



**Sunday after Holy Theophany  
January 10, 2021**



## GREEK ORTHODOX METROPOLIS OF ATLANTA

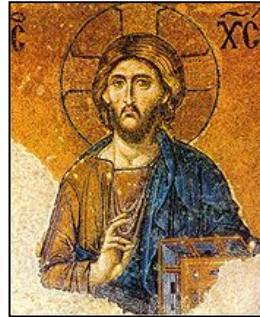
*Ecumenical Patriarchate of Constantinople:* [www.patriarchate.org](http://www.patriarchate.org)

*Greek Orthodox Archdiocese of America Website:* [www.goarch.org](http://www.goarch.org)

*Greek Orthodox Metropolis of Atlanta Website:* [www.atlanta.goarch.org](http://www.atlanta.goarch.org)

*St. Christopher Hellenic Orthodox Church Website:* [www.saintchristopherhoc.org](http://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, January 10, 2021**

**ON THIS DAY, THE SUNDAY AFTER THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR, JESUS CHRIST, WE COMMEMORATE** Gregory of Nyssa; Dometian, Bishop of Melitene; Theosebia the Deaconess, sister of Basil the Great & Gregory of Nyssa; and Markianos, Priest and Oikonomos of the Great Church. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

### **Thank You for Your Understanding**

We welcome our parishioners who pre-registered and are attending services in person today and we also welcome those who are viewing our online video streaming at home. Let us comply with the guidelines we have provided everyone. We appreciate your kind understanding that our church is beginning phase one of the re-opening of our doors. Fr. George is deeply appreciative to you and all who are assisting during worship services.

*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. Hymn for Second Antiphon – (Hymnal-p.28):**

*On the occasion of Theophany feast, we sing the following hymn instead of the regular Soson imas, "Save us, O Son of God": "Save us, O Son of God, Who was baptized in the Jordan River by St. John the Baptist, as we sing to You, Alleluia."*

### **2./4. Hymn of the Theophany of our Lord – (Hymnal-pp.208-211):**

*This hymn is sung before and after the Small Entrance: "At Your baptism in the Jordan, O Lord, the worship of the Trinity was made manifest, for the Father's voice bore You witness, by calling You His beloved Son, and the Spirit in the form of a dove, confirmed the truth of the Father's Word. O Christ our God, You have appeared to us and enlightened the world. Glory to You."*

### **3. Resurrectional Hymn (Plagal of the Second Tone) – (Hymnal-pp.118-121):**

*It is sung before and after the Small Entrance: The angelic powers appeared at Your tomb, the soldiers guarding it became as dead men, and Mary stood at Your grave seeking Your most pure body. But You made hell a captive; You were untouched by its might. You came to the Virgin and granted life. O Lord, Who rose from the dead, glory to You.*

### **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 the Holy Theophany of our Lord – (Hymnal-p.-248-249):**

*This hymn is sung after the Small Entrance: "You have revealed Yourself to the world today, and Your light shines forth on us, who sing Your praise with full knowledge: You have come to us, O Lord; You are made manifest, O inaccessible Light.*

## **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

### **Gospel Reading During Orthros Service (John 20:19-31)**

*“When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After He said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, ‘Peace be with you. As the Father has sent Me, so I send you.’ When He had said this, He breathed on them and said to them, ‘Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in His hands, and put my finger in the mark of the nails and my hand in His side, I will not believe.’ A week later His disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ Then He said to Thomas, ‘Put your finger here and see My hands. Reach out your hand and put it in My side. Do not doubt but believe.’ Thomas answered Him, ‘My Lord and my God!’ Jesus said to him, ‘Have you believed because you have seen Me? Blessed are those who have not seen and yet have come to believe.’ Now Jesus did many other signs in the presence of His disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in His name.”*

### **Epistle Reading During Divine Liturgy (Eph. 4:7-13)**

<sup>7</sup>*But each of us was given grace according to the measure of Christ’s gift.*  
<sup>8</sup>*Therefore it is said, “When He ascended on high He made captivity itself a captive; He gave gifts to His people.”* <sup>9</sup>*(When it says, “He ascended,” what*



does it mean but that He had also descended into the lower parts of the earth?  
<sup>10</sup>He Who descended is the same one Who ascended far above all the heavens,  
so that He might fill all things.) <sup>11</sup>The gifts He gave were that some would be  
apostles, some prophets, some evangelists, some pastors and teachers, <sup>12</sup>to  
equip the saints for the work of ministry, for building up the body of Christ,  
<sup>13</sup>until all of us come to the unity of the faith and of the knowledge of the Son  
of God, to maturity, to the measure of the full stature of Christ.

### **Gospel Reading During Divine Liturgy (Matthew 4:12-17)**

<sup>12</sup>Now when Jesus heard that John had been arrested, He withdrew to Galilee.  
<sup>13</sup>He left Nazareth and made His home in Capernaum by the sea, in the  
territory of Zebulun and Naphtali, <sup>14</sup>so that what had been spoken through the  
prophet Isaiah might be fulfilled: <sup>15</sup>“Land of Zebulun, land of Naphtali, on the  
road by the sea, across the Jordan, Galilee of the Gentiles— <sup>16</sup>the people who  
sat in darkness have seen a great light, and for those who sat in the region  
and shadow of death light has dawned.” <sup>17</sup>From that time Jesus began to  
proclaim, “Repent, for the kingdom of heaven has come near.”

