



**Sunday after Holy Theophany
January 11, 2026**



SAINT CHRISTOPHER HELLENIC ORTHODOX CHURCH

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



313 Dividend Drive, Suite 210
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Very Rev. Fr. George J. Tsahakis, *Chancellor*

Liturgical Guide for Sunday, January 11, 2026

ON THIS DAY, THE SUNDAY AFTER THE THEOPHANY OF OUR LORD, GOD, AND SAVIOR, JESUS CHRIST, WE COMMEMORATE our Righteous Father Theodosius the Cenobiarch, Nikephoros the New Martyr of Crete; and Vitalis of Gaza. *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. 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. Theodosius – (see music distributed):

It is sung after the Small Entrance: With the rivers of your tears you made the barren desert bloom; and with your sighs from deep within, you made your labors bear their fruits a hundredfold; and you became a star, illuminating the world by your miracles, O Theodosius, our devout father. Intercede with Christ our God, for the salvation of our souls.

6. 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.

7. 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

<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>	<i>– St. John Chrysostom</i>
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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 (Hebrews 13:7-16)

Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their lives, and imitate their faith. Jesus Christ is the same yesterday and today and for ever. Do not be led away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

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 2026 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.



When You were baptized in the River Jordan, O Lord, it was revealed that God is worshiped in Trinity. For the voice of the Father, who had begotten You, also bore witness to You, calling You “beloved Son,” and the Spirit, in the form of a dove, confirmed that what was said is true. In Your epiphany, O Christ God, You appeared and illumined the world. Glory to You!



And so we pray, benevolent King, come now through the descent of Your Holy Spirit and bless this water.



All peoples bless Him as Lord, and exalt
Him beyond measure, unto all the ages.
Amen!

Glory to God! In the days leading up to the great feast of Theophany—the Baptism of our Lord in the Jordan, which opened for us the path to salvation—our parish was blessed to witness four of our beloved parishioners enter into the life of Christ through the holy mystery of Baptism. As we celebrate the revelation of the Holy Trinity and the sanctification of the waters, we rejoice that these newly illumined souls now share in the grace that flows from Christ’s own baptism. May they grow in faith and holiness, and may all of us renew our commitment to live as children of the Light.



We welcome our newly-baptized parishioners with open arms and grateful hearts. May God's grace surround them, may His love strengthen their journey, and may our parish be a place where they feel supported, encouraged, and truly at home. We are blessed to walk in faith together.



You are great, O Lord! Marvelous are Your works!
There are no words sufficient to extol Your
wonders! In Your epiphany, O Christ God, You
appeared and illumined the world. Glory to You!

A Note of Tribute

In Grateful Memory of Charlie Masterpolis



Through the grace of God and with hearts filled with gratitude, our parish acknowledges the extraordinary generosity and enduring legacy of Charlie Masterpolis of blessed memory, whose love for the Church continues to bear fruit even beyond his earthly life.

Soon after the founding of our parish mission, while residing in Savannah, Georgia, Mr. Masterpolis approached Fr. George to express his heartfelt desire to assist in the establishment and growth of our parish community and to become a major benefactor of the parish. With prayerful discernment, he sought and received the blessing of our Bishop for the privilege of offering a significant gift of \$100,000 to help secure a permanent home for the faithful.

With the blessings of His Eminence Metropolitan Alexios, the parish's preferred land site—a ten-acre parcel on Ebenezer Road, just one mile from the city limits of Peachtree City—was approved. Charlie's first major gift was offered toward the

acquisition of this property, and it was united with the sacrificial offerings of our parishioners to make possible the purchase of the land upon which our parish now stands. This foundational act of generosity quite literally planted the Church in this community and made real the vision of a permanent parish home.

In a deeply personal and meaningful act of devotion, the mission was named St. Christopher Hellenic Orthodox Church, in honor of Charlie's beloved father, Christos, of blessed memory—a name now woven into the daily prayers and life of our parish. Each year, we gather with joy and thanksgiving to celebrate our Patronal Feast on May 9, the Feast of St. Christopher the Martyr of Lycea, remembering not only the witness of the saint, but also the faith and devotion that gave our parish its name and place.

As St. Christopher bore witness through faith, perseverance, and self-offering, his words continue to speak to us today:

"Everything I have I offer to Christ, Who first offered Himself for me."

These words beautifully reflect the spirit in which Charlie lived and gave—freely, faithfully, and in service to Christ and His Church.

