



*St. Maximus the Confessor – Feast Day is Tuesday, January 21<sup>st</sup>*

**Sunday, January 19, 2025**



## SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

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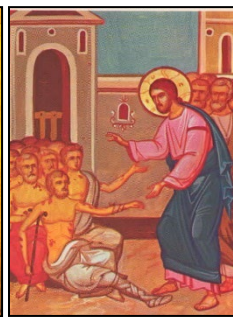
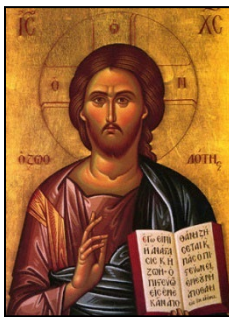
*Ecumenical Patriarchate of Constantinople:* [www.patriarchate.org](http://www.patriarchate.org)

*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 19, 2025**

**ON THIS DAY, THE TWELFTH SUNDAY OF SAINT LUKE, WE REMEMBER** Macarius the Great of Egypt; Makarios of Alexandria; Mark, Bishop of Ephesus; Makarios, Hierodeacon of Kalogera, Patmos; Arsenius of Corfu; Removal of the Honorable Relics of Saint Gregory the Theologian; Branwallader, Bishop of Jersey. *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 (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 St. Makarios of Egypt – (not in Hymnal):**

*It is sung after the Small Entrance:* As a citizen of the desert and an angel incarnate and a wonder-worker you shone forth, O Makarios our God-bearing father. Since you received the spiritual gifts by fasting and vigilance and prayer, you can cure those who are ailing and heal the souls of those who run to you with faith. Glory to Him who gave His might to you; glory to Him who placed a crown on you; glory to Him who operates through you, providing cures to all.

### **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 (Col. 3:4-11)**

*<sup>4</sup>When Christ Who is your life is revealed, then you also will be revealed with Him in glory. <sup>5</sup>Put to death, therefore, whatever in you is earthly: fornication, impurity, passion, evil desire, and greed (which is idolatry). <sup>6</sup>On account of these the wrath of God is coming on those who are disobedient. <sup>7</sup>These are the ways you also once followed, when you were living that life. <sup>8</sup>But now you must get rid of all such things—anger, wrath, malice, slander, and abusive language from your mouth. <sup>9</sup>Do not lie to one another, seeing that you have stripped off the old self with its practices <sup>10</sup>and have clothed yourselves with the new self, which is being renewed in knowledge according to the image of its creator. <sup>11</sup>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:**

*St. John Chrysostom offered the following consideration on acts of charity: Imagine a carpenter with the crudest of tools. It takes him many days to*

make a simple table; and its quality is so low that the price he obtains for it is poor. He has a choice: either he can spend all the money he earns on food and drink, or he can set some money aside, even if it means going hungry, in order to buy better tools. If he does the latter, then he will soon be making good tables much more quickly, and so his earnings will quickly rise.

*This choice is analogous to a spiritual choice that each of us must make. Either we can spend for our own pleasure all the wealth we possess, or we can set aside part of our wealth to give to others. If we do the latter, then we may sacrifice a few immediate, earthly pleasures; but the joy we earn for ourselves in Heaven far, far surpasses the pleasure we have lost on earth. Every act of charity on earth is an investment in Heaven.*

*On this the 1,037<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! **On behalf of our parish, we thank you. Your continued support and mutual encouragement are essential and appreciated!***

## **Sunday, January 19, 12<sup>th</sup> Sunday of St. Luke**

**7:45 Orthros**

**9:00 Divine Liturgy & Memorial Service - Nick Christodouloupoulos**

**10:45 Religious Education Classes**

**11:45 Philoptochos General Meeting**



Reminder: We will join our Metropolis Brothers & Sisters at Annunciation Cathedral in Atlanta next Sunday for the first Hierarchical Liturgy of His Eminence Metropolitan Sevastianos of Atlanta, joined by our Archbishop Elpidophoros of America and many other Hierarchs from the U.S. and Cyprus. A brunch will be served at no cost following services. Please join us.



