

LIVES TOUCHED BY GOD'S WORD RESPOND IN UNIQUE WAYS.



Nurturing God's Word



Liturgical Guide for Sunday, July 9, 2023



GREEK ORTHODOX METROPOLIS OF ATLANTA

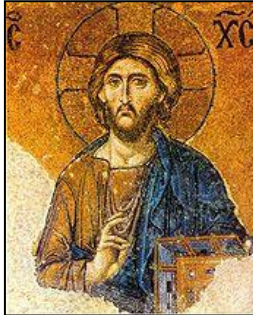
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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

Greek Orthodox Metropolis of Atlanta Website: www.atlmetropolis.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*

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ON THIS DAY, THE FIFTH SUNDAY OF ST. MATTHEW, WE COMMEMORATE The Holy Hieromartyr Pancratius, Bishop of Tauromenium in Sicily; Dionysios the Orator; Metrophanes of Mt. Athos; Methodios the Hieromartyr, Bishop of Lampis; Paternuthius the Monk; Euthymios of Karelia; and Michael Paknanas the Gardener. *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./2. Resurrectional Hymn (Fourth Tone) – (Hymnal-pp.110-113):

It is sung *before* and *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.

3. 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.

4. Kontakion – (Hymnal-pp.224-227):

It is sung *after* the Small Entrance: O unfailing protection of Christians, and our faithful advocate before the Creator: though we are sinners, do not ignore our entreaty; but in your goodness, grant your timely help to us who appeal to you in faith. Quickly make intercession; on our behalf make speedy supplication, O Theotokos, for you always protect those who honor you.

SCRIPTURAL PASSAGES FROM TODAY'S ORTHROS & DIVINE LITURGY

<p><i>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.</i></p>	<p>– St. John Chrysostom</p>
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Gospel Reading During Orthros Service (Luke 24:12-35)

But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened. Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus Himself came near and went with them, but their eyes were kept from recognizing Him. And He said to them, "What are you discussing with each other while you walk along?" They stood still, looking sad. Then one of them, whose name was Cleopas, answered Him, "Are You the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed Him over to be condemned to death and crucified Him. But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find His body there, they came back and told us that they had indeed seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see Him." Then He said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into His glory?" Then beginning with Moses and all the prophets, He interpreted to them the things about Himself in all the scriptures. As they came near the village to which they were going, He walked ahead as if He were going on. But they urged Him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So He went in to stay with them. When He was at the table with them, He took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized Him; and He vanished from their sight. They said to each other, "Were not our hearts burning within us while He was talking to us on the road, while He was opening the Scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their

companions gathered together. They were saying, "The Lord has risen indeed, and He has appeared to Simon!" Then they told what had happened on the road, and how He had been made known to them in the breaking of the bread.

Epistle Reading for Today (Romans 10:1-10)

Brothers and sisters, my heart's desire and prayer to God for them is that they may be saved. I can testify that they have a zeal for God, but it is not enlightened. For, being ignorant of the righteousness that comes from God, and seeking to establish their own, they have not submitted to God's righteousness. For Christ is the end of the law so that there may be righteousness for everyone who believes. Moses writes concerning the righteousness that comes from the law, that "the person who does these things will live by them." But the righteousness that comes from faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) "or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). But what does it say? "The word is near you, on your lips and in your heart" (that is, the word of faith that we proclaim); because if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. For one believes with the heart and so is justified, and one confesses with the mouth and so is saved.

Gospel Reading for Today (Matthew 8:28-9:1)

When He came to the other side, to the country of the Gadarenes, two demoniacs coming out of the tombs met Him. They were so fierce that no one could pass that way. Suddenly they shouted, "What have You to do with us, Son of God? Have You come here to torment us before the time?" Now a large herd of swine was feeding at some distance from them. The demons begged Him, "If You cast us out, send us into the herd of swine." And He said to them, "Go!" So they came out and entered the swine; and suddenly, the whole herd rushed down the steep bank into the sea and perished in the water. The swineherds ran off, and on going into the town, they told the whole story about what had happened to the demoniacs. Then the whole town came out to meet Jesus; and when they saw Him, they begged Him to leave their neighborhood. And after getting into a boat, He crossed the sea and came to His own town.

