



The Messenger

Sunday, August 27, 2023
Κυριακή, 27 Αύγουστος 2023

12th Sunday of Matthew
IB' Κυριακή Ματθαίου

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Pimen the Great, Holy Martyr Phanourios, Anthousa the Martyr, Poimen of Palestine, Hosisos the Confessor
Liverios, Pope of Rome, Monica

Artoklasia

Service can be found on p 139
of the Divine Liturgy Book

Today's Artoklasia is offered by the Evyrtanian
Association in observance of Panagia
Prousiotissa

Today's Memorials

Service can be found on p. 127
of the Divine Liturgy Book

40 Day Memorial for Jennifer (Anna) Michaels
5 Year Memorial for Pete (Panagiotis) A. Poulos
9 Year Memorial for Georgia Steenekamp

St. Phanourios



Phanourios has been revered as a saint (his feast day has been celebrated for more than 500 years) considerably longer than the lesser saints, and his name invoked in prayer quite possibly as often as some of the major saints. This is all the more remarkable when it is considered that it is not known when or where he was born, what he did in his lifetime, in what manner he served the Lord, or what he did for his fellowman. But there is mute testimony that he died the death of a martyr after having been horribly tortured, and in addition to mystery there is a aura of divine manifestation in the man whom nobody knows.

A fortuitous discovery by nomadic pagans, not Christians, brought to light this unheralded saint when a roving band of Arabs, who had pillaged the island of Rhodes uncovered amid the ruins of an ancient church a group of icons, among other artifacts. All of the icons were in a state of decay or near ruin with the exception of one, which appeared as new and as fresh as though it had been painted the day before. This icon was discarded by the Arabs, who failed to attach any importance to it. At a safe distance, a group of monks hiding in the rubble observed this phenomenon and waited patiently until the Arabs had left the scene, whereupon they rushed to reclaim this fantastic image in its remarkable state of preservation.

They beheld a clearly outlined face of a saint with the name inscribed in what appeared to be fresh lettering that spelled out "Phanourios" and on closer examination fell on their knees at what they saw. Drawn about the saint were twelve distinct frames in each of which Phanourios was shown enduring a cruel form of torture in a realism that suggested the artist must have been witness to the atrocity. They rushed back to see if any of the other icons were in as perfect a state, but although they were all of the same basic design, size, and shape, all of them were quite ancient and quite indistinct. After careful scrutiny it was finally concluded that this icon of Phanourios had, indeed, been one of a group that had been exhumed after untold centuries and that its freshness was a divine manifestation of the complete saintliness of this man about whom they were now determined to learn more.

But years of research, scanning the archives of centuries and questioning the leading authorities of the day, yielded nothing, and no more was known about Phanourios than the day on which his icon was snatched from the ruins of that ancient Greek church. The torture scenes of the icon provided no clues, and examination of which showed Phanourios being stoned, on the rack, being slashed, behind bars, standing before a judge, tied to a frame, being burned with candles, tied to a post, thrown to wild animals, crushed by a boulder, holding hot coals, and a demon hovering against a background of flames. All of these horrors conveyed that Phanourios was an apparently indestructible instrument of God and that in itself was sufficient evidenced of his sainthood.

Archbishop Milos of Rhodes concluded that the unblemished icon itself was testimony enough to prove that Phanourios was a man of divine grace, and he petitioned the Patriarch to convene a synod which would officially proclaim Phanourios a saint, after which there was erected in the saint's memory a cathedral which enshrined the holy icon/ Phanourios, lost for centuries in the ruins of a church, became the patron saint of things lost. To this day his name is invoked when prayers are asked for the recovery of things lost items. He is commemorated on August 27th, the day his icon was found.

(www.holytransfiguration.com)

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος γ'.

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιášθω τὰ ἐπίγεια, ὅτι ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, ὁ Κύριος· ἐπάτησε τῷ θανάτῳ τὸν θάνατον· πρωτότοκος τῶν νεκρῶν ἐγένετο· ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς, καὶ παρέσχε τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Προούσητησας. Ἦχος α'.

Τῆς ἐρήμου πολίτης.

Τῆς Ἑλλάδος ἀπάσης σύ προΐστασαι πρόμαχος καὶ τερατουργός ἐξαισίων τῆ ἐκ Προύσης εἰκόνι Σου, Πανάχροαντε Παρθένε Μαριάμ, καὶ γὰρ φωτίζεις ἐν τάχει τοὺς τυφλοὺς δεινοὺς τε ἀπελαύνεις δαίμονας καὶ παραλύτους δε συσφιγγεις ἀγαθῆ. Κρημνῶν τε σώζεις καὶ πάσης βλάβης τοὺς σοὶ προστρεχοντας. Δόξα τῷ σῷ ἀσπύρῳ τοκετῷ, δόξα τῷ σε θαυμασῶσαντι, δόξα τῷ ενεργοῦντι διὰ σοῦ τοιαῦτα θαύματα.

Ἀπολυτίκιον τῶν Ἁγίων. Ἦχος α'.

Τῆς ἐρήμου πολίτης.

Εὐρυτάνων φωστῆρες καὶ προστάται ἐδείχθητε, καὶ Εὐρυτανίας ἀρωγοὶ ἐτοιμότατοι, Ἑλλάδος ἀπροσμάχοι φρουροί, καὶ κόσμου παντὸς οἱ πρεσβευταί. Μαρτύρων καὶ ὁσίων ὁ χορός, Αἰτωλίας καὶ Ἀγραφῶν οἱ βλαστοί. Δόξα τῷ ἐνισχύνατι ὑμᾶς· δόξα τῷ χορηγοῦντι δι' ὑμῶν ἡμῖν πᾶσι τὰ κρείττονα.

