

Sunday, September 3, 2023



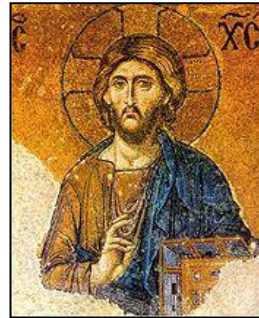
GREEK ORTHODOX METROPOLIS OF ATLANTA

Ecumenical Patriarchate of Constantinople: www.patriarchate.org

Greek Orthodox Archdiocese of America Website: www.goarch.org

Greek Orthodox Metropolis of Atlanta Website: www.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, September 3, 2023

ON THIS DAY, THE THIRTEENTH SUNDAY OF ST. MATTHEW, we commemorate The Translation of the relics of St. Nektarios the Wonderworker, Bishop of Pentopolis; Anthimos, Bishop of Nicomedia; Holy Father Theoktistos and his fellow struggler Euthymios the Great; Polydorus the Martyr of New Ephesus; Chariton the Martyr; and Phoebe the Deaconess. *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 St. Anthimos – (not in Hymnal):

It is sung before and after the Small Entrance. Becoming a partner with the Apostles in way of life and successor to their thrones, O God-inspired Saint, in the active life you found an entrance to contemplation. Hence you rightly expounded the word of truth, and you shed your blood in struggling for the faith, O Hieromartyr Anthimos. Intercede with Christ our God, beseeching Him to save our souls.

4. Hymn for St. Theoktistos – (not in Hymnal):

It is sung before and 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 Theoktistos our devout father. Intercede with Christ our God, for the salvation of our souls.

5. 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.

6. Kontakion for Falling Asleep of the Theotokos – (Hymnal-pp.288-289):

It is sung after the Small Entrance. She is our vigilant intercessor, the Theotokos, our sure hope and protection. Neither death nor tomb held any power over her, for as the Mother of Life, she was taken into life by that very one who deigned to dwell in her ever virgin womb.

SCRIPTURAL PASSAGES FROM TODAY'S ORTHROS & 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>
--	------------------------------

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)

Keep alert, stand firm in your faith, be courageous, be strong. Let all that you do be done in love. 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; I urge you to put yourselves at the service of such people, and of everyone who works and toils with them. I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because they have made up for your absence; for they refreshed my spirit as well as yours. So give recognition to such persons. The churches of Asia send greetings. Aquila and Prisca, together with the church in their house, greet you warmly in the Lord. All the brothers and sisters send greetings. Greet one another with a holy kiss. I, Paul, write this greeting with my own hand. Let anyone be accursed who has no love for the Lord. Our Lord, come! The grace of the Lord Jesus be with you. My love be with all of you in Christ Jesus.

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

“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. When the harvest time had come, he sent his slaves to the tenants to collect his produce. But the tenants seized his slaves and beat one, killed another, and stoned another. Again he sent other slaves, more than the first; and they treated them in the same way. Finally he sent his son to them, saying, ‘They will respect my son.’ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ So they seized him, threw him out of the vineyard, and killed him. Now when the owner of the vineyard comes, what will he do to those tenants?” 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.” 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):

<p>“Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.” (Hebr. 13:16)</p>

PASTORAL REFLECTION FROM FR. GEORGE:

This Friday, September 1st, Fr. George and parishioners welcomed the Beginning of the Ecclesiastical New Year with a Divine Liturgy, Prayers for the Natural Environment, and the Doxology of the New Church Year. To help us understand the importance of the religious year, I am sharing the following reflection, “The Church and Liturgical Time: The Kingdom of God on Earth, reprinted from <https://www.johnsanidopoulos.com>.

The Church is not subject to time. As the body of Christ it enters the world of the Kingdom of God. This synthesis of the world and the Kingdom of God creates the eschatological period of the Church, which is connected with liturgical time in the context of the Divine Eucharist. Within liturgical time the Church with its feasts, moveable and immoveable, sanctifies the daily life of man, because the center of liturgical time is the Divine Liturgy. Everything is included within it. This is because the feasts of the Church are not simply events, but an opportunity for communion with the Church. With annual feasts and the weekly festal cycle, the believer lives the Kingdom of God on earth.

Yet apart from the relationship between the feasts with the Divine Liturgy, we must clarify the distinctions of the feasts in liturgical time. The feasts of the Church are distinguished between movable and immovable.

Immovable feasts are associated with a specific date of the ecclesiastical year, which begins on September 1. These feasts are associated with specific historical events with a soteriological character,

such as the Annunciation, Christmas, Theophany, the Transfiguration, the feasts of the Mother of God, the Archangels and the saints.

Moveable feasts, which have no fixed date, are related to Pascha (Easter), which affects liturgical time, because it determines all the Sundays of the ecclesiastical year. You could say that all the feasts of the liturgical year gather around Pascha, the feast of the transition from time to eternity.

