



# The Messenger

Sunday, August 7, 2022  
Κυριακή, 7 Αύγουστος

8th Sunday of Matthew  
Η΄ Κυριακή Ματθαίου

## Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Afterfeast of the Transfiguration of our Lord and Savior Jesus Christ, The Holy Righteous Martyr Dometius, Our Holy Father Nicanorus the Wonderworker, Theodosius the New, Joseph Gerontogiannis of Lithines Sitia, Sozon of Nicomedia, The Holy Ten Thousand Ascetics of Thebes, Narcissus the Hieromartyr of Jerusalem

### GOYA Oath of Office Congratulations to the newly elected GOYA Board

President: Christina Dallis  
Vice President: Nikolaos Constantinides  
Secretary: Renna Moraitakis  
Treasurer: Alexia Spetseris  
Historian: Isabella Pappas

### Today's Memorials

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

25 Year Memorial for Ioannis Tsanasidis  
28 Year Memorial for Despina Polixronidou  
29 Year Memorial for Parthena Polixronidou  
37 Year Memorial for Isaia Polixronidou

## *Afterfeast of the Transfiguration of our Lord*



August 7<sup>th</sup> is the Afterfeast of the Transfiguration of our Lord which marks the close of celebrations to yesterday's holiday, the Transfiguration of our Lord, celebrated annually on August 6<sup>th</sup>. The Transfiguration celebrates Christ's apparition in His glory on top of Mount Tabor (southwest of the Sea of Galilee) to John, Peter, and James. Interestingly, this event is recorded by none of its eye-witnesses; the Synoptic Gospels (Matthew 17.1-13; Mark 9.2-13; and Luke 9.28-36) offer varying accounts of Christ's appearance as He was transfigured. Matthew says Christ's appearance was "white as the light." Mark writes that, "His [Jesus'] clothes became shining, exceedingly white, like snow, such as no launderer on earth can whiten them" whereas Luke records that, "As He [Jesus] prayed, the appearance of His face was altered, and His robe became white and glistening." The intricacies of each evangelist's descriptions of Christ's magnificence are noteworthy, but it can be concluded from each account that Christ's appearance was beyond human comprehension.

Christ is not the first nor the last person to shine like Moses, who speaks with Christ and Elijah during the Transfiguration, shines because He spoke with God (Exodus 34.29). St. Seraphim of Sarov's face is said to have shined so brightly that His disciples could not look at him. Jesus' apparition is still more radiant than these holy men because He both speaks with the Father, but is God Himself. Christ's appearance and its comparison to Moses' countenance in Exodus is often cited as proof of his divinity in dogmatic debates. Early Christian authors, like St. John Chrysostom, describe Christ's appearance as a revelation of His glory which is "veiled" underneath his skin. We celebrate Christ's Transfiguration because it tells *who* and *what* Christ is when He is crucified. He is God as revealed in His glory as much as the disciples could understand on Tabor, yet a man able to be touched, heard, mutilated, and killed on the cross.

*(Written by Theodore Mantzikos)*

# Order of Hymns Following The Small Entrance

## Ἀναστάσιμον Ἀπολυτίκιον. ᾠχος βαρύς.

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον, ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν Μυροφόρων τὸν θρήνον μετέβαλες, καὶ τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας· ὅτι ἀνέστης Χριστέ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

## Ἀπολυτίκιον τῆς Ἑορτῆς. ᾠχος βαρύς.

Μετεμορφώθης ἐν τῷ ὄρει Χριστέ ὁ Θεός, δείξας τοῖς Μαθηταῖς σου τὴν δόξαν σου, καθὼς ἠδυναντο. Λάμπων καὶ ἡμῖν τοῖς ἀμαρτωλοῖς, τὸ φῶς σου τὸ αἶδιον, πρεσβείαις τῆς Θεοτόκου, φωτοδότα δόξα σοι.

## Ἀπολυτίκιον τοῦ Ναοῦ. ᾠχος δ'.

Σήμερον τῆς σωτηρίας ἡμῶν τὸ Κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος Μυστηρίου ἢ 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 τῶν Κεκοιμημένων. ᾠχος 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 τῆς Ἑορτῆς. ᾠχος βαρύς.

Ἐπὶ τοῦ ὄρους μετεμορφώθης, καὶ ὡς ἐχώρου οἱ Μαθηταὶ σου τὴν δόξαν σου, Χριστέ ὁ Θεός ἐθεάσαντο, ἵνα ὅταν σε ἴδωσι σταυρούμενον, τὸ μὲν πάθος νοήσωσιν ἐκούσιον, τῷ δὲ κόσμῳ κηρύξωσιν, ὅτι σὺ ὑπάρχεις ἀληθῶς, τοῦ Πατρὸς τὸ ἀπαύγασμα.

## Resurrectional Apolytikion. Mode grave.

By means of Your Cross, O Lord, You abolished death. To the robber You opened Paradise. The lamentation of the myrrh-bearing women You transformed, and You gave Your Apostles the order to proclaim to all that You had risen, O Christ our God, and granted the world Your great mercy.

## Apolytikion of the Feast. Mode grave.

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 may be, shine Your everlasting light, by the intercessions of the Theotokos, O Giver of light. Glory to You.

## 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 of the Feast. Mode grave.

Upon the mountain were You transfigured, and Your disciples beheld Your glory as far as they were able, O Christ our God; so that when they would see You crucified they might understand that Your Passion was deliberate, and declare to the world that in truth You are the Father's radiance.

# Readings

## Epistle

8th Sunday of Matthew  
Η' Κυριακή Μαθαίου

St. Paul's First Letter to the Corinthians  
1:10-17

Matthew 14:14-22

PROKEIMENON: The Lord will give strength to his people.

VERSE: Bring to the Lord, O sons of God, bring to the Lord honor and glory.

**Brethren**, I appeal to you by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest any one should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized any one else.) For Christ did not send me to baptize but to preach the gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

## Gospel

**At that time**, Jesus saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to him, "We have only five loaves here and two fish." And he said, "Bring them here to me." Then he ordered the crowds to sit down on the grass; and taking the five loaves and the two fish he looked up to heaven, and blessed, and broke and gave the loaves to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then he made the disciples get into the boat and go before him to the other side, while he dismissed the crowds.

### **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. Please let parents with their babies and the elderly approach first. Thank you.

# Support our Cathedral

Welcome, everyone!

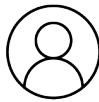
We extend a warm welcome to our visitors worshipping with us today in our Cathedral.

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.

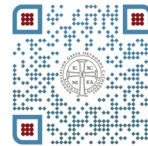
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