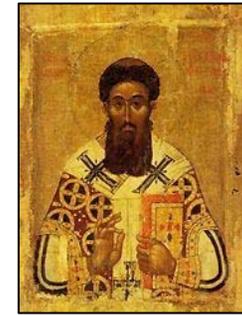
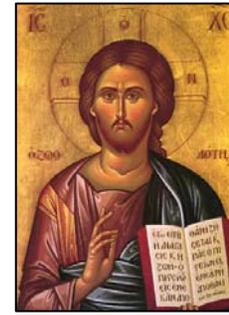
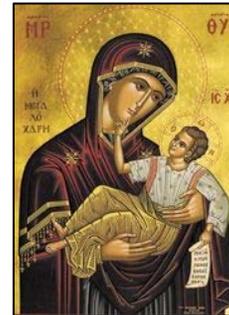




GREEK ORTHODOX METROPOLIS OF ATLANTA

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



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

Liturgical Guide for Sunday, March 16, 2014

ON THIS DAY, THE SECOND SUNDAY OF GREAT AND HOLY LENT, WE CALL TO MIND OUR FATHER AMONG THE SAINTS, GREGORY PALAMAS, ARCHBISHOP OF THESSALONIKI (+1360). (SEE TRIODION INSERT INSIDE.) WE ALSO COMMEMORATE Sabine the Martyr of Egypt (+287); Christodulus the Wonderworker of Patmos (+1111); Aristovoulos, Apostle of the 70; and Julian the Martyr (+299). *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.

TODAY'S Spiritual Theme From the Triodion:

Since 1268, the *Second Sunday of Lent* is dedicated to the memory of *St. Gregory Palamas, Archbishop of Thessaloniki* (1296-1359). This commemoration forms a continuation of last Sunday's celebration: Gregory's victory over the *heretics* of his time is seen by the Church as a renewed triumph of Orthodoxy.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./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.

3. Hymn Commemorating St. Gregory Palamas – (Hymnal-pp.132-135):

It is sung after the Small Entrance. O light of Orthodoxy, O pillar of strength and teacher of the Church! Glory of monks and nuns, and of theologians the protector invincible! O wonderworker Gregory, pride of Thessalonika and preacher of grace, intercede without ceasing for the salvation of our souls.

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 Lenten Sundays – (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 1:10-2:3)

And, "In the beginning, Lord, You founded the earth, and the heavens are the work of Your hands; they will perish, but You remain; they will all wear out like clothing; like a cloak You will roll them up, and like clothing they will be changed. But You are the same, and Your years will never end." But to which of the angels has He ever said, "Sit at My right hand until I make Your enemies a footstool for Your feet"? Are not all angels spirits in the divine service, sent to serve for the sake of those who are to inherit salvation? Therefore we must pay greater attention to what we have heard,

so that we do not drift away from it. For if the message declared through angels was valid, and every transgression or disobedience received a just penalty, how can we escape if we neglect so great a salvation? It was declared at first through the Lord, and it was attested to us by those who heard Him,

Gospel Reading During Divine Liturgy (Mark 2:1-12)

When He returned to Capernaum after some days, it was reported that He was at home. So many gathered around that there was no longer room for them, not even in front of the door; and He was speaking the word to them. Then some people came, bringing to Him a paralyzed man, carried by four of them. And when they could not bring him to Jesus because of the crowd, they removed the roof above him; and after having dug through it, they let down the mat on which the paralytic lay. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this fellow speak in this way? It is blasphemy! Who can forgive sins but God alone?" At once Jesus perceived in His spirit that they were discussing these questions among themselves; and He said to them, "Why do you raise such questions in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Stand up and take your mat and walk'? But so that you may know that the Son of Man has authority on earth to forgive sins"—He said to the paralytic—"I say to you, stand up, take your mat and go to your home." And he stood up, and immediately took the mat and went out before all of them; so that they were all amazed and glorified God, saying, "We have never seen anything like this!"

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

“When Jesus saw their faith, He said to the paralytic, ‘Son, your sins are forgiven.’”

(Mark 2:5)

PASTORAL REFLECTION FROM FR. GEORGE:

(Excerpt from Orthros for Today's Feast of St. Gregory Palamas)

You appeared as an angelic messenger on earth, proclaiming the mysteries of God to mortal men. Endowed with a human mind and flesh, you spoke with the voice of the bodiless powers, filling us with wonder, saint inspired by God, so that we cry out to you:

Rejoice, for through you the darkness is dispelled;

Rejoice, for through you the light has returned!

