



GREEK ORTHODOX METROPOLIS OF ATLANTA

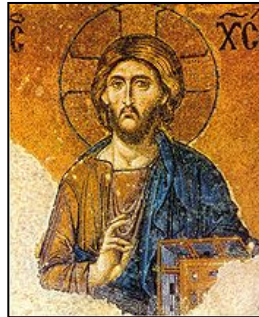
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

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



313 Dividend Drive, Suite 210
Peachtree City, Georgia 30269

Very Rev. Fr. George J. Tsahakis, *Chancellor*

Liturgical Guide for Sunday, September 15, 2019

ON THIS DAY, THE SUNDAY *AFTER* THE FEAST OF THE UNIVERSAL CELEBRATION OF THE ELEVATION OF THE HOLY, PRECIOUS, AND LIFE-GIVING CROSS OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST, we commemorate Nikitas the Great Martyr; Philotheos the Righteous; Porphyrios the Actor; discovery of the relics of St. Akakios, Bishop of Melitini; Holy Martyr Maximos; two holy maiden martyrs; discovery of the relics of St. Stephen the First Martyr; St. Gerasimos, founder of the Monastery of the Holy Trinity, near Makrynitsa; Bessarion of Larissa; Righteous Father Symeon, Archbishop of Thessalonica; and John the New Martyr of Crete (1811). *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. 2nd Antiphon Hymn Commemorating the Holy Cross – (Hymnal-p. 28):

This hymn replaces hymn on pgs. 28-29. Save us, O Son of God, Who was crucified in the flesh, as we sing to you, Alleluia.

2./4. Hymn for Feast of the Holy Cross – (Hymnal-pp.180-181):

This hymn, "Save, O Lord" – is sung before and after the Small Entrance. It is sung during the festal commemoration of the Feast of the Elevation of the Holy Cross and also on the occasion of the Veneration of the Holy Cross on the Third Sunday of Great Lent. Save, O Lord Your people and bless Your inheritance. Give victory to those who battle evil and protect us all by Your Holy Cross.

3. Resurrectional Hymn (Fourth Tone) – (Hymnal-pp.110-113):

It is sung before and after the Small Entrance: The joyful news of Your resurrection was proclaimed by the angel to the women disciples. Having thrown off the curse that fell on Adam, they ran elatedly to tell the apostles: Death has been vanquished; Christ our God is risen from the dead, blessing all the world with His great mercy.

5. Hymn Commemorating St. Christopher – (see handout):

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 for the Feast of the Holy Cross – (Hymnal-pp.232-235):

It is sung after the Small Entrance. Bestow Your mercies on the people called by Your Name, Christ God, Who freely let Yourself be raised on the Cross. To all who battle evil give joy in Your power, by gracing them with victory over every foe, for having You as their ally they possess a weapon of peace, an invincible trophy of victory.

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>– St. John Chrysostom</p>
---	------------------------------

Gospel Reading During Orthros Service (Mark 16:1-8)

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.

Epistle Reading During Divine Liturgy (Galatians 2:16-20)

...yet we know that a person is justified not by the works of the law but through faith in Jesus Christ. And we have come to believe in Christ Jesus, so

that we might be justified by faith in Christ, and not by doing the works of the law, because no one will be justified by the works of the law. But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant of sin? Certainly not! But if I build up again the very things that I once tore down, then I demonstrate that I am a transgressor. For through the law I died to the law, so that I might live to God. I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

Gospel Reading During Divine Liturgy (Mark 8:34-9:1)

He called the crowd with His disciples, and said to them, "If any want to become My followers, let them deny themselves and take up their cross and follow Me. For those who want to save their life will lose it, and those who lose their life for My sake, and for the sake of the gospel, will save it. For what will it profit them to gain the whole world and forfeit their life? Indeed, what can they give in return for their life? Those who are ashamed of Me and of My words in this adulterous and sinful generation, of them the Son of Man will also be ashamed when He comes in the glory of His Father with the holy angels." And He said to them, "Truly I tell you, there are some standing here who will not taste death until they see that the kingdom of God has come with power."

THIS WEEK'S MEMORY VERSE

(TRY TO COMMIT TO MEMORY):

**"Educate your children in the way in which they should go,
and when they are grown, they will not depart from it."
(Proverbs 22:6)**

"World Watch List of 2019"

This week we continue reviewing 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!



