



Monday, September 1st marks the 36th anniversary of establishing the Day of Prayer for the Environment in the Orthodox Church. It was set at the beginning of the Church Year at the initiative of Ecumenical Patriarch Dimitrios I of Constantinople. He invited the whole Christian world to give thanks for the creation and ask for its divine protection. - *continued on rear cover of bulletin*



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



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

Liturgical Guide for Sunday, August 31, 2025

ON THIS DAY, THE TWELFTH SUNDAY OF ST. MATTHEW, THE CHURCH COMMEMORATES The Placing of the Honorable Sash of the Most Holy Theotokos; Cyprian the Hieromartyr & Bishop of Carthage; Gennadius Scholarus, Patriarch of Constantinople; Aidan, Bishop of Lindisfarne; Eanswythe, Abbess of Folkestone; & Cuthburga the Queen, Abbess of Wimborne. *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 (Third Tone) – (Hymnal-pp.106-109):

It is sung before and after the Small Entrance: Let the heavens rejoice and the earth be glad, for the Lord has shown the mighty power of His arm. He has trampled down death by death, becoming the firstborn of the dead. He has delivered us from the depths of hell and has granted to all the world His great mercy.

3. Hymn for the Placing of the Sash of the Theotokos – (not in Hymnal):

It is sung after the Small Entrance. Ever-virgin Theotokos, the shelter of mankind, you have given to your City as a protective wall the clothing and garment that you wore on your immaculate body. By your seedless childbirth, they have remained incorrupt. For in you both nature and time are made novel. Therefore we implore you, grant peace to your commonwealth, and great mercy to our souls.

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 Today's Feast of the Theotokos – (not in Hymna):

It is sung after the Small Entrance. The precious garment that you wore about your body that hosted God, O all-blessed Theotokos, truly is power unassailable for your City and a treasure whose blessings are perpetual, O only Ever-virgin who bore a child.

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>
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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 During Divine Liturgy (Hebrews 9:1-7)

Brethren, the first tent had regulations for worship and an earthly sanctuary. For a tent was prepared, the first one, in which were the lamp stand and the table and the bread of the Presence; it is called the Holy Place. Behind the second curtain stood a tent called the Holy of Holies, having the golden altar of incense and the ark of the covenant covered on all sides with gold, which contained a golden urn holding the manna, and Aaron's rod that budded, and the tables of the covenant; above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. These preparations having thus been made, the priests go continually into

the outer tent, performing their ritual duties; but into the second only the high priest goes, and he but once a year, and not without taking blood which he offers for himself and for the sins committed unintentionally by the people.

Gospel Reading During Divine Liturgy (Matthew 19:16-26)

Matt. 19:16 Then someone came to Him and said, "Teacher, what good deed must I do to have eternal life?" 17 And He said to him, "Why do you ask me about what is good? There is only One Who is good. If you wish to enter into life, keep the commandments." 18 He said to him, "Which ones?" And Jesus said, "You shall not murder; You shall not commit adultery; You shall not steal; You shall not bear false witness; 19 Honor your father and mother; also, You shall love your neighbor as yourself." 20 The young man said to Him, "I have kept all these; what do I still lack?" 21 Jesus said to him, "If you wish to be perfect, go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow Me." 22 When the young man heard this word, he went away grieving, for he had many possessions. 23 Then Jesus said to His disciples, "Truly I tell you, it will be hard for a rich person to enter the kingdom of heaven. 24 Again I tell you, it is easier for a camel to go through the eye of a needle than for someone who is rich to enter the kingdom of God." 25 When the disciples heard this, they were greatly astounded and said, "Then who can be saved?" 26 But Jesus looked at them and said, "For mortals it is impossible, but for God all things are possible."

THIS WEEK'S MEMORY VERSE

*"I treasure Your word in my heart, so that I may not sin against You."
(Psalm 119:11)*

PASTORAL REFLECTION FROM FR. GEORGE:

A New Beginning in Christ

- Ecclesiastical New Year, September 1st

Beloved in Christ,

On September 1st, we stand at the threshold of a new ecclesiastical year—a sacred moment to begin again, not with resolutions of the world, but with the resolve of the soul. The Church, in her timeless rhythm, invites us to reorient our lives toward the Creator, who in His infinite wisdom has set the times and seasons by His sole authority.

This day is not merely a marker of time—it is a call to re-center our lives in Christ. It is a sacred invitation to recommit ourselves to prayer, to deepen our love for one another, and to walk more intentionally in the light of the Gospel.

We remember that our Lord, in Luke 4:16, entered the synagogue “*as was His custom*” and read from the scroll of Isaiah, proclaiming the year of the Lord’s favor. In this spirit, we too proclaim this new year as a time of divine favor—a time to seek healing, justice, and peace.

Let us begin this year with humility and hope. Let us ask God to bless our parishes, our ministries, our families,

and our hearts. May this ecclesiastical year be one of spiritual growth, renewed purpose, and holy joy. Orthodox offer two special hymns on September 1st where we proclaim:

“Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord...”

