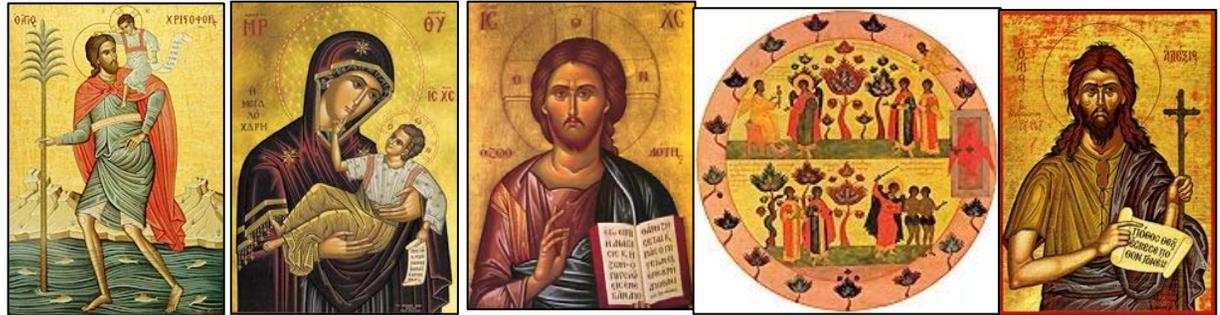




GREEK ORTHODOX METROPOLIS OF ATLANTA

*Ecumenical Patriarchate of Constantinople:* [www.patriarchate.org](http://www.patriarchate.org)  
*Greek Orthodox Archdiocese of America Website:* [www.goarch.org](http://www.goarch.org)  
*Greek Orthodox Metropolis of Atlanta Website:* [www.atlanta.goarch.org](http://www.atlanta.goarch.org)  
*St. Christopher Hellenic Orthodox Church Website:* [www.saintchristopherhoc.org](http://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 17, 2013**

ON THIS DAY, THE FOURTH SUNDAY OF THE TRIODION PERIOD, WHICH WE REFER TO AS CHEESEFARE SUNDAY AND THE SUNDAY OF FORGIVENESS, WE CALL TO MIND the banishment of Adam and Eve, the first created from the joys of Paradise. WE ALSO COMMEMORATE our Righteous Father, Alexios, the “Man of God” (+440); Holy Martyr Paul; and Righteous Theosteriktos the Confessor. *O Christ our God, through Your ineffable compassion, deem us worthy of the joys of Paradise, and have mercy on us, as the only Loving One. Amen. Through their holy intercessions, O God, have mercy on us and save us. Amen.*

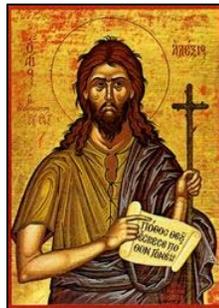
## **Welcome, Visitors and Newcomers, to our Parish!**

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.*



## **Metropolitan Alexios' Name Day TODAY:**



We congratulate His Eminence Metropolitan Alexios of Atlanta, who celebrates His Name Day today. We wish Him *Chronia Polla!* We hope each of you will sign His Name Day Card so that Fr. George can share it with Him on Monday on behalf of our parish family. *Finally, we offer our thanksgiving to His Eminence Metropolitan Alexios for His constant support and encouragement, and we pray that our Lord grant His Eminence "many more years."*

## Reminder for Next Sunday

*Each parishioner is encouraged to bring an icon to church next week for the Sunday of Orthodoxy and join us in the procession at the end of the Divine Liturgy.*



### **TODAY's Spiritual Theme From the Triodion:**

The fall of our first parents, *Adam and Eve*, and their banishment from Paradise are commemorated on this day. Today is also the SUNDAY OF FORGIVENESS as emphasized in the Gospel reading. *We are reminded, before we enter the Lenten fast, that there can be no true fast, no genuine repentance, no reconciliation with God, unless we are at the same time reconciled with one another.*



