



The Messenger

Sunday, August 14, 2022
Κυριακή, 14 Αύγουστος

9th Sunday of Matthew
Θ' Κυριακή Ματθαίου

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Forefeast of the Dormition of our Most Holy Lady the Theotokos and Ever Virgin Mary
The Holy Prophet Michaias (Micah), Holy Hieromartyr Marcellus, Bishop of Apameia, Holy New Martyr
Symeon of Trapezoundos (1653)

Forefeast of the Dormition of the Theotokos



August 14th is the Forefeast of the Dormition of the Theotokos. Today's celebration introduces tomorrow's feast, the Dormition of the Theotokos. The Virgin Mary was placed in the care of St. John the Theologian who cared for her for the remainder of her earthly life from the crucifixion. She was famous in the budding Christian community that developed following her son's ascension and was regarded as mother to the Apostles.

The Theotokos' Dormition (literally "falling asleep") is recorded in many early apostles' writings, including those of Sts. Dionysios the Areopagite, Ambrose of Milan, Ignatius the God-bearer, and in the Protoevangelion of James (also known as the Gospel of James) among other texts. Though these writings are not canonized in the New Testament, they are reliable sources of information regarding the Virgin Mary's later years, preaching, and Dormition. The Protoevangelion records that at the time of the Theotokos' Dormition, the apostles were miraculously transported from wherever they preached to her bedside except Thomas who was absent just as he was missing when Christ appeared to the disciples in their hiding after his resurrection. All accounts record that the Virgin Mary entered into eternal life with great joy. Her absence from this world saddened the apostles who buried her body in the Garden of Gethsemane in a splendid funeral service. She visited Thomas in the body after her Dormition, leaving her tomb empty. The Theotokos' grave remains a popular pilgrimage site to this day, especially in August when Orthodox Christians engage in days-long liturgical celebration in her memory at her tomb.

(Written by Theodore Mantzikos)

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. ᾠχος πλ. δ΄.

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος, ταφήν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ Ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον Προεόρτιον. ᾠχος δ΄.

Ταχὺ προκατάλαβε

Λαοὶ προσκίρτήσατε, χεῖρας κροτοῦντες πιστῶς, καὶ πόθῳ ἀθροίσθητε, σήμερον χαίροντες, καὶ φαιδρῶς ἀλαλάζοντες, πάντες ἐν εὐφροσυνῇ τοῦ Θεοῦ γὰρ ἡ Μήτηρ, μέλλει τῶν ἐπιγείων, πρὸς τὰ ἄνω ἀπαίρειν, ἐνδόξως ἦν ἐν ὕμνοις αἰεὶ, ὡς Θεοτόκον δοξάζομεν.

Ἀπολυτίκιον τοῦ Ναοῦ. ᾠχος δ΄.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἡ 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 Προεόρτιον. ᾠχος δ΄.

Ἐπεφάνης σήμερον.

Τῇ ἐνδόξῳ μνήμῃ σου ἡ οἰκουμένη, τῷ αὐτῷ Πνεύματι, πεποικιλμένη νοερῶς, ἐν εὐφροσύνῃ κραυγάζει σοι· Χαῖρε Παρθένε, Χριστιανῶν τὸ καύχημα.

Resurrectional Apolytikion. Mode pl. 4.

From on high you descended, O merciful Lord. You accepted the cross and three days in the tomb to free us from the bondage of sin, O our life and resurrection. Glory to you, O Lord.

Apolytikion of the Forefeast. Mode 4.

Come quickly.

O people, anticipate and leap for joy now with faith, * and longingly congregate today applauding with joy, * and all of you cheerfully * shout now in exultation; * for the Theotokos * is preparing for her departure * from the earth to the heavens * with glory; and we sing hymns to her * and glorify her as the Mother of God.

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 of the Forefeast. Mode 4.

You appeared today.

On this day, your glorious * mem'ry, the whole world * by the Holy Spirit's grace * has been noetically adorned. * With joy and gladness we cry to you, * "Rejoice, O Virgin, the pride and joy of Christians all!"

Readings

9th Sunday of Matthew
Θ΄ Κυριακή Ματθαίου

St. Paul's First Letter to the Corinthians 3:9-17

Epistle

Matthew 14: 22-34

PROKEIMENON: Make your vows to the Lord our God and perform them.

VERSE: God is known in Judah; his name is great in Israel.

Brethren, we are God's fellow workers; you are God's field, God's building. According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can any one lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw - each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

Gospel

At that time, Jesus made the disciples get into the boat and go before him to the other side, while he dismissed the crowds. And after he had dismissed the crowds, he went up into the hills by himself to pray. When evening came, he was there alone, but the boat by this time was many furlongs distant from the land, beaten by the waves; for the wind was against them. And in the fourth watch of the night he came to them, walking on the sea. But when the disciples saw him walking on the sea, they were terrified, saying, "It is a ghost!" And they cried out for fear. But immediately he spoke to them, saying "Take heart, it is I; have no fear."

And Peter answered him, "Lord, if it is you, bid me come to you on the water." He said, "Come." So Peter got out of the boat and walked on the water and came to Jesus; but when he saw the wind, he was afraid, and beginning to sink he cried out, "Lord, save me." Jesus immediately reached out his hand and caught him, saying to him, "O man of little faith, why did you doubt?" And when they entered the boat, the wind ceased. And those in the boat worshiped him, saying, "Truly you are the Son of God." And when they had crossed over, they came to land at Gennesaret.

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. Please let parents with their babies and the elderly approach first. Thank you.

Support our Cathedral

Welcome, everyone!

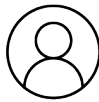
We extend a warm welcome to our visitors worshipping with us today in our Cathedral.

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.

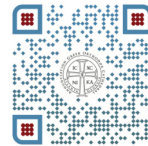
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