#### **Today's Memory Verse (Try to commit to memory):**

“Jesus Christ is the same yesterday and today and  
forever.”  
(Hebrews 13:8)

### **PASTORAL REFLECTION FROM FR. GEORGE:**

*Today, I introduce our 2021 Parish Council members and with your prayers and presence administer their oath of office. To emphasize the importance of the role of parish council members and their commitment to serve as role models for our parish, I asked them and you to be present at the Divine Liturgy so that we could offer our eucharistic celebration with all of us present to praise, worship, thank, and receive our Lord! I thank all of us for our common labors. Only one member notified me that she could not be present – Tammy Soulakos. She is supporting her beloved*

*mother, Pat, who is undergoing major surgery; please pray for her successful procedure and recovery and Tammy's safety while away. God bless Pat and all who are sick.*



***Pictured (left to right): Tom Farmakis, Steve Theodorakis, Maria Cahill, Lydia McGee, Julie Skouteris, Fr. George Tsahakis, Tammy Soulakos, Stephen Sarantis, George Psihountas, and Bill Wiley.***

*Today, I once again offer a timely reflection to reinforce our mutual understanding of the ministry of serving as a Parish Council member. It was written by George Kaludis, Ph.D., and it is reprinted from the Archdiocese website.*

**How, then, can we connect the temporal with the spiritual and with the conservation of the Faith? Here are some ways:**

**First**, understand and promote the office of the Priest as the Parish's tie to the Apostles and, thereby, to Christ;

If a Council sees the Priest as an employee and not as the Parish's spiritual leader, then the temptation is to forget who the Priest is and what he represents. Taking the long view of the Parish as a community of faith and the Priest as its shepherd can create a different context for relationships with the Priest.

**Second**, take to heart the duty to preserve the Church and her sacramental life as the principal responsibility of the Council;

Parish council members who do not prepare and present themselves regularly for the sacraments, who appear only at Sunday liturgy and not for special services, who do not visit parishioners in need, reinforce the "business" perception of the Council;

Parish Council agendas must include issues of the spirit and the sacraments through the leadership of the Priest.

**Third**, make a sincere attempt to see the parish in the context of the Metropolis, the Archdiocese and the Ecumenical Patriarchate;

Attend Metropolis and Archdiocesan conferences, visit the Seminary and Hellenic College, the St. Photios shrine and other institutions of the Church, translate your parish's financial Archdiocesan fair share support to support for the continuity of the Church.

The local Parish may see itself as an island, but that is an incorrect view. We take for granted the continuity that is delivered to the Parish by the institutions of the Church. We also take for granted the availability of

Parishes when we or our loved ones move or attend college away from home. The network of Parishes that exists in America is testimony to the faith of the people, but it is also a consequence of the work of the international, national and metropolitan structures of the Church.

**Fourth**, if only in a small way, put direct support for local, national and international ministries into the ongoing budget of the Parish;

Yes, the Archdiocesan budget supports missions, but if stewardship support to the Parish goes only for regular expenses, then the Parish loses sight of one of its principal Christian obligations. Especially during Lenten seasons, Parish focus should include service to the needy. The Council can help the Priest create this focus. Certainly, the work of the Philoptochos sets a Christian model for the parishes and Church as a whole.

**Fifth**, remember that it is our obligation to present our best to the Church.

As parish council members, we have the duty to act as Orthodox Christians in our dealing with fellow Council members and with the Parish at large. We become larger than ourselves when we take the oath of office, and expectations for the character of our service are high.

Service on the Parish Council is indeed a lay ministry. If we accept that premise, then we must see that service in a larger context than administration. When we look only at administrative service, we are tempted to see the spiritual base of the Church in administrative terms and seek to preserve the wrong inheritance. We are admonished to take the long view of the continuation of the Faith and see our service in the context of the spiritual life of the people.



## ARCHBISHOP ELPIDOPHORAS' MESSAGE FROM HOLY THEOPHANY, JANUARY 6

"My beloved friends, we are called to serve every person we meet; whether they are of the faith or not; whether they are of our opinions or not; whether they are of our politics or not; and whether they are of our liking or not. God, as the Scripture says, has no prejudice toward any person. He makes the sun to shine on the good and the bad, and sends the showers of rain on the just and the unjust. The waters of this world – oceans, lakes, rivers and streams, and yes, even the Spring Bayou – belong to every person, and are meant to be a blessing for life, health and for eternal life as well." His Eminence [Archbishop Elpidophoros of America](#)



# Today is “Parish Thanksgiving Sunday”



... the custom of offering the Five Loaves monthly will remind us of the generosity and multiplication of the gifts of fish and bread that our Lord multiplied and shared with all present. Through this Orthodox Service, we return thanksgiving to God for multiplying our own gifts and hence, the icon of this miracle has been selected as our logo for “Parish Thanksgiving Sunday”... *the first Sunday of every month!*

