



St. John Chrysostom Melkite Catholic Church



A Parish Community of the Eparchy of Newton

Sunday, March 31, 2024

GLORIOUS RESURRECTION OF OUR LORD

Christ Is Risen! He is Truly Risen! • Al Maseehu Qam! Haqqan Qam! • Christos Anesti! Alithos Anesti!

الأحد، 31 آذار 2024

أحد الفصح العظيم المقدس

SATURDAY: 10:30AM SERVICE OF NEW LIGHT 8:00PM HAJMEH/PASCHA DIVINE LITURGY

Followed by Coffee Hour and Fellowship in the Church Hall

SUNDAY: THERE WILL BE NO SERVICES ON SUNDAY MARCH 31

WELCOME VISITORS! Please register on Flocknote to receive e-mails/texts and join us in the Church Hall. If you would like a tour or discussion about the Melkite Church, please let Fr. Elias know so that one can be arranged after coffee hour. Interested in being a catechumen or parishioner? Please send an email to contact@stjohnmelkite.org.



COMMUNION: If you are unable to make Divine Liturgy due to health reasons, and you would like to receive the Holy Eucharist, please e-mail contact@stjohnmelkite.org by Saturday so that clergy may visit you with Communion.

COMMEMORATIONS: Send a commemoration request to contact@stjohnmelkite.org for a family member, friend, or colleague such as: (a) Repose of their soul, (b) health and wellness, (c) commemorate a special event in their life.

----- DIVINE LITURGY COMMEMORATIONS -----

HEALTH & SALVATION

Deacon Joseph Kaiser, Requested by the Eparchy of Newton

Lauren Makhlof, Requested by the St. John Chrysostom Parish Community

REPOSE IN THE HEAVENLY KINGDOM

+Fr. Tom Flynn, Requested by the St. John Chrysostom Parish Community

+Deacon David Herr, Requested by the Eparchy of Newton

+Samira Jajeh, Requested by Mr. and Mrs. Eric and Marie Hansen

+Jad Jajeh, Requested by St. John Chrysostom Parish Community

+Yvonne Yarid, Requested by the St. John Chrysostom Parish Community



----- CHRIST IS RISEN! TRULY HE IS RISEN! -----

SAT, MAR 30TH – 10:30AM - GREAT AND HOLY SATURDAY LITURGY OF THE LIGHT

8:00PM - HAJMEH/DIVINE LITURGY FOR PASCHA (EASTER) – Agape Meal to Follow

SUN, MAR 31ST – HOLY AND GLORIOUS PASCHA (EASTER) - NO LITURGICAL SERVICES ON EASTER SUNDAY!

THE EPISTLE: ACTS OF THE APOSTLES: 1: 1-9 In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God's kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father's promise, "of which you have heard," he said, "by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days." Now, those gathered there questioned him, asking, "Lord, is it now that you will restore the kingdom to Israel?" But he answered them, "It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth."



GOSPEL OF PASCHA: 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 were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and

the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, "This was the one of whom I said, 'He who is to come after me has been set above me, because he was before me.'" And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

----- **UPCOMING AND IMPORTANT EVENTS** -----

MON, APR 1ST – 10:30AM – BRIGHT MONDAY – DIVINE LITURGY

WED, APR 3RD – 10:30AM – BRIGHT WEDNESDAY – DIVINE LITURGY

- MID-DAY FOR MOMS PROGRAM – SEE INFO BELOW!

FRI, APR 5TH – 7PM – BRIGHT FRIDAY - DIVINE LITURGY –

- FAITH. FAMILY. FORMATION. PROGRAM – SEE INFO BELOW

SUN, APR 7TH – ST. THOMAS SUNDAY

- ARE YOU WILLING TO READ THE GOSPEL IN ANOTHER LANGUAGE? Please e-mail contact@stjohnmelkite.org with the language you read fluently, so that the clergy can prepare for this special event. Thanking you in advance!

