

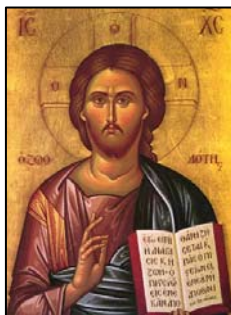


Greek Orthodox Archdiocese of America Website: www.goarch.org

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

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

St. Christopher Hellenic Orthodox Church



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

Liturgical Guide for Sunday, May 17, 2009

ON THIS DAY, THE FIFTH SUNDAY OF PASCHA, THE SUNDAY AFTER MID-PENTECOST, THE CHURCH REMEMBERS JESUS COMING TO THE WELL OF JACOB, FATHER OF ALL PATRIARCHS, AND ASKING FOR A DRINK OF WATER FROM THE HANDS OF THE SAMARITAN WOMAN WHO REFUSED TO SERVE HIM, SAYING THAT JESUS HAD NO DEALINGS WITH SAMARITANS. BUT THE WISE CREATOR, SAY THE WORDS OF THE ORTHOS SERVICE TODAY, CHANGED HER HEART THROUGH THE SWEETNESS OF HIS WORD; AND HAVING RECEIVED IT SHE CRIED OUT AND PROCLAIMED TO ALL: "COME AND SEE THE KNOWER OF SECRETS, GOD HIMSELF WHO HAS APPEARED IN THE FLESH SO THAT MANKIND MAY BE SAVED BY HIM." WE ALSO COMMEMORATE TODAY all our Fathers among the saints who served as Archbishops and Patriarchs of Constantinople; Photini the Great Martyr, Equal to the Apostles; Andronikos the Apostle of the 70 and Junia the Martyr (1st cent.); Holy Martyr Solochon, and his Companions Pamfamyr and Pamfylos; Holy Theophanis and Nectarios, builders of the Holy Monastery of Varlaam in Meteora; Theodotos the Martyr of Ancyra and the Seven Virgin-Martyrs; and Athanasios, Archbishop of Christianopolis (+1735). Through their holy intercessions, O God, have mercy on us and save us. Amen.

Welcome, Visitors and Newcomers, to our Mission Parish!

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.

Reflection About Today's Religious Theme:

Jesus came to the well of Jacob, Father of the Patriarchs, and asked for a drink of water from the hands of the Samaritan Woman who refused to serve Him, saying that Jesus had no dealings with Samaritans. But the Wise Creator, say the words from the Orthros Service today, changed her heart through the sweetness of His words, so that she sought to obtain from Him the Water of Everlasting Word; and having received it she cried out and proclaimed to all: "Come and see the Knower of Secrets, God Himself who has appeared in the flesh so that mankind may be saved by Him."

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./2./11. Hymn for the Feast of Pascha – (Hymnal-pp.152-153):

Sung three times after the opening of the Divine Liturgy, before the Small Entrance, and after the distribution of Holy Communion: Christ is risen from the dead. By death, He has trampled Death; and to those in the tombs, He has granted life.

3. Small Entrance Exclamation of the Priest:

On the occasion of today's feast, the Priest intones the following at the Small Entrance: "In your choirs, bless the Lord, you of Israel's wellspring. Save us, O Son of God, who did rise from the dead, we sing to You: Alleluia!"

4. Resurrectional Hymn - Fourth Tone (Today) – (Hymnal-pp.110-113):

Sung after the Small Entrance: The joyful news of Your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been

vanquished; Christ our God is risen from the dead, blessing all the world with His great mercy.

5. Hymn for Mid-Pentecost – (Hymnal-pp.166-167):

Sung after the Small Entrance: In the midst of this Paschal season, Savior, let my thirsty soul partake of the waters of true worship; for You call out inviting all: Let those who thirst come to me and drink. O Fountain of Life, Christ our God, glory to You.

