



# The Messenger

Sunday, April 21, 2024  
Κυριακή, 21 Απρίλιος

Sunday of St. Mary of Egypt  
Κυριακή Μαρίας τῆς Αἰγυπτίας

## Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

The Holy Hieromartyr Januarius and Those With Him, Our Holy Father Maximian, Patriarch of Constantinople  
Theodore the Holy Martyr & his mother Philippa of Perge, Alexandra the Martyr, Anastasios the Monk of Sinai, Beuno, Abbot of Clynnog

### Baby Blessing

Son of Cliff & Mia Israel

### Today's Memorial

Service can be found on p. 127 of the Divine Liturgy Book  
3 Year Memorial for Eugenia Poolos

## Congratulations to all of this year's Oratorical Festival participants!!

Anna Christofi, Michael Costopoulos, Juliana Esper, Nicholas Esper, Eleni Hadjisimos, Anastasia Lamas, Gabriella Mayes, Johnny Mondore, Nicolette Moraitakis, Renna Moraitakis, Nicholas Vaitas, Susie Zaharatos, Anastasia Zaharis

Our Parish Finalists represented our Cathedral at the District Level in Peachtree City yesterday: Gabriella Mayes & Anastasia Zaharis in the Senior Division and Eleni Hadjisimos & Anastasia Lamas in the Junior Division.

Our Parish Alternates were:

Juliana Esper in the Senior Division & Nicholas Esper in the Junior Division.

## St. Mary of Egypt



Our venerable mother Mary of Egypt was a desert ascetic from the sixth century, who after living a life of prostitution, repented and dedicated her life to the Lord. Running away at the age of twelve from her home in Alexandria, Mary followed the passions of the body and lived as a harlot for seventeen years. She refused money from the men she engaged but rather survived by begging.

Mary's purpose for her earthly life suddenly changed one day. She met a group of young men traveling to Jerusalem in order to venerate the Holy Cross and tried to seduce them on their journey. Once the group reached the church and went towards it, Mary was prohibited from entering by an unseen force. After three attempts, she remained outside the church, where she looked up and saw the icon of the Theotokos. She immediately began to weep and prayed to the Theotokos to allow her to see the Holy Cross. She promised that she would renounce her worldly desires and go wherever the Theotokos may lead her towards. After this conversion, she fled into the desert to live as an ascetic. For seventeen years, Mary was tormented by the wild beasts of "mad desires and passions," while surviving on minimal food, found in the form of scarce herbs from the land. The Theotokos helped her overcome her temptations after all those years and led her to live a righteous life. Meanwhile, there was certain elder named Zosimas living in one of the monasteries of Palestine. He had been brought up in the monastic ways and customs, and began to be tormented with the thought that he was perfect in everything and needed no further instruction from anyone.

He said to himself mentally, "Is there a monk on earth who can be of use to me and show me a kind of asceticism that I have not accomplished? Is there a man to be found in the desert who has surpassed me?" An angel of God appeared and instructed him to go to the monastery by the river Jordan. During his stay at the monastery, the monks were sent out in the desert across the Jordan to spend some time before the Divine Passion and Resurrection of Christ.

It was here that Zosimas found Mary. She called out to him by his name and asked for his cloak so that she may cover her body and ask him for a blessing. Zosimas was terrified, and realized that only a person with spiritual insight could have called him by name. After recounting her story to him, Mary asked Zosimas to meet her again the following year at sunset on Holy Thursday by the banks of the Jordan. A year later, Zosimas did exactly this, and before he could begin to doubt his experience, Mary appeared on the opposite side of the Jordan and miraculously walked across the water towards him. Mary received communion from him, and instructed him to return to where they first met exactly a year later. When he did so, he found Mary's body with a message written on the sand asking him for burial and revealing that she had died immediately after receiving Communion the year before. Amazed, Zosima began to dig and was later joined by a lion who helped him finish digging. After burying St. Mary of Egypt, he returned to the monastery, told everyone of what he had witnessed, and improved the faults of the monks there.

# Order of Hymns Following The Small Entrance

## Αναστάσιμον Απολυτίκιον. Ἦχος πλ. α΄.

*Αὐτόμελον.*

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι,  
τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν,  
ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν· ὅτι  
ἠυδόκησε σαρκί, ἀνελεῖν ἐν τῷ Σταυρῷ, καὶ  
θάνατον ὑπομεῖναι, καὶ ἐγειραὶ τοὺς  
τεθνεῶτας, ἐν τῇ ἐνδόξῳ ἀναστάσει αὐτοῦ.

