

ANNOUNCEMENTS

Father Panagiotis will be away at the National Clergy-Laity in Boston from this afternoon to July 5th.

In the event of a Pastoral Emergency, please contact Fr. Robert Holet of Saint Nicholas Ukranian Orthodox Church in Greenwood 434-973-2500

Please join us for coffee hour sponsored by **Pam Stratos, Gigi Roberts and Eleni Heeschen** in the Hellenic Center following the Divine Liturgy.

There is a sign-up sheet for coffee hour sponsors starting July 22 through August 26. Please consider selecting a Sunday!

An addition has been made to the church website showing the following new email address that can be used to email questions, comments, or suggestions about our web site, parish or the Orthodox faith in general. Response time will depend of the number of inquiries received. The address is:
ask.transfiguration.questions@gmail.com

Cosmas & Damian the Holy Unmercenaries

These Saints, who are different from those that are celebrated on the 1st of November, were from Rome. They were physicians, freely bestowing healing upon beasts and men, asking nothing from the healed other than that they confess and believe in Christ. They ended their life in martyrdom in the year 284, under the Emperors Carinus and Numerian.

SUNDAY BULLETIN JULY 01, 2018



TRANSFIGURATION GREEK ORTHODOX CHURCH
CHARLOTTESVILLE, VIRGINIA

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July 01, 2018

Fifth Sunday of Matthew

Cosmas & Damian the Holy Unmercenaries
Constantine the New Martyr of Cyprus

AT THE SMALL ENTRANCE WE CHANT

Resurrectional Apolytikion Tone 4.

When the women Disciples of the Lord had learned from the Angel the joyful message of the Resurrection and had rejected the ancestral decision, they cried aloud to the Apostles triumphantly: Death has been despoiled, Christ God has risen, granting His great mercy to the world.

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

Apolytikion for Unmercenaries Cosmas and Damian

O Holy Unmercenaries and wonderworkers, visit our infirmities; freely ye received, freely give to us. Ἅγιοι Ἀνάγκυροι καὶ θαυματουργοί, ἐπισκέψασθε τὰς ἀσθενείας ἡμῶν, δωρεάν ἐλάβετε, δωρεάν δότε ἡμῖν.

Apolytikion for the Transfiguration

You were transfigured upon the mountain, O Christ Our God, showing to your disciples Your glory as much as they could bear. Do also in us, sinners though we be, shine Your everlasting light, through the intercessions of the Theotokos, O Giver of light. Glory to You. Μετεμορφώθης ἐν τῷ Ὄρει, Χριστέ ὁ Θεός, δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδύναντο. Λάμπσον καὶ ἡμῖν τοῖς αμαρτωλοῖς, τὸ φῶς σου τὸ αἰδίων, πρεσβείας τῆς Θεοτόκου, Φωτοδότα, δόξα σοι.

Kontakion

O Protection of Christians that cannot be put to shame, mediation unto the creator most constant; O despise not the voices of those who have sinned; but be quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession and speed thou to make supplication, O thou who dost ever protect, O Theotokos, them that honor thee.

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 σπεύσον εἰς ἱκεσίαν, ἢ προστατεύουσα αἰεὶ, Θεοτόκε, τῶν τιμάντων σε.

THE READINGS OF THE DAY

EPISTLE READING

The reading is from St. Paul's First Letter to the Corinthians 12:27-31; 13:1-8.

