

THE MESSENGER

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

Συνδυα, July 15, 2018 - Κυριακή, 15 Ιουλίου 2018

Sunday of the Holy Fathers of the first Six Ecumenical Councils.

Κυριακή τῶν Ἁγίων Πατέρων τῶν ἐν ταῖς πρώταις Ἐξ Οἴκουμ. Συνόδοις

The Holy Martyr Cyricus and his mother Julitta, Lollianus the Martyr, Aboudimus the Martyr

TODAY'S MEMORIALS

Found on Page 127 of Divine Liturgy Book

40 Day Memorial for Mary Balsamides

40 Day Memorial for Billie (Vasiliki) Kavadas

40 Day Memorial for Ioanna Maurika (*Mother of Vana Dragoumaniotis*)

40 Day Memorial for Olympia Michaels

3 Month Memorial for Tom (Athanasios) Grammas

1 Year Memorial for Asiemoula Papadopoulos;

24 Year Memorial for Pamela (Panayota) Hazifotis (*Mother of Niki Papadopoulos*)

Memorial Service for those who perished during the Turkish invasion of Cyprus in 1974

*Today's Coffee Hour is Sponsored in Loving Memory of
Mary Balsamides, Asiemoula Papadopoulos
& Pamela (Panayota) Hazifotis by their Families*

THE FIRST SIX ECUMENICAL COUNCILS



On the Sunday that falls from the 13th to the 19th of the present month, we commemorate the Holy and God-bearing Fathers who came together in the Seven Ecumenical Councils, that is:

The **First** Council, of the 318 Fathers who assembled in Nicaea in 325 to confront Arius, who denied the Divinity of Christ.

The **Second** Council, of the 150 Fathers who assembled in Constantinople in 381 to confront the Semi-Arians Macedonius, Patriarch of Constantinople, who denied the Divinity of the Holy Spirit;

The **Third** Council, of the 200 Fathers who assembled in Ephesus in 431, to confront the heresy of Nestorius, Patriarch of Constantinople, who taught that Christ was a mere man and not God incarnate, since His two natures of Christ (i.e. the Divine and the Human Nature) were not united in substance but joined together only by a conjunction of dignity or authority or power. Accordingly, the Mother of God was not "God-Bearer" (*Theotokos*), but just "Christ-Bearer" (*Christotokos*).

The **Fourth** Council, of the 630 who assembled in Chalcedon in 451, to confront the heresy of Eutyches, who taught that Christ had only One Nature (*Mia Φύσις*) because the Divine absorbed the Human.

The **Fifth** Council in 553, of the 165 who assembled in Constantinople for the second time to confront some of Origen's teachings, which deviated from the Christian Tradition.

The **Sixth** Council in 680, of the 170 who assembled in Constantinople for the third time, to confront the Monothelite heresy, which taught that there is in Christ but one will, the divine. The total number of the Ecumenical Councils is Seven, including the Seventh Ecumenical Council that took place in Nicaea in 787, in order to confront the heresy of Iconoclasm, which constituted a summary of all the previous Christological heresies. That said, it needs to be mentioned that in our Orthodox Tradition they are two more Councils that hold the Validity of an Ecumenical Council.

These Councils are: The **Council of 879-880 in Constantinople**, which restored St. Photios the Great in the Patriarchal Throne of Constantinople and confronted the newly-appeared at that time concept of the primacy of the Bishop of Rome, which deviated from the Apostolic Tradition, and **The Council of 1351 in Constantinople** which gave doctrinal validity to the teachings of St. Gregory Palamas and thus invigorated the Orthodox Spirituality.

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκιον Απολυτίκια

Ἀναστάσιμον Ἀπολυτίκιον. ᾠδὸς πλ. β'

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν Ἅδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήνησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον τῶν Πατέρων. ᾠδὸς πλ. δ'

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

Κοντάκιον τῶν Κεκοιμημένων. ᾠδὸς πλ. δ'

Μνήσθητι, Κύριε, ὡς ἀγαθὸς τῶν δούλων σου καὶ ὅσα ἐν βίῳ ἡμαρτον 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 ἱκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

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 for 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.

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 4

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.



Sunday of the Holy Fathers of the First Six Ecumenical Councils
Κυριακή τῶν Ἁγίων Πατέρων τῶν ἐν ταῖς πρώταις Ἑξ Οἰκουμενικαῖς Συνόδοις

TODAY'S EPISTLE READING IS FROM:
ST. PAUL'S LETTER TO TITUS 3:8-15

PROKEIMENON: *BE GLAD IN THE LORD AND REJOICE, O RIGHTEOUS.*

VERSE: *BLESSED ARE THEY WHOSE TRANSGRESSIONS HAVE BEEN FORGIVEN.*

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

TODAY'S GOSPEL READING MATTHEW 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK

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





ACOLYTES GROUP THREE

| | |
|--------------------|----------------------|
| Alexander Vastakis | Alexandros Katsoudas |
| George Poulos | Evangelos Katasoudas |
| Gus Karas | Nicholas Vastakis |
| Ian Alexander | John Syribeys |
| Nick Karas | Nicko Kostopoulos |
| Robert Weimar | Theo Pappas |

HANDMAIDENS GROUP THREE

| | |
|-----------------|---------------------|
| Zoe Franklin | Alexis Vallianatos |
| Elena Karas | Christina Pribas |
| Elli Moraitakis | Dee Dee Kostopoulos |
| Phoebe Franklin | Renna Moraitakis |

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

Group: St. Basil the Great

| | | |
|--------------------|------------------|------------------|
| Demetri Hadjisimos | Despina Lamas | Ted Kipreos |
| Irene Fotos | George Koulouris | 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.

*“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*

2500 Clairmont Road N.E.
Atlanta, Georgia 30329
404-633-5870
www.atlgoc.org