



GREEK ORTHODOX METROPOLIS OF ATLANTA

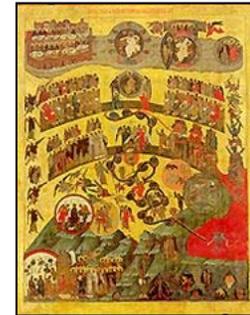
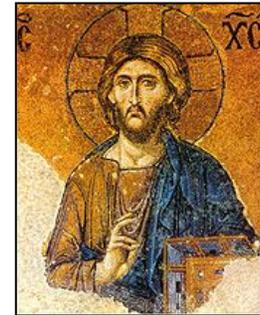
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

Greek Orthodox Archdiocese of America Website: www.goarch.org

Greek Orthodox Metropolis of Atlanta Website: www.atlmetropolis.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 3, 2019

ON THIS DAY, THE THIRD SUNDAY OF THE TRIODION PERIOD WHICH WE REFER TO AS MEAT FARE SUNDAY, WE CALL TO MIND THE SECOND AND INESCAPABLE COMING OF OUR LORD JESUS CHRIST. WE ALSO COMMEMORATE The Holy Martyrs Eutropius, Cleonicus, and Basiliscus (+308); Theodoretos the Holy Martyr of Antioch; and Nonnita, mother of Saint David. *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.



**Please join us here this coming Saturday,
March 9th,
as we commemorate
the 2nd Saturday of the Souls . . .
Orthros, 7:45 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 THE SMALL ENTRANCE

1./2, Resurrectional Hymn (Grave Tone) – (Hymnal-pp.122-125):

It is sung *before* and *after* the Small Entrance: By Your Cross, O Lord, You destroyed death; to the thief You opened paradise. The myrrhbearers' sorrow You transformed into joy, and You sent Your apostles forth to proclaim that You had risen from the dead, Christ our God, bestowing on all the world Your great mercy.

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 for Meat Fare Sunday – (Hymnal-pp.260-263):

It is sung after the Small Entrance: When You come to the earth, O God, in Your glory, all creation will tremble and a river of fire will flow before Your throne

of judgment. The books will be opened and the secrets of all will be revealed. On that day, O just Judge, deliver me from eternal flames and make me worthy to stand at Your right.

SCRIPTURAL PASSAGES
FROM TODAY'S ORTHROS & DIVINE LITURGY

<p><i>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.</i></p> <p style="text-align:right">– St. John Chrysostom</p>

Gospel Reading During Orthros Service (John 20:1-10)

Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid Him." Then Peter and the other disciple set out and went toward the tomb. The two were running together, but the other disciple outran Peter and reached the tomb first. He bent down to look in and saw the linen wrappings lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb. He saw the linen wrappings lying there, and the cloth that had been on Jesus' head, not lying with the linen wrappings but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not understand the scripture, that He must rise from the dead. Then the disciples returned to their homes.

Epistle Reading During Divine Liturgy (1 Corinthians 8:8-9:2)

"Food will not bring us close to God." We are no worse off if we do not eat, and no better off if we do. But take care that this liberty of yours does not somehow become a stumbling block to the weak. For if others see you, who possess knowledge, eating in the temple of an idol, might they not, since their conscience is weak, be encouraged to the point of eating food sacrificed to idols? So by your knowledge those weak believers for whom Christ died are destroyed. But when you thus sin against members of your family, and wound their conscience when it is weak, you sin against Christ. Therefore, if food is a cause of their falling, I will never eat meat, so that I may not cause one of them to fall. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my

work in the Lord? If I am not an apostle to others, at least I am to you; for you are the seal of my apostleship in the Lord.

