

*St. Athanasius of Alexandria – Feast Day is January 18 & May 2*

**Sunday, January 16, 2022**



## GREEK ORTHODOX METROPOLIS OF ATLANTA

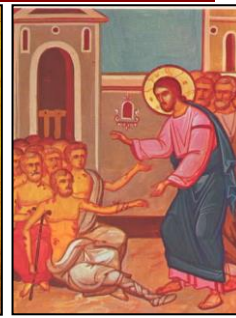
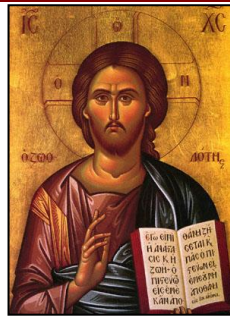
Ecumenical Patriarchate of Constantinople: [www.patriarchate.org](http://www.patriarchate.org)

Greek Orthodox Archdiocese of America Website: [www.goarch.org](http://www.goarch.org)

Greek Orthodox Metropolis of Atlanta Website: [www.atlmetropolis.org](http://www.atlmetropolis.org)

St. Christopher Hellenic Orthodox Church Website: [www.saintchristopherhoc.org](http://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, January 16, 2022**

**ON THIS DAY, THE TWELFTH SUNDAY OF SAINT LUKE, WE REMEMBER** the Veneration of Apostle Peter's Precious Chains; Righteous Hierodeacon Makarios of Kalogeras; Romilo the Monk of Mt. Athos; Nicholas the New-Martyr of Mytilene; Peusippos, Elasippos, and Mesippos the siblings, and their grandmother Neonilla. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

### **Thank You for Your Understanding**

We welcome our parishioners who are attending services in person today and we also welcome those who are viewing our online video streaming at home. Let us comply with the guidelines we have provided everyone. We appreciate your

kind understanding in following them. Fr. George is deeply appreciative to you and all who are assisting during worship services.

Parishioners and visitors who are sick are asked to remain at home to recover and rest. We strongly encourage all parishioners who visit to resume wearing masks to slow the spread of the Delta variant in response to [His Eminence Metropolitan Alexios' request to our Clergy and Parish Councils](#) to do so.

*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 (Plagal of the First Tone) – (Hymnal-pp.114-117):**

It is sung *before* and *after* the Small Entrance: To the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. For He willed to be lifted up on the Cross in the flesh, to endure death and raise the dead by His glorious resurrection.

### **3. Hymn for Veneration of St. Peter's Precious Chains – (not in Hymnal):**

*It is sung after the Small Entrance:* Without leaving Rome, you came to us, through the precious Chains that you wore, O President of the Apostles. As we venerate them in faith, we pray to you: By your intercessions with God, grant to us the great mercy.

### **4. Hymn Commemorating St. Christopher – (see music distributed):**

*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 sung in anticipation of the Presentation of the Lord (to be celebrated 2/2) (Hymnal-pp.250-253):**

It is sung after the Small Entrance: For our salvation You took flesh and You sanctified the Virgin's womb; You blessed the aged Simeon as You lay resting in his arms; and having come to save us all, O Christ our God, to these troubled times, bring Your lasting peace. Give strong and undaunted faith to all Your people, O only lover of mankind.

### **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
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#### **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 During Divine Liturgy (Colossians 3:4-11)**

*When Christ Who is your life is revealed, then you also will be revealed with Him in glory. Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). On account of these the wrath of God is coming on those who are disobedient. These are the ways you also once followed when you were living that life. But now you must get rid of all such things—anger, wrath, malice, slander, and abusive*

*language from your mouth. Do not lie to one another, seeing that you have stripped off the old self with its practices and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. In that renewal there is no longer Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, slave and free; but Christ is all and in all!*

### **Gospel Reading During Divine Liturgy (Luke 17:12-19)**

*At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said: “Jesus, Master, have mercy on us.” When He saw them, He said to them, “Go and show yourselves to the priests.” And as they went, they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus’ feet, giving Him thanks. Now he was a Samaritan. Then said Jesus: “Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?” And He said to him: “Rise and go your way; your faith has made you well.”*

### **MEMORY VERSE (TRY TO COMMIT TO MEMORY):**

“For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.”  
(2 Cor. 4:15)

### **PASTORAL REFLECTION FROM FR. GEORGE:**

*How do you select your priorities? What criteria do you use to choose them? The older I become and more experience I gain, the easier it is for me to see that there is an emptiness in pursuing anything less than God’s call. Without a doubt, our culture influences us towards independence and self-fulfillment. At the same time, we seek God and pray regularly, we study His Word, and yet we wonder why He still seems so distant. Perhaps our culture has trained us to*



pursue goals that do not bring us closer to God. Perhaps the goals we choose for ourselves undermine the relationships we are to have with God and with others He places in our paths.

*What are some of our misguided goals?* Where our culture says, “Seek your place in the world!” our God says, “Seek the kingdom of God.” Where our culture bids us to “Find yourself!” God calls us to “Lose yourself, and so find life.” Where our culture calls us to “Be your own self-made person!” our God calls us to “Become members together of one body.” Where our culture teaches us to “Look to your own needs and interests!” God calls us to “Have the attitude of Christ Jesus, Who took on the nature of a servant.” Where our culture promises, “You can have it all!” God calls us to “Consider it rubbish, that we might gain Christ.” Where our culture mandates, “Be at the top of your game!” God calls us to “Be crucified with Christ.”

