



The Messenger

Sunday, May 14, 2023
Κυριακή, 14 Μαΐου

Sunday of the Samaritan Woman
Κυριακή της Σαμαρείτιδος

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Isidore the Martyr of Chios, Holy Hieromartyr Therapontus, Holy New Martyrs Mark and John, Leontius, Patriarch of Jerusalem, Serapion the Holy Martyr



Today we are blessed to have His Grace Bishop Sevastianos of Zela, celebrating the Divine Liturgy



**ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ!
ΑΛΗΘΩΣ ΑΝΕΣΤΗ!**

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.

**CHRIST IS RISEN!
TRULY HE IS RISEN!**

Baby Blessing

40 Day Baby Blessing for Daughter of
Chelsea and John Dennison

Today's Artoklasia

Service can be found on p 139
of the Divine Liturgy Book

Today's Artoklasia is offered by the St. Photini
Outreach Ministry in Honor of their Patron Saint.



Sunday of the Samaritan Woman

The Samaritan Woman in today's Gospel reading is identified as St. Photini (February 26). After conversing with Christ, St. Photini was baptized with her family by the Apostles after Christ's Ascension and preached in Carthage (in modern-day Tunisia). Her sons were prominent Roman military leaders called by Nero (54-68 AD) to persecute Christians in north Africa.

Reports of their Christian faith reached Nero who ordered that they be brought to him in Rome. The Lord appeared to Photini and her sons telling of Nero's impending demise on account of his persecution of Christians. The saints arrived in Rome shortly after, being strengthened by the vision.

Nero questioned the saints whether they truly believed in Christ. All the saints confessed their faith, refusing to renounce Him. Nero then had their hands crushed but miraculously, the saints felt no pain and their hands remained unharmed. They were then blinded and imprisoned.

Nero sent a servant to the prison three years later who reported that the saints had recovered completely and that people were visiting them to hear their preaching. Nero then had the saints crucified and mutilated. St. Photini's relatives and other co-sufferers were killed by their torments while St. Photini survived for another twenty days until she was thrown down a well where she died in 66 AD. St. Photini is celebrated on February 26th.

(Compiled by Theodore Mantzikos)



Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος δ'.

Τὸ φαιδρὸν τῆς ἀναστάσεως κήρυγμα, ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου Μαθήτριάι, καὶ τὴν προγονικὴν ἀπόφασιν ἀποδύσασαι, τοῖς Ἀποστόλοις καυχώμεναι ἔλεγον· Ἐσκύλευται ὁ θάνατος, ἠγέρθη Χριστὸς ὁ Θεός, δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

Ἀπολυτίκιον τῆς Ἑορτῆς. Ἦχος πλ. δ'.

Μεσοῦσης τῆς ἑορτῆς, διψῶσάν μου τὴν ψυχὴν, εὐσεβείας πότισον νάματα· ὅτι πᾶσι Σωτὴρ ἐβόησας· Ὁ διψῶν, ἐρχέσθω πρὸς με καὶ πινέτω· Ἡ πηγὴ τῆς ζωῆς, Χριστὲ ὁ Θεός, δόξα σοι.

Ἀπολυτίκιον τοῦ Ἁγίου Σεβαστιανού. Ἦχος δ'.

Ταχὺ προκατάλαβε.

Τὴν δόξαν τὴν πρόσκαιρον, καταλιπὼν νουνεχῶς, ἀθλήσει ἐδόξασας τὸν ἀθλοθέτην Χριστόν, Σεβαστιανὲ ἔνδοξε· ὄθεν τῆς οὐρανοῦ, εὐφροσύνης μετέχων, πρέσβευε Ἀθλοφόρε πάσης ὀφείσθαι βλάβης, τοὺς πόθῳ προσιόντας τῇ θείᾳ πρεσβείᾳ σου.

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 σοῦ.

Κοντάκιον. Ἦχος πλ. δ'.

Εἰ καὶ ἐν τάφῳ κατήλθες ἀθάνατε, ἀλλὰ τοῦ Ἄιδου καθεῖλες τὴν δύναμιν, καὶ ἀνέστης ὡς νικητὴς, Χριστὲ ὁ Θεός, γυναιξὶ Μυροφόροις φθελγόμενος. Χαίρετε, καὶ τοῖς σοῖς Ἀποστόλοις εἰρήνην δωρούμενος ὁ τοῖς πεσοῦσι παρέχων ἀνάστασιν.

