



The Messenger

Sunday, October 29, 2023
Κυριακή, 29 Οκτώβριος

7th Sunday of Luke
Κυριακή Ἰ' Λουκᾶ

Weekly Worship Guide

The Greek Orthodox Cathedral of the Annunciation • Atlanta, GA

Anastasia the Martyr of Rome
Our Righteous Father Abramius

Today's Memorials

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

40 Day Memorial for Dionissios Hronopoulos

12 Year Memorial for Maria Hronopoulos

Memorial for Rocky (Demosthenes) & Helen Demopoulos

Anastasia the Martyr of Rome



The Monastic Martyr Anastasia the Roman lost her parents when she was three years old, and was taken to be raised by the Abbas of a women's monastery, whose name was Sophia, a nun who had attained a high degree of spiritual perfection. She raised Anastasia in fervent faith, in the fear of God, and obedience. After seventeen years, Anastasia became known as a great ascetic, and she was very beautiful.

The Emperor Decius (249-251) began his persecution of Christians at that time. The city administrator, Probus, following the Emperor's orders, commanded that Anastasia be brought to him. Blessed by her Abbas to suffer for Christ, the young martyr Anastasia went out to meet the armed soldiers. Seeing her youth and beauty, Probus first tried flattery to make her deny Christ.

"Why do you waste your youth deprived of pleasure?" he asked. "What is to be gained by enduring tortures and death for the Crucified? Worship our gods, marry a handsome husband, and live with glory and honor."

While Saint Anastasia stood before the ruler, her mind stood before Christ, and with her spiritual eyes, she beheld the comeliness of her Bridegroom.

The Saint replied, "My spouse, my riches, my life and my happiness are my Lord Jesus Christ, and you cannot turn me away from Him by your deceit!"

Probus had her stripped of her clothing, in order to humiliate her. She told him, "You can have me whipped, beaten, and cut to pieces, and then my nakedness will be hidden by my wounds, and my blood will cover my shame."

Probus subjected Anastasia to horrible tortures. The holy martyr bravely endured all of them, glorifying and praising God. When she became thirsty she asked for some water, and a Christian named Cyril gave her a drink. She thanked him, but Probus had him beheaded.

Then her tormentors cut off her breasts and ripped out her tongue, while an Angel held her upright. When the people witnessed the inhuman and disgusting treatment the Saint received, they became indignant, and Probus was forced to end the tortures by having her beheaded. In this manner, Saint Anastasia received the unfading crown of martyrdom.

Saint Anastasia's body was thrown outside the city limits to be eaten by wild animals, but the Lord did not permit her holy relics to be dishonored. By the instructions of a holy Angel, Abbas Sophia found Saint Anastasia's mutilated body. With the help of two Christians, she buried it in the earth.

Her right tibia with the skin is at Grigoriou Monastery on Mount Athos, and pieces of her relics are at the Saint Alexander Nevsky Lavra in St. Petersburg.

Saint Anastasia the Roman should not be confused with Saint Anastasia Pharmakolytria, who is commemorated on December 22.

(www.oca.org)

Order of Hymns Following The Small Entrance

Ἀναστάσιμον Ἀπολυτίκιον. Ἦχος δ'.

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

Ἀπολυτίκιον τῆς Μάρτυρος Ἰωσήφ. Ἦχος δ'. *Κατεπλάγη Ἰωσήφ.*

Ἡ ἀμνάς σου Ἰησοῦ, κράζει μεγάλη τῇ φωνῇ, Σὲ Νυμφίε μου ποθῶ, καὶ σὲ ζητοῦσα ἀθλῶ, καὶ συσταροῦμαι, καὶ συνθάπτομαι τῷ βαπτισμῷ σου, καὶ πάσχω διὰ σέ, ὡς βασιλεύσω σὺν σοί, καὶ θνήσκω ὑπὲρ σου, ἵνα καὶ ζήσω ἐν σοί, ἀλλ' ὡς θυσίαν ἄμωμον, προσδέχου τὴν μετὰ πόθου τυθείσάν σοι· Αὐτῆς πρεσβείαις, ὡς ἐλεήμων, σῶσον τὰς ψυχὰς ἡμῶν.

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· Χαῖρε Κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ.

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 ἀμαρτωλῶν δεήσεων φωνάς, ἀλλὰ πρόφθασον, ὡς ἀγαθὴ, εἰς τὴν βοήθειαν ἡμῶν, τῶν πιστῶς κραυγαζόντων σοι· Τάχυνον εἰς πρεσβείαν, καὶ σπεῦσον εἰς ἵκεσίαν, ἣ προσστατεύουσα ἀεὶ, Θεοτόκε, τῶν τιμώντων σε.

Resurrectional Apolytikion. Mode 4.

The joyful news of your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been vanquished; Christ our God is risen from the dead, blessing all the world with his great mercy.

Apolytikion of the Martyr. Mode 4.

Joseph marveled.

Your maiden Martyr, like a lamb, cries out, "O Jesus, for You, * my pure Bridegroom, I long; and seeking You I compete; * and I am crucified and buried with You in Your baptism. * I suffer for Your sake, that I may reign with You. * I die for You that I may also live in You. * Accept me as an unblemished sacrifice * as I offer myself to You with love." * At her entreaties and intercessions, * save our souls, O Merciful Lord.

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

7th Sunday of Luke
Κυριακή Ζ' Λουκά

Epistle (St. Paul's Letter to the Galatians 2:16-20)

Reader: Johnny Mondore

PROKEIMENON: O Lord, how manifold are your works.
VERSE: Bless the Lord, O my soul.

Brethren, knowing that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the law died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

Gospel (Luke 8:41-56)

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion;" for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.

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.

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.

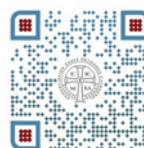
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