

Christ is Born! Glorify Him!

ST. BASIL THE GREAT

CHARLOTTE, North Carolina

1400 Suther Road, Charlotte, NC 28213
(980) 785-2764

stbasil.weebly.com
stbasilcharlotte@gmail.com

Sundays: Divine Liturgy, 11:00 a.m.

Saturdays: Vespers, 5:00 p.m.

Holy Days: Vespers, 6:00 p.m.; Divine Liturgy, 7:00 p.m.

Confessions: Before Sunday Liturgy / By Request / By Appointment

Missions:

HOLY CROSS

COLUMBIA, South Carolina

Meets at Transfiguration Catholic Church
306 N. Pines Road, Blythewood, SC 29016

colabzycatholic.weebly.com
colabyzantinecatholic@gmail.com

2nd Sunday of the Month: Divine Liturgy, 5:00 p.m.

Confessions: Before & After Liturgy

4th Sunday of the Month: Reader Vespers & Catechism, 5:00 p.m.

HOLY DORMITION

GREENVILLE, South Carolina

Meets at St. Rafka Maronite Catholic Church
1215 SC-14, Greer, SC 29650

dormition.weebly.com
dormitiongreenville@gmail.com

Next Divine Liturgy - To Be Announced

Confessions: Before & After Liturgy

PRIESTS

DEACONS



Father
JOSEPH MATLAK

Administrator

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(980) 785-2764

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frjosephmatlak@
gmail.com



Deacon
MATTHEW HANES

FEASTS & READINGS

SUNDAY, DECEMBER 23

Sunday Before the Nativity of Our Lord (Tone 6)
Ten Holy Martyrs of Crete

Hebrews 11:9-10, 17-23, 32-40

Matthew 1:1-25

SUNDAY, DECEMBER 30

Sunday After the Nativity of Our Lord (Tone 7)
St. Joseph, St. David, & St. James

Galatians 1:11-19

Matthew 2:13-23

MONDAY, DECEMBER 24

CHRISTMAS EVE

Hebrews 1:1-12

Luke 2:1-20

MONDAY, DECEMBER 31

Leave-Taking of the Nativity of Our Lord
Venerable Mother Melania the Roman

1 Peter 2:21-3:9

Mark 12:13-17

TUESDAY, DECEMBER 25

CHRISTMAS DAY

Galatians 4:4-7

Matthew 2:1-12

TUESDAY, JANUARY 1

Circumcision of Our Lord **ST. BASIL THE GREAT**

Colossians 2:8-12

Luke 2:20-21, 40-52

Hebrews 7:26-8:2

Luke 6:17-23

WEDNESDAY, DECEMBER 26

Synaxis of the Most Holy Theotokos
Holy Priest-Martyr Euthymius, Bishop of Sardis

Hebrews 2:11-18

Matthew 2:13-23

WEDNESDAY, JANUARY 2

Holy Father Sylvester, Pope of Rome

1 Peter 4:1-11

Mark 12:28-37

THURSDAY, DECEMBER 27

Holy Apostle, First Martyr, & Archdeacon Stephen
Venerable Father & Confessor Theodore the Branded

