



GREEK ORTHODOX METROPOLIS OF ATLANTA

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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, May 12, 2019

ON THIS DAY, THE *THIRD* SUNDAY OF PASCHA, WE COMMEMORATE THE FEAST OF THE MYRRH BEARING WOMEN (THEOTOKOS, MARY MAGDALENE, MARY, WIFE OF CLEOPAS, JOANNA, WIFE OF CHOUZA, SALOME, MOTHER OF THE SONS OF ZEBEDEE, MARY AND MARTHA, SISTERS OF LAZARUS, AND SUSANNA), AS WELL AS JOSEPH OF ARIMATHEA, THE HIDDEN DISCIPLE, AND NICODEMUS, THE DISCIPLE WHO WENT TO THE LORD AT NIGHT. ON THIS DAY WE ALSO COMMEMORATE Epiphanius, Bishop of Cyprus; Germanos, Patriarch of Constantinople; Theodorus the Righteous of Cythera; and the Removal of the Sacred Relics of Saint Joachim "Papoulakis" of Vatopaidi. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Welcome, Visitors and Newcomers, to our Parish!

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.

Reflection About Today's Religious Theme:

On this *Third Sunday of Pascha*, the Church commemorates the first Apostles to proclaim the Resurrection: *the women who witnessed the burial of Christ and who when coming to anoint His Body found that the Resurrection had taken place.* Remembered also are *Joseph of Arimathea and Nicodemus.*

Scripture mentions seven of the Lord's women disciples by name: Theotokos, Mary Magdalene; Mary, the mother of James and wife of Cleopas; Joanna, the wife of Chouza, a steward to Herod Antipas; Salome, the mother of the sons of Zebedee; Susanna; and Martha and Mary, the sisters of Lazarus. Luke 8:1-3 records women disciples traveled with our Lord and supported Him and the Twelve out of their means.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./2./11. 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 the Small Entrance, and after the distribution of Holy Communion: : 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 today's feast, 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!"

4. Resurrectional Hymn - Second Tone (Today) – (Hymnal-pp.102-105):

Sung after the Small Entrance: When You descended into death, Life immortal, You vanquished the power of hell by Your resplendent divinity, and when You raised the dead from the depths of darkness, all the heavenly powers cried out triumphantly: O giver of life, Christ our God, glory to You.

5. Hymn for Sunday of Myrrh Bearers – (Hymnal-pp.158-161):

Sung after the Small Entrance: The noble Joseph took Your most pure Body down from the tree. He wrapped it in clean linen, anointed it with spices, and placed it in a new tomb. But on the third day, You rose, O Lord, bestowing on all the world Your great mercy.

6. Another Hymn for Myrrh Bearers Sunday– (Hymnal-pp.162-165):

Sung after the Small Entrance: The Angel stood by the tomb and cried out to the myrrh-bearing women: Myrrh would be fitting to anoint the dead, but Christ has shown Himself to be free from corruption. Therefore, proclaim that the Lord is risen, bestowing on all the world His great mercy.

7. 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.

8. Kontakion of 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.

9. 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.

10. 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 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
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Gospel Reading During Orthros Service (Luke 5:14-19)

But on the first day of the week, at early dawn, they came to the tomb, taking the spices that they had prepared. They found the stone rolled away from the tomb, but when they went in, they did not find the body. While they were perplexed about this, suddenly two men in dazzling clothes stood beside them. The women were terrified and bowed their faces to the ground, but the men said to them, "Why do you look for the living among the dead? He is not here, but has risen. Remember how He told you, while He was still in Galilee, that the Son of Man must be handed over to sinners, and be crucified, and on the third day rise again." Then they remembered His words, and returning from the tomb, they told all this to the eleven and to all the rest. Now it was Mary Magdalene, Joanna, Mary the mother of James, and the other women with them who told this to the apostles. But these words seemed to them an idle tale, and they did not believe them. But Peter got up and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; then he went home, amazed at what had happened.

Epistle Reading (Acts 6:1-7)

Now during those days, when the disciples were increasing in number, the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution of food. And the twelve called together the whole community of the disciples and said, "It is not right that we should neglect the word of God in order to wait on tables. Therefore, friends, select from among yourselves seven men of good standing, full of the Spirit and of wisdom, whom we may appoint to this task, while we, for our part, will devote ourselves to prayer and to serving the word." What they said pleased the whole community,

and they chose Stephen, a man full of faith and the Holy Spirit, together with Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a proselyte of Antioch. They had these men stand before the apostles, who prayed and laid their hands on them. The word of God continued to spread; the number of the disciples increased greatly in Jerusalem, and a great many of the priests became obedient to the faith.

