



GREEK ORTHODOX METROPOLIS OF ATLANTA

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. Tсахakis, *Chancellor*

Liturgical Guide for Sunday, October 11, 2015

ON THIS DAY, THE FOURTH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES the Holy and Blessed Fathers of the 7th Ecumenical Council who, during the reign of the pious and Christ-loving monarchs Constantine and Irene, convened once again in Nicaea against those who impiously, in ignorance and inconsideration, labeled the Church of God idolatry, and removed the revered and holy icons (+787). We also commemorate Philip the Apostle of the 70, one of the 7 Deacons (1st cent.); Theophanes the Confessor, Bishop of Nicaea (+850); Holy Martyrs Zenais and Philonilla; & Holy Fathers Nectarius, Arsacuis and Sisinius, Patriarchs of Constantinople (+397). *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 (Second Tone) – (Hymnal-pp.102-105):

It is sung *before* and *after* the Small Entrance: When You descended into death, Life immortal, You vanquished the power of hell by your resplendent divinity, and when You raised the dead from the depths of darkness, all the heavenly powers cried out triumphantly: O giver of life, Christ our God, glory to You.

3. Hymn of the Holy Fathers – (Hymnal-pp.170-171):

It is sung *after* the Small Entrance: Unending glory be Yours, O Christ our God, for making our holy fathers radiant lights to all the world. Through them You led us to the true faith. Compassionate Savior, Glory to You.

4. Hymn Commemorating St. Christopher – (see handout):

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.

5. Kontakion – (Hymnal-pp.224-227):

It is sung *after* the Small Entrance: O unfailing protection of Christians, and our faithful advocate before the Creator: though we are sinners, do not ignore our entreaty; but in your goodness, grant your timely help to us who appeal to you in faith. Quickly make intercession; on our behalf make speedy supplication, O Theotokos, for you always protect those who honor you.

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 20:11-18)

“But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, ‘Woman, why are you weeping?’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid Him.’ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Who are you looking for?’ Supposing Him to be the gardener, she said to Him, ‘Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary!’ She turned and said to Him in Hebrew, ‘Rabbouni!’ (which means Teacher). Jesus said to her, ‘Do not hold on to Me, because I have not yet ascended to the Father. But go to My brothers and say to them, I am ascending to My Father and Your Father, to My God and Your God.’ Mary Magdalene went and announced to the disciples, ‘I have seen the Lord’; and she told them that He had said these things to her.”

Epistle Reading (Titus 3:8-15)

Titus 3:8 The saying is sure. I desire that you insist on these things, so that those who have come to believe in God may be careful to devote themselves to good works; these things are excellent and profitable to everyone. 9 But avoid stupid controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. 10 After a first and second admonition, have nothing more to do with anyone who causes divisions, 11 since you know that such a person is perverted and sinful, being self-condemned. 12 When I send Artemas to you, or Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Make every effort to send Zenas the lawyer and Apollos on their way, and

see that they lack nothing. 14 And let people learn to devote themselves to good works in order to meet urgent needs, so that they may not be unproductive. 15 All who are with me send greetings to you. Greet those who love us in the faith. Grace be with all of you.

Gospel Reading During Divine Liturgy (Luke 8:5-15)

⁵“A sower went out to sow his seed; and as he sowed, some fell on the path and was trampled on, and the birds of the air ate it up. ⁶Some fell on the rock; and as it grew up, it withered for lack of moisture. ⁷Some fell among thorns, and the thorns grew with it and choked it. ⁸Some fell into good soil, and when it grew, it produced a hundredfold.” As He said this, He called out, “Let anyone with ears to hear listen!” ⁹Then His disciples asked Him what this parable meant. ¹⁰He said, “To you it has been given to know the secrets of the kingdom of God; but to others I speak in parables, so that ‘looking they may not perceive, and listening they may not understand.’” ¹¹“Now the parable is this: The seed is the Word of God. ¹²The ones on the path are those who have heard; then the devil comes and takes away the word from their hearts, so that they may not believe and be saved. ¹³The ones on the rock are those who, when they hear the word, receive it with joy. But these have no root; they believe only for a while and in a time of testing fall away. ¹⁴As for what fell among the thorns, these are the ones who hear; but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. ¹⁵But as for that in the good soil, these are the ones who, when they hear the word, hold it fast in an honest and good heart, and bear fruit with patient endurance.

