

LET US EXPERIENCE CHRIST AT PENTECOST

Experience is a great teacher. Every so often we hear people say, "I go to Church, I pray, I try to give my life to God, but He seems far away, and nothing happens to me." If one starts questioning these people, we usually find that they never did have any joyous sense of the presence of God in their lives. They had been in contact with the forms of religion but never the Spirit. It was an inherited religion passed down through their family. There is no life or power in that kind of hand-me-down religion. It is not personal. Each person has to have his or her own experience of God.

The most effective way of acquiring knowledge is through experience. For many people, the same applies with their faith. They study the charts and diagrams, memorizing the number of sacraments, concentrating on the mechanism and specifics of faith. They will not walk into the world to see it for themselves. They need to proceed from theory to experience, from knowledge about God, which is abstract, to knowledge of God in Christ, which is personal.

That is why the call of God in the Bible is: "Come and see!" When Andrew found Christ, he said to his brother Simon, "**I have found the Messiah, the Christ. I do not ask you to take it on my word. I ask that you come and see for yourself.**" After the Samaritan woman found Christ at the well, she ran to her people and said, "Come, see a man who told me all that I ever did. Can this be the Christ?" That night when they came back, they said to her, "Now we believe, not because you told us: for we have seen and heard Him ourselves, and know that this is indeed the Saviour of the world!"

Faith is not something that must be intellectually understood as much as it is something that must be experienced and lived. **Faith is an experience of God, a living relationship of love with Him, with, and through His Son, Jesus.** Our Orthodox Christian faith is based on the Bible and on Sacred Tradition, but let us not forget that the Bible and Tradition become real when we experience God's presence, power and love personally in our lives. **"We have seen ... we have heard ... we have touched."** We have experienced.

When the Holy Spirit came on Pentecost, he brought a new and powerful experience of God's presence and power in their lives. They were never the same again. The experience of God in their lives through the presence of the Holy Spirit was powerful and personal.

Pentecost was the day on which the apostles experienced God's powerful presence in their lives through the Holy Spirit. **Through prayer every day can be Pentecost.** For, it is through prayer that the Holy Spirit comes to us.



GREEK ORTHODOX ARCHDIOCESE OF CANADA
ST. GEORGE'S GREEK ORTHODOX COMMUNITY OF TORONTO
ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΚΟΙΝΟΤΗΤΑ ΑΓΙΟΥ ΓΕΩΡΓΙΟΥ

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ΠΡΟΓΡΑΜΜΑ ΙΕΡΩΝ ΑΚΟΛΟΥΘΙΩΝ ΙΟΥΝΙΟΥ 2025

Κυριακή	1	Αγ. Πατέρων- Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Σάββατο	7	Ψυχασάββατο - Όρθρος, Θ. Λειτουργία	8:45-11:00 π.μ.
Κυριακή	8	Της Πεντηκοστής -Όρθρος, Θ. Λειτουργία, Εσπερινός	8:45-12:00 μ.μ.
Δευτέρα	9	Αγίου Πνεύματος - Όρθρος, Θ. Λειτουργία	8:45-10:30 π.μ.
Κυριακή	15	Αγ. Πάντων-Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Κυριακή	22	Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Κυριακή	29	Πέτρου κ' Παύλου- Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.

ΠΡΟΓΡΑΜΜΑ ΙΕΡΩΝ ΑΚΟΛΟΥΘΙΩΝ ΙΟΥΛΙΟΥ 2025

Κυριακή	6	Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Παρασκευή Βράδυ	11	Μέγας Εσπερινός, Παράκληση Οσίου Παΐσιου	6:30-7:45 μ.μ.
Σάββατο	12	Οσίου Παΐσιου-Όρθρος, Θ. Λειτουργία	8:45-10:30 π.μ.
Κυριακή	13	Αγ. Πατέρων- Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Κυριακή	20	Προφήτου Ηλίου -Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.
Κυριακή	27	Αγ. Παντελεήμονος- Όρθρος, Θ. Λειτουργία	8:45-11:30 π.μ.

