



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



313 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

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

Liturgical Guide for Sunday, March 24, 2013

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 THE PRE-FEAST OF THE ANNUNCIATION OF THE MOST HOLY THEOTOKOS, and the memory of our Righteous Father Artemon, Bishop of Selefkis, in Pisidia (1st cent.); Holy Priest-Martyr Artemon, Presbyter of Laodicia; Righteous Zacharias of Scetis; Holy Eight Martyrs from Caesarea of Palestine; Righteous Martin of Thebes; and New Priest-Martyr Parthenios, Patriarch of Constantinople (+1657). *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 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.

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 paper 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.*

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 (First Tone) – (Hymnal-pp.98-101):

It is sung *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.

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 (John 20:19-31)

“When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After He said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent Me, so I send you.’ When He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in His hands, and put my finger in the mark of the nails and my hand in His side, I will not believe.’ A week later His disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then He said to Thomas, ‘Put your finger here and see My hands. Reach out your hand and put it in My side. Do not doubt but believe.’ Thomas answered Him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen Me? Blessed are those who have not seen and yet have come to believe.’ Now Jesus did many other signs in the presence of His disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in His name.”

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.”

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 or put it in your Orthodox Christian Mission Center Bank available in the Narthex for our use during Great Lent.
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 – March 24, 2013

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).

**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 Chantors, 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.

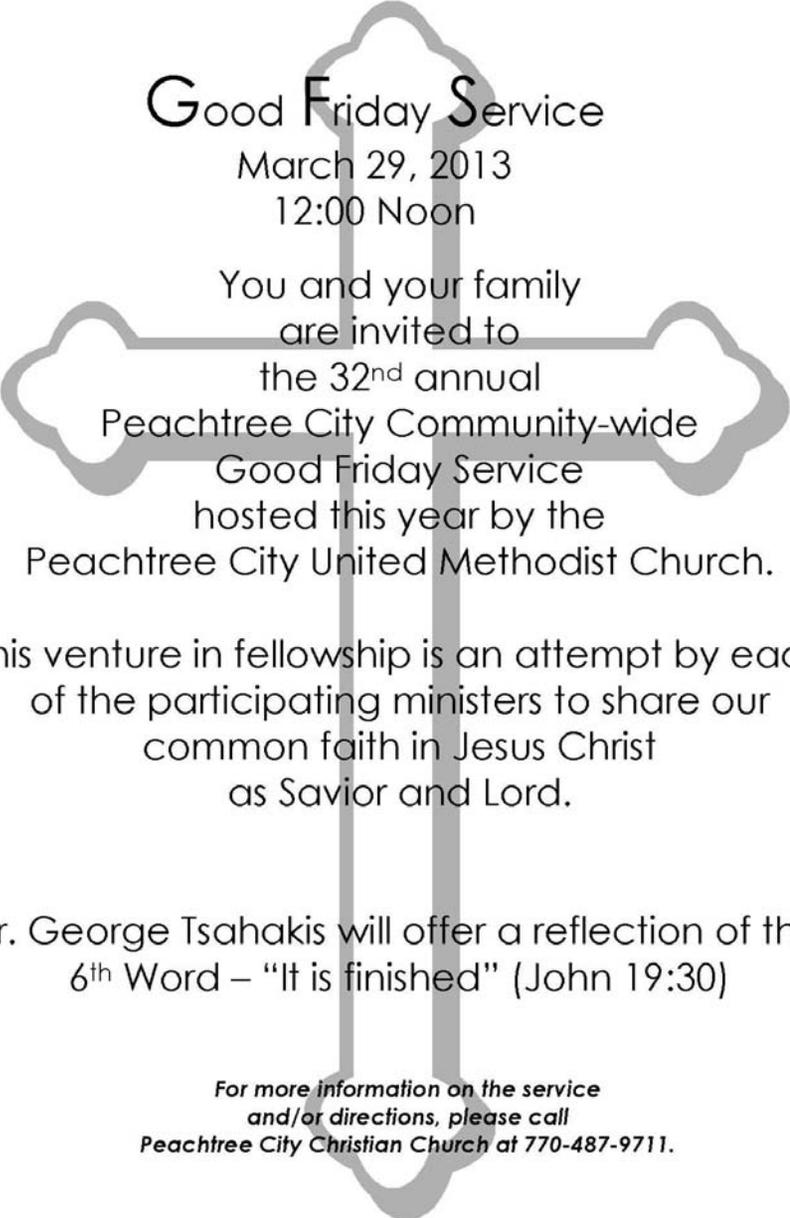
This is the Faith of the Apostles, this the Faith of our fathers and mothers of old, this is the faith of Orthodoxy, this is the Faith which has established the Universe.

THE CREED OF FAITH

I believe in one God, Father 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. Who for us men and for our salvation came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man. He was crucified for us under Pontius Pilate, and suffered and was buried; And He rose on the third day, according to the Scriptures. He ascended into heaven and is seated at the right hand of the Father; And He will come again with glory to judge the living and dead. His kingdom shall have no end. And in the Holy Spirit, the Lord, the Creator 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 confess one baptism for the forgiveness of sins. I look for 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.



Good Friday Service

March 29, 2013

12:00 Noon

You and your family
are invited to

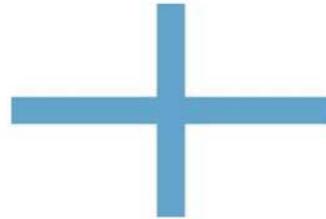
the 32nd annual
Peachtree City Community-wide

Good Friday Service
hosted this year by the
Peachtree City United Methodist Church.

