



The Messenger

Sunday, July 23, 2023
Κυριακή, 23 Ιουλίου 2023

7th Sunday of Matthew
Κυριακή Ζ' Ματθαίου

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Phocas the Holy Martyr, Bishop of Sinope, Ezekiel the Prophet, Pelagia the Righteous of Tinos
Trophimos & Theophilios and the 13 others martyred in Lycia, St. Anna of Levkadio,
The Icon of the Most Holy Theotokos of Pochaev

Coffee Hour

Today's Coffee Hour is provided by
The Economos Family in honor of
Nick Economos' 90th Birthday

Χρόνια Πολλά!

Commemoration of the Miraculous Appearance of the Mother of God at Pochaev



The Pochaev Icon of the Mother of God is located in the Dormition Cathedral at Pochaev, Ukraine, the Icon is renowned throughout the entire Slavic world and is venerated in Russia, Bosnia, Serbia, Bulgaria, and in other places. Christians of other confessions also venerate the Pochaev Icon of the Most Holy Theotokos. The Wonderworking Icon has been treasured at the Pochaev Lavra for over 400 years.

Numerous miracles have taken place before the holy Icon, and these are recorded in special books at the monastery. The books contain the personal testimonies of people who prayed before the Pochaev Icon and were healed of their illnesses, delivered from unclean spirits, or freed from captivity. Many sinners were also brought to repentance.

Today's Feast Day in honor of the Pochaev Icon of the Mother of God was appointed to commemorate the deliverance of the Dormition Lavra from a siege by the Turks on July 20-23, 1675.

In the summer of 1675 during the Zbarazhsk War with the Turks, in the reign of the Polish King Jan Sobesski (1674-1696), regiments composed of Tatars under the command of Khan Nurredin via Vishnevetts fell upon the Pochaev Monastery, surrounding it on three sides. The weak monastery walls and its stone buildings did not offer much protection against a siege. Igoumen Joseph Dobromirsky urged the brethren and laypeople to pray to their heavenly intercessors, the Most Holy Theotokos and Saint Job of Pochaev (October 28).

The monks and the people prayed fervently, prostrating themselves before the wonderworking Icon of the Mother of God, and the reliquary containing the relics of Saint Job. At sunrise on the morning of July 23, as the Tatars prepared to attack the monastery, the Igoumen ordered an Akathist to the Theotokos to be sung. At the opening words, "O Queen of the Heavenly Hosts," the Mother of God suddenly appeared over the church, in "an unfurled radiant white omaphorion," with angels holding unsheathed swords. Saint Job stood beside the Mother of God, bowing to her and beseeching her to defend the monastery.

The Tatars believed that the heavenly army was a vision, and in their confusion, they started shooting arrows at the Most Holy Theotokos and Saint Job, but the arrows turned backward and wounded those who shot them. The enemy, gripped by terror, fled in panic, trampling upon and killing each other. The defenders of the monastery pursued them and took many prisoners. Later, some of the prisoners converted to the Orthodox Faith and remained at the monastery thereafter.

(From oca.org)

Order of Hymns Following The Small Entrance

Αναστάσιμον Απολυτίκιον. Ἦχος πλ. β΄.

Ἀγγελικαὶ δυνάμεις ἐπὶ τὸ μνήμα σου, καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν· καὶ ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν ἄδην, μὴ πειρασθεὶς ὑπ' αὐτοῦ· ὑπήνησας τῇ Παρθένῳ, δωρούμενος τὴν ζωὴν. Ὁ ἀναστάς ἐκ τῶν νεκρῶν, Κύριε δόξα σοι.

Απολυτίκιον τῶν Ἁγίων. Ἦχος δ΄.

Καὶ τρόπων μέτοχος, καὶ θρόνων διάδοχος, τῶν Ἀποστόλων γενόμενος, τὴν προᾶξιν εὗρες Θεόπνευστε, εἰς θεωρίας ἐπίβασιν· διὰ τοῦτο τὸν λόγον τῆς ἀληθείας ὀρθοτομῶν, καὶ τῇ πίστει ἐνήθησας μέχρις αἵματος, Ἰερομάρτυς Φωκά, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Απολυτίκιον 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 εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σου.

Κοντάκιον. Ἦχος β΄.

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε. Μὴ παρίδης ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἢ προστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμῶντων σε.

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.

Becoming a partner with the Apostles in way of life and successor to their thrones, O God-inspired Saint, in the active life you found an entrance to contemplation. Hence you rightly expounded the word of truth, and you shed your blood in struggling for the faith, O Hieromartyr Phocas. Intercede with Christ our God, beseeching Him to save 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. Mode 2.

A protection of Christians unshamable, intercessor to our Holy Maker, unwavering, please reject not the prayerful cries of those who are in sin. Instead, come to us, for you are good; your loving help bring unto us, who are crying in faith to you: Hasten to intercede and speed now to supplicate, as a protection for all time, Theotokos, for those who honor you.

Readings

7th Sunday of Matthew
Κυριακή Ζ' Ματθαίου

Epistle

(St. Paul's Letter to the Romans 12:1-7)

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

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

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

Gospel

(Matthew 9:27-35)

At that time, as Jesus passed by, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.

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.

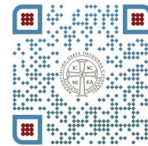
Ways to give:



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 3

Nik Constantinides
George Adams
William Adams
Ian Alexander
Grayden Fotopoulos
JW Godwin
George Laszlo
John Pribas

Handmaidens

Group 3

Alexia Spetseris
Nora Fotopoulos
Phoebe Franklin
Remy Hughes
Anna Sophia Laszlo
Helen Laszlo
Kat Leitourgis
Mina Papadopoulos

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
(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