**Please join us here this coming Saturday,  
March 23<sup>rd</sup>,  
as we commemorate  
*the 3<sup>rd</sup> Saturday of the Souls . . .*  
Orthros, 8:00 a.m., Divine Liturgy, 9:00 a.m.,  
followed by Memorial Service for our departed  
brethren. *For those who are able, please bring Kolyva.***

### **SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE**

#### **1./2. Resurrectional Hymn (Plagal of the 4<sup>th</sup> Tone) – (Hymnal-pp126-7):**

It is sung *before* and *after* the Small Entrance: From on high You descended, O merciful Lord. You accepted the cross and three days in the tomb to free us from the bondage of sin, O our life and resurrection. Glory to You, O Lord.

#### **3. 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.

#### **4. Kontakion sung for Cheese Fare Sunday – (Hymnal-pp. 264-267):**

*It is sung after the Small Entrance:* O You Who are the source of all wisdom and discernment, instructor of the ignorant and champion of the poor; strengthen my heart, O Master, and grant me understanding. O Word of the Father, bring words to my lips, that nothing would keep me from crying out to You: In Your compassion have mercy on me, for I have fallen.

#### **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 20:11-18)**

*“But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, ‘Woman, why are you weeping?’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid Him.’ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Who are you looking for?’ Supposing Him to be the gardener, she said to Him, ‘Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary!’ She turned and said to Him in Hebrew, ‘Rabbouni!’ (which means Teacher). Jesus said to her, ‘Do not hold on to Me, because I have not yet ascended to the Father. But go to My brothers and say to them, I am ascending to My Father and Your Father, to My God and Your God.’ Mary Magdalene went and announced to the disciples, ‘I have seen the Lord’; and she told them that He had said these things to her.”*

#### **Epistle Reading During Divine Liturgy (Romans 13:11-14:4)**

*<sup>11</sup>Besides this, you know what time it is, how it is now the moment for you to wake from sleep. For salvation is nearer to us now than when we became believers; <sup>12</sup>the night is far gone, the day is near. Let us then lay aside the works of darkness and put on the armor of light; <sup>13</sup>let us live honorably as in*

*the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. <sup>14</sup>Instead, put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. <sup>14</sup>Welcome those who are weak in faith, but not for the purpose of quarreling over opinions. <sup>2</sup>Some believe in eating anything, while the weak eat only vegetables. <sup>3</sup>Those who eat must not despise those who abstain, and those who abstain must not pass judgment on those who eat; for God has welcomed them. <sup>4</sup>Who are you to pass judgment on servants of another? It is before their own lord that they stand or fall. And they will be upheld, for the Lord is able to make them stand.*

**Gospel Reading During Divine Liturgy (Matthew 6:14-21)**

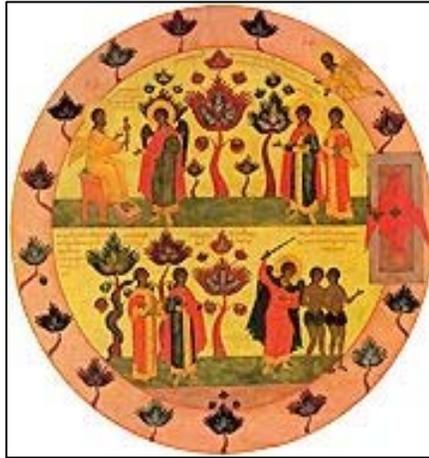
*“For if you forgive others their trespasses, your heavenly Father will also forgive you; but if you do not forgive others, neither will your Father forgive your trespasses. “And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.”*

**MEMORY VERSE (TRY TO COMMIT TO MEMORY):**

*“How great is the mercy of the Lord, and His forgiveness for those who return to Him.” (Sirach 17:29)*

**PASTORAL REFLECTION FROM FR. GEORGE:**

*(Excerpt from the Orthros of Clean Monday morning – 1<sup>st</sup> day of Lent)*



First Ode: COME, NATIONS; LET US SING A SONG TO CHRIST OUR GOD! HE DIVIDED THE WATERS AND GUIDED THE PEOPLE FROM BONDAGE IN EGYPT, FOR HE IS GREATLY GLORIFIED!

