



# The Messenger

Sunday, March 24, 2024  
Κυριακή, 24 Μάρτιος

Sunday of Orthodoxy  
Κυριακή τῆς Ὁρθοδοξίας

## Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Forefeast of the Annunciation of the Theotokos, Righteous Artemon, Bishop of Seleucia  
Our Holy Father Theonas, Archbishop of Thessalonica, Zachariah the Recluse

**WELCOME!!! ΚΑΛΩΣ ΗΛΘΑΤΕ!!!**



**We are Blessed to have serving the Divine Liturgy today,  
His Grace Bishop Neophytos Bishop of Eldoret and Northern Kenya**



## Sunday of Orthodoxy



"We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature, ... which is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands.

...For in the icons, we see the sufferings of our Master for us: the Cross, the Grave, Hades slain and pillaged; we see the contests of the Martyrs, the crowns, that very salvation which our first Prize-winner and Contest-master and Crown-bearer wrought in the midst of the earth. This festival we celebrate today: together, we rejoice and are glad therein with prayers and processions, and we cry out with psalms and hymns: Who is so great a god as our God? You are the God who does wonders!

...As the Prophets beheld, as the Apostles have taught, as the Church has received, as the Teachers have dogmatized, as the universe has agreed, as Grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ has awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor His Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all, and accordingly offering them veneration.

"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 which has established the universe!"

# Order of Hymns Following The Small Entrance

## Αναστάσιμον Απολυτίκιον. Ἦχος α΄.

*Αὐτόμελον.*

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου σῶμα, ἀνέστης τριήμερος Σωτῆρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν. Διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι Ζωοδότα· Δόξα τῇ ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε Φιλάνθρωπε.

## Απολυτίκιον τῆς Ἑορτῆς. Ἦχος β΄.

Τὴν ἄχραντον Εἰκόνα σου, προσκυνοῦμεν ἀγαθέ, αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν, Χριστέ ὁ Θεός· βουλήσει γὰρ ἠυδόκησας σαρκί, ἀνελθεῖν ἐν τῷ Σταυρῷ, ἵνα ὀύση οὖς ἐπλασας, ἐκ τῆς δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμέν σοι· Χαράς ἐπλήρωσας τὰ πάντα ὁ Σωτῆρ ἡμῶν, παραγενόμενος εἰς τὸ σῶσαι τὸν κόσμον.

## Απολυτίκιον τοῦ Ἁγίου Νεοφύτου. Ἦχος α΄.

*Τῆς ἐρήμου πολίτης.*

Τῶν Λευκάρων τὸν γόνον, καὶ τῆς Κύπρου τὸ καύχημα, καὶ Μονῆς Ἐγκλειστρας τὸ κλέος, θεοφόρον Νεόφυτον, τιμήσωμεν ἐν ὕμνοις καὶ ᾠδαῖς, ὡς σκευὸς οὐρανίων ἀρετῶν, καὶ ὡς πρέσβυν ἡμῶν μέγαν πρὸς τὸν Θεόν, ἀπὸ ψυχῆς κραυγάζοντες. Δόξα τῷ δεδωκότι σοὶ ἰσχύν, δόξα τῷ σὲ στεφανώσαντι, δόξα τῷ ἐνεργοῦντι διὰ σου, πᾶσιν ἰάματα.

## Απολυτίκιον τοῦ Ναοῦ. Ἦχος 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· Χαίρει Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

## Κοντάκιον. Ἦχος πλ. δ΄.

Τῇ ὑπερμάχῳ στρατηγῷ τὰ νικητήρια, Ὡς λυτρωθεῖσα τῶν δεινῶν εὐχαριστήρια, Ἀναγράφω σοὶ ἡ Πόλις σου Θεοτόκε. Ἄλλ' ὡς ἔχουσα τὸ κράτος ἀπροσμάχητον, Ἐκ παντοίων με κινδύνων ἐλευθέρωσον, Ἴνα κράζω σοὶ Χαίρει νύμφη ἀνύμφευτε.

## Resurrectional Apolytikion. Mode 1.

*Automelon.*

Although your tomb was sealed by the Jews O Savior, and your most pure body was guarded by the soldiers, you rose on the third day giving life to all the world. Therefore, O giver of life, the powers of heaven praise you: Glory to your resurrection, O Christ. Glory to your kingdom. Glory to your dispensation O only lover of mankind.

## Apolytikion of the Feast. Mode 2.

We venerate Your immaculate icon, O good Lord, and entreat You to forgive our offenses, O Christ our God. By Your own choice you were pleased to ascend the Cross in the flesh, to deliver us, whom You created, from our slavery to the foe. Therefore we cry to You with gratitude: You have filled all things with joy, O our Savior, by coming to save the world.

## Apolytikion of Saint Neophytos. Mode 1.

*As a citizen of the desert.*

The son of the Lefkaron, and the boast of Cyprus, and the glory of the Monastery of Encleistra, god-bearing Neophytos, we honor in hymns and odes, as a vessel of heavenly virtues, and as our great ambassador to God, crying out from the soul. Glory to Him that has given you strength. Glory to Him that has crowned You. Glory to Him that works healings for all through 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 pl. 4.

O Champion General, I your City now inscribe to you Triumphant anthems as the tokens of my gratitude, Being rescued from the terrors, O Theotokos. Inasmuch as you have power unassailable, From all kinds of perils free me, so that unto you I may cry aloud: Rejoice, O unwedded Bride.

Epistle (St. Paul's Letter to the Hebrews 11:24-26, 32-40)

**PROKEIMENON:** Blessed are you, O Lord, the God of our fathers.

**VERSE:** For you are just in all you have done.

**Brethren**, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward.

And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets -- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign enemies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated -- of whom the world was not worthy -- wandering over deserts and mountains, and in dens and caves of the earth.

And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Gospel (John 1:43-51)

**At that time**, Jesus decided to go to Galilee. And he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and he said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK

#### Reminders for Receiving Holy Communion

Holy Communion is offered in the Orthodox Church only to those individuals baptized and/or 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.

Thank you.

# Support our Cathedral

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.

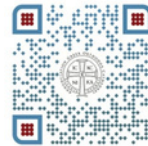
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Remy Hughes  
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Helen Laszlo  
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### Parish Council

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George Thomas  
Chris Adams  
Ted Kipreos  
Pete Poolos  
Stacie Nefos  
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