



The Messenger

Sunday, August 28, 2022
Κυριακή, 28 Αύγουστος

11th Sunday of Matthew
ΙΑ΄ Κυριακή Ματθαίου

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Moses the Black of Scete, Diomedes & Laurence the Martyrs, 33 Martyrs of Nicomedeia,
Job of Pochaev, Synaxis of the Kiev Cave Fathers

Artoklasia and Procession

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

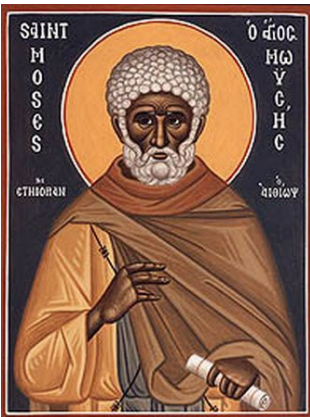
Sunday School

Today following the Prayer of Thanksgiving

Welcome Back!

Ice cream treats for students & teachers in Carlos Hall following class!

Moses the Black of Scete



Saint Moses lived in Egypt during the fourth century. He was an Ethiopian, and since he was black of skin he was called "Murin" (meaning "like an Ethiopian"). In his youth he was the slave of an important man, but after he committed a murder, his master banished him, and he joined a band of robbers. Moses' brigand spent several years leading a sinful life, but through the great mercy of God he repented, left his band of robbers and went to one of the desert monasteries. Here he wept for a long time, begging to be admitted as one of the brethren. The monks were not convinced of the sincerity of his repentance, but the former robber would neither be driven away nor silenced.

St. Moses became a hermit revered by all for his asceticism (bodily discipline) and sanctity. He was sought for spiritual counsel, even by other exceptional and famous elders of his time. His reputation drew dozens of monks to him as spiritual children who he shepherded faithfully into his old age. In the year 400AD, when St. Moses was seventy-five, he warned his monks of an impending pirate attack on their monastery that would kill all those in the monastery. He blessed his monks to leave who protested his stay at the monastery to which he replied, "For many years now, I have awaited the time when the words spoken by my Master, the Lord Jesus Christ, should be fulfilled: 'All who take up the sword, shall perish by the sword'" (Matt. 26.52). Seven of his monks remained with him upon hearing these words and one hid nearby to witness the attack. St. Moses and his six disciples were killed by the intruders while the one witness escaped to tell of their martyrdom.

(Written by Theodore Mantzikos)

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. ᾠχος β΄.

Ὅτε κατήλθες πρὸς τὸν θάνατον, ἡ Ζωὴ ἡ ἀθάνατος, τότε τὸν Ἄδην ἐνέκρωσας τῇ ἀστραπῇ τῆς Θεότητος, ὅτε δὲ καὶ τοὺς τεθνεώτας ἐκ τῶν καταχθονίων ἀνέστησας, πᾶσαι αἱ Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον· Ζωοδότα Χριστέ ὁ Θεὸς ἡμῶν δόξα σοι.

Ἀπολυτίκιον τῆς Προύσησητης. ᾠχος α΄. Τῆς ἐρήμου πολίτης.

Τῆς Ἑλλάδος ἀπάσης σύ προΐστασαι πρόμαχος καὶ τερατουργός ἐξαισίων τῇ ἐκ Προύσης εἰκόνι Σου, Πανάχραντε Παρθένε Μαριάμ, καὶ γὰρ φωτίζεις ἐν τάχει τοὺς τυφλοὺς δεινούς τε ἀπελαύνεις δαίμονας καὶ παραλύτους δε συσφίγγεις ἀγαθή. Κρημνῶν τε σώζεις καὶ πάσης βλάβης τοὺς σοι προστρέχοντας. Δόξα τῷ σῶ ἀσπύρω τοκετῷ, δόξα τῷ σε θαυμαστῶσαντι, δόξα τῷ ενεργούντι διὰ σοῦ τοιαῦτα θαύματα.

Ἀπολυτίκιον τῶν Ἁγιῶν. ᾠχος α΄. Τῆς ἐρήμου πολίτης.

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

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. ᾠχος δ΄.

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

Resurrectional Apolytikion. Mode 2.

When you descended into death, Life immortal, you vanquished the power of hades by your resplendent divinity, and when you raised the dead from the depths of darkness, all the heavenly powers cried out triumphantly: O giver of life, Christ our God, glory to you.

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 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. 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

Epistle

Read by Christopher Esper

PROKEIMENON: The Lord is my strength and my song.
VERSE: The Lord has chastened me sorely.

Brethren, you are the seal of my apostleship in the Lord. This is my defense to those who would examine me. Do we not have the right to our food and drink? Do we not have the right to be accompanied by a wife, as the other apostles and the brothers of the Lord and Cephas? Or is it only Barnabas and I who have no right to refrain from working for a living? Who serves as a soldier at his own expense? Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk? Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, "You shall not muzzle an ox when it is treading out the grain." Is it for oxen that God is concerned? Does he not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel

The Lord said this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison till he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the torturers, till he should pay all his debt. So also my heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

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!

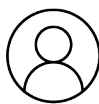
We extend a warm welcome to our visitors worshipping with us today in our Cathedral.

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.

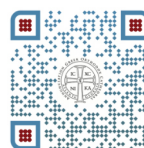
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