Ἀπολυτίκιον τοῦ Ἁγίου. Ἦχος δ'.

Ταχὺ προκατάλαβε.

Οὐράνιον ἐφύμνιον, ἐν γῆ τελεῖται λαμπρῶς, ἐπίγειον πανηγυριν, νῦν ἐορτάζει φαιδρῶς, Ἀγγέλων πολίτευμα, ἀνωθεν ὑμνωδίαις, εὐφημοῦσι τοὺς ἄθλους, κάτωθεν Ἐκκλησίᾳ, τὴν οὐράνιον δόξαν, ἦν εὖρες πόνοις καὶ ἄθλοις τοῖς σοῖς, Φανούριε ἔνδοξε.

Ἀπολυτίκιον 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 εὐαγγελίζεταί. 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 δ'.

Ἰωακείμ καὶ Ἄννα ὀνειδισμοῦ ἀτεκνίας, καὶ Ἀδὰμ καὶ Εὐᾶ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχροαντε, ἐν τῇ ἀγία γεννήσει σου αὐτὴν ἐορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράτειν σοι· Ἡ στείρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Resurrectional Apolytikion. Mode 3.

Let the heavens rejoice and the earth be glad, for the Lord has shown the mighty power of his arm. He has trampled down death by death, becoming the firstborn of the dead. He has delivered us from the depths of hades and has granted to all the world his great mercy.

Apolytikion of the Prousiotisa. Mode 1.

As a Citizen of the Desert.

As Champion of All Greece you stand arrayed, and worker of extraordinary wonders by your icon from Proussa, Immaculate Virgin Mary; for swiftly you give light to the blind, drive dread demons far away, and also, loving Lady, brace the paralyzed. All those who have recourse to You, do you save from beetling cliffs and every harm. Glory to Your child-bearing without seed! Glory to the One who made You great! Glory to the One who through You works such wonders!

Apolytikion of the Saints. Mode 1.

As a Citizen of the Desert.

For the people and the region of Evrytania * you are the protectors, ready helpers and shining stars, * unassailable guardians of Greece, * and intercessors praying for the entire world, * O host of martyrs and monastics saints, * the offspring of Aitolia and Agrapha. * Glory to Christ who glorified you! * Glory to Him who strengthened you! * Glory to Him who now grants His blessings to us all through you!

Apolytikion of the Saint. Mode 4.

Be quick to anticipate.

A heavenly hymn of praise on Earth is brightly performed, * the state of angels now celebrate merrily an earthly feast, * high above with hymns they praise your feats, * down below the Church, your heavenly glory, * which you found by your pains and struggles, glorious Phanourios.

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 4.

Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, "The barren one bears the Theotokos, the nourisher of our Life."

Readings

11th Sunday of Matthew
Κυριακή ΙΑ' Ματθαίου

Epistle (St. Paul's Letter to the Ephesians 6:10-17)

Reader: Alexia Spetseris

PROKEIMENON: God is wonderful among his saints.
VERSE: Bless God in the congregations.

Brethren, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places. Therefore take the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the equipment of the gospel of peace; besides all these, taking the shield of faith, with which you can quench all the flaming darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Gospel (Matthew 19:16-26)

At that time, a young man came up to Jesus, kneeling and saying, "Good Teacher, what good deed must I do, to have eternal life?" And he said to him, "Why do you call me good? One there is who is good. If you would enter life, keep the commandments." He said to him, "Which?" And Jesus said, "You shall not kill, You shall not commit adultery, You shall not steal, You shall not bear false witness, Honor your father and mother, and You shall love your neighbor as yourself." The young man said to him, "All these I have observed; what do I still lack?" Jesus said to him, "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me." When the young man heard this he went away sorrowful; for he had great possessions.

And Jesus said to his disciples, "Truly, I say to you, it will be hard for a rich man to enter the kingdom of heaven. Again I tell you, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." When the disciples heard this they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible, but with God all things are possible."

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.

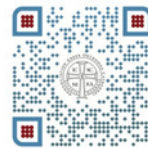
Ways to give:



Text "ATLGOC"
to 73256



See a member of
Parish Council



Scan this QR
Code

Or visit us at atlgoc.org to light candles and submit names for prayers, manage your online giving, make a quick donation, and more.

Thank you to our volunteers

Acolytes

Group 4

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

Handmaidens

Group 4

Christina Dallis
Paraskevi Baker
Marina Dallis
Stavroula Dallis
Anna Koulouris
Gabriella Mayes
Saiah Murray
Maria Nikolov
Zoe Tiliakos

Parish Council

St. Gregory the Theologian

Michael Missailidis
George Karolis
Peter Zaharis
Vicker Ellis
Kappy Lawandales
Pete Vallianatos

Contact us

2500 Clairmont Road NE
Atlanta, GA 30329

office@atlgoc.org
(404) 633-5870
Fax (404) 633-6018

Rev. Fr. Paul A. Kaplanis, Dean
Rev. Fr. Christos P. Mars, Protospesbyter

► Follow the Cathedral on
Facebook, Instagram and YouTube



Scan this QR
Code or visit us at
atlgoc.org