



The Messenger

Sunday, January 15, 2023
Κυριακή, 15 Ιανουαρίου

12th Sunday of Luke
Κυριακή 12^η Λουκᾶ

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Paul of Thebes, John the Hut-Dweller, Pansophios the Martyr of Alexandria

Today's Memorials

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

40 Day Memorial for Wayne (Paul) Kemp
40 Day Memorial for Evlambia John Romanides
(Relative of Audrey Poulos & Family)
3 Year Memorial for Harilaos Costarides
7 Year Memorial for Fr. Demetrius Edwards
Gregorios the Priest, John the Priest, Aphrodite,
Vasilios, & Konstantinos

St. John the Hut-Dweller



St. John the Hut-Dweller was the son of a rich family in Constantinople in the early fifth century. He received a fine education, and he mastered rhetoric and philosophy by the age of twelve. He also loved to read spiritual books. Perceiving the vanity of worldly life, he chose the path that was narrow and extremely difficult. Filled with longing to enter a monastery, he confided his intention to a passing monk.

John eventually became a monk at the monastery of the "Unsleeping" (Akoimitoi) in Constantinople. The young monk began his ascetical labors with zeal, astonishing the brethren with his unceasing prayer, humble obedience, strict abstinence, and perseverance at work.

John returned to his parents' house from the monastery, although dressed as a beggar, unknown to anyone. John lived in a small hut outside his family home for three years, oppressed and insulted by the servants, enduring cold and frost, unceasingly conversing with the Lord and the holy angels. The Lord appeared to John in a vision revealing that the end of his sorrows was approaching, and that in three days he would die.

John revealed to his parents that he was their child with tears of joy as they embraced him, crying because he had endured privation for so long at the very gates of his parental home.

The saint died in the mid-fifth century, when he was almost twenty-five years old. On the place of his burial the parents built a church, and beside it a hostel for strangers.

(Compiled by Theodore Manzikos)

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος πλ. β'.

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμᾳ σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντὸν σου σῶμα. Ἐσκύλευσας τὸν Ἄϊδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ, ὑπήντησας τῇ Παρθένῳ, δωροῦμενος τὴν ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον τοῦ Ἁγίου. Ἦχος δ'.

Ταχὺ προκατάλαβε.

Ἐκ βρέφους τὸν Κύριον, ἐπιποθήσας θερμῶς, τὸν κόσμον κατέλιπες, καὶ τὰ ἐν κόσμῳ τερπνὰ, καὶ ἤσκησας ἄριστα· ἔπηξας τὴν καλύβην, πρὸ πυλῶν σῶν γονέων, ἔθραυσας τῶν δαιμόνων, τὰς ἐνέδρας Παμμακάρο· διὸ σε Ἰωάννη Χριστός, ἀξίως ἐδόξασεν.

Ἀπολυτίκιον τοῦ Ναοῦ. Ἦχος 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· Χαίρε 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 α'.

Ὁ μήτραν παρθενικὴν ἀγιάσας τῷ τόκῳ σου, καὶ χεῖρας τοῦ Συμεὼν εὐλογήσας ὡς ἔπρεπε, προφθάσας καὶ νῦν ἔσωσας ἡμᾶς Χριστέ ὁ Θεός. Ἄλλ' εἰρήνευσον ἐν πολέμοις τὸ πολίτευμα, καὶ κραταίωσον Βασιλεῖς οὓς ἠγάπησας, ὁ μόνος φιλόανθρωπος.

Resurrectional Apolytikion. Mode pl. 2.

The Angelic powers appeared at your tomb, the soldiers guarding it became like dead men, and Mary stood at your grave seeking, seeking your most pure body. But you made hades a captive; you were untouched by its might. You came to the virgin and granted life. O Lord, who rose from the dead, glory to you.

Apolytikion of the Saint. Mode 4.

Come quickly.

From infancy fervently you loved and longed for the Lord; * you therefore renounced the world and every worldly delight, * and excelled in ascetic feats. * You set the hut you dwelt in before the gates of your parents. * Therein, all-blessed struggler, you crushed the snares of the demons. * And therefore, O John, Christ has glorified you worthily.

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 1.

You sanctified the virginal womb by Your birth, O Lord, and blessed the hands of Symeon fittingly, O Christ God; and even now You came and saved us. Now, give peace to our Nation in time of war, and empower our Leaders, so loved by You, the only one who loves humanity.

S2th Sunday of Luke
Κυριακή Β' Λουκά

Readings

Epistle

St. Paul's Letter to the Colossians 3:4-11

Luke 17:12-19

Reader: Christopher Esper

PROKEIMENON: O Lord, save your people and bless your inheritance.

VERSE: To you, O Lord, I have cried, O my God.

Brethren, when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave, free man, but Christ is all, and in all.

Gospel

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said: "Jesus, Master, have mercy on us." When he saw them he said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus's feet, giving him thanks. Now he was a Samaritan. Then said Jesus: "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And he said to him: "Rise and go your way; your faith has made you well."

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.

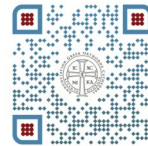
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