SUN, APR 14TH – SUNDAY OF THE MYRRH BEARING WOMEN

- +FR. THOMAS FLYNN AND +JAD JAJEH – 40 DAY MEMORIAL
- EASTER EGG HUNT

----- **PARISH LIFE UPDATE** -----

THANK YOU! THANK YOU! THANK YOU!: Thank you to the Yarid family for donating Palm Sunday bake sale items and Easter Lilies for Pascha. Thank you to the Ghawi family decorating and donating all the flowers for Epitáphios/kouvouklion (Tomb of Christ). Thank you to Atlanta Scapes for the donation of the mulch and accompanying landscaping services. Thank you to all who have participated in and/or attended Holy Week services and all that you did to make them memorable. God bless all!



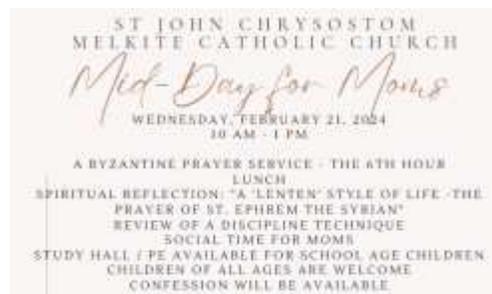
RED ALTAR SERVER ROBES: This year all donations from the Akathist, Poor Man Supper, and Sunday Coffee Hour donations were collected for a much-needed set of red *sticharions* (robes) for the altar servers. The total cost of these robes will be \$2,500 and the total collections raised \$1,781 towards such. If you would like to give for the Red Altar Server *sticharions*, please ensure your memo notes such, or you may use the Flocknote QR code.

ADULT CATECHISM: Our online Adult Catechism class on the Light for Life Series Part One: The Mystery Believed has concluded. We will resume after Bright Week with Part Two: The Mystery Celebrated, as we spend time learning more about the liturgical life of the Church. The Light for Life Series is an overview of the faith, worship, and spiritual life of the Eastern Church. Drawing on various aspects of Holy Tradition, it expresses the historical proclamation of the Gospel. Books are available at the table in the parish hall.



MOVIE NIGHT: A Double Feature of the movie, **Sacred Alaska**, with the Feature Film, **Amphilochios**. Tuesday, April 9 at 7:00pm at The Tara Atlanta. Tickets will be available on The Tara site soon. Hosted by Greek Orthodox Annunciation Cathedral.

MID-DAY MOMS: A Byzantine prayer service with spiritual reflection, divine liturgy, social time, confession, and lunch is to be held on Wednesday, February 21st from 10am to 1pm. [CLICK HERE TO SIGN UP](#) or go to the parish website.



FAITH. FAMILY. FORMATION. A family evening of faith, liturgy, fellowship and more is scheduled for Bright Week, Friday, between 5-8pm. [CLICK HERE TO SIGN UP](#) or go to the parish website.



FAMILY FAITH FORMATION

FRIDAY APRIL 5TH, 2024
5:00PM - 8:00PM
1428 PONCE DE LEON AVE. NE
ATLANTA, GA 30307

----- WHY DO WE READ THE GOSPEL IN MULTIPLE LANGUAGES? -----

Paschal or Agape Vespers (al-Baouth): The Ninth Resurrection Gospel – or at least part of it – is read in a unique way at vespers on the evening of Pascha. The passage, Jn 20:19-25, tells of Christ’s appearance to His disciples “the same day at evening, being the first day of the week” (v.19). And so this selection is read at the same time as the events it describes. Thomas, who was not present when Christ appeared, did not believe the others and uttered rashly, “Unless I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe” (v.25). The reading stops here to be picked up next Sunday when the end of the story (vv. 26-29) took place.

