

THE MESSENGER

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

Sunday, December 9, 2018 - Κυριακή, 9 Δεκεμβρίου 2018

10th Sunday of Luke Κυριακή Ι' Λουκά

The Conception of St. Anna of the Most Holy Theotokos, Hannah the Righteous, the mother of the Prophet Samuel, Narses the Martyr of Persia, the Righteous Father Stephen, Sositheos the Martyr, Isaac the Martyr

DAUGHTERS OF PENELOPE CELEBRATION OF THEIR PATRON SAINT BARBARA

Today's Artoklasia is in honor of St. Barbara and is donated by Ellen George in loving memory of her mother, Mary George. The floral decoration of the icon of St. Barbara is donated by Irene Fotos.

PARISH COUNCIL & ENDOWMENT FOUNDATION ELECTIONS

**Voting will be held today following the Divine Liturgy until 3:00 pm
in the Music Suite next to the Bride's Room**

THE CONCEPTION BY RIGHTEOUS ANNA OF THE MOST HOLY MOTHER OF GOD



Saint Anna, the mother of the Virgin Mary, was the youngest daughter of the priest Nathan from Bethlehem, descended from the tribe of Levi. She married Saint Joachim (September 9), who was a native of Galilee. For a long time Saint Anna was childless, but after twenty years, through the fervent prayer of both spouses, an angel of the Lord announced to them that they would be the parents of a daughter, Who would bring blessings to the whole human race.

The Orthodox Church does not accept the teaching that the Mother of God was exempted from the consequences of ancestral sin (death, corruption, sin, etc.) at the moment of her conception by virtue of the future merits of Her Son. Only Christ was born perfectly holy and sinless, as Saint Ambrose of Milan teaches in Chapter Two of his Commentary on Luke. The Holy Virgin was like everyone else in Her mortality, and in being subject to temptation, although She committed no personal sins. She was not a deified creature removed from the rest of humanity. If this were the case, She would not have been truly human, and the nature that Christ took from Her would not have been truly human either. If Christ does not truly share our human nature, then the possibility of our salvation is in doubt.

The Conception of the Virgin Mary by Saint Anna took place at Jerusalem. The many icons depicting the Conception by Saint Anna show the Most Holy Theotokos trampling the serpent underfoot. There are also icons in which Saint Anna holds the Most Holy Virgin on her left arm as an infant. On Saint Anna's face is a look of reverence.

(From the website of the Orthodox Church of America)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκιον

Ἀναστάσιμον Ἀπολυτίκιον. ᾠδὴ γ'

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιέσθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ θανάτῳ τὸν θάνατον, πρωτότοκος τῶν νεκρῶν ἐγένετο, ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἀγίας. ᾠδὴ δ'

Σήμερον τῆς ἀτεκνίας δεσμὰ διαλύονται τοῦ Ἰωακείμ γὰρ καὶ τῆς Ἄννης εἰσακούων Θεός, παρ' ἐλπίδα τεκεῖν αὐτοὺς σαφῶς, ὑπισχνεῖται θεόπαιδα, ἐξ ἧς αὐτός ἐτέχθη ὁ ἀπερίγραπτος, βροτὸς γεγονώς, δι' Ἀγγέλου κελεύσας βοῆσαι αὐτῇ. Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

Ἀπολυτίκιον τοῦ Ναοῦ. ᾠδὴ δ'

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ 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. ᾠδὴ δ'

Ἐορτάζει σήμερον, ἡ οἰκουμένη, τὴν τῆς Ἄννης σύλληψιν, γεγεννημένην ἐν Θεῷ· καὶ γὰρ αὐτὴ ἀπεκύησε, τὴν ὑπὲρ λόγον, τὸν Λόγον κύησαν.

Απολυτίκια

Resurrectional Apolytikion. Mode 3

Let the heavens sing for joy, and let everything on earth be glad. For with His Arm the Lord has worked power. He trampled death under foot by means of death; and He became the firstborn from the dead. From the maw of Hades He delivered us; and He granted the world His great mercy.

Apolytikion for the Woman Saint. Mode 4

Today the bonds of childlessness are broken. For hearing the prayers of Joachim and Anne, God promised that against all hope they would give birth to the Maiden of God. He, the Uncircumscribed, would be born of her, when He would become man, and by the Angel's example, He commands us to call to her: "Rejoice, Maiden full of the grace, the Lord is with 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. 4

On this day the whole wide world is celebrating that Saint Anne conceived a child, which was a miracle of God. And she gave birth to the one who bore the divine Logos, in ways passing speech and thought.



10th Sunday of Luke—Κυριακή Ι' Λουκά

TODAY'S EPISTLE READING IS FROM:
ST. PAUL'S LETTER TO THE GALATIANS 4:22-27
READER: NICHOLAS KOSTOPOULOS

PROKEIMENON: *THE RIGHTEOUS SHALL REJOICE IN THE LORD.*
VERSE: *OH GOD, HEAR MY CRY.*

Brethren, Abraham had two sons, one by a slave and one by a free woman. But the son of the slave was born according to the flesh, the son of the free woman through promise. Now this is an allegory: these women are two covenants. One is from Mount Sinai, bearing children for slavery; she is Hagar. Now Hagar is Mount Sinai in Arabia; she corresponds to the present Jerusalem, for she is in slavery with her children. But the Jerusalem above is free, and she is our mother. For it is written, "Rejoice, O barren one who does not bear; break forth and shout, you who are not in travail; for the children of the desolate one are many more than the children of her that is married."

TODAY'S GOSPEL READING LUKE 13:10-17

At that time, Jesus was teaching in one of the synagogues on the sabbath. And there was a woman who had a spirit of infirmity for eighteen years; she was bent over and could not fully straighten herself. And when Jesus saw her, he called her and said to her, "Woman, you are freed from your infirmity." And he laid his hands upon her, and immediately she was made straight, and she praised God. But the ruler of the synagogue, indignant because Jesus had healed on the sabbath, said to the people, "There are six days on which work ought to be done; come on those days and be healed, and not on the sabbath day." Then the Lord answered him, "You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to water it? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen years, be loosed from this bond on the sabbath day?" As he said this, all his adversaries were put to shame; and all the people rejoiced at all the glorious things that were done by him.

"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
Gabiella 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. Basil the Great

Demetri Hadjisimos
Irene Fotos

Despina Lamas
George Koulouris

Ted Kipreos
Greg Koutrelakos

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.

***“Offer the sacrifices of righteousness,
And put your trust in the LORD.” Psalm 4:5***

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

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