However, the Church lives liturgical time on two levels - annual and daily feasts. Annual feasts are performed with moveable feasts that are centered around Pascha.

Ten weeks before Pascha the Triodion begins with the Sunday of the Publican and the Pharisee and ends with Cheesefare Sunday, which is dedicated to the exile of Adam and Eve from Paradise.

This is followed by the period of Great Lent. It lasts seven weeks and is a period of fasting, prayer and repentance by the faithful. The liturgical order of Great Lent creates the sense of salvation "in Christ".

The highlight of Great Lent is Great and Holy Week, where the faithful are invited to experience the Passion of Christ and in the end His Resurrection.

With the feast of the Resurrection begins a new period among the moveable feasts and this is the period of the Pentecostarion. It lasts eight weeks.

Forty days after Pascha the Holy Ascension of Christ is celebrated. With this feast the work of Divine Economy is completed.

Ten days after the Ascension, Pentecost is celebrated. Pentecost is the day of the coming of the Holy Spirit and the day the Church was established.

The cycle of the Pentecostarion concludes with the feast of All Saints. This feast aims to show that everything that took place with the Death, Resurrection and Ascension of the Lord took place for the sanctification of humanity. This feast embraces all the orders of saints.

But there are also immovable feasts that stress the relationship between time and eternity. These are the Annunciation, Christmas, Theophany and the feasts of the Mother of God.

The Annunciation inaugurates the revelation of the mystery of the Divine Incarnation.

Christmas is the celebration of the Incarnation. The corruptible human body is renewed with the incarnation of God. God became man to deify man.

Concerning the feast of Theophany, it is more ancient than Christmas. It is related to the revelation of the Holy Trinity. Christ, Who is baptized by John, is testified to be the Son of God with the voice of the Father and the descent of the Holy Spirit in the form of a dove.

The Transfiguration also holds a special place in liturgical time, because the Transfiguration of Christ renews all of creation. In this event Christ's disciples saw the glory of the Godhead.

The weekly or daily cycle concerns the saints whose honor are repeated weekly. Monday is dedicated to the Archangels, Tuesday to the Honorable Forerunner, Wednesday to the Panagia, and Thursday to the Holy Apostles and Saint Nicholas. Friday and Saturday retain the character of Great and Holy Week.

Saturday has the liturgical character of being connected with the remembrance of the reposed. And during Great Lent when the celebration of the Divine Eucharist is prohibited, it is celebrated only on Saturday.

However, the unique festive day of the Church is the eighth day, Sunday, or the Day of the Lord. The Resurrection of the Lord is repeated every Sunday. Every Sunday Liturgy is a unique Resurrection. At every Sunday Divine Liturgy the present enters the past and the future.

Additionally, liturgical time is manifested in the Church with iconography. Historical persons are depicted in an eternal perspective,

because they also relate to the festive cycle, and therefore the Divine Eucharist. These depicted historical figures, which include all the orders of saints, make up together with the faithful who attend church a divine-human society and a foreshadowing of the connection of the created with the uncreated, which exceeds space and time.

Source: *Ekklesiastiki Paremvasi*, "ΕΚΚΛΗΣΙΑ ΚΑΙ ΛΕΙΤΟΥΡΓΙΚΟΣ ΧΡΟΝΟΣ", September 2006. Translated by John Sanidopoulos.

Today is “Parish Thanksgiving Sunday”

Thanks to **Faye Georgeo** for offering the five Artos (loaves of bread) for the health and welfare of her family, friends, and our parishioners as well as God’s blessings in our lives this month.



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

On this the 969th 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.** Check for updates and photos.





Orthodox Christians of Constantinople

Jan 12 · 🌐



"I ask you to try something. If someone grieves you, or dishonors you, or takes something of yours, then pray like this: 'Lord, we are all your creatures. Pity your servants, and turn them to repentance,' and then you will perceptibly bear grace in your soul.

"Induce your heart to love your enemies, and the Lord, seeing your good will, shall help you in all things, and will Himself show you experience. But whoever thinks evil of his enemies does not have love for God and has not known God.



St. Silouan the Athonite



3

Today's Spiritual Seed to Plant...

- Cover Icon and above

Facebook Post (See left)

from *Orthodox Christians of Constantinople*

September 3: 13th Sunday of St. Matthew

7:45 Orthros

9:00 Divine Liturgy

10:15 Blessing of Five Loaves &
September Commemorations

September 4: Labor Day

September 8: Feast of the Nativity of the Theotokos

9:00 Divine Liturgy

September 9:

9:00 Philoptochos Ministry - Making Koulourakia

3:00p 2nd Annual Pan-Orthodox Cross Dive

September 10: Sunday Before Holy Cross

7:45 Orthros

9:00 Divine Liturgy

10:45 Religious Education Classes (for all ages)

11:45 Parish Council Meeting