Brethren, you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

Ἀδελφοί, ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ, καὶ μέλη ἐκ μέρους. Καὶ οὐκ ἔμελλε ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον προφήτας, τρίτον διδασκάλους, ἔπειτα ἐπιτελεῖς, ἔπειτα χάρισμα ἰαμάτων, ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. Μὴ πάντες ἀπόστολοι; Μὴ πάντες προφῆται; Μὴ πάντες διδασκαλοὶ; Μὴ πάντες δυνάμεις; Μὴ πάντες χάρισμα ἔχουσιν ἰαμάτων; Μὴ πάντες γλωσσῶσι λαλοῦσιν; Μὴ πάντες διερμηνεύουσιν; Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. Καὶ ἐπι καθ' ὑπερβολὴν οὐκ ἔστι δεικνυμι. Ἐάν τις γλώσσῃς τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν ἢ κνυμβάλων ἀλαλῶζον. Καὶ ἐάν ἔχω προφητεῖαν, καὶ εἶδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθὲν εἰμι. Καὶ ἐάν ψωμίσι πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν παραδῶ τὸ σῶμά μου ἵνα καθυψωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περημεύεται, οὐ φυσιοῦται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχχαίρει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐπιχειρεῖ, πάντα ὑπομένει. Ἡ ἀγάπη οὐδέποτε ἐκπίπτει· εἴτε δὲ προφητεῖται, καταργηθήσονται· εἴτε γλώσσαι, παύσονται· εἴτε γνῶσις, καταργηθήσεται.

GOSPEL READING

The Reading is from Matthew 8:28-34; 9:1

At that time, when Jesus came to the country of the Gergesenes, two demoniacs met him, coming out of the tombs, so fierce that no one would pass that way. And behold, they cried out, "What have you to do with us, O Son of God? Have you come here to torment us before the time?" Now a herd of many swine was feeding at some distance from them. And the demons begged him, "If you cast us out, send us away into the herd of swine." And he said to them, "Go." So they came out and went into the swine; and behold, the whole herd rushed down the steep bank into the sea, and perished in the waters. The herdsmen fled, and going into the city they told everything, and what had happened to the demoniacs. And behold, all the city came out to meet Jesus; and when they saw him, they begged him to leave their neighborhood. And getting into a boat he crossed over and came to his own city.

Τῷ καιρῷ ἐκείνῳ, ἐλθόντος τῷ Ἰησοῦ εἰς τὸ πέραν εἰς τὴν χώραν τῶν Γεργεσηῶν ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι ἐκ τῶν μνημείων ἐξερχόμενοι, χαλεποὶ λίαν, ὥστε μὴ ἰσχύειν τινὰ παρελθεῖν διὰ τῆς ὁδοῦ ἐκείνης. καὶ ἰδοὺ ἔκραζον λέγοντες· τί ἡμῖν καὶ σοί, Ἰησοῦ υἱὲ τοῦ Θεοῦ; ἦλθες ὡδε πρὸ καιροῦ βασανίσαι ἡμᾶς; ἦν δὲ μακρὰν ἀπ' αὐτῶν ἀγέλη χοίρων πολλῶν βοσκομένη. οἱ δὲ δαίμονες παρεκάλουν αὐτὸν λέγοντες· εἰ ἐκβάλλεις ἡμᾶς, ἐπίτρεπον ἡμῖν ἀπελθεῖν εἰς τὴν ἀγέλην τῶν χοίρων· καὶ εἶπεν αὐτοῖς· ὑπάγετε. οἱ δὲ ἐξελθόντες ἀπῆλθον εἰς τὴν ἀγέλην τῶν χοίρων· καὶ ἰδοὺ ὤρμησε πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημοῦ εἰς τὴν θάλασσαν καὶ ἀπέθανον ἐν ταῖς ὕδασι. οἱ δὲ βόσκοντες ἔφυγον, καὶ ἀπελθόντες εἰς τὴν πόλιν ἀπήγγειλαν πάντα καὶ τὰ τῶν δαιμονιζόμενων. καὶ ἰδοὺ πᾶσα ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ, καὶ ἰδόντες αὐτὸν παρεκάλουν ὅπως μεταβῆ ἀπὸ τῶν ὁρίων αὐτῶν. Καὶ ἐμβὰς εἰς πλοῖον διεπέρασε καὶ ἦλθεν εἰς τὴν ἰδίαν πόλιν.