## Απολυτίκιον τῆς Ὁσίας. Ἦχος πλ. δ΄.

Ἐν σοὶ Μήτηρ ἀκριβῶς διεσώθη τὸ κατ' εἰκόνα·  
λαβοῦσα γὰρ τὸν σταυρόν, ἠκολούθησας τῷ  
Χριστῷ, καὶ πράττουσα ἐδίδασκες ὑπερορᾶν μὲν  
σαρκὸς παρέροχεται γάρ, ἐπιμελεῖσθαι δὲ ψυχῆς,  
πράγματος ἀθανάτου· διὸ καὶ μετὰ Ἀγγέλων  
συναγάλλεται Ὁσία Μαρία τὸ πνεῦμά σου.

## Απολυτίκιον τοῦ Ναοῦ. Ἦχος 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 τῶν Κεκοιμημένων. Ἦχος πλ. δ΄.

Μνήσθητι, Κύριε, ὡς ἀγαθὸς τῶν δούλων σου  
καὶ ὅσα ἐν βίῳ ἡμαρτον συγχώρησον· οὐδεὶς  
γὰρ ἀναμάρτητος, εἰ μὴ σὺ ὁ δυνάμενος καὶ τοῖς  
μεταστάσι δοῦναι τὴν ἀνάπαυσιν.

## Κοντάκιον. Ἦχος β΄.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε,  
μεσιτεία, πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ  
παριδῆς, ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ  
πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν,  
τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς  
πρεσβείαν, καὶ σπεῦσον εἰς ἱκεσίαν, ἢ  
προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

## Resurrectional Apolytikion. Mode pl. 1.

*Automelon.*

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 Venerable. Mode pl. 4.

In you, O Mother, is preserved undistorted what was  
made in the image of God; for taking up the cross,  
you followed Christ and by example taught, that we  
should overlook the flesh, since it passes away, and  
instead look after the soul, since it is immortal. And  
therefore, O devout Mary, your spirit rejoices with the  
angels.

## 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 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.

## Kontakion. Mode 2.

A protection of Christians unshamable, intercessor to  
our Holy Maker, unwavering, please reject not the  
prayerful cries of those who are in sin. Instead, come  
to us, for you are good; your loving help bring unto  
us, who are crying in faith to you: Hasten to intercede  
and speed now to supplicate, as a protection for all  
time, Theotokos, for those who honor you.



Epistle (St. Paul's Letter to the Hebrews 9:11-14)

Reader: Anastasia Lamas

**PROKEIMENON:** You, O Lord, shall keep us and preserve us..

**VERSE:** Save me, O Lord, for the godly man has failed.

**Brethren,** when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the Holy Place, taking not the blood of goats and calves but his own blood, thus securing an eternal redemption. For if the sprinkling of defiled persons with the blood of goats and bulls and with the ashes of a heifer sanctifies for the purification of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify your conscience from dead works to serve the living God.

Gospel (Mark 9:17-31)

**At that time,** Jesus took his twelve disciples, and he began to tell them what was to happen to him, saying, "Behold, we are going up to Jerusalem; and the Son of man will be delivered to the chief priests and the scribes, and they will condemn him to death, and deliver him to the Gentiles; and they will mock him, and spit upon him, and scourge him, and kill him; and after three days he will rise." And James and John, the sons of Zebedee, came forward to him, and said to him, "Teacher, we want you to do for us whatever we ask of you." And he said to them, "What do you want me to do for you?" And they said to him, "Grant us to sit, one at your right hand and one at your left, in your glory." But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared." And when the ten heard it, they began to be indignant of James and John. And Jesus called them to him and said to them, "You know that those who are supposed to rule over the Gentiles lord it over them, and their great men exercise authority over them. But it shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be slave of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

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.

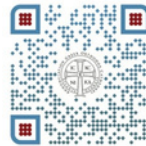
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## Thank you to our volunteers

### Acolytes

#### Group 4

Alex Simitzes  
Constantine Dallis  
Yanni Kitas  
Demetre Lignos  
Matthew Simitzes  
Luke Simitzes  
Peter Soulimiotis  
Lucas Tiliakos  
Niko Tiliakos

### Handmaidens

#### Group 4

Gabriella Mayes  
Marina Dallis  
Stavroula Dallis  
Anna Koulouris  
Kat Leitourgis  
Saiah Murray  
Maria Nikolov  
Zoe Tiliakos

### Parish Council

#### St. Gregory the Theologian

Michael Hoon  
George Karolis  
Greg Koutrelakos  
Johanna Karas  
Michael Lambros  
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