



GREEK ORTHODOX METROPOLIS OF ATLANTA

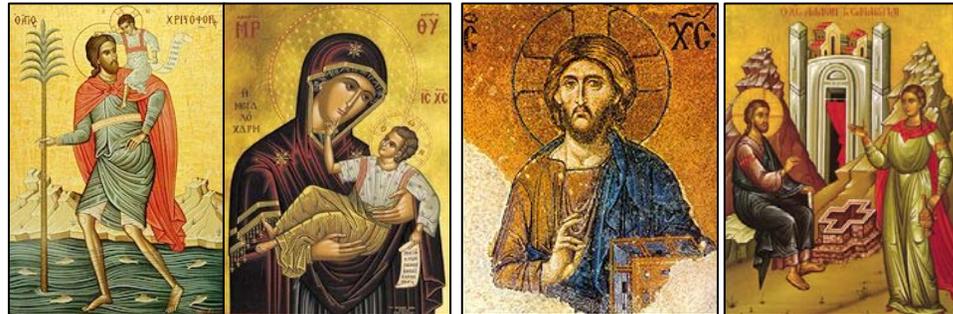
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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



313 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

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

Liturgical Guide for Sunday, June 2, 2013

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 ORTHROS 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 on the first Sunday of the month of June, our 150 Holy and God-Bearing Fathers assembled in the Second Holy Ecumenical Synod convened in 381 in Constantinople, in the reign of Theodosios the Great; all our Fathers among the saints who served as Archbishops and Patriarchs of Constantinople; Photini the Great Martyr, Equal to the Apostles; our Father among the Saints, Nicephorus the Confessor, Patriarch of Constantinople (+828); the Holy 38 Martyrs; the Holy Mother and her Three Children, Martyrs; Righteous Priest-Martyr Erasmus of Ochrid; the 20,000 that believed in Christ through St. Erasmus, Martyrs; Demetrios the New Martyr of Philadelphia (+1492); and Constantine the New Martyr of Mytilene (+1819). *Through the intercessions of the 150 Holy and God-Bearing Fathers, O Christ our God, protect Your Church from every heresy and save our souls. Amen. Through their intercessions, O Christ our God, have mercy on us and save us. Amen.*

Welcome, Visitors and Newcomers, to our 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./12. Hymn for the Feast of Pascha – (see music distributed):

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, trampling down upon 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 Fathers of 2nd Ecumenical Council – (not in Hymnal):

Sung after the Small Entrance: O 150 divine and blessed hierarchs, interpreters, and counselors to the Second Ecumenical Council, who in wisdom preached the power of the Divine Spirit, deliver from harm and pain of heresy all who chant, “Glory to Him by Whom you became wondrous. Glory to Him by Whom you were magnified. Glory to Him Who, through you, confirmed the minds of the faithful.”

7. 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.”

8. 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.

9. 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.

10. 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.

11. 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:

Jesus: Yet He...

Jesus began His ministry by being hungry,
yet He is the Bread of Life.

Jesus ended His earthly ministry by being thirsty,
yet He is the living water.

Jesus was weary,
yet He is our rest.

Jesus paid tribute,
yet He is the King.

Jesus was accused of having a demon,
yet He cast out demons.

Jesus wept,
yet He wipes away our tears.

Jesus was sold for thirty pieces of silver,
yet He redeemed the world.

Jesus was brought as a lamb to the slaughter,
yet He is the Good Shepherd.

Jesus died,
yet by His death He destroyed the power of death.

- St. Gregory of Nazianzus, A.D. 381



God's Green Earth

*A Summer Tea Hosted by
The Ladies Philoptochos Society of
St. Christopher Hellenic Orthodox Church*

*July 13, 2013, 12:00- 2:00pm
Peachtree City Event Center
313 Dividend Drive, Peachtree City, Georgia
Tickets \$25*

*Look forward to a Greek twist on the refreshments for this summer tea!
Speakers from Local Master Gardeners*

*All proceeds will benefit many of our local charities
through Philoptochos Donations.*



And on this the four hundred and sixty-fifth 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

Sunday, June 2 (Sunday of the Samaritan Woman):

- 7:45 am Orthros Service**
- 9:00 am Divine Liturgy/Ice Cream Sundae Sunday**
- 10:45 am Religious Education Classes**

Thursday, June 6:

- 6:30 pm Choir Practice**

Sunday, June 9 (Sunday of the Blind Man):

- 7:45 am Orthros Service**
- 9:00 am Divine Liturgy/Coffee Fellowship**
- 10:15 am Philoptochos Society Elections**
- 10:45 am Religious Education Classes**
- 11:30 am Hellenic Language Class**
- 11:45 am Parish Council Meeting**

Your continued support and mutual encouragement are essential and appreciated!