This venture in fellowship is an attempt by each
of the participating ministers to share our
common faith in Jesus Christ
as Savior and Lord.

Fr. George Tsahakis will offer a reflection of the
6th Word – “It is finished” (John 19:30)

*For more information on the service
and/or directions, please call
Peachtree City Christian Church at 770-487-9711.*



Greek Independence Day Celebration!



A Fundraiser for
Bishop Alexios'
Greece Relief
Fund

Sunday, March 24, 2013

Following the Divine Liturgy

All proceeds will benefit the Greek Relief Fund established by Bishop Alexios. Help us to help our brothers & sisters in Greece who are suffering.

Luncheon will be held in the Event Center next to church



Join Us For A Lenten Luncheon

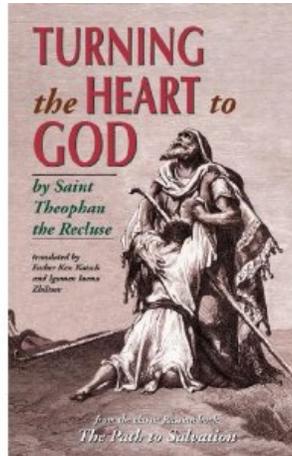
(Shrimp & Drinks provided by Philoptochos)

Please bring a Lenten side dish to share!

**Dancing.....Fun.....Fellowship
Greek Independence Day Speeches**

All donations will go to Greece for specific projects, like retirement homes where there is no money to pay the staff or orphanages where the buildings are unfurnished, or for people who cannot afford medicine.

Great & Holy Lent, 2013



Lenten Study Series – During the Wednesdays of Great Lent, Fr. George will lead our faithful in a discussion of assigned chapters from *“Turning the Heart to God”*.

Wednesday Worship Services – Our schedule on Wednesdays will be the Service of the 9th Hour/Presanctified Liturgy (Vespers/Communion

Service) beginning at 5:00 p.m., followed by a community lenten dinner beginning at 6:15 p.m. and followed by our Family Community Program using *“Turning the Heart to God”*. We will end at 7:30 p.m. Our Bookstore is selling this text. 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.

- I pray you have a “Blessed Lent!” +Fr. George

And on this the four hundred and fifty-sixth 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, March 24 (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**

Greek Independence Day Program:

Following the Icon Precession while we are still in church:

- Brief GreekFest Meeting – Julie & George Skouteris, Manny Haldopoulos
- Greek National Anthem – led by George Skouteris - *everyone joins in*
- Doxology for March 25th – led by Fr. George
- Response to *Bishop's Greece Relief Fund* – Fr. George
- Prayer for Community Luncheon – Father George

Event Center (next door):

- Once lunch is served, special program begins, led by George Skouteris
- Greek Independence Day – Overview – George Skouteris
- Independence Day Poems – Stella Christodouloupoulos, Alexandra Tagalos, & Penelope Sakkas
- Independence Day Poems offered by Hellenic Language students – Fr. George & Bill Wiley; Lydia McGee & Julie Jackson; Katie & Steven Wilson; and Julie Skouteris & Becky Butler
- Greek National Anthem – led by George Skouteris - *everyone joins in*
- Hellenic Dancing – Katie Wilson & her students join our parishioners
- Thank you for your presence and support today!

**6:00 pm Great Vespers – Feast of Annunciation (Annunciation
Cathedral celebrates its Name Day on 3/25)**

Monday, March 25 (Feast of the Annunciation of the Theotokos):

5:00 pm Great Vespers

5:45 pm Divine Liturgy/Community Dinner (Lenten/Fish Permitted)

COMMUNITY SCHEDULE (CONT.)

Wednesday, March 27 (2nd Wednesday of Great Lent):

5:00 p.m. Service of the 9th Hour & Presanctified Liturgy

6:15 p.m. Community Family Dinner & Lenten Program (*Please Bring fasting food to share and join us for our Family Lenten Program series that concludes each Wednesday by 7:30 p.m. We will focus on the book, "Turning the Heart to God." You & your family are encouraged to attend.*)

Thursday, March 28: 6:30 p.m. – Choir Practice

Friday, March 29:

Noon Peachtree City Good Friday Ecumenical Service – Peachtree City United Methodist Church – *Fr. George is one of seven clergy speakers at this annual event*

[Fr. George will be away from Atlanta after this service until late Saturday.]

Sunday, March 31 (2nd Sunday of Great Lent – St. Gregory Palamas):

7:45 a.m. Orthros Service

9:00 a.m. Divine Liturgy

10:45 a.m. Religious Education Classes

11:30 a.m. Hellenic Dance Practice

Your continued support and mutual encouragement are essential and appreciated!

Special Thank You...

We would like to offer thanks to our parishioners who offered their time and talents yesterday to help with the "spring cleaning" of our parish. Their contributions of time and labor, as well as their donations of cleaning supplies ensure our parish sparkles and reflects our respect for the "House of God." Like angels, whose labors are often "unseen" yet their presence is assumed, our parishioners' unselfish labors offered in support of our parish are sincerely appreciated. *Thank You... Becky Butler, Stephen Butler, Michael Butler, Jeanie Ellinas, Gail Ericsson, Pat MacDougall, George Psihountas, Helen Psihountas, Effie Sakkas, Julie Skouteris, John Soulakos, Alexandra Tagalos, Dina Tagalos, Frank Tagalos, Presbyteria Marinda Tsahakis, Fr. George Tsahakis, Katie Wilson, and George Zavlanos.*