



GREEK ORTHODOX METROPOLIS OF ATLANTA

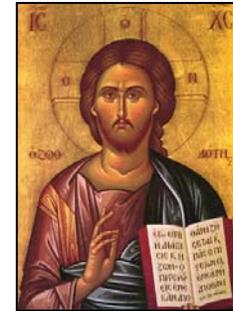
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Greek Orthodox Archdiocese of America Website: www.goarch.org

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, April 28, 2019

ON THE HOLY AND GREAT SUNDAY OF PASCHA WE CELEBRATE THE VERY LIFE-BEARING RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST. WE ALSO COMMEMORATE the Holy Nine Martyrs of Cyzicus; John the Martyr of Romania, and Memnon the Wonderworker. *To Him be the glory and the dominion to the ages of ages. Amen. Through the holy intercessions of the saints, 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.

HOLY SATURDAY LATE NIGHT

THE PREPARATION SERVICE – THE CANON OF CRUCIFIXION

April 27, 11:00 p.m.

This service is called the *Pannychis* and relates once again for us to hear all that transpired for our Lord, prior to His Resurrection. It prepares us spiritually, mentally and physically to herald in, in song and prayer His Glorious Bodily Resurrection.

THE GREAT AND HOLY PASCHA

MIDNIGHT SERVICE

Sunday, April 28, midnight on Saturday night

THE RESURRECTION SERVICE AND DIVINE LITURGY

Pascha, the Resurrection of Christ from the dead, is without a doubt, the greatest mystery that mankind has ever witnessed. Ponder the thought: Christ, Who is GOD, DIED; and came back to LIFE! Truly a mind-boggling thought! Nevertheless, this is precisely what we celebrate! The passage of LIFE from the state of PHYSICAL DEATH to the state of PHYSICAL LIFE. The word PASCHA, which is Jewish, means PASSAGE or CROSS-OVER. Hence, the more proper term for the Feast is PASCHA.

Exactly at Midnight, Fr. George exits from the Altar bearing a lighted Paschal Candle, chanting the hymn:

“Come, receive the Light from Christ our everlasting light, and glorify Him Who is risen from the dead.

At this point the faithful receive Light from the unending Light of Christ. This signifies our own resurrection and restoration taking us from sin to life.

Following the reading narrating the Empty Tomb, we all join in joyously singing and praying the triumphal Hymn of the Resurrection:

“Christ is risen from the dead, by death, trampling down upon death, and to those in the tombs, He has granted life.”

The Resurrection Divine Liturgy is offered and prayed and at the end we receive our Red Paschal Egg as a symbol declaring the Resurrection of our Lord.

Many Faithful take the lighted candle home with them along with a vigil light to keep for seven days. Yet others will take it home and try to keep it lit for forty days, until the Ascension of our Lord into the heavens. And others will take it home, and re-light the pilot light of their stove knowing this flame which prepares meals for them is the Light of Christ and knowing this, they offer a prayer.

The traditional “*Mayiritsa*” or “lamb soup” will be offered immediately following the Divine Liturgy. Everyone is invited to join us for this brief Paschal family meal.

Following the service and fellowship, we wind our way home, some carrying the lighted vigil light, where we shall share this love we have with one another.

SPECIAL HYMNS SUNG DURING DIVINE LITURGY

1./2./4./10./11. Special Hymn for the Feast of Pascha *(our Lord's passover from death to life):*

Sung three times after the opening of the Divine Liturgy, before and after the Small Entrance, after the distribution of Holy Communion and at the close of the liturgy: Christ is risen from the dead, by death, trampling down upon death, and to those in the tombs He has granted life.

3. Small Entrance Exclamation of the Priest:

On the occasion of the Feast of Pascha, the Priest intones the following at the Small Entrance: “In your choirs, bless the Lord, you of Israel’s wellspring. Save us, O Son of God, who did rise from the dead, we sing to You: Alleluia!”

5. Hymn for Pascha – (not in Hymnal):

Sung after the Small Entrance: When the women with Mary had come before dawn, and they found that the stone had been rolled away from the sepulcher, they heard from the Angel, “Why do you seek among the dead, as a mortal man, the One Who exists in everlasting light? See the grave clothes in the sepulcher. Run and proclaim to the world that the Lord has risen and put death to death; for He is the Son of God Who saves the human race.

