



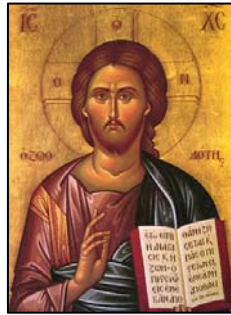
GREEK ORTHODOX METROPOLIS OF ATLANTA

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, March 8, 2009

ON THIS DAY, THE **FIRST** SUNDAY OF GREAT AND HOLY LENT WHICH WE REFER TO AS ***THE SUNDAY OF ORTHODOXY***, WE CALL TO MIND THE RESTORATION OF THE BLESSED AND VENERABLE ICONS BY THE BLESSED EMPEROR OF CONSTANTINOPLE, MICHAEL, AND HIS MOTHER THEODORA, DURING THE REIGN OF THE PATRIARCH, ST. METHODIOS, THE CONFESSOR (*SEE TRIODION INSERT ON NEXT PAGE*). WE ALSO COMMEMORATE our Righteous Father Theophylaktos, Bishop of Nicomedeia (+842); Holy Apostle Hermas of the 70 (1st cent.); Holy Martyr Dion; Righteous Father Paul the Confessor; and Righteous Dometios (+363). *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.

TODAY'S Spiritual Theme From the Triodion:

On the **first Sunday of Great and Holy Lent** we celebrate the Triumph of Orthodoxy by commemorating the end of the iconoclastic controversy and the restoration of the icons to our Church by the Empress Theodora in 843, on the first Sunday of Lent that year. It is also the celebration in honor of the martyrs and confessors who struggled for the faith, appropriate for Lent when we are striving to imitate the martyrs by means of our self-denial through fasting.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./3. Hymn Commemorating the Sunday of Orthodoxy – (Hymnal-pp.128-131):

It is sung before and after the Small Entrance. Before Your most pure image we bow down, O Good One, entreating You to forgive our sins, Christ our God. For You willingly ascended the cross in the flesh to deliver from the enemy those whom You had made. For this we thank You and we cry to You, O Savior: By coming to save the world, You have filled all things with joy.

2. Resurrectional Hymn (Plagal of the First Tone) – (Hymnal-pp.114-117):

It is sung before and after the Small Entrance: To the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give praise and worship. For He willed to be lifted up on the Cross in the flesh, to endure death and raise the dead by His glorious resurrection.

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 sung for Sunday of Orthodoxy – (Hymnal-pp. 268-271):

It is sung after the Small Entrance: Victorious Lady, mighty champion, defending us, we your servants now inscribe to you this hymn of thanks, for you rescued us from suffering and tribulation. Theotokos, with your power that can never fail, keep us safe from every danger our whole life long that we may cry to you: Rejoice, O Bride unwedded.

6. Megalynarion (Hymn to the Theotokos) – (Hymnal-pp. 298-301)::

On the first five Sundays of Great Lent when we use the Divine Liturgy of St. Basil, a different hymn is sung instead of “Axion Estin” or “Truly it is proper to call you blessed...”: In you, O woman full of grace, all creation rejoices, the orders of angels and the race of mankind. O hallowed temple and spiritual paradise, glory of virginal souls, from you our God was incarnate and became a child, He who is God from all ages. By making your womb His throne He made you more spacious than all the heavens. In you, O woman full of grace all creation rejoices. Glory to you.

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 (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 During Divine Liturgy (Hebrews 11:24-26, 32-40)

By faith Moses, when he was grown up, refused to be called a son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of god than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ to be greater wealth than the treasures of Egypt, for he was looking ahead to the reward. And what more should I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and

the prophets—who through faith conquered kingdoms, administered justice, obtained promises, shut the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Others were tortured, refusing to accept release, in order to obtain a better resurrection. Others suffered mocking and flogging, and even chains and imprisonment. They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted, tormented—of whom the world was not worthy. They wandered in deserts and mountains, and in caves and holes in the ground. Yet all these, though they were commended for their faith, did not receive what was promised, since God had provided something better so that they would not, apart from us, be made perfect.

