



Sunday, October 30, 2022



## GREEK ORTHODOX METROPOLIS OF ATLANTA

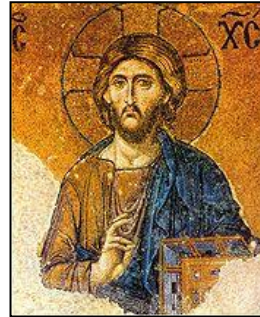
Ecumenical Patriarchate of Constantinople: [www.patriarchate.org](http://www.patriarchate.org)

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, October 30, 2022

**ON THIS DAY, THE FIFTH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES** The Holy Martyrs Zenobius and His Sister Zenobia; Cleopas and Artemas of the 70 Apostles; Joseph, Patriarch of Constantinople. *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 (Third Tone) – (Hymnal-pp.106-109):**

It is sung *before* and *after* the Small Entrance: Let the heavens rejoice and the earth be glad, for the Lord has shown the mighty power of His arm. He has trampled down death by death, becoming the firstborn of the dead. He has delivered us from the depths of hell and has granted to all the world His great mercy.

### **3. Hymn for Sts. Zenobius & Zenobia – (not in Hymnal):**

It is sung *after* the Small Entrance: Your Martyrs, O Lord, were worthily awarded by You the crowns of incorruption, in that they contested for You our immortal God. Since they possessed Your power, they defeated the tyrants, dashing the demons' powerless displays of defiance. O Christ God, at their fervent entreaties, 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 – (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**

*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 20:19-31)**

*“When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After He said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent Me, so I send you.’ When He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in His hands, and put my finger in the mark of the nails and my hand in His side, I will not believe.’ A week later His disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then He said to Thomas, ‘Put your finger here and see My hands. Reach out your hand and put it in My side. Do not doubt but believe.’ Thomas answered Him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen Me? Blessed are those who have not seen and yet have come to believe.’ Now Jesus did many other signs in the presence of His disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in His name.”*

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

*For I want you to know, brothers and sisters, that the gospel that was proclaimed by me is not of human origin; for I did not receive it from a human source, nor was I taught it, but I received it through a revelation of Jesus Christ. You have heard, no doubt, of my earlier life in Judaism. I was violently persecuting the church of God and was trying to destroy it. I*

*advanced in Judaism beyond many among my people of the same age, for I was far more zealous for the traditions of my ancestors. But when God, Who had set me apart before I was born and called me through His grace, was pleased to reveal His Son to me, so that I might proclaim Him among the Gentiles, I did not confer with any human being, 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. Then after three years I did go up to Jerusalem to visit Cephas and stayed with him fifteen days; but I did not see any other apostle except James the Lord's brother.*

**Gospel Reading During Divine Liturgy (Luke 16:19-31)**

*Luke 16:19 "There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. 20 And at his gate lay a poor man named Lazarus, covered with sores, 21 who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores. 22 The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried. 23 In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. 24 He called out, 'Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue; for I am in agony in these flames.' 25 But Abraham said, 'Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. 26 Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us.' 27 He said, 'Then, father, I beg you to send him to my father's house — 28 for I have five brothers — that he may warn them, so that they will not also come into this place of torment.' 29 Abraham replied, 'They have Moses and the prophets; they should listen to them.' 30 He said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' 31 He said to him, 'If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'"*



## THIS WEEK'S MEMORY VERSE

*(TRY TO COMMIT TO MEMORY):*

"Refrain from anger and forsake wrath. Do not fret — it leads only to evil." *(Psalm 37:8)*

## PASTORAL REFLECTION FROM FR. GEORGE:



*"As crucial as it is for Christians to face the world, its needs, and sufferings, it is even more necessary that social action – the service of the neighbor – be properly grounded. The proper foundation will be the love of God, for then each suffering brother and sister will be recognized as made in God's image and likeness; truly in each neighbor will be visible the face of Christ. This is Mother Maria's essential*

*view of her work of 'loving kindness.'"* [from our Adult Religious Education book, ***Mother Maria Skobtsova: Essential Writings*** (Orbis Books, 2003)]

## Feast of Saints Kosmas, Damian, & Theodote – November 1

*(continued from back cover of bulletin)*



The life and times of our Saints give us the opportunity to emphasize the following:

First, the first-formed in Paradise had communion with God and were healthy, both physically and psychically. But after their fall into sin they wore tunics made of skin, i.e. decay and death, and were vulnerable to various weather conditions. Therefore, physical and psychic illnesses and death are post-fallen conditions, the result of sin. Because they lost their communion with God, their *nous* became darkened and enslaved to various passions.

Post-fallen man has need of physical and especially psychic healing, which consists of the purification from the passions, the illumination of the *nous* and communion with God.

