

THE MESSENGER

Weekly Worship Guide of The Greek Orthodox Cathedral of the Annunciation, Atlanta Georgia

Sunday, May 28th, 2017 - Κυριακή, 28η Μαΐου 2017

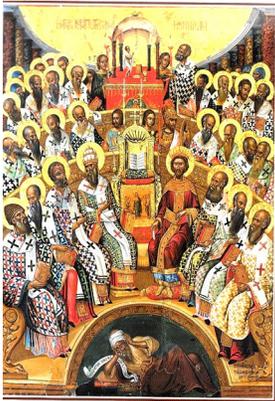
Sunday of the Holy Fathers of the 1st Ecumenical Council

Κυριακή τῶν Ἁγίων Πατέρων τῆς Α΄ Οἰκουμενικῆς Συνόδου

The Holy God-Bearing 318 Fathers of the 1st Ecum. Council, Nicketas Bishop of Chalcedon, Eftechios Bishop of Melitini, Helkionis the Martyr, Andrew the Fool for Christ.

The Holy 318 Fathers of the First Ecumenical Council

On the sixth week after Easter every year we commemorate the Holy 318 Fathers of the First Ecumenical Council, which took place in Nicaea (a small city in Northwest part of Asia Minor, close to Constantinople) in 325 AD. For the first time, the entire Body of the Church gathered in this Council in order to articulate the very fundamental teachings of Christianity.



In 325 AD, in Nicaea, the Church had to face an enemy from within. In the beginning of the fourth century a presbyter in Alexandria, Egypt, whose name was Arius, introduced a new teaching. Struggling to interpret the first chapter of John's Gospel, "*In the beginning it was the Word*" (Jn 1:1), he argued that this verse says that the Word was the very first creature of God and not begotten by God. In other words, he taught that Jesus Christ was not the Son of God, but created by God. Though this doctrine constituted an obvious deviation from the fundamental teaching, which clearly declares that Christ is the Word of God, begotten before

all ages, many followed Arius, because, he, most likely, as a respected priest in his area, frankly was capable of influencing a multitude of people.

As these heretical teachings started to spread beyond the region of Alexandria, great unrest occurred within the Church. These was the impetus point when many bishops appealed to the Emperor asking for his help. The Emperor Constantine with no personal interference left the Church to make the decision. His role specifically was the calling of the Council and his full sponsoring of it. Throughout the lengths and widths of the Empire, letters were sent, inviting venerable bishops and clergy to participate.

Thus, 318 delegates from local Churches were gathered in Nicaea on May 20th of the year 325 AD. Constantine had decided to be the President of the Council, but when he encountered some Christian bishops and monks who bore in their bodies the signs of martyrdom and persecutions, he sat aside out of respect for them refusing to sit on his throne. When Arius started to present his doctrines, his oratorical talent was revealed. Day by day, as the Council progressed, Arius was becoming more arrogant and offensive. When all indications were that Arius was about to prevail, a bishop started refuting Arius' heresies. This was Alexandros the Bishop of Alexandria. In fact it was not Alexandros, but his deacon Athanasius, who, as a deacon, was not allowed to speak publicly in the presence of bishops. Thus, Athanasius whispered the answers to his bishop's ear and Arius started losing his arrogant confidence. Deacon Athanasius, who later became Bishop of Alexandria and is known as St. Athanasius the Great, became the Orthodox theological mind and tongue of the First Ecumenical Council. He conveyed in words what the rest of the God-bearing fathers kept in their hearts and maintained during the Council in silence and prayer. Finally, the Council of Nicaea condemned the heretical doctrines of Arius and crystallized the Orthodox teachings in a confession of faith, known as *The Nicene Creed*.

The First Ecumenical Council concluded on August 25th 325 AD, when Emperor Constantine, was the first person to read the Creed publicly, during the Divine Liturgy. During this Council the Church acquired the name *Orthodox*, as opposed to heresy, (*αἵρεσις*), since the Church has the "Right Faith" (*Ορθή Δόξα*). Also, the Nicene Council was the first Ecumenical (Universal) Council, which proved that the Divine Word is infallible. This Council solidified the fact, that no individual can claim *ex officio* infallibility, except the entirety of the Church. As the Apostles gathered together in Jerusalem and came up with one decision as equals, so the Holy Fathers did in Nicaea. In one word, the Holy Fathers of the First Ecumenical Council manifested with their example their devotion to the One, Holy, Catholic and Apostolic Church of Christ.

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκιον Απολυτίκια

Ἀναστάσιμον Ἀπολυτίκιον ᾠδὸς πλ. β'

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἵστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήνησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστάς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον τῆς Εορτῆς ᾠδὸς δ'

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, χαροποιήσας τοὺς Μαθητάς, τῇ ἐπαγγελίᾳ τοῦ ἁγίου Πνεύματος· βεβαιωθέντων αὐτῶν διὰ τῆς εὐλογίας, ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, ὁ λυτρωτὴς τοῦ κόσμου.

Ἀπολυτίκιον τῶν Πατέρων ᾠδὸς πλ. δ'

Ἵπερδεδοξασμένοι εἶ, Χριστέ ὁ Θεὸς ἡμῶν, ὁ φωστῆρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὁδηγήσας· πολυεύσπλαγχνε, δόξα σοι.

