



GREEK ORTHODOX METROPOLIS OF ATLANTA

Ecumenical Patriarchate of Constantinople: www.patriarchate.org

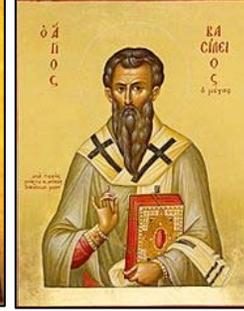
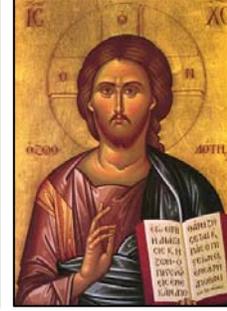
Greek Orthodox Archdiocese of America Website: www.goarch.org

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 Monday, December 31st, 2012

Eve of the Feast of January 1, 2013

ON THIS DAY, THE EVE OF THE FEAST, WE COMMEMORATE THE CIRCUMCISION IN THE FLESH OF OUR LORD, GOD, AND SAVIOR JESUS CHRIST. WE ALSO COMMEMORATE OUR FATHER AMONG THE SAINTS, ST. BASIL THE GREAT, ARCHBISHOP OF CAESAREA IN CAPPADOCIA (+379); BASIL THE MARTYR OF ANKYRA (+361-363); ST. GREGORY, FATHER OF SAINT GREGORY THE THEOLOGIAN (+380); EMMELIA, MOTHER OF BASIL THE GREAT, GREGORY OF NYSSA, MAKRINA, AND PETER OF SEBASTE; PETER THE NEW MARTYR OF THE PELOPONNESUS; THEODOTOS THE MARTYR; RIGHTEOUS THEODOSIOS OF TRIGLIA; TELEMACHOS THE MARTYR; AND FULGENTIUS, BISHOP OF RUSPE. *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 THE SMALL ENTRANCE

Liturgy of St. Basil Used TODAY

1./3./5./11. Hymn for the Commemoration of our Lord's Circumcision (sung at the end of Great Vespers, before and after the Small Entrance, and instead of Ithomen to fos, "We have seen the true light" after the distribution of Holy Communion) – (not in Hymnal):

O Lord most compassionate, by Nature being God, without change You took upon Yourself the form of man, and to fulfill the law You willingly submit to circumcision in the flesh. So that You might end the darkness, and roll away the veil of our sufferings. Glory to Your righteousness, Glory to Your Compassion, Glory to Your inexpressible condescension, O Word.

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

On the occasion of today's 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 were circumcised in the flesh. We sing to You: Alleluia.

4. Small Entrance Exclamation of the Priest:

On the occasion of today's feast, the Priest intones the following at the Small Entrance: "Save us, O Son of God, Who were circumcised in the flesh. We sing to You: Alleluia.

6. Hymn Commemorating St. Basil the Great – (not in Hymnal):

It is sung after the Small Entrance. The sound of your words has gone out into all lands, by the acceptance of your teachings. By these you explained divine doctrine. You unveiled the mysteries of nature. You taught to the world human ethics. Then, by your Priesthood from Christ our King, Holy Father, O Saint Basil, pray to Christ our God, to grant to us, the great mercy.

7. 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.

8. Kontakion Commemorating our Lord's Circumcision – (not in Hymnal):

It is sung after the Small Entrance: The Lord of all, circumcision endures, and by His righteousness the sins of man circumcises, giving today to the world, salvation. And Basil, the Priest and light-bearer of the Creator, the Divine minister of Christ, rejoices in the Highest.

9. Megalynarion (Hymn to the Theotokos) – (Hymnal-pp. 298-301):

Today, instead of "Axion Estin" or "Truly it is proper to call you blessed...", we sing: In you, O woman full of grace, all creation rejoices, the orders of angels and the race of mankind. O hallowed temple and spiritual paradise, glory of virginal souls, from you our God was incarnate and became a child, He who is God from all ages. By making your womb His throne He made you more spacious than all the heavens. In you, O woman full of grace all creation rejoices. Glory to you

10. Special Hymn for St. Basil at the Diptychs – (not in Hymnal):

Following the Megalynarion, we sing: Let us all extol the great Basil, revealer of heavenly things, initiate of the Master, the star shining from Caesarea and the town of Cappadocia, honoring and magnifying him.

