

Sunday, July 19th Fathers of the 4th Ecumenical Council

8:15 AM Orthros
9:30 AM Divine Liturgy

Memorial Service (40 day)

Marianthi Soukas
Katherine Nogatch

***Monday, July 20th Elias the Prophet**

8:30 AM Orthros
9:30 AM Divine Liturgy
7:00 PM OCF/YA Pot Luck at Longs Park

***Wednesday, July 22nd St. Markella of Chios**

8:30 AM Orthros
9:30 AM Divine Liturgy

* 6:00 PM Book Study w/ Fr. Hector -
Participate in person or via live stream
("The Screwtape Letters" by C.S. Lewis)

7:00 PM Paraklesis to St. Panteleimon

Thursday, July 23rd

10:00 AM Women's Virtual Orthodox Book Study

Friday, July 24th

9:00 AM Paraklesis to The Theotokos

Saturday, July 25th

1:00 PM Baptism
7:00 PM Vespers

* Call Church office this week to pick up tsourekia orders from the monastery

Bereavement

Demetrios James Graham, brother of parishioner Joanne Shellhamer



Upcoming Events:

***Wednesday Evening Book Study w/ Fr. Hector**
A New Book: "The Screwtape Letters"
By C. S. Lewis

Know your enemy in the battle of good vs. evil

Wednesday evenings from 6:00-7:00 PM
In the Church Nave

Come in person or view the live stream on the Annunciation YouTube Page.

Up-coming Weekday Liturgies
8:30 Orthros -9:30 Divine Liturgy

***July 20- Elias the Prophet**

***July 22- St. Markella of Chios**

July 27- St. Panteleimon

August 6- Holy Transfiguration

August 15- Dormition of The Theotokos

August 29- Beheading of John the Baptist

Green Phase Reminders:

- Sign-ups no longer required to attend services.
- The first 125 worshippers will be permitted in the Nave and Balcony. All others will be directed to Philoptochos Hall to participate through the live stream.
- Masks must be worn (10 years and older)
- No age restrictions in the Green Phase.

Liturgical Reminder:

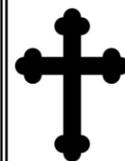
Sunday Worship Attire

† Please remember that during the warm weather months, entering the sanctuary is still a sacred experience which our preparation and attire should reflect.

† Let us honor God with our modesty and piety.

† "Holiness befits Your house, O Lord, forevermore" (Psalm 93:5).

ANNUNCIATION GREEK ORTHODOX CHURCH, LANCASTER, PA



SUNDAY, July 19, 2020 – Fathers of the 4th Ecumenical Council

Macrina, sister of St. Basil; Dios, Abbot of Antioch

Orthros Mode: Plagal First
Liturgy Epistle: Titus 3: 8-15

Orthros Gospel: Luke 24: 36-53
Liturgy Gospel: Matthew 5: 14-19



The Fourth Ecumenical Council

† Together, in 451, Emperor Marcian and Empress Pulcheria called another general council, this time on a far broader scale, to give the Church the opportunity to resolve the differences while still being completely faithful to the Nicene Creed. This illustrious council became known as the Fourth Ecumenical Council. With 630 bishops in attendance, it was the largest of all seven of the Ecumenical Councils. It was held in Chalcedon, not far from Constantinople, in Asia Minor.

† This council defended the teaching of Saint Cyril on the "hypostatic union" of Christ's divine and human natures as expressed at the Council of Ephesus of 431. It also expressed the Antiochian emphasis on the genuine humanity of Jesus as expressed in the Formulary of Peace, as well as the Roman emphasis on the ongoing distinctiveness of the fully divine and fully human natures of Christ, as expressed in the language of Leo's Tome. Indeed, when Leo's Tome was read, all the bishops were reported to have cried out, "Peter has spoken through Leo!" But the Pope's statement was not the last word. It also was subjected to scrutiny by the fathers at the Council, who decided to select parts of it to be woven into the Council's final doctrinal definition.

† The Chalcedonian Definition states that Jesus Christ is indeed the Logos incarnate, the very Son of God "begotten of the Father before all ages" (Nicene Creed). It reaffirms that the Virgin Mary is truly Theotokos, since the one born from her "according to the flesh" in Bethlehem is the uncreated, divine Son of God, one of the Holy Trinity. In His human birth, the Council declared, the Word of God took to Himself the whole of humanity, becoming a real man in every way, but without sin. Thus, according to the Chalcedonian Definition, Jesus of Nazareth is one person or hypostasis in two natures—human and divine—united "without change, without confusion, without division, without separation." He is fully human. He is fully divine. He is perfect God and perfect man. As God, He is "of one essence" (homoousios) with God the Father and the Holy Spirit. And as man, He is "of one essence" (homoousios) with all human beings, as the Formulary of Peace had declared.