*GLORY TO YOU, OUR GOD, GLORY TO YOU.*

How shall I begin to weep for my failures? Where can I make a start for salvation? I have lived as a Prodigal. Save me by the ways that are Yours, O Bountiful One.

This is the time of repentance. This is the day of salvation. This is the beginning of the fast. Be vigilant, my soul! Close the door of your passions, and seek the Lord.

The tempest of my sins has drawn me to the depths of despair. But I flee to the sea of Your mercy: O Lord, save me!

I have become a slave to sin. I alone have opened the doors to passion, O Word, but convert me by Your compassion, O Savior!

Katavasia COME, NATIONS; LET US SING A SONG TO CHRIST OUR GOD! HE DIVIDED THE WATERS AND GUIDED THE PEOPLE FROM BONDAGE IN EGYPT, FOR HE IS GREATLY GLORIFIED!

This is the time of great spiritual efforts, the course of the Fast. Let us all begin with sincerity, bearing good works to the Lord as gifts.

Glory to the Father and to the Son and to the Holy Spirit. Let us praise the simple unity of three Lights, the most powerful and ever-existing and ever-acting Lord and God: The Father Almighty, the Son and the Spirit!

Both now and ever and until the ages of ages. Amen. Let us sing of the holy mount of God, of the immaculate Mary, from whom the Sun of Righteousness arose, and shone light on those who were in darkness: Christ the life of all.

# **ANOTHER REFLECTION FROM FR. GEORGE:**

## Forgiveness Sunday

Asking for and granting forgiveness for all sins, large and small, are two of the most difficult things in life. But it is the entry point for our journey through Great Lent. Forgiveness Sunday is the day before Great Lent begins. Before we get on our way together, we have to clear up our differences, working to be in right relationship with one another. Christ tells us that if we want to be with Him in the Heavenly Kingdom, we must forgive others.

At the heart of the matter, even though we must forgive other people, this is really about our relationship with God: “forgive us our trespasses [to the same extent] as we forgive those who trespass against us.”

We need to ask others to forgive us, too. During Forgiveness Sunday Vespers, many parishes participate in a “forgiveness circle.” Forming a looping line, every person greets every other person in the church and exchanges forgiveness with a hug or embrace. The wording and the practice may vary.

If you are not used to it, a forgiveness circle may at first seem awkward or even unnecessary. You may ask yourself, “Have I really done anything to all these people that I need to ask forgiveness from all of them?” But this service and process show us something that may not have occurred to us. It reminds us that we are all connected to one another, even if we don’t interact with everyone very often. Every small action – and inaction – affects other people in our lives.

Forgiveness Sunday is also the day that we remember that Adam and Eve disobeyed God and were shut out of Paradise. God had given them everything, but He also instructed them not to eat the fruit of just one tree, the tree of the knowledge of good and evil. Because they disobeyed, human beings have inherited life in a flawed world in which we all have a hard time saying no to temptations - sarcastic comments, rushed chores, short tempers, slammed doors – these barely scratch the surface of our shortcomings. *[Adapted from “Journey Through Great Lent” published by Archdiocese Religious Education.]*

I pray you will join our brothers and sisters in Christ today as we seek mutual forgiveness and begin our Lenten journey together. May our Lord have mercy on us always, and may we accept and live in His peace, love, and mercy.