Gospel Reading (Mark 15:43-16:8)

Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. Then Pilate wondered if He were already dead; and summoning the centurion, he asked him whether He had been dead for some time. When he learned from the centurion that He was dead, he granted the body to Joseph. Then Joseph brought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where the body was laid.

When the Sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome bought spices, so that they might go and anoint Him. And very early on the first day of the week, when the sun had risen, they went to the tomb. They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?” When they looked up, they saw that the stone, which was very large, had already been rolled back. As they entered the tomb, they saw a young man, dressed in a white robe, sitting on the right side; and they were alarmed. But he said to them, “Do not be alarmed; you are looking for Jesus of Nazareth, Who was crucified. He has been raised; He is not here. Look, there is the place they laid Him. But go, tell His disciples and Peter that He is going ahead of you to Galilee; there you will see Him, just as He told you.” So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid.

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

“Glory in His Holy Name; let the hearts of those who seek the LORD rejoice.”

(1 Chr. 16:10)

“The Power of a Mother’s Prayer”

(cont. from Bulletin’s Back Cover)

In praising Hannah’s spontaneous prayer, Saint John contrasted it with more typical, less mindful prayer: *“I mean, while we all pray, we do not all do it before the Lord: when the body is lying on the ground and the mouth is babbling on, and the mind wandering through all parts of the house and the market place, how will such people be in a position to claim that they prayed before the Lord?”* (Homily on Hannah, *Old Testament Homilies by Robert Hill*)

In short, Hannah provides the model for all types of prayer, not just a mother’s prayer. Most prayer is half-hearted, barely present, whereas Hannah’s prayer is fully present, felt in her body and her soul. Yet, Saint John also saw a special role for prayer by mothers. His specific instruction to mothers is that they should consecrate their children through prayer. As a mother and a theologian, I find this to be an important reminder of the importance of my prayers for my own children.



Though the Orthodox Church lacks many composed prayers for mothers, and though the addition of such prayers would be welcome, Hannah’s tale shows that mothers have taken prayers for their children into their own hands for millennia—and that the Church has celebrated this initiative. This is why I point mothers to Saint John: he reminds us that our spontaneous prayers as mothers are powerful on their own. Whatever words we choose, it is our sacred responsibility as mothers to bless and consecrate our children by praying for them.

Carrie Frederick Frost, PhD is a lifelong Orthodox Christian of Belarusian descent and a scholar of Orthodox theology, with an eye for theological matters of family. She lives in Washington State with her husband and their five children.

PASTORAL REFLECTION FROM FR. GEORGE:

The Compassion of Jesus

“Blessed are the merciful, for they shall receive mercy.” - Jesus Christ

Today, we remember the *compassion* of the Myrrh Bearing Women, of Joseph of Arimathea, and Nicodemus. Their love for our Lord is well-known and for this reason, I wanted to highlight this attribute we call *compassion*.

Tucked in the midst of the 50 verses of Luke chapter 7, we find five verses that give us great insight into the heart of Jesus. As He approaches a little town called Nain, a funeral procession is just coming out of the gate of the city. A man has died. St. Luke is careful to point out that the man was the *“only son of his mother”*. As a widow, the death of her only son relegated her to a life of poverty and degradation. Sounds of her deep bewailing brought tears to the eyes of all who heard. A considerable crowd from the town is with her. Just as the cemetery comes into view, she meets Jesus. *“And when the Lord saw her, He had compassion on her...”* (vs. 13)

“Splanchnizomai” the Greek word for *compassion* literally means “to be moved as to one’s bowels” (for the bowels were thought to be the seat of *love* and *pity*). Someone once observed that *Jesus felt the pain of that woman in His guts*. It is interesting that this deep empathy drew out of Jesus a much higher level of response than anyone expected, as well as the desire to meet the real need of the widow... *“and (He) said to her, ‘Do not weep.’ Then He came up and touched the bier, and the bearers stood still. And He said, ‘Young man, I say to you, Arise.’ And the dead man sat up and began to speak, and Jesus gave him to his mother.”* (vs. 13-15)