† The union of divinity and humanity in Christ is called the hypostatic union. This expression means that in the one, unique person, or divine hypostasis, of Christ, divine nature and human nature are united in such a way that they are neither changed, nor confused, nor separated, nor divided. Christ is one Person Who is both human and divine. One and the same divine person (or hypostasis) is the Son of God and the Son of Mary.

<https://www.oca.org/orthodoxy/the-orthodox-faith/church-history/fifth-century/the-fourth-ecumenical-council>

WELCOME TO ALL VISITORS

We welcome our non-Orthodox friends and neighbors at all the liturgical services with a reminder that Holy Communion may be received only by *prepared* Orthodox Christians. Please sign the Visitor's Registry in the Narthex if you wish to be contacted by the priest.

Father Hector Firoglanis, Pastor
Father Theodosios Palis, Assistant Pastor; Father Alexander Veronis, Pastor Emeritus

www.annunciationorthodox.org

Liturgy Epistle & Gospel Readings in Greek & English

Epistle Titus 3:8-15

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissensions, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicos to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greeting to you. Greet those who love us in the faith. Grace be with you all. Amen.

Gospel: Matthew 5:14-19

The Lord said to his disciples, "You are the light of the world. A city set on a hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven. Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven.

Ο Απόστολος Τιτ 3:8-15

Τέκνον Τίτε, πιστός ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔριν καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος. Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. Ζηναῖν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρότεμψον, ἵνα μηδὲν αὐτοῖς λείπη. μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ᾧσιν ἄκαρποι. Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαὶ τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

Τὸ Εὐαγγέλιον Ματ ε' 14-19

Εἶπεν ὁ Κύριος τοῖς ἑαυτοῦ μαθηταῖς· Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη· οὐδὲ καίουσι λύχνον καὶ τιθέασι αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. ἀμὴν γὰρ λέγω ὑμῖν, ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου ἕως ἂν πάντα γένηται. ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιῆσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

Apolitikia Hymns of the Day in English & Greek

1. RESURRECTION APOLYTIKION (Plagal First Mode)

Let us worship the Word Who is unoriginate with the Father and the Spirit, and from a virgin was born for our salvation, O believers, and let us sing His praise. For in His goodness He was pleased to ascend the Cross in the flesh, and to undergo death, and to raise up those who had died, by His glorious Resurrection.

2. APOLYTIKION FOR THE FATHERS (Fourth Mode)

Supremely blessed are You, O Christ our God. You established the holy Fathers upon the earth as beacons, and through them You have guided us all to the true Faith, O greatly merciful One, glory be to You.

3. HYMN OF OUR CHURCH (4th Mode)

Today is the beginning of our salvation, and the revelation of the mystery of ages. The Son of God becomes the Son of the Virgin and Gabriel proclaims this gift from God. Together with him we cry out to You, O Theotokos: "Hail thou full of grace, the Lord is with you."

4. KONTAKION (2nd Mode)

O 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.

1. ΑΝΑΣΤΑΣΙΜΟ ΑΠΟΛΥΤΙΚΙΟΝ (Ηχ. Πλ. α)

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεώτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

2. ΑΠΟΛΥΤΙΚΙΟΝ ΤΩΝ ΠΑΤΕΡΩΝ (Ηχ. Πλ. Δ)

Υπερδεδοξασμένος εἶ, Χριστέ ὁ Θεὸς ἡμῶν ὁ φωστήρας ἐπὶ γῆς τοὺς Πατέρας ἡμῶν θεμελιώσας, καὶ δι' αὐτῶν πρὸς τὴν ἀληθινὴν πίστιν, πάντας ἡμᾶς ὁδηγήσας πολυεύσπλαχνε, δόξα σοι.

3. ΑΠΟΛΥΤΙΚΙΟΝ ΤΟΥ ΝΑΟΥ (Ηχ. Δ)

Σήμερον τῆς σωτηρίας ἡμῶν τό 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.

4. KONTAKION (Ηχ. Β)

Προστασία τῶν Χριστιανῶν ἀκαταίσχυντε, μεσιτεία πρὸς τὸν Ποιητὴν ἀμετάθετε, μὴ παρίδῃς ἀμαρτωλῶν δεήσεων φωνάς· ἀλλὰ πρόφθασον ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἰκεσίαν, ἡ προστατεύουσα ἀεὶ, Θεοτόκε τῶν τιμώντων σε.

