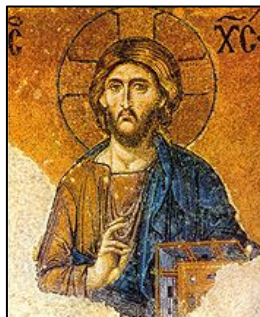




GREEK ORTHODOX METROPOLIS OF ATLANTA

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

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 31, 2010

ON THIS DAY, THE SECOND SUNDAY OF THE TRIODION PERIOD, THE 17TH SUNDAY OF ST. LUKE, WE REMEMBER OUR LORD'S PARABLE OF THE PRODIGAL SON, TAKEN FROM THE HOLY GOSPEL OF ST. LUKE. ON THIS DAY, WE ALSO COMMEMORATE Holy Wonderworkers, Cyrus & John the "Anargyroi" (Philanthropists/Unmercenary Physicians), Martyred together in Corinth with Athanasia and her Three Virgin Daughters: Theodote, Theoktiste, and Eudoxia (+311); Holy Martyrs Victorinus, Victor, Nikiforos, Calaudius, Diodoros, Serapinus, and Papias of Corinth (+311); Holy Martyr Trifaini; Holy New-Martyr Elias of Kalamata (+1686); Righteous Arsenios of Paros. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Welcome, Visitors and Newcomers, to our Mission 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.



Tomorrow Evening - Monday, February 1 **(Eve of the Meeting of our Lord in the** **Temple):**

- 6:00 p.m. Orthros (Evening)**
- 7:00 p.m. Divine Liturgy (Evening)**
- 8:00 p.m. Community Dinner**
(non -fasting food - please join us)

When the most pure Mother and Ever-Virgin Mary's forty days of purification had been fulfilled, she took her first-born Son to Jerusalem on this, the fortieth day after His birth, that she might present Him in the temple according to the Law of Moses, which teaches that every first-born male child be dedicated to God, and also that she might offer the sacrifice of a pair of turtle-doves or two young pigeons, as required by the Law (Luke 2:22-24; Exod. 13:2; Lev. 12:6-8). On this same day, a just and devout man, the greatly aged Symeon, was also present in the temple, being guided by the Holy Spirit. For a long time, this man had been awaiting the salvation of God, and he had been informed by divine revelation that he would not die until he beheld the Lord's Christ. Thus, when he beheld Him at that time and took Him up into his aged arms, he gave glory to God, singing: "Now lettest Thou Thy servant depart in peace, O Master. . ." And he confessed that he would close his eyes joyfully, since he had seen the Light of revelation

for the nations and the Glory of Israel (Luke 2:25-32). From ancient times, the Holy Church has retained this tradition of the churching of the mother and new-born child on the fortieth day and of the reading of prayers of purification.

SPECIAL HYMNS SUNG BEFORE/AFTER THE SMALL ENTRANCE

1./2. Resurrectional Hymn (First Tone) – (Hymnal-pp.98-101):

It is sung *before* and *after* the Small Entrance: Although Your tomb was sealed with a stone, O Savior, and Your most pure body was guarded by the soldiers, You rose on the third day giving life to all the world. Therefore, O giver of life, the powers of heaven praise You: Glory to Your resurrection, O Christ. Glory to Your kingdom. Glory to Your saving wisdom, O only lover of mankind.

3. 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.

4. Kontakion of the Presentation of the Lord – (Hymnal-pp.250-253):

It is sung after the Small Entrance: For our salvation You took flesh and You sanctified the Virgin's womb; You blessed the aged Simeon as You lay resting in his arms; and having come to save us all, O Christ our God, to these troubled times, bring Your lasting peace. Give strong and undaunted faith to all Your people, O only lover of mankind.

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 (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 (1 Cor. 6:12-20)

¹²“All things are lawful for me,” but not all things are beneficial. “All things are lawful for me,” but I will not be dominated by anything. ¹³“Food is meant for the stomach and the stomach for food,” and God will destroy both one and the other. The body is meant not for fornication but for the Lord, and the Lord for the body. ¹⁴And God raised the Lord and will also raise us by his power. ¹⁵Do you not know that your bodies are members of Christ? Should I therefore take the members of Christ and make them members of a prostitute? Never! ¹⁶Do you not know that whoever is united to a prostitute becomes one body with her? For it is said, “The two shall be one flesh.” ¹⁷But anyone united to the Lord becomes one spirit with him. ¹⁸Shun fornication! Every sin that a person commits is outside the body; but the fornicator sins against the body itself. ¹⁹Or do you not know that your body is a temple of the Holy Spirit within you, which you have from God, and that you are not your own? ²⁰For you were bought with a price; therefore glorify God in your body.