Acts 6:8-7:5, 47-60

Matthew 21:33-42

THURSDAY, JANUARY 3

Holy Prophet Malachi, Holy Martyr Gordius

1 Peter 4:12-5:5

Mark 12:38-44

FRIDAY, DECEMBER 28

The Two Thousand Martyrs of Nicomedia

1 Peter 1:1-2, 10-12; 2:6-10

Mark 12:1-12

FRIDAY, JANUARY 4

Venerable Father Theoctistus

SATURDAY, DECEMBER 29

The Holy Children Murdered By Herod
Venerable Father Marcellus

1 Timothy 6:11-16

Matthew 12:15-21

SATURDAY, JANUARY 5

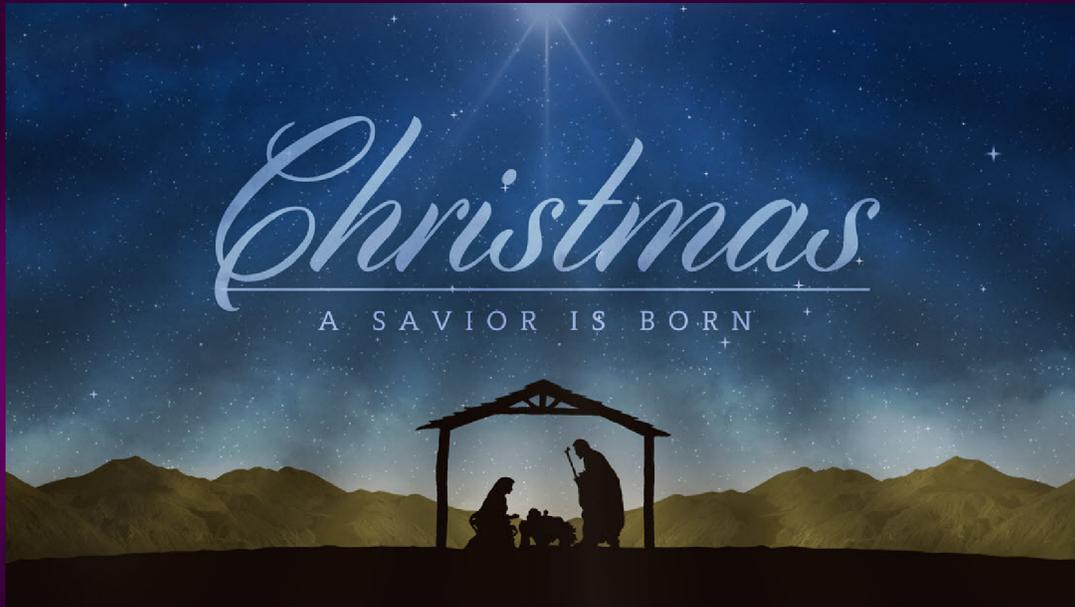
Holy Martyrs Theopemptus & Theonas
Venerable Synclitica

1 Timothy 3:14-4:5

Matthew 3:1-11

THE NATIVITY OF OUR LORD

ST. BASIL THE GREAT
Charlotte, North Carolina



CHRISTMAS EVE

6:00 PM

VESPERS & DIVINE LITURGY OF ST. BASIL THE GREAT

Followed By

TRADITIONAL HOLY SUPPER

GREAT COMPLINE

Christmas Night Prayer

CHRISTMAS DAY

9:00 AM

MATINS

Christmas Morning Prayer

11:00 AM

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM



Nativity Pastoral Letter Of His Beatitude Sviatoslav

*Most Reverend Archbishops &
Metropolitans, God-Loving Bishops, Very
Reverend Clergy, Venerable Monastics,
Dearly Beloved Brothers & Sisters in
Ukraine & Throughout the World*

Christ is Born! Glorify Him!

For to us a child is born, to us a son is given, and the government shall be upon His shoulder, and His Name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.

Isaiah 9:5

Today heaven and earth is filled with the light of joy and peace. Angels and men, all creation welcomes Christ the Savior born in human flesh. All of us together with the shepherds and wise men hasten to the poor stable-cave to join Mary and Joseph in venerating the incarnate God, who rests on hay in a manger. We hasten to receive the love and peace that the Lord brings into a world of hate and violence.

The Gospel narrative of the Nativity conveys to us the Good News proclaimed by the angel: "And this will be a sign for you: you will find a baby wrapped in swaddling cloths and lying in a manger" (Luke 2:12). In the Christmas carols and services of this mystical night we hear of a mighty heavenly host praising God and saying: "Glory to God in the highest, and on earth peace among those with whom he is pleased!" (Luke 2:14). All of humanity, in awaiting the birth of the Savior, had hoped for the beginning of a new era in human history—a new time when the Messiah as Prince of Peace would restore harmony to human relations, would abolish all forms of violence of men against men; not as a victor in war, like his ancestor David, but as the Son of God, conquering the very reason for wars and hostility—human sin, that evil which is the greatest disfigurement of paradisiacal happiness.

Human beings are created by God for peace which is a sign of the presence and action of the Holy Spirit (see Galatians 5:22-23). In spite of our nature, fallen through sin, human beings invariably seek this peace, even though we may not always know how to achieve it. For this very reason our Divine Liturgy, after calling for the establishment and strengthening of the blessed Kingdom of the Father, and the Son, and the Holy Spirit, immediately invites us to pray for peace from on high for the entire world and the well-being of God's holy churches. Indeed, today's feast proclaims to us that Christ is the Prince of Peace and that the might of God is revealed in peace.

