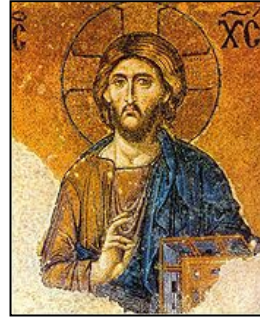




Sunday, November 5, 2023

*Ecumenical Patriarchate of Constantinople: www.patriarchate.org
Greek Orthodox Archdiocese of America Website: www.goarch.org
Greek Orthodox Metropolis of Atlanta Website: www.atlmetropolis.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, November 5, 2023

ON THIS DAY, THE FIFTH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES Galaktion & his wife Episteme, the Martyrs of Emesa and Hermas, Patrobos, Gaios, Linos, & Philologos, Apostles of the 70. *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 meeting 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 (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 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.

4. 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 DIVINE LITURGY

<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>	<i>– St. John Chrysostom</i>
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Epistle Reading During Divine Liturgy (Galatians 6:11-18)

See what large letters I make when I am writing in my own hand! It is those who want to make a good showing in the flesh that try to compel you to be circumcised—only that they may not be persecuted for the

cross of Christ. Even the circumcised do not themselves obey the law, but they want you to be circumcised so that they may boast about your flesh. May I never boast of anything except the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision nor uncircumcision is anything; but a new creation is everything! As for those who will follow this rule—peace be upon them, and mercy, and upon the Israel of God. From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body. May the grace of our Lord Jesus Christ be with your spirit, brothers and sisters. Amen.

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

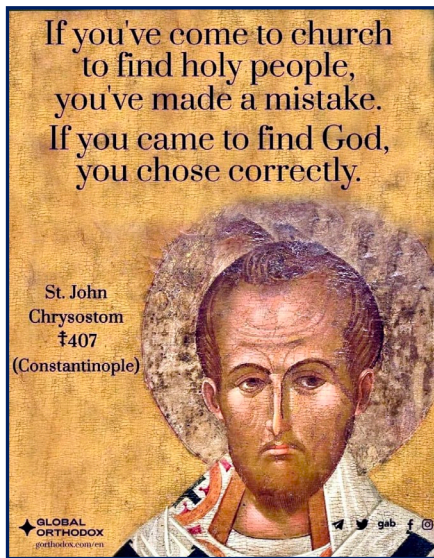
to Moses and the prophets, neither will they be convinced even if someone rises from the dead.'”

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:



What would it look like if the disciples valued worship and community like many believers do their church gatherings?

Peter - "My mother-in-law came in for the weekend."

Andrew - "I was up kinda late last night."

James (the son of Zebedee) - "Really needed some 'me' time."

John - "I was there last week. Besides, I'm not really being fed."

Philip - "Finally had a sunny day to hit the lake."

Bartholomew - "Had brunch scheduled with my Uncle Zed."

Thomas - "I doubt it would have been any good today."

Matthew - "I had to get my taxes done."

James (the son of Alphaeus) - "My dad (Alphaeus) wanted to fish today."

Thaddaeus - "The kids needed a rest day."

Simon - "I didn't hear my alarm. Because I didn't set it. Because I don't have one."

Judas - "Getting tired of hearing the same old message."

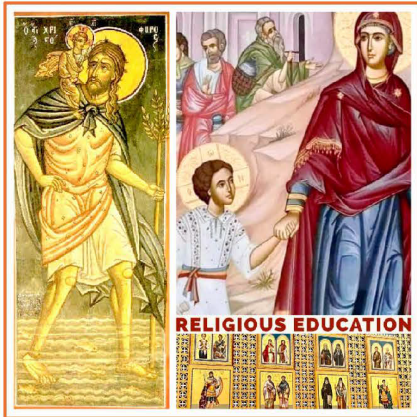
Going to church is not about checking a religious box off your "make God happy" list. It's about being invested in the lives of others. Participating in the mission of the Gospel. Loving and being loved.

