

THE MESSENGER

Weekly Worship Guide of The Greek Orthodox Cathedral of the Annunciation, Atlanta, Georgia

Sunday, August 29, 2021 - Κυριακή, 29 Αυγούστου 2021

Beheading of the Holy Prophet, Forerunner and Baptist John

Ἀποτομή Κεφαλῆς τοῦ Τιμίου Προδρόμου

Theodora of Thessaloniki, Anastasios the New Martyr of Bulgaria

Saint Anastasios the New Martyr of Bulgaria



The New Martyr Anastasios, a Bulgarian, was born in 1774 in the Strumnitsk diocese, in the village of Radovicha. His parents gave him over to military studies. When the youth was twenty years old, he happened to be with his teacher in Thessalonica. The master wanted to sell some Turkish clothes without paying the customary duty. He told his disciple to dress himself as a Turk and go into the city. The collectors of the duty stopped him and demanded the written receipt of duty payment. The youth answered that he was a Turk. Then the collectors demanded that he recite the salutation with the Moslem prayer. The youth became confused and quiet. They ordered him to appear before the commander, who in interrogating the martyr suggested that he become a Moslem. The youth refused, and they led him away to the chief tax-collector.

The official tried at first to flatter, then to threaten the martyr, who admitted his civil guilt, but would not agree to betray the holy Faith. The tax-collector made this known to the mufti, who in turn answered, "You have in one hand the sword, in the other the law, use what you wish."

He knew that by law the tax-collector ought to collect the tax from the youth, but then by judgment of the mufti he would not be a follower of Mohammed, armed with a sword. When he had received such an answer, the commander of the haraje sent the youth to the local mullah together with five Turks, who were obliged to testify that the Christian had blasphemed the Moslem religion.

To the accusations of blasphemy against Mohammed by these witnesses, the youth honestly answered that he did not blaspheme him, but he would allow having shown disrespect to Moslem customs. They subjected him to torture and condemned him to hanging. Along the way, they continued to urge the martyr to renounce his faith, but bleeding and exhausted, he fell upon the wayside and died on August 29, 1794.

ORDER OF HYMNS FOLLOWING THE SMALL ENTRANCE

Απολυτικά

Ἀναστάσιμον Ἀπολυτικίον. Ἦχος α΄.

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων τὸ ἄχραντόν σου Σῶμα, ἀνέστης τριήμερος Σωτὴρ, δωρούμενος τῷ κόσμῳ τὴν ζωὴν· διὰ τοῦτο αἱ Δυνάμεις τῶν οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ σου, δόξα τῇ οἰκονομίᾳ σου, μόνε φιλόανθρωπε.

Ἀπολυτικίον τοῦ Προδρόμου. Ἦχος β΄.

Μνήμη Δικαίου μέτ' ἐγκωμίων, σοὶ δὲ ἀρκέσει ἡ μαρτυρία τοῦ Κυρίου Πρόδρομε· ἀνεδείχθης γὰρ ὄντως καὶ Προφητῶν σεβασμιώτερος, ὅτι καὶ ἐν ῥείθροις βαπτίσει κατηξιώθης τὸν κηρυττόμενον. Ὅθεν τῆς ἀληθείας ὑπεραθλήσας, χαίρων εὐηγγελίσω καὶ τοῖς ἐν Ἅδῃ, Θεὸν φανερωθέντα ἐν σαρκί, τὸν αἴροντα τὴν ἁμαρτίαν τοῦ κόσμου, καὶ παρέχοντα ἡμῖν τὸ μέγα ἔλεος.

Ἀπολυτικίον 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 δ΄.

Ἰωακεὶμ καὶ Ἄννα ὄνειδισμοῦ ἀτεκνίας, καὶ Ἄδὰμ καὶ Εὐὰ, ἐκ τῆς φθορᾶς τοῦ θανάτου, ἠλευθερώθησαν, Ἄχραντε, ἐν τῇ ἀγίᾳ γεννήσει σου· αὐτὴν ἐορτάζει καὶ ὁ λαὸς σου, ἐνοχῆς τῶν πταισμάτων, λυτρωθεὶς ἐν τῷ κράζειν σοι· Ἡ στεῖρα τίκτει τὴν Θεοτόκον, καὶ τροφὸν τῆς ζωῆς ἡμῶν.

Apolytikia

Resurrectional Apolytikion. Mode 1.

Although your tomb was sealed with a stone, O Savior, and your most pure body was guarded by the soldiers, you rose on the third day giving life to all the world. Therefore, O giver of life, the powers of heaven praise you: Glory to your resurrection, O Christ. Glory to your kingdom. Glory to your saving wisdom, O only lover of mankind.

Apolytikion of the Forerunner. Mode 2.