When we hear the word “prince,” we immediately think of a person who has authority and power. We encounter many “princes,” good and bad, in various spheres of human life: politics, employment, family, and even church life. However, from the Gospel perspective and in light of the example of Christ as Prince of Peace, it becomes evident that divine authority is expressed through service, and divine power is found in the infinite and unconditional, faithful, and sacrificial love of the Lord for His creation.

A human being can live in peace and become a servant of peace only when he or she receives the Prince of Peace, newly born today, into their hearts, into their internal spiritual world, into their personal and social life. Saint Paul writes in his epistle to the Ephesians: “He is our peace” (Ephesians 2:14). Therefore, the greatest expression of God’s universal might, the manner in which the Prince of Peace manifests His power and authority, is not in the humiliation of others through injustice and violence, but in serving others out of unconditional love for the sake of peace!

At times in our daily lives it may seem to us that the one who is powerful is the one who is able to humiliate another. However, in reality such an expression of power is violence. Therefore, standing before the manger of the Prince of Peace, we begin to understand that violence is always the argument of a weakling, of one who wishes to appear powerful. It is the behavior of a coward, who simply fears the other, no matter how weak.

Christ endured violence from the very moment of His birth. King Herod, whom history calls great, in reality was a little coward: he feared for his authority, he perceived himself a failure in the face of God as a powerless Child. In order to retain authority and the riches entailed in it, he resorted to violence: commanding the death of the little ones of Bethlehem, the children of his own people! The peace of God, on the other hand, is always mightier than human violence, and that is why He is always victorious.

Only the powerless and weak in spirit adopt a strategy of insidious attack, aggression, or blind violence as a method of ensuring one’s authority, being incapable of convincing or leading others any other way. In contrast, human frailty, vested in Divine power, often becomes the pledge of true victory and a lasting peace. Let us recall what the Lord revealed to the Apostle of the nations: “My power is made perfect in weakness” (2 Corinthians 12:9). The weakness of God is mightier than the appearance of human power. Herod was buried not long after the birth of our Lord Jesus, while Christ, the Prince of Peace, is alive—yesterday, today and forever! (Hebrews 13:8).

Beloved in Christ! To celebrate Christmas is to be filled with peace from heaven and to say “no” to violence. Let us receive the newly born Savior as Prince of Peace in our families and become, following the example of St. Joseph and Mary the Theotokos, bearers and custodians of peace. Let us avoid all forms of violence—in word and deed—especially in our family circle, in relations between husband and wife or parents and children. Let us reject the culture of death which allows for the killing of the innocent unborn and, as we see in some countries of the world, encourages the gravely ill or elderly to shorten their life under the guise of a so-called “sweet

death," which is nothing more than an offense against God and a crime against the sanctity and inviolability of human life.

Let our ancient Christmas carols resound in our schools and educational institutions, safeguarding our children from events of violence. In societies where we live, let us not permit the presence of blind physical or moral violence on the political battleground. Representatives of political forces who encourage violence and foment conflicts are in reality spiritual weaklings, and they will never be capable of serving the common good of our people. Wherever we live, whether in Ukraine, which in the near future will be electing a president and parliament, or in the countries where our people have settled, let us support those who aspire elected office not in order to rule others, but in order to serve. Let us support those who resist violence and seek to establish the peace of God, a peace that is just and lasting.

Let us celebrate Christ's Nativity today and bring forth the joy and peace that comes from heaven. Let us conquer violence and fear, both in our personal lives, and on all the fronts of this war, whose consequences profoundly affect each and every one of us. Let us counter foreign aggression, as do those who defend our native land in Ukraine's East, with the sacrifice of our love, in active solidarity with the victims of aggression. Let us be persistent in prayer, calling for the peace of God upon our land, in our families and hearts! May the words of the prophet Isaiah be fulfilled for us: "Violence shall no more be heard in your land, devastation or destruction within your borders; you shall call your walls Salvation, and your gates Praise" (Isaiah 60:18).

Beloved Brothers and Sisters! With this Christmas letter I greet all of you who today, as domestic Church, receive the new born Christ into your families—parents and children, the elderly and youth. I hasten to share the good news of joy and peace with those, who labor abroad—far away from their home and loved-ones. I embrace those brothers and sisters who have been forced to migrate, who miss their native lands, and all, who today carry on their bodies and in their hearts the wounds of war and violence.

