

THE MESSENGER

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

Sunday, June 2, 2019 - Κυριακή, 2 Ιουνίου 2019

Sunday of the Blind Man - Κυριακή του Τυφλού

Nikiphoros, Patriarch of Constantinople, the Confessor, the 38 Martyrs,

A certain Mother, who martyred together with her children,

Erasmus the Hieromartyr, the 20 thousand Martyrs who believed in Christ through St. Erasmus,

John the New-Martyr of Asprocastro, Demetrios the New-Martyr of Philadelphia

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!

ΑΛΗΘΩΣ ΑΝΕΣΤΗ!

**CHRIST IS RISEN!
TRULY, HE IS RISEN!**

Today's Memorials

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

Annual Memorial for James (Dionysios) & Calliope Cotsakis

1 Year Memorial for Billie (Vasiliki) Kavadas

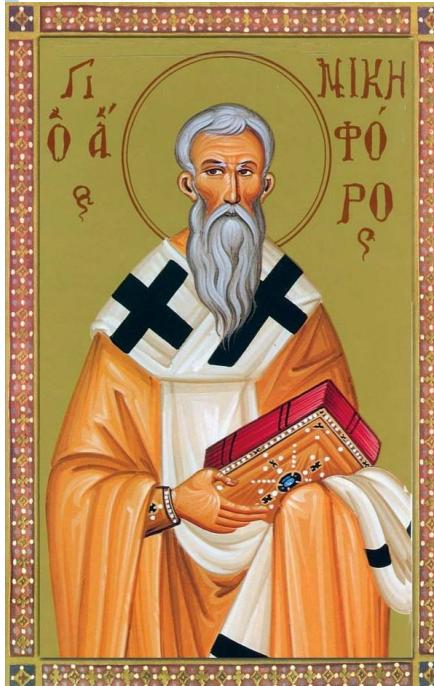
1 Year Memorial for Olympia Michaels

Memorial for Michael Papandreou, Ellisseos Papandreou, Andrianou Papandreou

Memorial for Maria & John Kananghinis

St. Nikiphoros the Confessor

Saint Nikiphoros was born in Constantinople about the year 758, of pious parents; his father Theodore endured exile and tribulation for the holy icons during the reign of Constantine Copronymus (741-775). Nikiphoros served in the imperial palace as a secretary. Later, he took up the monastic life, and struggled in asceticism not far from the imperial city; he also founded monasteries on the eastern shore of the Bosphorus, among them one dedicated to the Great Martyr Theodore. After the repose of the holy Patriarch Tarasius, he was ordained Patriarch, on April 12, 806, and in this high office led the Orthodox resistance to the Iconoclasts' war on piety, which was stirred up by Leo the Armenian. Because Nikiphoros championed the veneration of the icons, Leo drove Nikiphoros from his throne on March 13, 815, exiling him from one place to another, and lastly to the Monastery of Saint Theodore which Nikiphoros himself had founded. It was here that, after glorifying God for nine years as Patriarch, and then for thirteen years as an exile, tormented and afflicted, he gave up his blameless soul in 828 at about the age of seventy.



(Adopted from the Website of the Greek Orthodox Archdiocese)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκια

Αναστάσιμον Απολυτίκιον. Ἡγος πλ. α'

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

Απολυτίκιον τῶν Πατέρων. Ἡγος α'

Τῆς Δευτέρας Συνόδου ὑποφῆται καὶ σύνεδροι, ἔκατὸν πεντήκοντα θεῖοι Ἱεράρχαι μακάριοι, οἱ στόματι κηρύξαντες σοφῷ, τοῦ Πνεύματος τοῦ θείου τὴν ἴσχυν, πάσης βλάβης καὶ αἰρέσεως χαλεπῆς, λυτρώσασθε τοὺς ψάλλοντας· δόξα τῷ θαυμαστώσαντι ὑμᾶς, δόξα τῷ μεγαλόναντι, δόξα τῷ βεβαιοῦντι δι' ὑμῶν, πιστῶν τὴν διάνοιαν.

Κοντάκιον τῶν Κεκοιμημένων. Ἡγος πλ. δ'

Μνήσθητι, Κύριε, ὡς ἀγαθὸς τῶν δούλων σου καὶ ὄσα ἐν βίῳ ἡμαρτὸν συγχώρησον· οὐδεὶς γάρ ἀναμάρτητος, εἰ μὴ σὺ ὁ δυνάμενος καὶ τοῖς μεταστασιὶ δοῦναι τὴν ἀνάπαυσιν.

Απολυτίκιον τοῦ Ναοῦ. Ἡγος δ'

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

Κοντάκιον. Ἡγος πλ. δ'

Εἰ καὶ ἐν τάφῳ κατῆλθες ἀθάνατε, ἀλλὰ τοῦ Ἄδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητής, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Αρολυτικία

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 Fathers. Mode 1

O Holy and blessed hundred and fifty fathers, hierarchs and councilors of the Second Council, who with your wise mouth declared the power of the Divine Spirit and delivered from every heresy and hazardous deviation, all who chant, glory to He who made you wondrous, glory to He who magnified you, glory to He who firmed through you the mind of the faithful.

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 pl. 4

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrhbearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.



DIVINE LITURGY CONTINUES ON PAGE 39 OF THE DIVINE LITURGY BOOK

Sunday of the Blind Man - Κυριακή του Τυφλού

TODAY'S EPISTLE READING IS FROM: THE ACTS OF THE APOSTLES: 16:16-34

PROKEIMENON:

YOU, O LORD, SHALL KEEP US AND PRESERVE US.

VERSE:

SAVE ME, O LORD, FOR THE GODLY MAN HAS FAILED.

IN THOSE DAYS, as we apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

TODAY'S GOSPEL READING: JOHN 9: 1-38

It that time, as Jesus passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is he?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes and I washed, and I see." Some of the Pharisees said, "This man is not from God, for he does not keep the sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about him, since he has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess him to be Christ he was to be put out of the synagogue. Therefore his parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether he is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did he do to you? How did he open your eyes?" He answered them, "I have told you already and you would not listen. Why do you want to hear it again? Do you too want to become his disciples?" And they reviled him, saying, "You are his disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where he comes from." The man answered, "Why, this is a marvel! You do not know where he comes from, and yet he opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, he could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him he said, "Do you believe in the Son of man?" He answered, "And who is he, sir, that I may believe in him?" Jesus said to him, "You have seen him, and it is he who speaks to you." He said, "Lord, I believe"; and he worshipped 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 FOUR

Jack Demos
Jack McClure
John Syribeys
John Xides
Manoli Pappas
Matthew Davis

Nicolas Adams
Niko Reynolds
Niko Tiliakos
William Adams
Yanni Kitas

HANDMAIDENS GROUP FOUR

Andreanna Kitas
Bella Reynolds
Christina Pribas
Gabriella Mayes
Natalia Nicolaides

Paraskevi Baker
Reece Hughes
Remy Hughes
Sophia Vallianatos

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

Group: St. John Chrysostom

Sandy Papadopoulos
Al Galloway

Despina Lamas
Jerry Odenwelder

Ted Kipreos
Costa Panos

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.

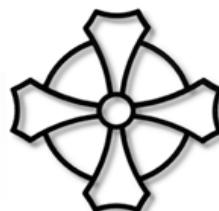
WELCOME EVERYONE!

Welcome everyone! We extend a warm welcome to our visitors worshiping 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.

“Whoever drinks of the water that I shall give him will never thirst. But the water that I shall give him will become in him a fountain of water springing up into everlasting life.”

John 4:14

Assistive
Listening
System
Available
-Please Ask-



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