Christ, the Second Person of the Holy Trinity, is the pre-eminent physician of souls and bodies, which is why He was clothed in human nature, to renew it, heal it and deify it.

Second, medical science is the result of the cultivation of reason, which God endowed man and is a service to our fellow man. Physicians perform a function and so they should be honored, especially those physicians who are animated by the loving and sacrificial spirit of the Holy Unmercenaries.

The Holy Unmercenaries indicate the way in which the medical profession should function and be exercised. Namely, with love towards man, without class distinctions, with a spirit of sacrifice, service and offering and above all with prayer.

Physicians who love God and respect His law, respect and consider every person, regardless of office, money or social positions, because in their face they see the face of Christ. Man is the icon of Christ, especially the poor and the least among us, and they identify with Christ Himself, who said the known words: "I say to you, as you did it to one of the least of these my brothers, you did it to Me."

Characteristic and remarkable are the words of someone who worked in a Hospital: "I observe physicians and see the difference between those who love God and have an organic relationship with the Church and those who are indifferent and atheists. The first are selfless and humble and feel as if they are partners in God's work of healing their fellow man, while the second consider themselves something higher than other people, like a god, and woe to those who dare challenge them." Human life must be placed above all earthly possessions, but there can be no selfless love and offering without the Grace of the Holy Spirit. Saint Silouan the Athonite says that no one can truly love unless the Holy Spirit dwells within them, Who teaches them to even love their enemies.

In today's society, where most people are hurting and feel unbearable loneliness, it is imperative to have physicians, and people in general, who are animated by the loving and sacrificial spirit of the Holy Unmercenaries. The Orthodox Church is the factory in which such people are "designed".

Source: *Ekklesiastiki Paremvasi*, "ΑΓΙΟΙ ΑΝΑΓΥΡΟΙ ΚΟΣΜΑΣ ΚΑΙ ΔΑΜΙΑΝΟΣ ΥΙΟΙ ΘΕΟΔΟΤΗΣ, ΟΙ ΕΞ ΑΣΙΑΣ (1 Νοεμβρίου)", November 2005. Translated by John Sanidopoulos.



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## All Sundays in October: Division of Family and Children Services of Fayette County, Georgia



Georgia Division of Family and Children Services

We will be accepting **gift cards for food** or monetary donations to assist the **Fayette County Division of Family and Children Services**. Areas served are **Brooks, Fayetteville, Peachtree City, Tyrone, and Woolsey**. **FCSFC investigates child abuse**, facilitates **placement in foster homes** for children, helps low income and out-of-work parents get back on their feet, and assists with **childcare costs**.

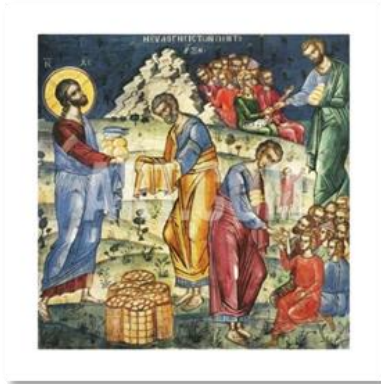
<https://stchristopherphiloptochos.square.site>

Your donations to the Fayette County Division of Family and Children Services will be of immediate help to a child, or a troubled family.

Faithfully,

Anna Andreeva-Naydenova, "Hands of Love" Philoptochos Ministry Chair

# Today is “Parish Thanksgiving Sunday”



... the custom of offering the Five Loaves monthly reminds us of the generosity and multiplication of the gifts of fish and bread that our Lord multiplied and shared with all present. Through this Orthodox Service, we return thanksgiving to God for multiplying our own gifts and hence, the icon of this miracle has been selected as our logo for

“Parish Thanksgiving Sunday.”

Thanks to **Presbytera Marinda & Fr. George Tsahakis** for offering the five Artos (loaves of bread) for the health and welfare of their family, our parishioners, and God’s blessings in our lives this month.



*Today we thank God and celebrate Name Days, Birthdays, Wedding Anniversaries, and other special occasions that occurred recently or will occur during the months of October and November. Congratulations to everyone celebrating their special events today and thanks to all who offered our parish their gifts for God to use and multiply.*

## Message from His Eminence Metropolitan Alexios



My Beloved Ones,

As we conclude October's Clergy Appreciation Month, I share a beautiful testimonial provided to the Retired Clergy Association, by one of the children of our Metropolis, Evan Scurtis, daughter of Fr. Demosthenes Mekras, who served all his life as the Dean of St. Sophia Cathedral in Miami, Florida.