6. Kontakion for Pascha – (Hymnal-pp.274-277):

Sung after the Small Entrance: Into the grave You descended, Immortal One, yet You destroyed the power of Hades, and as victor You arose, O Christ our God; You proclaimed to the myrrh-bearing women a greeting of joy, You brought peace to Your holy apostles, and to the fallen You granted resurrection.

7. Trisagion Hymn – (Hymnal-pp.292-293):

On the occasion of today’s feast, we sing the following hymn instead of the Trisagion hymn: “As many of you as have been baptized into Christ have clothed yourselves in Christ. Alleluia. (3)”

8. Megalynarion (Hymn to the Theotokos) – (Hymnal-pp.304-307):

Today , the following hymn is sung instead of "Axion Estin" or "Truly it is proper to call you blessed...": The Angel cried out to the woman full of grace: Rejoice, O Pure Virgin; again I say, rejoice, for your Son is risen from the tomb on the third day. Shine, shine, O new Jerusalem, for the glory of the Lord has dawned upon you. Exult and be glad, O Zion. Be radiant, pure Theotokos, in the resurrection of your Son.

9. Communion Hymn – (Hymnal-pp.318-319):

On the occasion of today’s feast, the following hymn is sung instead of “Aineite” or “Praise the Lord”: Receive the Body of Christ; drink from the font of immortality.

SCRIPTURAL PASSAGES FROM TODAY'S 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

Epistle Reading (Acts 1:1-8)

In the first book, Theophilus, I wrote about all that Jesus did and taught from the beginning until the day when He was taken up to heaven, after giving instructions through the Holy Spirit to the apostles whom He had chosen. After His suffering He presented Himself alive to them by many convincing proofs, appearing to them during forty days and speaking about the kingdom of God. While staying with them, He ordered them not to leave Jerusalem, but to wait there for the promise of the Father. "This," He said, "is what you have heard from Me; for John baptized with water, but you will be baptized with the Holy Spirit not many days from now." So when they had come together, they asked Him, "Lord, is this the time when You will restore the kingdom to Israel?" He replied, "It is not for you to know the times or periods that the Father has set by His own authority. But you will receive power when the Holy Spirit has come upon you; and you will be My witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

Gospel Reading (John 1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and without Him not one thing came into being. What has come into being in Him was life, and the life was the light of all people.

The light shines in the darkness, and the darkness did not overcome it. There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him. He himself was not the light, but he came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came into being through Him; yet the world did not know Him. He came to what was His own, and His own people did not accept Him. But to all who received Him, who believed in His name, He gave power to become children of God, who were born, not of blood or of the will of the flesh or of the will of man, but of God. And the Word became flesh and lived among us, and we have seen His glory, the glory as of a father's only son, full of grace and truth. (John testified to Him and cried out, "This was He of Whom I said, 'He who comes after me ranks ahead of me because He was before me.'") From His fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ.

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

*“In the beginning was the Word, and the Word was with God,
and the Word was God.” (John 1:1)*

**BRIGHT WEEK – SUNDAY, April 28 –
Saturday, May 4**

This week is known as BRIGHT WEEK, because we celebrate the fact that the “unending light” of the Resurrected Lord permeates and reconstitutes the whole of creation. Everything is sparkling bright, because Death is no more. To help us capture the festive mood of this event, the Church suspends all Fasting during this week.

Bright Saturday - Metropolis Pascha Picnic

**Diakonia Center – Salem, South Carolina
Saturday, May 4, 11:00 a.m. – 3:00 p.m.**

PASTORAL REFLECTION FROM FR. GEORGE:

