



JUNE 9, 2024

ST. GEORGE GREEK ORTHODOX CHURCH OF THE DESERT

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- Fr. Theodore Pantels, M.Div. Proistamenos (Pastor)
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Holy Communion Or-der

- 1. Please remain standing while following the direc-tions of our ushers.
2. Ladies, kindly re-move lipstick be-fore receiving.
3. When receiving Holy Communion, make the Sign of the Cross, state your name (baptismal name), and naturally re-ceive as if being fed.
4. Non-Orthodox Christians may not receive Holy Com-munion, but they may receive the Holy Bread at the end of the service.
5. All Orthodox Chris-tians must be spirit-ually prepared to receive the Sacra-ment of Holy Com-munion. Please see the priest if you have any questions.

THE LADDER

SUNDAY OF THE SAMARITAN WOMAN



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 -Acts 16:16 – 34

In those days, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors

were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

GOSPEL—St. John 9:1 – 38

At that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and

Continued on the next page ->

*GOSPEL PASSAGE, continued*

who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the

Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshiped him.

**Liturgical Notes**

1. Following "Blessed is the Kingdom...", Christ is Risen from the dead" is chanted 3 times.
2. Entrance Hymn: "*Christ is risen from the dead, trampling death by death and bestowing life on those in the graves.*" / Χριστός Ανέστη...
3. Instead of "Come, let us worship...", "*In the congregations bless God, the Lord who springs out of Israel. Save us, O Son of God, Who rose from the dead, as we sing to You, Alleluia.*" / Ἐν ἐκκλησίαις...
4. Resurrection Hymn: "*O Faithful, let us sing a hymn of praise and worship to the Logos Who is co-eternal with the Father and the Spirit, Who was born of the Virgin for our salvation. Of His own Will, He went upon the Cross in the flesh and suffered death, to raise the dead through His glorious Resurrection.*" / Τοῦ Συνάναρχου Λόγου...
5. "*Since You are a deliverer of captives and a protector of the poor; a physician for the sick; a noble attendant to kings, O Great among the martyrs and glorious George, intercede with Christ God that He may save our souls.*" / Ως τῶν αἰχμαλώτων ἐλευθερωτῆς... [Hymn for St. George]
6. Kontakion: "*Though You went down into the tomb, You destroyed Hades' power, and You rose as the victor, Christ God, to the myrrh-bearing women, saying 'Hail' and granting peace to Your disciples. You are He Who raises up the fallen.*" / Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε...
7. Instead of "It is truly fitting to call You blessed..." ("Axion Estin"), "*The Angel cried aloud to the Lady full of grace: Rejoice, O pure Virgin; and again I say Rejoice. Your Son has truly risen from the grave on the third day. Arise, shine! Arise, shine, O new Jerusalem! Shine! For the glory of the Lord has risen upon you. Zion, exult and be glad now. O pure Mother of God, rejoice, celebrating the resurrection of Christ your Son!*" / Ο ἄγγελος εβόα...

**MEMORIAL** – Today’s Memorial Service is for the Eternal Rest and Salvation for the servant of God, **Nicholas Demetropoulos (1 year)**, one of the major contributors towards the large mosaic icons adorning our church temple and the new altar tabernacle (“Artophorion”) for the Holy Sacraments. May our Lord God and Savior Jesus Christ grant Eternal Rest and Salvation to **Nicholas Demetropoulos**. MAY HIS MEMORY BE ETERNAL!

### WEEKDAY CALENDAR

Tuesday, June 11th.....Bible Study-10:00 a.m.

Wednesday, June 12th.....Orthodox Christian Catechism (online)-6:30 p.m. Email to [pdsaintgeorge@gmail.com](mailto:pdsaintgeorge@gmail.com) to receive a Zoom link.

Thursday, June 13th.....ASCENSION OF OUR LORD  
Orthros-8:30 a.m./Divine Liturgy-9:30 a.m.

Saturday, June 15th.....“Food-Boxing Project” at the Narrow Door Food Bank at 43052 Maddison Street in Indio, California 92201-8:45 -11:45 a.m.

### ANNOUNCEMENTS

**PHILOPTOCHOS** – “The Narrow Door” food bank is asking us for help with food-boxing on **Saturday, June 15th** from 8:45 a.m. to about 11:45 a.m. Those who are available are asked to sign-up by contacting **Rhonda and/or Nick Latkovic**...or by placing their names on the “Food-Boxing Signup Sheet,” in the parish hall.

**AHEPA** – The **AHEPA Western Regional District Convention** will held in **Reno, Nevada: this week...June 9th-June 12, 2024**. Contact [ahepa-wrdc.org](http://ahepa-wrdc.org) for updates.

**REGIONAL ORTHODOX YOUTH SUMMER CAMPS** - This year we find a need for more clarification. The **St. Sophia Summer Camp** near San Bernardino is currently accepting camper applications for their “wait list,” since it appears that the camp sessions are filled to capacity. As of this current week, **St. Nicholas Summer Camp** near Fresno has 26 openings for the July 14-July 20 session. However, both summer camps are **accepting applicants to be placed on a waiting list**. For more information and to apply for the Greek Orthodox Youth Summer Camps, visit the website for St. Sophia Summer Camp is: <https://www.saintsophiacamp.org> or the website for St. Nicholas Summer Camp is: <https://gosfyouth.org/summer-camp-2024>.

**Today is the SUNDAY OF THE BLIND MAN.** The Gospel passage is: St. John 9:1-38. *"The blind man is symbolic of all humanity; all need illumination by Christ, the Light of the world. This sign is an illustration of baptism, which is also called 'holy illumination.' ...The Savior rejects the assumption (common in the ancient world) that all troubles and maladies are necessarily the consequence of personal sin or even the sins of one's parents (see Ex. 20:5; Dt. 5:9; contrast Ezk. 18:19-21). Though suffering can be the direct result of personal sin, this is certainly not always the case. In this instance, the man's blindness provided the occasion for the works of God to be revealed; it was not related directly to the man's personal sins...This healed man becomes a model of Christian witness. Many people do not bear witness to Christ because they fear they will be asked questions they cannot answer. This man's answer to people much more educated than he provides the solution: he admits what he does not know, but follows up with what he does know. The formula, 'That I don't know, but what I do know is this,' is foundational to witnessing one's faith to others."* (Orthodox Study Bible, pgs. 1442-1443). What we do know is that when we have Christ in our hearts, we have peace and the experience of God's love, and when we do not have Christ in our hearts, we have confusion and sorrow. +FR. THEODORE