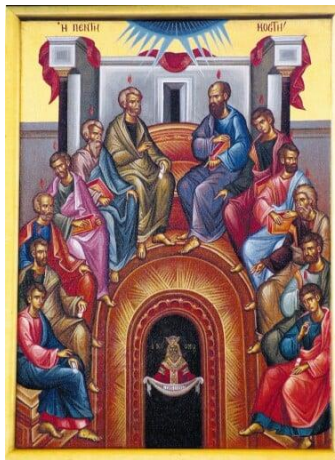




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News & Announcements  
May 31, 2026

*Sunday of Pentecost*  
*Κυριακή της Πεντηκοστής*



**Start Time - 9:45 am**

**Kneeling Service Today**  
**Sunday School & Greek School Celebration Sunday**  
**Festival Appreciation Volunteer Luncheon**

Hermias the Martyr at Comana 5/31/2026  
Eustathios, Patriarch of Constantinople 5/31/2026  
Eusebius and Haralambos the Monk-martyrs 5/31/2026

Morning Great Doxology starts at 9:45 am  
Morning Divine Liturgy 10:00 a.m.

## The Sunday Epistle Reading

**Their voice has gone out into all the earth.  
Verse: The heavens declare the glory of God.**

The reading is from Acts of the Apostles 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."**

**Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν.  
Στίχ. Οἱ οὐρανοὶ διηγοῦνται δόξαν Θεοῦ.**

**Πράξεις Ἀποστόλων 2:1-11 τὸ ἀνάγνωσμα**

**Ἐν τῷ συμπληροῦσθαι τὴν ἡμέραν τῆς Πεντηκοστῆς, ἦσαν ἅπαντες ὁμοθυμαδὸν ἐπὶ τὸ αὐτό. Καὶ ἐγένετο ἄφνω ἐκ τοῦ οὐρανοῦ ἦχος ὡσπερ φερομένης πνοῆς βιαίας, καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὗ ἦσαν καθήμενοι. Καὶ ὠφθησαν αὐτοῖς διαμεριζόμεναι γλῶσσαι ὡσεὶ πυρός, ἐκάθισέν τε ἐφ' ἓνα ἕκαστον αὐτῶν. Καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου, καὶ ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι. Ἦσαν δὲ ἐν Ἱερουσαλὴμ κατοικοῦντες Ἰουδαῖοι, ἄνδρες εὐλαβεῖς, ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν. Γενομένης δὲ τῆς φωνῆς ταύτης, συνῆλθεν τὸ πλῆθος καὶ συνεχύθη, ὅτι ἤκουον εἰς ἕκαστος τῆ ἰδία διαλέκτῳ**

λαλούντων αὐτῶν. Ἐξίσταντο δὲ πάντες καὶ ἐθαύμαζον, λέγοντες πρὸς ἀλλήλους, Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; Καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῆ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν; Πάρθοι καὶ Μῆδοι καὶ Ἐλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν, Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἄραβες, ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ.

**The Gospel**  
**According to 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 priests 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."**

**Ἐκ τοῦ Κατὰ  
Ἰωάννην 7:37-52, 8:12**

Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἰσθίκει ὁ Ἰησοῦς καὶ ἔκραξε λέγων· ἐάν τις διψᾷ, ἐρχέσθω πρὸς με καὶ πινέτω. ὁ πιστεύων εἰς ἐμέ, καθὼς εἶπεν ἡ γραφή, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρεύσουσιν ὕδατος ζῶντος. τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον· οὗτός ἐστιν ἀληθῶς ὁ προφήτης· ἄλλοι ἔλεγον· οὗτός ἐστιν ὁ Χριστός· ἄλλοι ἔλεγον· μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται; οὐχὶ ἡ γραφή εἶπεν ὅτι ἐκ τοῦ σπέρματος Δαυὶδ καὶ ἀπὸ Βηθλεὲμ τῆς κώμης, ὅπου ἦν Δαυὶδ, ὁ Χριστὸς ἔρχεται; σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν. τινὲς δὲ ἠθέλον ἐξ αὐτῶν πιάσαι αὐτόν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτόν τὰς χεῖρας. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους, καὶ εἶπον αὐτοῖς ἐκεῖνοι· διατί οὐκ ἠγάγετε αὐτόν; ἀπεκρίθησαν οἱ ὑπηρέται· οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος. ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι· μὴ καὶ ὑμεῖς πεπλάνησθε; μὴ τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν ἢ ἐκ τῶν Φαρισαίων; ἀλλ' ὁ ὄχλος οὗτος ὁ μὴ γινώσκων τὸν νόμον ἐπικατάρτοι εἰσι! λέγει Νικόδημος πρὸς αὐτούς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτόν, εἰς ὧν ἐξ αὐτῶν· μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον καὶ γνῶ τί ποιεῖ; ἀπεκρίθησαν καὶ εἶπον αὐτῷ· μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται. Πάλιν οὖν αὐτοῖς ὁ Ἰησοῦς ἐλάλησε λέγων· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς.

