



[Beheading of St. John the Baptist is remembered this Friday.
Join us for Divine Liturgy at 9:00 a.m.]

Liturgical Guide for Sunday, August 24, 2025



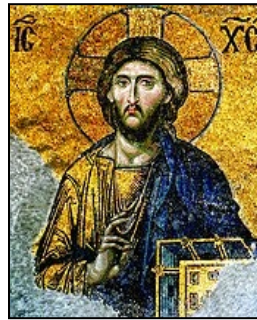
SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

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

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Very Rev. Fr. George J. Tsahakis, *Chancellor*

Liturgical Guide for Sunday, August 24, 2025

ON THIS DAY, THE ELEVENTH SUNDAY OF ST. MATTHEW, THE CHURCH COMMEMORATES *Eutyches the Hieromartyr and Disciple of St. John the Theologian; Kosmas of Aetolia, Equal to the Apostles; The Translation of the Relics of Dionysios of Zakynthos, Bishop of Aegina; and The Translation of the Holy Relics of St. Peter, Metropolitan of Moscow*. 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 (Second Tone) – (Hymnal-pp.102-105):

It is sung *before* and *after* the Small Entrance: When You descended into death, Life immortal, You vanquished the power of hell by your resplendent divinity, and when You raised the dead from the depths of darkness, all the heavenly powers cried out triumphantly: O giver of life, Christ our God, glory to You.

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 for the Nativity of the Theotokos – (Hymnal-pp.228-231):

It is sung after the Small Entrance. Your holy birth delivered Joachim and Anna from the reproach of childlessness and liberated Adam and Eve from death's corruption, O Pure One. Thus free from the stain of sin, we, your people, honor your birth, crying out to you: A woman thought barren brings forth the Theotokos who nourishes Christ our life.

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 21:15-25)

When they had finished breakfast, Jesus said to Simon Peter, "Simon son of John, do you love Me more than these?" He said to Him, "Yes, Lord; You know that I love You." Jesus said to him, "Feed my lambs." A second time He said to him, "Simon son of John, do you love Me?" He said to Him, "Yes, Lord; You know that I love You." Jesus said to him, "Tend my sheep." He said to him the third time, "Simon son of John, do you love me?" Peter felt hurt because he said to Him the third time, "Do you love Me?" And he said to Him, "Lord, You know everything; You know that I love You." Jesus said to him, "Feed my sheep. Very truly, I tell you, when you were younger, you used to fasten your own belt and to go wherever you wished. But when you grow old, you will stretch out your hands, and someone else will fasten a belt around you and take you where you do not wish to go." (He said this to indicate the kind of death by which he would glorify God.) After this He said to him, "Follow me." Peter turned and saw the disciple whom Jesus loved following them; he was the one who had reclined next to Jesus at the supper and had said, "Lord, who is it that is going to betray you?" When Peter saw him, he said to Jesus, "Lord, what about him?" Jesus said to him, "If it is My will that he remain until I come, what is that to You? Follow me!" So the rumor spread in the community that this disciple would not die. Yet Jesus did not say to him that he would not die, but, "If it is my will that he remain until I come, what is that to You?" This is the disciple who is testifying to these things and has written them, and we know that his testimony is true. But there are also many other things that Jesus did; if every one of them were written down, I suppose that the world itself could not contain the books that would be written.

Epistle Reading During Divine Liturgy (1 Cor. 9:2-12)

²If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord. ³This is my defense to those who would examine me. ⁴Do we not have the right to our food and drink? ⁵Do we not have the right to be accompanied by a believing wife, as do the other apostles and the

brothers of the Lord and Cephas? ⁶Or is it only Barnabas and I who have no right to refrain from working for a living? ⁷Who at any time pays the expenses for doing military service? Who plants a vineyard and does not eat any of its fruit? Or who tends a flock and does not get any of its milk? ⁸Do I say this on human authority? Does not the law also say the same? ⁹For it is written in the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is it for oxen that God is concerned? ¹⁰Or does he not speak entirely for our sake? It was indeed written for our sake, for whoever plows should plow in hope and whoever threshes should thresh in hope of a share in the crop. ¹¹If we have sown spiritual good among you, is it too much if we reap your material benefits? ¹²If others share this rightful claim on you, do not we still more? Nevertheless, we have not made use of this right, but we endure anything rather than put an obstacle in the way of the gospel of Christ.

