

# THE MESSENGER

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

**Sunday, April 14, 2019 - Κυριακή, 14 Απριλίου 2019**

**5th Sunday of Lent (St. Mary of Egypt)**

**Κυριακή Ε΄ Νηστειών (Οσίας Μαρίας Αιγυπτίας)**

*Aristarchos, Pondes and Trophimos of the 70 Apostles,  
the Martyr Ardalion the actor, the Martyr Thomais,  
The Righteous Father Savvas of Kalymnos*

## **Today's Memorials**

*Service can be found on p. 127 of the Divine Liturgy Book*

40 Day Memorial for Demetrios Costarides

1 Year Memorial for Michael S. Moraitakis

8 Year Memorial for John (Ioannis) Anagnostakis

*Today's Coffee Hour is Sponsored in Loving Memory of Michael S. Moraitakis by his Family*

1st Grade Sunday School students will be receiving their own Bibles in class today. The Bibles are donated in loving memory of Carolyn Kliosis by the Kliosis family.

## **St. Mary of Egypt**

This Righteous Woman was from Egypt, the country also known as Misir. She lived during the era of Emperor Justinian the Great (520 AD). She spent her previous life in promiscuity and she provoked through lust, damnation for many other people. From childhood she had plunged herself into evil deeds of flesh and for seventeen years she abided in such sins. After having lived her life in such manner for seventeen years, she then gave herself to spiritual exercise and virtue.



The incident, which caused her to change and repent was the following: On September 14, on the day the Feast of the Exultation of the Holy and Life-giving Cross is celebrated, many Christians traveled to Jerusalem, from every place, to see (and venerate) the Holy Cross. It so happened, this righteous woman traveled there together with some lustful young men.

Upon her arrival, she tried to enter to the Church of Resurrection, in order to see the life-giving Cross, but she was kept back by some invisible force that obstructed her view and prevented her from entering the Holy Church. At that moment, she made a vow to the Virgin Mary, that if she was allowed to enter and see the Cross of the Lord, she would live with prudence and would no longer defile her body following her carnal desires and pleasures.

After she was liberated from her passions, she was elevated to such a spiritual level, that she was able to walk on various bodies of water, without sinking. When she prayed she was often elevated above the ground and hovered in the air.

Moreover, having succeeded in overcoming her passions, she received what she longed for most and did not fall short in her promise to remain chaste. She then passed through the Jordan River and went to the desert where she lived a most laudable and isolated life for forty-seven years, without meeting anyone. Only God was her attendant. She struggled so hard that she transcended her human nature and obtained an angelic life on earth, beyond human measure and thus she reposed to the Lord in peace.

The full account of her life was written by St. Sophronios Patriarch of Jerusalem.

**(From the Book of St. Nicodemos the Athonite, *Synaxaristis of the Twelve Months*)**

# ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

## Απολυτίκια

### Ἀναστάσιμον Ἀπολυτίκιον. ᾠδὸς πλ. α'

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠδόκησε σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγείρει τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

### Ἀπολυτίκιον τῆς Ὁσίας. ᾠδὸς πλ. δ'

Ἐν σοὶ Μήτηρ ἀκριβῶς διεσώθη τὸ κατ' εἰκόνα λαβοῦσα γὰρ τὸν σταυρόν, ἠκολούθησας τῷ Χριστῷ, καὶ πράττουσα ἐδίδασκες ὑπερορᾶν μὲν σαρκὸς παρέρχεται γάρ, ἐπιμελεῖσθαι δὲ ψυχῆς, πράγματος ἀθανάτου· διὸ καὶ μετὰ Ἀγγέλων συναγάλλεται Ὁσία Μαρία τὸ πνεῦμά σου.

### Κοντάκιον τῶν Κεκοιμημένων. ᾠδὸς πλ. δ'

Μνήσθητι, Κύριε, ὡς ἀγαθὸς τῶν δούλων σου καὶ ὅσα ἐν βίῳ ἡμάρτων συγχώρησον· οὐδεὶς γὰρ ἀναμάρτητος, εἰ μὴ σὺ ὁ δυνάμενος καὶ τοῖς μεταστασι δοῦναι τὴν ἀνάπαυσιν.

### 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 β'

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδης, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

## Apolytikia

### Resurrectional Apolytikion. Mode pl. 1

To the Word, coeternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. For he willed to be lifted up on the cross in the flesh, to endure death and raise the dead by his glorious resurrection.

### Apolytikion of the Devout Woman. Mode pl. 4

In you, O Mother, is preserved undistorted what was made in the image of God; for taking up the cross, you followed Christ and by example taught, that we should overlook the flesh, since it passes away, and instead look after the soul, since it is immortal. And therefore, O devout Mary, your spirit rejoices with the Angels.

### Kontakion for the Departed. Mode pl. 4

Remember, O Lord, as You are good, Your servants, and forgive every sin they have committed in this life. For no one is sinless except You, Who have power to grant rest to those who have fallen asleep.

### 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. 2

A protection of Christians unshamable, intercessor to our Holy Maker, unwavering, please reject not the prayerful cries of those who are in sin. Instead, come to us, for you are good; your loving help bring unto us, who are crying in faith to you: Hasten to intercede and speed now to supplicate, as a protection for all time, Theotokos, for those who honor you.



## 5th Sunday of Lent (St. Mary of Egypt) Κυριακή Ε' Νηστειών (Οσίας Μαρίας Αιγυπτίας)

TODAY'S EPISTLE READING IS FROM:  
ST. PAUL'S LETTER TO THE HEBREWS 9:11-14  
READER: NICKOLAS KOSTOPOULOS

**PROKEIMENON:** You, O Lord, shall keep us and preserve us.

**VERSE:** Save me, O Lord, for the godly man has failed.

**B**RETHREN, when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

TODAY'S GOSPEL READING: MARK 10:32-45

**A**t that time, Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

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

**DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK**





### ACOLYTES GROUP TWO

Anastasios Dallis  
Demetre Lignos  
Mario Dallis  
Nicko Kostopoulos  
Nikolaos Constantinides  
Pete Constantinides  
Pete Kostopoulos  
Peter Kessler  
Platon Constantinides  
Spears Vavalides  
Stavros Mookas  
Theo Pappas

### HANDMAIDENS GROUP TWO

Athena Mookas  
Christina Dallis  
Dee Dee Kostopoulos  
Gabriella Pappas  
Isabella Pappas  
Laila Turner  
Marina Dallis  
Paulina Katsoudas  
Sophia Karampelas

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

Group: St. John Chrysostom

Scott Davenport  
Owen Jones

George Koulouris  
Greg Koutrelakos

Demetrios Hadjisimos  
Constance Nagle

## 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.

## **WELCOME EVERYONE!**

Welcome everyone! We extend a warm welcome to our visitors worshipping with us today in our Cathedral. You are invited to join us for our fellowship, following the conclusion of the Divine Liturgy, in Carlos Hall next to the Church. Thank you for your visit! Please stop by our hospitality table and sign the register in the Narthex.

*“Salvation is nearer to us now than when we first believed;  
the night is far gone, the day is at hand.*

*Let us then cast off the works of darkness and put on the armor of light”*

Romans 13:11-12

Assistive  
Listening  
System  
Available  
-Please Ask-



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

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