



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 26, 2018

ON THIS DAY, THE THIRTEENTH SUNDAY OF ST. MATTHEW, THE CHURCH COMMEMORATES *The Holy Martyrs Adrian and Natalie (303-305); Our Righteous Father Joseph; and the Icon of the Mother of God of Vladimir. 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 for Saints Adrian and Natalie – (not in Hymnal):

It is sung after the Small Entrance. You forsook the ways and false religion of your ancestors, for you considered the saving faith to be wealth irremovable. And as you followed the steps of the Lord of all, you were enriched by the gifts of His grace divine. Glorious Adrian, beseech Christ God fervently, entreating Him to save 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 for the Nativity of the Theotokos – (Hymnal-pp.228-231):

It is sung after the Small Entrance. Your holy birth delivered Joachim and Anna from the reproach of childlessness and liberated Adam and Eve from death's corruption, O Pure One. Thus free from the stain of sin, we, your people, honor your birth, crying out to you: A woman thought barren brings forth the Theotokos who nourishes Christ our life.

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 (Mark 16:1-8)

When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, "Who will roll away the stone for us from the entrance to the tomb?" When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, "Do not be alarmed; you are looking for Jesus of Nazareth, who was crucified. He has been raised; He is not here. Look, there is the place they laid Him. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you." So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

Epistle Reading During Divine Liturgy (1 Cor. 16:13-24)

1Cor. 16:13 Keep alert, stand firm in your faith, be courageous, be strong. 14 Let all that you do be done in love. 15 Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints; 16 I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. 17 I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; 18 for they refreshed my spirit as well as yours. So give recognition to such persons. 19 The churches of Asia send greetings. Aquila and Prisca, together with the church in their

house, greet you warmly in the Lord. 20 All the brothers and sisters send greetings. Greet one another with a holy kiss. 21 I, Paul, write this greeting with my own hand. 22 Let anyone be accursed who has no love for the Lord. Our Lord, come! 23 The grace of the Lord Jesus be with you. 24 My love be with all of you in Christ Jesus.

Gospel Reading During Divine Liturgy (Matthew 21:33-42)

Matt. 21:33 “Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a wine press in it, and built a watchtower. Then he leased it to tenants and went to another country. 34 When the harvest time had come, he sent his slaves to the tenants to collect his produce. 35 But the tenants seized his slaves and beat one, killed another, and stoned another. 36 Again he sent other slaves, more than the first; and they treated them in the same way. 37 Finally he sent his son to them, saying, ‘They will respect my son.’ 38 But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ 39 So they seized him, threw him out of the vineyard, and killed him. 40 Now when the owner of the vineyard comes, what will he do to those tenants?” 41 They said to him, “He will put those wretches to a miserable death, and lease the vineyard to other tenants who will give him the produce at the harvest time.” 42 Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes?’”

THIS WEEK’S MEMORY VERSE

(TRY TO COMMIT TO MEMORY):

“Let the beauty of the LORD our GOD be upon us,
and establish the work of our hands for us.”

(Psalm 90:17)

Saints Adrian and Natalia as a Model for Our Lives

(continued from back cover)



The first stadium of physical exercise is remarkable and those who compete in them are worthy of praise. The second stadium of biological existence is to be neither praised nor condemned, since all people are obligated to live within it and have an instinct of self-preservation and survival. The third stadium, the spiritual struggle, which is the most beautiful, is usually chosen by the few. It consists of those restless spirits who are not content with sensual pleasures, but want a higher spiritual life, which makes them worthy of being people. They undergo a spiritual struggle to dominate over their passions and live with true pleasure in their hearts. Because

the heart is the place in which man experiences heaven and hell in this life, as well as in the future life, since human life has no end.

The Orthodox Church is a spiritual hospital, but at the same time it is a stadium of spiritual combat. With the way of life it offers it has shown an innumerable number of athletes and champions of the spiritual life. These are the Apostles, the Prophets, the Venerable Ones, the Martyrs, and the Confessors. In one word, they are all the Saints, but also those who are constantly struggling, day and night, with prayer, the sacramental life and asceticism to achieve their personal sanctification.

Physical training is remarkable and commendable and “is of some value, but godliness has value for all things, holding promise for both the present life and the life to come” (1 Tim. 4:8). Let us love it.

Source: *Ekklesiastiki Paremvasi*, “ΑΓΙΟΙ ΜΑΡΤΥΡΕΣ ΑΔΡΙΑΝΟΣ ΚΑΙ ΝΑΤΑΛΙΑ”, July 2004. Translated by John Sanidopoulos.

PASTORAL REFLECTION FROM FR. GEORGE:

There is a huge industry in modern society producing products that are “time savers.” We all recognize that time in busy lives needs to be used productively, so “saving time” has a natural appeal to busy people. I have been impressed by how time management and productivity experts have changed their focus over the last 20 years from a notion of management and scientific examination of using time to a more spiritual understanding of time used in living lives.