Amidst the Feast of Pascha and ensuring Bright Week, I wish our George's and Georgia's "Chronia Polla" and Happy Name Day on Bright Monday. I preached about the impact of St. George's life and martyrdom on Holy Tuesday night – April 23rd – the day he was martyred. His festive commemoration will be celebrated universally on Bright Monday. Please know that Presbytera Marinda is having a total left knee replacement on that day and I will need to be with her. We welcome your prayers for her healing and thank you for understanding that I will be assisting as her nurse and helper as she recovers the next two weeks. I will be serving the "Liturgy of the Patients" with Presbytera Marinda as I serve her and likewise praying for our parish family and others during Bright Week and on our Parish Name Day on May 9th. I will be at church on Sunday May 5th, and we will celebrate our Parish Name Day together on Mother's Day, May 12. *We hope you will join us.* Thanks be to God for giving us opportunities to serve others and assisting with their needs. My family and I are deeply thankful for your prayers for my brother Nick and his wife Debbie. Through our struggles, we grow stronger and closer to our Risen Lord and Savior, Jesus Christ as we hold dear St. Paul's encouragement: ***“Rejoice in hope, be patient in suffering, persevere in prayer.” (Romans 12:12)***

HOLY PASCHA: The Resurrection of Our Lord

(cont. from back cover)

“Worthy is the Lamb Who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing.” (Rev. 5: 12)

THE FEAST OF FEASTS

The Christian faith is celebrated in the liturgy of the Church. True celebration is always a living participation. It is not a mere attendance at services. It is communion in the power of the event being celebrated. It is God’s free gift of joy given to spiritual men as a reward for their self-denial. It is the fulfillment of spiritual and physical effort and preparation. The resurrection of Christ, being the center of the Christian faith, is the basis of the Church’s liturgical life and the true model for all celebration. This is the chosen and holy day, first of Sabbaths, king and lord of days, the feast of feasts, holy day of holy days. On this day we bless Christ forevermore. (Irmos 8, Paschal Canon).

PREPARATION

Twelve weeks of preparation precede the *“feast of feasts.”* A long journey which includes five pre-lenten Sundays, six weeks of Great Lent and finally Holy Week is made. The journey moves from the self-willed exile of the prodigal son to the grace-filled entrance into the new Jerusalem, coming down as a bride beautifully adorned for her husband. (Rev. 21:2) *Repentance, forgiveness, reconciliation, prayer, fasting, almsgiving, and study are the means by which this long journey is made.*

Focusing on the veneration of the Cross at its midpoint, the lenten voyage itself reveals that the joy of the resurrection is achieved only through the Cross. “Through the cross joy has come into all the world,” we sing in one paschal hymn. And in the paschal troparion, we repeat again and again that Christ has trampled down death—by death! Saint Paul writes that the name of Jesus is exalted above every name because He first emptied Himself, taking on the lowly form of a servant and being obedient even to death on the Cross (Phil. 2:5-11). The road to the celebration of the resurrection is the self-emptying crucifixion of Lent. Pascha is the ***passover*** from death to life.

*Yesterday I was buried with Thee, O Christ.
Today I arise with Thee in Thy resurrection.*

*Yesterday I was crucified with Thee:
Glorify me with Thee, O Savior, in Thy kingdom (Ode 3, Paschal Canon).*

THE PROCESSION

The divine services of the night of Pascha commence near midnight of Holy Saturday. At the Ninth Ode of the Canon of Nocturn, the Priest, already vested in his brightest robes, removes the Holy Shroud from the tomb and carries it to the altar table, where it remains until the leave-taking of Pascha. The faithful stand in darkness. Then, one by one, they light their candles from the candle held by the Priest and form a great procession out of the church. Choir, servers, Priest and people, led by the bearers of the cross, banners, icons and Gospel book, circle the church. The bells are rung incessantly and the angelic hymn of the resurrection is chanted.

The procession comes to a stop before the principal doors of the church. Before the closed doors the Priest and the people sing the troparion of Pascha, *“Christ is risen from the dead...”*, many times. Even before entering the church the Priest and people exchange the paschal greeting: *“Christ is risen! Truly He is risen!”* This segment of the paschal services is extremely important. It preserves in the experience of the Church the primitive accounts of the resurrection of Christ as recorded in the Gospels. The angel rolled away the stone from the tomb not to let a biologically revived but physically entrapped Christ walk out, but to reveal that *“He is not here; for He has risen, as He said”* (Matt. 28:6).

In the Paschal Canon we sing:

Thou didst arise, O Christ, and yet the tomb remained sealed, as at Thy birth the Virgin’s womb remained unharmed; and Thou has opened for us the gates of paradise (Ode 6).

