



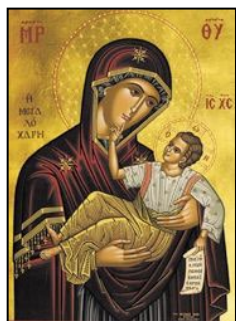
SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

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 17, 2019

ON THIS DAY, THE CHURCH COMMEMORATES St. Matthew the Apostle and Evangelist. *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 Second Tone) – (Hymnal-pp.118-121):

It is sung before and after the Small Entrance: The angelic powers appeared at Your tomb, the soldiers guarding it became as dead men, and Mary stood at Your grave seeking Your most pure body. But You made hell a captive; You were untouched by its might. You came to the Virgin and granted life. O Lord, Who rose from the dead, glory to You.

3. Hymn Commemorating St. Matthew – (not in Hymnal):

It is sung after the Small Entrance. O holy Apostle and Evangelist Matthew, make intercession to our merciful God, that He grant our souls forgiveness of offenses.

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 for Feast of the Theotokos (11/21) – (Hymnal-pp.236-239):

It is sung after the Small Entrance: Behold the temple of the Savior, His precious bridal chamber. Behold the virginal and sacred vessel of God's glory. Today she enters into the house of the Lord, bearing within her the grace of the Holy Spirit. For this, the angels exclaim: She is indeed the heavenly tabernacle.

6. Communion Hymn – (not in Hymnal):

On the occasion of today's feast, the following hymn is sung instead of "Aineite" or "Praise the Lord": "His proclamation went forth into all the earth, and his words to the ends of the world. Alleluia. (Psalm 18[19]) Alleluia. (3) "

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 (Matthew 28:16-20)

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. When they saw Him, they worshiped Him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." Amen.

Epistle Reading (Rom. 10:11 – 21; 11:1 – 2)

Brethren, the scripture says, "No one who believes in God will be put to shame." For there is no distinction between Jew and Greek; the same Lord is Lord of all and bestows his riches upon all who call upon him. For, "every one who calls upon the name of the Lord will be saved." But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, "How beautiful are the feet of those who preach good news!" But they have not all obeyed the gospel; for Isaiah says, "Lord, who has believed what he has heard from us?" So faith comes from what is heard, and what is heard comes by the preaching of Christ. But I ask, have they not heard? Indeed

they have; for “Their voice has gone out to all the earth, and their words to the ends of the world.” Again I ask, did Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.” Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.” But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.” I ask, then, has God rejected his people? By no means! I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. God has not rejected his people whom he foreknew.

Gospel Reading During Divine Liturgy (Mt. 9:9-13)

At that time, as Jesus was walking along, he saw a man called Matthew sitting at the tax office; and he said to him, “Follow me.” And he rose and followed him. And as he sat at table in the house, behold, many tax collectors and sinners came and sat down with Jesus and his disciples. And when the Pharisees saw this, they said to his disciples, “Why does your teacher eat with tax collectors and sinners?” But when he heard it, he said, “Those who are well have no need of a physician, but those who are sick. Go and learn what this means, ‘I desire mercy, and not sacrifice.’ For I came not to call the righteous, but sinners to repentance.”

THIS WEEK’S MEMORY VERSE

"For, 'Everyone who calls on the Name of the Lord shall be saved.'"

(Romans 10:13)

PASTORAL REFLECTION FROM FR. GEORGE:

Beginning the Nativity Fast

[Based on Philippians 2:1–11]

Beloved brothers and sisters in Christ,

As we enter the sacred season of the Nativity Fast, having begun this past Friday, we prepare ourselves—body, mind, and soul—for the glorious Feast of the Incarnation of our Lord, God, and Savior Jesus Christ.

Saint Paul, in his letter to the Philippians, offers us a profound meditation on unity, humility, and the self-emptying love of Christ. He writes:

“If there is any encouragement in Christ, any consolation from love, any sharing in the Spirit, any compassion and sympathy, then make my joy complete: be of the same mind, having the same love, being in full accord and of one mind...”

This is not merely a call to kindness—it is a summons to transformation. To be of one mind in Christ is to lay aside selfish



ambition, to reject conceit, and to embrace humility. It is to regard others as better than ourselves, and to look not to our own interests, but to the interests of others.

And why? Because this is the mind of Christ. He, though being in the form of God, did not grasp at equality with God. Instead, He emptied Himself—took on the form of a servant, was born in human likeness, and humbled Himself even to death on a cross.

This is the mystery we prepare to celebrate. The eternal Word becomes flesh—not in glory, but in humility. And because of this, God has exalted Him and given Him the name above every name, that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

So, as we journey toward Bethlehem, let us remember:

- That we are blessed to serve—as parents, educators, youth workers, ministry leaders, and instructors. These roles are not burdens, but sacred vocations.
- That through our One God in Three Persons—Father, Son, and Holy Spirit—we are made one holy people.
- That division has no place in the Body of Christ. Our calling is to be united in mind and heart with all who follow our Incarnate Lord.
- That our loyalty must never be misplaced—not with personalities or factions—but with Christ alone.