Years ago, time management emphasized setting goals and keeping track of how those goals were met. It was a “to-do” list with time slots. Theoretically, over the course of weeks of keeping track of how time was used, a pattern would develop and people could make adjustments toward efficiency. Sure, we could all do more things in a day *if* we carried a stop-watch around and worked on beating yesterday's time. We could achieve world record speeds in consuming our coffee and donuts with enough determination and practice.

Lately, however, time management experts have concluded that “to-do” lists also need to have “not-to-do” features. Time management has begun to examine the habits and attributes of highly productive people. Lately it has become very important not only to “save time” but also to “make time.”

Stephen Covey in his book, *The Seven Habits of Highly Effective People* tells how important it is to live from the inside out. Outside success never guarantees inner happiness. Covey shares a story about a Sunday morning on the subway in New York City. He was sitting in a seat reading his paper along with a few other people in a mostly empty subway car, when a man with several children boarded. The man was silent and slumped over, with his elbows on his knees looking at the floor while his children loudly ran up and down the car.

The adults on the car were at first unsettled, but after a few stops, the visible level of agitation grew. People were not able to “use” their time reading or even thinking quiet thoughts. Finally Covey decided he needed to do something. He approached the man and said, “Sir, your children are really disturbing a lot of people. I wonder if you couldn’t control them a little more?”

The man lifted his head and said. “Oh, you’re right. I guess I should do something about it. We just came from the hospital where their mother died about an hour ago. I don't know what to think and I guess they don't know how to handle it either.”

Suddenly, a man intent on reading his paper as a prudent use of time was jerked from “saving” time on the train to “making” time to be with a stranger and his children.

And I ask you, which do you think is most memorable? Reading the paper or that conversation?

Each day, we have an opportunity to manage our *time* in a way that is either “task-oriented” or as “a gift from God.” Without realizing it, we daily confront exciting intersections of “holy” time and “work” time. Simply put, I challenge you to contrast “getting something done” versus “spending time with people.” Consider the wonderful opportunity we gain when we surrender and allow God to give us new and beneficial insights in our unique and unexpected daily experiences.

Much of our focus in the Church is oriented to offering our time and talents to God for the benefit of His Kingdom and sharing His salvation with all we encounter. While we seek to make the world a place where our children are safe and our neighbors have the dignity of human rights, we likewise strive to make our world peaceful and free of disease or hunger.

My brothers and sisters in Christ, we need to remember that before we can *act*, we must open ourselves *to be acted upon*. The God of our salvation is the God of the Exodus, the God of the Cross, and the God of the Resurrection – acting in unimaginable ways in creation for our benefit.

Let us identify with Jesus’ Disciples who needed to spend time with Him. We also can identify with the crowds coming to see Jesus the miracle worker. As Christians, we should realize that God gives us enough time to pray, enough time

to work, enough time to play, enough time to reflect, and enough time to *just be*. In short, we all can claim the benefit of some “Jesus time.”

When we draw apart from the demands of the world and claim the time God gives us, then we begin to understand what the crowds sought in Jesus. When we serve in our Lord’s Holy Church and when we claim and witness God’s love and presence in our lives, then His blessings pour forth in miraculous ways. Let us learn to claim the blessings that God has given us . . . *in His time* and *not* simply in hours, minutes, and seconds.

“Now may the Lord of peace Himself give you peace at all times in all ways. The Lord be with all of you.” (2 Thess. 3:16)



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: Cool Enough For School 2016

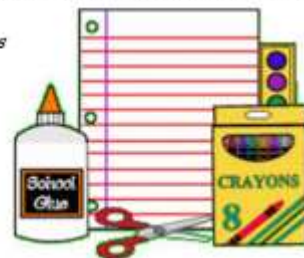
Each summer, One Roof provides Coweta County families in need with vouchers so their children can select clothing from their thrift store to prepare them to go back to school. They need our help!

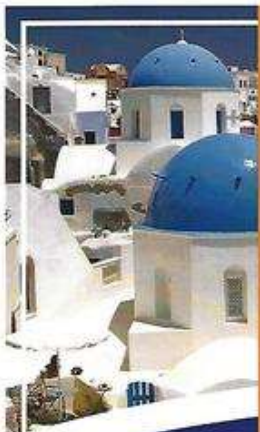
Please donate your gently used children’s clothing or new clothing so they can help families in Coweta County. They also need lots of new socks and underwear. One way to break the cycle of poverty is to help children have the best opportunities for a good education. If you would like, feel free to attach a sticker encouraging the recipient!

