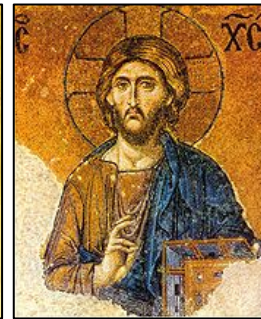
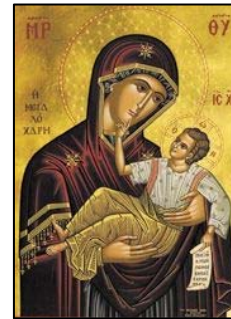




GREEK ORTHODOX METROPOLIS OF ATLANTA

*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 Saturday, September 14, 2013

ON THIS DAY, THE FEAST OF THE UNIVERSAL CELEBRATION OF THE ELEVATION OF THE HOLY, PRECIOUS, AND LIFE-GIVING CROSS OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST, we commemorate the Holy Fathers of the 6th Ecumenical Council in Trullo (+680); Most Pious Queen Placilla, wife of the great King Theodosios; Holy Martyr Papa; Holy Martyr Theoklis; Holy Martyr Valerian the Infant; and Righteous Makarios the Younger of Thessalonika, Martyr (+1527). *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.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./3./5./10. Hymn for Feast of the Holy Cross – (Hymnal-pp.180-181):

This hymn, "Save, O Lord" – is sung *after* the Doxology (in Service of Elevation of Holy Cross) and *before* and *after* the Small Entrance, and at the *end* of the service instead of "We have seen the light". *It is sung during today's Elevation of the Holy Cross and also on the occasion of the Veneration of the Holy Cross on the Third Sunday of Great Lent.* Save, O Lord Your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross.

2. 2nd Antiphon Hymn Commemorating the Holy Cross – (Hymnal-p. 28):

This hymn replaces hymn on pgs. 28-29. Save us, O Son of God, Who was crucified in the flesh, as we sing to you, Alleluia.

4. Small Entrance Exclamation of the Priest:

On the occasion of today's feast, the Priest intones the following at the Small Entrance: Exalt the Lord our God and worship at His footstool, for He is holy. Save us, O Son of God, Who was crucified in the flesh, as we sing to You, Alleluia.

6. Kontakion for the Feast of the Holy Cross – (Hymnal-pp.232-235):

It is sung after the Small Entrance. Bestow Your mercies on the people called by Your Name, Christ God, Who freely let Yourself be raised on the Cross. To all who battle evil give joy in Your power, by gracing them with victory over every foe, for having You as their ally they possess a weapon of peace, an invincible trophy of victory.

7. Trisagion Hymn for Feast of the Holy Cross – (Hymnal-pp.290-291):

Instead of singing the Trisagion Hymn on pgs.38-41, we sing: Before Your Cross we bow down, O Master, and we glorify Your Holy Resurrection. Glory to the Father and the Son and the Holy Spirit, now and ever and to the ages of ages. Amen.

8. Megalynarion (Hymn to the Theotokos) – (not in Hymnal):

Instead of “Axion Estin” or “Truly it is proper to call you blessed...”: A mystic paradise are you, Theotokos. You are the garden bringing forth Christ, by Whom the life-giving tree of the Cross was planted on the earth. Thus, bowing before the Cross, which now is raised on high, we magnify you.

9. Communion Hymn – (Hymnal-p.325):

For today’s Feast of the Holy Cross, we sing the following: Let the light of Your face shine on us, O Lord. Alleluia. [Psalm 4]

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 12:28-36)

The Lord said “Father, glorify Your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” Jesus answered, “This voice has come for your sake, not for Mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to Myself.” He said this to indicate the kind of death He was to die. The crowd answered Him, “We have heard from the law that the Messiah remains forever. How can You say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, “The light is with you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, He departed and hid from them.

Epistle Reading During Divine Liturgy (1 Cor. 1:18-24)

For the message about the Cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written, “I will destroy the wisdom of the wise, and the discernment of the discerning I will thwart.” Where is the one who is wise? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world? For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe. For Jews demand signs and Greeks desire wisdom, but we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Gospel Reading During Divine Liturgy (John 19:6-11, 13-20, 25-28, 30)

When the chief priests and the police saw Him, they shouted, “Crucify Him! Crucify Him!” Pilate said to them, “Take Him yourselves and crucify Him; I find no case against Him.” The Jews answered him, “We have a law, and according to that law He ought to die because He has claimed to be the Son of God.” Now when Pilate heard this, he was more afraid than ever. He entered his headquarters again and asked Jesus, “Where are You from?” But Jesus gave him no answer. Pilate therefore said to Him, “Do You refuse to speak to me? Do You not know that I have power to release You, and power to crucify You?” Jesus answered him, “You would have no power over Me unless it had been given you from above; therefore the one who handed Me over to you is guilty of a greater sin.” When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. Now it was the day of Preparation for the Passover; and it was about noon. He said to the Jews, “Here is your King!” They cried out, “Away with Him! Away with Him! Crucify Him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but the emperor.” Then he handed Him over to them to be crucified. So they took Jesus; and carrying the Cross by Himself, He went out to what is called The Place of the Skull, which in Hebrew is called Golgotha. There they crucified Him, and with Him two others, one on either side, with Jesus between them. Pilate also had an inscription written and put on the Cross. It read, “Jesus of Nazareth, the King of the Jews.” Many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, and in Greek. And that is what the soldiers did. Meanwhile, standing near the Cross of Jesus were His mother, and His mother’s sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother and the disciple whom He loved standing beside her, He said to His mother, “Woman, here is your son.” Then He said to the disciple, “Here is your mother.” And from that hour the disciple took her into his own home. After this, when Jesus knew that all was now finished, He said (in order to fulfill the Scripture), “I am thirsty.” When Jesus had received the wine, He said, “It is finished.” Then He bowed His head and gave up His spirit.

On this our tenth Feast of the Elevation of the Holy Cross at 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!

SCHEDULE OF SERVICES

Saturday, September 14th (Feast of Exaltation of Holy Cross/Strict Fast Day):

7:45 am Orthros Service

8:45 am Service of the Holy Cross

9:00 am Divine Liturgy

10:30 am Greek Fest Baking - Kourambiethes (come join us and help)

Your continued support and mutual encouragement are essential and appreciated!