

THE MESSENGER

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

Sunday, May 26, 2019 - Κυριακή, 26 Μαΐου 2019

Sunday of the Samaritan Woman - Κυριακή της Σαμαρείτιδος

The Holy Apostles Alphaeus of the 12 and Carpos of the 70,

The Holy Martyrs Averkios and Helen, Alexander the New-Martyr of Thessaloniki,

On this day (Sunday of the Samaritan Woman)

we commemorate all the Archbishops and Patriarchs of Constantinople.

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!

ΑΛΗΘΩΣ ΑΝΕΣΤΗ!

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

(Arabic) **El Messieh kahm!
Hakken kahm!**

(Georgian) **Kriste aghsdga!
Cheshmaritad aghsdga!**

A Samaritan Woman Came to Draw Water,

From a treatise on the Gospel of Saint John by Saint Augustine of Hippo



A woman came, she is a symbol of the Church not yet made righteous. Righteousness follows from the conversation. She came in ignorance, she found Christ, and He enters into conversation with her. Let us see what it is about, let us see why a Samaritan woman came to draw water. The Samaritans were not part of the Jewish people: they were foreigners. The fact that she came from a foreign people is part of the symbolic meaning, for she is a symbol of the Church. The Church was to come from the Gentiles, not from the Jewish people.

Jesus says to her: *Give me water to drink. For His disciples had gone to the city to buy food. The Samaritan woman therefore says to Him: How is it that You, though a Jew, ask me for water to drink, though I am a Samaritan woman? For Jews have nothing to do with Samaritans.* The woman was carrying a pail for drawing water. She was astonished that a Jew should ask her for a drink of water, a thing that Jews would not do. But the one who was asking for a drink of water was thirsting for her faith. *Jesus answered her and said: If you knew the gift of God, and Who it is that is saying to you, "Give me a drink," perhaps you might have asked Him and he would have given you living water.* He asks for a drink, and He promises a drink. He is in need, as one hoping to receive, yet He is rich, as one about to satisfy the thirst of others. He says: *If you knew the gift of God.* The gift of God is the Holy Spirit. But He is still using veiled language as He speaks to the woman and gradually enters into her heart. Or is He already teaching her? What could be more gentle and kind than the encouragement He gives? *If you knew the gift of God, and who it is that is saying to you, "Give me a drink," perhaps you might ask and He would give you living water.*

He was promising the Holy Spirit in satisfying abundance. She did not yet understand His meaning. In her failure to grasp His meaning, what was her reply? The woman says to Him: *Master, give me this drink, so that I may feel no thirst or come here to draw water.* Her need to thirst no more allowed her to accept His words: *Come to me, all who labor and are burdened, and I will refresh you.* Jesus was saying this to her, so that her labors might be at an end.

(Adopted from the Website Catholic Online)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτικά

Ἀναστάσιμον Ἀπολυτικίον. ᾠχος δ΄

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

Ἀπολυτικίον τῆς Ἑορτῆς. ᾠχος πλ. δ΄

Μεσοῦσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὐσεβείας πότισον νάματα ὅτι πᾶσι Σωτὴρ ἐβόησας· ὁ διψῶν, ἐρχέσθω πρὸς με καὶ πινέτω· Ἡ πηγὴ τῆς ζωῆς, Χριστὲ ὁ Θεὸς δόξα σοι.

Ἀπολυτικίον 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 πλ. δ΄

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

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 Feast. Mode pl. 4

O Lord, midway through the feast, give drink to my thirsty soul from the waters of true religion. For to all You the Savior cried aloud, "Let whoever is thirsty come to Me and drink." O Christ our God, the fountain of life, glory to 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

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 Samaritan Woman - Κυριακή της Σαμαρειτιδος

TODAY'S EPISTLE READING IS FROM: THE ACTS OF THE APOSTLES: 11:19-30

READER: DEE DEE KOSTOPOULOS

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

VERSE: BLESS THE LORD, O MY SOUL.

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

TODAY'S GOSPEL READING: JOHN 4:5-42

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he." Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him. Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world.

“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 THREE

Alexander Vastakis
Alexandros Katsoudas
Christopher Harakas
Evangelos Katasoudas
George Poulos
Gus Karas

Ian Alexander
Nicholas Vastakis
Nick Karas
Niko Skiouris
Teddy Gassert

HANDMAIDENS GROUP THREE

Anastasia Lamas
Anastasia Panos
Elena Karas
Elianna Vallianatos

Elli Moraitakis
Nicolette Moraitakis
Penelope Melissas
Renna Moraitakis

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

Group: St. John Chrysostom

Scott Davenport
Owen Jones

George Koulouris
Greg Koutrelakos

Demetrios Hadjisimos
Constance Nagle

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.

“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

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

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