HOLY SERVICES FOR THE MONTH OF JUNE 2025

Sunday	1	Holy Fathers - Orthros, D. Liturgy	8:45-11:30 a.m.
Saturday	7	Sat. of the Souls- Orthros, D. Liturgy	8:45-11:00 a.m.
Sunday	8	PENTECOST- Orthros, D. Liturgy, Vespers	8:45-12:00 p.m.
Monday	9	Mon. of the Holy Spirit - Orthros, D. Liturgy	8:45-11:00 a.m.
Sunday	15	All Saints - Orthros, D. Liturgy	8:45-11:30 a.m.
Sunday	22	2nd Sun. of Matthew- Orthros, D. Liturgy	8:45-11:30 a.m.
Sunday	29	Sts. Peter & Paul- Orthros, D. Liturgy	8:45-11:30 a.m.

HOLY SERVICES FOR THE MONTH OF JULY 2025

Sunday	6	4th Sun. of Matthew - Orthros, D. Liturgy	8:45-11:30 a.m.
Friday Evening	11	Vespers & Paraklisis Service of St. Paisios	7:00-8:15 p.m.
Saturday	12	St. Paisios - Orthros, Divine Liturgy	8:45-10:30 a.m.
Sunday	13	Sun. of H. Fathers - Orthros, Divine Liturgy	8:45-11:30 a.m.
Sunday	20	Prophet Elias - Orthros, D. Liturgy	8:45-11:30 a.m.
Sunday	27	St. Panteleimon - Orthros, Divine Liturgy	8:45-11:30 a.m.

HYMN OF PENTECOST

Blessed are You, O Christ our God. You sent down the Holy Spirit into the fishermen, and You gave them knowledge and wisdom in everything; and through them, as in a net You caught the whole world.
O Lord who loves humanity, glory to You!



ΑΠΟΛΥΤΙΚΙΟΝ ΤΗΣ ΠΕΝΤΗΚΟΣΤΗΣ

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους τοὺς ἀλιεῖς ἀναδείξας, καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον, καὶ δι’ αὐτῶν τὴν οἰκουμένην σαγηνεύσας, Φιλάνθρωπε, δόξα σοι.

ΤΑ ΔΩΡΑ ΤΟΥ ΑΓΙΟΥ ΠΝΕΥΜΑΤΟΣ

«Εάν τις διψᾷ ἐρχέσθω πρὸς μέ καὶ πινέτω». Μὲ αὐτὰ τὰ λόγια ἀρχίζει ὁ Κύριος τὴν ὁμιλία του ἀπηύθυνε πρὸς τοὺς Ἰουδαίους τὴν τελευταία μέρα τῆς μεγάλης ἐορτῆς τῆς Πεντηκοστῆς. Κοντὰ στίς ἄλλες σημασίες πού εἶχε ἡ ἐορτὴ αὐτὴ στὸν ἰουδαϊκὸ κόσμο ἦταν καὶ ἡ ἀνάμνηση τῆς νομοδοσίας. Ὁ δεκάλογος δόθηκε στὸν Μωϋσῆ κατὰ τὴν ἰουδαϊκὴ παράδοση, πενήντα ἡμέρες μετὰ τὸ Πάσχα. Στὸν χριστιανισμό ἡ πεντηκοστὴ ἡμέρα μετὰ τὸ Πάσχα σημαίνει τὴν δωρεὰ τοῦ Ἁγίου Πνεύματος στὸν κόσμον καὶ τὴν ἵδρυση τῆς Ἐκκλησίας. Ὁ Νόμος τοῦ Μωυσέως ἂν καὶ δόθηκε ἀπὸ ἀγάπη καὶ φροντίδα τοῦ Θεοῦ γιὰ τὸ λαὸ του, στάθηκε ἀνῆμπορος νὰ συμπαρασταθεῖ στὴν ἀνθρώπινη ἀδυναμία. Τὸ Πνεῦμα τοῦ Θεοῦ πού ἀναφέρει ὁ Χριστὸς καὶ ἔρχεται τὴν ἡμέρα τῆς Πεντηκοστῆς γιὰ νὰ παραμείνει ὁ καθοδογητὴς τῆς Ἐκκλησίας εἶναι «ὕδωρ ζωῆς» πού ξεδιψᾷ τὸν ἄνθρωπον καὶ τοῦ προσφέρει ζωὴ.