Nearly every day, God places someone in our life who is consumed with deep pain. Today, it may be a friend whose father has died. Tomorrow, it could be a couple who have tragically abandoned their marriage. Others

we might meet include the teenage girl – pregnant, scared and confused, or a set of parents whose son or daughter has been killed in the line of military or civil duty. Yet another could be someone’s daughter who attempted suicide. Too often, we are so busy and preoccupied that we trivialize another’s pain. *We are aware, but not touched. Even our own pain is masked and dismissed.*

Christ-like compassion sees beyond the surface and begs for a truly empathetic “*from the bowels*” response. Could Jesus have seen the widow and merely walked by? I don’t believe so. His very nature compelled Him to go beyond the “expected” and to fulfill “*the purpose of the Lord, how the Lord is compassionate and merciful.*” (James 5:11) I believe that God has no greater plan than to use His people as His ambassadors of compassion and mercy, like those we call to mind today – the Myrrh Bearers, Joseph of Arimathea, and Nicodemus. *But let’s not stop with them.*

Indeed, I believe God is using and desires to use all of us. Indeed, may we always be cheerful givers of our time, talents, and treasures to enrich God’s blessings here and everywhere . . . today, and always. Our reward is knowing that someone in pain like I referenced above who might visit here *after us* will be restored, renewed, and refreshed to go back “into the world” and live their life as God intends.

In closing, let’s slow down a bit and really pay attention to those who are “in our path”. Next time, look beyond what is apparent to see the real need. Let us offer *the compassion of Jesus*. Lives will be turned around. Not just theirs... but ours as well. Amen!



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“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!

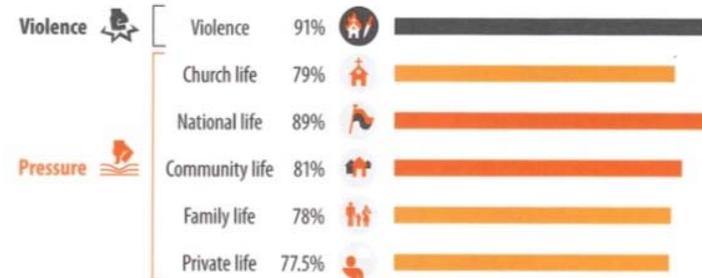


India

Source of persecution Religious nationalism
Population 1,354,052,000
Christians 65,061,000
Main religion Hinduism
Government Federal republic
Leader Prime Minister Narendra Modi

Profile of persecution

Based on World Watch List 2019 data



India continues its violence against Christians

Christians have been targeted by Hindu nationalist extremists more each year. Since the current ruling party took power in 2014, attacks have increased, and Hindu radicals believe they can attack Christians with no consequences. The view of the nationalists is that to be Indian is to be Hindu, so any other faith—including Christianity—is viewed as non-Indian. Additionally, in some regions of the country, converts to Christianity from Hinduism experience extreme persecution, discrimination and violence.

Prayer points

- Pray for Christian converts from Hinduism who are forcefully pressured to return to their national religion.
- Pray with Christians in India for God’s provision and protection as they preach the gospel in places with anti-conversion laws.
- Pray for the government of India, that they would open to religious liberty.



Midwest
FOOD BANK

Hands of Love: May

"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)



All Sundays in May: We will be accepting monetary donations for Midwest Food Bank - Peachtree City

Midwest Food Bank (MFB), a faith-based, non-denominational charitable organization, was started in 2003 when the Kieser family began serving about 10 food pantries in McLean County, IL. out of a building on their family farm.

Eight distribution centers combine to distribute \$9.5 million of food to over 1400 agencies each month. The Georgia center in Peachtree City began in 2011 and now serves over 320 agencies in 52 counties in the southeastern U.S.



► PEACHTREE CITY, GA

We thank you for your faithful and continuous support,

Anna Andreeva Naydenova,
"Hands of Love" Chair

Prayer Shawls Support Orthodoxy in Albania

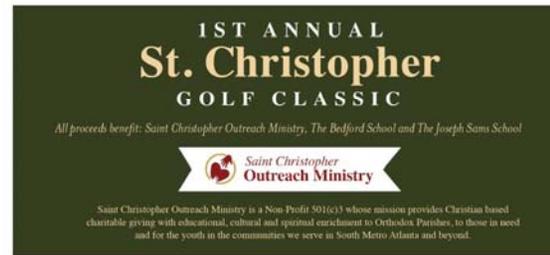
Abbot Tryphon, in his book "The Morning Offering," writes:

The connection between the human artist and the Creator God, the ultimate Artist, can be found only in beauty. True art and music are a reflection of the soul that is journeying into the heart of God and is a mirror of God's beauty and light."

