



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, May 28, 2017

ON THIS DAY, THE SEVENTH SUNDAY OF PASCHA, THE SUNDAY FOLLOWING THE ASCENSION OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST, THE CHURCH REMEMBERS THE 318 BISHOPS AND OTHER GREAT MEN OF THE CHURCH WHO CAME TOGETHER AT THE FIRST ECUMENICAL COUNCIL OF NICAEA NEAR CONSTANTINOPLE IN 325 A.D. AND DECIDED UPON THE CONTENT AND FORM OF THE NICENE CREED, THE SYMBOL OF OUR FAITH. WE ALSO COMMEMORATE *Holy Priest-Martyr Eutychius, Bishop of Melitene; Nikitas, Bishop of Chalcedon; Heladios the Priest-Martyr of the East; Eutechios, Bishop of Mytilene; Helikonis the Martyr; and Zacharias the New Martyr. Through the intercessions of the 318 God-bearing Fathers, Christ our God, have mercy. 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.

FROM THE PENTECOSTARION

On this Sunday we celebrate the memory of the Bishops and other great men of the Church who came together at the first Council of Nicaea near Constantinople in 325, in which the doctrine of the Holy Trinity was defined. Arius (280-336), a priest of Alexandria, had taught the heresy that the Son was not equal to the Father, neither of the same essence nor infinite nor eternal; but that He was a creature, albeit the most perfect creature of God, but not yet God, and consequently his Mother was not the Mother of God. His Archbishop, St. Athanasios, opposed these errors with all his might. He eloquently exposed the true teaching that the Word of God was indeed God in reality, and that through the Incarnation He became a real man. The controversy raged throughout the Roman Empire, creating turmoil everywhere. Emperor Constantine decided to settle the matter by submitting it to the judgment of the Universal Church, and so he called the general council that convened in Nicaea. From the discussion came the Nicene Creed in which the answer to Arianism (as the false teaching of Arius is called) is answered in the following passage: "I believe in Jesus Christ, the only-begotten Son of God, true God of true God, begotten not made, of one substance with the Father."

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1. Hymn for Second Antiphon – (Hymnal-p.28):

On the occasion of the Feast of the Ascension, we sing the following hymn instead of the regular Soson imas. "Save us, O Son of God": "Save us, O Son of God, Who rose from our midst, to the heavens in glory, as we sing to You: Alleluia!"

2./4./8. Hymn of the Ascension of our Lord – (Hymnal-pp.168-169):

Sung before the Small Entrance, after the Small Entrance, and after the distribution of Holy Communion: You ascended in glory, O Christ our God, having gladdened Your disciples by Your promise of the Holy Spirit. And Your blessing confirmed their belief that You are indeed God's Son, the Redeemer of the world.

3. Resurrectional Hymn (Plagal of the 2nd Tone) – (Hymnal-pp.118-121):

It is sung after the Small Entrance by Fr. George: The angelic powers appeared at Your tomb, the soldiers guarding it became as dead men, and Mary stood at Your grave seeking Your most pure body. But You made hell a captive; You were untouched by its might. You came to the Virgin and granted life. O Lord, Who rose from the dead, glory to You.

5. Hymn Commemorating the 318 Holy Fathers– (Hymnal-pp.170-171):

It is sung after the Small Entrance: Unending glory be Yours, O Christ our God, for making our holy fathers radiant lights to all the world. Through them You led us to the true faith. Compassionate Savior, glory to You.

6. 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.

7. Kontakion for the Ascension of our Lord – (Hymnal-pp.278-279):

It is sung after the Small Entrance by Fr. George: When You had joined earth to heaven and fulfilled Your plan of redemption, You ascended in glory, O Christ our God, while remaining in our midst. For You assured us who love You that no one can prevail against us since You Yourself are with us.