- That Christ is not divided. He is of one mind. So let us, His people, be of one mind also.
- That we must strive to be like-minded, having the same love, being one in spirit and purpose.
- And that through the name of Jesus Christ—the source of our unity and salvation—we can accomplish all these things, and more, for His glory, not ours.

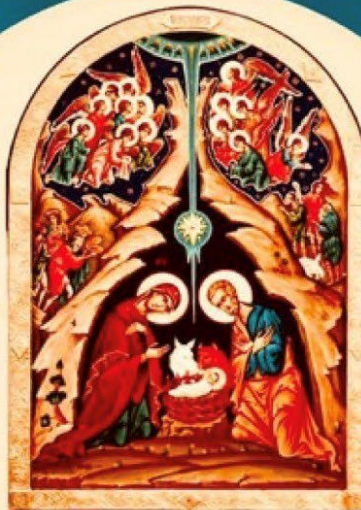
May the loyalty of the shepherds, the perseverance of the Wise Men, the joy of the angels, and the peace of the Christ Child be God's gift to you this Christmas season and always.

Amen.

On this the 1077th 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!

Save the Date



The Night *That* Changed *Everything*

CHRISTMAS PAGEANT

Today, journey to Bethlehem through
the eyes of Aaron, a young shepherd
who witnesses the miraculous birth of Jesus.

St. Christopher Church
Peachtree City, GA
Sunday, December 21, 2025 10:30, a.m.

Following this Sunday's special one-item General Parish Assembly, we will have an abbreviated combined Religious Education Class to introduce this year's Christmas Pageant and seek volunteers.

The Still Small Voice in the Autumn Wind

"And after the fire came a still small voice." — 1 Kings 19:12



A red-leaved tree in full autumn glory. A dog exploring the fallen leaves. A quiet fence and a house tucked behind the trees. This scene, so ordinary and yet so profound, captures the delicate balance between nature and our built world.

We often think of culture and nature as opposites—one wild and untamed, the other structured and civilized. But what if they're not adversaries, but partners? In this quiet tableau, the dog becomes a bridge between the wild and the domestic. The

sky, partly cloudy, mirrors the tension and harmony between what we shape and what shapes us.

In the biblical story of Elijah, God is not found in the wind, the earthquake, or the fire—but in the still small voice that follows. Likewise, in the hush of an autumn afternoon, in the rustle of leaves beneath a dog's paws, we might hear that same whisper of the divine.

This moment invites us to reconsider our relationship with the natural world. What if nature isn't just a backdrop to our lives, but a co-creator in the sacred story we're living? What if our homes, our fences, our routines could exist not in opposition to the earth, but in harmony with it?

As the seasons turn and the leaves fall, may we learn to listen. May we hear the still small voice in the wind—and respond not with dominion, but with reverence.

**Prayer: Lord of creation,
Teach us to walk gently upon the earth,
To listen for Your voice in wind and leaf,
And to live in harmony with all You have made. Amen.**

- Fr. George Tsahakis



My Beloved Ones,

This weekend marks a joyous period in the life of our Church, for on November 15th we begin the Nativity Fast, the 40 Day preparation for the Incarnation of our Lord and Savior Jesus Christ. The importance of the Spring Lent and its preparation for the Feast of Feasts, Pascha, means that many Orthodox do not place as much emphasis on this “Winter Lent”. Some might wonder why we Fast, because the period before the Nativity is not an especially somber time, unlike the events of our Lord’s Passion. Indeed, with the joyous spirit of a secular holiday like Thanksgiving, images of parties and gatherings, as well as observances such as Christmas vacation, there are those who question whether the Feast is necessary at all for our modern world.

This Fast is also known as Phillip’s Fast, because St. Philip the Apostle’s Feast Day falls on November 14th, one day before the beginning of the Fast. St. Philip, John the Evangelist tells us was from

Bethsaida, which was also the home of Philip’s fellow Apostles, Andrew the First-Called and Andrew’s brother, St. Peter. St. Philip’s zeal for the coming of the Messiah was so great, that he is known to have brought a group of Greek Jews to see the Lord, just as he most famously, demonstrated true faith by telling a skeptical Nathanael to, “Come and see!” (John 1:46)

Too often, we are also skeptical; if not of our Lord (like Nathanael), then of the many guides our Church gives to us. We question why—when so many of our Christian brothers and sisters eat and drink freely—we are asked to abstain. The reason, of course, is simple: just as we prepare ourselves for His Passion and Resurrection by sacrificing our own passions, we are meant to prepare for our Lord’s birth in a humble cave, by demonstrating a small kind of humility, at least in spirit. Our Lord, consenting to born near beasts, did not enter this world as a King. Is there a better way to honor His condescension by cleansing our bodies and hearts, so that we will approach Him quietly, reverently?

“Come and see!” said Philip to Nathanael. As we begin the feast named in this Saint’s honor, may we hold true to his words, and ask for his intercessions to our Creator, that we stay on the proper path to the humble manger.