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

“Create in me a clean heart, O God, and put a new and right spirit within me.” *(Psalm 51:10)*

PASTORAL REFLECTION FROM FR. GEORGE:

Every day we rub shoulders with people who do not accept Jesus Christ as their Lord, God, and Savior. This week, may we ask God *to fill us* with the longing, *“I wish you knew my Savior, Jesus Christ.”* Then, we will become instruments in God’s hand . . . *to introduce Christ to those who do not know Him.* If your Christianity is worth having, it’s worth sharing.

["Follow" & Like"](#) **our Facebook page.** *Check for updates and photos.*

On this the 961st 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!

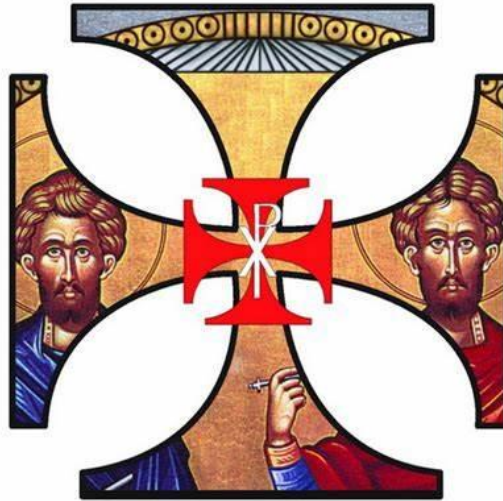
COMMUNITY SCHEDULE *(CHECK WEB CALENDAR FOR MORE...)*

Sunday, July 9 (5th Sunday of St. Matthew):

7:45 am Orthros Service
9:00 am Divine Liturgy & 40 Day Memorial Service for Patricia MacDougall & Mary Tagalos Ramsaier-Kirk, & Philoptochos Brunch
11:30 am Parish Council Meeting

Your continued support and mutual encouragement are essential and appreciated!

PHILOPTOCHOS



Our new 2023-2025 Philoptochos Chapter Board was given the Oath of Office by Fr. George Tsahakis on July 6, 2023, and the election of officers was conducted by Irene Politis, Metropolis Philoptochos Board President via Zoom Meeting. *Officers include:*

Dedee Panayis
President

Julie Torres
Treasurer

Cynthia Cromartie
1st Vice President

Misty Dukes
Assistant Treasurer

Isabelle Wiley
Recording Secretary

Helen Psihountas
Chapter Advisor

Presbytera Marinda Tsahakis
Corresponding Secretary

Julie Skouteris
*Metropolis Philoptochos Board
& non-voting on Chapter Board*

Memorial Prayers

St. John Chrysostom believed that *"to mention the names of the departed in the awesome mystery of the Eucharist results in much benefit for the souls of the beloved."* Praying for the dead is a deeply rooted practice on the belief that the Church of Christ is constituted not only of her living members but also of her departed ones. The Bloodless Sacrifice of the Orthodox Eucharist, as articulated in all the Liturgies in use, is offered for the benefit of both dead and living faithful. A Biblical basis for praying for the dead may be found in the Epistle of St. James, 5:16, by which the *"prayer of a righteous man has great power in its effects."*

Early Christians expressed their concern for the repose of the souls of their beloved by works of charity and love and by personal and communal prayers. In the Orthodox Church the various prayers for the departed have as their purpose to pray for the repose of the departed, to comfort the living, and to remind those who remain behind of their own mortality, and the brevity of this earthly life.

The memorial service is most frequently offered after the Divine Liturgy; however, it may also be served after Vespers, Matins, or as a separate service by itself. For the memorial service, *Koliva*, a ritual food of boiled wheat, is often prepared and is placed on the "memorial table" and is blessed by the Priest afterwards.

The Memorial Service is composed of Psalms, litanies, hymns, and prayers. In its outline it follows the general framework of Orthros and is in effect a truncated funeral service. Some of the most notable portions of the service are the Kontakion of the Departed, and the final, slow, and solemn singing of *"Memory Eternal."*

Traditionally, the faithful held candles during this service; near its end during the final Troparia, they would either put them out or place them in candle holders near the memorial table. Each candle symbolizes the individual soul, which, as it were, each person holds in their own hand. The extinguishing (or giving up) of the candle at the end of the service symbolizes the fact that each person will have to surrender their soul at the end of their life.

— Fr. George Tsahakis