



# The Messenger

Sunday, July 2, 2023  
Κυριακή, 2 Ιουλίου 2023

4th Sunday of Matthew  
Κυριακή Δ' Ματθαίου

## Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Deposition of the Precious Robe of the Theotokos in Blachernae, Synaxis of the Most Holy Theotokos of the Orphan Juvenal, Patriarch of Jerusalem, Juvenal the Protomartyr of America & Alaska, John Maximovitch, Archbishop of Shanghai and San Francisco

### Today's Memorial

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

3 Year Memorial for Christopher Stewart

### Baby Blessing

Baby blessing for the daughter of  
Pinelopi & Efthimios Lironis

## St. Juvenal of Alaska, the First Orthodox Martyr of North America



As our country's independence celebration approaches, today we also commemorate and honor two saints from North America, St. Juvenal, the Protomartyr of America and Alaska, and St. John Maximovitch, Archbishop of Shanghai and San Francisco. These remarkable individuals became saints through their dedicated efforts in North America, fostering a deeper connection between the people of North America and God. Today, we present the inspiring tale of St. Juvenal, and we extend an invitation for you to join us this semester for Wednesday Nite Life, where we will delve into discussions about numerous Saints of North America.

St. Juvenal of Alaska was born in Siberia in 1761. After his wife died in 1791 he entered a monastery in St. Petersburg and three years later went to Alaska as a missionary along with several fellow monks including St. Herman of Alaska. During 1794 hieromonks Juvenal and Macarius spent two months in the area around Kodiak teaching the inhabitants about Christ and baptizing them. In 1795 Fr. Juvenal baptized over 700 Chugatchi at Nushek. In 1796, according to native oral tradition, St. Juvenal came to the mouth of the Kuskokwim near the present village of Quinahgak, where he was killed by a hunting party. The precise reason for his murder by the natives is not known, however, they later told St. Innocent that he did not try to defend himself when attacked nor did he make any attempt to escape. After being struck from behind, he turned to face his attackers and begged them to spare the natives he had baptized.

The natives told St. Innocent that after they had killed St. Juvenal, he got up and followed them urging them to repent. They fell upon him again and gave him a savage beating. Once more, he got to his feet and called them to repentance. This happened several times, then finally the natives hacked him to pieces. Thus, the zealous Hieromonk Juvenal became the first Orthodox Christian in America to receive the crown of Martyrdom. His unnamed guide, possibly a Tanaina Indian covert, was also martyred at the same time.

It is said that a local shaman removed St. Juvenal's bass pectoral cross from his body and attempted to cast a spell. Unexpectedly, the shaman was lifted up off the ground. He made three more tries with the same result, then concluded that there was a greater power than his own at work here. St. Juvenal, in his tireless evangelization of the native peoples of Alaska, served the Church more than all other missionaries combined.

*(Adapted from oca.org)*

# 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. Ἦχος πλ. δ΄.

Θεοτόκε ἀειπάρθενε, τῶν ἀνθρώπων ἡ σκέπη, Ἐσθῆτα καὶ Ζώνην τοῦ ἀχράντου σου σώματος, κραταιὰν τῇ πόλει σου περιβολὴν ἐδώρησω, τῷ ἀσπόρῳ τόκῳ σου ἄφθαρτα διαμείναντα· ἐπὶ σοὶ γὰρ καὶ φύσις καινοτομεῖται καὶ χρόνος· διὸ δυσωποῦμέν σε, εἰρήνην τῇ οἰκουμένῃ δωρήσασθαι, καὶ ταῖς ψυχαῖς ἡμῶν τὸ μέγα ἔλεος.

## 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· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σου.

## 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΄.

*Ὁ ὑψωθεὶς ἐν τῷ Σταυρῷ.*

Περιβολὴν πᾶσι πιστοῖς ἀφθαρσίας, θεοχαρίτωτε Ἀγνή ἐδώρησω, τὴν ἱερὰν Ἐσθῆτά σου, μεθ' ἧς τὸ ἱερόν, σῶμά σου ἐσκέπασας, σκέπη θεῖα ἀνθρώπων· ἧς περ τὴν κατάθεσιν, ἐορτάζομεν πόθῳ, καὶ ἐκβοῶντες κράζομεν πιστῶς· Χαῖρε Παρθένε, Χριστιανῶν τὸ καύχημα.

## 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. Mode pl. 4.

Ever-virgin Theotokos, the shelter of mankind, you have given to your City as a protective wall the clothing and garment that you wore on your immaculate body. By your seedless childbirth, they have remained incorrupt. For in you both nature and time are made novel. Therefore we implore you, grant peace to your commonwealth, and great mercy to our souls.

## 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.

*You who were lifted.*

You have bestowed your sacred Garment, O Lady, \* to be a robe of incorruption, O pure one, \* for all the faithful, O divine protection of mankind; \* for with it you had arrayed your most pure sacred body. \* Now with longing we observe the feast of its bestowal, \* and in a loud voice we cry out with faith: \* Rejoice, O Virgin, the boast of Christians everywhere.

# Readings

4th Sunday of Matthew  
Κυριακή Δ' Ματθαίου

## Epistle

(St. Paul's Letter to the Hebrews 9:1-7)

**PROKEIMENON:** My soul magnifies the Lord, and my spirit rejoices in God my Savior.

**VERSE:** For he has regarded the humility of his servant.

**Brethren,** the first covenant had regulations for worship and an earthly sanctuary. For a tent was prepared, the outer one, in which were the lampstand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the errors of the people.

## Gospel

(Matthew 8:5-13)

**At that time,** as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

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

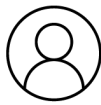
Welcome, everyone!

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.

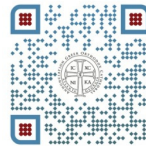
## Ways to give:



Text "ATLGOC"  
to 73256



See a member of  
Parish Council



Scan this QR  
Code

Or visit us at [atlgoc.org](http://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. John Chrysostom

Irene Fotos  
Voula Giannakopoulos  
Ronald Hilliard  
Johanna Karas  
Tommy McBride  
Constance Nagle

## Contact us

2500 Clairmont Road NE  
Atlanta, GA 30329

[office@atlgoc.org](mailto: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](http://atlgoc.org)