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 21:1-14)

After these things Jesus showed Himself again to the disciples by the Sea of Tiberias; and He showed Himself in this way. Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of His disciples. Simon Peter said to them, "I am going fishing." They said to him, "We will go with you." They went out and got into the boat, but that night they caught nothing. Just

after daybreak, Jesus stood on the beach; but the disciples did not know that it was Jesus. Jesus said to them, "Children, you have no fish, have you?" They answered Him, "No." He said to them, "Cast the net to the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in because there were so many fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he put on some clothes, for he was naked, and jumped into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off. When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them; and though there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared to ask Him, "Who are you?" because they knew it was the Lord. Jesus came and took the bread and gave it to them, and did the same with the fish. This was now the third time that Jesus appeared to the disciples after He was raised from the dead.

Epistle Reading (Acts 20:16-18; 28-36)

For Paul had decided to sail past Ephesus, so that he might not have to spend time in Asia; he was eager to be in Jerusalem, if possible on the day of Pentecost. From Miletus he sent a message to Ephesus, asking the elders of the church to meet him. When they came to him, he said to them: "You yourselves know how I lived among you the entire time from the first day that I set foot in Asia, Keep watch over yourselves and over the flock, of which the Holy Spirit has made you overseers, to shepherd the church of God that He obtained with the blood of His own Son. I know that after I have gone, savage wolves will come in among you, not sparing the flock. Some even from your own group will come distorting the truth in order to entice the disciples to follow them. Therefore be alert, remembering that for three years I did not cease night or day to warn everyone with tears. And

now I commend you to God and to the message of His grace, a message that is able to build you up and to give you the inheritance among all who are sanctified. I coveted no one's silver or gold or clothing. You know for yourselves that I worked with my own hands to support myself and my companions. In all this I have given you an example that by such work we must support the weak, remembering the words of the Lord Jesus, for He Himself said, 'It is more blessed to give than to receive.'” When he had finished speaking he knelt down with them all and prayed. There was much weeping among them all; they embraced Paul and kissed him, grieving especially because of what he had said, that they would not see him again. Then they brought him to the ship.

Gospel Reading (John 17:1-13)

After Jesus had spoken these words, He looked up to heaven and said, “Father, the hour has come; glorify your Son so that the Son may glorify You, since You have given Him authority over all people, to give eternal life to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I glorified You on earth by finishing the work that You gave Me to do. So now, Father, glorify Me in Your own presence with the glory that I had in Your presence before the world existed. “I have made Your name known to those whom You gave Me from the world. They were Yours, and You gave them to Me, and they have kept Your word. Now they know that everything You have given Me is from You; for the words that You gave to Me I have given to them, and they have received them and know in truth that I came from You; and they have believed that You sent Me. I am asking on their belief; I am not asking on behalf of the world, but on behalf of those whom You gave Me, because they are Yours. All Mine are Yours, and Yours are Mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to You. Holy Father, protect them in Your name that you have given Me, so that they may be one, as We are one. While I was with them, I protected them in Your name that You have given Me. I guarded them, and not one of them was lost except

the one destined to be lost, so that the Scripture might be fulfilled. But now I am coming to You, and I speak these things in the world so that they may have my joy made complete in themselves.

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

“...we also boast in our sufferings, knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us...” (Romans 5:3-5)

PASTORAL REFLECTION FROM FR. GEORGE:

This past Thursday and through this coming Friday, we celebrate the Feast of the Ascension of our Lord, God, and Savior Jesus Christ - both His physical departure from the world and His glorification with God the Father. Having completed His earthly mission of bringing salvation to all people, Jesus physically was lifted up from this world into Heaven. In ascending to the Father, He raises earth [you and me] to Heaven with Him. As the Kontakion hymn for this Feast expresses: *“When You [Jesus] had joined earth to heaven and fulfilled Your plan of redemption, You ascended in glory, O Christ our God, while remaining in our midst. For You assured us who love You that no one can prevail against us since You Yourself are with us.”*

Indeed, as Orthodox Christians, we affirm a belief in the Son, Jesus Christ and His mission of redemption of humankind. We say that God took on human form, came and lived among us, suffered the same

trials that we suffered, and experienced the same feelings that we experienced. Jesus was purely human and purely divine. Jesus is God incarnate.

