



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 9, 2014

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 40 Holy Martyrs of Sebastia (+320) and Caesarios the Righteous. *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 (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 the 40 Holy Martyrs – (not in Hymnal):

It is sung after the Small Entrance: Be entreated, O Lord, by the sufferings endured for You by the Saints, and we pray You, heal all our pain.

5. 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.

6. 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.

7. 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 12:1-10)

12Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, ²looking to Jesus the pioneer and perfecter of our faith, Who for the sake of the joy that was set before Him endured the cross, disregarding its shame, and has taken His seat at the right hand of the throne of God. ³Consider Him Who endured such hostility against Himself from sinners, so that you may not grow weary or lose heart. ⁴In your struggle against sin you have not yet resisted to the point of shedding your blood. ⁵And you have forgotten the exhortation that addresses you as children— “My child, do not regard lightly the discipline of the Lord, or lose heart when you are punished by Him; ⁶for the Lord disciplines those whom He loves, and chastises every child whom He accepts. ”⁷Endure trials for the sake

of discipline. God is treating you as children; for what child is there whom a parent does not discipline? ⁸If you do not have that discipline in which all children share, then you are illegitimate and not His children. ⁹Moreover, we had human parents to discipline us, and we respected them. Should we not be even more willing to be subject to the Father of spirits and live? ¹⁰For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, in order that we may share His holiness.

Gospel Reading During Divine Liturgy (John 1:44-52)

⁴⁴Now Philip was from Bethsaida, the city of Andrew and Peter. ⁴⁵Philip 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.”

⁴⁶Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” ⁴⁷When Jesus saw Nathanael coming toward him, He said of him, “Here is truly an Israelite in whom there is no deceit!”

⁴⁸Nathanael asked Him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” ⁴⁹Nathanael replied, “Rabbi, You are the Son of God! You are the King of Israel!” ⁵⁰Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” ⁵¹And 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 9, 2014

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.

COMMUNITY SCHEDULE

Sunday, March 9 (1st Sunday of Great Lent – Sunday of Orthodoxy):

Note: Daylight Savings Time Begins at 2:00 a.m. on Sunday, 3/9

- 7:30 am Orthros Service (note earlier starting time)
8:45 am Divine Liturgy/followed by Procession of Holy Icons
in commemoration of Sunday of Orthodoxy
10:45 am Religious Education Classes
6:00 pm Pan-Orthodox Vespers/Procession of Icons – Annunciation
Cathedral – *please join Orthodox from metro Atlanta with
our local Orthodox clergy and parishioners*

Wednesday, March 12 (1st 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 13: 6:30 p.m. – Choir Practice

Friday, March 14 (2nd Friday of Great Lent)

- 6:30 p.m. Salutations to the Theotokos Service (2nd)
7:30 p.m. Spring Bake Sale - Mixing Batter

Saturday, March 15

- 9:00 a.m. Spring Bake Sale - Folding Pites
2:00 p.m. GOYA Fishing Trip - Parish adults and youth invited to join us
6:00 p.m. Eva Sarantis Teaches GOYANS How to Cook Lenten
8:00 p.m. St. John Chrysostom Oratorical Festival Optional Workshop

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

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....*