SCRIPTURAL PASSAGES FROM TODAY'S 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

Epistle Reading During Divine Liturgy (Col. 2:8-12)

See to it that no one takes you captive through philosophy and empty deceit, according to human tradition, according to the elemental spirits of the universe, and not according to Christ. For in Him the whole fullness of deity dwells bodily, and you have come to fullness in Him, Who is the head of every ruler and authority. In Him also you were circumcised with a spiritual circumcision, by putting off the body of the flesh in the circumcision of Christ; when you were buried with Him in baptism, you were also raised with Him through faith in the power of God, Who raised Him from the dead.

Gospel Reading During Divine Liturgy (Luke 2:20-21 & 40-52)

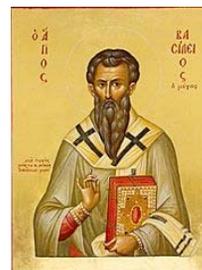
The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them. After eight days had passed, it was time to circumcise the child; and He was called Jesus, the name given by the angel before He was conceived in the womb. The child grew and became strong, filled with wisdom; and the favor of God was upon Him. Now every year His parents went to Jerusalem for the festival of the Passover. And when He was twelve years old, they went up as usual for the festival. When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but His parents did not know it. Assuming that He was in the group of travelers, they went a day's journey. Then they started to look for Him among their relatives and friends. When they did not find Him, they returned to Jerusalem to search for Him. After three days they found Him in the temple, sitting among the

teachers, listening to them and asking them questions. And all who heard Him were amazed at His understanding and His answers. When His parents saw Him they were astonished; and His mother said to Him, “Child, why have you treated us like this? Look, Your father and I have been searching for You in great anxiety.” He said to them, “Why were you searching for Me? Did you not know that I must be in My Father’s house?” But they did not understand what He said to them. Then He went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart. And Jesus increased in wisdom and in years, and in divine and human favor.

TODAY’S MEMORY VERSE (TRY TO COMMIT TO MEMORY):

"I am the gate. Whoever enters by Me will be saved, and will come in and go out and find pasture."
(Jn. 10:9)

St. Basil the Great, Archbishop of Caesarea in Cappadocia



Saint Basil the Great was born about the end of the year 329 in Caesarea of Cappadocia, to a family renowned for their learning and holiness. His parents' names were Basil and Emily. His mother Emily (commemorated July 19) and his grandmother Macrina (Jan. 14) are Saints of the Church, together with all his brothers and sisters: Macrina, his elder sister

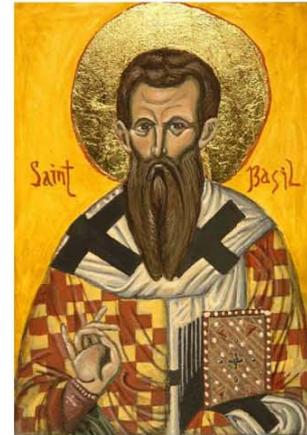
(July 19), Gregory of Nyssa (Jan. 10), Peter of Sebastia (Jan. 9), and Naucratus. Basil studied in Constantinople under the sophist Libanius, then in Athens, where also he formed a friendship with the young Gregory, a fellow Cappadocian, later called "the Theologian." Through the good influence of his sister Macrina, he chose to embrace the ascetical life, abandoning his worldly career. He visited the monks in Egypt, in Palestine, in Syria, and in Mesopotamia, and upon returning to Caesarea, he departed to a hermitage on the Iris River in Pontus, not far from Annesi, where his mother and his sister Macrina were already treading the path of the ascetical life; here he also wrote his ascetical homilies.