Rejoice, messenger of the uncreated Godhead;

Rejoice, reprover of created folly!

Rejoice, unscaleable height, telling of God's nature;

Rejoice, unfathomable depth which speaks of His power!

Rejoice, for you rightly proclaimed the glory of God;

Rejoice, for you denounced the opinions of evildoers.

Rejoice, torch that shows us the Sun,

Rejoice, cup flowing with nectar!

Rejoice, for the truth has shown forth from you;

Rejoice, for error has been plunged into darkness through you!

REJOICE, O PREACHER OF GRACE!



["Follow" & "Like" our Facebook page.](#) *Be sure to check our status for updates and photos.*

And on this *the five hundredth and 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 2nd Sunday of Great & Holy Lent.

Sunday, March 16 (2nd Sunday of Great Lent – St. Gregory Palamas):

- 7:45 a.m. Orthros Service
- 9:00 a.m. Divine Liturgy
- 10:15 a.m. Parish St. John Chrysostom Oratorical Festival
- 11:30 a.m. GOYA Meeting
- 11:45 a.m. Parish Council Meeting
- 5:00 p.m. Philoptochos General Meeting & Potluck Dinner

Wednesday, March 19 (3rd Wednesday of Great Lent):

- 5:00 p.m. Service of the 9th Hour & Presanctified Liturgy
- 6:15 p.m. Community Family Dinner & Lenten Program

Thursday, March 20: 6:30 p.m. – Choir Practice

Friday, March 21 (3rd Friday of Great Lent)

- 6:30 p.m. Salutations to the Theotokos Service (3rd)

Saturday, March 22 (Annunciation Cathedral in Atlanta)

- 6:00 p.m. Pan-Orthodox Holy Unction Service (at Cathedral)

Sunday, March 23 (3rd Sunday of Great Lent – Sunday of the Holy Cross):

- 7:45 a.m. Orthros Service
- 8:45 a.m. Veneration of the Holy Cross
- 9:00 a.m. Divine Liturgy
- 10:45 a.m. Religious Education Classes
- 11:30 a.m. Let's EAT! (at Broadway Diner in Fayetteville)

Your continued support and mutual encouragement are essential and appreciated!

Thank You for Your Prayers...

On the Sunday of Orthodoxy, the world received the joyous news that Mother Pelagia and the nuns being held hostage from St. Thekla (Takla in Arabic) Monastery in Syria were released. They had been held in captivity since December. The nuns' release is another victory of faith from our Lord and we're most grateful.

Glory be to God for this blessed news. We thank Him for His mercy and presence in our midst. Let us remain focused in our lenten journey and seek to grow together in His Body.

Let us continue to pray to our Lord for Metropolitan Boulos and Archbishop Yohanna, the two bishops who were seized in rebel-held areas last April... for their quick release from captivity and their safe return. I thank you for your past and future prayers for them and the nuns. His Eminence has asked that we continue to offer our prayers until they are released. Our prayers were answered for the nuns, and God-willing, quickly be answered for our Bishops.

Faithfully yours,

+Fr. George Tsahakis

+++++++ A PRAYER FOR PEACE IN SYRIA +++++++

In the Name of Jesus Christ, the King of Peace, I call for:

Archangel Michael, who is in charged with divine dispensation to run the affairs of mankind to act according to the mind of Christ. We ask you, Lord of angels, to focus your spiritual presence in Damascus, Marja Square and control the fate of Syria.

We ask you, Lord of angels: liberation of the prisoners, binding the snipers, expelling the strangers, disabling cars with bombs, and consume all corrupted men in the land. Bind and consume all forces of evil and all demonic forces of darkness that operate in Syria and undermine the innocent sons and daughters of God.

Archangel Michael, free by your power the Syrian people from the currents of fear, anger and despair, in order to be able to achieve a better future for them. Help them to accept that they can have the ability to govern and direct their fate according to the will of God. Destroy and burn all past records that refer to the misuse of power by the people, in order to embrace a better future of peace and do constructive works. Help them to take a free choice between the consciousness of death and consciousness of life.

Archangel Michael: Preserve the unity of Syria, or it will fall and be divided. (3 times)

O Mary, mother of Jesus: Send the Light of your Love to the hearts of all the Syrians, in order to love each other. (3 times)

Amen. Grant O Lord our prayers and supplications.