With the Nativity of Christ, I especially greet our soldiers, the defenders of peace and victors of war. My thoughts and prayers go to the cold prisons, where our prisoners of war and of conscience continue to suffer; to the hospitals, where our wounded in battle for our nation regain their health; to the homes, where Ukrainians afflicted with grief mourn the loss of their loved-ones because of the war. The Lord of peace is with us! May the Christmas star shine upon us with its light, and in every home the words of our carol-song resound clearly:

The angels sing, exclaiming "glory," in heaven and on earth proclaiming peace.

I wish all of you the authentic joy that is given to the children of God, a cheerful celebration of Christ's Nativity, and a happy, peaceful and blessed New Year!

† SVIATOSLAV

*Given at the Patriarchal Cathedral of the Resurrection of Christ in Kyiv
On the Feast of Our Father St. Nicholas the Wonderworker, Archbishop of Myra in Lycia*



*Of Our Hierarchy
In The
United States of America
To The Clergy, Hieromonks,
Brothers, Religious Sisters,
Seminarians & Beloved Faithful
Christ is Born! Glorify Him!*

"Today Christ is Born of the Virgin in Bethlehem. Today, the eternal One has a beginning, today the Word becomes incarnated. All the heavenly powers rejoice, and all who dwell on earth are happy. The magi offer the gift to the Master, the shepherds proclaim the marvel; and we cry aloud unceasingly: Glory to God in the highest and on earth, peace and good will to all."

Stichera at the Praises, Matins for the Nativity of Our Lord

The liturgical texts of the Nativity of Our Lord often repeat a word "Today" and call everyone to respond to God's invitation. Emmanuel - God with us came to the world over two thousand years ago and was greeted with marvel by shepherds and magi offering him homage and gifts. If we want that joy of Christmas to invade our lives, we must do what the shepherds did so long ago. We must come to our parish churches and bow before the newborn King. Hope is available but only to those who will humble themselves and bow in faith before the Lord Jesus Christ.

We often think about Jesus Christ each year in the Christmas season. We are deeply touched by the beauty of the nativity scene, and resolve to know Christ personally, follow Jesus in our daily lives and be with Him. But, then the Christmas season passes and the pressures of a new year lead us away from the manger. There is great danger in coming near to Christ but never making a commitment. Sooner or later, we must make a personal commitment that Jesus Christ will be our Lord and Savior. Every time we put it off, it becomes harder the next time.

May God give us, the grace to make room in our hearts for Jesus Christ! The angel said, "For unto you is born this day in the city of David a Savior." "Unto you." "For you." He came for us! This is where Christmas becomes intensely personal. It's not enough to say abstractly that we believe Christ came. Many people say that and are still lost in their search for the living God. It's not enough to say that Christ came for someone else. We can never be saved until we say, "Christ came for me. He died for me. He rose from the dead for me." Two thousand years ago God sent a gift wrapped in swaddling clothes and lying in a manger. Jesus is God's Christmas gift to us. But we will never experience Christmas joy until we personally receive God's gift—the Lord Jesus Christ. There is left to each of us a choice. What will we do with the Christ-child this Christmas?

Will we run to meet him and make him welcome in our hearts? Will we sing with the angels or will we be too busy to go to see the babe in the manger? Will we open our hearts and our homes to Jesus?

Today, let us come and welcome Emmanuel – God with Us. Let us with joy welcome Christ among us! The beauty of this personal encounter with the living God will call us to share this “Good News” with others. This is the same message the shepherds received from the angels. If we want to experience the real joy that Jesus wants for us, then we must learn to share! By sharing what God has so generously given to us, we will receive an even greater gift – the gift of joy. This is the true joy. It is found in a Person – in Jesus Christ our Savior. This joy flows out of a relationship with the One who never changes, the One who never lets us down, the one who never leaves us or forsakes us – the Lord Jesus Christ, our Savior.

On this Christmas day, let us come to our churches and personally encounter this great joy. Let us experience the life-giving Christ. Then, with the deep personal conviction we will be able to share this “Good News” with those whom we encounter in our daily lives, and say to one another “God is among us”!

