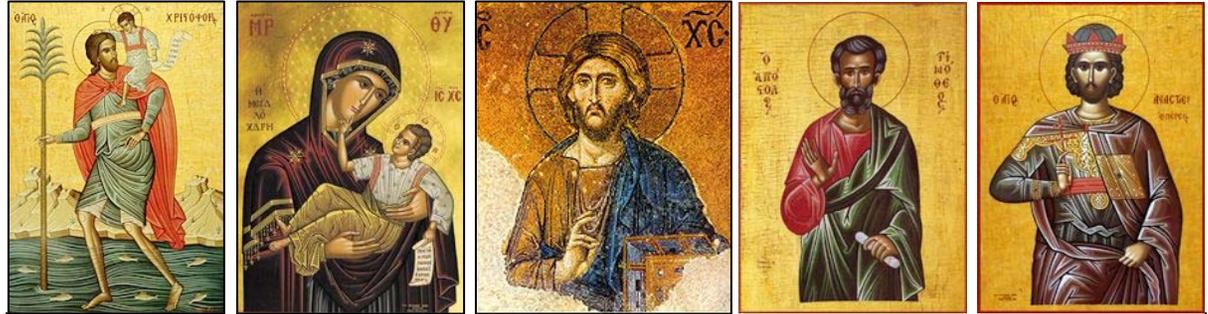




GREEK ORTHODOX METROPOLIS OF ATLANTA

Ecumenical Patriarchate of Constantinople: www.patriarchate.org
Greek Orthodox Archdiocese of America Website: www.goarch.org
Greek Orthodox Metropolis of Atlanta Website: www.atlanta.goarch.org
St. Christopher Hellenic Orthodox Church Website: www.saintchristopherhoc.org

St. Christopher Hellenic Orthodox Church



313 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

Very Rev. Fr. George J. Tsahakis, *Chancellor*

Liturgical Guide for Sunday, January 22, 2017

ON THIS DAY, THE 15TH SUNDAY OF ST. LUKE, WE COMMEMORATE Timothy the Apostle of the 70, Disciple of the Holy Apostle Paul (+96); Anastasios, the Persian Righteous Monk-Martyr (+628); Holy Martyrs Manuel, George, Peter, Leon, Sion, Gabriel, John, Leon, Parados, and the remainder 377; and Righteous Joseph the Blessed. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Welcome, Visitors and Newcomers, to our Parish!

We invite you to enter your name, mail/email addresses in our Guest Register (near the entrance) if you are interested in joining and assisting with our mission's development. We want to keep you informed of our schedule and location of services. *You and your family are welcome; we look forward to knowing you. We invite you and your family to join and assist us often!*

PLEASE CONSIDER THAT ONLY BAPTIZED AND CHRISMATED ORTHODOX CHRISTIANS IN CANONICAL GOOD STANDING MAY APPROACH FOR HOLY COMMUNION. ALL ARE INVITED TO PARTAKE OF THE ANTIDORON ("INSTEAD OF THE GIFTS") DISTRIBUTED AT THE CONCLUSION OF TODAY'S DIVINE LITURGY.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./2. Resurrectional Hymn (Plagal of the 2nd Tone) – (Hymnal-pp.118-121):

It is sung *before* and *after* the Small Entrance: The angelic powers appeared at Your tomb, the soldiers guarding it became as dead men, and Mary stood at Your grave seeking Your most pure body. But You made hell a captive; You were untouched by its might. You came to the Virgin and granted life. O Lord, Who rose from the dead, glory to You.

3. Hymn of Holy Apostle Timothy – (not in Hymnal):

This hymn is sung *after* the Small Entrance: Having learned kindness, and being always steady and sober, vested with a good conscience as befits a priest, you drew out from the Chosen Vessel the secrets of God. And having kept the faith, you have finished the fair race, O Hieromartyr Timothy. Intercede with Christ our God, entreating Him to save our souls.