**To Our Visitors and Guests**

*We welcome you to worship with us today, whether you are an Orthodox Christian or this is your first visit to an Orthodox Church, we are pleased to have you with us. Although Holy Communion and other Sacraments are offered only to baptized and chrismated (confirmed) Orthodox Christians in good standing with the Church, all are invited to receive the Antidoron (blessed bread) from the priest at the conclusion of the Divine Liturgy. The Antidoron is not a sacrament, but it is reminiscent of the agape feast that followed worship in the ancient Christian Church. After the Divine Liturgy this morning please join us in the Church Hall for fellowship and refreshments. We would you appreciate you completing a stewardship form before you leave today and give it to one of the parish council members after the service, or mail it to the Church Office at your convenience.*



### ***Pentecost prayers of the Kneeling Service***

As the faithful kneel, the Priest, also kneeling at the Royal Doors and facing the people, reads the **first Prayer** aloud.

**Priest:** Lord, pure and undefiled, existing before all eternity, invisible, incomprehensible, unsearchable, unchanging, surpassed by none, not to be calculated, long-suffering, the only immortal One, You abide in the unapproachable light. You created heaven and earth, and all the creatures that inhabit them, supplying all their needs even before they ask. To You we pray and You we entreat, loving Master, the Father of our Lord God and Savior Jesus Christ, Who for us and for our salvation came down from heaven to be incarnate of the Holy Spirit and the Virgin Mary, the glorious Theotokos. At first You taught in words, but then showed us by deeds, when in enduring the saving Passion You gave to us Your humble, sinful and unworthy servants an example of how to offer our prayers in the bending of our heads and knees for our own transgressions and for the failings of the people.

All-merciful and loving Lord, hear us whenever we call upon You, but especially on this day of Pentecost, on which, after our Lord Jesus Christ had ascended into the heavens, to be seated at Your right hand, God and Father, He sent the Holy Spirit on His holy disciples and Apostles. As He came to rest upon each of them, and all were filled with His overflowing grace, they spoke in strange tongues of Your mighty works and prophesied.

As we now pray to You, hear us, and be mindful that we are lowly and deserving of judgment; recall our souls from the bondage of sin. Your own compassion interceding for us. Accept us as we kneel before You crying the familiar, "I have sinned!" We have been dependent on You from our mother's womb; You are our God. But because our days have been vainly squandered, we are stripped of Your help, without any defense. Even so, encouraged by Your mercies, we cry: Remember not our sins committed in youth and ignorance, and purge our secret thoughts. Do not spurn us in old age; when our strength fails us, do not forsake us; before we are returned to the earth, make us worthy to return to You, and treat us with Your favor and grace. Measure out Your mercies against our transgressions; contrast the depths of Your pity to the multitude of our offenses.

From Your holy dwelling place look down upon the people present here in expectation of Your rich mercy; visit us in Your goodness; free us from the oppression of the Evil One; make our lives secure within Your holy and sacred laws. Entrust Your people to a faithful guardian angel; gather us all into Your kingdom; grant forgiveness to those who hope in You; remit them and us our sins; cleanse us through the work of Your Holy Spirit; put an end to the wiles of the enemy.

**All kneel as before while the Priest reads the **Second Prayer**.**

**Priest:** Lord Jesus Christ our God, You have bestowed Your peace on humankind, and the gift of the Holy Spirit, to be with us even in this life as a perpetual inheritance to believers never to be taken away. On this day You have sent this grace upon Your disciples and Apostles in a way more manifest, giving utterance to their lips by means of fiery tongues, so that every human race, hearing in our own language received the knowledge of God, and, illumined by the light of the Spirit, emerged from error as from darkness, and in the distribution of visible tongues of fire, and by extraordinary power, were taught faith in You, and were enlightened to speak of You, as of the Father and the Holy Spirit, as one Godhead, one power, one sovereignty.

