



The Messenger

Sunday, October 1, 2022
Κυριακή, 1 Οκτώβριος

2nd Sunday of Luke
Κυριακή Β' Λουκᾶ

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

The Holy Protection of the Theotokos, Ananias, Apostle of the 70
Romanos the Melodist, John Koukouzelis the Psalti

Chrismation

Sarron (Hermione) Hagos

Today's Memorials

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

2 Year Memorial for Eustratios (Steve) Alexander Jr.

15 Year Memorial for Stylianos (Steve) Alexander

25 Year Memorial for Antonio E. (Tony) Alexander

39 Year Memorial for Eustratios Antonio Alexander

61 Year Memorial for Terpsichore Moraitakis Alexander

93 Year Memorial for Calliope Hatzikostas Seretis Moraitakis

100 Year Memorial for Georgios Moraitakis

St. Romanos the Melodist



Romanos a Syrian Christian, born in Edessa (Homs), Syria, lived in the beginning of the 6th century. Relying on scanty information about Romanos' life, and based on the fact that his work contains a large segment of Semitic expressions, the fact that he never attacks Jews, and on a later anonymous kontakion stating that as "God's Orator" he is "from the race of Hebrews", it is generally thought by most scholars that he was a convert from Judaism. However, other scholars (R.J. Schork, 1995) believe that this may not be true. Schork states that his Semitic expressions are similar to those prevalent in the Syriac Christianity of that period, his anti-Jewish polemic such as "lawless one" in his hymns of passion week may be due to prejudice or the exaggerated zeal of a recent convert, and the fact that the "Hebrew" reference in the later kontakion merely refers to the fact that he was non-Greek or a Syrian. Topping states that although a late tradition makes him a Jew and a convert, it is more likely that he belonged to a Christian family of Semitic origin.

Romanos was ordained a deacon and served in the Church of the Resurrection in Berytus (Beirut). Most sources agree that he went to Constantinople during the reign of the Emperor Anastasius I (491-518).

Church legend has it that during this time, Romanos' voice was quite harsh and rasping and he was also tone deaf. It is said that the congregation cringed at hearing his voice. It was in the Church of the Most Holy Theotokos in the Blachernae quarter of Constantinople, that he received the gift of sacred poetry. After a religious retreat there, in his sleep on Christmas eve, he saw a vision of the Most Holy Theotokos who told him not to despair. Blessing him with her right hand, she held forth a scroll with her left hand, saying, "Take the scroll and eat it." The saint, in his dream, opened his mouth and swallowed the parchment. It was Christmas Day, and immediately he awakened and marveled and glorified God. According to an account by Poulos, the service commenced as usual and when it came time for the voice of Romanos to be heard, the participants braced themselves for the accustomed cacophony that would ensue. Then, mounting the pulpit in the church, Romanos began the strains of his kontakion: Today the Virgin gives birth to the one who is above all living things. But when the tone rolled across the church like the sound of a heavenly angel, the stunned listeners stood transfixed. When he had finished, the confused priest signaled him to continue and once again the resonant voice reverberated in the house of God. Then it dawned on one and all that a miracle had occurred. He was now hailed as the "Melodist."

Romanos died in peace on October 1st and is buried in the Church of the Theotokos, in Constantinople, where his feast is still celebrated.

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος πλ. δ'.

Ἐξ ὕψους κατήλθες ὁ Εὐσπλαγχνος, ταφὴν κατεδέξω τριήμερον, ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν. Ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν, Κύριε δόξα σοι.

Ἀπολυτίκιον τοῦ Ἁγίου. Ἦχος γ'.

Ἀπόστολε Ἅγιε Ἀνανία, πρέσβευε τῷ ἐλεήμονι Θεῷ, ἵνα πταισμάτων ἄφεσιν, παράσχη ταῖς ψυχαῖς ἡμῶν.

Ἀπολυτίκιον τοῦ Ἁγίου. Ἦχος πλ. δ'.

Ἐν σοὶ Πάτερ ἀκριβῶς διεσώθη τὸ κατ' εἰκόνα· λαβὼν γὰρ τὸν σταυρόν, ἠκολούθησας τῷ Χριστῷ καὶ πράττων ἐδίδασκες· ὑπερορᾶν μὲν σαρκός, παρέρχεται γάρ, ἐπιμελεῖσθαι δὲ ψυχῆς πράγματος ἀθανάτου. Διὸ καὶ μετὰ Ἀγγέλων συναγάλλεται, Ὅσιε Ῥωμανέ, τὸ πνεῦμά 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· Χαίρε 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 β'.

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

Resurrectional Apolytikion. Mode pl. 1.

From on high you descended, O merciful Lord. You accepted the cross and three days in the tomb to free us from the bondage of sin, O our life and resurrection. Glory to you, O Lord.

Apolytikion of the Saint. Mode 3.

O holy Apostle Ananias, make intercession to our merciful God, that He grant our souls forgiveness of offenses

Apolytikion of the Saint. Mode pl. 4.

In you, O Father, is preserved undistorted what was made in the image of God; for taking up the cross, you followed Christ and by example taught, that we should overlook the flesh, since it passes away, and instead look after the soul, since it is immortal. And therefore, O devout Romanos, your spirit rejoices with the angels.

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 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

2nd Sunday of Luke
Κυριακή Β' Λουκᾶ

Epistle (St. Paul's Second Letter to Corinthians 6:16-18;7:1)

Reader: Susanna Zaharatos

PROKEIMENON: Make your vows to the Lord our God and perform them..

VERSE: God is known in Judah; his name is great in Israel.

Brethren, you are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be my people. Therefore come out from them, and be separate from them, says the Lord, and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be my sons and daughters, says the Lord Almighty."

Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

Gospel (Luke 6:31-36)

The Lord said, "As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for he is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful."

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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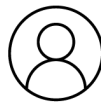
Welcome, everyone!

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.

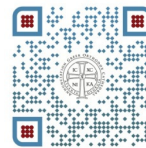
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