropolitan prays over the Deacon, as he prepares to continue with the Divine Liturgy.
11. At the time for the CREED on pages 41-42
 - A. The Deacon intones: "The doors the doors, with wisdom let us attend." As always, "Christ is in our midst; He is and He always shall be."
 - B. The choir sings a special hymn: "Agapeiso Si Kyrie: ee ischys mou. Kyrie sterehoma ke katafyghi mou ke rhistheis mou." (I will love the Lord, my strength; the Lord is my rock, my refuge and my deliverer.)
12. We continue the Divine Liturgy as normal from pages 43-44 to pages 51-52. Instead of singing the hymn, "Axion Estin," ("It is truly right to bless You..."), the following hymn is sung: "Se tin fah-eein lambatha kai Mitera tou Theou, tin arizilon thoxan kai anoteran panton ton poimaton en eemneis meghalinomen. (*You, the brightly shining lantern and the Mother of our God, the conspicuous glory, You are superior to all creation. We hymn You and we magnify You.*)

13. On page 55-56, the Metropolitan intones: "Remember first of all, Lord, our All-Holy Ecumenical Patriarch Bartholomew. Grant to Him Your Churches in peace: safe, honorable, healthy, long-lived and rightly preaching the word of Your truth." Then the Deacon and the Priest intone the same proclamation, only, with this change: "Remember first of all, Lord, our Archbishop Gerasimos..." The Divine Liturgy continues. See pages 55-56 through pages 63-64 in the Divine Liturgy books.
14. HOLY COMMUNION. See pages 63-64 through pages 71-72 in the Divine Liturgy books.
- A. The Communion Hymn for the day is: "Epehnee Ierousalim ton Kyrion, ainee ton Theon sou, Si-ohn." (*Praise the Lord, O Jerusalem; praise your God, O Zion. Alleluia*).
 - B. This hymn is to be repeated several times to allow for the Metropolitan and the clergy to Partake of Holy Communion from His hand. The stanzas intoned before each time this Communion Hymn is chanted are Psalm-stanzas sung in honor of St. Thomas the Apostle.
 - C. As the faithful partake of Holy Communion this hymn can be repeated, as well as the Hymn with the words, "Tou Deipnou Sou tou Mystikou..." (*Receive me today at Your Mystical Supper, O Son of God...*) see the top of page 67-68. Only these two hymns may be sung at this time.
 - D. After all have partaken of Holy Communion, the choir does not sing the hymn on page 73-74. Instead, the choir sings the hymn, "Christos Anesti" in its entirety.
15. FINAL PRAYERS.
- A. After the prayer on page 77-78 in the Divine Liturgy books, "Lord, bless those who praise You and sanctify those who trust in You..." the Metropolitan will conduct the 40-day Memorial Service for our brother in the Lord, George Tcharos. See pages 87-88 in the Divine Liturgy books.
 - B. If there are five loaves of bread offered for health, He will also conduct the Service of The Blessing of the Five Loaves (Artoklasia). See pages 83-84 in the Divine Liturgy books. [NOTE: *The Metropolitan will advise as to the order in which these services will take place*]
 - C. As the Metropolitan is intoning the Final Dismissal Prayer on page 79-80, as He names St. Thomas and St. George (the Saints of the day) the choir sings softly the hymn: "Ton Despotin ke Archiereh-ah imon, Kyrie fylate, eis polla eti " (Lord, protect our Master and Arch-Priest for many years.)
 - D. The Deacon and the Priest join together saying, "Through the prayers of our Master, have Mercy upon us, Lord Jesus Christ, and save us." (Thee efchon tou Aghiou Despotou imon, Kyrie Isou Christe o Theos eleison ke soston imas.)

THE DIVINE LITURGY WHEN OFFICIATED BY

A

BISHOP, METROPOLITAN, ARCHBISHOP

When the Divine Liturgy is officiated by a Bishop, Metropolitan, Archbishop or Patriarch, it is known as a "Hierarchical Divine Liturgy" and, as you can see, it differs radically from the way in which the Divine Liturgy is celebrated by a priest. Among the reasons for this, there are the following:

1. The Holy Spirit is in charge of the Church. This is the truth from the Day of Pentecost, when the Apostles were given strength from on High to go into the world and "baptize all nations." The Hierarch, be he Bishop, Metropolitan, Archbishop or Patriarch is spiritually a direct descendent from the Holy Apostles, who with the power of the Holy Spirit, administers the Holy Sacraments. (The titles "Bishop," "Metropolitan," "Archbishop," and "Patriarch" indicate the realm and scope of jurisdiction over which the Hierarch is responsible.) The fundamental issue is that the Hierarch administers all of the Holy Sacraments, while the priest is but the arms and legs of the Hierarch to whom he is to be obedient—and, as such, can only perform the Sacraments of Baptism, Chrismation, Marriage, Confession, the Divine Liturgy and Unction at the pleasure of the Hierarch. It is the Hierarch who performs the ordination of the priest; the Hierarch who issues the Baptismal and Marriage Certificates of the Church; it is the Hierarch who provides the Chrismation oil for Holy Chrismation; it is the Hierarch who issues to the priest the "Epitaphio Cloth" (Antiminsion) for the celebration of the Divine Liturgy (without which the Divine Liturgy does not take place), since this Sanctified Altar Cloth is the remnant of the Consecration of the Church, again performed solely by the Hierarch and not the priest.
2. As a result of this reality, the Hierarchical Divine Liturgy is structured to proclaim that the grace of the Holy Spirit continues, as from the Day of Pentecost, to guide the Church throughout the world, not only currently, nor only for a time in the past, but for all time and into the future—and especially in the present as we now live our lives. The grace of the Holy Spirit having descended upon the Holy Apostles continues to work through the spiritual descendants of the Apostles making the Church "One, Holy, Universal (or, as we say, "Catholic") and Apostolic," as we say in the Creed of our Faith. As the Apostolic St. Ireneas had proclaimed: "Where the Bishop is; that is where the Church is."
3. Hence, for example, the elaborate portion of the Divine Liturgy at the singing of the hymn, "Aghios o Theos" serves to remind us that God is Holy and, therefore, the Church is Holy and, as such, is united as one Body through the Hierarch. This is why he blesses the congregation with his Bishop's Candles three times during this hymn. This is why a special intonation asking our Lord "to save the pious people" is included. This is why we sing his "Anthem of honor."
4. The Hierarchical Divine Liturgy serves to remind us that the Church is not only in Palm Desert, California at the present time. We are part of the Church "universal" - the same Church throughout the world in all places (on earth and into the kosmos) and in all times: past, present, and future.
5. With this understanding, it is my hope and prayer that everyone accepts in their heart the fact that the Church is their home no matter where they may travel; no matter their circumstance. The Church is their home and a place of spiritual refuge regardless of their joys or tribulations.

These are the central messages to be taken from the celebration of the Hierarchical Divine Liturgy and they comprise some of the fundamental reasons for the qualities that make this Liturgy truly special.

+FR. THEODORE