As the reflection of the Father, the perfect and immutable likeness of His essence and nature, the source of salvation and grace, open the lips of this sinner and teach me how and for what I should pray. For You know the great number of my sins, yet Your compassion will overcome their enormity. For in fear I stand before You, casting my soul's despair into the sea of Your mercy. Govern my life, as You govern all creation by the unspoken word and the power of wisdom, calm haven of the storm-tossed, and make known to me the way in which I should walk.

Grant me the Spirit of wisdom in my thoughts, the Spirit of prudence in my ignorance. Let the Spirit of the awe of You, overshadow my deeds. Renew a steadfast Spirit in my breast, and let Your guiding Spirit make firm my errant mind, so that each day, led by Your good Spirit towards that which is profitable, I may be worthy to keep Your commandments, ever mindful of Your glorious and soulsearching presence. Do not allow me to be beguiled by the world's corrupting delights, but rather to desire the enjoyment of future treasures. For You, Master, have said, that whatever we ask in Your name, we shall without fail receive from Your co-eternal God and Father. Thus I, too, the sinner, at the descent of Your Holy Spirit, beseech Your goodness. All that I have asked, grant me for salvation. Yes, Lord, You are the lavish giver of everything good, giving far in excess of what we ask. You are the compassionate and merciful One Who, though sinless, became sharer in our flesh, and bending in love towards those who bend the knee to You, You became the propitiation for our sins.

Now then, Lord, grant Your people Your mercies; hear us from Your heavenly dwelling place; sanctify them by the power of Your saving right hand; shelter them in the shadow of Your wings; do not spurn the work of Your hands. It is against You alone that we sin, but it is You alone we worship; we know no alien god to adore, not to stretch out our hands to any other deity, O Master. Remit our offenses, and as You receive our petitions on bended knee, extend to us all a helping hand. Accept our common prayer as a pleasing fragrance, rising up to Your blessed kingdom.

All kneel as before as the Priest reads the **Third Prayer**.

**Priest:** The never-failing spring, bursting with life and light, creative power co-eternal with the Father, You fulfilled surpassingly the plan for the salvation of humankind, shattering the unbreakable bonds of death and the bolts of Hades and trampling the throngs of evil spirits. You presented Yourself as a blameless victim for us, offering Your pure body, chaste and untouched by sin, in sacrifice, and by that terrible and indescribable oblation granted us everlasting life. You descended into Hades and broke down its gates, and sojourning among those below, You showed them the way of ascent. As for the Prince of Evil, that dragon of the deep, You snared him in an inspired lure, binding him in circles of darkness, in Your infinite power made him fast in the nether world, in the eternal fire and the outer darkness.

The glorious wisdom of the Father, You are the great help of those in peril, giving light to those in darkness and the shadow of death. Lord of everlasting glory, beloved Son of the Most High, eternal light of eternal light, Sun of righteousness, hear our supplications and give rest to the souls of Your servants, our fathers and brothers and other kin by blood, and all of the household of faith who have since fallen asleep and whose memorial we keep this day. For in You is the strength of all and in Your hand You hold the far reaches of the earth. Almighty Master, God of our Fathers and Lord merciful Lord of the living and the dead, Creator of all mortal nature, composed and again dissolved, of life and of death, of earthly existence and of the departure hence, You measure out the years for the living and set times of death, bringing down to Hades and raising up, fettering in weakness and liberating in power; You provide aptly for the present and fittingly dispose what is to come, restoring those who are wounded by the sting of death with the hope of resurrection.

Master, Lord of all, our God and Redeemer, the hope of all, at the ends of the earth and far away at sea, on this latter great and saving day of Pentecost You disclosed to us the mystery of the holy, consubstantial, co-eternal and life-giving Trinity, indivisible yet distinct, and in the descent and

presence of Your holy and life-giving Spirit poured out its grace upon Your holy Apostles in the form of fiery tongues, making them proclaimers and confessors of our holy Faith, of true knowledge of God. On this universal and salutary feast, deign to accept petitions for those imprisoned in Hades, thus giving us great hope, and relief to the departed from their grievous distress and Your comfort.