THIS WEEK’S MEMORY VERSE

(TRY TO COMMIT TO MEMORY):

“By your endurance you will gain your souls.”

(Luke 21:19)

CHRISMATION

Congratulations to Kim Poolos, who will become Orthodox today through the Sacrament of Holy Chrismation. She has selected the name EUGENIA. We also congratulate her husband, Pete Poolos and Godparents, DeDee & Kirk Panayis.

The mystery of *Chrismation* (Confirmation) is anchored in the events of Jesus' baptism and the outpouring of the Spirit upon the disciples at Pentecost, yet, in the Lord's declaration "unless one is born of water and the Spirit, he cannot enter the Kingdom of God" (John 3:5).

There is both an intrinsic unity and a distinction between the mysteries of *baptism* and *chrismation*. They are intimately related theologically and liturgically. Chrismation is not so much the second mystery, as it is the very fulfillment of baptism. While baptism incorporates us into Christ's new risen existence, chrismation makes us partakers of His Spirit, the very source of this new life and of total illumination.

The Gifts of the Holy Spirit. Chrismation causes a mysterious new and hidden life to flow in us. It imparts to persons the energies and the gifts of the Holy Spirit (Is. 11:2-3 and Gal. 5:22). "To some the Holy Spirit is given that they may be able to benefit others and edify the Church by speaking of the future or by teaching mysteries or by freeing men from disease with a single word. To others, however, He is given in order that they themselves may become more virtuous and shine with godliness or with an abundance of sobriety, love or humility" (St. Nicholas Cabasilas).

Chrismation is called the seal (*sphragis*). The neophyte receives the Holy Spirit as the source, the pledge and the seal of unending life. Anointed with the oils of Chrism, we are marked forever as the sheep and soldiers of Christ. We belong to Him and to His Holy Church. Thus chrismation, once canonically performed, cannot be repeated. Chrismation is also a sacrament of reconciliation. People who come to Orthodoxy out of certain heretical confessions and schismatic churches are received through the mystery of chrismation. The ritual anointing "validates" through "the seal of the gift of the Holy Spirit" a Christian baptism performed in irregular circumstances—i.e., outside the canonical boundaries of the Church (John Meyendorff).

The Holy Chrism. The chrism that is used for the ritual anointing is a mixture of olive oil, balsam, wine, and some forty aromatic substances, symbolizing the fullness of sacramental grace, the sweetness of the Christian life and manifold and diverse gifts of the Holy Spirit. The chrism is also called the holy Myron. Chrism, prepared and consecrated periodically on Holy Thursday, is the antitype, the visible tabernacle of the Holy Spirit.

By ancient custom the right to prepare and consecrate the chrism belongs to the Bishop and its administration to the presbyters. Each autocephalous Orthodox Church has the right to prepare and consecrate chrism. The Patriarchate of Constantinople, as the senior jurisdiction of the Orthodox Church, prepares and distributes the holy myron to other Orthodox jurisdictions.

PASTORAL REFLECTION FROM FR. GEORGE:

Thank you, God, that I can see. There are thousands who cannot see. For them, there is no sunrise or sunset; no autumn colors, no rainbow-tinted flowers, no movies, no delights of the eye.

Thank you, God, that I can hear. There are thousands who cannot hear the voice of their own mother, nor the singing of the birds, nor the radio, nor the laughter of children.

Thank you, God, that I can walk. How brave are those who live life without the use of their legs and are confined to a wheel chair, or even paralyzed from the waist down.