Finally, the procession of light and song in the darkness of night, and the thunderous proclamation that, indeed, Christ is risen, fulfill the words of the Evangelist John: *“The light shines in darkness, and the darkness has not overcome it”* (John 1:5).

The doors are opened and the faithful re-enter. The church is bathed in light and adorned with flowers. It is the heavenly bride and the symbol of the empty tomb:

*Bearing life and more fruitful than paradise
Brighter than any royal chamber,
Thy tomb, O Christ, is the fountain of our resurrection (Paschal Hours).*

ORTHROS

Orthros commences immediately. The risen Christ is glorified in the singing of the beautiful canon of Saint John of Damascus. The paschal greeting is repeatedly exchanged. Near the end of Orthros the paschal verses are sung. They relate the entire narrative of the Lord's resurrection. They conclude with the words calling us to actualize among each other the forgiveness freely given to all by God:

*This is the day of resurrection.
Let us be illumined by the feast.
Let us embrace each other.
Let us call "brothers" even those who hate us,
And forgive all by the resurrection. . .*

The sermon of Saint John Chrysostom is read by the celebrant. The sermon was originally composed as a baptismal instruction. It is retained by the Church in the Paschal services because everything about the night of Pascha recalls the Sacrament of Baptism: the language and general terminology of the liturgical texts, the specific hymns, the vestment color, the use of candles and the great procession itself. Now the sermon invites us to a great reaffirmation of our baptism: *to union with Christ in the receiving of Holy Communion.*

If any man is devout and loves God, let him enjoy this fair and radiant triumphal feast. . . the table is fully laden; feast you all sumptuously. . . the calf is fatted, let no one go hungry away. . .

THE DIVINE LITURGY

The sermon announces the imminent beginning of the Divine Liturgy. The altar table is fully laden with the divine food: the Body and Blood of the risen and glorified Christ. No one is to go away hungry. The service books are very specific in saying that only he who partakes of the Body and Blood of Christ eats the true Pascha. The Divine Liturgy, therefore, normally follows immediately after Paschal Orthros. Foods from which the faithful have been asked to abstain during the lenten journey are blessed and eaten only after the Divine Liturgy.

THE DAY WITHOUT EVENING

Pascha is the inauguration of a new age. It reveals the mystery of the eighth day. It is our taste, in this age, of the new and unending day of the Kingdom of God. Something of this

new and unending day is conveyed to us in the length of the paschal services, in the repetition of the paschal order for all the services of Bright Week, and in the special paschal features retained in the services for the forty days until Ascension. Forty days are, as it were, treated as one day. Together they comprise the symbol of the new time in which the Church lives and toward which she ever draws the faithful, from one degree of glory to another.

*O Christ, great and most holy Pascha.
O Wisdom, Word and Power of God,
grant that we may more perfectly partake of Thee in the never-ending day of Thy kingdom
(Ninth Ode, Paschal Canon).*

The V. Rev. Paul Lazor, New York, 1977



Hands of Love: April

For the poor will never cease from the land; therefore, I command you to do this word which says, You shall surely open your hands to your brother, to your poor and needy in your land." (Deut. 15:11)



One Roof Outreach Ministry of Coweta County

All Sundays in April

"Hands of Love" will accept **monetary donations, non-perishable foods, and personal hygiene items.**

"One Roof" is an alliance of churches of different denominations, community organizations, and businesses. This ministry offers help in emergency financial situations to Coweta County residents, runs a food pantry, and a thrift store. One Roof is also part of a collaborative effort to establish a **Warming Center and a Shelter for the Homeless** in Newnan, GA.



Non-perishable food items:

Cereal, breakfast bars, grits, oatmeal, cornbread mix, peanut butter, jelly, spaghetti sauce, rice, mac & cheese, instant potatoes, evaporated milk, juice boxes, tea, sugar, canned vegetables, and fruits.

Personal hygiene items:

Paper towels, bar soap, toothpaste, shaving cream, disposable razors, lotion, shampoo, dishwashing liquid, laundry detergent, feminine products, disposable diapers, toilet paper, wet wipes, and trash bags. (These items cannot be purchased with EBT cards.)

