



The Messenger

Sunday, June 4, 2023
Κυριακή, 4 Ιουνίου 2023

Sunday of Pentecost
Κυριακή τῆς Πεντηκοστῆς

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Our Father Metrophanes, Archbishop of Constantinople, Mary & Martha, the sisters of Lazarus, Sophia Thrace, The Mother of Orphans, Petroc, Abbot of Padstow

Reminder About Kneeling

We are reminded that we do NOT kneel during the consecration of the Holy Gifts until after the feast of Pentecost. It is at the Vesper service of that day that the faithful are called "on bended knee" to pray to God.

Reminder

NO FASTING THIS WEEK!

The Week of Pentecost (June 4-11) is a period of rejoicing. Therefore no fasting on Wednesday and Friday.

Sunday of Pentecost



One of the most important feast days of the Christian Church - the birthday of the church - is Holy Pentecost. All Christian denominations, Orthodox, Protestant and Roman Catholic observe this magnificent feast day of Pentecost. The word Pentecost is a Greek word meaning fiftieth.

Just before Jesus Christ ascended into heaven on the fortieth day after His resurrection, he promised his faithful disciples and followers that very soon the power of the Holy Spirit would be with them to give them spiritual strength to carry the message of Christ throughout the world. The followers of Christ, however, were simple fishermen, and they had very little education. They gathered together in the "upper room" waiting for a sign from heaven. Suddenly on the fiftieth day after Easter, there came a great sound from heaven which was like a rushing mighty wind. It filled the house where the disciples were waiting. Then a miracle happened. Great tongues of fire were seen over each of the heads of the disciples. It was the power of the Holy Spirit which brought divine inspiration to all in the house. They began to speak many languages, and they were "filled with the Holy Spirit." This was the fulfillment of the promise which the Lord had given to them.

St. Peter delivered the first sermon in Jerusalem on this first Pentecost. Over 3000 people became Christians. The disciples traveled to the far corners of the earth to bring the message of Jesus Christ to all men. All this was made possible by the power of the Holy Spirit on that eventful and historic day of Pentecost in the city of Jerusalem almost 2000 years ago.

At the end of Divine Liturgy today, all Orthodox Christians take part in the beautiful service known as "the service of kneeling." The priest reads three beautiful prayers about the miracle of Pentecost. During each prayer the entire congregation kneels and prays also. It is during this time that we pray very hard that the power of the Holy Spirit will enter our hearts also and give us spiritual strength to live out our lives according to the will of God. Let the Holy Spirit enter your heart today. This is the true meaning of Pentecost!

(St. Mary's Orthodox Church, Cambridge, MA)

Order of Hymns Following The Small Entrance

Ἀπολυτίκιον. Ἦχος πλ. δ'.

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πανσόφους
τοὺς ἄλιεις ἀναδείξας, καταπέμψας αὐτοῖς τὸ
Πνεῦμα τὸ ἅγιον, καὶ δι' αὐτῶν τὴν οἰκουμένην
σαγηνεύσας, φιλάνθρωπε, δόξα σοι.

Apolytikion. Mode pl. 4.

Blessed are You, O Christ our God. You sent down the
Holy Spirit into the fishermen, and You gave them
knowledge and wisdom in everything; and through them,
as in a net You caught the whole world. O Lord who loves
humanity, glory to You!

Κοντάκιον. Ἦχος πλ. δ'.

Ὅτε καταβὰς τὰς γλώσσας συνέχεε, διεμέριζεν
ἔθνη ὁ Ὑψιστος· ὅτε τοῦ πυρὸς τὰς γλώσσας
διένειμεν, εἰς ἐνότητα πάντα ἐκάλεσε, καὶ
συμφώνως δοξάζομεν τὸ πανάγιον Πνεῦμα.

Kontakion. Mode pl. 4.

When the Most High God came down and confused the
tongues, * He divided the nations. * When He distributed
the tongues of fire, * He called all to unity. * And with one
voice we glorify the all-holy Spirit.



Readings

Sunday of Pentecost
Κυριακή τῆς Πεντηκοστῆς

Epistle (Acts of the Apostles 2:1-11)

PROKEIMENON: Their voice has gone out into all the earth.

VERSE: The heavens declare the glory of God.

When the Day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. Now there were dwelling in Jerusalem Jews, devout men from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. And they were amazed and wondered, saying, "Are not all these who are speaking Galileans? And how is it that we hear, each of us in his own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontos and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God."

Gospel (John 7:37-52; 8:12)

On the last day of the feast, the great day, Jesus stood up and proclaimed, "If anyone thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water.'" Now this he said about the Spirit, which those who believed in him were to receive; for as yet the Spirit had not been given, because Jesus was not yet glorified.

When they heard these words, some of the people said, "This is really the prophet." Others said, "This is the Christ." But some said, "Is the Christ to come from Galilee? Has not the scripture said that the Christ is descended from David, and comes from Bethlehem, the village where David was?" So there was a division among the people over him. Some of them wanted to arrest him, but no one laid hands on him.

The officers then went back to the chief priests and Pharisees, who said to them, "Why did you not bring him?" The officers answered, "No man ever spoke like this man!" The Pharisees answered them, "Are you led astray, you also? Have any of the authorities or of the Pharisees believed in him? But this crowd, who do not know the law, are accursed." Nikodemos, who had gone to him before, and who was one of them, said to them, "Does our law judge a man without first giving him a hearing and learning what he does?" They replied, "Are you from Galilee too? Search and you will see that no prophet is to rise from Galilee." Again Jesus spoke to them, saying, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

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.

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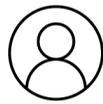
Welcome, everyone!

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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