Hear us, humble and pitiable, as we pray to You, and give rest to the souls of Your Servants who have departed this life, in a place of light, a place of renewed life, a joyous place, shunned alike by pain and sorrow and sighing. And place their spirits where the Righteous dwell, counting them worthy of peace and repose; for the dead do not praise You, Lord, nor do those in Hades dare to offer You glory, but it is we the living who bless and entreat You and offer You propitiatory prayers and sacrifices for their souls.

**This second Prayer is appended.**

**Priest:** O God, great and eternal, holy and loving, having deemed us worthy to stand at this hour in the presence of Your unapproachable glory, to sing in praise of Your wondrous acts, be gracious to Your unworthy servants and grant us grace to offer You in contrition of heart the thrice-holy doxology and thanksgiving for the great gifts You have bestowed on us and continue always. Lord, be mindful of our weakness, and do not let us be lost in our wrongdoing, but show mercy as we humble ourselves, so that, escaping the darkness of sin, we may walk in the day of justice, and girded with the armor of light, we may live free of the assaults of the Evil One, and so with courage glorify You the only true and loving God in all things.

Truly great is Your mystery, Master and Maker of all, of the temporary separation of Your creatures, to be united again in everlasting rest. We confess Your grace in all things, for our entrances into this world and our departures, of which our hope of resurrection and a life of bliss, according

to Your certain promise, are the guarantee. May we enjoy it in Your future second coming. For You are both the pioneer of our resurrection and the just but compassionate judge of our lives and Master and Lord of our reward. In ultimate condescension You shared in our flesh and blood and in our passions, willingly assuming them in the depth of Your compassion so that having Yourself been tempted, You offered Yourself freely as helper to us who are tempted. Thus You united us all to You in Your freedom from passion.

Will You, then, Master, accept our prayers and entreaties, and give rest to everyone's fathers and mothers, brothers and sisters and children, or of the same family or people, and all the souls that have gone before to their rest in the hope of the resurrection to everlasting life. And place their spirits and their names in the book of life, the bosom of Abraham, Isaac and Jacob, in the land of the living, in the kingdom of the heavens, in the bliss of Paradise, Your angels of light leading all into Your holy mansions. And on the day You have ordained, raise up our bodies as well according to Your unfailing promises. In departing our bodies to dwell in You our God, there is no death for Your servants Lord, but rather a change from the more sorrowful to the better and more pleasing, to rest, to joy.

And if we have in any way sinned against You, be merciful to them and to us; for no man is free of stain in Your sight though he live but a day. Only You, Who came sinless to earth, our Lord Jesus Christ, through Whom we all hope to find mercy and remission of sins.

Thus as good and loving God, remit and forgive them and us our failings, whether witting or unwitting, committed in knowledge or ignorance, intentionally or unaware, in deed or in thought, in word, in all goings about. Both to those who have gone before and to us who await, give release and repose, granting us and all Your people a good and peaceful end, opening up to us Your heart of love and mercy at Your terrible and awesome Coming and judging us worthy of Your kingdom



*Today's Festival Volunteer Thank You Luncheon 5/31*

Provided by the Parish Council

Philoptochos is providing the Sheet Cake

*Today's Scheduled Narthex Greeters for 5/31*

Nikie Sarris Esquivel

Thamie Bakis

*Our Chantor*

Will return June 14th

*Volunteer Choir Director Directing Today*

Panos Messis

*Assistant Volunteer Choir Director*

Costa Constantinou

*Volunteer Organist*

Eleni Christakos

## **Holy Pentecost**

After the Saviour's Ascension into the Heavens, the eleven Apostles and the rest of His disciples, the God-loving women who followed after Him from the beginning, His Mother, the most holy Virgin Mary, and His brethren-all together about 120 souls returned from the Mount of Olives to Jerusalem. Entering into the house where they gathered, they went into the upper room, and there they persevered in prayer and supplication, awaiting the coming of the Holy Spirit, as their Divine Teacher had promised them. In the meanwhile, they chose Matthias, who was elected to take the place of Judas among the Apostles.

Thus, on this day, the seventh Sunday of Pascha, the tenth day after the Ascension and the fiftieth day after Pascha, at the third hour of the day from the rising of the sun, there suddenly came a sound from Heaven, as when a mighty wind blows, and it filled the whole house where the Apostles and the rest with them were gathered. Immediately after the sound, there appeared tongues of fire that divided and rested upon the head of each one. Filled with the Spirit, all those present began speaking not in their native tongue, but in other tongues and dialects, as the Holy Spirit instructed them.

