



Sunday, November 8, 2020



GREEK ORTHODOX METROPOLIS OF ATLANTA

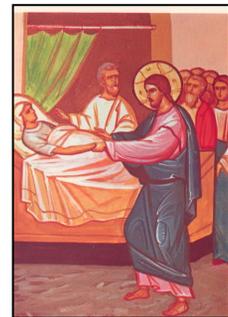
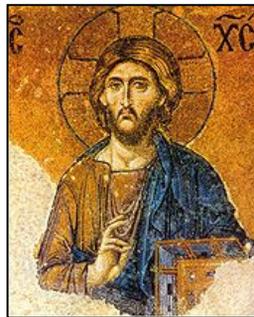
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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

Greek Orthodox Metropolis of Atlanta Website: www.atlanta.goarch.org

St. Christopher Hellenic Orthodox Church Website: www.saintchristopherhoc.org

St. Christopher Hellenic Orthodox Church



3
1

3 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

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

Liturgical Guide for Sunday, November 8, 2020

ON THIS DAY, THE 7TH SUNDAY OF ST. LUKE, THE CHURCH COMMEMORATES the Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Thank You for Your Understanding

We welcome our parishioners who pre-registered and are attending services in person today and we also welcome those who are viewing our online video streaming at home. Let us comply with the guidelines we have provided everyone. We appreciate your kind understanding that our church is beginning

phase one of the re-opening of our doors. Fr. George is deeply appreciative to you and all who are assisting during worship services.

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 Commemorating the Heavenly Hosts – (see handout):

It is sung *after* the Small Entrance. O Chief Commanders of the heavenly armies, we the unworthy now entreat you in earnest, to fortify us by your supplications to the Lord, and shelter us beneath the wings of your spiritual glory, guarding us who run to you and fervently entreat you: As the Commanders of the hosts on high, rescue us faithful from dangers of every kind.

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):

For today's Feast of the Angels, we sign the following hymn: He makes His angels spirits and His ministers a flame of fire. Alleluia. (Psalm 103)

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 (Hebrews 2:2-10)

For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard him, while God added His testimony by signs and wonders and various miracles, and by gifts of the Holy Spirit, distributed according to His will. Now God did not subject the coming world, about which we are speaking, to angels. But someone has testified somewhere, "What are human beings that you are mindful of them, or mortals, that you care for them? You have made them for a little while lower than the angels; you have crowned them with glory and honor, subjecting all things under their feet." Now in subjecting all things to them, God left nothing outside their control. As it is, we do not yet see everything in subjection to them, but we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. It was fitting that God, for Whom and through Whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings.

Gospel Reading During Divine Liturgy (Luke 8:41-56)

⁴¹Just then there came a man named Jairus, a leader of the synagogue. He fell at Jesus' feet and begged Him to come to his house, ⁴²for he had an only daughter, about twelve years old, who was dying. As He went, the crowds pressed in on Him. ⁴³Now there was a woman who had been suffering from hemorrhages for twelve years; and though she had spent all she had on physicians, no one could cure her. ⁴⁴She came up behind Him and touched the fringe of His clothes, and immediately her hemorrhage stopped. ⁴⁵Then Jesus asked, "Who touched Me?" When all denied it, Peter said, "Master, the crowds surround You and press in on You." ⁴⁶But Jesus said, "Someone touched Me; for I noticed that power had gone out from Me." ⁴⁷When the woman saw that she could not remain hidden, she came trembling; and falling down before Him, she declared in the presence of all the people why she had touched Him, and how she had been immediately healed. ⁴⁸He said to

her, “Daughter, your faith has made you well; go in peace.” ⁴⁹While He was still speaking, someone came from the leader’s house to say, “Your daughter is dead; do not trouble the teacher any longer.” ⁵⁰When Jesus heard this, He replied, “Do not fear. Only believe, and she will be saved.” ⁵¹When He came to the house, He did not allow anyone to enter with Him, except Peter, John, and James, and the child’s father and mother. ⁵²They were all weeping and wailing for her; but He said, “Do not weep; for she is not dead but sleeping.” ⁵³And they laughed at Him, knowing that she was dead. ⁵⁴But He took her by the hand and called out, “Child, get up!” ⁵⁵Her spirit returned, and she got up at once. Then He directed them to give her something to eat. ⁵⁶Her parents were astounded; but He ordered them to tell no one what had happened.

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

¹⁹“So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, ²⁰built upon the foundation of the apostles and prophets, with Christ Jesus Himself as the cornerstone.” (Ephesians 2:19-20)

PASTORAL REFLECTION FROM FR. GEORGE:

Consider this story about a vocalist who always spent a few minutes alone in her dressing room before a concert. Her maid, who locked the door and stood guard, has told what happened in those last moments of preparation. The singer would stand in the middle of the floor, her shoulders back, and her head up, draw a deep breath, strike a clear, vibrant note, and hold it as long as her breath lasted. When the overtones had all died away, she would look up and say: “Master, Who has given me this undeserved gift, let me ring true tonight.”

When we realize what a gift God’s invitation to His kingdom is to us, we too will try our best to ring true. We have been invited to a grand feast of worship today, joined by the heavenly angels in God’s Kingdom. As we come forward and receive His Precious Body and Blood, our lives are changed. Indeed, when we focus on our worship, prayer, and dependence upon God, our worship becomes alive and sincere. We leave refreshed and ready to join the ranks of God’s angels in serving Him and bringing about His will and salvation for those we will meet this week.

