

THE MESSENGER

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

Sunday, May 27, 2018 - Κυριακή, 27 Μαΐου 2018
Sunday of Pentecost - Κυριακή της Πεντηκοστής
Elladios, Eusebiotis and Ahypios the Martyrs, Therapon the Hieromartyr

A REMINDER ABOUT KNEELING

We are reminded that we do NOT kneel during the consecration of the Holy Gifts until after the feast of Pentecost. It is at the Vesper service of that day that the faithful are called "on bended knee" to pray to God.

THE ICON OF THE HOSPITALITY OF ABRAHAM



Apart from the express witness of the Holy Bible on the dogma of the Holy Trinity, we also have innuendoes in the Old Testament. One such innuendo is the appearance of God to Abraham, in the form of three messengers. As we are told by the Book of Genesis (18,1), while Abraham was seated near the oak trees of Mambre where he had pitched his tent, he was visited by three men, totally unknown to him. The Patriarch welcomed them openheartedly and lovingly, albeit they were total strangers. He then prepared a sumptuous meal for them. The Fathers of the Church saw a pre-defining of the mystery of the Holy Trinity, which was fully revealed in the New Testament. This is why the event of Abraham's Hospitality was portrayed from a very early stage. As the biblical event unfolds, the two of the three men later appear as angels: (Genesis 19,1), which is the reason the three figures seated at Abraham's table are depicted in their angelic form. Besides, this is another ideal way to denote that the three men are heavenly visitors. One such icon existed and was honored in ancient times, at the site of Abraham's hospitality. This is witnessed by Eusebios of Caesaria (dec.339): "The visitors who were hosted by Abraham are leaning on a table; the two of them are on each side of it, while the one seated in the middle surpasses them in authority; may he be the Lord that was foretold us; our Savior, to whom even the ignorant show respect, by hearkening to the divine words" (Evangelic proof 5,19 LGF 27, 208) The superiority of the central angel was predominant in many icons of the Hospitality. This is attributed to the interpretation given by several Fathers of the Church (John the Chrysostom, John the Damascene), as well as other ecclesiastic authors (Justin, Tertullian, Theodoretus Kyrou) on this other Epiphany. They saw in the Hospitality of Abraham the person of Jesus Christ, accompanied by two angels. For instance, the blessed Chrysostom said: "From the very beginning, God had disclosed the Son. When God said 'Let us make a person in our image and our semblance', He was speaking to the Son; therefore it was He that Abraham was conversing with, in the tent." (EPE 13,228, also EPE 3,688) The memorable academic A. Orlandos, in his commentary on a relative mural in the chapel of the Virgin at the Holy Monastery of Saint John the Theologian in Patmos island, notes that: "It is worth noting that the central angel is not only larger in size than the other two angels, but that he alone is holding a scroll in his hand. This however comprises a characteristic iconography element for the depiction of Christ since the first Christian years, hence it was believed—especially since he has a cross inscribed on the halo that is around His head - that this angel symbolized Christ, or, according to others, that it symbolized God the Father."

(From the Website of the Apostoliki Diakonia of the Church of Greece)

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτίκιον Απολυτίκια

Απολυτίκιον τῆς Πεντηκοστῆς

Ἦχος πλ. δ'

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ
πανσόφους τοὺς ἁλιεῖς ἀναδείξας,
καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,
καὶ δι' αὐτῶν τὴν οἰκουμένην
σαγηνεύσας φιλάνθρωπε, δόξα σοι.

Κοντάκιον τῆς Πεντηκοστῆς

Ἦχος πλ. δ'

Ὅτε καταβὰς τὰς γλώσσας συνέχεε,
διεμέριζεν ἔθνη ὁ Ὑψιστος· ὅτε τοῦ
πυρὸς τὰς γλώσσας διένειμεν, εἰς
ἐνότητα πάντας ἐκάλεσε, καὶ συμφώνως
δοξάζομεν τὸ πανάγιον Πνεῦμα.

Apolytikion of Pentecost

Mode pl. 4

Blessed are You, O Christ our God. who
has shown forth the fishermen as
supremely wise, by sending down upon
them the Holy Spirit, and through them
You drew the world into Your net. O
befriender of man, glory be to You.

Kontakion of Pentecost

Mode pl. 4

When the Most High God came down and
confused the tongues,* He divided the na-
tions.* When He distributed the tongues
of fire,* He called all to unity.* And with
one voice we glorify the all-holy Spirit.



Sunday of Pentecost

Κυριακή της Πεντηκοστής

TODAY'S EPISTLE READING IS FROM: THE ACTS OF THE APOSTLES 2: 1-11

READER: ROBERT WEIMAR

PROKEIMENON: *THEIR VOICE HAS GONE OUT INTO ALL THE EARTH.*

VERSE: *THE HEAVENS DECLARE THE GLORY OF GOD.*

WHEN THE DAY of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontos and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

TODAY'S GOSPEL READING

JOHN 7:37-52; 8:12

In the last day of the feast, the great day, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified. When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him. The officers then went back to the chief priest and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

"Take up and read, take up and read." St. Augustine, *Confessions XII*

DIVINE LITURGY CONTINUES ON PAGE 29 OF THE DIVINE LITURGY BOOK





ACOLYTES GROUP FOUR

Jack Demos
John Xides
Matthew Davis
Nicolas Adams
Niko Skiouris
William Adams

Jack McClure
Manoli Pappas
Michael Costopoulos
Nikolaos Odenwelder
Teddy Gassert
Yanni Kitas

HANDMAIDENS GROUP FOUR

Anastasia Zaharis
Callie Davis
Gabriella Mayes
Mela Xides
Reece Hughes

Andreanna Kitas
Elianna Vallianatos
Penelope Melissas
Paraskevi Baker
Remy Hughes

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

Group: St. John Chrysostom

Chris Adams

Constance Nagle

Tom McBride III

George Karolis

Stacie Nefos

Dimitri Shreckengost

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.

***"I will pour out My Spirit in those days;
And they shall prophesy. "***

Joel 2:29 (Acts 2:18)



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