At this time, we also acknowledge with profound gratitude Charlie's second and final gift, an estate bequest of \$100,000, received following the Vigil Services for the Feast of Holy Theophany by Fr. George on behalf of the parish. This gift will be dedicated to the construction of our new church complex, a sacred work that is now about to begin. Just as Charlie helped us secure the physical land upon which our parish stands, he now helps us raise the holy structure that will stand upon it—offering glory to God and shelter to generations of the faithful yet to come.

Charlie trusted this parish to build a permanent church, and his legacy will live on not only in stone and mortar, but in the prayers, sacraments, and lives formed within those walls. May his example inspire each of us to remain faithful, fervent, and committed to building up God's Holy Body, offering back to Him the gifts we have received—through Charlie's generosity and through the sacrifices of so many faithful parishioners who continue this sacred work.

May the Lord grant rest to the soul of Charlie Masterpolis, and may his memory be eternal. His kindness, vision, and devotion will forever remain etched into the foundation and future of St. Christopher Hellenic Orthodox Church.

Αἰωνία ἡ μνήμη. May Charlie's memory be eternal!



Through God's grace, Charlie's gift was given to Fr. George on Monday by Mr. Nick Moraitiakos, Esq., who as Atlanta Metropolis Vice-Chair assisted Savannah attorneys with the legal resolution of Mr. Charlie Masterpolis' estate after he fell asleep in the Lord in 2017.

On Tuesday after church

services, Fr. George shared news of this generous gift with those present and asked Cynthia Cromartie to receive the estate gift from Mr. Masterpolis and give to our Parish Council President, Mr. Stephen Sarantis.



Afterwards, Fr. George and Presbyteria Marinda visited and blessed our new property with Holy Water from the Great Blessing of the Waters on Holy Theophany. They prayed the Trisagion Service in loving memory of *Anastasios Charlie Masterpolis*, whose generous support and prayers have assisted us from almost the beginning of our parish.

May his memory be eternal and may his prayers continue to support our new St. Christopher Church.

In the spirit of St. Basil, whose life was marked by compassion and service, let us blend fellowship, creativity, and generosity into a celebration that reflects the love of Christ. As St. Basil teaches:

"Let the poor man be considered as the treasury of Christ. For what you give to him, you give to Christ."

Join us and make this evening a true witness of faith in action.

Get Ready for a Night of Fun, Laughter & Giving!



with their Philoptochos co-workers, invite you to be ready to laugh, to bid, and to give— it's going to be a beautiful evening for a beautiful cause at All Saints Church, 149 Ebenezer Rd, Fayetteville, GA 30215, from 5:00 – 8:00 p.m.

Our Philoptochos Vasilopita Dinner & Auction Evening is shaping up to be extra special—and we couldn't be more excited to announce that our beloved **Charlie Lungaro** will be taking the microphone as our Auctioneer!

With Charlie at the helm, you can count on great humor, lively bidding, and plenty of smiles, all in the spirit of love and generosity. Together, we'll raise much-needed support for our three ministries dedicated to caring for children, making this a night where joy truly meets purpose.

Our Co-Chairs, Presbyteria Marinda and Angelique Souliakos, along

A
Special
Thank
You

Our 2026 Philoptochos Vasilopita Dinner & Auction Co-Chairs, Presbyteria Marinda Tsahakis and Angelique Souliakos thank all those who brought food to share and baked goods for auction last night, as well as all who helped plan, set-up and clean-up for this event. Special thanks to our Auctioneer, Charlie Lungaro and to All Saints Anglican Church for providing the venue. We appreciate everyone's generous donations – whether they bid on items or provided monetary donations... all contributions will assist our three special youth ministries we are supporting.

Join Us Often with Your Family

Sunday, January 11, Sunday After Holy Theophany

8:00 Orthros

9:00 Divine Liturgy, Blessing of Five Loaves & January Commemorations *(We thank Presbytera Marinda and Fr. George for offering the five loaves)*, followed by Parish Council Oath of Office

11:00 Religious Education Classes

12:00 Parish Council Meeting



Sunday, January 18, 12th Sunday of St. Luke

8:00 Orthros

9:00 Divine Liturgy, Memorial Service - George & Penelope Spetsios & Memorial Reception

10:45 Religious Education Classes

On this the 1085th 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! On behalf of our parish, we thank you. ***Your continued support and mutual encouragement are essential and appreciated!***

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)