ARCHBISHOP ELPIDOPHOROS' ENCYCLICAL FOR THE FEAST OF THE SYNAXIS OF THE HOLY ARCHANGELS

Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι
αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι
τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς. (κατὰ Ματθαῖον 18:10)

*Take care that you do not look down on any of these little ones, for I tell you that their
Heavenly Angels forever behold the face of My Father Who is in Heaven. (Mt. 18:10)*

Beloved Brothers and Sisters in Christ,

The Feast of the Holy Archangels – Ἡ σύναξις τῶν Ἀρχιστρατήγων Μιχαήλ καὶ Γαβριήλ – is a moment when the Church pauses to reflect on the spiritual realities that surround us. If you were to begin counting the number of Angels that are mentioned in the Holy Scripture, your powers of arithmetic would be severely challenged. Just one expression in the Book of Revelation (5:11), “ten thousands of ten thousands and thousands of thousands,” gives a glimpse of a number beyond all counting.

Therefore, when we think of our wonderful Archdiocesan Institution of Saint Michael’s Home, we think of angels, those members of our community whose lives may now be reduced in size, but not in content. They form a cohort of angelic faces whose service to our communities is remembered with love. Indeed, they are among the “little ones” spoken of by our Lord, whose Angels are forever in the presence of God and behold His divine countenance. And the smiles of these elder members of our Church offer unto us a glimmer of that divine glory and joy.

Saint Michael’s Home – founded in 1958 under the blessed leadership of the ever-memorable Archbishop Michael, is a growing and active institution of our Archdiocese that is most worthy of our support and our patronage. I pray that as you consider the miraculous presence of the Holy Angels in your lives on the present Feast, you will also consider giving a little miracle to those “angels in the flesh” who dwell together in the loving community that we call Saint Michael’s Home.

With paternal love in our Lord Jesus Christ,

† ELPIDOPHOROS

Archbishop of America

Synaxis of the Archangel Michael & the Other Bodiless Powers – November 8 *(continued from back cover of bulletin)*

"Nine are the heavenly orders, and three offices or three groups consist of a triad."

The first triad are those who are always around God and are ready to unite with Him immediately, without the intervention of anyone. These are the orders of the six-winged Seraphim, the many-eyed Cherubim and the most-holy Thrones.

The second group are the Dominions, the Powers, and the Authorities. Their work is to arrange great things, such as miraculous actions and the Thrice-Holy Hymn of Holy, Holy, Holy.

The third, and last, group are that of the Rulers and Archangels and Angels, whose characteristic feature is to "serve in the liturgy and end the sacred hymn of Alleluia."

From the moment we left the womb of the Church, the font of Baptism, there stands by us an angel, who is the guardian of our souls and bodies. He does not leave us unless we turn him away by our sins. That which brings him back is true repentance. The angels rejoice and celebrate when someone repents sincerely.

At the end of the Small Compline, a solemn service we all need to read every night, there is a wonderful prayer to our guardian angel.

Father Paisios would say that we need to gain the friendship of the saints and angels, especially the saint whose name we bear and our guardian angel. This can take place through our organic joining with the spiritual atmosphere of the Church, with unceasing prayer, the sacramental life and asceticism, namely our living the commandments of Christ.



["Follow" & "Like" our Facebook page.](#) *Be sure to check our status for updates and photos.*

On this the 830th 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!

TODAY'S SCHEDULE

Sunday, November 8th (7th Sunday of St. Luke):

7:45 am Orthros Service

9:00 am Divine Liturgy

Youth Religious Education Class Reminder: This afternoon, we encourage our parents to share the digital religious education lessons their teachers emailed. Next Sunday, students and parents in each class will join their teachers in a Virtual Religious Education Lesson as we did last Sunday.

Thanks for helping us teach our Orthodox faith to our youth.

3:00 pm Virtual Adult Religious Education Discussion



This Sunday, November 8th, our Adult Religious Education Class continues with its multi-week review of contemporary Christians under persecution.

[\[Click here to read assignment.\]](#)

[Click here to join Zoom Conference Call](#)

***Your continued support and mutual encouragement
are essential and appreciated!***

Synaxis of the Archangel Michael & the Other Bodiless Powers – November 8

The following reflection "*On the Angelic Orders and their Role*" by Fr. George Papavarnavas on the commemorations of these saints is reprinted from www.johnsanidopoulos.com +Fr. George Tsahakis

Angels were created before the visible world and man. As Saint Gregory Palamas characteristically says, God "formed the angels before us on our behalf to be sent as ministers, as Paul says, to those who will inherit salvation in the future."

According to Orthodox theology, as summarized in the teachings of Saint John of Damascus, angels are spiritual beings, ever-moving, free, bodiless, who serve God and are by grace immortal. The form and condition of these beings, only God knows. But the angels are bodiless and ever moving in their relation to man.

Compared to God, the only bodiless One, they move with difficulty and are material. They are formed out of fine material. Only God is truly immaterial and incorporeal. They have no need of language and hearing, but they exchange between one another their personal thoughts and decisions without the spoken word. When communicating with people, then they take a shape and form to be seen by them. They are viewed as bright and their clothing is usually white, which indicates their purity. Their food is the vision of God, Whom they see, to the extent of their ability.

Angels and Archangels preserve parts of the earth, are rulers of peoples and countries, as the Creator has ordered. They arrange human affairs and protect all those who call upon them, primarily from the hatred and fury of the devil. "Wherever your grace overshadows, Archangel, thence the devil is banished by force, for fallen Lucifer cannot bear to stand before thy light...." (Doxastikon of the Praises, Nov. 8th).

In every Divine Liturgy, which is a Synaxis of heaven and earth, the Angels concelebrate with the Bishop or Priest. During the Small Entrance, the Liturgist asks the Lord to send Angels to concelebrate with him and glorify with him the goodness of God. The Deacon, also, prays: "An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord." - ***continued inside bulletin***