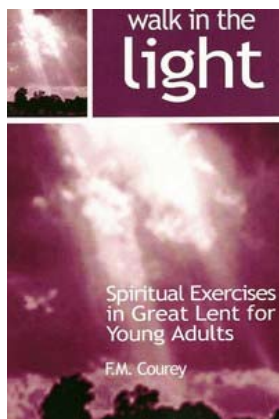
Gospel Reading During Divine Liturgy (John 1:43-51)

The next day, Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found Him about Whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, ‘Come and see.’ When Jesus saw Nathanael coming toward Him, He said of him, “Here is truly an Israelite in whom there is no deceit!” Nathanael asked Him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” Nathanael replied, “Rabbi, You are the Son of God! You are the King of Israel!” Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” And He said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

Liturgy of St. Basil Used Every Sunday during Great and Holy Lent:

The Liturgy of St. Basil was, until the twelfth century, the chief Liturgy of Constantinople. Its ‘Prayer of Consecration’ or *Anaphora* is probably the most eloquent of all liturgies, east and west. Powerful in its unity of thought,

“Walk in the Light” Lenten Worship & Study Series Continues THIS Wednesday, March 11th



For the remaining five Wednesdays of Great Lent, our schedule on Wednesdays will be the Service of the 9th Hour/Presanctified Liturgy (Vespers/Communion Service) beginning at 6:00 p.m. and a community lenten dinner beginning at 7:15 p.m. At 7:30 p.m., we will continue our Family Community

Program using *Walk in the Light*. We will end around 8:30 p.m.

Fr. George will lead our faithful in a discussion of one of its six group exercises, as well as discuss and answer questions on the 34 individual exercises to be used throughout the 40 Days of Great and Holy Lent. Our Bookstore is selling this text for \$20 (292 pages) – we have a new supply coming in by this Wednesday. Each week, we invite you to bring fasting food to share. You and your family are encouraged to attend as much of the series as possible. The remaining dates are March 11, 18, 25 (Feast of Annunciation, so Orthros and Divine Liturgy will be offered instead of 9th

Hour/Presanctified Liturgy), April 1 and 8. I pray you have a
“Blessed Lent!”

**Sunday of Orthodoxy - A Special Service with the
Procession of the Holy Icons
&
The Affirmation of Our Holy Orthodox Faith**

*As Fr. George and the faithful walk in procession around the Church, the
Choir and the people sing the hymn of the day, found on pages 128-131 of
the Divine Liturgy Hymnal:*

Before Your most pure image we bow down, O Good One, entreating You
to forgive our sins, Christ our God. For You willingly ascended the cross in
the flesh to deliver from the enemy those whom You had made. For this we
thank You and we cry to You, O Savior: By coming to save the world, You
have filled all things with joy.

The procession will make its way to the Solea and Fr. George says:

Have mercy on us, O God, according to Your great mercy, we pray You,
hear us and have mercy.

Choir and People: Kyrie Eleison (Three times)

Fr. George: Again we pray for all pious and Orthodox Christians.

Choir and People: Kyrie Eleison (Three times)

Fr. George: Again we pray for our Archbishop Alexios, for all the clergy and
the laity, and the reverend brotherhood in Christ.

Choir and People: Kyrie Eleison (Three times)

Fr. George: Again we pray for mercy, life, peace, health, salvation, and visitation for the servants of God in this parish, and for the pardon and remission of their sins.

Choir and People: Kyrie Eleison (Three times)

Fr. George: Again we pray for the blessed memory and eternal repose of the founders of Orthodoxy in this city, in this Metropolis, and in this country, and of those who organized and built our holy churches and communities.

Choir and People: Kyrie Eleison (Three times)

Fr. George: For You are a merciful God Who loves all people, and unto You we ascribe glory: to the Father, and to the Son and to the Holy Spirit, now and ever and to the ages of ages.

Choir and People: Amen.

Fr. George and People: (Found on page 341 of the *Divine Liturgy Hymnal*)
Who is so great a God as our God? You alone are the God Who works wonders!