Following Jesus was never meant to be a solo experience. Pull up a seat at the table. It is a level table and there is room for all of us.

On this *the 978th 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! ***Your continued support and mutual encouragement are essential and appreciated!***



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



Adult Class

Sunday, November 5, 2023

Fr. George Tsahakis

TRADITION IN THE ORTHODOX CHURCH

The following article was written by one of my professors, George Bebis, Ph.D., at Holy Cross School of Theology in Brookline, MA. Having focused for two weeks on “America’s Folk Religion: Evangelicalism and the Rise of Non-Denominationalism” in Chapter 9 of our textbook, **Rock & Sand**, I want to follow-up by sharing “Tradition in the Orthodox Church – an aspect of our faith that many non-Orthodox do not consider or use.

Terminology and Meaning

The term “tradition” comes from the Latin *traditio*, but the Greek term is *paradosis* and the verb is *paradido*. It means giving, offering, delivering, performing charity. In theological terms it means any teaching or practice which has been transmitted from generation to generation throughout the life of the Church. More exactly, *paradosis* is the very life of the Holy Trinity as it has been revealed by Christ Himself and testified by the Holy Spirit.

The roots and the foundations of this sacred tradition can be found in the Scriptures. For it is only in the Scriptures that we can see and live the presence of the three Persons of the Holy Trinity, the Father, the Son and the Holy Spirit. St. John the Evangelist speaks about the manifestation of the Holy Trinity:

“For the Life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us”

1 John 1:2.

The essence of Christian tradition is described by St. Paul, who writes:

Fr. George will distribute complete handouts during class.

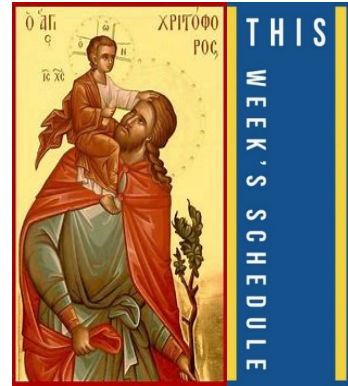
November 5, 5th Sunday of St. Luke

**2:00 Daylight Savings Times Ends at
2am (turn clocks back)**

9:00 Divine Liturgy

**10:15 Blessing of Five Loaves &
November Commemorations**

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



November 8

9:00 Philoptochos Ministry – Making Baklava

November 11

5:00 Great Vespers (Annunciation Cathedral in Atlanta)

6:00 Archangel Michael Honors Banquet (Cathedral)

November 12, 8th Sunday of St. Luke

8:00 Orthros at Annunciation Cathedral

9:30 Hierarchical Divine Liturgy at Annunciation Cathedral

2500 Clairmont Road, NE, Atlanta, GA 30329



NEXT SATURDAY & SUNDAY IS OUR METROPOLIS
ARCHANGEL MICHAEL HONOREES WEEKEND:

Next Sunday we will worship at Annunciation Cathedral in Atlanta (Orthros at 8:00 a.m. and Hierarchical Divine Liturgy at 9:30 a.m.) His Eminence Metropolitan Alexios will recognize all Metropolis of Atlanta Archangel Michael Honorees, including our two parish honorees – Anna Naydenova and Steven Wilson.

May God grant Anna and Steven and their families good health and joy for many years. We value their friendship and commend them for their sacrificial support for our parish family. On behalf of our St. Christopher Church, I congratulate them and look forward to His Eminence bestowing their medals and certificates at the Honors Banquet this coming Saturday. **+Fr. George**



Today is “Parish Thanksgiving Sunday”

On this “Parish Thanksgiving Sunday,” Presbytera Marinda and Fr. George made our five Artos (loaves of bread) for the Service of the Blessing of the Five Loaves. They pray this day will be an opportunity for all of us to offer our thanksgiving to God for the philanthropic work of the Philoptochos Society and to encourage

everyone to be responsive to its sacred work. As we celebrated the Feast Day of Sts. Cosmas and Damian the Unmercenaries on November 1st, we thanked our Lord, Christ Jesus, for the faithful and dedicated stewards that participate in our Philoptochos ministry. Fr. George & Presbytera Marinda thank God for their two children, Andrew and Katie, who celebrate their Name Days this month (11/30 and 11/25, respectively). They also give thanks to God for our parish’s two Archangel Michael Honorees – Steven Wilson and Anna Naydenova. May everyone have a blessed Feast of Thanksgiving on 11/23.