The memory of the just is observed with hymns of praise; for you suffices the testimony of the Lord, O Forerunner. You have proved to be truly more ven'erable than the Prophets, since you were granted to baptize in the river the One whom they proclaimed. Therefore, when for the truth you had contested, rejoicing, to those in Hades you preached the Gospel, that God was manifested in the flesh, and takes away the sin of the world, and grants to us the great mercy.

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 4.

Both Joachim and Anna from their sterility's stigma, and Adam and Eve from their mortality's ruin have been set free, O immaculate Maid, by your holy nativity. For this do your people hold celebration, redeemed from the guilt of transgression as they cry to you, "The barren one bears the Theotokos, the nourisher of our Life."



Beheading of the Holy Prophet, Forerunner and Baptist John Ἀποτομή Κεφαλῆς τοῦ Τιμίου Προδρομοῦ

**TODAY'S EPISTLE READING IS FROM:
ACTS OF THE APOSTLES 13:25–33**

PROKEIMENON: THE RIGHTEOUS MAN SHALL BE GLAD IN THE LORD.

VERSE: HEAR MY VOICE, O GOD.

IN THOSE DAYS, as John was finishing his course, he said, “What do you suppose that I am? I am not he. No, but after me one is coming, the sandals of whose feet I am not worthy to untie.” Brethren, sons of the family of Abraham, and those among you that fear God, to us has been sent the message of this salvation. For those who live in Jerusalem and their rulers, because they did not recognize him nor understand the utterances of the prophets which are read every sabbath, fulfilled these by condemning him. Though they could charge him with nothing deserving death, yet they asked Pilate to have him killed. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead; and for many days he appeared to those who came up with him from Galilee to Jerusalem, who are now his witnesses to the people. And we bring you the good news that what God promised to the fathers, this he has fulfilled to us their children by raising Jesus.

TODAY'S GOSPEL READING: MARK 6:14–30

AT THAT TIME, Herod the King heard about the fame of Jesus, for his name had become known. He said, “John the baptizer has been raised from the dead; that is why these powers are at work in him.” But others said, “It is Elijah.” And others said, “It is a prophet, like one of the prophets of old.” But when Herod heard of it he said, “John, whom I beheaded, has been raised.” For Herod had sent and seized John, and bound him in prison for the sake of Herodias, his brother Philip’s wife; because he had married her. For John said to Herod, “It is not lawful for you to have your brother’s wife.” And Herodias had a grudge against him, and wanted to kill him. But she could not, for Herod feared John, knowing that he was a righteous and holy man, and kept him safe. When he heard him, he was much perplexed; and yet he heard him gladly. But an opportunity came when Herod on his birthday gave a banquet for his courtiers and officers and the leading men of Galilee. For when Herodias’ daughter came in and danced, she pleased Herod and his guests; and the king said to the girl, “Ask me for whatever you wish, and I will grant it.” And he vowed to her, “Whatever you ask me, I will give you, even half of my kingdom.” And she went out, and said to her mother, “What shall I ask?” And she said, “The head of John the baptizer.” And she came in immediately with haste to the king, and asked, saying, “I want you to give me at once the head of John the Baptist on a platter.” And the king was exceedingly sorry; but because of his oaths and his guests he did not want to break his word to her. And immediately the king sent a soldier of the guard and gave orders to bring his head. He went and beheaded him in the prison, and brought his head on a platter, and gave it to the girl; and the girl gave it to her mother. When his disciples heard of it, they came and took his body, and laid it in a tomb. The apostles returned to Jesus, and told him all that they had done and taught.

“Take up and read, take up and read.” St. Augustine, Confessions 8:12

DIVINE LITURGY CONTINUES ON PAGE 51 OF THE DIVINE LITURGY BOOK





ACOLYTES GROUP ONE

George Adams
William Adams
Nick Constantinides
Colin Costopoulos
Michael Costopoulos
Lucas Tiliakos
Niko Tiliakos

HANDMAIDENS GROUP THREE

Dee Dee Costopoulos
Elena Karas
Helen Laszlo
Elianna Vallianatos
Sophia Vallianatos

PARISH COUNCIL ON DUTY

Irene Fotos
Callie Corley
George Vasilakis
Alexandra Vatzakas
George Katsoudas
Ned Biehler

WELCOME EVERYONE!

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.

GUIDELINES FOR RECEIVING HOLY COMMUNION

Holy Communion is offered in the Orthodox Church only to those individuals baptized and 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. Please let parents with their babies and the elderly approach first. Thank you.

“If you believe what you like in the Gospel, and reject what you do not like, it is not the Gospel you believe, but yourself.”

— St. Augustine of Hippo

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Rev. Fr. Paul A. Kaplanis, *Dean*
Rev. Fr. Christos P. Mars, *Presbyter*
Mr. Joshua Boyd, *Pastoral Assistant*

2500 Clairmont Road N.E.
Atlanta, Georgia 30329
404-633-5870
www.atlgoc.org

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