Choir and People: Who is so great a God as our God? You alone are the God Who works wonders! (Twice)

Fr. George and People:

THE DECLARATION OF FAITH

As the prophets beheld, as the Apostles taught, as the Church has received, as the Teachers dogmatized, as the Universe has agreed, as Grace has shown forth; as Truth has revealed, as falsehood has been dissolved, as Wisdom has

presented, as Christ awarded, thus we assert, thus we preach, Christ our True God, and honor His saints in words, in writings, in thoughts, in offerings, in Churches, in Holy Icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring the true servants of the same Lord of all and accordingly offering them veneration.

This is the Faith of the Apostles, this the Faith of our fathers and mothers of old, this is the faith of Orthodoxy, this is the Faith which has established the Universe.

THE CREED OF FAITH

I believe in one God, the Father, the Almighty, Creator of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten, not created, of one essence with the Father, through Whom all things were made. For us and for our salvation, He came down from Heaven and was incarnate by the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and He suffered and was buried. On the Third day He rose according to the Scriptures. He ascended into Heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead. His Kingdom will have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father, Who together with the Father and the Son is worshipped and glorified, Who spoke through the prophets. In One, Holy, Catholic and Apostolic Church. I acknowledge one baptism for the forgiveness of sins. I expect the resurrection of the dead. And the life of the age to come. Amen.

All: (Kontakion for the Sunday of Orthodoxy), found on pgs. 268-271 of the Divine Liturgy Hymnal:

Victorious Lady, mighty champion, defending us, we your servants now inscribe to you this hymn of thanks, for you rescued us from suffering and tribulation. Theotokos, with your power that can never fail, keep us safe from

every danger our whole life long that we may cry to you: Rejoice, O Bride unwedded.

Pan-Orthodox Vespers - Sunday of Orthodoxy



St. Elias Church, March 8, 6:00 p.m.

Join us as we proclaim the Triumph of Orthodoxy as a Pan-Orthodox family comprised of all canonical Orthodox parishes in the Atlanta metro area. Vespers begin at 6:00 p.m., with His Grace Bishop Antoun officiating and all area Orthodox clergy participating. Guest speaker is Fr. Thomas Alessandroni, Assistant Priest at St. Mary of Egypt Orthodox Church near Lilburn, GA. Afterwards, the St. Elias Parish is hosting a reception for all guests present. Its Priest, Fr. Michael Evans, has asked that every parish attending bring a good supply of either fruit or a tossed salad with dressing for everyone. The church address is 2045 Ponce De Leon Ave NE, Atlanta, GA 30307, (404) 378-8191.

On this the two hundred and sixty-second 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

Today is the 1st Sunday of Great & Holy Lent.

Sunday, March 8 (1st Sunday of Great Lent – Sunday of Orthodoxy):

- 7:45 am Orthros Service
- 9:00 am Divine Liturgy/followed by Procession of Holy Icons in commemoration of Sunday of Orthodoxy/Coffee Fellowship
- 10:30 am Philoptochos Membership Drive
- 10:45 am Religious Education Classes
- 11:30 am Hellenic Dance Practice
- 11:45 am Parish Council Meeting
- 6:00 pm Pan-Orthodox Vespers (*St. Elias Church, Decatur, GA*)

Wednesday, March 11 (2nd Wednesday of Great Lent):

- 6:00 p.m. Service of the 9th Hour & Presanctified Liturgy
- 7:15 p.m. Community Lenten Dinner (*please bring food*)
- 7:30 p.m. Lenten Family Program (*Walk in the Light*)

Friday, March 13 (2nd Friday of Great Lent):

- 7:00 p.m. Salutations Service

Sunday, March 15 (2nd Sunday of Great Lent – Sunday of St. Gregory Palamas):

- 7:45 am Orthros Service
- 9:00 am Divine Liturgy/Coffee Fellowship
- 10:45 am Religious Education Classes
- 11:30 am Philoptochos General Assembly
- 12:30 pm Introduction to Orthodoxy Class
- 2:00 pm Parish Council “Get Together” Lenten Luncheon

Your continued support and mutual encouragement are essential and appreciated!