One Roof Ecumenical Alliance Outreach is a 501-3(c) non-profit organization located at 255 Temple Avenue Newnan, GA 30263 (770) 683-7705. Federal Tax ID: 26-0157086. *Donation receipts are available for donations made as individuals.*

In June, we collected \$100 and \$175 worth of gift cards for Fayette County DFCS. Thank you for your donations!

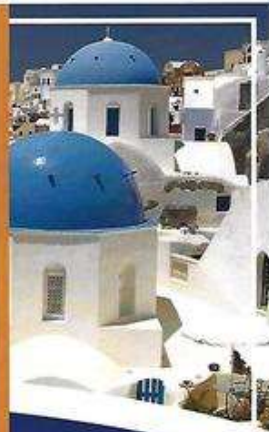
We welcome Kim Poolos as our new Hands of Love Coordinator.





ST. CHRISTOPHER HELLENIC ORTHODOX CHURCH

Peachtree City
GREEK FEST



ENJOY GREEK DELICACIES

including
SPANAKOPITA

TIROPITA

DOLMATHES

LAMB & ORZO

GYROS

GREEK POTATOES

SOUVLAKI

& MORE!

FRESH, HOMEMADE PASTRIES!

*Just like
Via Via makes!*

ALL YOU CAN EAT!

Includes
BEER & WINE!

**SATURDAY,
SEPTEMBER 15TH, 2018**

AT DIXIE WING COMMEMORATIVE
AIR FORCE HANGAR
FALCON FIELD AIRPORT • PEACHTREE CITY, GA



6:00 PM APPETIZERS

7:00 PM DINNER



**INDIVIDUAL TICKETS
\$65.00**

INDIVIDUAL TICKET ORDER FORM

Name: _____

Address: _____

Phone: _____

Number of Tickets: _____ x \$65 = _____

MAIL ORDER FORM AND CHECK TO:
St. Christopher Hellenic Orthodox Church
313 Dividend Dr. Suite 210 • Peachtree City, GA 30269

OR ORDER YOUR TICKETS ONLINE AT:
www.peachtreecitygreekfest.org

**LIVE
MUSIC,
GREEK
DANCING,
SILENT
AUCTION
& more!**

**TICKETS
WILL
SELL OUT!**

Get yours today!

FOR TICKET
INFORMATION CONTACT:
EMILIA MORAITIS
770.347.7729

FOR SPONSORSHIP
INFORMATION CONTACT:
ELENI TAGALOS LOYD
770.824.7194

PROCEEDS WILL BENEFIT
ST. CHRISTOPHER HELLENIC
ORTHODOX CHURCH BUILDING FUND
AND LOCAL CHARITIES

Prayer Shawl
Blessing has been
changed to Sunday,
August 26th.

Please contact Susan Kleto
at (678) 877-9115 or
sbkleto@gmail.com if you
have any questions, would
like to receive a Prayer
Guide, or have any
suggestions for
improving this
ministry.



Panagia Chapel
Diakonia Retreat Center

SAVE THE DATE

FOR THE ARRIVAL OF THE
MIRACULOUS ICON OF THE PANAGIA
VIMATARISSA

Sept 29th, 2018

Services begin at 11:00 am

Diakonia Retreat Center
455 Quail Ridge Road
Salem, SC 29676



October 5-7, 2018

The Connect Conference is for Orthodox young adults in their 20s and 30s. Through learning, fellowship, and worship, the goal of the conference is to better connect us to our faith, the Church, and each other. The format of the conference includes keynote addresses to the group, breakout sessions in smaller groups with time for Q&A, worship times including the Divine Liturgy, and plenty of opportunities for fellowship.

Register online at

<https://connectorthodoxy.org>

On this *the 720th* 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. Be sure to check our status for updates and photos.

COMMUNITY WORSHIP SCHEDULE

Sunday, August 26 (13th Sunday of St. Matthew):

7:45 am Orthros Service

9:00 am Divine Liturgy

10:15 am Blessing of Philoptochos Prayer Shawls/Coffee Fellowship

10:45 am Religious Education Classes for all ages

Noon Let's EAT! Join us at Broadway Diner, 535 S. Glynn St., Fayetteville

Wednesday, August 29 (Feast of Beheading of St. John the Baptist – Day of Strict Fast):

5:00 pm Great Vespers Service

**5:45 pm Evening Divine Liturgy, followed by Community Dinner
(Please bring lenten foods)**

7:30 pm Playground Equipment Meeting

Thursday, August 30:

6:30 pm Choir Practice

Sunday, September 2 (14th Sunday of St. Matthew):

7:45 am Orthros Service

9:00 am Divine Liturgy

**10:15 am Memorial Service - Γιαννουλα και Κωνσταντινος Σακκας &
Ασπασια και Παναγιωτης Ζωγραφος**

10:30 am Coffee Fellowship Reception

***Your continued support and mutual encouragement
are essential and appreciated!***