



GREEK ORTHODOX METROPOLIS OF ATLANTA

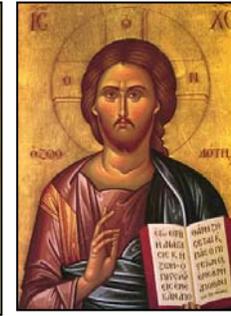
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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 19, 2019

ON THIS DAY, THE *FOURTH* SUNDAY OF PASCHA, WE MEDITATE ON ONE OF THE VERY GREAT MIRACLES OF OUR LORD, THAT OF THE HEALING OF THE PARALYTIC BY THE POOL AT BETHSAIDA. JESUS' POWER TO HEAL IS LINKED WITH THE RESURRECTION, WHERE IT PROCLAIMS THAT HE WHO OVERCAME DEATH IN HIS OWN BODY HAS POWER OVER ALL HUMAN FLESH. OUR LORD CAN HEAL THE PARALYTIC BECAUSE HE HIMSELF CAN RISE FROM THE DEAD. ON THIS DAY WE ALSO COMMEMORATE Patrick the Hieromartyr and Bishop of Prusa and His Fellow Martyrs Acacius, Menander, and Polyaeus; Our Righteous Father Memnonus the Wonderworker; and Theotima & Kyriake the Martyrs. *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.

SPECIAL HYMNS SUNG BEFORE/AFTER SMALL ENTRANCE

1./2./9. 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 - Third Tone (Today) – (Hymnal-pp.106-109):

Sung after the Small Entrance: Let the heavens rejoice and the earth be glad, for the Lord has shown the mighty power of His arm. He has trampled down death by death, becoming the firstborn of the dead. He has delivered us from the depths of hell and has granted to all the world His great mercy.

5. 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.

6. 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.

7. Megalynarion (Hymn to the Theotokos) – (not in Hymnal):

Today , the following hymn is sung instead of "Axion Estin" or "Truly it is proper to call you blessed...": The Angel cried aloud to the Lady full of grace: Rejoice, O pure Virgin; and again I say Rejoice. Your Son has truly risen from the grave on the third day. With one voice, O Virgin, we the believers call you blest. O rejoice, You the Lord's gate; city animate, rejoice. Lady, rejoice, for today the light of the resurrection from the dead of the Son whom You have borne, has shone on us.

8. 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

<p>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</p>
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Gospel Reading During Orthros Service (Luke 24:12-35)

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. Now on that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing, Jesus Himself came near and went with them, but their eyes were kept from recognizing Him. And He said to them, "What are you discussing with each other while you walk along?" They

stood still, looking sad. Then one of them, whose name was Cleopas, answered Him, "Are You the only stranger in Jerusalem who does not know the things that have taken place there in these days?" He asked them, "What things?" They replied, "The things about Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and leaders handed Him over to be condemned to death and crucified Him. But we had hoped that He was the one to redeem Israel. Yes, and besides all this, it is now the third day since these things took place. Moreover, some women of our group astounded us. They were at the tomb early this morning, and when they did not find His body there, they came back and told us that they had indeed seen a vision of angels who said that He was alive. Some of those who were with us went to the tomb and found it just as the women had said; but they did not see Him." Then He said to them, "Oh, how foolish you are, and how slow of heart to believe all that the prophets have declared! Was it not necessary that the Messiah should suffer these things and then enter into His glory?" Then beginning with Moses and all the prophets, He interpreted to them the things about Himself in all the scriptures. As they came near the village to which they were going, He walked ahead as if He were going on. But they urged Him strongly, saying, "Stay with us, because it is almost evening and the day is now nearly over." So He went in to stay with them. When He was at the table with them, He took bread, blessed and broke it, and gave it to them. Then their eyes were opened, and they recognized Him; and He vanished from their sight. They said to each other, "Were not our hearts burning within us while He was talking to us on the road, while He was opening the Scriptures to us?" That same hour they got up and returned to Jerusalem; and they found the eleven and their companions gathered together. They were saying, "The Lord has risen indeed, and He has appeared to Simon!" Then they told what had happened on the road, and how He had been made known to them in the breaking of the bread.

Epistle Reading (Acts 9:32-42)

Now as Peter went here and there among all the believers, he came down also to the saints living in Lydda. There he found a man named Aeneas, who had been bedridden for eight years, for he was paralyzed. Peter said to him, "Aeneas, Jesus Christ heals you; get up and make your bed!" And immediately he got up. And all the residents of Lydda and Sharon saw him and turned to the Lord. Now in Joppa there was a disciple whose name was Tabitha, which in Greek is Dorcas. She was devoted to good works and acts of charity. At that time she became ill and died.

