



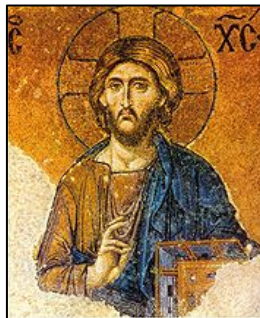
GREEK ORTHODOX METROPOLIS OF ATLANTA

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



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

Liturgical Guide for Sunday, February 21, 2010

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 Timothy of Symbolis (+795); Holy Father among the Saints, Eustathios, Patriarch of Antioch (+360); Holy Zacharias, Patriarch of Jerusalem (+633); Holy Father John III, “the Scholar”, Patriarch of Constantinople (+577); and Holy Father George, Bishop of Amastris. *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 and 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 (Fourth Tone) – (Hymnal-pp.110-113):

It is 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.

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 5:14-19)

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, “Why do you look for the living among the dead? He is not here, but has risen. Remember how He told you, while He was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again.” Then they remembered His words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary

Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. 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.

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, theological depth and rich biblical imagery, it was celebrated every Sunday and Great Feast Days. Now it is used only ten times during the year: on the five Sundays of Great and Holy Lent; on the Vigils of Pascha, Christmas and Epiphany; on Holy Thursday and on the Feast of St. Basil, January 1.

Icons Distributed for TODAY’S Celebration of the Sunday of Orthodoxy:

In commemoration of today’s celebration of the Sunday of Orthodoxy and the restoration of the use of icons in our worship services, *Fr. George* will distribute to every parishioner present pocket-sized laminated icons at the end of church services. *May the strength of the Holy Spirit guide us in all that we do, and may these icons serve to remind us to reflect the image and likeness of God in which we were created to everyone we encounter.*

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

“ . . . follow Me.”

(John 1:43)

PASTORAL REFLECTION FROM FR. GEORGE:

As we proceed through Great and Holy Lent, I invite you to reflect on how to make this period a spiritually fruitful time that will lead you to the ecstasy of a

resurrected life. I thank Fr. Chris Foustoukos for sharing this beautiful reflection.

1. Surrender your hands to Christ. Make them the hands of His Love. Write a letter this week to a friend long ignored. Tell that person how much you appreciate him/her.
2. Surrender your tongue to Christ. Make it the tongue of His love. Telephone two or three people you have intended to phone but have not. Tell them what they mean to you or to say *thank you or sorry*.
3. Surrender your deeds to Christ. Make them the deeds of His love. Take something you have made or bought to someone who means a great deal to you, but for whom you rarely express your love – a fresh loaf of bread – a small remembrance that has your love as a wrapping.
4. Surrender your feet to Christ. Make them the feet of His love. Visit someone who is shut-in, lonely, or an absentee church member. Nothing can take the place of a personal visit in the home, nursing home or hospital. Don't expect to be rewarded. Make it a gift.
5. Surrender your heart to Christ. Make it the heart of His love. Make a list of at least 10 people – friends and enemies – for whom you will pray daily. Forgive them if they have wronged you. Ask for forgiveness if you have wronged them.
6. Pray daily at home. Use a devotional aid such as *Daily Lenten Meditations for Orthodox Christians* by Presbytera Emily Harakas.
7. Bring the proceeds of your Lenten fast (the money you saved by eating more simply and eating less) to church as your Lenten almsgiving.

8. Practice *metanoia*, repentance. Just as a clean engine always delivers power, so a life cleansed through repentance and forgiveness allows the power of God to flow through, enabling us to live truly resurrected lives.
9. Watch less TV, or not at all, during Lent to devote more time to prayer and spiritual reading.
10. Worship every Sunday. Attend special church services offered during weekdays.
11. Lead your family in prayer and Scripture reading. Use the Lenten family practices recommended in the book *Making God Real in the Orthodox Christian Home*, by the Rev. Anthony Coniaris.
12. Read through the Gospels of Matthew, Mark, Luke, and John. Meditate on one verse each day.