Gospel Reading During Divine Liturgy (Luke 15:11-32)

Then Jesus said, "There was a man who had two sons. The younger of them said to his father, 'Father, give me the share of the property that will belong to me.' So he divided his property between them. A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. When he had spent everything, a severe famine took place throughout that country, and he began to be in need. So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. He would gladly have filled himself with

the pods that the pigs were eating; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! I will get up and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me like one of your hired hands."' So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. Then the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. And get the fatted calf and kill it, and let us eat and celebrate; for this son of mine was dead and is alive again; he was lost and is found!' And they began to celebrate. "Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. He called one of the slaves and asked what was going on. He replied, 'Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.' Then he became angry and refused to go in. His father came out and began to plead with him. But he answered his father, 'Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!' Then the father said to him, 'Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.'"

MEMORY VERSE (TRY TO COMMIT TO MEMORY):

"Your hands have made and fashioned me; give me understanding that I may learn Your commandments."

(Psalm 119:73)

PASTORAL REFLECTION FROM FR. GEORGE:

(Excerpt from the Canon of the Sunday of the Prodigal Son)

Sixth Ode: SAVIOR, I AM HELD FAST, IN THE DEPTH OF SIN, OVERWHELMED BY THE SEA OF LIFE. BUT AS YOU BROUGHT JONAH FROM THE BELLY OF THE WHALE, SO BRING ME OUT FROM THE PASSIONS AND SAVE ME!



GLORY TO YOU, OUR GOD, GLORY TO YOU!

The depths of sin ever hold me fast, and the tempest of transgressions overwhelms me! Pilot me, O Christ my God, to the haven of life and save me, King of glory!

I have wasted in evil living the wealth which the Father gave me, and now I am brought to poverty. I am filled with shame and enslaved to fruitless thoughts.

Therefore I cry to You, Lover of humankind: Take pity on me and save me! I am wasted with hunger, deprived of every blessing, and an exile from Your presence. O Christ,

supreme in loving kindness, take pity on me now as I return and save me as I sing Your praises, O Lover of humankind!

Theotokion: O Maiden who conceived Christ the Savior and Master, count me worthy of salvation. I lack all good in my poverty, pure Virgin: Grant that I may sing the praises of your majesty!

SAVIOR, I AM HELD FAST, IN THE DEPTH OF SIN, OVERWHELMED BY THE SEA OF LIFE. BUT AS YOU BROUGHT JONAH FROM THE BELLY OF THE WHALE, SO BRING ME OUT FROM THE PASSIONS AND SAVE ME!



Spring Cleaning



We need everyone's help - Saturday February 27 starting at 9:00 am - Lunch will be provided

Area

Number of

What's Needed

Sign In

Encyclical of Archbishop Demetrios for the Feast of Three Hierarchs and the Celebration of Greek Letters - January 30, 2010

For I am not ashamed of the Gospel; it is the power of God for salvation to every one who has faith.... (Romans 1:16)



To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

In this first month of the new year we are blessed to have in the calendar of our Holy Orthodox Church the commemoration of the Three Great Hierarchs and Ecumenical Teachers, St. Basil the Great, St. Gregory the Theologian, and St. John Chrysostom. On this day of their feast, we honor the lives and witness of these holy and brilliant men, who brought glory to God through their amazing service to the people in the name of Christ. Their lives offer to us a genuine image of the power of the Gospel, the good news of salvation in Jesus Christ, as they each believed in Him to the depths of their hearts, souls, and minds and as they were transformed by His presence into godly men imbued with divine power and wisdom. Further, the Three Hierarchs present a witness of the Gospel through their ministry of teaching, their defense of the faith, and their love of learning, together with service to others characterized by compassion, humility, and sacrifice.

The lives of Saints Basil, Gregory, and John Chrysostom are beautiful testimonies of their acceptance of and total commitment to the Gospel. Each was influenced by holy family members and teachers who had received the message of Christ and believed. Each overcame struggles of mind and soul, challenges that were ultimately resolved in complete acceptance of divine grace. Through their life-long commitment to God, they conveyed the priority and purpose of our human existence in receiving the Gospel and being restored to communion with God.