# St. Maximus the Confessor As A Model for Our Lives

*(Continued from Back Cover)*

"Perhaps it might happen that something useful to the soul will be revealed out of them. This will happen completely by the Grace of God to the one who reads with an uncomplicated mind, with the fear of God and with love. But if someone reads this or any other book whatever not for the spiritual profit but to hunt for phrases to reproach the author so that he might then set himself up in his own opinion as wiser than he, such a person will never receive any profit of any kind."

The same, of course, happens with audiences of spiritual discourses. Those wishing to be fed spiritually, to be supported and comforted, should listen with humility and fear of God. Further, they should pray for enlightenment from above to the one giving the discourse, and that God may open their minds that they may understand everything they hear. Conversely, if you are trying to hunt for phrases to isolate and thus criticize the speaker, they will never be benefitted.

Second, characteristic is all that Saint Maximus refers to regarding the word of God, at the end of the first hundred Chapters on Theology: "The manna which was given to the Israelite people in the desert is the word of God, which is sufficient for all those who delight to eat and changes taste depending on the difference of their desires, because it had every quality of spiritual food. That is why to those who are regenerated spiritually it becomes reasonable guileless milk. To the sick it becomes cabbage and enhances the strength of the soul that is sick. And to those who have trained the senses of their souls to distinguish good and evil, they are given solid food." He concludes saying: "The gifts one receives in this present life, even if they receive it at a perfect level, still it is something minimal and modest compared to future goods."

From the above it is clear that the word of God is spiritual manna, which has the potential to nourish all people without exception, having the ability to change milk into solid food, depending on the spiritual state of the one who listens to it or studies it. The Holy Fathers of our Church, who interpret Holy Scripture infallibly, we do not judge, but we listen to them or study their words with humility, fear of God and love. Thus we have the ability to feed ourselves spiritually, to support ourselves, and to gain spiritual antibodies that we may endure difficulties.

Source: *Ekklesiastiki Paremvasi*, "ΟΣΙΟΣ ΜΑΞΙΜΟΣ Ο ΟΜΟΛΟΓΗΤΗΣ", January 2008.  
Translated by John Sanidopoulos.



On Sunday, January 12th, our 2025 Parish Council Members received the Oath of Office after the Divine Liturgy and during their ensuing meeting elected new officers. Congratulations and thank you to them for their committed service to our parish of St. Christopher Church. Members include Stephen Sarantis, President, Julie Skouteris, Vice President, Bill Wiley, Treasurer, George Psihountas, Assistant Treasurer, Tom Farmakis, Secretary, Maria Cahill, Lydia McGee, Tammy Soulakos (not pictured), Steve Theodorakis, & Fr. George Tsahakis.