The multitudes that had come together from various places for the feast, most of whom were Jews by race and religion, were called Parthians, Medes, Elamites, and so forth, according to the places where they dwelt. Though they spoke many different tongues, they were present in Jerusalem by divine dispensation. When they heard that sound that came down from Heaven to the place where the disciples of Christ were gathered, all ran together to learn what had taken place. But they were confounded when they came and heard the Apostles speaking in their own tongues. Marvelling at this, they said one to another, "Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" But others, because of their foolishness and excess of evil, mocked the wonder and said that the Apostles were drunken.

Then Peter stood up with the eleven, and raising his voice, spoke to all the people, proving that that which had taken place was not drunkenness, but the fulfilment of God's promise that had been spoken by the Prophet Joel: "And it shall come to pass in the last days, that I shall pour out of My Spirit upon all flesh, and your sons and daughters shall prophesy" (Joel 2:28), and he preached Jesus of Nazareth unto them, proving in many ways that He is Christ the Lord, Whom the

**Jews crucified but God raised from the dead. On hearing Peter's teaching, many were smitten with compunction and received the word. Thus, they were baptized, and on that day about three thousand souls were added to the Faith of Christ.**

**Such, therefore, are the reasons for today's feast: the coming of the All-holy Spirit into the world, the completion of the Lord Jesus Christ's promise, and the fulfilment of the hope of the sacred disciples, which we celebrate today. This is the final feast of the great mystery and dispensation of God's incarnation. On this last, and great, and saving day of Pentecost, the Apostles of the Saviour, who were unlearned fishermen, made wise now of a sudden by the Holy Spirit, clearly and with divine authority spoke the heavenly doctrines. They became heralds of the truth and teachers of the whole world. On this day they were ordained and began their apostleship, of which the salvation of those three thousand souls in one day was the comely and marvellous first fruit.**

**Some erroneously hold that Pentecost is the "birthday of the Church." But this is not true, for the teaching of the holy Fathers is that the Church existed before all other things. In the second vision of The Shepherd of Hermas we read: "Now brethren, a revelation was made unto me in my sleep by a youth of exceeding fair form, who said to me, 'Whom thinkest thou the aged woman, from whom thou receivedst the book, to be?' I say, 'The Sibyl.' 'Thou art wrong,' saith he, 'she is not.' 'Who then is she?' I say. 'The Church,' saith he. I said unto him, 'Wherefore then is she aged?' 'Because,' saith he, 'she was created before all things; therefore is she aged, and for her sake the world was framed.'" Saint Gregory the Theologian also speaks of "the Church of Christ ... both before Christ and after Christ" (PG 35:1108-9). Saint Epiphanius of Cyprus writes, "The Catholic Church, which exists from the ages, is revealed most clearly in the incarnate advent of Christ" (PG 42:640). Saint John Damascene observes, "The Holy Catholic Church of God, therefore, is the assembly of the holy Fathers, Patriarchs, Prophets, Apostles, Evangelists, and Martyrs who have been from the very beginning, to whom were added all the nations who believed with one accord" (PG 96, 1357c). According to Saint Gregory the Theologian, "The Prophets established the Church, the Apostles conjoined it, and the Evangelists set it in order" (PG 35, 589 A). The Church existed from the creation of the Angels, for the Angels came into existence before the creation of the world, and they have always been members of the Church. Saint Clement, Bishop of Rome, says in his second epistle to the Corinthians, the Church "was created before the sun and moon"; and a little**

further on, "The Church existeth not now for the first time, but hath been from the beginning" (II Cor. 14).

That which came to pass at Pentecost, then, was the ordination of the Apostles, the commencement of the apostolic preaching to the nations, and the inauguration of the priesthood of the new Israel. Saint Cyril of Alexandria says that "Our Lord Jesus Christ herein ordained the instructors and teachers of the world and the stewards of His divine Mysteries ... showing together with the dignity of Apostleship, the incomparable glory of the authority given them ... Revealing them to be splendid with the great dignity of the Apostleship and showing them forth as both stewards and priests of the divine altars . . . they became fit to initiate others through the enlightening guidance of the Holy Spirit" (PG 74, 708-712). Saint Gregory Palamas says, "Now, therefore ... the Holy Spirit descended ... showing the Disciples to be supernal luminaries ... and the distributed grace of the Divine Spirit came through the ordination of the Apostles upon their successors" (Homily 24, 10). And Saint Sophronius, Bishop of Jerusalem, writes, "After the visitation of the Comforter, the Apostles became high priests" (PG 87, 3981B). Therefore, together with the baptism of the Holy Spirit which came upon them who were present in the upper chamber, which the Lord had foretold as recorded in the Acts, "ye shall be baptized with the Holy Spirit not many days hence" (Acts 1:5), the Apostles were also appointed and raised to the high priestly rank, according to Saint John Chrysostom (PG 60, 21). On this day commenced the celebration of the Holy Eucharist by which we become "partakers of the Divine Nature" (II Peter 1:4). For before Pentecost, it is said of the Apostles and disciples only that they abode 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).