“You who created all things in Your infinite wisdom... guide our works according to Your divine will.”

These words remind us that time itself is a gift—an offering from God to be sanctified, not squandered. The new year is not just a calendar change; it is a spiritual invitation to renew our hearts, our homes, and our ministries in the grace of Christ.

We pray for peace—for our rulers, our communities, and our Church. We ask for victories—not of pride or conquest, but of virtue, compassion, and truth. We seek blessing in our comings and goings, trusting that each step we take is guided by divine providence.

Let this year be one of intentional discipleship. May our prayers deepen, our service expand, and our love grow more Christ-like. And through the intercessions of the Theotokos, may we be guarded in peace and strengthened in purpose.

Blessed Ecclesiastical New Year to you and your families. May it be a year of grace, renewal, and holy joy.

**+Fr. George Tsahakis
for September 1, 2025**

The Orthodox icon most closely associated with the Ecclesiastical New Year (September 1st) is one that depicts Christ reading from the scroll of Isaiah in the synagogue, based on Luke 4:16–21. This moment is spiritually significant because, according to Holy Tradition, it marks the beginning of Christ's public ministry and is linked to the Church's observance of the *Indiction*, the start of the liturgical year.



- **Christ in the Synagogue of Nazareth:** He is shown standing, holding or reading from a scroll, surrounded by listeners. The scroll often contains the words from Isaiah 61:1–2: *“The Spirit of the Lord is upon Me...”*
- This icon emphasizes Christ as the **fulfillment of prophecy** and the **Lord of time**, aligning with the hymns of the day that praise Him as the **Creator of the universe** who sets times and seasons by His authority.

Reflection Questions for Family Discussion:

1. How can we sanctify time in our daily life this year?
 2. What spiritual “victories” do we hope to pursue in the months ahead?
 3. In what ways can we align our work and service with God’s divine will?
 4. How can we contribute to peace in our parish, family, and community?
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On this the 1067th 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 31st – Twelfth Sunday of St. Matthew

7:45 Orthros

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

11:00 Let's EAT!



Wednesday, September 3rd – Translation of the relics of St. Nectarios the Wonderworker

8:00 Orthros & Divine Liturgy at Archangel Michael Chapel

Sunday, September 7th – Sunday Before Holy Cross

7:45 Orthros

9:00 Divine Liturgy, Artoklasia, Blessing of Fanouropites, September Commemorations, Lunch, Bake Sale & Auction

11:15 Religious Education Classes

12:15 Philoptochos Board Meeting

Monday, September 8th – Feast of the Nativity of the Theotokos

8:30 Divine Liturgy (note earlier starting time)



**Fanouropita - Bread
of St. Fanourios**

**We offered this
Fanouropita on the Feast
of St. Fanourios on behalf
of our parish fsmily. You
can offer one on Sunday,
September 7th to
support our Fanouropita
Bake Sale & Auction.**



Fanouropita Luncheon Bake Sale And Auction



Sunday, September 7
Begins at Coffee Hour
Ends at 11:30

Benefits Youth Activities in our Metropolis

We will have a kids \$1 table, too!!

Contact Helen Psihountas at (770)-298-4493

Fanaroupita Luncheon

You're invited to bring a soup or
sandwiches to feed 10 people!

Bake Sale and Auction

We need your favorite cakes, pies,
breads, or Fanaroupita
for the sale and auction.



- continued from front cover of bulletin

Ecumenical Patriarch Bartholomew I of Constantinople has continued this legacy, being surnamed *The Green Patriarch*. On or near September 1st, Orthodox communities worldwide seek to raise awareness of the need to protect nature, a responsibility every Christian should assume.

Fr. Dumitru Stăniloae wrote: *"Behaving towards nature as God's gift means remaining in a close relationship with God, its Giver. He who treasures the*

gift treasures the Giver infinitely more as a loving person and also treasures His love. He values the gift only as a sign of the Giver's love."

PRAYER FOR THE PRESERVATION OF CREATION

Lord God, Creator of all,
You spoke light into darkness and shaped the heavens with wisdom.
You formed the earth to sustain life and placed humanity in a garden of grace.
We stand before You in awe and humility, asking for Your mercy upon all creation.

Look kindly upon the works of Your hands.
Cleanse the air we breathe from pollution and deadly emissions.
Protect the earth from destruction caused by our carelessness.
Grant us wisdom to live responsibly and in harmony with Your design.

Through the prayers of the Theotokos and all Your saints,
pour out Your compassion upon the whole world.
Preserve the skies You stretched out from the beginning,
and shield the earth from every harmful influence.

O Logos, who took on our nature to restore us,
hear our cry and grant stability to the world,
peace to all creation, and deliverance from suffering.
Let Your mighty power strengthen the earth,
and let Your mercy bring reconciliation, salvation, and hope to all.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.