## **Forgiveness Sunday . . . (cont.)**

This Sunday marks the fourth Sunday of The Triodion – *the time of preparation for our spiritual journey of Lent, a time for Orthodox Christians to draw closer to God through worship, prayer, fasting, and acts of charity.*

During this period, we have an opportunity to share with our families and friends special themes leading us up to Great and Holy Lent which begins tomorrow – Monday, March 18<sup>th</sup>. Our Holy Archdiocese offers us instructive resources to learn more about our Lord's teachings and Orthodox faith.

The following is a summary of today's *Sunday of the Last Judgment*.

### **Fourth Sunday: Forgiveness Sunday**

<http://lent.goarch.org/forgiveness/learn/>

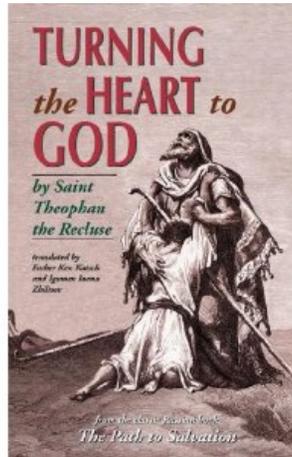
Forgiveness Sunday is the final Sunday before we begin Great and Holy Lent. The message of Forgiveness Sunday is one with great impact. We cannot begin to think about reconciliation with God if we cannot even reconcile with our neighbors. But our Lord gives us three points of guidance regarding forgiveness, fasting, and charity. Like the Sunday of the Last Judgment, the focus of our journey is not just on ourselves. The lesson reaffirms the Greatest Commandment to love God AND to love our neighbors as ourselves.

DISCUSS: Read and discuss Matthew 6:14-21. What three things does the Lord say we need to do? Keeping the four Sundays of the Triodion in our minds and hearts, what lessons have we learned? How can we utilize those lessons to grow closer to God and our neighbor during Great Lent and all year long?

**Καλη Τεσσαρακοστη!**

*May God grant you a blessed lenten journey!*

**The First Day of Great & Holy Lent** is tomorrow – “Clean Monday”, March 18<sup>th</sup>. Fr. George invites you to join us for Great Compline Service that evening at 5:30 p.m. for a reflective service that focuses on Scripture readings, prayers, and simple repetitive and easy-to-learn hymns.



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

**Lenten 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.

**Salutations Services** – Our parish will offer Salutations to the Theotokos Services at 6:30 p.m. during Fridays of Great Lent.

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

# **Patriarchal Catechetical Homily on the occasion of the beginning of Great Lent**

**† B A R T H O L O M E W**

By the Mercy of God Archbishop of Constantinople-New Rome

and Ecumenical Patriarch

To the Plenitude of the Church

Grace and Peace be with you from our Lord and Savior Jesus Christ

together with our Prayer, Blessing and Forgiveness

**Beloved brothers and sisters, children in the Lord,**

The holy fathers, who arranged everything in an orderly manner, instituted a period of ascetic discipline and spiritual purification for forty days prior to the great feast of the Lord's resurrection. This ascetic rule assumes the form of a limitation on foods through fasting, but especially an abstinence from evil. The saintly hymnographer characteristically emphasizes that a genuine and favorable form of fasting for God is the estrangement from wrongdoing, control of the tongue, alienation from anger, separation from evil desires, including gossip, deceit and swearing, restoration of justice, disengagement from passionate thoughts, fervent confession, cleansing of the conscience, "which there can be nothing more difficult," refraining from "harmful passions, from envy and hatred, indeed from every wickedness," shunning of "the mind's perversion," admission of transgressions. For "the Judge is close, at the door," and he tries hearts and minds, since "He is everywhere present and fills all things." (Great Canon of St. Andrew of Crete)

The aim of bodily *ascesis* is the purification of the mind and its concentration on the love of our Lord and God, Jesus Christ, as well as on the love of our fellow human beings, which constitutes the evidence that we are disciples of the One who loves them. This love must be tangible, resulting in some sacrifice for them on our part. For love without offering the necessary material and spiritual goods to those whom

we love is but an *empty* word. This is particularly true in our age of great moral and financial crisis, when those of us who can are obliged to offer assistance to our fellow human beings with gladness, love and respect. Only then will our joy in the Lord's resurrection be complete, when our support for the least of His brothers, our own brothers and sisters, is complete. According to the honorable words of St. Basil the Great, "the man who loves his neighbor as himself possesses no more than his neighbor...thus, as much as your wealth increases, so much does your love decrease" (*Homily to the Rich*, PG 31.281B).

