



GREEK ORTHODOX METROPOLIS OF ATLANTA

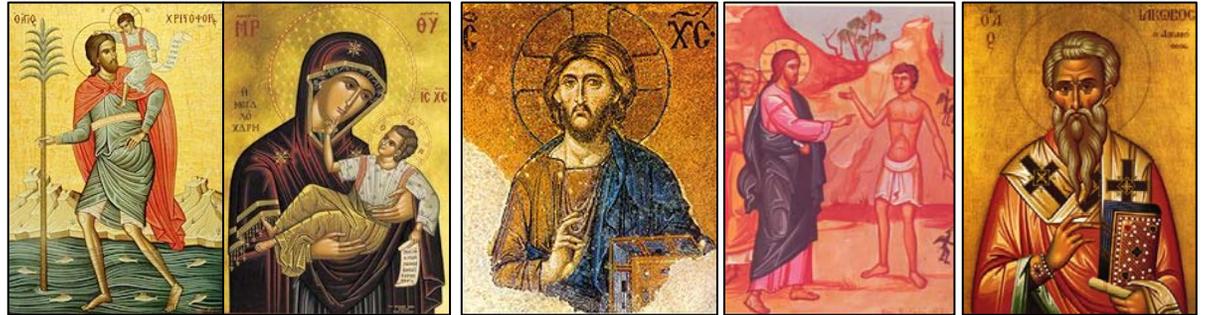
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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 at the



Diakonia Retreat Center for Volunteer Weekend

313 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

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

Liturgical Guide for Sunday, October 23, 2016

ON THIS DAY, THE 6TH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES Holy Priest-Martyr and Apostle James (Iakovos), Brother of the Lord (+61); Holy Father Ignatios, Patriarch of Constantinople (+877); Holy Father Makarios the Roman; Righteous Father Nikiforos and Righteous Kronias; and the two holy children martyrs forced to walk on fire. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Welcome!

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 (First Tone) – (Hymnal-pp.98-101):

It is sung *before* and *after* the Small Entrance: 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.

3. Hymn Commemorating Holy Apostle James – (see handout):

It is sung *after* the Small Entrance. As a disciple of the Lord, you accepted the Gospel, O James the Just. As a Martyr you have unchangeability; as the Brother of the Lord you have confidence; and you can intercede as a hierarch. Intercede with Christ our God, entreating Him to save our souls.

4. Hymn for the Falling Asleep of the Theotokos – (Hymnal-pp.222-223):

It is sung after the Small Entrance. In giving birth you remained a virgin, and in your dormition you did not forsake this world, O Theotokos. For as the Mother of Life, you have yourself passed into life. And by your prayers, you deliver our souls from death.

5. Hymn for Feast of the Holy Cross – (Hymnal-pp.180-181):

It is sung *after* the Small Entrance. Save, O Lord Your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross.

6. Hymn for St. Andrew the First-Called Apostle– (not in Hymnal):

It is sung after the Small Entrance. As first-called of the Apostles and brother of Peter the Pre-eminent, O Andrew, intercede with the Master of all to grant peace to the whole world, and great mercy to our souls.

7. Hymn of the Three Hierarchs – (not in Hymnal):

This hymn is sung after the Small Entrance: The Three Great Hierarchs, light shining of the three-sun brightness of Godhead who enlightened all the world with rays of God's teachings and with flowing rivers of wisdom, have filled all creation from springs of knowledge of God. St. Basil the Great, and Gregory the Theologian, and known by all, St. John, the golden-tongued orator. Everyone loves their words. Let us all honor them with hymns, these three great Saints, for us they always pray to the Lord.