Thank you, God, that I can work. Look at the many who can do nothing with “brain or brawn or hands.” There are so many who have been laid off due to the economy and the fear of uncertain times.

Thank you, God, that I have something to eat. Millions have little or nothing to eat. Thousands are dying of hunger, while I never miss a meal and enjoy the comforts of my home and family.

Thank you, God, for my Orthodox Faith, which teaches me to be thankful and to seek Your will in all that I do each day.

Thank you, God, for the freedom to worship You as You wish to be worshipped.

Thank you, God, for Your Holy Church and for welcoming me and everyone.

Thank you, God, for the privilege of attending the Divine Liturgy every Sunday and on special Feast Days.

Thank you, God, for permitting me to confess my sins and receive Your forgiveness, and likewise, to receive Your Divine Gifts, the Body and Blood of Your only Begotten Son and our Lord Jesus Christ.

For all these and more, O Lord, I thank You!

On this the two hundred and forty-second 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!



["Follow" & "Like" our Facebook page – St. Christopher Hellenic Orthodox Church.](#) Be sure to check our status for updates and photos.

And on this 578th 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 WORSHIP SCHEDULE

Sunday, October 11 (Sunday of the 7th Ecumenical Council):

- 7:45 a.m. Orthros Service**
- 9:00 a.m. Divine Liturgy/Sacrament of Chrismation (Kim Poolos)**
- 10:30 a.m. Special Community Luncheon (Everyone welcome)**
- 11:45 a.m. Parish Council Meeting**

Sunday, October 18 (5th Sunday of St. Luke):

- 7:45 a.m. Orthros Service**
- 9:00 a.m. Divine Liturgy/Coffee Fellowship**
- 10:45 a.m. Religious Education Classes (*for all ages*)**
- 11:30 a.m. GOYA Meeting**

Your continued support and mutual encouragement are essential and appreciated!



SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

313 Dividend Drive, Suite 210, Peachtree City, GA 30269 • Tel: (770) 487-0078 • (770) 487-6903
 Web: www.SaintChristopherHOC.org • E-mail: info@SaintChristopherHOC.org

Philoptochos Society Fall Pastry Sale

"To promote charitable, benevolent and philanthropic outreach to preserve the sanctity of life and family and to perpetuate and promote our Orthodox faith and traditions"

Name: _____ Phone: _____

Email: _____

Pickup Dates: Friday, November 20th – 3:00 pm – 6:00 pm @ Church Address

Saturday, November 21st – 9:00 am -12:00 pm @ Church Address

Order Deadline: November 10, 2015

	Quantity	Cost/Dozen	Total
Spanakopita: Spinach & Cheese stuffed phyllo triangle 		\$ 10.00	\$
Tiropita: Cheese stuffed phyllo triangle 		\$ 10.00	\$
Baklava: layers of phyllo filled with chopped nuts and sweetened and held together with syrup or honey 		\$ 18.00	\$
Kourambiedes: sugar dusted butter cookie 		\$ 15.00	\$
Melomakarona: cookies with olive oil, walnuts and cinnamon soaked in honey syrup 		\$ 15.00	\$
Koulourakia: twisted butter cookie 		\$ 8.00	\$
Sampler Dozen: Package containing 3 each of Baklava, Kourambiedes, Melomakarona and Koulourakia		\$ 20.00	\$
Pastitsio: luscious layers of seasoned ground beef, pasta, and a creamy bechamel sauce baked to perfection 		\$35.00 12"x9" pan	\$
TOTAL DUE:			\$

Paid:		
Cash	Check #	CC

MAIL TO: St. Christopher Hellenic Orthodox Church, Philoptochos Society

313 Dividend Drive, Suite 210 Peachtree City, GA 30269

PHONE TO: 817-690 6610 (ask for Dedee Panayis)

EMAIL TO: wrey@yahoo.com