



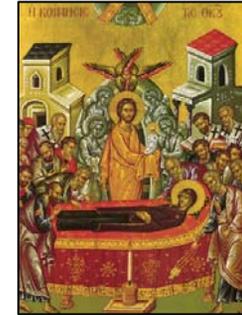
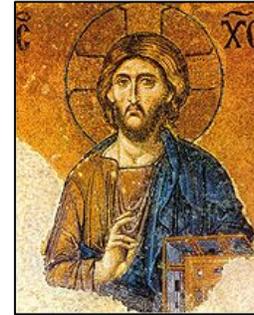
GREEK ORTHODOX METROPOLIS OF ATLANTA

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, August 20, 2017

ON THIS DAY, THE ELEVENTH SUNDAY OF ST. MATTHEW, AND THE SUNDAY FOLLOWING THE DORMITION OF THE THEOTOKOS, THE CHURCH COMMEMORATES Samuel the Prophet; Holy Martyr Luke of Bouleutos; Stephen, First King of Hungary; Hierotheos, Bishop of Hungary; and Oswin the Martyr, King of Deira. *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./3. Hymn for the Falling Asleep of the Theotokos – (Hymnal-pp.222-223):

It is sung before and 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.

2. Resurrectional Hymn (Second Tone) – (Hymnal-pp.102-105):

It is sung 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.

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 for Falling Asleep of the Theotokos – (Hymnal-pp.288-289):

It is sung after the Small Entrance. She is our vigilant intercessor, the Theotokos, our sure hope and protection. Neither death nor tomb held any power over her, for as the Mother of Life, she was taken into life by that very one who deigned to dwell in her ever virgin womb.

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 21:15-25)

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." Jesus said to him, "Feed my lambs." A second time He said to him, "Simon son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to Him the third time, "Do you love Me?" And he said to Him, "Lord, You know everything; You know that I love You." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this He said to him, "Follow me." Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jesus said to him, "If it is My will that he remain until I come, what is that to You? Follow me!" So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to You?" This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Epistle Reading During Divine Liturgy (1 Cor. 9:2-12)

²If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. ³This is my defense to those who would examine me. ⁴Do we not have the right to our food and drink? ⁵Do we not have the right to be accompanied by a believing wife, as do the other apostles and the brothers of the Lord and Cephas? ⁶Or is it only Barnabas and I who have no right to refrain from working for a living? ⁷Who at any time pays the

expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? ⁸Do I say this on human authority? Does not the law also say the same? ⁹For it is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is it for oxen that God is concerned? ¹⁰Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. ¹¹If we have sown spiritual good among you, is it too much if we reap your material benefits? ¹²If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel Reading During Divine Liturgy (Matthew 18:23-35)

Matt. 18:23 “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 When he began the reckoning, one who owed him ten thousand talents was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. 26 So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ 27 And out of pity for him, the lord of that slave released him and forgave him the debt. 28 But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ 29 Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ 30 But he refused; then he went and threw him into prison until he would pay the debt. 31 When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. 33 Should you not have had mercy on your fellow slave, as I had mercy on you?’ 34 And in anger his lord handed him over to be tortured until he would pay his entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”

THIS WEEK'S MEMORY VERSE (TRY TO COMMIT TO MEMORY):

“Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” (Hebr. 13:16)

PASTORAL REFLECTION FROM FR. GEORGE:

On this Afterfeast of the Feast of the Dormition, we are encouraged by the faith and devotion of our Most Holy Lady the Theotokos and Ever Virgin Mary. In the two weeks leading up to it, we lovingly offered the Service of the Small Paraklesis to the Most Holy Theotokos. I continue to be inspired by the first hymn of its 5th Ode:

“Lord, enlighten us, with Your precepts that can guide our lives, and with Your arm most powerful. Grant to us Your peace, O You Who are the Friend of all.”

In this prayer, we ask our Lord Christ Jesus to “enlighten us... guide our lives... and grant peace to us...” St. John Chrysostom pondered our spiritual struggles in the fourth century. As a Priest, I feel inspired when I read his commentaries and sermons. In this light, I offer St. John Chrysostom’s counsel regarding how we can best manage our emotions. His words help us choose our Lord’s priorities for our lives and how we can shape our lives in Christ:

We often speak of human emotions as having dimensions. One person is said to have deep feelings, while another is said to be shallow in their emotions. One person is said to have a wide and open heart, while another is said to have a heart which is narrow and closed. Of course, these are simple images; yet what do these images truly convey? When our emotions are deep toward a person or an event, it means that we cannot ignore that person or event, but must remain closely involved. When our emotions are wide and open, it means that we can respond to many people and events, not just a few. Jesus had deep emotions of love toward people, and He prayed deeply about every event in their lives; and He also had wide emotions, loving everyone He encountered with equal depth. This is how we must aspire to become. Shallow emotions lead to apathy and complaining; so they make us indifferent toward other people and toward the events which shape their lives. And narrow emotions enable us to ignore the cries of pain and suffering that we hear all

around us. To be a Christian means to extend one's heart both downward and outward.



Tickets and Sponsorships Needed

Purchase online at:

www.PeachtreeCityGreekFest.org



Online Volunteer Sign-Ups now available. Please visit:

www.SignUpGenius.com/go/20F0C49A8AB2AAAFc1-greekfest1, Access Code is GF2017



GreekFest Planning Meeting

When: August 27 immediately following Religious Ed.

Why: To make our final preparations for GreekFest - we will share the vision, answer questions

What to bring: Questions, Ideas



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

On this the 669th 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, August 20th (11th Sunday of St. Matthew):

- 7:45 am Orthros Service
- 9:00 am Divine Liturgy/40-Day Memorial – Charlie Masterpolis
- 10:45 am Religious Education Classes (*for all ages*)

Thursday, August 24th:

- 6:30 pm Choir Practice

Sunday, August 27th (12th Sunday of St. Matthew):

- 7:45 am Orthros Service
- 9:00 am Divine Liturgy
- 10:45 am Religious Education Classes (*for all ages*)
- 11:30 am GreekFest Meeting (*everyone is invited to join us*)
- 1:00 pm Let's EAT! (*later time due to GreekFest Meeting*)



Hands of Love: August

"For the poor will never cease from the land; therefore, I command you to do this word which says, You shall surely open your hands to your brother, to your poor and needy in your land." (Deut. 15:11)



All Sundays in August: WellSpring Living

Hands of Love is accepting **monetary donations** and **non-perishable food items (20 oz. or less each)** for this cause.

Wellspring Living provides transformative care to girls 12-17 and young women 18-32 in our area, who are at risk, or are victimized by sexual exploitation. Headquartered in Atlanta since 2001, it operates two phone lines, two residential programs and a Women's Academy. One of the four fund-raising WellSpring Living retail stores is in Peachtree City.

To learn more: wellspringliving.org or "Make it Zero" – a book by Mary Frances Bowley, founder of WellSpring Living.

Yours in Christ,
Anna Andreeva Naydenova, Hands of Love Coordinator

Wellspring Living

Your continued support and mutual encouragement are essential and appreciated!