



GREEK ORTHODOX METROPOLIS OF ATLANTA

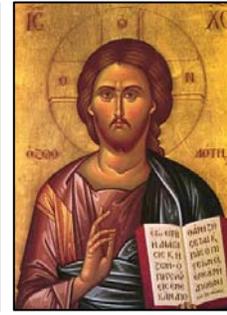
*Ecumenical Patriarchate of Constantinople:* [www.patriarchate.org](http://www.patriarchate.org)

*Greek Orthodox Archdiocese of America Website:* [www.goarch.org](http://www.goarch.org)

*Greek Orthodox Metropolis of Atlanta Website:* [www.atlanta.goarch.org](http://www.atlanta.goarch.org)

*St. Christopher Hellenic Orthodox Church Website:* [www.saintchristopherhoc.org](http://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, January 13, 2013**

**ON THIS DAY, THE SUNDAY FOLLOWING THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST,** we remember Holy Martyrs Hermylos and Stratonikos at Belgrade; Righteous Father Iakovos of Niseva; Holy Martyr Athanasios; Holy Martyrs Pachomios and Papyrinos (+315); Righteous Father Maximos the Kafsokalyvitis (“of the burnt huts”) of Mt. Athos (+1320); Hilary of Poitiers; Holy Martyrs of Sinai and Raithu; and Nina of Georgia. *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./3. Hymn of the Theophany of our Lord – (Hymnal-pp.208-211):**

*This hymn is sung before and after the Small Entrance: “At Your baptism in the Jordan, O Lord, the worship of the Trinity was made manifest, for the Father’s voice bore You witness, by calling You His beloved Son, and the Spirit in the form of a dove, confirmed the truth of the Father’s Word. O Christ our God, You have appeared to us and enlightened the world. Glory to You.”*

#### **2. Resurrectional Hymn (Grave Tone) – (Hymnal-pp.122-125):**

*It is sung before and after the Small Entrance: By Your Cross, O Lord, You destroyed death; to the thief You opened paradise. The myrrhbearers’ sorrow You transformed into joy, and You sent Your apostles forth to proclaim that You had risen from the dead, Christ our God, bestowing on all the world Your great mercy.*

#### **4. 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.*

#### **5. Kontakion of the Holy Theophany of our Lord – (Hymnal-pp.248-249):**

*This hymn is sung after the Small Entrance: “You have revealed Yourself to the world today, and Your light shines forth on us, who sing Your praise with*

full knowledge: You have come to us, O Lord; You are made manifest, O inaccessible Light.

### **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
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#### **Gospel Reading During Orthros Service (John 21:1-14)**

*After these things Jesus showed Himself again to the disciples by the Sea of Tiberias; and He showed Himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered Him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the*

*disciples dared to ask Him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after He was raised from the dead.*

### **Epistle Reading During Divine Liturgy (Ephesians 4:7-13)**

*Eph. 4:7 But each of us was given grace according to the measure of Christ's gift. 8 Therefore it is said, 'When He ascended on high He made captivity itself a captive; He gave gifts to His people.' 9 (When it says, 'He ascended,' what does it mean but that He had also descended into the lower parts of the earth? 10 He who descended is the same One Who ascended far above all the heavens, so that He might fill all things.) 11 The gifts He gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, 12 to equip the saints for the work of ministry, for building up the body of Christ, 13 until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ.*

### **Gospel Reading During Divine Liturgy (Matthew 4:12-17)**

*Matt. 4:12 Now when Jesus heard that John had been arrested, He withdrew to Galilee. 13 He left Nazareth and made His home in Capernaum by the sea, in the territory of Zebulun and Naphtali, 14 so that what had been spoken through the prophet Isaiah might be fulfilled: 15 'Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles 16 the people who sat in darkness have seen a great light, and for those who sat in the region and shadow of death light has dawned.' 17 From that time Jesus began to proclaim, 'Repent, for the kingdom of heaven has come near.'*

**MEMORY VERSE** *(TRY TO COMMIT TO MEMORY):*

“But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in His Name.” *(John 20:31)*

**PASTORAL REFLECTION FROM FR. GEORGE:**

A father walked by his young daughter’s bedroom and saw her playing on the floor surrounded by her dolls and stuffed animals. Crocodile tears were streaming down her face. Gently he asked her, “What’s wrong honey?” She looked up and whispered, “*Dad, I love them. But they never love me back.*”

The bedrock of Christianity hangs on the love of God toward you and me. As children we are taught that “*God is love*” (1John 4:8) and that He “*so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*” (John 3:16)

In the Psalms alone, God’s “steadfast love” toward us is mentioned over 120 times. In fact, every one of the 26 verses of *Psalms 136* uses the word “steadfast,” which in the Hebrew encompasses God’s *never-ending grace, favor and mercy.*

What’s interesting also is the emphasis Holy Scripture puts on *how* we are to love God back.

