



GREEK ORTHODOX METROPOLIS OF ATLANTA

Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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St. Christopher Hellenic Orthodox Church



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

Liturgical Guide for Sunday, October 21, 2018

ON THIS DAY, THE 6TH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES Hilarion the Great; Our Righteous Father Christodoulos, the Wonderworker of Patmos; Martyrs Theodote and Socrates; John the New Martyr of Peleponnesos; and Righteous Philotheus. *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 (Fourth Tone) – (Hymnal-pp.110-113):

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

3. Hymn Commemorating St. Hilarion – (see handout):

It is sung *after* the Small Entrance. With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O Hilarion, our devout father. Intercede with Christ our God, for the salvation of our souls.

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

<p><i>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.</i> — St. John Chrysostom</p>

Gospel Reading During Orthros Service (John 21:1-14)

After these things Jesus showed Himself again to the disciples by the Sea of Tiberias; and He showed Himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered Him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask Him, "Who are you?" because they knew it was the Lord. Jesus came and took the

bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after He was raised from the dead.

Epistle Reading During Divine Liturgy (Gal. 2:16-20)

¹⁶yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. ¹⁷But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! ¹⁸But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. ¹⁹For through the law I died to the law, so that I might live to God. I have been crucified with Christ; ²⁰and it is no longer I who live, but it is 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 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.

THIS WEEK'S MEMORY VERSE

(TRY TO COMMIT TO MEMORY):

Jesus said to him, "Away with you, Satan! for it is written, 'Worship the Lord your God, and serve only Him.'" Then the devil left Him, and suddenly angels came and waited on Him. (*Matt. 4:10-11*)

St Demetrios the Great Martyr, celebrated October 26

(continued from back cover of bulletin)

1. The first adornment: "a stable faith"

Faith is not a theoretical teaching, nor a philosophical system with high concepts. Nor is it another mental function derived from human reason.

Faith is life and is directly linked to the source of life, who is Christ. It is union with Christ and the manifestation of Christ within the area of our heart. This experience is particularly highlighted by our Church immediately after our participation in the Mystery of life, namely the Divine Eucharist. That is, once we commune of the Immaculate Mysteries, we repeat with the chanters the moving hymn: “Having seen the true light, we have received the heavenly Spirit, having found the true faith.”

“We believe in God and we believe God,” stressed Saint Gregory Palamas. And he goes on to say: “The one is different from the other. ‘I believe God’ means that I consider certain and true the promises He has given us. ‘I believe in God’ means that I think about Him correctly.” Faith therefore is a divine gift and revelation of God within the pure heart of people. This is what Saint Demetrios sought in his life.

This was given to him as a gift.
This he kept as something invaluable.
This he sealed with his blood.

2. The second adornment: “the boundless gift of grace”

For one to keep the treasure of faith in earthen vessels, according to the expression of the Apostle Paul, and to “tread on serpents and scorpions and all the power of the enemy,” the grace of God is needed. “If sin accomplished so much... grace, indeed the grace of God, not only that of the Father but also of the Son, does it not accomplish more?” asks Saint John Chrysostom.

In this, namely the grace of God, everything is benefited. This forgives us and justifies us, it does not abolish our free will, but it shows us to have trust in the philanthropy of God. It is the greatest weapon, according to the golden nightingale of the Church: “It is an unbreakable wall. It is the unshaken pillar”... “Everything is accomplished through the grace of God” (Saint John Chrysostom). If we did not have God’s grace, we would not have the presence of the Martyrs, their confession and their miracles, the

asceticism and tears of the Venerable Ones, we would not have the presence of Saint Demetrios. The words of Saint Nestor, his disciple, alone, "God of Demetrios help me!" with his myrrh-flowing and grace-streaming relics, show the indwelling grace of his heart which is also in his martyric relics until today.

3. The third adornment: "the undiminished wealth of godlike virtues"

All the virtues, according to our Orthodox tradition, are enhypostatic. They are associated with the person of Christ and are the result of the life in Christ (Metropolitan Hierotheos of Nafpaktos). They are not abstract values and ideas, but Christ Himself. They who have love, have the unique love which is Christ.

Virtue is the road to Heaven, stresses Saint John Chrysostom. It is conquered with pain and tears. It is difficult, but above all pleasant. It is the natural state of the soul, while wickedness is against nature. Just as health is according to nature, so illness and disease is unnatural.

Virtue will help us travel to eternal life: "Only virtue knows and is able to travel with us. Only virtue can pass to eternal life" (Saint John Chrysostom).

And to enter triumphantly into the Kingdom of Heaven, "let us acquire the virtues in the time we have left."

Saint Demetrios, adorned with all the virtues, becomes a fervent preacher and teacher to our sinful era. He is a brave athlete and an excellent champion, a caring father and the leader of Thessaloniki. May he raise his hands of entreaty to the Throne of the Slain Lamb, that we may have:

Stability in faith,
the boundless grace of God,
as well as the wealth of the godlike virtues.

PASTORAL REFLECTION FROM FR. GEORGE:

Perhaps Daniel Defoe gave us some good advice through his fictitious character Robinson Crusoe. The first thing that Crusoe did when he found himself on a deserted island was to make out a list. On one side of the list he wrote down all of his problems. On the other side of the list he wrote down all of his blessings. On one side he wrote: I do not have any clothes. On the other side he wrote: But it's warm and I don't really need any. On one side he wrote: All of the provisions were lost. On the other side he wrote: But there's plenty of fresh fruit and water on the island. And on down the list he went. In this fashion he discovered that for every negative aspect about his situation, there was a positive aspect, something to be thankful for. It is easy to find ourselves on an island of despair. What if we were to sit down and take an inventory of our blessings?

Why wait until the American tradition of Thanksgiving to express our thanks to God? Perhaps we're overdue in doing so. Notwithstanding, today and every day is a day the Lord has made, let us *"thank the LORD for His steadfast love, for His wonderful works to humankind."* (Psalm 107.8)

On this the 727th 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!



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COMMUNITY WORSHIP SCHEDULE

Sunday, October 21 (Sixth Sunday of St. Luke):

7:45 am Orthros Service

9:00 am Divine Liturgy/Special Commemorations/Coffee Fellowship

11:00 am Religious Education Classes (*for all ages*)

11:45 am Philoptochos Board Meeting

Check our website for more events that are planned.

Your continued support and mutual encouragement are essential and appreciated!