When they had washed her, they laid her in a room upstairs. Since Lydda was near Joppa, the disciples, who heard that Peter was there, sent two men to him with the request, “Please come to us without delay.” So Peter got up and went with them; and when he arrived, they took him to the room upstairs. All the widows stood beside him, weeping and showing tunics and other clothing that Dorcas had made while she was with them. Peter put all of them outside, and then he knelt down and prayed. He turned to the body and said, “Tabitha, get up.” Then she opened her eyes, and seeing Peter, she sat up. He gave her his hand and helped her up. Then calling the saints and widows, he showed her to be alive. This became known throughout Joppa, and many believed in the Lord.

Gospel Reading (John 5:1-15)

After this there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, which has five porticoes. In these lay many invalids — blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, He said to him, “Do you want to be made well?” The sick man answered Him, “Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me.” Jesus said to him, “Stand up, take your mat and walk.” At once the man was made well, and he took up his mat and began to walk. Now that day was a Sabbath. So the Jews said to the man who had been cured, “It is the Sabbath; it is not lawful for you to carry your mat.” But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’” They asked him, “Who is the man who said to you, ‘Take it up and walk’?” Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there. Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.” The man went away and told the Jews that it was Jesus who had made him well.

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

*“Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for You are my praise.”
(Jer. 17:14)*

PASTORAL REFLECTION FROM FR. GEORGE:

(Instead of his message, Fr. George offers our new Archbishop's message.)



OFFICE OF THE ARCHBISHOP

GREEK ORTHODOX ARCHDIOCESE OF AMERICA

My Beloved Faithful of the Greek Orthodox Archdiocese of America:

Χριστός Ανέστη! Christ is Risen! He is truly risen!

Even though I am, as the Apostle Paul once said, "absent in the body" from you, I am very much with you in heart, in mind, and in spirit (cf. I Cor. 5:3). I wanted to take this moment to communicate with you through this marvelous tool of social media, to express how much I desire to embrace all of you as spiritual children, and to manifest to you the love with which God has graced my heart for the precious flock of the Holy Archdiocese of America.

In the coming days and weeks, we will all be learning about one another. I have already received and continue to receive warm greetings and messages of congratulations from across America, and I am heartened by them all. You will be learning about me, but what I want all of you to know most importantly, is that that I am coming to America not only to be your Archbishop, but I am coming to be your spiritual friend and brother, your servant in the Lord, your co-worker in Christ, and your fellow steward of all the gifts of God that have been bestowed upon the Greek Orthodox Faithful of America. Together we will bring the Holy Archdiocese of America to the greater understanding that we are the Body of Christ, and each of us a precious member.

To you and to all our Orthodox Christian Brethren across America, I bring the blessing of His All-Holiness Ecumenical Patriarch Bartholomew. I am coming to you as your brother in Christ. And, on June 22nd at my Enthronement, I look forward to embracing our ecumenical and interfaith friends as well, and the whole pluralistic American society that values freedom of conscience and religious liberty with such intensity.

Let this be a time of hope and positive expectation for us all. We have much to accomplish together, and by God's grace and with His strength, we must surely be victorious.

Χριστός Ανέστη! Αληθώς Ανέστη!

In the Risen Lord,

Archbishop Elpidophoros of America

Archbishop Elpidophoros of America

Sunday of the Paralytic – May 19, 2019

(cont. from Bulletin's Back Cover)

The good news of Pascha is that the Risen Lord calls every single one of us to “Rise, take up your bed and walk.” His blessing is not for a select few, but for the whole world. The Lord has mercy on those who do not even know His name, like the paralyzed man. He asks only whether we want to be healed; and to those who will accept His mercy, He promises a new life and the strength to live it.

Some will criticize us, however, for carrying our beds on the Sabbath, for they do not want us to move forward for the glory of God. Our finding healing from sin and strength for holiness threatens those who do not want to change, who are comfortable with their own corruption. When they criticize us, we should do our best simply to ignore them and not let them distract us.

Often, however, our own thoughts tell us that God would never forgive, heal, or bless us. Our own thoughts can paralyze us with a burden of guilt and fear that makes us think that we are fooling ourselves to believe that Christ's victory really applies to us.