Unfortunately, the world believes that joy comes from *gaining* and *possessing* wealth, glory, positions and other pleasures. "There is nothing worse than a person who does not know how to love." And "when you see someone who needs physical or spiritual healing, do not say to yourself: I wonder why this person was not healed by anyone. Simply heal that person of his or her illness, and do not seek to lay blame on others. If you anoint that person with the word of your teaching, like the oil of healing, if you cure that person with your good nature, restoring that person's health with your patience, then that person will become the cause of the greatest treasure for you." (See St. John Chrysostom, *Homily 27 on 2 Corinthians* and *Homily 8 Against the Jews*, PG 61.586-587 and PG 48.932-933). The truth is that the joy and satisfaction from offering love and material goods to our fellow human beings is incomparably greater. The conventional social understanding, which the young generation is taught as the most advantageous way of life, is greed and avarice. However, when such notions prevail, they create social turmoil and ultimately harm even those who acquire excessive wealth at the expense of others. The inevitable social division must be alleviated voluntarily by the offering of those who have to those who do not have, as our Lord explicitly teaches: "Let the person who has two garments give to another who has none" (Luke 3:11). It is only when we perceive our unity with all our fellow human beings, and especially the weak, will we journey through the period of Holy and Great Lent in a godly manner and receive the blessing of Christ.

During this year, which we have declared as "The Year of Global Solidarity," particularly in light of the serious financial crisis in our world, we must all

demonstrate greater concern for the consolation of our brothers and sisters who are deprived of the most elementary resources.

In this way, we shall enter “the arena of virtues that lies before us” in a devout manner and with spiritual progress, we will “enjoy the small coin,” “we will accept the just payment” and we will celebrate with fullness of joy the Holy Resurrection of our Lord, through which “life is truly oriented.” May His Grace and rich Mercy be with you all.

Holy and Great Lent 2013

Your fervent supplicant to God

**† B A R T H O L O M E W**

Archbishop of Constantinople-New Rome, and Ecumenical Patriarch

**Encyclical of Archbishop Demetrios  
for Holy & Great Lent 2013**

**March 18, 2013**

**Holy and Great Lent**

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America

Beloved Brothers and Sisters in Christ,

This prayerful and reflective season of the year, Holy and Great Lent, is a time when we are led to a deeper level of contemplation of our relationship with God as we engage with the great spiritual resources of our Orthodox faith. One of these resources is the witness of the Saints, which guides us in living in repentance, prayer, humility, and love. Through the cherished record of their holy lives and great deeds in the service of Christ, we are inspired by the Saints to draw near to

God, to be filled with His power and presence, and to seek above all things, the fulfillment of His will.

Among the Saints are a group of holy people who were called by God to preach repentance, justice, and mercy--the Prophets. During this season of Great Lent, we encounter the message of the Prophets through readings and commemorations, and especially in their role of preaching the restoration and salvation that would come through the Incarnation and Passion of Christ. At the Vespers of the Sunday of Orthodoxy, the first Sunday of Great Lent, we sing: "The divinely inspired Prophets preached You in word and honored You in works.... They renounced the whole world for the Gospel's sake, and in their suffering they were conformed to Your Passion which they had foretold."

When we examine the message of the Prophets in the context of Great Lent, we find several themes that guide us in examining our lives and our commitment to God. First is a persistent call to be faithful to God as He is faithful to His people. The Prophets were sent by God to the people of Israel to remind them of their covenant relationship with Him. They preached of all of the wondrous things God had done, and chided the people for their unfaithfulness. They condemned immorality and injustice, and called for a return to mercy and holiness.