6. Hymn for Archbishops & Patriarchs of Constantinople – (not in Hymnal):

Sung after the Small Entrance: O illustrious leaders and shepherds of Byzantium, you have been regarded throughout different ages as wise Hierarchs. Wherefore, the Church of Christ praises the manner of your life. Through her, as eminent luminaries, you give light to those who cry out, “Glory to her who aided you, glory to Him who crowned you, glory to Him who, through you, affirmed the Orthodox faith.”

7. 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.

8. Kontakion of Pascha – (Hymnal-pp.274-277):

Sung after the Small Entrance: Into the grave You descended, Immortal One, yet You destroyed the power of Hades, and as victor You arose, O Christ our God; You proclaimed to the Myrrh Bearing Women a greeting of joy, You brought peace to Your Holy Apostles, and to the fallen You granted resurrection.

9. Megalynarion (Hymn to the Theotokos) – (Hymnal-pp.304-307):

Today, the following hymn is sung instead of "Axion Estin" or "Truly it is proper to call you blessed...": The Angel cried out to the woman full of grace: Rejoice, O Pure Virgin; again I say, rejoice, for your Son is risen from the

tomb on the third day. Rejoice and exult, sacred gate of the Light, for Jesus Who went down into the grave has dawned again, O God-favored Lady, shining more brightly than the sun, and filling all the faithful with light.

10. Communion Hymn – (Hymnal-pp.318-319):

On the occasion of today's feast, the following hymn is sung instead of "Aineite" or "Praise the Lord": Receive the Body of Christ; drink from the font of immortality. Alleluia.

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 20:1-10)

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that He must rise from the dead. Then the disciples returned to their homes.

Epistle Reading (Acts 11:19-30)

¹⁹*Now those who were scattered because of the persecution that took place over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, and they spoke the word to no one except Jews.* ²⁰*But among them were some men of Cyprus and Cyrene who, on coming to Antioch, spoke to the Hellenists also, proclaiming the Lord Jesus.* ²¹*The hand of the Lord was with them, and a great number became believers and turned to the Lord.* ²²*News of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch.* ²³*When he came and saw the grace of God, he*

rejoiced, and he exhorted them all to remain faithful to the Lord with steadfast devotion;²⁴ for he was a good man, full of the Holy Spirit and of faith. And a great many people were brought to the Lord.²⁵ Then Barnabas went to Tarsus to look for Saul,²⁶ and when he had found him, he brought him to Antioch. So it was that for an entire year they met with the church and taught a great many people, and it was in Antioch that the disciples were first called “Christians.”²⁷ At that time prophets came down from Jerusalem to Antioch.²⁸ One of them named Agabus stood up and predicted by the Spirit that there would be a severe famine over all the world; and this took place during the reign of Claudius.²⁹ The disciples determined that according to their ability, each would send relief to the believers living in Judea;³⁰ this they did, sending it to the elders by Barnabas and Saul.

Gospel Reading (John 4:5-42)

So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.” (His disciples had gone to the city to buy food.) The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.) Jesus answered her, “If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.” The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?” Jesus said to her, “Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.” The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.” Jesus said to her, “Go, call your husband, and come back.” The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband’; for you have had five husbands, and the one you have now is not your husband. What you have said is true!” The woman said to him, “Sir I see that you are a prophet, Our ancestors worshipped on this mountain, but you say that the place where people must worship is in Jerusalem.” Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father

neither on this mountain nor in Jerusalem. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth. The woman said to him, "I know that the Messiah is coming" (who is called Christ). "When he comes, he will proclaim all things to us." Jesus said to her, "I am he, the one who is speaking to you." Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?" Then the woman left her water jar and went back to the city. She said to the people, "Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?" They left the city and were on their way to him. Meanwhile the disciples were urging him, "Rabbi, eat something." But he said to them, "I have food to eat that you do not know about." So the disciples said to one another, "Surely no one has brought him something to eat?" Jesus said to them, "My food is to do the will of him who sent me and to complete his work. Do you not say, 'Four months more, then comes the harvest'? But I tell you, look around you, and see how the fields are ripe for harvesting. The reaper is already receiving wages and is gathering fruit for eternal life, so that the sower and reaper may rejoice together. For here the saying holds true, 'One sows and another reaps.' I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor." Many Samaritans from that city believed in him because of the woman's testimony, "He told me everything I have ever done." So when the Samaritan came to him, they asked him to stay with them; and he stayed there two days. And many more believed because of his word. They said to the woman, "It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world."