*On this “Parish Thanksgiving Sunday,” Steven & Katie Wilson made our five Artos (loaves of bread) for the Service of the Blessing of the Five Loaves for the health and welfare of our parish and their family members.*



*Likewise, today we thank God and celebrate Name Days, Birthdays, Wedding Anniversaries, and other special occasions that occurred recently or during the month of January. Congratulations to everyone celebrating their special events today and thanks to all who offered our parish their gifts for God to use and multiply.*

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*We thank our parishioners who helped our Philoptochos raise \$5,000 for St. Basil's Academy through our first-ever Virtual Vasilopita event – nearly as much as last year's!*



## Vasilopita Online Auction and Donations to Benefit Saint Basil Academy



The lazy waters of the River Hudson carry a lot of history. On the east bank, north of Garrison, NY, is the St. Basil Academy – a residential home for children. The generosity of many individuals and groups have made its mission possible for more than 70 years. Archbishop Athenagoras founded the Academy in 1944 after the Greek Orthodox Ladies Philoptochos Society acquired the 400-acre Jacob Rupert estate. Since then it has been used to shelter and nurture Orthodox youth in distress in a loving Christian Environment.







To learn about programs and ways you can help, please visit: [stbasil.goarch.org](http://stbasil.goarch.org)

"Hands of Love" will be accepting monetary donations and gift cards for Staples, Home Depot, Lowes, Walmart and Target for the children of the Saint Basil Academy throughout January 2021.

Anna Andreeva-Naydenova, "Hands of Love " Philoptochos Ministry Chair



["Follow" & "Like" our Facebook page.](#) *Be sure to check our status for updates and photos.*

On this the 839<sup>th</sup> 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, January 10 (Sunday after the Holy Theophany of our Lord):**

- 7:45 a.m. Orthros Service
- 9:00 a.m. Divine Liturgy/Blessing of the Five Loaves/Parish Council Oath of Office/January Commemorations
- 11:00 a.m. Religious Education Class for Adults (in church)
- 11:45 a.m. Parish Council Meeting
- 1:30 p.m. Youth Religious Education Class Reminder: This afternoon, we encourage our parents to share the digital religious education lessons their teachers emailed. Next Sunday, students and parents in each class will join their teachers in a Virtual Religious Education Lesson as we did last Sunday. Thanks for helping us teach our Orthodox faith to our youth.

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

GREEK  
FEST  
*Save the date*

*We are so excited to announce "Greece on the Go," Peachtree City GreekFest's first ever drive through! It will be happening on March 6th for both lunch and dinner. Be sure to mark your calendars now! More details to come. We can't wait to see you.*



Today we continue to reflect on the Feast of the Holy Theophany of our Lord. As added witness, I share the following reflection, “John the Baptist, the Greatest Among Servants and Prophets But not the Master and Lord”. It was written by St. Cyril of Jerusalem and is reprinted from [www.johnsanidopoulos.com](http://www.johnsanidopoulos.com). **+Fr. George Tsahakis**

Baptism is the end of the Old Testament and beginning of the New. For its author was John, than whom was none greater among them that are born of women. The end he was of the Prophets, for all the Prophets and the law were until John [cf. Matt. 11:13], but of the Gospel history he was the first fruit. For it says, “The beginning of the Gospel of Jesus Christ ... John came baptizing in the wilderness.”

You may mention Elijah the Tishbite who was taken up into heaven, yet he is not greater than John.

Enoch was translated, but he is not greater than John.

Moses was a very great lawgiver, and all the Prophets were admirable, but not greater than John.

It is not I that dare to compare Prophets with Prophets, but their Master and ours, the Lord Jesus, declared it: “Among them that are born of women there has not risen a greater than John” [Matt. 11:11]. He says not “among them that are born of virgins,” but of women.

The comparison is between the great servant and his fellow-servants, but the pre-eminence and the grace of the Son is beyond comparison with servants.

Do you see how great a man God chose as the first minister of this grace? A man possessing nothing, and a lover of the desert, yet no hater of mankind. Who ate locusts, and winged his soul for heaven, feeding upon honey, and speaking things both sweeter and more salutary than honey, clothed with a garment of camel’s hair, and showing in himself the pattern of the ascetic life; who also was sanctified by the Holy Spirit while yet he was carried in his mother's womb. Jeremiah was sanctified but did not prophesy in the womb [cf. Jer. 1:5]. John alone while carried in the womb leaped for joy [cf. Lk. 1:44], and though he saw not with the eyes of flesh, knew his Master by the Spirit: for since the grace of Baptism was great, it required greatness in its founder also....

For why should I speak any more of man? John was great, but what is he to the Lord? His was a loud-sounding voice, but what in comparison with the Word? Very noble was the herald, but what in comparison with the King? Noble was he that baptized with water, but what to Him that baptizes with the Holy Spirit and with fire [cf. Matt. 3:11]? The Savior baptized the Apostles with the Holy Spirit and with fire, when “suddenly there came a sound from heaven as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit [Acts 2:2].

*(Catechetical Lecture 3)*