Second, the message of the Prophets emphasizes our need for repentance and for God's forgiveness. Over and over again, the Prophets exhorted the people to turn from their sinful ways and seek the forgiveness of God. *Return, O Israel, to the Lord your God, for you have stumbled because of your iniquity* (Hosea 14:1). They warned of the consequences of forsaking Him, but spoke of the healing that would come through forgiveness. Isaiah proclaimed, *"Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the Lord, that he may have mercy on him, and to our God, for He will abundantly pardon"* (Isaiah 55:7).

Third, the Prophets preached about the priority of justice in all relationships. Micah stated, *"He has shown you, O man, what is good; And what does the Lord require of you, but to do justly, to love mercy, and to walk humbly with your God?"* (Micah 6:8) These exhortations came at a time when kings and judges, religious leaders and the wealthy were ignoring the plight of those living in suffering, of the poor, the widows

and orphans. The Prophets called everyone to turn from greed, selfishness, and the exploitation of the weak to relationships grounded in truth and marked by holiness and righteousness. Isaiah preached, *“Learn to do good; Seek justice; Rebuke the oppressor; Defend the fatherless; Plead for the widow”* (Isaiah 1:17).

The final theme in the message of the Prophets is one of hope in the restoration of communion with God. Many of the Prophets foretold of great tragedies and struggle that would come because of the sins of the people. But messages of judgment were followed by words of hope. Speaking a promise from the Lord the Prophet Hosea said, *“They shall return and dwell beneath My shadow, they shall flourish as a garden; they shall blossom as the vine, their fragrance shall be like the wine of Lebanon”* (Hosea 14:7). Isaiah proclaimed, *“And the ransomed of the Lord shall return, and come to Zion with singing; everlasting joy shall be upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away”* (Isaiah 51:11).

In this holy season of Great Lent, these themes guide us in reflection on our lives and our relationship with God. This season of prayer is a time for us to return to God, to be faithful to Him as He has been to us, and to renew our commitment to follow His will. It is a time of repentance, as we examine our actions, attitudes, and priorities, and approach Him with genuine and contrite hearts, seeking His forgiveness. It is a time to reflect on all our relationships with others and on our responses to human need, and ensure that justice and mercy are shown. Finally, in the midst of serious contemplation, deep repentance, spiritual struggle, and earnest prayer, Great Lent is a time when we keep our hearts and minds focused on Christ. Through His life and Passion, through His presence and offering for our salvation, our hope will be renewed and our joy restored in the light and life of His glorious victory!

With paternal love in Christ,

†DEMETRIOS

Archbishop of America



ASSEMBLY OF CANONICAL  
ORTHODOX BISHOPS  
OF NORTH AND CENTRAL AMERICA

Office of the Secretariat

**2013 Mission Sunday Encyclical**

To the Most Reverend Clergy, Venerable Monastics, and the Devout Faithful of the Holy Orthodox Churches in North and Central America:

Dearly Beloved in the Lord, greetings in our Lord, Jesus Christ! Millions of Orthodox Christians around the world will express their faith and give glory to God through prayer, fasting and good works during Great and Holy Lent. The Lenten experience is an expression of our own individual free will, but it is also a movement of the entire Body of Christ. It is a powerful reminder that our journey toward salvation is never walked alone and that it is only possible through the grace, love, and power of the Holy Trinity.

Over the millennia, the Orthodox Faith, which is affirmed with the lighting of the Paschal Flame, has been shared through the collective efforts of the Church and by the guiding hand of the Holy Spirit. Like Great and Holy Lent, missions, though an expression of an individual's free will, is an effort of the entire Church. It was blessed by Christ before he ascended into heaven when He said, "Go therefore and make disciples of all nations, baptizing them in the name of Father; and of the Son; and of the Holy Spirit, teaching them to obey all things which I have commanded you. And, lo I am with you always even unto the end of the age."