What do Christians mean by the incarnation of our Lord? God came and lived among us. We can be glad that this happened for two reasons. One, it shows beyond a shadow of a doubt that God is with us, that He is on our side, and that He loves us. Secondly, it gives us a first-hand view of what the mind of God is really all about. When people ask what God is like, we as Christians point to the person of Jesus Christ. God Himself is incomprehensible. But in Jesus Christ, we get a glimpse of His glory. In the person of Jesus, we are told that God created the stars and the universe, that God is willing to go all of the way, even to a cross, so that each of us, and indeed, all of humanity may be saved.

Glory to God always! Today, may we worship our Ascended Lord with the words that I exclaimed during today's Small Entrance during the Divine Liturgy: *"God has risen with a loud cry, the Lord, at the sound of the trumpet. Save us, O Son of God, Who rose from our midst, to the heavens in glory, as we sing to You: Alleluia!"*



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ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΑΤΛΑΝΤΑΣ

April 24, 2017

My Beloved Brothers and Sisters in our Resurrected Lord

ΧΡΙΣΤΟΣ ΑΝΕΣΘΗ!
Christ is Risen! Truly He is Risen!

I greet you all with a joyful heart as we live in the renewal of our Lord's Resurrection. I come before you today, to encourage all of us to work together hand in hand for the completion of the Panagia Chapel, which is the jewel of our Metropolis at the Diakonia Retreat Center in Salem, SC, through the **Roof Tiles Campaign**.

As someone who fervently prays for the spiritual lives of all our faithful, I believe that the Panagia Chapel allows all of us—including our young people—to feel inspired, as we work towards that common goal when we are able to gather together and worship as the Body of Christ.

I am asking each faithful household of our Holy Metropolis to participate by submitting names of both living and departed loved ones (even if you are not financially able to contribute to the **Roof Tiles Campaign**). I do not want anyone to miss the blessing to submit names, for it is a great one; because not only will the list of names be sealed within the Holy Altar and with Holy Relics during the consecration of our Chapel, but the names will be commemorated at all the services throughout the year and the years to come.

I thank you for your continued support. I pray that during this season of renewal, we will all be uplifted by our communal vision, as we seek to create an environment which will ensure that our children, grandchildren, and countless future generations always have a place which reflects God's glory and the living presence of the Saints. On behalf of the faithful souls in our Metropolis, I remain,

With paternal blessings and with much love in our Risen Lord,

+ALEXIOS
Metropolitan of Atlanta

building
THE DIAKONIA RETREAT CENTER
PANAGIA
CHAPEL
ROOF TILES
CAMPAIGN

For more information about
how to get involved please
speak with your parish priest.



Dear Brothers and Sisters in Christ,

You recently received a phone call from His Eminence Metropolitan Alexios regarding a concluding campaign for the completion of the Panagia Chapel. In the coming days, you will also receive follow-up calls from our parish volunteers helping me with this effort.

I wanted to write to encourage you all to submit the names of your loved ones, living and departed for inclusion in the Panagia Chapel's Holy Table.

In addition to the submission of names, His Eminence has asked that each family in our parish sponsor \$30 towards the final steps in the construction process, including the building of the roof. In the event that any of you feel that you cannot contribute the \$30 sponsorship, please let me know so that we can make proper arrangements for your names to still be included, as His Eminence has offered to sponsor any families who cannot afford this contribution.

Please make checks payable to our parish and write "Roof Tiles" in the memo. We will be submitting one check in mid-June to the Metropolis. I have included the donor form on the following page in the Narthex for your use.