Finally, let us collectively thank God and celebrate Name Days, Birthdays, Wedding Anniversaries, and other special occasions that occurred recently or during the month of November. The Artos (blessed sweet bread) will be distributed to everyone during our Coffee Fellowship Reception. Join us! Congratulations to everyone celebrating their special events today and thanks to all who offered our parish their gifts for God to use and multiply.

Synaxis of the Archangel Michael & the Other Bodiless Powers – November 8

(Continued from back cover of bulletin)

"Nine are the heavenly orders, and three offices or three groups consist of a triad."

The first triad are those who are always around God and are ready to unite with Him immediately, without the intervention of anyone. These are the orders of the six-winged Seraphim, the many-eyed Cherubim and the most-holy Thrones.

The second group are the Dominions, the Powers, and the Authorities. Their work is to arrange great things, such as miraculous actions and the Thrice-Holy Hymn of Holy, Holy, Holy.

The third, and last, group are that of the Rulers and Archangels and Angels, whose characteristic feature is to "serve in the liturgy and end the sacred hymn of Alleluia."

From the moment we left the womb of the Church, the font of Baptism, there stands by us an angel, who is the guardian of our souls and bodies. He does not leave us unless we turn him away by our sins. That which brings him back is true repentance. The angels rejoice and celebrate when someone repents sincerely.

At the end of the Small Compline, a solemn service we all need to read every night, there is a wonderful prayer to our guardian angel.

Father Paisios would say that we need to gain the friendship of the saints and angels, especially the saint whose name we bear and our guardian angel. This can take place through our organic joining with the spiritual atmosphere of the Church, with unceasing prayer, the sacramental life and asceticism, namely our living the commandments of Christ.



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

Synaxis of the Archangel Michael & the Other Bodiless Powers – November 8

The following reflection "*On the Angelic Orders and their Role*" by Fr. George Papavarnavas on the commemorations of these saints is reprinted from www.johnsanidopoulos.com +Fr. George Tsahakis

Angels were created before the visible world and man. As Saint Gregory Palamas characteristically says, God "formed the angels before us on our behalf to be sent as ministers, as Paul says, to those who will inherit salvation in the future."

According to Orthodox theology, as summarized in the teachings of Saint John of Damascus, angels are spiritual beings, ever-moving, free, bodiless, who serve God and are by grace immortal. The form and condition of these beings, only God knows. But the angels are bodiless and ever moving in their relation to man.

Compared to God, the only bodiless One, they move with difficulty and are material. They are formed out of fine material. Only God is truly immaterial and incorporeal. They have no need of language and hearing, but they exchange between one another their personal thoughts and decisions without the spoken word. When communicating with people, then they take a shape and form to be seen by them. They are viewed as bright and their clothing is usually white, which indicates their purity. Their food is the vision of God, Whom they see, to the extent of their ability.

Angels and Archangels preserve parts of the earth, are rulers of peoples and countries, as the Creator has ordered. They arrange human affairs and protect all those who call upon them, primarily from the hatred and fury of the devil. "Wherever your grace overshadows, Archangel, thence the devil is banished by force, for fallen Lucifer cannot bear to stand before thy light...." (Doxastikon of the Praises, Nov. 8th).

In every Divine Liturgy, which is a Synaxis of heaven and earth, the Angels concelebrate with the Bishop or Priest. During the Small Entrance, the Liturgist asks the Lord to send Angels to concelebrate with him and glorify with him the goodness of God. The Deacon, also, prays: "An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord." - **Continued inside bulletin**