Ἀπολυτίκιον τοῦ Ναοῦ ᾠδὸς δ'

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἢ φανέρωσις, ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Κοντάκιον ᾠδὸς πλ. β'

Τὴν ὑπὲρ ἡμῶν πληρώσας οἰκονομίαν, καὶ τὰ ἐπὶ γῆς ἐνώσας τοῖς οὐρανίοις, ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν, οὐδαμόθεν χωριζόμενος, ἀλλὰ μένων ἀδιάστατος, καὶ βοῶν τοῖς ἀγαπῶσί σε· Ἐγὼ εἰμι μεθ' ὑμῶν, καὶ οὐδεὶς καθ' ὑμῶν.

Resurrectional Apolytikion Mode pl. 2

When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord, glory to You.

Apolytikion of the Feast Mode 4

You ascended in glory, O Christ our God, after You filled the Disciples with joy, by promising to send them the Holy Spirit, and You blessed them and established their faith, that You are the Son of God, the Redeemer of the world.

Apolytikion of the Fathers Mode pl. 4

Supremely blessed are You, O Christ our God. You established the holy Fathers upon the earth as beacons, and through them You have guided us all to the true Faith, O greatly merciful One, glory be to You.

Apolytikion of the Church Mode 4

Today is the beginning of our salvation, and the revelation of the mystery which was hidden from eternity. The Son of God becomes the Virgin's Son, and Gabriel announces the grace of this Good News. Let us also join with him, calling to the Theotokos: Rejoice, O Woman full of grace; the Lord is with you.

Kontakion Mode pl. 2

When You had fulfilled the dispensation for our sake, * and united things on earth with the things in heaven, * You were taken up thither in glory, O Christ our God, * going not away from any place, * but continuing inseparable, * and to them that love You crying out: * "I am with you, and there is, therefore, none against you."



Sunday of the Holy Fathers of the 1st Ecum. Council * Κυριακή τῶν Ἁγίων Πατέρων τῆς Α΄ Οἰκουμ. Συνόδου

TODAY'S EPISTLE READING IS FROM: THE ACTS OF THE APOSTLES 20:16-18, 28-36
READER: CALLIE MCBRIDE

PROKEIMENON: *BLESSED ARE YOU, O LORD, THE GOD OF OUR FATHERS.*

VERSE: *FOR YOU ARE JUST IN ALL YOU HAVE DONE..*

IN THOSE DAYS, Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; for he was hastening to be at Jerusalem, if possible, on the day of Pentecost. And from Miletos he sent to Ephesus and called to him the elders of the church. And when they came to him, he said to them: "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking perverse things, to draw away the disciples after them. Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. I coveted no one's silver or gold or apparel. You yourselves know that these hands ministered to my necessities, and to those who were with me. In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'it is more blessed to give than to receive.' " And when he had spoken thus, he knelt down and prayed with them all.

TODAY'S GOSPEL READING JOHN 5:1-15

At that time, Jesus lifted up his eyes to heaven and said, "Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him power over all flesh, to give eternal life to all whom you have given him. And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. I glorified you on earth, having accomplished the work which you gave me to do; and now, Father, you glorify me in your own presence with the glory which I had with you before the world was made. "I have manifested your name to the men whom you gave me out of the world; yours they were, and you gave them to me, and they have kept your word. Now they know that everything that you have given me is from you; for I have given them the words which you gave me, and they have received them and know in truth that I came from you; and they have believed that you did send me. I am praying for them; I am not praying for the world but for those whom you have given me, for they are mine; all mine are yours, and yours are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one. While I was with them, I kept them in your name, which you have given me; I have guarded them, and none of them is lost but the son of perdition, that the scripture might be fulfilled. But now I am coming to you; and these things I speak in the world, that they may have my joy fulfilled in themselves."

"Take up and read, take up and read." St. Augustine, *Confessions XII*

DIVINE LITURGY CONTINUES ON PAGE 12 OF THE DIVINE LITURGY BOOK





ACOLYTES GROUP THREE

Gus Karas
Niko Skiouris
Robert Weimar
Anastasi Dallis
George Dallis
Mario Dallis
Ted Tzavaras

Alexandros Katsoudas
Alexander Vastakis
Constantine Dallis
Nicholas Vastakis
George Poulos
Nick Karas
Theo Weimar

HANDMAIDENS GROUP THREE

Kysia Katsoudas
Christina Dallis
Elena Karas
Reece Hughes

Anastasia Zaharis
Natalia Nicolaides
Paulina Katsoudas
Remy Hughes

The following Parish Council members will be on duty today during the Service:

Costa Panos
Al Galloway

Ned Biehler
Scott Davenport

Sandy Papadopoulos
Noula Zaharis

GUIDELINES FOR RECEIVING HOLY COMMUNION

Holy Communion is offered in the Orthodox Church only to those individuals baptized and chrismated (confirmed) in the Orthodox Faith. To participate in Holy Communion one must be in good standing with the Church spiritually (for example, married people must have had their marriage blessed in the Church; and, all must be without grave sin on their hearts). For all Orthodox Christians, the proper preparation for Holy Communion must be observed: that is, examination of conscience, confession, reading the prayers for Holy Communion, and the proper fasting. If you have any further questions about this, please speak with the clergy. Women should remove all lipstick when approaching for Holy Communion. Please let parents with their babies and the elderly approach first. Thank you.

"As the Prophets have seen, as the Apostles have taught, as the Church has received, as the Teachers declared[...] thus we accept, thus we affirm, thus we proclaim Christ our true God [...] This is the faith of the Apostles. This is the faith of the fathers. This is the faith of the Orthodox. This is the faith on which the world is established."

(From the Synodikon of Orthodoxy)



Rev. Fr. Paul A. Kaplanis, *Dean*
Rev. Fr. Christos P. Mars, *Presbyter*
Elias Lampropoulos, *Pastoral Assistant*

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