



The Messenger

Sunday, April 23, 2023
Κυριακή, 23 Απρίλιος

2nd Sunday after Pascha
Thomas Sunday
Κυριακή Β' από του Πάσχα
Του Θωμά

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

George the great Martyr and Triumphant, Martyrs Emmanuel, Theodore, George, Michael and the other George of Samathrace

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!
ΑΛΗΘΩΣ ΑΝΕΣΤΗ!

CHRIST IS RISEN!
TRULY HE IS RISEN!

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.

Thomas Sunday



Though the doors to the disciples' house were closed out of fear of the Jews on the evening of the Sunday after the Passover, Christ entered and greeted them with His customary words, "Peace be unto you." Then He showed unto them His hands and feet and side. Christ also ate some fish and a honeycomb before them, demonstrating His bodily Resurrection. But Thomas, one of Christ's twelve disciples, was not present with the others when Christ visited and he did not believe the other disciples' testimony concerning Christ's Resurrection. Thomas would believe only if he saw proof of Christ's Resurrection himself saying, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, the twelve disciples were again gathered together and Thomas was with them. Christ appeared again as He did the first time though the doors were closed, saying "Peace be unto you." He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas then believed, crying, "My Lord and my God." This day is called Antipascha (meaning "in the stead of Pascha," not "in opposition to Pascha") because with this day, the first Sunday after Pascha, the Church consecrates every

Sunday of the year to the commemoration of Pascha, that is, the Resurrection.

It is also the feast of St. George the Great-Martyr. George was a military tribune, or chiliarch (that is, a commander of a thousand troops), renowned for his courage and success in battle. When he learned that the Emperor Diocletian was preparing a persecution of the Christians, George presented himself publicly before the Emperor and denounced his persecution. George was put to unheard-of tortures when threats and promises would not entice him to abandon Christianity. He endured his torture with great bravery and held onto his faith in Christ. His incredible endurance inspired many to pursue Christ, including Queen Alexandra, wife of Diocletian. St. George was finally beheaded in 296 AD in Nicomedia (near Constantinople).

St. George's relics were taken by his servant from Nicomedia to Palestine, to a town called Lydda, the homeland of his mother, and then were finally transferred to the church which was built in his name. (The translation of the Saint's holy relics to the church in Lydda is commemorated on November 3; Saint Alexandra the Queen, on April 21.)

(Compiled by Theodore Mantzikos)

Order of Hymns Following The Small Entrance

Ἀπολυτίκιον. Ἦχος βαρύς.

Ἐσφραγισμένου τοῦ μνήματος, ἡ Ζωὴ ἐκ τάφου ἀνέτειλας Χριστέ ὁ Θεός, καὶ τῶν θυρῶν κεκλεισμένων, τοῖς Μαθηταῖς ἐπέστης, ἡ πάντων ἀνάστασις· Πνεῦμα εὐθές δι' αὐτῶν ἐγκαινίζων ἡμῖν, κατὰ τὸ μέγα σου ἔλεος.

Ἀπολυτίκιον τοῦ Ἁγίου. Ἦχος δ'.

Ὡς τῶν αἰχμαλώτων ἐλευθερωτῆς, καὶ τῶν πτωχῶν ὑπερασπιστῆς, ἀσθενούντων ἰατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρε Μεγαλομάρτυς Γεώργιε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Κοντάκιον. Ἦχος πλ. δ'.

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄιδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητῆς, Χριστέ ὁ Θεός, γυναιξὶ Μυροφόροις φθεγξάμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Apolytikion. Mode grave.

O Life, You rose from the sepulcher, even though the tomb was secured with a seal, O Christ God. Then, although the doors were shut, You came to Your Disciples, O Resurrection of all. Through them You renew a right spirit in us, according to Your great mercy.

Apolytikion of the Saint. Mode 4.

As the one renowned for setting captives free and for defending those in poverty, the physician of the sick and the champion of emperors, great and victorious Martyr George, intercede with Christ our God, beseeching Him to save our souls.

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.



Readings

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Epistle (Acts of the Apostles 12:1-11)

Reader: John Pribas

PROKEIMENON: The righteous shall rejoice in the Lord.

VERSE: Oh God, hear my cry.

About that time, Herod the king laid violent hands upon some who belonged to the church. He killed James the brother of John with the sword; and when he saw that it pleased the Jews, he proceeded to arrest Peter also. This was during the days of Unleavened Bread. And when he had seized him, he put him in prison, and delivered him to four squads of soldiers to guard him, intending after the Passover to bring him out to the people. So Peter was kept in prison; but earnest prayer for him was made to God by the Church.

The very night when Herod was about to bring him out, Peter was sleeping between two soldiers, bound with two chains, and sentries before the door were guarding the prison; and behold, an angel of the Lord appeared, and a light shone in the cell; and he struck Peter on the side and woke him, saying, "Get up quickly." And the chains fell off his hands. And the angel said to him, "Wrap your mantle around you and follow me." And he went out and followed him; he did not know that what was done by the angel was real, but thought he was seeing a vision. When they had passed the first and the second guard, they came to the iron gate leading into the city. It opened to them of its own accord, and they went out and passed on through one street; and immediately the angel left him. And Peter came to himself, and said, "Now I am sure that the Lord has sent his angel and rescued me from the hand of Herod and from all that the Jewish people were expecting."

Gospel (John 20:19-31)

On the evening of that day, the first day of the week, the doors being shut where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When He had said this, He showed them His hands and His side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent Me, even so I send you." And when He had said this, He breathed on them and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in His hands the print of the nails, and place my finger in the mark of the nails, and place my hand in His side, I will not believe." Eight days later, His disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them and said, "Peace be with you." Then He said to Thomas, "Put your finger here, and see My hands; and put out your hand, and place it in My side; do not be faithless, but believing." Thomas answered Him, "My Lord and My God!" Jesus said to him, "Have you believed because you have seen Me? Blessed are those who have not seen and yet believe." Now Jesus did many other signs in the presence of the disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing, you may have life in His name.

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.

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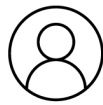
Welcome, everyone!

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.

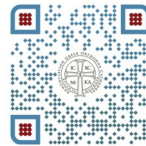
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