# 7 pieces of advice from St Teophan the Recluse for the sick

1 Be patient and give thanks to God, saying: "This illness is for my great and countless sins".

2 Seek courage also in remembering the patience of all the saints, and especially that of the martyrs.

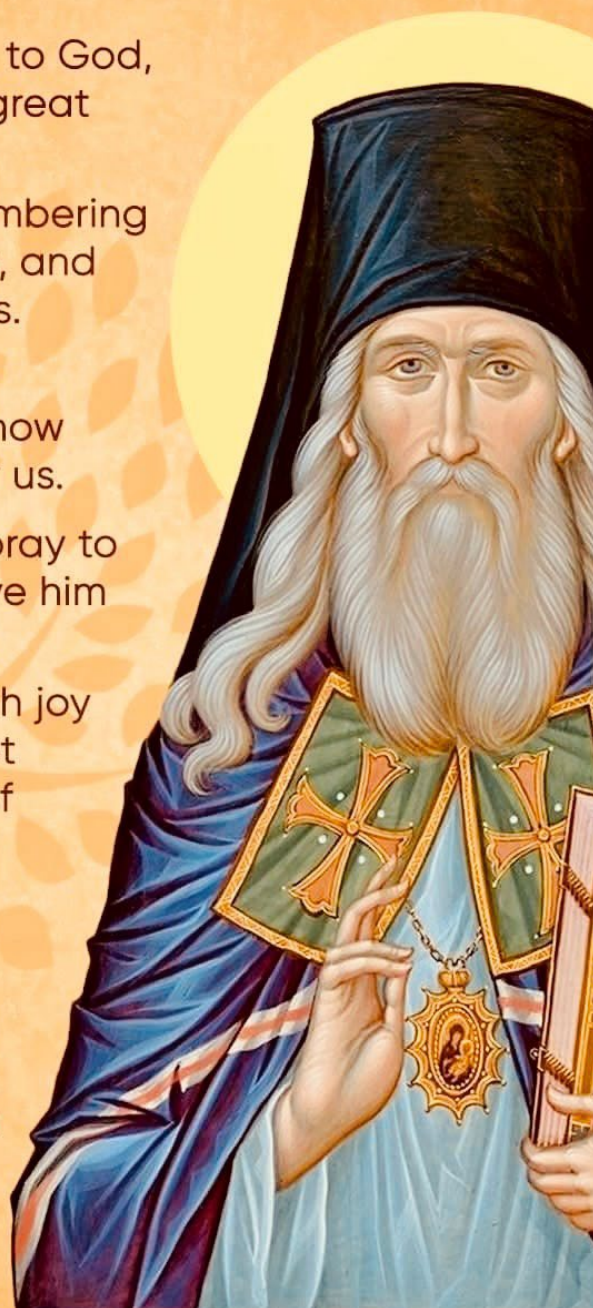
3 Don't look gloomily at your shortcomings. Rather, they show God's mercy and concern for us.