In the southern Byzantine Churches this passage is read in several languages, sometimes in as many languages as there are people able to read them. In some parishes the readers are stationed all around the church turning the nave into a world being evangelized by the apostles. The reading is followed by a procession which, whenever possible, goes outside the church through the neighborhood and into the cemetery while the Paschalia (stichera of Pascha) are chanted. Both the reading and the procession represent how the Church has carried out the apostolic commission to preach the Gospel to all nations.

In Slavic Churches this reading takes place at the Divine Liturgy instead. In some places the Gospel is read in many languages at both the Liturgy and at Paschal vespers. In some parishes the procession and/or prayer in the cemetery is postponed until after the Liturgy on Bright Monday.

Now that we have seen the resurrection of Christ, let us adore the all-holy Lord Jesus, the only sinless one. We bow in worship before Your cross, O Lord, and we praise and glorify Your resurrection; for You are our God and we have no other. We magnify Your name. All you faithful, come, let us adore the holy resurrection of Christ for, behold, through the cross joy has come to the world. Let us always bless the Lord, let us sing His resurrection for by enduring for us the pain of the cross He has crushed death through His death. (Oikos of Pascha)

Note: In the past, since we have not had the Agape Vespers service at St. John Chrysostom, the transferring of the practice of reading the gospel in multiple languages has been moved to St. Thomas Sunday.

----- CHURCH FINANCIALS -----

ONGOING GIVING PATTERNS: If you are not giving regularly weekly or monthly, please re-consider your pattern of giving. Our finance committee has identified the main challenges of long-term health of our parish community to include inconsistent giving, a mismatch between increased giving and inflation, and fewer new members. Thank you for your consideration.

2024 FINANCIALS: (MONTHLY - FEB 2024 and YTD 2024):

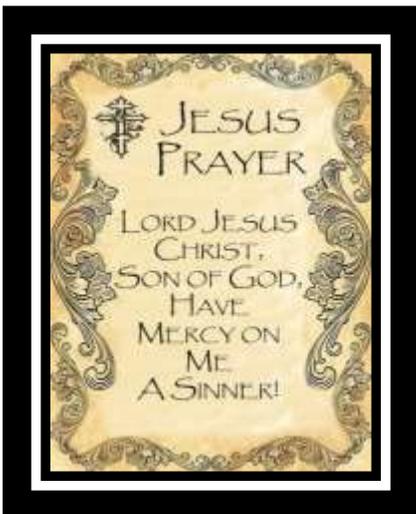
| | | |
|----------------|-------------------------|--|
| *Total Income: | \$11,394 (O.C. \$8,602) | \$23,880 (O.C. \$18,722) |
| **Expenses: | \$46,026 | \$71,607 |
| Net Income: | (\$34,632) | (\$47,727) * O.C. – Ordinary Collections, |



** FEB (and YTD) RENOVATION & MAINT. EXPENSES: \$25,500 (\$34,857) – NOTE: The high expenses are due to the start of the roof project.

----- PRAYER IS A WAY OF LIFE -----

COMMEMORATIONS: Commemorations can be made for a community member, family member, friend, or colleague such as: (a) Repose of their soul, (b) health and wellness, (c) commemorate a special event in their life.



PRAYER LINE: Please keep in your prayers...

- | | |
|---|------------------------------|
| Lauren Makhlouf | Serene Kadadu |
| Julian and Nadia Muhanna | Deacon Sami and Family |
| Harding-Rueda Family | |
| Those looking for employment | Those preparing for marriage |
| Victims of natural disasters | The homeless and poor |
| Areas of War and Violence, Including Holy Land, Ukraine, Syria, Lebanon | |

May the Divine Physician of our souls and bodies extend His healing hand over His servants and handmaids.

For those in need of prayer and to keep us up to date on everyone’s condition, please share at contact@stjohnmelkite.org.

March Birthdays & Anniversaries



Note: We apologize IN ADVANCE for anyone who is missing or any information which is mistaken. Please send corrections to contact@stjohnmelkite.org so we can update our database.

