

THE MESSENGER

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

Sunday, May 12, 2019 - Κυριακή, 12 Μαΐου 2019

Sunday of the Myrrh-Bearing Women - Κυριακή των Μυροφόρων

*Epiphanius, Bishop of Salamis (Cyprus), Germanos, Archbishop of Constantinople,
John, the New Martyr of Constantinople, Theophano the Righteous, Euthymios, Archbishop of Jerusalem,
Theodore of Kythera and Kallitropos, the Righteous*

**ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!
ΑΛΗΘΩΣ ΑΝΕΣΤΗ!**

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

Today's Memorials

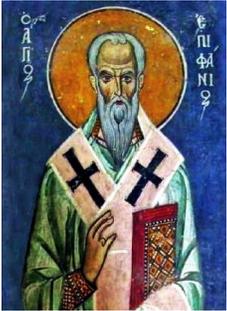
Service can be found on p. 127 of the Divine Liturgy Book

40 Day Memorial for Bill (Vasilios) Slayton

1 Year Memorial for LaShelle Kathryn Aggelakos

3 Year Memorial for Eleni Demestihis

St. Epiphanius of Salamis (Cyprus)



Saint Epiphanius, Bishop of Cyprus, “a last relic of ancient piety,” as Saint Jerome calls him, lived during the fourth century in Phoenicia. He was of Jewish descent, and in his youth he received a fine education. He was converted to Christianity after seeing how a certain monk named Lucian gave away his clothing to a poor person. He was baptized and became a disciple of Saint Hilarion the Great (October 21). Entering the monastery, he progressed in the monastic life under the guidance of the experienced Elder Hilarion, and he occupied himself with copying Greek books. Because of his ascetic struggles and virtues, Saint Epiphanius was granted the gift of wonderworking. Reports of the righteous life of Saint Epiphanius spread far beyond the monastery, so that the saint had to depart to the desert.

After a certain time, Saint Epiphanius made a pilgrimage to Jerusalem to venerate its holy shrines, and then returned to the Spanidriou monastery. The people of Lycia sent the monk Polybios to Saint Epiphanius, asking him to take the place of their deceased bishop. When he learned of this intention, the clairvoyant ascetic secretly went into the Pathysian desert to the great ascetic, Saint Hilarion the Great, under whose guidance he had learned asceticism in his youth. The two saints spent two months in prayer, and then Hilarion sent Saint Epiphanius to Salamis. Bishops were gathered there to choose a new bishop to replace one who recently died. The Lord revealed to the eldest of them, Bishop Papius, that Saint Epiphanius should be chosen bishop. When Epiphanius arrived, Saint Papius led him into the church, where in obedience to the will of the participants of the Council, Epiphanius agreed to be their bishop. Saint Epiphanius was consecrated as Bishop of Salamis in 367.

Saint Epiphanius won renown because of his great zeal for the Faith, his love and charity toward the poor, and his simplicity of character. He suffered much from the slander and enmity of some of his clergy. Because of the purity of his life, Saint Epiphanius was permitted to see the coming of the Holy Spirit upon the Gifts at Divine Liturgy. Through the intrigues of the empress Eudoxia and the Patriarch Theophilus of Alexandria, towards the end of his life Saint Epiphanius was summoned to Constantinople to participate in the Council of the Oak, which was convened to judge the great saint, John Chrysostom. Once he realized that he was being manipulated by Chrysostom's enemies, Saint Epiphanius left Constantinople, unwilling to take part in an unlawful council. As he was sailing home on a ship, the saint sensed the approach of death, and he gave his disciples final instructions: to keep the commandments of God, and to preserve the mind from impure thoughts. He died two days later. The people of Salamis met the body of their Bishop with carriages, and on May 12, 403 they buried him in a new church which he himself had built.

The Seventh Ecumenical Council named Saint Epiphanius as a Father and Teacher of the Church. In the writings of Saint Epiphanius, the PANARION (Πανάριον) and the ANCHORATUS (Αγκυρωτός) are refutations of heresies.

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

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτικά

Ἀναστάσιμον Ἀπολυτικίον. ᾠδὸς β΄

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἢ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

Ἀπολυτικίον. ᾠδὸς β΄

Ὁ εὐσχήμων Ἰωσήφ, ἀπὸ τοῦ ξύλου καθελὼν, τὸ ἄχραντόν σου Σῶμα, σινδόνι καθαρᾷ, ειλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ, κηδεύσας ἀπέθετο· ἀλλὰ τριήμερος ἀνέστης Κύριε, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτικίον. ᾠδὸς β΄

Ταῖς μυροφόροις Γυναιξί, παρὰ τὸ μνήμα ἐπιστάς, ὁ Ἄγγελος ἐβόα· Τὰ μύρα τοῖς θνητοῖς ὑπάρχει ἀρμόδια, Χριστὸς δὲ διαφθορᾶς ἐδείχθη ἀλλότριος, ἀλλὰ κραυγάσατε· Ἀνέστη ὁ Κύριος, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

Κοντάκιον τῶν Κεκοιμημένων. ᾠδὸς 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.

Ἀπολυτικίον 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 πλ. δ΄

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητής, Χριστέ ὁ Θεός, γυναιξί Μυροφόροις φθεγζάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Apolytikia

Resurrectional Apolytikion. Mode 2

When You descended into death, Life immortal, You vanquished the power of hades by Your resplendent divinity, and when You raised the dead from the depths of darkness, all the heavenly powers cried out triumphantly: O giver of life, Christ our God, glory to You.

Apolytikion. Mode 2

When he took down Your immaculate Body from the Cross, the honorable Joseph wrapped it in a clean linen shroud with spices and laid it for burial in a new tomb. But on the third day You arose, O Lord, and granted the world Your great mercy.

Apolytikion. Mode 2

The Angel standing at the sepulcher cried out and said to the ointment-bearing women: The ointments are appropriate for mortal men, but Christ has been shown to be a stranger to decay. So go and cry aloud, The Lord has risen and granted the world His great mercy.

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.



Sunday of the Myrrh-Bearing Women

Κυριακή των Μυροφόρων

TODAY'S EPISTLE READING IS FROM:
THE ACTS OF THE APOSTLES: 6:1-7
READER: PLATON CONSTANTINIDES

PROKEIMENON: THE LORD IS MY STRENGTH AND MY SONG.

VERSE: THE LORD HAS CHASTENED ME SORELY.

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the twelve summoned the body of the disciples and said, "it is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochoros, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

TODAY'S GOSPEL READING: MARK 15:43-47; 16:1-8

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was dead, he granted the body to Joseph. And he bought a linen shroud, and taking him down, wrapped him in the linen shroud, and laid him in a tomb which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of James saw where he was laid. And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint him. And very early on the first day of the week, they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back; for it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

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 ONE

Alex Simitzes
Athanasios Grivakis
George Laszlo
Jerod Spetsaris
John Jackson
Lucas Karatassos

Matthew Simitzes
Michael Costopoulos
Pano Karatassos
Peter Soulimiotis
Robby Keenan
Yanni Pothoulakis

HANDMAIDENS GROUP ONE

Alexia Spetsaris
Anastasia Zaharis
Emily De Leon
Helen Laszlo
Isabella De Leon

Natalia De Leon
Patricia Jackson
Phoebe Franklin
Zoe Franklin

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 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.

“Blessed are those who have not seen and yet have believed”

John 20:29

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

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