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

“The Spirit and the bride say, ‘Come.’ And let everyone who hears say, ‘Come.’ And let everyone who is thirsty come. Let anyone who wishes take the water of life as a gift.”

(Rev. 22:17)

PASTORAL REFLECTION FROM FR. GEORGE:

On behalf of our parish, I thank His Eminence Metropolitan Alexios and Fr. George Savas, Executive Director of the Diakonia Center and his staff, for enabling our parish to serve this weekend at our precious Diakonia Retreat Center. I thank the many benefactors *who have, are, and will support* this precious institution that is visited by thousands of our faithful each year. I commend our St. Christopher parishioners for giving of their time and talents to improve the property and its facilities at no charge this weekend. I thank our parish for supporting the ministries and programs offered throughout the year at the Diakonia Retreat Center. I express joy in knowing that our parish provided financial contributions of nearly \$1,000 last weekend in honor of His Eminence's ministry and as an offering for this weekend's opportunities. This sum is in addition to personal family contributions being made and which are needed to support this ministry throughout the year.

In grateful thanksgiving for these and all our blessings from God, I offer the following hymn for the "protection of the precious environment" in this holy, beautiful, and inspiring place as well as throughout God's world that we have been charged to oversee:

"Almighty Lord, Who created all things in wisdom and by Your almighty arm govern and maintain them, grant stability, that all creation may well endure and remain unharmed from all adverse acts. For You, O Master, have commanded that the works of Your hands remain steadfast until the end of time; for You spoke and it came into being, and they await mercy to avert all evil, and salvation for the human race, which glorifies Your most praised Name." Amen!

Christ Is Risen! Truly He Is Risen!

(Languages of our Parishioners)

Arabic: Al Maseeh Qam! Haqqan Qam!

Bulgarian: Hhristos Vaskrese! Naistina Vaskrese!

English: Christ is Risen! Truly He is Risen!

French: Le Christ est Resurrecté!

En Verite, il est Resurrecté!

Greek: Christos Anesti! Alithos Anesti!

Romanian (Vlkah): Hristus A Inviat! Adeverat a Inviat!

Slavonic: Christos Voskrese! Voistinu Voskrese!

Spanish: Cristo esta resucitado! En verdad, esta resucitado!

On this the two hundred and seventy-first 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!

COMMUNITY WORSHIP SCHEDULE

Today is the 5th Sunday of Pascha

Sunday, May 17 (Sunday of the Samaritan Woman – at Diakonia Retreat Center):

7:45 am Orthros Service

9:00 am Divine Liturgy/Brunch/Departure to Peachtree City, GA

Thursday, May 21 (Feast of Saints Constantine & Helen):

6:00 pm Orthros Service (Evening)

7:00 pm Divine Liturgy (Evening), followed by Community Dinner (non-fasting)

Sunday, May 24 (Sunday of the Blind Man):

7:45 am Orthros Service

9:00 am Divine Liturgy/Memorial Service/Coffee Fellowship

10:45 am Introduction to Orthodoxy Class (*special make-up session*)

11:30 am GOYA Meeting

Thursday, May 28 (Feast of the Ascension of our Lord):

6:00 pm Orthros Service (Evening)

7:00 pm Divine Liturgy (Evening), followed by Community Dinner (non-fasting)

Your continued support and mutual encouragement are essential and appreciated!