Just as we stepped up to the plate for "Souper Bowl Sunday" in February with "St. John the Wonderworker" with **more than 130 food items and over \$540 in monetary donations**, let us do it again with "One Roof Outreach" in Coweta County. **Please be generous as we journey through Great Lent to Great and Holy Pascha.**

We thank you for your faithful and continuous support,
Anna Andreeva Naydenova, "Hands of Love" Chair

“World Watch List of 2019” – the 50 countries where it’s most dangerous to follow Jesus. May we offer prayers in support of their efforts and pray for God’s peace and good will to prevail!

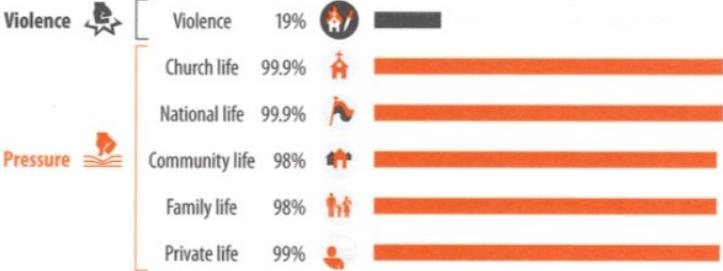


Yemen

Source of persecution Islamic oppression
Population 28,915,000
Christians A few thousand
Main religion Islam
Government Transitional
Leader President Abed Rabbo Mansour Hadi

Profile of persecution

Based on World Watch List 2019 data



War and uncertainty combine with strict Islamism

An ongoing civil war in Yemen has created one of the worst humanitarian crises in recent memory, making an already difficult nation for Christians even harder. The chaos of war has enabled radical groups to take control over some regions of Yemen, and they have increased persecution against Christians. Even private worship is risky in some parts of the country. Converts to Christianity from Islam face additional persecution from family and society.

Prayer points

- Pray that God would inspire forces in Yemen to solve their conflict through peaceful means.
- The instability in Yemen has created a refugee, food and healthcare crisis. Ask God to help provide food, clean water and safety to the people of Yemen.
- Pray that the secret believers from Muslim backgrounds will have courage and perseverance in their faith.

THE GREAT AND HOLY PASCHA – LATE MORNING SERVICE

Sunday, April 28, 10:30 a.m. (at church)

THE GREAT VESPERS OF AGAPE

The Vespers Service of *Agape, Love*, is celebrated for it was out of great love that God sent His Son our Lord and Savior Jesus Christ. It was out of love for humankind, that Jesus Christ preached this message of love and fellowship. It was out of love that Jesus Christ accepted to be crucified and resurrected for our salvation. This is the emphasis of this day.

The Gospel is read in many languages to indicate it was for the whole world that Jesus Christ was Resurrected. *The Gospel will be proclaimed in the following languages tomorrow:*

(Front of Altar)

- | | |
|---------------|-------------|
| 1. Greek | |
| 5. Italian | |
| 9. Serbian | |
| 13. Greek | |
| 4. French | 2. Latin |
| 8. German | 6. Romanian |
| 12. Chinese | 10. English |
| 3. Spanish | |
| 7. Russian | |
| 11. Bulgarian | |

At the end, we once again, hear the joyful exchange of the PASCHAL GREETING, which we say for forty days:

ΧΡΙΣΤΟΣ ΑΝΕΣΤΗ! ΑΛΗΘΩΣ ΑΝΕΣΤΗ!
“CHRIST IS RISEN!” “HE IS RISEN, INDEED!”

PASCHA GLENDI (AFTER AGAPE VESPERS)

April 28, 12:30 p.m. (Begin eating at Church)

Sunday, April 28 (Great & Holy Pascha):

- Midnight Proclamation of the Resurrection
12:30 a.m. Resurrection Divine Liturgy/Fellowship Meal to follow
10:30 a.m. Great Vespers of Agape (*Resurrection Gospel Proclaimed in many languages*)
11:30 a.m. Parish Glendi/Picnic Luncheon (*at church location*)

Your continued support and mutual encouragement are essential and appreciated!

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our Facebook page.

Check for updates and photos.

On this the 752nd 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...*)