Ethiopia

Source of persecution Islamic oppression

Population 107,535,000

Christians 64,037,000

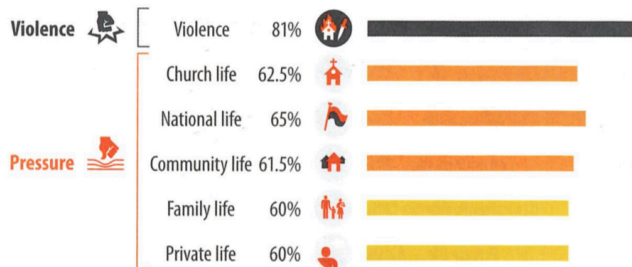
Main religion Christianity

Government Federal republic

Leader President Sahle-Work Zeude

Profile of persecution

Based on World Watch List 2019 data



Expanding Islam and Christian targets

In Ethiopia, radical Islam is growing at the local, regional and national levels. Particularly in the rural areas, where Muslims are the majority, Christians are harassed and often denied access to communal resources. The new prime minister has spurred hope for Christians regarding the future of Ethiopia, but the government is not in control of the entire country. In those areas where control is lacking, Christians are still targeted.

Prayer points

- Pray for the government to investigate violence perpetrated against Christians and bring those who are responsible to justice.
- Pray for greater freedom for the Church in Ethiopia, and for God to reveal His truth to Ethiopian government officials.
- Christians are often denied resources and discriminated against when looking for work. Pray the Lord would provide for persecuted believers.

PASTORAL REFLECTION FROM FR. GEORGE:

Thank you, God, that I can see. There are thousands who cannot see. For them, there is no sunrise or sunset; no autumn colors, no rainbow-tinted flowers, no movies, no delights of the eye.

Thank you, God, that I can hear. There are thousands who cannot hear the voice of their own mother, nor the singing of the birds, nor the radio, nor the laughter of children.

Thank you, God, that I can walk. How brave are those who live life without the use of their legs and are confined to a wheel chair, or even paralyzed from the waist down.

Thank you, God, that I can work. Look at the many who can do nothing with “brain or brawn or hands.” There are so many who have been laid off due to the economy and the fear of uncertain times.

Thank you, God, that I have something to eat. Millions as good as I, maybe even better, have little or nothing to eat. Thousands are dying of hunger, while I never miss a meal and enjoy the comforts of my home and family.

Thank you, God, for my Orthodox Faith, which teaches me to be thankful and to seek Your will in all that I do each day.

Thank you, God, for the freedom to worship You as You wish to be worshipped.

Thank you, God, for our beautiful Church and our comfortable home.

Thank you, God, for the privilege of attending the Divine Liturgy every Sunday and on special Feast Days.

Thank you, God, for permitting me to confess my sins and receive Your Divine Gifts, the Body and Blood of Your only Begotten Son and our Lord Jesus Christ.

For all these and more, O Lord, I thank You!

“The Orthodox Celebration of the Power of the Cross”
(continued from back cover)

The Service

The Vigil for the Feast, one of the most moving and impressive services of the year, contains several distinguishing features. After Vespers the Cross, decorated with flowers and sweet-smelling herbs, is placed upon the altar. Following the Gospel reading in Matins, the faithful sing “Having beheld the Resurrection of Christ...” usually sung only during Saturday night vigils. At the end of the Great Doxology, to the slow singing of the Trisagion – “Holy God, Holy Mighty, Holy Immortal, have mercy on us”– the Priest, carrying the Cross on his head, brings it out from the altar and places it on an analogion in the center of the church. He censes the Cross on all four sides, and everyone prostrates before it to the singing of the hymn: “Before Thy Cross, we bow down, O Master, and Thy holy Resurrection we glorify.” Then the faithful, following the celebrants, venerate the Cross in turn, making three full prostrations, and receive anointing. The Cross remains in the center of the church until the Apodosis or “leave-taking” of the Feast on September 21.

In cathedrals and monasteries, the adoration is preceded by the ceremony of exalting the Cross. After the Cross is brought out from the altar, the bishop or archimandrite takes it up in his hands and raises it on high. Then, as the people chant “Lord have mercy” a hundred times, he slowly lowers the Cross nearly to the ground and just as slowly raises it. This is done five times as the celebrant faces first east, then west, south, north and east again, signifying that “the Cross is the guardian of the whole world” and through it “the world is sanctified.” In some churches the Cross has rose water poured over it during these exaltations. The rose water is caught in a basin of flowers held by the acolytes, and the flowers are distributed to the faithful at the end of the service.