We need to get in the habit of recognizing such thoughts for what they are: temptations designed to keep us the slaves of sin. Fortunately, they have only the power in our souls and lives that we give them. In His glorious Resurrection, Christ conquered death and sin, leaving the tomb and Hades empty. Our tempting thoughts are fundamentally empty also in that they have no substance or reality other than what we—in our spiritual weakness—insist on giving them. Just as the paralyzed man trusted and obeyed Christ—and left his fears, worries, and miserable past experience behind—we can too by accepting the reality and truth of the Savior's victory. His Resurrection has conquered all and is far more real and powerful than any corrupting thought, feeling, or inclination. We should do our best to ignore these temptations and instead humbly turn our attention to the Lord.

He gives us all the strength to rise, take up our beds, and walk. No, that is not always easy to do. Perhaps the bed that we will carry includes our ongoing temptations, the spiritual and moral weaknesses that we have brought upon ourselves, and the burdens of living in a broken world with broken people. We all bear burdens for which we did not ask, as did the paralyzed man. At the end of the day, how or why we have become weak and corrupt is irrelevant. What is important is that the Lord says to us all through His Resurrection, “Rise, take up your bed, and walk.” Did you notice He

said that as a command, as an instruction. Had the fellow not obeyed this command, he would have remained on his bed and never would have experienced the new strength and freedom that Christ gave him.

Everyone one of us is in his position with the freedom to disregard the Lord, if we choose. We can say that our sinfulness and weakness are more real and powerful than Christ's healing mercy, but that would be to fall into a weird kind of idolatry in which our sin reigns supreme even over God. If we have even a spark of genuine faith in Christ, then we have no option other than to do precisely what the paralyzed man did when he rose, picked up his bed, and began to walk into a future he did not know and could not predict, but that the Lord had enabled and commanded Him to embrace.

Of course, this was only the beginning of that man's journey, not its end. Remember that Christ said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." Unfortunately, it is always possible that we will turn back from the blessed power and healing of the Savior to return to the weakness and despair of sin. We may paralyze ourselves once more by turning away from the only One Who can conquer sin and death. We are like someone healed of paralysis who cannot escape the habit of staying in bed. So we lie down again in our bed of habitual sins and weaknesses. But fortunately for us, the Lord is merciful. He always asks us, "Do you want to be healed?" And if we respond with truthfulness and humility, He has compassion on us, assures us of His forgiveness and strength, and commands us again to rise, take up our beds, and walk.

We may fall back into our paralysis more times than we can count. We may fall down ten thousand times, but Christ is always there to raise us up and give us a share in His eternal life. Through this journey of humble repentance, we do find healing. The course of our struggle is upward; the paralysis decreases; our souls are strengthened as we struggle to press forward in faithfulness. We may be unaware of that progress, for the more spiritual strength we gain, the more clearly we will see that we have a very long way to go in order to be fully healed. We remain dependent upon His mercy and strength every step of the way both in this life and in the next.

So as we celebrate this Paschal season, let us joyfully obey His command to rise from all the sins that weigh us down. Let us refuse to believe that the lies of our own thoughts are somehow more powerful than the good news of the empty tomb. Let us follow the example of the paralytic in rising, taking up our beds, and walking into the

new life our Savior's Resurrection has brought to the world, for He has truly conquered sin and death. *(Written by Fr. Philip LeMasters and reprinted from ancientfaith.com)*

AHEPA Sunday - May 19, 2019

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,

Christ is Risen! Χριστός Ἀνέστη!

In the glorious light and joy of the Resurrection of our Lord Jesus Christ and as we commemorate the Sunday of the Paralytic, I am happy to convey to you the greetings and blessings our new Archbishop, His Eminence Archbishop Elpidophoros of America.

In the healing of the paralytic, not only did Jesus reveal His power to renew life, but He also anticipated His Resurrection and the victory over death for all who believe. *Truly, truly, I say to you, he who hears my word and believes in Him who sent me, has eternal life; he does not come into judgment, but has passed from death to life (John 5:24).*

Throughout these days following the Feast of Great and Holy Pascha, we exult in our salvation. We give thanks to God for His infinite wisdom and marvelous grace, for through Christ we are redeemed and are heirs of the promise of eternal life. With joy in our hearts and the Gospel on our lips, we are sharing this light and life with all so they may hear His word and believe. We are commissioned by our Lord to engage with each and every person so that they may find abundant life.