The belief of the Three Hierarchs in the Gospel was the foundation for their lives of service to God and to others. What they believed and preached, they lived. The Gospel was for them not only a message of truth leading to true life and salvation, it was and is a ministry. For Saints Basil, Gregory, and John Chrysostom the purpose of the message of God's love extended beyond their own spiritual destiny to the needs of others. Thus, they served in compassion and humility, denying their own selves and sacrificing any personal gain for the sake of their fellow human beings. They lived the Gospel because they took upon themselves the example and ministry of Christ, oblivious to what they suffered, and generously offering all so that souls might be saved.

The Three Hierarchs were fully aware of the transforming power of the Gospel. It is the power of the Gospel that changes our understanding of all facets of our human existence. This was reflected in the love of learning and language expressed by the Three Hierarchs as they affirmed the great potential of our God-given human abilities and the role of the mind and word in communicating the truths of life and faith. This is why today is also a celebration of Greek Letters. We recognize the role that Greek thought, language, and culture has had in furthering knowledge and understanding of our world. Methods of thought encouraged intellectual

clarity and contributed to great scientific discoveries and advances; the Greek language became a foundation for many areas of modern language, offering conciseness and structure; and Greek culture as an expression of thought, art and language, set standards in literature, rhetoric, art and architecture. Saints Basil, Gregory, and John Chrysostom recognized the relevance of this in communicating the Gospel of Christ. In addition to acknowledging the benefits of learning in the development of the mind, they also tapped the resources of Greek language and thought in order to illuminate great theological truths and to explore the implications of the divine revelation for our minds, souls and all of the created order. They also saw the relevance of adapting various cultural elements, which were expressions of the creativity and ingenuity of humanity, as means of communicating the Gospel.

Beloved brothers and sisters in Christ, on this feast day of the Three Hierarchs and the celebration of Greek Letters, let us look to the example of these great Saints of our Church and emulate their love of God and their faith in the Gospel of salvation. May we build a life of service and witness on the foundation of our belief in what Christ has done for us. May we also be grateful for the great inheritance we have received, one that nurtures a love of learning and language in the service of God and the ministry of the Gospel so that all humanity may hear, believe, and receive a Gospel leading to eternal life.

With paternal love in Christ,

†DEMETRIOS

Archbishop of America

And on this *the three hundred and 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!

SCHEDULE OF SERVICES

Today is the 2nd Sunday of the Triodion period – *Great and Holy Lent begins Monday, February 15th*.

Sunday, January 31 (Sunday of the Prodigal Son):

7:45 am Orthros Service

9:00 am Divine Liturgy/Coffee Fellowship Reception

10:45 am Religious Education Classes

Monday, February 1 (Eve of the Meeting of our Lord in the Temple):

6:00 p.m. Orthros (Evening)

7:00 p.m. Divine Liturgy (Evening)

8:00 p.m. Community Dinner (*non –fasting food - please join us*)

Sunday, February 7 (Meatfare Sunday – Sunday of Judgment/Souper Bowl Sunday):

7:45 a.m. Orthros

9:00 a.m. Divine Liturgy/Souper Bowl of Caring/SCOBA Scout Sunday

10:15 a.m. Ice Cream Sundae Sunday

10:45 am Religious Education Classes

11:30 am Hellenic Language Class

Your continued support and mutual encouragement are essential and appreciated!



PHILOPTOCHOS HANDS OF LOVE

Souper Bowl of Caring Scheduled Next Sunday, February 7

The 21st annual *Souper Bowl of Caring* will take place next Sunday, February 7th, *Super Bowl Sunday*. On that day, organizations and people across the country will participate by donating funds and canned food goods to soup kitchens and other organizations that fight hunger. Begun by a senior high school youth group in Columbia, South Carolina, to help fight hunger in its community, the idea has grown into a national campaign.

Each parishioner is asked to bring two canned food goods and \$2 to donate towards this effort. Our food and funds collected will be presented to St. John the Wonderworker Church's Loaves & Fishes Program (daily soup kitchen in Grant Park in south metro Atlanta). *Please remember to bring your canned foods and \$2!*