Although it is one of the major Church Feasts, the Exaltation is always kept as a fast day, because together with the joy of the finding of the Cross, this great “weapon of peace and sign of victory,” we are also reminded of the sufferings which our Lord endured in being crucified.

On the Sign of the Cross

The Orthodox Christian ends his evening prayers with a prayer to the Venerable Cross:

"As wax melts from the presence of fire, so let the demons perish from the presence of those who love God and who sign themselves with the Sign of the Cross...."

When properly applied, the sign of the Cross is a most formidable weapon in a Christian's armor.

The power of the Cross in the unseen warfare with the demons is illustrated in countless lives of Saints. One of the most striking examples is found in the life of the holy martyrs, Sts. Cyprian and Justina (Oct. 2). An expert sorcerer before his conversion, St. Cyprian was asked by a pagan youth to use his magic in order to seduce the Christian maid Justina. But even with the help of the prince of demons, the sorcerer was powerless before the maiden who "fled to the defense of the Cross of the Lord and placed its honorable sign on her forehead," causing the demons to depart in shame. This brought Cyprian to his senses, and he railed at the evil one whom he had served for so long: "O destroyer and deceiver of all.... Now I have discovered your infirmity. For if you fear even the shadow of the Cross and tremble at the name of Christ, then what will you do when Christ Himself comes to you?" Furious at Cyprian's rebuke, the devil began to beat and strangle him. Already scarcely alive, Cyprian "remembered the sign of the Cross, by the power of which Justina had opposed all the demons' power, and he cried out: "O God of Justina, help me!" Then, raising his hand, he made the sign of the Cross, and the devil immediately leaped away from him like an arrow shot from a bow.

The power of the Cross is given to each and every Christian. But just as a soldier must learn to properly wield his weapons in battle, so a warrior of Christ must learn how correctly to make the sign of the Cross. A shield has no effect if carelessly waved about in the air. Likewise, there are many who receive no benefit from the sign of the Cross because they make it mechanically or haphazardly.

Some time ago we were justly taken to task by one of our readers for an all too common inaccuracy in describing the making of the sign of the Cross: "We touch the forehead, the breast..." Our reader pointed out that the first edition of the widely used Orthodox catechism, Archpriest Seraphim Slobodskoy's *Law of God*, contained the same error which was corrected in the second edition with the following explanation: in making the sign of the Cross from forehead to breast and then shoulder to shoulder, "the lower end of the Cross turns out to be shorter than the upper one; i.e., the Cross comes out upside-down." Man thereby inverts the Cross of Christ "to which only the demons rejoice." The Holy

Fathers taught that the sign of the Cross should be made by touching first the brow (the forehead), marking the upper part of the cross, secondly the womb (the stomach), marking the lower part of the cross, thirdly the right frame (shoulder) and fourthly the left frame, representing from end to end the horizontal bar of the cross.

This is not to say that the correct external formation of the sign of the Cross of itself carries the power to wound demons, it must be made with faith. St. John of Kronstadt cautions: "In order that the unbelieving heart should not think that the sign of the Cross and the name of Christ act miraculously by themselves, apart from, and independently of Christ Himself, this same Cross and name perform no miracles until I see Jesus Christ with the eyes of my heart...and believe with my whole heart all that it has accomplished for our salvation."

The Cross, once a tool of death, has become a means to life, an instrument of our salvation; it gives strength to resist temptation, to refrain from gossip or harsh words; it dispels fear. If we learn to use the Cross effectively, we shall come through experience to understand the Apostle's words:

"But God forbid that I should glory save in the Cross of our Lord Jesus Christ."



Hands of Love: September

"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 September: Holy Cross School of Theology



"For as rain comes down, or snow from heaven, and does not return until it saturates the earth, and it brings forth and produces, and gives seed to the sower and bread for food, so shall My word be, whatever proceeds from My mouth. It shall not return until it accomplishes whatever I willed, and I shall prosper your ways and My commandments." (Isaiah 55:10-11)

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

Holy Cross Greek Orthodox School of Theology in Brookline, Massachusetts offers undergraduate and graduate education for **men and women**, 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 the **academic freedom** to pursue teaching and scholarship.

Yours in Christ,

Anna Andreeva-Naydenova, Hands of Love Chair



Saturday, September 21, 2019

If you are interested in being a committee chair – please contact the Managing Chair. We need everyone's help in order to have a successful event. Thank you!