I hope and pray that we can count on many members of our parish community to participate. His Eminence has given us several blessings: not only to become active participants in this Chapel, but also the opportunity to ensure that our loved ones—whether they are still with us, or if they have passed on to the Lord will be remembered forever by the future generations who visit the Diakonia Retreat Center for both fellowship and worship. I thank you for your support.

Faithfully in Christ,

+ Very Rev. Fr. George J. Tsahakis

Very Rev. Fr. George Tsahakis

Invitation for Memorial Day Monday, May 29th

For those who wish to join Fr. George on Memorial Day, he will offer a Trisagion Service at Georgia National Cemetery in Canton, GA, *late Monday afternoon* in honor and memory of those who have served in the military and those who offered their lives in sacrifice for our country. The cemetery is located about 45 miles northwest of Atlanta. The site lies midway between Cartersville and Canton, near the Etowah River, offering sweeping views of the Blue Ridge Mountains and Lake Allatoona.



If you are interested, please plan on meeting Fr. George at the National Cemetery's Welcome Center *no later than 5:30 p.m.* At that time, he will begin visiting the grave sites of our parish families. In addition, he will offer prayer at any additional gravesites for those present who can guide us to the location of your loved one(s). *No RSVP is necessary... just be present and join us.*

For those who wish to share additional fellowship, Presbyteria Marinda and Fr. George plan to eat dinner and celebrate Presbyteria's Name Day at the Marietta Fish Market *after leaving the National Cemetery. They invite you to join them and welcome you as their guests.* The Marietta Fish Market is a wonderful seafood restaurant and its lighthouse and clapboard structure outside are a replica of the Cape Elizabeth lighthouse in Maine. The hand-painted murals inside depict cruise ships on the Aegean Sea. Its address is 3185 Canton Road, Marietta, GA 30066.

As always, this is an opportunity to share fellowship and friendship. And for those whom we will encounter in our northwest Atlanta suburbs, we will share our future building plans and solicit their prayers and support.

In closing, let us thank our Lord for the brave and courageous service of our men and women who sacrificed for our country. Memorial Day is a national and state holiday... Fr. George humbly asks you to set aside time this Monday with your family and friends to pray for those who have served our country... those living as well as those whose loss we pause to remember and mourn. Let us share their stories of valor and sacrifice. We thank them and pray for the health and welfare of all of our soldiers and veterans who are living as well as the eternal memory of those departed in our Lord.

And on this *the 657th* 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!

Blessing of Prayer Shawls Today

Today's prayer shawls will be going with the OCMC team that is going to Akhiok, Alaska in July. Thanks to Susan Kleto and all those who made the beautiful shawls and enclosure cards.

COMMUNITY WORSHIP SCHEDULE

Today is the 7th Sunday of Pascha

Sunday, May 28 (Sunday of the Fathers of the 1st Ecumenical Council):

7:45 am Orthros Service

9:00 am Divine Liturgy/Memorial Service - Mary & Emanuel Ellinas & Theodoros Sarantis/Stavros & Paraskeve Farmakis/Blessing of Prayer Shawls

11:15 am Philoptochos General Meeting

12:30 pm Let's EAT!

Monday, May 29:

5:30 pm Trisagion Service for Memorial Day at Georgia National Cemetery in Canton, GA (meet at Welcome Center at 5:30 p.m. if you wish to join Fr. George. Feel free to join him and Presbyteria Marinda at dinner at the Marietta Fish Market afterwards.)

Thursday, June 1:

6:30 pm Choir Practice

Saturday, June 3 (Saturday of the Souls before Pentecost with Kolyva):

7:45 am Orthros Service

9:00 am Divine Liturgy/Memorial Service for Saturday of the Souls
(Bring Kolyva)

Sunday, June 4 (Feast of Pentecost – Trinity Sunday/High School Graduation Sunday):

7:45 am Orthros Service

9:00 am Divine Liturgy

10:15 am Vespers – the Feast of the Holy Spirit (Kneeling Service)

Your continued support and mutual encouragement are essential and appreciated!



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