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).

**All foods allowed during the week following Pentecost.**

**Thank You**  
**To all our 2026 Festival Volunteers.**



**My Dear Parishioners and Friends of Saint Barbara  
Who Volunteered for this Year's Festival**

I wish to express to all of you my deepest gratitude and appreciation for your offering to work as a volunteer for this year's Greek Festival. Your presence brought with it the grace which comes from your support in this venture. I realize your dedication towards Saint Barbara, as I noted your tremendous efforts to get everything in place for the opening day. With your help we accomplished our divine call to make available to others our Orthodox Faith, Sacred Traditions, and Hellenic Culture. But above all that, we impress upon others, that we are united and love one another. This is shown as all of us rich, poor, young people, and those up in years come together to work as one Family for the Glory of God as our guests gather to witness the Love that the Church has to offer to those who are seeking to see it witnessed at each and every one of our festivals.

I thank you all. May St. Barbara intercede for all of you with Her Prayers.

And to next years,

**Fr. Stavroforos**

**Αγαπητοί μας Ενορίτες  
και εθελοντές του Πανηγυριου**

Επιθυμούμε να εκφράσουμε προς όλους σας την βαθύτατη ευγνωμοσύνη μας και εκτίμηση για την προσφορά και εθελοντική εργασία σας κατά το φετινο μας Πανηγυρι, η οποία πέτυχε χάρη στην δική σας στήριξη. Γνωρίζουμε καλά την αφοσίωσή σας προς την Άγια Βαρβαρα, και αυτή αποδεικνύεται περίτρανα από την προσφορά σας το τελευταίο διάστημα. Με την δική σας βοήθεια πετύχαμε τον ιερό μας σκοπό και παρουσιάσαμε σε όλο τον κόσμο που ήλθε, το μεγαλείο της πίστης και της ελληνορθόδοξου παραδόσεώς μας! Μα πάνω απ' όλα, κάθε χρόνο μας εντυπωσιάζει το γεγονός ότι, ΟΛΟΙ, ενωμένοι και αγαπημένοι, πλούσιοι, πτωχοί, νέοι και ηλικιωμένοι, βοηθούν με πολλή αγάπη στο Φεστιβάλ μας.

Σας ευχαριστούμε όλους! Η Αγια μας να σας ευλογεί και τις οικογένειές σας!

Και του χρόνου!!!

**+ Σταυροφορος**

Dear Parents,

I hope the end of the school year is going well for all of you! It's hard to believe we've reached the end of another Sunday School year. We have truly enjoyed teaching your children and look forward to beginning another wonderful year together in September.

As a reminder, our Sunday School celebration will take place on **Sunday, May 31st**, following services. Please note that this Sunday is Pentecost, so services will be a bit longer than usual.

We are planning a fun lesson and, weather permitting, hope to spend some time outside enjoying God's beautiful blessings together.

We also wanted to send a gentle reminder to please respond to the Sunday School team if your rising 8th–12th grader is interested in participating in pre-GOYA meetups this summer. We will most likely communicate upcoming events through text messages as plans are finalized. Please include your teenager's name and the best phone number(s) to reach them.

Additionally, we would love for our younger children to have a group they can call their own as well! If you are interested in helping form or lead a group, please let us know so we can assist with communication. If anyone is interested in reviving Hope/Joy for our younger children, please let us know! It would be great for them to get together too.

Please make sure to check Father Stavroforos' weekly email bulletin for additional announcements, such as the Festival Volunteer Luncheon after church. We look forward to celebrating your amazing children on Sunday!

While we are planning to get this under way in the fall, we wanted to plan a few activities for our teenagers this summer. If you have a rising 8th - 12th grader who is interested, please send me their information.

If you have any questions, please reach out to us.

In Christ,

*Maria Easton*