Gospel Reading During Divine Liturgy (Matthew 25:31-46)

"When the Son of Man comes in His glory, and all the angels with Him, then He will sit on the throne of His glory. All the nations will be gathered before Him, and He will separate people one from another as a shepherd separates the sheep from the goats, and He will put the sheep at His right hand and the goats at the left. Then the King will say to those at His right hand, 'Come, you that are blessed by My Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me food, I was thirsty and you gave Me something to drink, I was a stranger and you welcomed Me, I was naked and you gave Me clothing, I was sick and you took care of Me, I was in prison and you visited Me.' Then the righteous will answer Him, 'Lord, when was it that we saw You hungry and gave You food, or thirsty and gave You something to drink? And when was it that we saw You a stranger and welcomed You, or naked and gave You clothing? And when was it that we saw You sick or in prison and visited You?' And the King will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of My family, you did it to Me.' Then He will say to those at His left hand, 'You that are accursed, depart from Me into the eternal fire prepared for the devil and his angels; for I was hungry and you gave Me no food, I was thirsty and you gave Me nothing to drink, I was a stranger and you did not welcome Me, naked and you did not give Me clothing, sick and in prison and you did not visit Me.' Then they also will answer, 'Lord, when was it that we saw You hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of You?' Then He will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to Me.' And these will go away into eternal punishment, but the righteous into eternal life."

MEMORY VERSE (TRY TO COMMIT TO MEMORY):

"Take My yoke upon you, and learn from Me; for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy, and My burden is light." (Matthew 11:29-30)

“Homily of the Last Judgment: On Conscious” *(cont. from Back Cover)*

But to us, brethren, is given at least to know what is our state now: who are we, sheep or goats? Our conscience, that incorruptible judge and witness of our thoughts, words, and deeds, shows us whether we are humble and gentle sheep of the rational fold, whether we are willing to share our goods with those in need, or whether we are proud, egotistical, evil, vengeful, unmerciful sinners, who, like goats, are filled with the stench of our impurities. This we can know about ourselves right here and now, in the continuation of our earthly lives, and therefore we can judge on which side we might stand at the terrible judgment; that is, we might stand on the left side if we remain unrepentant, uncorrected sinners, filled with our pride and malice, with sinful impurities in our hearts and bodies; yet we may hope that through faith, repentance, and good deeds, we might stand on the right side; the choice of which side to stand on depends on us. Time was given to each of us by the merciful Savior to come to our senses, repent, correct ourselves, stock up with an excess of oil of mercy and every virtue, in order not to be ashamed at the judgment. Thus, let us take care to become lambs of meekness and gentleness, love and compassion, patience and long-suffering, humility and obedience, temperance and purity, and let us flee all the opposites of these virtues. The aforesaid virtues attain for us in this life the blessings of the Heavenly Father, and in the future life they establish us on the right side.

Therefore I repeat, it is up to us to become worthy to stand on the right side at the dreadful judgment, and to flee the left side; to listen to the all-blessed voice of the Savior, Who calls us into the Kingdom of Heaven, and to flee the terrible voice that casts us into the eternal fire.

We write here, as it were, our deeds, eternal justification or eternal condemnation for ourselves at the terrible judgment; and in this way we say that the future judgment is written: "to execute on them," it is said, "the written judgment" (Ps 149:9). The books of our consciences either justify us or condemn us, and all that is left to us is to listen to the just, eternal sentence of the Judge of all. Let us hasten, through sincere repentance and charity, to obliterate from our consciences all of our sins, voluntary and involuntary, and to write in our consciences every good deed. "Their works follow them" (Rev 14:13), says the Scripture. Amen.

From the book, *Season of Repentance: Lenten Homilies of Saint John of Kronstadt* (Holy Trinity Publications: Jordanville, NY, 2015).

PASTORAL REFLECTION FROM FR. GEORGE:

After reflecting about today's Gospel passage, I wanted to share the following update from OpenDoorsUSA.org regarding its World Watch List 2019. It lists the 50 countries where it's most dangerous to follow Jesus. Its goal is "to shine a light on the strength and the suffering of the family of God around the world – to drive all of us to our knees in prayer and then to our feet to stand with our brothers and sisters.... The World Watch List also helps us understand and see where God is at work. Because in every country, no matter how challenging, there are Christians seeking after God. They are preaching about and living for Him, no matter what. What a powerful testimony! So please, join us in prayer that the World Watch List 2019 would mobilize believers to stand in unity with their persecuted family all around the world."

WORLD WATCH LIST 2019



As you read through the 2019 World Watch List, you'll see themes and stories from the 50 countries where it is most difficult to be a Christian, in addition to information about how you can pray for each country. We hope these details will help you understand the situations your Christian family faces across the globe—and, most importantly, we hope these critical insights will help fuel your prayers for the worldwide Church.