It is by practicing the *askesis* or discipline of the above that you will be able to say with Saint Gregory the Theologian at Pascha: “*Yesterday*, I was crucified with Him; *today*, I am glorified with Him. *Yesterday*, I died with Him; *today*, I am alive with Him. *Yesterday*, I was buried with Him; *today*, I rise with Him.

The Feast of the Sunday of Orthodoxy - February 21, 2010

Now to Him Who by the power at work within us is able to do far more abundantly than all that we can ask or think, to Him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen. (Eph. 3:20-21).

February 21, 2010
The Feast of the Sunday of Orthodoxy

The Hierarchs of the Standing Conference of the Canonical Orthodox Bishops in the Americas

To all the Clergy and the Laity of the Holy Orthodox Churches in the Americas

Beloved Brothers and Sisters in Christ,

We, the Hierarchs of the Standing Conference of the Canonical Orthodox Bishops in the Americas, greet you on the Feast of the Sunday of Orthodoxy with words of the Holy Apostle Paul that were selected by the Primates of the worldwide Orthodox Church to close their Message proclaimed on October 12, 2008. Indeed, we glory in our God whose love for us exceeds every thought or imagining that could enter our minds or hearts. As the Apostle Paul says in another place: *Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him* (I Cor. 2:9).

In the historic Synaxis and in the Message that was declared by it, the Primates of worldwide Orthodox Christianity proclaimed the following with one voice and one heart:

As the Primates and the Representatives of the Most Holy Orthodox Churches, fully aware of the gravity of the aforementioned problems, and laboring to confront them directly as "servants of Christ and stewards of God's mysteries" (1 Cor. 4:1), we proclaim from this See of the First-throne among the Churches and we re-affirm: ... our desire for the swift healing of every canonical anomaly that has arisen from historical circumstances and pastoral requirements, such as in the so-called Orthodox Diaspora, with a view to overcoming every possible influence that is foreign to Orthodox ecclesiology. In this respect we welcome the proposal by the Ecumenical Patriarchate to convene Pan-Orthodox Consultations within the coming year 2009 on this

subject, as well as for the continuation of preparations for the Holy and Great Council. In accordance with the standing order and practice of the Pan-Orthodox Consultations in Rhodes (beginning in 1960), all Autocephalous Churches will be invited.

With this common declaration, and the subsequent consensus achieved at the Pan-Orthodox Consultations that took place last year in June and December in Chambésy, Switzerland, the way forward to Orthodox canonical order and unity in the Western Hemisphere has been mapped out in a substantive way. This should be a cause for joy among all the faithful, as it demonstrates the kind of progress that SCOBA has always looked for, but by itself, never could achieve. SCOBA has had great accomplishments in its fifty-year history, and the growth of Pan-Orthodox Agencies and ministries shows the willingness and the need to work together. Nevertheless, SCOBA has always been an organization without the mechanism and authority to forge a comprehensive way forward.

Now we have arrived at a truly watershed moment in the life of the Church in the Western Hemisphere. In the week in which we celebrate the Descent of the Holy Spirit on the glorious Feast of Pentecost, the canonical Orthodox Bishops who live in North and Central America will gather in order to proceed with the roadmap that has been agreed to by world-wide Orthodox Christianity (see material at <http://www.scoba.us/chambesy.html>). The issues are many and complex, but SCOBA is fully committed to the process that will form a successor body, an Assembly of Bishops of the Holy Orthodox Church in the Americas that will have both the authority and methodology to effectuate real progress in the establishment of canonical Church order in the Americas.

This Sunday of Orthodoxy, as we gather throughout our communities and parishes, let us with fervent prayer entreat the Lord of all to grant us His grace and His wisdom. Let us pray for this coming Assembly of Orthodox Christian Bishops, that it will bring forth the fruits of unity and Orthodox faithfulness. Let us pray for the pious and Orthodox Christians everywhere, and for our unity in Christ, *power at work within us is able to do far more abundantly*

than all that we can ask or think, to Him be glory in the Church and in Christ Jesus to all generations, for ever and ever. Amen.