Τί εἶναι ὅμως τὸ Ἅγιο Πνεῦμα; Πῶς μποροῦμε νὰ συνειδητοποιήσουμε τὴν παρουσία του καὶ τὰ δῶρα του;

Τὸ τρίτο πρόσωπο τῆς Ἁγίας Τριάδος δὲν εἶναι ἀντικείμενο θεολογικῶν στοχασμῶν, ἀλλὰ κυρίως καὶ κατ’ ἐξοχὴν ὑποκείμενο ζωῆς, εἶναι «ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός», εἶναι «αὐτάγαθον καὶ πηγὴ ἀγαθότητος», «ζωὴ καὶ ζωοποιοῦν», ὅπως ψάλλει ἡ Ἐκκλησία μας σήμερα. Πάνω ἀπὸ τίς λεπτολόγες δογματικές διατυπώσεις, πού γιὰ τοὺς πολλοὺς εἶναι ἄγνωστες καὶ ἀπρόσιτες, βρίσκεται ἡ ἀγαθοποιὸς καὶ ζωοποιὸς ἐνέργεια τοῦ Ἁγίου Πνεύματος, ἐφόσον μέσα στὴν ἀτμόσφαιρα τῶν δωρεῶν του κινούμεθα καὶ ἀναπνέουμε καὶ ζοῦμε. Τὸ Πνεῦμα εἶναι ἡ σφραγίδα πού ξεχωρίζει τὸν χριστιανὸ ἀπὸ τὸν μὴ χριστιανό, εἶναι ἡ ἐγγύηση τοῦ Θεοῦ γιὰ τὸ ἐλπιδοφόρο μέλλον πού ἀναμένει τὸν κάθε πιστό, ἐφόσον αὐτὸ εἶναι ἡ ἀπαρχή, ὁ πρῶτος καρπός, ἡ πρόγευση τῶν αἰώνιων ἀγαθῶν.

Τοὺς καρποὺς τοῦ ἁγίου Πνεύματος, ἀπαριθμῶντας ὁ Ἀπόστολος Παῦλος στὴν πρὸς Γαλάτας ἐπιστολή, γράφει: «Ὁ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραότης, ἐγκράτεια». Τὰ ἐκδηλώματα αὐτὰ ἀποτελοῦν τὴν σφραγίδα τοῦ χριστιανοῦ, τὰ γνωρίσματα τοῦ πνευματικοῦ ἀνθρώπου, τὰ χαρακτηριστικὰ τῆς βασιλείας τοῦ Θεοῦ. Τὸ Ἅγιο Πνεῦμα δὲν εἶναι λοιπὸν θεωρία, ἀλλὰ κάτι πολὺ πιὸ συγκεκριμένο καὶ ἀπτό, εἶναι ἡ καινούρια ζωὴ πού προσφέρει ὁ Χριστὸς στὴν ἀνθρωπότητα. Ἡ ζωὴ αὐτὴ χαρακτηρίζεται ὄχι ἀπὸ τὸ μίσος πού σκοτῶνει τοὺς ἀνθρώπους ἀλλὰ ἀπὸ τὴν ἀγάπη πού ἐξυψώνει τὸ ἀνθρώπινο πρόσωπο, ὄχι ἀπὸ τὴν κατῆφεια καὶ τὸ φόβο τῆς μελλοντικῆς τιμωρίας ἀλλὰ ἀπὸ τὴν χαρὰ τῆς τωρινῆς καὶ ἀναμενομένης λυτρώσεως.