This engagement with the world and with those in need is also the focus of the members of the American Hellenic Educational Progressive Association, also known as AHEPA. The AHEPA family, which also includes the Sons of Pericles, the Daughters of Penelope, and the Maids of Athena, has been dedicated to civic engagement for almost a century. Through their good works in education and philanthropy, they have let their light of service and compassion shine before others. In addition, their focus on the qualities of

ancient Greek culture have supported an emphasis on civic responsibility. The members of AHEPA are committed to the quality and value of life, knowing that people of all ages are more engaged with their societies when basic needs are met, that our youth as our future need guidance and opportunities, and that our strength in engaging with the critical issues of today is found in our unity, our volunteerism, and our faith.

In this season of Pascha and on this commemoration of the Sunday of the Paralytic when we rejoice in the power and life that comes from Christ, I ask the parishes of our Holy Archdiocese to observe AHEPA Sunday. Please recognized and honor the members of the AHEPA family, highlighting the work that AHEPA continues to do throughout this nation and around the world. Through their work and our service through our parishes, we continue to offer a witness of the power of our faith and heritage, seeking to engage and enlighten others to secure and protect life here and now and for all eternity.

With Archpastoral love in the Risen Lord,



Metropolitan Methodios of Boston
Archiepiscopal Vicar



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.



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

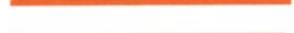
“World Watch List of 2019” – the 50 countries where it’s most dangerous to follow Jesus. May we offer prayers in support of their efforts and pray for God’s peace and good will to prevail!



11 Syria

Source of persecution Islamic oppression
Population 18,284,000
Christians 814,000
Main religion Islam
Government Presidential republic
Leader President Bashar al-Assad

Profile of persecution
Based on World Watch List 2019 data

Violence 	Violence	78%	
	Church life	85%	
	National life	83%	
Pressure 	Community life	79%	
	Family life	84%	
	Private life	82%	

Where chaos means pain

In 2018, pressure decreased on Christians overall—unfortunately, it was accompanied by a spike in violence against Christians, particularly in rebel-held areas. The country’s ongoing civil war has left it in turmoil, and Christians have not been spared from that suffering. Additionally, they are at risk if forces antagonistic to Christianity rule their home regions. Even in more secure parts of Syria, Christians who have converted from Islam face pressure and discrimination from their communities.

Prayer points

- Pray for peace for Syria. The war is complex, and ordinary people are suffering greatly. Pray for a true resolution.
- Pray for Christians living in regions ruled by rebel groups who violently oppress Christianity. Pray for strength and hope.
- Pray for the Syrian government and for rebel leaders, that they will turn to Jesus as Lord.

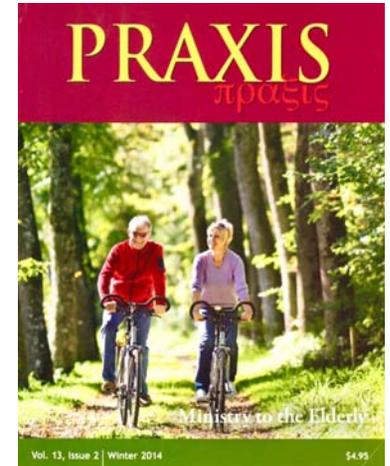
On this the 755th Sunday of our St. Christopher's parish community, we continue to thank each of you for your presence and support. Although it may seem like we are just a handful of men, women and children, if we commit ourselves to serving our Lord and Savior, Jesus Christ, we will experience the miracle 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!

Today's Adult Religious Education Class

May 19, 2019: "The Elderly & the Greek Orthodox Community". It is part of the "Ministry to the Elderly" Series we have been studying.

Fr. George will distribute this lesson for home study since he is leaving for the funeral of his brother, Nicholas Tsahakis in Huntsville, AL, immediately after church services today.

Please take a copy home to read and share.



 **"Follow" & "Like" our Facebook page.** Check for updates and photos.

COMMUNITY SCHEDULE (CHECK WEB CALENDAR FOR MORE...)

Sunday, May 19 (Sunday of the Paralytic):

- 7:45 am Orthros Service
- 9:00 am Divine Liturgy/40 – Day Memorial Service for Athanasios (Tom) Christodoulou/Coffee Fellowship
- 10:45 am Religious Education Classes (*Adults have take-home lesson.*)
- 11:00 am Philoptochos General Meeting

Your continued support and mutual encouragement are essential and appreciated!