BIRTHDAYS

| | |
|-------------------|------------------|
| Patrick Blonski | Pia-Charli Nuar |
| John Chambers | Joseph Maalouf |
| Ashley Khairallah | Nidhal Kirma |
| Melinda Ajmo | Gabriel Maloof |
| John Elias | Basma Abdulmaseh |
| Rabbi Nasrallah | Jerome Hagley |
| Dcn. Sami Jajeh | |

ANNIVERSARIES

Mr. & Mrs. Tony and Josephine Elia

1428 Ponce de Leon Ave NE, Atlanta, Georgia 30307, Office:
(404) 373-9522, Fax: (404) 373-9755,
Email: contact@stjohnmelkite.org
Web: stjohnmelkite.org • FB: [facebook.com/StJohnMelkite](https://www.facebook.com/StJohnMelkite) •
YouTube: www.youtube.com/@StJohnMelkite
FlockNote: <https://stjohnmelkiteatl.flocknote.com/register>

Parish Clergy and Staff

Rev. Elias Dorham, Pastor
pastor@stjohnmelkite.org

Rev. Deacon Sami Jajeh, Administrator and Finance Chair
deaconsami@stjohnmelkite.org

Rev. Deacon Elie Hanna, Administrator and PAC Chair
deaconelie@stjohnmelkite.org

Church Hall - Jerome Hagley (jerome.hagley@gmail.com)

--- DONATIONS ---

All checks should be made to "St. John Chrysostom Melkite Church" except for diocesan collections, made out to "Eparchy of Newton." Identify in memo field purpose of any Zelle donation given at donate@stjohnmelkite.org. You may give via Flocknote. Register or update registration via QR code.



--- VICTIM ASSISTANCE COORDINATOR ---

To report sexual abuse by clergy, parish personnel or volunteers of the Eparchy of Newton, please call the Victim Assistance Coordinator at 1-800-479-5910.

--- PROCLAIMING THE RESURRECTION ---

"CHRIST IS RISEN! INDEED HE IS RISEN!" This greeting, exchanged throughout this season by Eastern Christians, is one of the hallmarks of our paschal feast. Although it is not used in the West, the faith it expresses is at the heart of every Christian community's belief in every historic tradition.

Even before our written Gospels were compiled, faith in the resurrection was at the heart of the Christian message. As St Paul says, this teaching had been passed on to him by the first believers: *"For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that, He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time"* (1 Corinthians 15:3-8).

Christ's resurrection was not merely accepted by the first Christians; it was recognized as the cornerstone of their faith. St Paul continues: *"But if there is no resurrection of the dead, then Christ is not risen. And if Christ is not risen, then our preaching is empty and your faith also is empty"* (vv. 13-14). The Christian faith would be empty if Christ were not risen. He might be an inspiring religious leader, but He would still be a failed one. His teachings might be accepted by some people but that in itself would not change our world. As Pope Benedict XVI of Rome noted, "In other words, we would be alone. Only if Jesus is risen has anything really new occurred that changes the world."

What is new in Christ's resurrection is that His humanity is fully transformed by the power of God. On one hand the risen Christ is not an incorporeal being; He was not reborn as a spirit without a body. Nor is He depicted as a heavenly being, radiant with glory. On the other hand, He was not simply returned to the life which He had before the crucifixion. The Gospels show us a risen Christ with a true human body, but one which has in some way been transformed. To quote Pope Benedict once more, the risen Christ is shown to have *"an entirely new form of life," "a life that is no longer subject to the law of dying and becoming, but lies beyond it – a life that opens up a new dimension of human existence..."*

This life is open to those who live in Him since He is merely the *"first-fruits"* of a crop which includes us: *"But now Christ is risen from the dead, and has become the first-fruits of those who have fallen asleep. ... For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first-fruits, afterward those who are Christ's at His coming"* (v.20-23).