

THE MESSENGER

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

Sunday, July 21, 2019 - Κυριακή, 21 Ιουλίου 2019

5th Sunday of Matthew Κυριακή Ε' Ματθαίου

Simeon the Fool-for-Christ and his companion John, the Holy Three Martyrs of Melitini, The Holy Martyrs Justus, Matthew, Eugenios, Theodore, George, Theophilos, Trophimos and their 13 companions, the Synaxis of St. Akakios the Martyr, St. Elutherios and of the Virgin Mary in Armatio, St. Parthenios, Bishop of Arta

Reminder: Today's Service is being live streamed and recorded

Today's Memorial

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

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

St. Simeon the Fool-for-Christ and his companion St. John the Righteous



The Righteous Saints Simeon, Fool-for-Christ, and his Fellow-Ascetic John were Syrians, and they lived in the sixth century in the city of Edessa. From childhood they were bound by close ties of friendship. When Simeon was thirty years old, and John twenty-four, they made a pilgrimage to Jerusalem. On the journey home the friends spoke of the soul's path to salvation.

Passing through Jordan, they saw monasteries on the edge of the desert. Both of them were filled with an irrepressible desire to leave the world and spend their remaining life in monastic struggles. They prayed zealously that God would guide them to one of these monasteries. They decided to enter whichever monastery had its gates open. At this time the Lord informed in a dream the Abbot of a certain monastery, to open the monastery gates. Thus, the two saints came through the open gates, where they were warmly welcomed by the Abbot. Shortly after their admission, they received the monastic tonsure. After remaining at the monastery for a certain time, they decided to go into the desert to pursue asceticism in complete solitude. The Lord revealed the intentions of the companions to the Abbot, and he gave them his blessing to go into the wilderness. There, the spiritual brothers spent their time in unceasing prayer and strict fasting, encouraging one another in their ascetic struggle.

Simeon and John lived in the desert for twenty-nine years, and they attained complete dispassion (απάθεια) and a high degree of spirituality. Saint Simeon, through the inspiration of God, considered that now it was proper for him to serve people. To do this, he must leave the desert solitude and go into the world. Saint John, however, decided not to leave the wilderness.

Simeon journeyed to Jerusalem. In his great humility, he entreated the Lord to permit him to serve his neighbor in such a way that they should not acknowledge him. He accomplished many good deeds. He cast out demons, healed the sick, delivered people from immanent death, brought the unbelieving to faith, and sinners to repentance. All these things he did under the guise of foolishness, and he never received praise or thanks from people.

Three days before his death Saint Simeon ceased to appear on the streets, and he enclosed himself in his hut and plunged himself into unceasing prayer and while in prayer, he fell asleep in the Lord. Some of the city poor, his companions, had not seen the fool for some time. They went to his hut and found him dead. Taking up the dead body, they carried him without church singing to a place where the homeless and strangers were buried. While they carried the body of Saint Simeon, several of the inhabitants heard wondrous church singing, but could not understand from where it came from.

After Saint Simeon died, Saint John also fell asleep in the Lord. The Church commemorates St. Simeon the Fool for Christ and his companion John, on July 21st.

(Adopted from the website of the Orthodox Church in America)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκια

Ἀναστάσιμον Ἀπολυτίκιον. ᾠχος δ΄

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριαι, καὶ τὴν προγονικὴν ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τοῦ Ἁγίου. ᾠχος δ΄

Ὁ Θεὸς τῶν πατέρων ἡμῶν, ὁ ποιῶν ἀεὶ μεθ' ἡμῶν κατὰ τὴν σὴν ἐπιείκειαν, μὴ ἀποστήσης τὸ ἔλεός σου ἀφ' ἡμῶν, ἀλλὰ ταῖς αὐτῶν ἱκεσίαις, ἐν εἰρήνῃ κυβέρνησον τὴν ζωὴν ἡμῶν.

Κοντάκιον τῶν Κεκοιμημένων. ᾠχος πλ. δ΄

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

Ἀπολυτίκιον τοῦ Ναοῦ. ᾠχος 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. ᾠχος 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.

Apolytikia

Resurrectional Apolytikion. Mode 4

The joyful news of your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been vanquished; Christ our God is risen from the dead, blessing all the world with his great mercy.

Apolytikion for the Saint. Mode 4

O God of our Fathers, ever dealing with us according to Your gentleness: take not Your mercy from us, but by their entreaties guide our life in peace.

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 Matthew Κυριακή Ε' Ματθαίου

TODAY'S EPISTLE READING IS FROM:
ST. PAUL'S LETTER TO THE ROMANS 10: 1-10

PROKEIMENON: O LORD, HOW MAGNIFICENT ARE YOUR WORKS. YOU
HAVE MADE ALL THINGS IN WISDOM.

VERSE: BLESSED THE LORD, O MY SOUL.

Brethren, my heart's desire and prayer to God for Israel is that they may be saved. I bear them witness that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they did not submit to God's righteousness. For Christ is the end of the law, that every one who has faith may be justified. Moses writes that the man who practices the righteousness which is based on the law shall live by it. But the righteousness based on faith says, Do not say in your heart, "Who will ascend into heaven?" (that is, to bring Christ down) or "Who will descend into the abyss?" (that is, to bring Christ up from the dead). But what does it say? The word is near you, on your lips and in your heart (that is, the word of faith which we preach); because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For man believes with his heart and so is justified, and he confesses with his lips and so is saved.

TODAY'S GOSPEL READING: MATTHEW 8:28-34; 9:1

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

"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

HANDMAIDENS GROUP TWO

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

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

Group: St. Gregory the Theologian

Irene Fotos
Stacie Nefos

Noula Zaharis
George Katsoudas

George Karolis
Ned Biehler

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.

“You are the light of the world. A city that is set on a hill cannot be hidden. [...] Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”
Matthew 5:14, 16

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

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