With paternal blessings and love in Christ,

+Archbishop DEMETRIOS, Chairman
Greek Orthodox Archdiocese of America

+Metropolitan PHILIP, Vice Chairman
Antiochian Orthodox Christian Archdiocese
of North America

+Metropolitan CHRISTOPHER, Secretary
Serbian Orthodox Church in North and
South America

+Metropolitan NICHOLAS of Amissos,
Treasurer
American Carpatho-Russian Orthodox
Diocese in the USA

+Archbishop NICOLAE
Romanian Orthodox Archdiocese in the
Americas

+Metropolitan JOSEPH
Bulgarian Eastern Orthodox Church

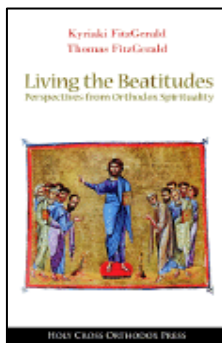
+Metropolitan JONAH
Orthodox Church in America

+Metropolitan CONSTANTINE
Ukrainian Orthodox Church of the USA

+Archpriest Alexander Abramov
Acting Representative of the Moscow
Patriarchate in the USA

+Bishop ILIA of Philomelion
Albanian Orthodox Diocese of America

“Living the Beatitudes” Lenten Worship & Study Series Continues THIS Wednesday, February 24th



Lenten Study Series - Each of the six Wednesdays beginning the first week of Great Lent, Fr. George will lead our faithful in a discussion of assigned chapters from “*Living the Beatitudes*”. This book, published by Holy Cross Orthodox Press, offers reflections from an Orthodox spiritual perspective on the Beatitudes of Jesus. In each chapter, the

authors clearly present the Christian faith with counsel for Christian living. It is ideal for study groups such as ours. It was written by Fr. Thomas Fitzgerald, Dean of the Holy Cross School of Theology, and his wife, Presbytera Kyriaki Karidoyanes.

Lenten Worship Services – Our schedule on Wednesdays include the Service of the 9th Hour/Presanctified Liturgy (Vespers/Communion Service) beginning at 6:00 p.m., followed by a community lenten dinner beginning at 7:15 p.m. and followed by our Family Community Program using “*Living the Beatitudes*”. We will end around 8:30 p.m. Our Bookstore is selling this text (384 pages). Each Wednesday, 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 February 24, March 3, 10, 17, and 24 (Eve of Feast of Annunciation, so Orthros and Divine Liturgy will be offered instead of 9th Hour/Presanctified Liturgy).

Salutations Services – Our parish will offer Salutations to the Theotokos Services at 7:00 p.m. during the Fridays of Great Lent. Remaining dates include Friday, February 26, March 5 (at Annunciation Cathedral in Atlanta), March 12, & the Akathist Hymn on March 19.

And on this *the three hundred and eighth* 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, February 21 (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
10:45 am Religious Education Classes
11:30 am GOYA Meeting
11:30 am Hellenic Language Class

Monday, February 22:

- 7:00 p.m. Religious Education & Youth Workers Meeting
8:00 p.m. Education, Culture & Youth Diakonia Committee Meeting

Wednesday, February 24 (2nd Wednesday of Great Lent):

- 6:00 p.m. Service of the 9th Hour & Presanctified Liturgy
7:15 p.m. Community Lenten Dinner & Lenten Family Program (*Please bring fasting food to share and join us for our Family Lenten Program series that concludes each Wednesday by 8:30 p.m. For six consecutive weeks, we will focus on the book, Living the Beatitudes by Kyriaki and Thomas FitzGerald. You and your family are encouraged to attend.*)

Thursday, February 25:

- 7:00 p.m. Choir Practice

Friday, February 26 (2nd Friday of Great Lent):

- 7:00 p.m. Salutations to the Theotokos Service

Saturday, February 27:

- 9:00 a.m. Philoptochos-Sponsored Parish Community Clean-Up
Everyone invited to participate – please join us!

Sunday, February 28 (2nd Sunday of Great Lent – St. Gregory Palamas):

- 7:45 am Orthros Service
9:00 am Divine Liturgy/Coffee Fellowship
10:45 am Religious Education Classes

Your continued support and mutual encouragement are essential and appreciated!