4 Ask the doctor's help, but pray to the Lord and His saints to give him wisdom.

5 Enliven yourselves! Look with joy in the eyes of the disease! Let yourselves less at the whim of your imagination.

6 Entrust all to His holy will. He alone made the doctor and his medicines.

7 Don't allow thoughts of complaint. Everything is from God.





# Soft Skills

## Do's and Don'ts

### Work Ethic

**Do:** Lean into hard work without complaint

**Don't:** Focus on quantity - outcomes beat hours every time



### Professionalism

**Do:** Be trusted to represent your organization publicly

**Don't:** Ever assume you can cross the line in more relaxed settings



### Growth Mindset

**Do:** Love feedback and learning, and incorporate both

**Don't:** Think you know it all



### Reliability

**Do:** What you say by when you say

**Don't:** Underperform promises or miss deadlines



### Adaptability

**Do:** Change your approach when circumstances change

**Don't:** Stubbornly stick to your ways, especially after setbacks



### Active Listening

**Do:** Be able to restate someone's point so they say - "Yes, exactly!"

**Don't:** Get so caught up in your response that you forget to listen



### Self-Awareness

**Do:** Understand how your actions are perceived by others

**Don't:** Be arrogant, selfish, or act like you're above critique



### Time Management

**Do:** Stay organized, finishing projects in a reasonable time

**Don't:** Procrastinate until you can't get help or finish on time



### Emotional Intelligence

**Do:** Have control over your emotional responses

**Don't:** Have hot-headed outbursts



### Likeability

**Do:** Make things easier for others whenever possible

**Don't:** Be unnecessarily difficult



### Communication

**Do:** Speak and write simply and clearly, leading with conclusion

**Don't:** Use complex language to try to sound smart



### People Reading

**Do:** Pay attention to reactions, body language, and mood

**Don't:** Fail to adjust based on explicit or implicit feedback



### Motivation

**Do:** Show initiative, starting projects early and independently

**Don't:** Need constant hand holding and encouragement



### Collaboration

**Do:** Work well with others, sharing info, ideas, and credit

**Don't:** Think "I could just do this faster myself"



### Grit

**Do:** Keep going resiliently

**Don't:** Shrink in the face of hard things

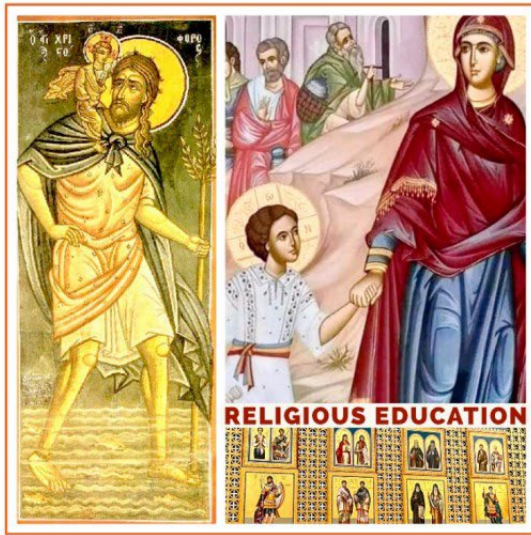


### Integrity

**Do:** Be transparent and tell the truth, even with bad news

**Don't:** Think covering up will work





# Adult Class

Sunday, January 19, 2025

Fr. George Tsahakis

## InClass & TakeHome Lesson...

Today, please review two of the potential topics our youth can select who participate in the St. John Chrysostom Oratorical Festival. My goal is to introduce you to what a great learning opportunity this would be for our youth, as well as our adults. Read over the two topics, along with the helpful hints provided, and allow yourself to research as if you were going to do a presentation for 2-3 minutes. Next Week, we will be at the Annunciation Cathedral, so on the first Sunday of February, I invite you to share your thoughts... informally, of course with our group. If no one volunteers, at least consider summarizing for up to a minute your thoughts on the subject and let's discuss as a class. Remember, today we introduce this opportunity and on Sunday, February 4<sup>th</sup>, we will share.



The following reflection, "St. Maximus the Confessor As A Model for Our Lives" by Fr. George Papavarnavas is reprinted from [www.johnsanidopoulos.com](http://www.johnsanidopoulos.com). **+Fr. George Tsahakis**

The venerable Maximus the Confessor was born in 580 A.D. in Constantinople to a noble family and made brilliant philosophical and theological studies. Around 610 Emperor Heraclius entrusted him with the position of his first secretary, which the Saint honored and brightened with honesty and integrity of character. After three or four years, however, he abandoned this much sought after position and became a monk at the Monastery in Chrysoupoli (Skoutari), on the other side of the Bosphorus, opposite Constantinople. In 618 he became a devoted disciple of Monk Anastasios, staying with him throughout his life and even was with him at his martyric death.

Saint Maximus spent all his life as a simple monk, although he was the most brilliant intellect of his time. He fought with bravery and zeal against the Monothelite heretics. The convening of the Lateran Synod in 649 by Pope Martin I condemned Monothelitism, due to the struggle and efforts of Saint Maximus, who went to Rome for this purpose. The decisions of this Synod were sent throughout the world. Saint Maximus, however, was arrested, tortured and exiled to Vizye in Thrace. Then they cut off his tongue and right hand and sent him to another exile to Lazica, on the eastern coast of the Black Sea. There he left his last breath at the age of 82, exhausted by his sufferings and old age. But he continues to teach and inspire through his writings, which exude the fragrance of the Holy Spirit. The most important of them are: "Ascetic Discourse", "400 Chapters on Love", "Questions and Responses", "100 Chapters on Knowledge", "Regarding Various Questions on Saints Dionysius and Gregory", "On Our Father", "Mystagogy" and more.

His life and deeds give us the opportunity to emphasize the following:

First, important and noteworthy is all that Saint Maximus writes in the preface to his "400 Chapters on Love", which he addressed to "Elpidius the Presbyter", who, as it appears, asked him for this discourse: "I request that you not be annoyed by anything that is said; I have simply fulfilled an obligation."

At first he clarifies that everything mentioned in this text are not reflections of his intellect, but selections from the wisdom of the Holy Fathers, whose words he investigated, and then tells the recipient of this discourse the way it should be studied to be benefited spiritually. While studying it, he will need to look for the benefit which comes from the words, overlooking the style which lacks charm, and to pray for the author. Out of humility he adds that the author of this essay is bereft of spiritual profit. Further, he emphasizes that the study of this essay must not be out of curiosity, but with the fear of God and love, because without the Grace of God one cannot see the depth of what is read to benefit from it.