When we perceive our existence as a *call from God* – rather than as a *search for self* – we free ourselves from the quicksand of self-oriented ambition and find our ultimate purpose in life.

That’s where spiritual clarity is found – *not* in knowing *what* we are looking for, but in *answering Christ’s call and abiding in Him*.

Sunday, February 6, 2022, 10:30 AM

**The Boy Scouts of America designates the Sunday that falls before February 8 as Scout Sunday, which is the primary date to recognize the contributions of young people and adults to Scouting. Fr. George invites all Scouts and their families to attend the Divine Liturgy on this day and be recognized as Scouts.**

## SCOUT SUNDAY



## WON'T YOU JOIN US?

**WHAT:** Philoptochos Volunteer Day

**WHERE:** Midwest GA Food Bank

**WHEN:** January 19<sup>th</sup> from 4-6PM

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**WEAR CLOSE-TOED SHOES**

**MUST REGISTER IN ADVANCE:**

**TEXT OR CALL: 678-570-5083**

**(CYNTHIA CROMARTIE)**

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*See you there for an evening of fun  
and fellowship!*

**NO HEAVY LIFTING! ALL AGES  
WELCOME**



["Follow" & "Like"](#) our Facebook page. *Be sure to check our status for updates and photos.*

On this the 891<sup>st</sup> 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 (CHECK WEB CALENDAR FOR MORE...)

Sunday, January 16 (12<sup>th</sup> Sunday of St. Luke):

- 7:45 a.m. Orthros Service
- 9:00 a.m. Divine Liturgy
- 10:45 a.m. Religious Education Classes (*for all ages*)
- 11:45 a.m. Philoptochos Board Meeting

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

The following reflection on St. Athanasius the Great (whose Feast Day is this Tuesday) is reprinted from [www.johnsanidopoulos.com](http://www.johnsanidopoulos.com). **Join us for Divine Liturgy on Tuesday morning at 9:00 a.m.**     **+Fr. George Tsahakis**

Heresy in the Church is what a severe illness is to a human body. It is a cancer which if not expelled will endanger the spiritual health of its members. This is why the Church, the authentic Body of Christ, out of love and philanthropy, through its healthy members, the saints, fights heresies, just like the immune system of a healthy body fights the virus that causes the illnesses. However, it does not regard heretics as enemies, as indeed the Church has no enemies, but sick members whom it loves and tries to heal.

Athanasius the Great fought like few ever have to preserve the truths of the faith against the heretics that tried to alter it, and they fought him furiously. With slander and all sorts of machinations they accomplished, many times, in exiling him and distancing him from his flock. Remarkably, out of the forty-six years he was Archbishop of Alexandria, sixteen he spent in exile. But even from there he never stopped fighting for his flock against heresy.

Heresy creates factions and schisms; it splits and divides. Saint Peter of Alexandria had the blessing to see Christ, who wore a split tunic. When the Saint asked who split His tunic, Christ replied: “The fool Arius”. The word “heresy” (αἵρεση) comes from the verb *αἵρέω* which means “to elect”. Heretics choose a piece of truth that helps them to support their views and in turn reject the truth in its entirety. This creates many problems, because when the faith is altered the correct way of life is lost. This way of life is the method of treating the passions, the method of the purification of the heart, by which man is led to the knowledge of God (“Blessed are the pure in heart, for they shall see God”), since the vision of God is identical with true knowledge.

Arius argued that Christ is not God, but a creation of God, “created in time”, and therefore, like all created things, He has a beginning and an end. If this is true, however, then He cannot save man, since only God has that ability. But we know from Holy Scripture, as well as the experience of the Church, that Christ was incarnated to save and deify man.

At the First Ecumenical Synod, which condemned Arius, Saint Athanasius participated as a young deacon (he was around 26) as a representative of the Archbishop of Alexandria, and with compelling arguments he showed the delusions and falsehoods of the teachings of Arius. And later as the Archbishop of Alexandria, with strong words, both spoken and written, he expressed clearly the truths that the heretics twisted. Namely, that Christ is not a creation, but “the Son and Word of God, the perfect offspring of the Father, begotten not according to will, but according to nature. He did not come about because the Father willed it, but because it is in the nature of the Father to beget the Son and in the nature of the Son to be begotten. This is how He differs from created things. He is the image and likeness of the Father, while man is simply according to the image and according to the likeness. He is without beginning, like the Father.”

The Church has given the epithet “Great” to few people. Among these Saint Athanasius holds a prominent position. It has been written of him: “Rarely has the epithet ‘Great’ uncovered such a substantial subject as in the case of Athanasius of Alexandria. He was great in zeal, great in love, great in holiness, great in Orthodoxy. With these qualifications he is now such a part of the living consciousness of the Christian people. It’s as if he was alive physically.” Even Saint Gregory the Theologian, in his memorial speech for Athanasius the Great, begins with the characteristic phrase: “When we praise Athanasius, we praise virtue.” Indeed, he was a model of virtue since this is the fruit of true communion with the living Triune God.

His memory is celebrated on January 18th together with Saint Cyril of Alexandria, and on May 2nd (the day of his repose).