Gospel Reading During Divine Liturgy (Matthew 18:23-35)

Matt. 18:23 “For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. 24 When he began the reckoning, one who owed him ten thousand talents was brought to him; 25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made. 26 So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ 27 And out of pity for him, the lord of that slave released him and forgave him the debt. 28 But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, ‘Pay what you owe.’ 29 Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ 30 But he refused; then he went and threw him into prison until he would pay the debt. 31 When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. 32 Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. 33 Should you not have had mercy on your fellow slave, as I had mercy on you?’ 34 And in anger his lord handed him over to be tortured until he would pay his

entire debt. 35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

THIS WEEK'S MEMORY VERSE (TRY TO COMMIT TO MEMORY):

"Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." (Hebr. 13:16)

PASTORAL REFLECTION FROM FR. GEORGE:

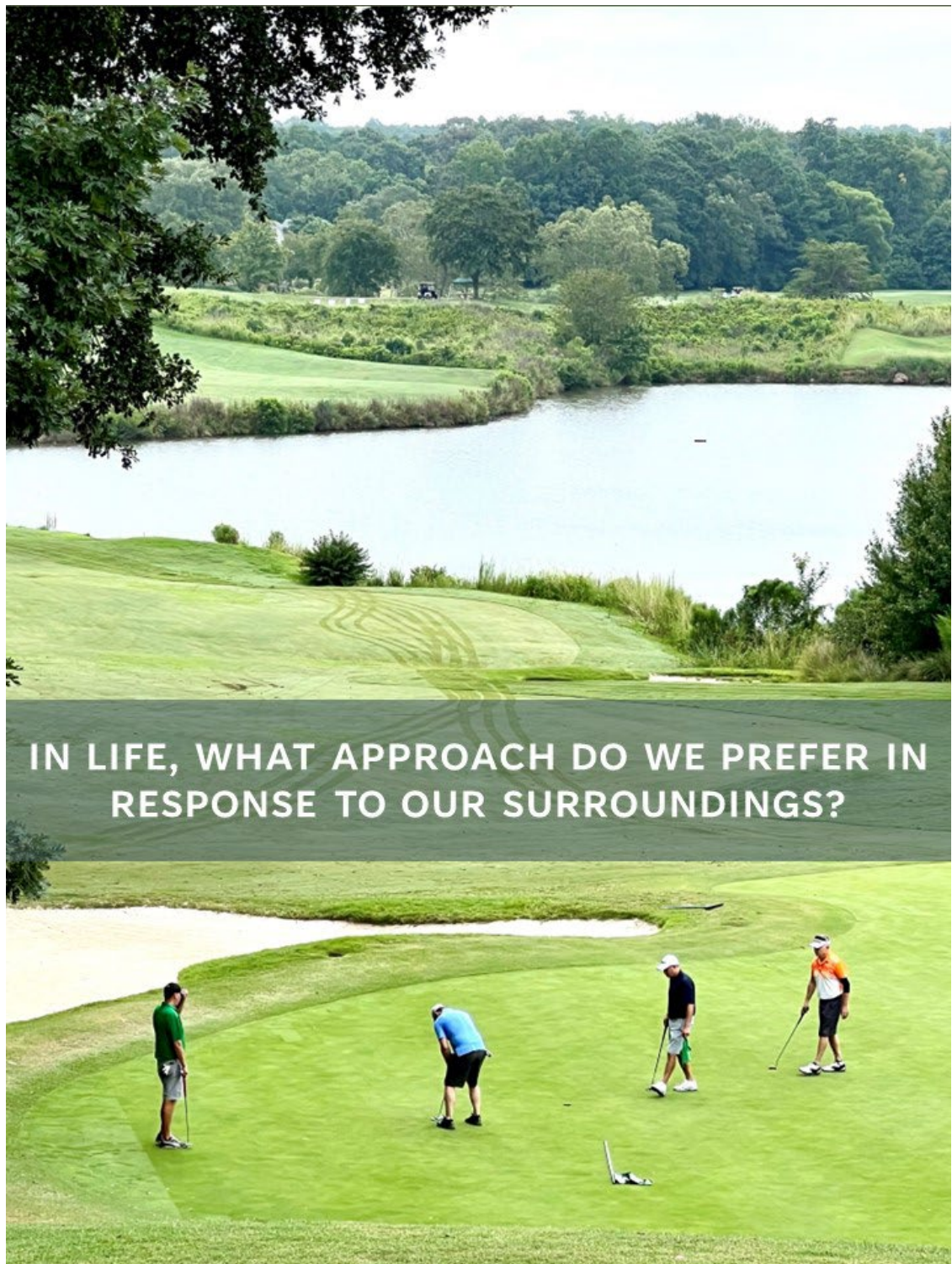
We are encouraged by the faith and devotion of our Most Holy Lady the Theotokos and Ever Virgin Mary. In the two weeks leading up to the Feast of the Dormition on August 15th, we lovingly offered the Service of the Small Paraklesis to the Most Holy Theotokos. I continue to be inspired by the first hymn of its 5th Ode:

"Lord, enlighten us, with Your precepts that can guide our lives, and with Your arm most powerful. Grant to us Your peace, O You Who are the Friend of all."

In this prayer, we ask our Lord Christ Jesus to "enlighten us... guide our lives... and grant peace to us..." St. John Chrysostom pondered our spiritual struggles in the fourth century. As a Priest, I feel inspired when I read his commentaries and sermons. In this light, I offer St. John Chrysostom's counsel regarding how we can best manage our emotions. His words help us choose our Lord's

priorities for our lives and how we can shape our lives in Christ:

We often speak of human emotions as having dimensions. One person is said to have deep feelings, while another is said to be shallow in their emotions. One person is said to have a wide and open heart, while another is said to have a heart which is narrow and closed. Of course, these are simple images; yet what do these images truly convey? When our emotions are deep toward a person or an event, it means that we cannot ignore that person or event but must remain closely involved. When our emotions are wide and open, it means that we can respond to many people and events, not just a few. Jesus had deep emotions of love toward people, and He prayed deeply about every event in their lives; and He also had wide emotions, loving everyone He encountered with equal depth. This is how we must aspire to become. Shallow emotions lead to apathy and complaining; so they make us indifferent toward other people and toward the events which shape their lives. And narrow emotions enable us to ignore the cries of pain and suffering that we hear all around us. To be a Christian means to extend one's heart both downward and outward.



IN LIFE, WHAT APPROACH DO WE PREFER IN
RESPONSE TO OUR SURROUNDINGS?



Special Thanks to Our 2025 GreekFest Chairs

"Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms.

- 1 Peter 4:10

With heartfelt appreciation, Fr. George and our parish family extend our deepest thanks to our GreekFest chairs for their superb leadership and dedicated service. Your tireless efforts, vision, and commitment have made this year's celebration a true reflection of our St. Christopher community's spirit and hospitality.

Thank you for guiding us with grace and excellence!



GreekFest 2025, part of St. Christopher Church in Peachtree City, GA, was an unforgettable event thanks to the generous support and joyful presence of our parishioners, patrons, and sponsors.

With the delicious and unlimited food we added the vibrant music and spirited dances, topped with the fellowship that brought us closer together. Every moment was a testament to the beauty of community fellowship and support.

We thank everyone for helping us create a night that will live on.

Σας ευχαριστούμε από καρδιάς!

We thank you from the heart!



From the moment we entered The Shipyard at Trilith, it was pure joy—sunshine, laughter, and the irresistible aroma of grilled souvlaki and tiropita filling the air. We danced to live Greek music, cheered during the traditional dance performances, and even tried to master a few steps ourselves.

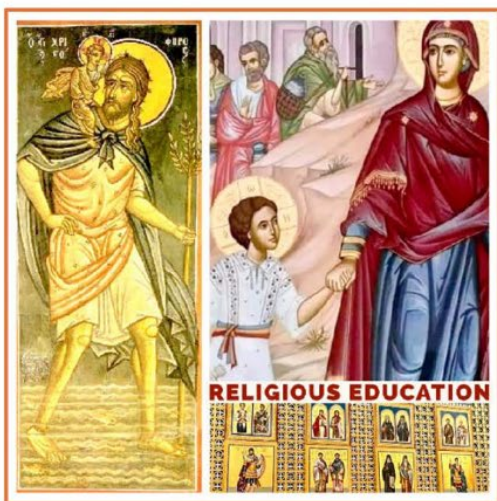
OPA!!!





[Click to View Dance Video](#)





Adult Class

Sunday, August 24, 2025

Fr. George Tsahakis

LESSON PREVIEW

St. Kosmas Aitolos: Apostle of Love and Truth

*Lesson Theme: Evangelism, humility,
and spiritual renewal through the
life and teachings of St. Kosmas,
whose Feast Day is today.*

1. Prayer, Introduction, & Overview

Prayer:

"O Holy Father Kosmas,
intercede for us before
Christ our God, that He
may save our souls."