4. Hymn of Holy Martyr Anastasios the Persian – (not in Hymnal):

This hymn is sung *after* the Small Entrance: Your Martyr, O Lord, was worthily awarded by You the crown of incorruption, in that he contested for You our immortal God. Since he possessed Your power, he defeated the tyrants, dashing the demons' powerless displays of defiance. O Christ God, at his fervent entreaties, save our souls.

5. Hymn Commemorating St. Christopher – (see music distributed):

It is sung after the Small Entrance: Made comely with garments woven from your venerable blood, you stand before the Lord, the King of Heaven and earth, O famed Martyr Christopher. With the choirs of Angels and the Martyrs you chant, singing the thrice-holy hymn and most awesome praises. Thus, by your intercessions with God, save us, your servants.

6. Kontakion of the Presentation of the Lord – (Hymnal-pp.250-253):

It is sung after the Small Entrance: For our salvation You took flesh and You sanctified the Virgin's womb; You blessed the aged Simeon as You lay resting in his arms; and having come to save us all, O Christ our God, to these troubled times, bring Your lasting peace. Give strong and undaunted faith to all Your people, O only lover of mankind.

SCRIPTURAL PASSAGES FROM TODAY'S ORTHROS & DIVINE LITURGY

The Scriptures were not given us for this only, that we might have them in books, but that we might engrave them on our hearts.
– St. John Chrysostom

Gospel Reading During Orthros Service (John 20:19-31)

“When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After He said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent Me, so I send you.’ When He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in His hands, and put my finger in the mark of the nails and my hand in His side, I will not believe.’ A week later His disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then He said to Thomas, ‘Put your finger here and see My hands. Reach out your hand and put it in My side. Do not doubt but believe.’ Thomas answered Him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen Me? Blessed are those who have not seen and yet have come to believe.’ Now Jesus did many other signs in the presence of His disciples, which are not written in

this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in His name.”

Epistle Reading During Divine Liturgy (1 Timothy 4:9-15)

⁹The saying is sure and worthy of full acceptance. ¹⁰For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. ¹¹These are the things you must insist on and teach. ¹²Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. ¹³Until I arrive, give attention to the public reading of scripture, to exhorting, to teaching. ¹⁴Do not neglect the gift that is in you, which was given to you through prophecy with the laying on of hands by the council of elders. ¹⁵Put these things into practice, devote yourself to them, so that all may see your progress.

Gospel Reading During Divine Liturgy (Luke 19:1-10)

¹He entered Jericho and was passing through it. ²A man was there named Zacchaeus; he was a chief tax collector and was rich. ³He was trying to see who Jesus was, but on account of the crowd he could not, because he was short in stature. ⁴So he ran ahead and climbed a sycamore tree to see Him, because He was going to pass that way. ⁵When Jesus came to the place, He looked up and said to him, “Zacchaeus, hurry and come down; for I must stay at your house today.” ⁶So he hurried down and was happy to welcome Him. ⁷All who saw it began to grumble and said, “He has gone to be the guest of one who is a sinner.” ⁸Zacchaeus stood there and said to the Lord, “Look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.” ⁹Then Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham. ¹⁰For the Son of Man came to seek out and to save the lost.”

TODAY'S MEMORY VERSE (TRY TO COMMIT TO MEMORY):

"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through Him." (John 3:17)

PASTORAL REFLECTION FROM FR. GEORGE:

When I visit shopping malls or walk along a crowded street in downtown Atlanta, I often see people wearing large silver and gold crosses around their necks. When I ask them what their significance is, they appear confused or surprised. Some actually admit it is just a nice piece of jewelry. Setting that aside, I believe the cross is a sacred symbol, and as Christians, we should be known less for *wearing* crosses than *bearing* crosses. I don't know about you, but I'm increasingly concerned about our preference for the cross as a decoration, rather than as a means of devotion and a discipline.

When Jesus called His first Disciples, Simon Peter, Andrew, James, and John, He didn't call them to a life of thoughtful contemplation only. Jesus called them into "live-action" missionary service leading up to His Cross and beyond. The Apostles had been making their living by catching fish. Now they would make a new life by catching people, by evangelizing a Gospel (the Good News of our Lord) that is more *caught* than *taught*.