The endeavor to share the truth, hope, and joy of a life in Christ has been undertaken by men and women, the young and the old, the rich and the poor from many different places throughout history. Our efforts are not separate from theirs. They are a continuation of this most vital work. It is the Orthodox Christian Mission Center (OCMC) that has been commissioned by the hierarchs of the Assembly of Canonical Orthodox Bishops of North and Central America to provide Orthodox Christians from across our continent with an opportunity to answer their call to make disciples of all nations. Through the OCMC, the faithful have been able to help welcome hundreds of new brothers and sisters into the Church in the Turkana region of Northern Kenya. They have helped resurrect the Orthodox Church of Albania after decades of oppression under communism. And, they are taking the Gospel to places like Mongolia – a country where over 94% of the population is not Christian.

These are but a few places where Orthodox Christians have been able to witness to their faith as long-term missionaries, short-term team members, by the training and supporting Orthodox clergy, and by helping to establish the ministries of the Church. This work will continue, through your prayers, participation, and support, as it has for nearly 2,000 years. Our faith is the most important thing that we have to offer as Orthodox Christians. We must not leave the world alone to discover this ultimate truth with which have been so blessed. We must walk with the world through missions as we walk with one another through Lent, so that we may receive the gift of eternal life that Christ made possible through His glorious and triumphant Resurrection.

With Love in Christ,

+Metropolitan Savas of the Greek Orthodox Metropolis of Pittsburgh  
*Liaison to OCMC for the Assembly of Canonical Orthodox Bishops of North and Central America*

Father Martin Ritsi  
*Executive Director of OCMC*

1559 NORTH WOODLAWN STREET WICHITA, KANSAS 67208-2429

PHONE: 316.687.3169 • FAX: 316.636.5628 • EMAIL: SECRETARIAT@ASSEMBLYOFBISHOPS.ORG

And on this *the four hundred and fifty-fifth* 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 4<sup>th</sup> Sunday of the Triodion Period – *Great and Holy Lent begins tomorrow, March 18<sup>th</sup>.*

### **Sunday, March 17 (Forgiveness Sunday – Cheesefare Sunday – no cheese and dairy products after today for those seeking strict fast during Lent):**

- 7:45 am Orthros Service
  - 9:00 am Divine Liturgy/Vespers of Forgiveness
  - 11:00 am Religious Education Classes
  - 11:45 am GOYA Meeting/Hellenic Dance Practice/Philoptochos Baking *if needed*
- Great and Holy Lent begins Monday, March 18<sup>th</sup>*

### **Monday, March 18 (“Clean Monday” – “Kathara Deftera” – Strict Fast):**

- 5:30 pm Great Compline Service (*note earlier start time*)

### **Wednesday, March 20 (1<sup>st</sup> Wednesday of Great Lent):**

- 5:00 p.m. Service of the 9<sup>th</sup> 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 and your family are encouraged to attend.*)

### **Thursday, March 21: 6:30 p.m. – Choir Practice**

### **Friday, March 22 (1<sup>st</sup> Friday of Great Lent)**

- 6:30 p.m. Salutations to the Theotokos Service

### **Saturday, March 23 (Saturday of the Souls – Bring Kolyva):**

- 8:00 a.m. Orthros
- 9:00 a.m. Divine Liturgy & Memorial Service (Bring Kolyva)
- 10:30 a.m. Community Lenten Breakfast/Parish Spring Cleaning – Every parishioner encouraged to come and help *clean & offer needed repairs in church.*

### **Sunday, March 24 (1<sup>st</sup> 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
- 10:30 am Greek Independence Luncheon/short GreekFest Meeting
- 12:00 pm Hellenic Language Class
- 6:00 pm Great Vespers – Feast of Annunciation (Annunciation Cathedral)

*Your continued support and mutual encouragement are essential and appreciated!*