+SEVASTIANOS
Metropolitan of Atlanta



*All Sundays in November:
"Loaves and Fishes"
FOCUS-Alanta at "St.
John the Wonderworker"
Orthodox Church*



The long-time program "Loaves and Fishes", is administered by FOCUS - Fellowship of Orthodox Christians United to Serve, with a mission to provide solutions to poverty across America.

For more information on how you can volunteer in person: SJWW.org or FOCUSATLANTA.org



At "St John the Wonderworker" the "Loaves and Fishes" mission continues: Monday through Friday at 7:30 Coffee and Pastries, followed by a hot breakfast at 9 a.m. are served indoors in the community hall of the church and a hearty lunch is given to people in need at the conclusion of the daily service. Clothes, shoes and personal hygiene items are also distributed to the guests. There is also a weekly mobile health clinic for client care.

Please place your non-perishable foods and toiletries items donations (cans and boxes), in the bin in the church narthex and your monetary donations in the "Hands of Love" red box on the narthex table. To donate online:

<https://StChristopherPhiloptochos.Square.Site>

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



*All Sundays in November:
"Loaves and Fishes"
FOCUS-Alanta at "St.
John the Wonderworker"
Orthodox Church*



FOCUSATLANTA.org

Most needed items:

Staple foods:

- *canned proteins: tuna, chicken, beans
- *peanut butter and jam
- *olive oil
- *canned vegetables and fruits
- *rice and pasta
- *granola bars and healthy snacks

Toiletries:

- *soap and body wash
- *shampoo and conditioner
- *toothpaste and toothbrush
- *razors and shaving cream

Please place your non-perishable foods and toiletries items donations (cans and boxes), in the bin in the church narthex and your monetary donations in the "Hands of Love" red box on the narthex table. To donate online:

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



SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

November 14, 2025

Dear Saint Christopher Family,

These are very exciting times! Urgent timelines in our church building project require that we advance the discussion of our construction project and banking proposal for November 23rd to this Sunday, November 16th.

For this reason, we will be having a single-item Parish General Assembly immediately following church services for the purpose of presenting and approving next steps in our final preparation to break ground at our Ebenezer property for our new permanent Church home.

All other items will remain on the agenda for the November 23rd date. Please plan to attend after Divine Liturgy this Sunday.

Faithfully yours,

Stephen Sarantis, President, Parish Council

Tom Farmakis, Secretary, Parish Council

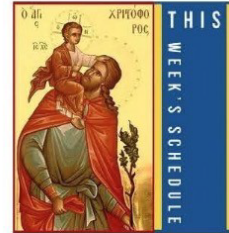
Fr. George Tsahakis, Parish Priest

Join Us Often with Your Family

Friday, November 14th

8:30 Philoptochos Fall Pastry Sale – Make, Bake, & Cup Baklava

5:00 p.m. Order Deadline for Philoptochos Fall Pastry Sale. [Public distribution will be November 21 & 22.]



Saturday, November 15th – Nativity Fast begins 11/15 and continues through December 24th

8:30 Philoptochos Fall Pastry Sale – Make, Bake, & Cup Baklava

Sunday, November 16th – Feast of St. Matthew the Apostle & Evangelist

7:45 Orthros

9:00 Divine Liturgy, followed by General Parish Assembly (1 item)

11:00 Combined Religious Education Classes (for all ages to review Christmas Pageant)

11:45 Philoptochos Board Meeting

Monday, November 17th

8:30 Philoptochos Fall Pastry Sale – Almond Cookies Baking

4:00 Philoptochos Fall Pastry Sale – Box & Bow the World's Prettiest and Tastiest Baked Goods!

Tuesday, November 18th

8:30 Philoptochos Fall Pastry Sale – Make, Bake, & Package Dolmades

Wednesday, November 19th

8:30 Philoptochos Fall Pastry Sale – Make, Bake, & Package Dolmades

Thursday, November 20th

9:00 Divine Liturgy at Archangel Michael Chapel

Friday, November 21st – Entrance of the Theotokos into the Temple

9:00 Divine Liturgy

3:00 – 6:00 Philoptochos Pastry Sale Pickup of Orders

Saturday, November 22nd

9:00 – 12:00 Philoptochos Pastry Sale Pickup of Orders

Family Reflection Questions from Today's Sermon:

Consider answering the following questions with your family to apply the teachings of today's Gospel lesson in your daily lives:

1. **When have we seen someone changed by a kind word or gesture?**

Share a moment when compassion—not judgment—made a difference in someone's life. How can we offer that same mercy to others?

2. **Do we sometimes act like the Pharisees—judging instead of helping?**

Talk honestly about moments when we've looked down on others. What can we do to shift our hearts toward humility and love?

3. **How can our home be a place of welcome for those who feel rejected?**

Consider ways to extend hospitality—not just to friends, but to those in need. What would it look like to invite "the poor, the broken, the outcast" to our table?

4. **What does "I desire mercy, not sacrifice" mean for our family today?**

Explore how this teaching challenges our routines. Are we focused more on religious habits than on living with compassion?