Managing Chair – Dina Kearns (470) 277-2126

Kitchen Equipment – Frank Sakkas & George Skouteris
Grills – Frank Sakkas & Yianni Vasiliadis
Appetizers – Presbyteria Marinda & Becky Butler
Service Line – Eva Sarantis & Dina Kearns
Food Prep/Cooking at church – George Skouteris & Pete Kleto
Desserts – Pat MacDougall & Susan Kleto
Gyros – Walter & Chuckie Smith/ Broadway Diner

Managing Chair – Julie Torres (678) 979-6449

Set up/Tear Down of Facilities – George Psihountas
Bar – Steve Sarantis
Sanitation Engineer – Charles Costas
Childcare – Helen Psihountas
Decorations – Helen Psihountas
Photography – Jackie Sarantis
Pastry Table – Dedee Panayis
[Golf Carts/Parking](#)

Managing Chair – Anna Andreeva Naydenova (770) 301-7675

Silent/Live Auction – Shannon Johns, Josh & Jamie Patrick
Cultural Table – Jeanie McGee
Greek Bazaar – Becky Butler & Julie Jackson Poulos
Welcome Wine Table – Marcy & Stu Price
Graphic Design/Ticket Design – Tammy Soulakos & Christine Zavlanos

Managing Chair – Julie Skouteris (770) 253-2722

Publicity/Promotions – Cynthia Cromartie
Sponsorships/Donations – Julie Skouteris
Patron Sponsorships – George Psihountas
Tickets & Check In – Emilia Moriatis
Finance – Julie Skouteris
Volunteers & Paid Help – Julie Skouteris
Hosts & Hostess' Chair – Julie Skouteris
MC & Event Timeline – Julie Skouteris
Sound, Band, Anthems – Julie Skouteris
Communications – Julie Skouteris

In order to have a successful event - we need EVERYONE'S help from volunteering to chairing a committee, volunteering to help on a committee, selling tickets and sponsorships, to inviting family and friends to enjoy this beautiful evening with us!

Remember this event benefits our Building Fund which will help bring us closer to our dream of building on our property!

Sign Up Genius is **up and running** for this year so you and your family can sign up to help on a committee/baking days, etc.

GreekFest Chairs - 2019
Dina Tagalos-Kearns Julie Skouteris
Julie Torres Anna Andreeva-Naydenova

SAVE THESE DATES:

Preparing and Baking of Kourambiethes, Koulourakia, and Melomakarona
Saturday, September 14th - 10:30 am (following the Liturgy)

Preparing and Baking of Baklava
Monday, September 16th - 5:00 pm

Preparing and Cooking of Dolmathes
Wednesday, September 18th - 5:00 pm

St. Christopher

Hellenic Orthodox Church

Religious Education Classes

*Our 2019-2020 Religious
Education Classes
are underway and are
offered following
church services and coffee
fellowship.*

*Classes are from 10:45 a.m.
- 11:30 a.m.
for all ages.*

<u>Grade Level</u>	<u>Teachers</u>	<u>Class Location</u>
3 yrs.- Kindergarten	Susan Kleto & Jackie Sarantis	Kindergarten Room
1 st & 2 nd Grades	Presbytera Marinda Tsahakis & Jeannie McGee	Corner Room by Choir
3 rd , 4 th & 5 th Grades	Becky Butler assisted by Angelique Soulakos	Bookstore Room
Middle School	George & Helen Psihountas assisted by Jim Sliwinski	Conference Room
High School	Katie Wilson & Charles Costas assisted by Dedee Panayis	Upstairs Classroom
Adults Class	Fr. George Tsahakis & Katie Wilson assisted by Kirk Panayis & Johnny Ellinas	Church Nave

St. Christopher Hellenic Orthodox Church



GreekFest 2019, September 21st

Patron Sponsorship

Be proud to show your support of our parish and have your name printed in the GreekFest Program!!

Our Family is blessed to offer a sponsorship of: ☐\$25.00 ☐Other_____

Name to be printed in Program: _____

****Deadline for inclusion and recognition in program is September 16th**

Payment methods: Cash, Check, Credit Card

Please make checks payable to St. Christopher's earmarked for GreekFest Patron Sponsorship



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

On this the 772nd 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, September 15 (Sunday after Feast of Holy Cross):

- 7:45 am** Orthros Service
- 9:00 am** Divine Liturgy & Coffee Fellowship Reception
- 10:45 am** Religious Education Classes (*see inside for teachers and classrooms*)
- 11:30 am** Philoptochos General Meeting

Your continued support and mutual encouragement are essential and appreciated!