About the year 370, when the bishop of his country reposed, he was elected to succeed to his throne and was entrusted with the Church of Christ, which he tended for eight years, living in voluntary poverty and strict asceticism, having no other care than to defend holy Orthodoxy as a worthy successor of the Apostles. The Emperor Valens, and Modestus, the Eparch of the East, who were of one mind with the Arians, tried with threats of exile and of torments to bend the Saint to their own confession, because he was the bastion of Orthodoxy in all Cappadocia, and preserved it from heresy when Arianism was at its strongest. But he set all their malice at naught, and in his willingness to give himself up to every suffering for the sake of the Faith, showed himself to be a martyr by volition. Modestus, amazed at Basil's fearlessness in his presence, said that no one had ever so spoken to him. "Perhaps," answered the Saint, "you have never met a bishop before." The Emperor Valens himself was almost won over by Basil's dignity and wisdom. When Valens' son fell gravely sick, he asked Saint Basil to pray for him. The Saint promised that his son would be restated if Valens agreed to have him baptized by the Orthodox; Valens agreed, Basil prayed. the son was restored. But afterwards the Emperor had him baptized by Arians, and the child died soon after. Later, Valens, persuaded by his counselors, decided to send the Saint into exile because he would not accept the Arians into communion; but his pen broke when he was signing the edict of banishment. He tried a second time and a third, but the same thing happened, so that the Emperor was filled with dread, and tore up the document, and Basil was not banished. The truly great Basil, spent with extreme ascetical practices and continual labors, at the helm of the church, departed to the Lord on the 1st of January, in 379. at the age of forty-nine.

His writings are replete with wisdom and erudition, and rich these gifts he set forth the doctrines concerning the mysteries both of the creation (see his *Hexaemeron*) and of the Holy Trinity (see *On the Holy Spirit*). Because of the majesty and keenness of his eloquence, he is honored as "the revealer of heavenly things" and "the Great." Saint Basil is also celebrated on January 30th with Saint Gregory the Theologian and Saint John Chrysostom.

St. Christopher Phloptochos Society Invites You to Celebrate the

"Event of the Season"



St. Basil's Day

Saturday, January 12th

6 PM until 10 PM

THE EVENT CENTER at 313 DIVIDEND DRIVE

DINNER & FAMILY FUN!

SILENT & LIVE VASILOPITA AUCTIONS*!

****NOTE THIS CHANGE:** PLEASE BRING **ONE BEVERAGE** for 6+ PEOPLE **AND**
VEGETABLE/FRUIT SIDE OR DESSERT FOR 6+ PEOPLE

**Proceeds benefit St. Basil's Academy of Garrison NY*

THE CIRCUMCISION OF OUR LORD JESUS CHRIST



Since the Mosaic Law commands that if a woman give birth to a male child, he should be circumcised in the foreskin of his flesh on the eighth day (Lev. 12:2-3), on this, the eighth day from His Nativity, our Savior accepted the circumcision commanded by the Law. According to the command of the Angel, He received the Name which is above every name: JESUS, which means "Savior" (Matt. 1:21; Luke 1:31, and 2:21).

On this the eleventh New Year's Day we celebrate together at St. Christopher's, 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!

TODAY'S SCHEDULE

(No Fasting through the end of 1/4. Note: Saturday, 1/5 is a Day of Strict Fast.)

Monday, December 31 (Eve - Circumcision of our Lord/St. Basil/New Year's):

4:00 pm Great Vespers Service

**4:45 pm Divine Liturgy of St. Basil/Doxology on the 1st of the Year
& Blessing of the Vasilopita**

Thursday, January 3:

6:30 pm Choir Practice

Saturday, January 5 (Eve of the Holy Theophany of our Lord-Strict Fast):

7:30 am Service of the Great Hours of Holy Theophany

9:00 am Divine Liturgy of St. John Chrysostom/Blessing of Water

Sunday, January 6 (Holy Theophany of our Lord and Savior):

7:30 am Orthros Service for Holy Theophany

**8:45 am Divine Liturgy of St. Basil for Holy Theophany & Blessing of Water/
Ice Cream Sundae Sunday (No Religious Education today.)**

10:45 am Religious Education Classes (*for all ages/grades*)

Monday, January 7 (St. John the Baptist):

5:00 pm Great Vespers Service

5:45 pm Divine Liturgy (Evening)/Memorial Service - Tzvetan Andreev

7:00 pm Community Dinner (*please bring non-fasting food*)

Your continued support and mutual encouragement are essential and appreciated!