In response to being asked what was the greatest commandment, Jesus replied, “*You shall love the Lord your God with all your heart and with all your soul and with all your mind.*” (Matthew 22:37)

That isn’t play! “*All of your heart, soul and mind.*”

Have you ever wondered what that really looks like? Especially to God?

How do we even attempt to love God like that?

Undoubtedly, one of the greatest expressions of our love for God is in our times of praise and worship. Jesus explained to the Samaritan woman at the well that true worshippers “*worship the Father in spirit and in truth*” (John 4:23) However, notice the next phrase – “*the Father seeks such as these to worship Him.*” (John 4:23)

The inference of the Greek word for “seeks” is to intensely desire or crave. Our Father craves our worship. He desires time with us. He loves when we spend time in prayer with Him.

Jesus said we also show love to Him when we keep (obey) His commandments – “*If you love Me, you will keep My commandments.*” (John 14:15)

Is it difficult to tell God, and express to Him, that we love Him? Oh yes! We often struggle because we feel distant, angry, cheated or even unworthy.

The Apostle John beautifully helps us understand “loving God” by writing, “*In this is love, not that we loved God but that He loved us and sent His Son to be the atoning sacrifice for our sins.*” (1 John 4:10) St. John continues with “*We love, because He first loved us.*” (1 John 4:19) Loving Him starts by understanding more fully *He loves us.*

And each morning He pours out His *love* – full of grace, favor and mercy. And He never fails us.

Let's go back to the opening story about the little girl and her dolls – does God ever look down and whisper, “*I love them. But they never love me back?*”

Right now – *love* Him back. It will turn your life around. Amen!

## **JOIN US FOR ADULT RELIGIOUS EDUCATION TODAY**

*(when we will review the following article from Praxis Magazine)*



### **The Role of the Priest in Christian Education**

REV. DR. PETER G. RIZOS

**W**hat a priest does in Christian education, as in all areas of his pastoral ministry, he does in the name of Christ and His Church. His “role” is not an ascribed activity or a “part” that he performs for the benefit of passive recipients. It is rather *together with* and as a member of God’s people that a priest fulfills his role in Christian education. This means that the *whole* Church has the responsibility for Christian education. The parish priest, the Sunday Church school teachers and school officers are all in a sense representatives of the parishioners. What they teach may be doomed to failure if their witness is contradicted by the witness of the adult members of the parish.

Although the teaching ministry belongs to the essence of the Church, and responsibility for teaching rests on the whole Church, there are some specific things that a priest can do to help educate his people. The New Testament helps us to gain a proper perspective and context for the task.

According to the posture of the early Church, it was not enough for persons to repent and believe. They also had to be trained or catechized in the Faith until they knew it so well that they could bear convincing witness to it in their daily lives. Their guide during this training period was their teacher. The omission of either preaching or teaching signified unfaithfulness to the Church.

There is evidence of an official teaching ministry in the early Church (see Acts 13:1; 1 Corinthians 12:28–29; Ephesians 4:11; and Romans 12:6–7). It seems that the ministry of the *didaskaloi* (teachers) was both to know the sound doctrine (2 Timothy 4:3) and to teach it. This is to say that the *didaskaloi* were theologians as well as educators. With the development

And on this the four hundred and forty-sixth 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 SCHEDULE**

### **Sunday, January 13 (Sunday After the Holy Theophany of our Lord and Savior):**

- 7:45 am Orthros Service**
- 9:00 am Divine Liturgy/40-Day Memorial Service – Bishop John of Amorion/  
Oath of Office for 2013 Parish Council/Coffee Fellowship**
- 10:45 am Religious Education Classes**
- 11:30 am Hellenic Language Class**
- 11:45 am Parish Council Meeting/Parish Council Officer Elections**

### **Wednesday, January 16 (Eve of Feast of St. Anthony the Great):**

- 5:00 pm Great Vespers Service**
- 5:45 pm Divine Liturgy, followed by Community Dinner (*please bring fasting food*)**

### **Thursday, January 17:**

- 6:30 pm Choir Practice**

### **Friday, January 18 (Feast of Ss. Athanasios & Cyril):**

**Fr. George will offer Orthros, 8:00 a.m. and Divine Liturgy, 9:00 a.m. at  
Metropolis Chapel, 2480 Clairmont Road, NE, Atlanta, GA 30329**

### **Sunday, January 20 (12<sup>th</sup> Sunday of St. Luke):**

- 7:45 am Orthros Service**
- 9:00 am Divine Liturgy, followed by Memorial Service – Nick  
Christodouloupoulos & Evangelia Pantazopoulos & Special Presentation  
from our Clergy Laity Congress Delegate, Peter Poulos**
- 10:45 am Religious Education Classes**
- 11:30 am GOYA Outing – Steak & Shake & Bowling**
- 11:30 am Philoptochos General Assembly/Philoptochos Board Meeting**

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