That's what it means to lift up or bear one's cross. The cross is not about *death*. The cross is about *life*. The cross is *deliverance* from what is preventing us from being alive, from being a human being *fully alive*.

How can the Kingdom of God "come near us" today? How do we incarnate Christ in a world that seems so broken and battered? Waving the cross of Christ before the near-sighted, self-centered eyes of the

world is not worth it. As Disciples, we have to be willing to bear the *sacrificial* cross we have been given, rather than finding ourselves just wearing a cross and assuming that simple behavior defines who we are. No, Jesus called His disciples to *service, to sacrifice, to being the last, the least, and the lowliest*. When Jesus promised to make His first Disciples “fishers of people,” it was a mission that came with fishhooks in thumbs, raw and ripped hands, long days of hard work and the possibility of empty nets.

Jesus said, “*If any want to become My followers, let them deny themselves and take up their cross and follow Me.*”²⁵ *For those who want to save their life will lose it, and those who lose their life for My sake will find it.*” (Matthew 16:24-25). Life’s “crosses” are not barricades blocking our path to the future, but rather *bridges* that take us across. The hard things of life make it easier, not harder, for us to be the human beings that God made us to be.

To illustrate, I want to share a story about the sculptor Auguste Rodin (1840-1917). He is most famous for his sculpture “The Thinker.” It seems that one day Rodin noticed a large crucifix that had been discarded in a pile of trash. Although it was terribly marred and defaced, Rodin perceived that it could be restored to its original beauty. Consequently he and some companions carried it to his home. But the cross was too big for the house. What to do? Rather than return it to the trash heap, Rodin decided to knock out some walls and raise the roof of his house to make room for the cross.

Has the cross of Christ made you knock out some walls and raise the roof of your life? If not, we could examine our heart, our priorities, and our commitment to Him. It might just change the way we view and live our life! Amen!

Hands of Love

Community Vasilopita (St. Basil's Bread) Luncheon

has been scheduled for Today at the Event Center
next to our Church after church services.

(We hosted it there in 2014 - see photos below)



["Follow" & "Like"](#) our Facebook page. *Be sure to check our status for updates and photos.*

And on this 641st Sunday of our St. Christopher's parish community, we continue to thank each of you for your presence and support. Although it may seem like we are just a handful of men, women and children, if we commit ourselves to serving our Lord and Savior, Jesus Christ, we will experience the miracle of growth as the Holy Spirit brings others into His service to help us build His new church in the Peachtree City, Georgia area for the glory of God!

COMMUNITY SCHEDULE

Sunday, January 22 (15th Sunday of St. Luke):

7:45 am Orthros Service

**9:00 am Divine Liturgy/Memorial Service - Nick Christodoulopoulos
& Evangelia Pantazopoulos**

**10:30 am HANDS OF LOVE - COMMUNITY VASILOPITA
(ST. BASIL'S BREAD) DINNER**

Tuesday, January 24 (Eve of Feast of St. Gregory the Theologian & The New Martyrs of Russia):

5:00 pm Great Vespers Service

**5:45 pm Divine Liturgy, followed by Community Dinner (*please
bring fasting food and join us!*)**

Thursday, January 26:

6:30 pm Choir Practice – *please join us!*

Sunday, January 29 (Sunday of the Canaanite):

7:45 am Orthros Service

9:00 am Divine Liturgy/Coffee Fellowship

10:45 am Religious Education Classes (*for all ages*)

**11:45 am Let's EAT! Join us at Broadway Diner, 535 S. Glynn St., Suite 1009,
Fayetteville, GA 30214. It's easy – no reservations, Dutch Treat, and open to all...!**

Monday, January 30:

**5:30 pm Fr. George & Parish Council Officers Annual Meeting with
Ministry Heads – Session 1 (*those meeting will be notified*)**

Your continued support and mutual encouragement are essential and appreciated!