+ Paul Chomnycky, OSBM

Eparchy of Stamford

+ Andriy Rabiy

Apostolic Administrator, Archeparchy of Philadelphia

+ Benedict Aleksiychuk

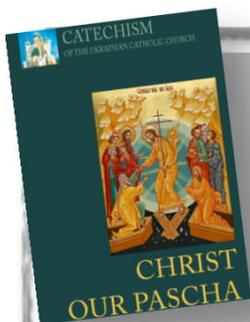
Eparchy of St. Nicholas in Chicago

+ Bohdan J. Danylo (Author)

Eparchy of St. Josaphat in Parma

+ John Bura

Auxiliary Bishop of Philadelphia



Excerpt from ***Christ Our Pascha***

The Creator and his Creation

Our faith in the Creator gives us the opportunity to grasp the sense and essence of the created world. Biblical revelation unveils for us the presence of God within the reality of the world: we come to know the Creator, and the world – his creation. (# 99)

The word *creation* points to the connection between the world and the Person of the Creator; for that world is “the work of his hands.” This is why it is impossible to know creation separately from the Creator. God’s revelation brings to our attention not so much the laws of nature as the actions of the Creator’s Divine Economy. In the light of faith, the true beauty of creation is revealed to us as a reflection of the beauty and the magnificence of its Creator: “Lord, how manifold are your works! In wisdom you have made them all” (Ps 103[104]:24). (#100)

*Feast of the Synaxis
of the
Most Holy Theotokos*

*Wednesday, December 26
11:00 AM - Divine Liturgy*



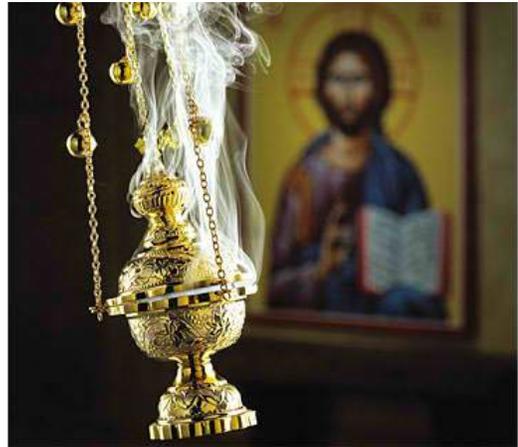
*Akathist Hymn
To The Most Holy Theotokos*

"The joy of praising Mary with the Akathist Hymn [is] so dear to the Eastern tradition. It is a song centered on Christ, contemplated in the light of his Virgin Mother.... We have retraced the stages of her life and offered praise for the marvels worked in her by the Almighty: from the virginal conception, the beginning and principle of the new creation, to her divine motherhood, to her sharing in her Son's mission, especially the moments of his passion, death and resurrection. Mother of the risen Lord and Mother of the Church, Mary goes before us and leads us to genuine knowledge of God and to the encounter with the Redeemer. She indicates the way to us and shows us her Son. In celebrating her with joy and gratitude, we honor the holiness of God, whose mercy has worked marvels in his humble handmaid. We greet her with the title Full of Grace and implore her intercession for all the children of the Church, which celebrates her glory with this Akathist Hymn."

Pope St. John Paul II

*Feast of the Circumcision
of Our Lord
& Saint Basil the Great*

*Monday, December 31
6:00 PM - Vespers & Typica*



Vespers

Saturdays:

5:00 PM

Eves of Feasts:

6:00 PM

Followed by Divine Liturgy

"Where such practice of celebrating the Divine Praises with the people has diminished, if not completely disappeared, the ancient tradition should be restored without delay, so as not to deprive the faithful of a privileged source of prayer, nourished by treasures of authentic doctrine.... Calling upon the time when the Divine Praises were upheld with special care in the East, not only by the monastic communities, but also by the parishes, the *Code of Canons of the Eastern Churches* reminds us of the obligation—often easily forgotten or abandoned—to celebrate them in the cathedrals, parishes, rectoral churches, religious communities and seminaries."

Congregation for the Eastern Churches

*Feast of the Theophany
Of Our Lord, God, & Savior Jesus Christ*



Saturday, January 5

5:00 PM

Great Vespers

With

The Great Blessing Of Water

Mystery of Penance (Confessions)

Available Afterwards

Sunday, January 6

9:00 AM

Matins

11:00 AM

Divine Liturgy

Of Saint Basil The Great

With

*Mysteries of Christian Initiation
(Baptism, Chrismation, Holy Eucharist)*

Potluck Lunch To Follow

HOUSE BLESSINGS

*Please contact the clergy to schedule
a house visitation & blessing with Theophany Water*