



Sunday after Holy Theophany
January 8, 2023



GREEK ORTHODOX METROPOLIS OF ATLANTA

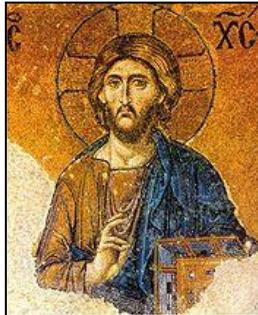
Ecumenical Patriarchate of Constantinople: www.patriarchate.org

Greek Orthodox Archdiocese of America Website: www.goarch.org

Greek Orthodox Metropolis of Atlanta Website: www.atlmetropolis.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, January 8, 2023

ON THIS DAY, THE SUNDAY AFTER THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR, JESUS CHRIST, WE COMMEMORATE George of Hozeva; Domnica the Righteous of Constantinople; Atticus and Cyrus, Holy Patriarchs of Constantinople; Gregory of the Kiev Caves; Emilianos the Confessor, Bishop of Cyzikos; Pega the Virgin, Hermitess of Peakirk. *Through their holy intercessions, O God, have mercy on us and save us. Amen.*

Thank You for Your Understanding

We welcome our parishioners who 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 in following them. Fr. George is deeply appreciative to you and all who are assisting during worship services.

Parishioners and visitors who are sick are asked to remain at home to recover and rest. We strongly encourage all parishioners who visit to resume wearing masks to slow the spread of the Delta variant in response to [His Eminence Metropolitan Alexios' request to our Clergy and Parish Councils](#) to do so.

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 First Tone) – (Hymnal-pp.114-117):

It is sung before and after the Small Entrance: To the Word, co-eternal with the Father and the Spirit, born of the Virgin for our salvation, let us, the faithful, give

praise and worship. For He willed to be lifted up on the Cross in the flesh, to endure death and raise the dead by His glorious resurrection.

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 20:11-18)

“But Mary stood weeping outside the tomb. As she wept, she bent over to look into the tomb; and she saw two angels in white, sitting where the body of Jesus had been lying, one at the head and the other at the feet. They said to her, ‘Woman, why are you weeping?’ She said to them, ‘They have taken away my Lord, and I do not know where they have laid Him.’ When she had said this, she turned around and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, ‘Woman, why are you weeping? Who are you looking for?’ Supposing Him to be the gardener, she said to Him, ‘Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.’ Jesus said to her, ‘Mary!’ She turned and said to Him in Hebrew, ‘Rabbouni!’ (which means Teacher). Jesus said to her, ‘Do not hold on to Me, because I have not yet ascended to the Father. But go to My brothers and say to them, I am ascending to My Father and Your Father, to My God and Your God.’ Mary Magdalene went and announced to the disciples, ‘I have seen the Lord’; and she told them that He had said these things to her.”

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

⁷But each of us was given grace according to the measure of Christ's gift.
⁸Therefore it is said, "When He ascended on high He made captivity itself a captive; He gave gifts to His people." ⁹(When it says, "He ascended," what does it mean but that He had also descended into the lower parts of the earth? ¹⁰He Who descended is the same one Who ascended far above all the heavens, so that He might fill all things.) ¹¹The gifts He gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, ¹²to equip the saints for the work of ministry, for building up the body of Christ, ¹³until 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)

¹²Now when Jesus heard that John had been arrested, He withdrew to Galilee. ¹³He left Nazareth and made His home in Capernaum by the sea, in the territory of Zebulun and Naphtali, ¹⁴so that what had been spoken through the prophet Isaiah might be fulfilled: ¹⁵“Land of Zebulun, land of Naphtali, on the road by the sea, across the Jordan, Galilee of the Gentiles—¹⁶the 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.” ¹⁷From 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 2023 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.

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](#)



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On this the 938th 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 8 (Sunday after the Holy Theophany of our Lord):

7:45 a.m. Orthros Service

9:00 a.m. Divine Liturgy, Memorial Service – Nick Christodoulopoulos, & Parish Council Oath of Office

11:00 a.m. Religious Education Classes (for all ages)

12:00 p.m. Parish Council Meeting

Your continued support and mutual encouragement are essential and appreciated!



Parishioners who were unable to attend either of the Great Blessings of Water services on Holy Theophany or the Eve of Holy Theophany may receive a blessing from Fr. George as they come forward for Antidoron at the end of

today's services. Likewise, Holy Water bottles will be distributed for those who couldn't join us on Thursday or Friday. If you brought your own bottles, you can refill them as well. *May God bless us in 2023 and always.*

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. +Fr. George Tsahakis

Baptism is the end of the Old Testament and beginning of the New. For its author was John, than who 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)