8. Kontakion – (Hymnal-pp.224-227):

It is sung after the Small Entrance: O unfailling 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

Epistle Reading During Divine Liturgy (Gal. 1:11-19)

¹¹For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; ¹²for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ. ¹³You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. ¹⁴I advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. ¹⁵But when God, Who had set me apart before I was born and called me

through His grace, was pleased¹⁶ to reveal His Son to me, so that I might proclaim Him among the Gentiles, I did not confer with any human being,¹⁷ nor did I go up to Jerusalem to those who were already apostles before me, but I went away at once into Arabia, and afterwards I returned to Damascus.¹⁸ Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days;¹⁹ but I did not see any other apostle except James the Lord's brother.

Gospel Reading During Divine Liturgy (Luke 8:26-39)

Luke 8:26 Then they arrived at the country of the Gerasenes, which is opposite Galilee. Luke 8:27 As He stepped out on land, a man of the city who had demons met Him. For a long time he had worn no clothes, and he did not live in a house but in the tombs. 28 When he saw Jesus, he fell down before Him and shouted at the top of his voice, "What have You to do with me, Jesus, Son of the Most High God? I beg You, do not torment me" — 29 for Jesus had commanded the unclean spirit to come out of the man. (For many times it had seized him; he was kept under guard and bound with chains and shackles, but he would break the bonds and be driven by the demon into the wilds.) 30 Jesus then asked him, "What is your name?" He said, "Legion"; for many demons had entered him. 31 They begged him not to order them to go back into the abyss. 32 Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So He gave them permission. 33 Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. 34 When the swineherds saw what had happened, they ran off and told it in the city and in the country. 35 Then people came out to see what had happened, and when they came to Jesus, they 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. 36 Those who had seen it told them how the one who had been possessed by demons had been healed. 37 Then all the people of the

surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. So He got into the boat and returned. 38 The man from whom the demons had gone begged that He might be with him; but Jesus sent him away, saying, 39 “Return to your home, and declare how much God has done for you.” So he went away, proclaiming throughout the city how much Jesus had done for him.

PASTORAL REFLECTION FROM FR. GEORGE:

In this season of political elections, I would like to share a story about a politician who was campaigning in a very close election. He had a firm grasp of the issues and many good ideas. Unfortunately, he had one shortcoming –he had no name recognition. Voters simply did not know who he was or what he stood for. To make up for this handicap, he resolved to get out and meet the voters. He needed to advertise and get the word out. He had to shake every hand and kiss every baby he could.

To handle the public relations part of the campaign, he had a very good friend. The problem was his friend wasn't very consistent in his performance. Often, the advertisements he placed in the media were muddled and even wrong. Once, during a scheduled campaign stop, no one showed up, not even the mayor of the town who was one of his supporters. The problem was that the candidate's “advance man” had failed to tell anyone that the candidate was coming.

The candidate's other volunteers began to wonder why he kept this person “on board.” And then, in the last days of the campaign, everything fell apart and the candidate lost the election by a very slim margin. If his “advance man” had not been so incompetent, the candidate would have won.

Perhaps there is a lesson here for us. You see, each of us is called by our Lord to witness His Good News and serve as His “advance people.” If that is the case, undoubtedly, some of our own co-workers might wonder why He doesn't fire us! Rather than risk this course, let us consider and put into action this week's Memory Verse which St. Paul offers to call us to action:

THIS WEEK'S MEMORY VERSE

(TRY TO COMMIT TO MEMORY):

“²Devote yourselves to prayer, keeping alert in it with thanksgiving. ³At the same time pray for us as well that God will open to us a door for the word, that we may declare the mystery of Christ, for which I am in prison, ⁴so that I may reveal it clearly, as I should.” (*Col. 4:2-4*)



"Follow" & "Like" our Facebook page. *Be sure to check our status for updates and photos.*

And on this 629th 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!

WORSHIP SCHEDULE

Sunday, October 23 (Sixth Sunday of St. Luke):

(9th Annual Volunteer Weekend at Clergy Retreat at Diakonia Retreat Center.)



7:45 am Orthros Service (at Diakonia Retreat Center)

9:00 am Divine Liturgy (at Diakonia Retreat Center)

Your continued support and mutual encouragement are essential and appreciated!