On this *the 1066th* 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!***

Join Us Often with Your Family

Sunday, August 24th – Eleventh Sunday of St. Matthew

8:00 Orthros

9:00 Divine Liturgy & Blessing of Prayer Shawls

10:45 Religious Education Classes (for all ages)

11.45 Philoptochos General Meeting

Friday, August 29th – Beheading of St. John the Baptist

9:00 Divine Liturgy (Day of Strict Fast)

Sunday, August 31st – Twelfth Sunday of St. Matthew

7:45 Orthros

9:00 Divine Liturgy (*No Divine Liturgy on Labor Day weekend*)

11:00 Let's EAT!



Metropolitan Jeremiah of Gortynos & Megalopolis wrote “St. John the Baptist As A Liturgical Forerunner”. It is reprinted from www.johnsanidopoulos.com. +Fr. George Tsahakis

1. On the 29th of August, my Christian brethren, our holy Church celebrates the beheading of the honorable head of the holy Forerunner and Baptist John.

2. But why does the Church celebrate now, towards the end of August, the martyric death of the Honorable Forerunner and Baptist of our Christ? It is not because his beheading actually took place on August 29th, but it is for a secret liturgical reason. Saint John the Baptist of our Lord is also called “Forerunner” because, as we know, he prepared the way for the coming of Christ. But the Church also has him as a “forerunner” of the feasts of our Lord Jesus Christ. Hence, because we will celebrate next month, on the 14th of September, the crucifixion death of our Christ with the great feast of the Cross, our Church has placed as a forefeast the death of the Forerunner. I have told you before, my Christians, that we prepare for this feast long before, and we then begin speaking of the death of Christ. This is why on the feast of the Transfiguration (Aug. 6) the Katavasies chanted are “When Moses inscribed a cross”, thus speaking of the death of Christ. And the first Gospel reading for this feast (Matt. 17:14-23) ends with the crucifixion death of Christ (verse 23). Therefore, I say again, the martyric death of the Forerunner and Baptist John is an ecclesiastical forefeast of the martyric death of our Lord Jesus Christ.

3. We, my beloved Christians, honor the Forerunner especially in the Divine Liturgy, viewing him as a forerunner of our Lord Jesus Christ. Thus, before Christ appears during the Small Entrance, the chanter chants the Antiphons. The Antiphons are the Forerunner. With the Antiphons we are beseeching Christ to quickly come among us. And He comes during the Small Entrance. When we see the Priest with the Holy Gospel, we are seeing Christ, which is why we chant: “Come let us venerate and fall down before Christ.” And before the Priest comes out with the Holy Gospel, he is preceded by the altar server, who serves in the Sanctuary, holding a torch. This torch, my Christians, symbolizes the Forerunner John. The Gospel is Light, it is the Sun. But the light of Christ was preceded by the torch of the Forerunner. And during the Great Entrance of the Divine Liturgy, you have probably seen and heard the Priest, before bringing out the Holy Gifts, censing and reciting: “Have mercy on me O God,” then he makes obeisance asking forgiveness from you the laity in front of the Beautiful Gate. Do you know what this means, my Christians? This is the preaching of John the Forerunner. His sermon was “Repent!” This is why the Priest, before Christ comes with the Holy Gifts, precedes with the message of the Forerunner by saying “Have mercy on me O God”, which is the Psalm of Repentance, and by bowing to all the people.

4. Finally, my Christians, John the Forerunner said to his listeners that Christ will come and baptize them with Fire (Matt. 3:11). What is this Fire? It is He who came in the form of fire. It is the Holy Spirit, who came in the form of fiery tongues. In the Divine Liturgy, during the sacred and awesome moment of the Sanctification of the Honorable Gifts, the Priest prays that the Holy Spirit would come throughout the congregation of the faithful. This is why at the end we say: “We have seen the true light, having received the heavenly Spirit.” In the Divine Liturgy, my Christians, we are baptized into two baptisms: first, the baptism of water, which is the baptism of the Forerunner, with the sacred readings, and afterwards the baptism of Christ, which is the baptism of fire, as the Holy Forerunner and Baptist John said, whose beheading we celebrate on August 29th