Resurrectional Apolytikion. Mode 4.

The joyful news of your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been vanquished; Christ our God is risen from the dead, blessing all the world with his great mercy.

Apolytikion of the Feast. Mode pl. 4.

O Lord, midway through the feast, give drink to my thirsty soul from the living waters of right belief. You, O Savior, proclaimed to everyone, "Let whoever is thirsty come to Me and drink." You are the fountain of life, O Christ our God. Glory to You!

Apolytikion for Saint Sebastian. Mode 4.

Come quickly.

Since you were great in zeal for godly religion, you did assemble an alliance of Martyrs, and in their midst, you shone like a flashing star. With the arrows that did pierce your much-suffering body, you did slay the enemy, O Great Martyr Sebastian; and you yourself did fly as from a bow into the Heavens, where Christ has received your soul.

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 pl. 4.

Though You went down into the tomb, O Immortal One, yet You brought down the dominion of Hades; and You rose as the victor, O Christ our God; and You called out "Rejoice" to the Myrrhbearing women, and gave peace to Your Apostles, O Lord who to the fallen grant resurrection.

Readings

Sunday of the Samaritan Woman
Κυριακή της Σαμαρείτιδος

Epistle (Acts of the Apostles 11:19-30)

Reader: Gabriella Mayes

PROKEIMENON: O Lord, how manifold are your works. You have made all things in wisdom.

VERSE: Bless the Lord, O my soul.

In those days, those apostles who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to none except Jews. But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose; for he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord. So Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year they met with the church, and taught a large company of people; and in Antioch the disciples were for the first time called Christians. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and foretold by the Spirit that there would be a great famine over all the world; and this took place in the days of Claudius. And the disciples determined, every one according to his ability, to send relief to the brethren who lived in Judea, and they did so, sending it to the elders by the hand of Barnabas and Saul.

Gospel (John 4:5-42)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour.

There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." The woman said to him, "Sir, you have nothing to draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, that I may not thirst, nor come here to draw."

Jesus said to her, "Go, call your husband, and come here." The woman answered him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to him, "Sir, I perceive that you are a prophet. Our fathers worshiped on this mountain; and you say that Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship him. God is spirit, and those who worship him must worship in spirit and truth." The woman said to him, "I know that the Messiah is coming (he who is called Christ); when he comes, he will show us all things." Jesus said to her, "I who speak to you am he."

Just then his disciples came. They marveled that he was talking with a woman, but none said, "What do you wish?" or, "Why are you talking with her?" So the woman left her water jar, and went away into the city and said to the people, "Come, see a man who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to him.

Meanwhile the disciples besought him, saying "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." So the disciples said to one another, "Has anyone brought him food?" Jesus said to them, "My food is to do the will of him who sent me, and to accomplish his work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor."

Many Samaritans from that city believed in him because of the woman's testimony. "He told me all that I ever did." So when the Samaritans came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of your words that we believe, for we have heard ourselves, and we know that this is indeed Christ the Savior of the world."

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

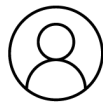
Welcome, everyone!

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.

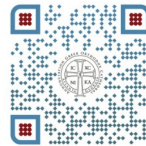
Ways to give:



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 1

Alexandros Katsoudas
Nicolas Adams
Nolan Adams
Pete Kostopoulos
Kosta Ladikos
Alexander Lott
John Mars
Vasili Moody

Handmaidens

Group 1

Renna Moraitakis
Anna Kallis
Eva Kallis
Dee Kostopoulos
Anastasia Lamas
Juliana Lamas
Nicolette Moraitakis

Parish Council

St. Gregory the Theologian

Michael Missailidis
George Karolis
Peter Zaharis
Victor Ellis
Kappy Lawandales
Pete Vallianatos

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
Theodore Mantzikos, Pastoral Assistant
Sarah Stewart, Pastoral Assistant

► Follow the Cathedral on
Facebook, Instagram and YouTube



Scan this QR
Code or visit us at
atlgoc.org