Each Prayer Shawl being created for our next blessing on May 12th is in praise of God and to share God's love with our Orthodox brethren in Albania through the OCMC. Orthodox Christians in Albania only make up about 30% of the population and their efforts to rebuild, both physically and spiritually, receive very little support or protection by the Albanian government. Thank you to all who are sharing their time and talents to create these lovely shawls.

Please contact Susan Kleto at (770) 253-8469 or sbkleto@gmail.com if you have any questions, would like to receive a Prayer Guide, or have any suggestions for improving the program.





Dear St. Christopher Family,

Christ is Risen!

The golf committee has been monitoring the response for participation in the golf event. We communicated with Father George and Tammy our plan, which they have endorsed.

While we are encouraged by the response, **we are recommending to change the date of the golf outing to later this summer.** The committee has been discussing this for a couple of weeks but did not want to bring this to the table during Lent and Holy Week and decided to wait until now to discuss our plan. There are several reasons for this consideration:

1. There are several golf fundraisers being held within days of our event. Flat Creek has 2 fundraiser events being held within a week or so of our event. So we are competing with several groups who have already been established fundraisers.

2. We need more golfers. So far we have about 24 golfers (5-6 foursomes). This has proven to be the challenge we are working to overcome. This is the most compelling reason to change the date.

3. Moving the date to later in the summer will allow us to have the scholarship recipients be present with us at the tournament. The Bedford School and Joseph Sams School will award the scholarships sometime mid summer and this will allow us the opportunity to have the actual scholarship recipients with us. We are encouraged by the scholarships applied for thus far and are very excited and hopeful that by extending we will gain even more participants into the scholarship process. We haven't discussed the proposed date change to the schools because we wanted to make sure that the SCOM Parish Council was informed of the change beforehand.

4. So far our P&L is at breakeven and moving to a later

date will allow us more time to raise money.

We began a couple of weeks ago to prepare for the possibility of making this recommendation and began looking into what it would mean financially and logistically to move the event date. Here is what we learned:

1. We approached Flat Creek and learned there is no financial penalty to move the event out 90 days. What we have also learned is that this is often done and we know that at least one other event around this time has moved their date as well.

2. Likewise there is no financial penalty to move the event date with the website developer or the company providing the helicopter ball drop.

3. We believe late August is the right time to move the event this year but had not made any commitments because we needed to first confirm with Father that the move did not conflict with the ecclesiastical or his calendar.

4. As of today we are proposing to hold the event on a Monday in August and we will advise once the date is confirmed with the golf club. We do not see any conflict with volunteers between the golf event and GreekFest.

5. August is a timeframe where less golf tournaments are taking place, at least for now. So we are hopeful that moving the event will also put us in a position to attract more golfers. Clearly May is a prime time for this type of event because the weather has not gotten too hot. While August is a much hotter month it is still good for this type of event, just hotter.

There are some risks to moving the event date to August in that some groups may ask for their donations to be returned. That could be a possibility with the foursomes but I don't believe the groups not playing golf who have donated would make that request. They are donating the money regardless.

We are planning to contact our sponsors directly to let them know what is going on, once Flat Creek has fully confirmed the August date. As always we appreciate your support and understanding as we endeavor to put on the best event possible. I trust everyone will understand our reasoning for this decision. I will update everyone once we have firm dates. Feel free to contact me if you would like to speak directly with me at (404) 428-7006. Please leave a voice mail if I don't answer.

Tom Farmakis
Building Fundraising Chairman

On this the 754th 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, May 12 (Sunday of the Myrrh Bearing Women):

- 7:15 am Orthros Service *(note earlier start time)*
- 8:30 am Baptism & Divine Liturgy *(note earlier start time)*
- 10:15 am Philoptochos Blessing of Prayer Shawls
- 11:00 am Mother's Day Luncheon – *please join us!*

Note Earlier Starting Time This Morning Announced Last Sunday

We are blessed to have a baptism this morning. We offered Orthros from 7:15 a.m. – 8:30 a.m. so that we could begin the Sacrament of Baptism at 8:30 a.m. during the Divine Liturgy. What a blessing that on this day we honor our mothers, we also will be joining to Christ and His Holy Body a precious young child. Glory to God for this blessing. By starting 30 minutes early, we conclude at our regular time so that we can then offer the Blessing of the Prayer Shawls and share Mother's Day Luncheon!

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