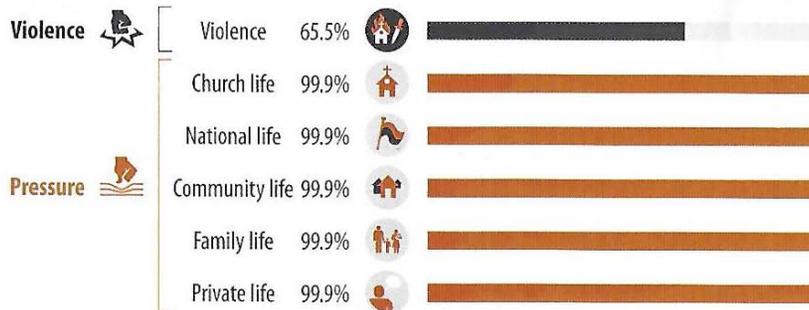


North Korea

Source of persecution Communist and post-communist oppression
Population 25,611,000
Christians 300,000
Main religion Atheism/traditional beliefs
Government Communist dictator
Leader Kim Jong-un

Profile of persecution

Based on World Watch List 2019 data



Never-ending pressure and violence

The primary driver of persecution in North Korea is the state. For three generations, everything in the country has focused on idolizing the Kim family. Christians are seen as hostiles to be eradicated. There was hope that new diplomatic efforts in 2018—including the 2018 Winter Olympics—would mean a lessening of pressure and violence against Christians, but so far that has not been the case. Kim Jong-un has maintained tight control over the populace, and dissent or worshipping anything else is not tolerated.

Prayer points

- Pray that new diplomatic efforts will pay dividends, and will lead to a softening of the North Korean government toward its people.
- The situation for Christians is vulnerable and precarious. They face persecution from state authorities and their non-Christian family, friends and neighbors. Pray for their protection.
- Pray for strength and courage for Christians who suffer in prisons, labor camps and remote areas.

"HANDS ON" DAY

*Clean up, clean up, everybody everywhere!
Clean up, clean up, everybody do your share!*

Saturday, March 9th, 10:45 am



***Come join the fun and fellowship!
Annual Church Spring Clean Day***

***Use the sign-up sheet in the Narthex or
contact Julie Torres to RSVP***

Plantfoodnutrition@gmail.com

(678) 979-6449

Breakfast and snacks will be provided!!

Sunday of Orthodoxy

March 17, 2019 6:00pm Vespers

Great Vespers will be presided by

His Grace Bishop Sevastianos of Zela

Reception to Follow

Annunciation Cathedral

Atlanta, Georgia

Guest Speaker: **Fr. Seraphim Aldea**

**“Humanity and Creation:
Icons of the Kingdom of God”**

Fr. Seraphim was tonsured as a monk in 2005 at Rasca monastery in Bucovine, North Moldavia. He received a Ph.D. in Modern Theology from the University of Durham (UK) for a thesis on Archimandrite Sophrony Skharov's Ecclesiology. He is currently a Post-doctoral Research Fellow in the School of Theology at Oxford University. He is working towards founding the first Orthodox Monastery in the Hebrides, Scotland in over a thousand years! Mullmonastery.com



St. Christopher

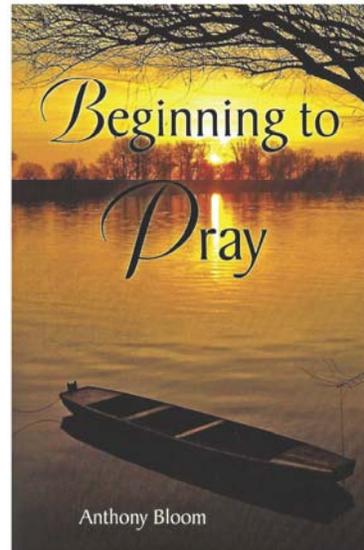
Hellenic Orthodox Church

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Wednesday Lenten Study Program

Following weekly Presanctified Liturgies and Lenten Dinners every Wednesday



Each year during Great Lent, Orthodox faithful are blessed to participate in the **Service of the 9th Hour & Presanctified Liturgy every Wednesday beginning at 6:00 p.m.** Following church services, we share a simple lenten meal around 7:15 p.m. It is offered by our parishioners as they are able. If you cannot bring food, no worries.