In the words of Mrs. Scurtis, *"My parents were young, 21 and 22 years old and "grew up" with the parish. My Dad taught Greek School and my Mother, Sunday School... As a young Presbyteria my Mother sewed altar boy vestments and choir robes...*

*"What I learned through my parents was to help those in need. Our door was always open... As an adult I look back on my childhood as a [Priest's Kid] (my generation was referred to as "tou Papa ta paidia") my brothers and I had wonderful experiences meeting persons from all over our great country. Miami was a "winter wonderland" for the "snowbirds" during the 40's and 50's into the 60's before it became a big city. Not that there were not bumps in the road, as all priests experience, but those were small compared to the goodness we shared.*

*“What I appreciate the most is that when my Dad came home and the front door closed, he was just our Dad. We were a family and did not feel “on call” to our parish. Whether a Priest and Presbyteria or not, my parents would have expected their children to attend church services, attend Sunday School, Greek School and be part of GOYA. So, for my brothers and me, we do not look at these efforts as an obligation as PK's. It was just part of being Greek Orthodox...”*

I have shared these words because I hope and pray that we ourselves... *“do not look at these efforts as an obligation...”* May we take our inspiration from the hundreds of clergy families in our Metropolis, who commune with our Lord, and are spiritually uplifted when they serve Him.

I hope that we are all reminded of the sacrifices our clergy families make every single day for us. Living in the world, it can be easy to forget that, though the Priest serves the people, that does not mean he has no life outside his calling. When he celebrates a baptism, a marriage, or commends the souls of the departed to the Lord, often, he is also asking his family to make a sacrifice, whether they realize it, or are gracious enough to accept.

This Clergy Appreciation Month, may we remember to thank our Priests, our Presbyteres, and who give up the “ordinary life” the laity experience, to instead live an extraordinary life, full of devotion to our Lord and His Church. In this way, a clergy family is magnified, including not only a father, mother, and children, but all the parishioners who love them, and look to their spiritual father to guide them to salvation.

**+ALEXIOS**

Metropolitan of Atlanta

*Quotes adapted freely from an essay by Mrs. Evan Scurtis*

On this the 929<sup>th</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, October 30<sup>th</sup> (5<sup>th</sup> Sunday of St. Luke):**

**7:45 am      Orthros**  
**9:00 am      Divine Liturgy,**  
**10:15 am      Blessing of 5 Loaves for October & November Commemorations**

**After this Sunday, our final Thanksgiving Sunday for 2022 will be December 4<sup>th</sup>. Please join us and offer thanksgiving.**

**11:00 am      Religious Education Classes (*for all ages*)**  
**12:15 pm      Let's EAT!**

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

***Thanks to members of our Building Committee who attended last Sunday's meeting.*** They are preparing an update for our General Parish Assembly on Sunday, November 20<sup>th</sup>. Please mark your calendars to ensure your presence.





## Feast of Saints Kosmas, Damian, & Theodote – November 1<sup>st</sup>

The following reflection by Fr. George Papavarnavas on the commemoration of these saints is reprinted from [www.johnsanidopoulos.com](http://www.johnsanidopoulos.com) +Fr. George Tsahakis

The Holy Unmercenaries Kosmas and Damian, who are celebrated on November 1st, were brothers from Asia. But there are also two other pairs of Holy Unmercenaries with the same name. The first pair were martyred in Rome and are celebrated on July 1st and the second pair were from Arabia and are celebrated on October 17th. They were all physicians, yet they are not the only ones called Unmercenaries. There are many others, such as Cyrus and John, Sampson and Diomedes, Mokios and Aniketos, Thallelaios and Tryphon, etc.

They are called Unmercenaries (*Ανάργυροι*) because they did not love silver, that is, they were not lovers-of-silver (*φιλάργυροι*), their hearts were not attached to material possessions, and they offered their medical services *pro bono*.

The Holy Unmercenaries Kosmas and Damian had pious parents. Their father, however, died when the Saints were young, and they were completely taken care of by their mother, the holy Theodote, who nurtured them with the laws of the Church and taught them love towards God and man. Saint Theodote should be the standard for every mother who wants their children to thrive. But progress is unthinkable without love, selfless love for all people indiscriminately. To truly love people, one should first have love for God, because true love is a gift from God. The Apostle Paul advised his disciple Saint Timothy, Bishop of Ephesus, to study the Gospel daily and to live according to it, in order to prosper in life and for this prosperity to be apparent to everyone.

The Holy Unmercenaries healed all selflessly and indiscriminately with their scientific knowledge. But where human power was unable to proceed because some diseases are incurable, they healed sicknesses with their prayers. But to hide their gift of healing which they received from God, due to their great love, they pretended to heal with medications. They did this out of humility, lest they be admired and praised by people. Their whole life was a ministry of service, an offering, and a sacrifice on the altar of selfless love.

The end of their life was “Christian, unashamed and peaceful”, or as it is written in the sacred Synaxarion, “they were perfected in peace”.

- continued inside bulletin