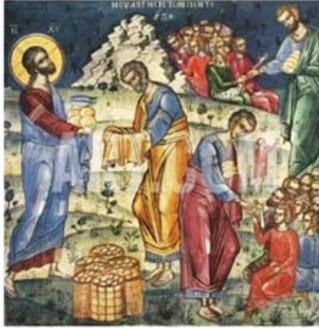
At 7:45 p.m. we will commence our Lenten Study Program. This year, Fr. George will teach from the text, **"Beginning to Pray"** by Archbishop Anthony Bloom. *(It is available for purchase in our St. Christopher Bookstore for \$11 per copy.)*

This monumental work has established itself as a modern spiritual classic. Hailed by both Catholics and Protestants, it was written by an Orthodox Archbishop for people who had never prayed before, and has been read and loved by persons at all levels of spiritual development.

"The realm of God is dangerous," says the author. "You must enter into it and not just seek information about it.... The day when God is absent, when He is silent... that is the beginning of prayer."

Every week, Fr. George will offer a brief overview of assigned readings, answer questions, and then engage in dialogue aimed at applying the book's teachings to our prayer life. Please join us as you are able.

Today is “Parish Thanksgiving Sunday”



... the custom of offering the Five Loaves monthly reminds us of the generosity and multiplication of the gifts of fish and bread that our Lord multiplied and shared with all present. Through this Orthodox Service, we return thanksgiving to God for multiplying our own gifts and hence, the icon of this miracle has been

selected as our logo for “Parish Thanksgiving Sunday”... *the first Sunday of every month!*

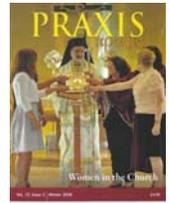
On this fifth of our “Parish Thanksgiving Sundays,” we thank **Susan Kleto** for making and offering on behalf of her and her family our five Artos (loaves of bread).



Likewise, today we thank God and celebrate Name Days, Birthdays, Wedding Anniversaries, and other special occasions that occurred recently or will occur during the month of March. **The Artos (blessed sweet bread) will be distributed to everyone during Coffee Fellowship.** Join us! Congratulations to everyone celebrating their special events today and thanks to all who offered our parish their gifts for God to use and multiply.

Today's Adult Religious Education Class

March 3, 2019: "Made for One Another" (pp. 26 - 27). Fr. George will teach our class today... come and join us!



On this the 745th 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 (CHECK WEB CALENDAR FOR MORE...)

Sunday, March 3 (Sunday of the Last Judgment – Meatfare Sunday)

Today is the 3rd Sunday of the Triodion period – Great and Holy Lent begins Monday, March 11th.

7:45 a.m. Orthros Service

9:00 a.m. Divine Liturgy

10:15 a.m. Blessing of Five Loaves & March Commemorations

10:45 a.m. Coffee Fellowship Reception

11:00 a.m. Religious Education Classes (for all ages)

Your continued support and mutual encouragement are essential and appreciated!

You are encouraged to follow our Orthodox Fasting Tradition by abstaining from meat after today until Pascha/Easter – April 28th; Dairy Allowed Monday, 3/4 - Sunday, 3/10

All Sundays in March:

Holy Cross School of Theology

Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts offers graduate programs leading to advanced degrees in Divinity and Theology.



At Holy Cross, the only Greek Orthodox School of Theology in the United States, education is an integration of learning and faith. Its programs reflect the religious and cultural values of the Hellenic Orthodox tradition.

Holy Cross strives to fulfill the need to educate the next generation of leaders, clergy, and laypersons who will exemplify the values and spirit of Orthodox Christianity in their chosen professions. Learning, teaching, service, and worship activities develop the intellectual and spiritual potential of students. The School affords the faculty with academic freedom to pursue teaching and scholarship.

"Hands of Love", a ministry of our Philoptochos Society will be accepting monetary donations to benefit the School.