

*Glory to Jesus Christ! Glory Forever!*

**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

**colabzatholic.weebly.com**  
colabyzantinecatholic@gmail.com

*2<sup>nd</sup> Sunday of the Month: Divine Liturgy, 5:00 p.m.*

*Confessions: Before & After Liturgy*

*4<sup>th</sup> 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

*Sunday, December 23: Divine Liturgy, 5:00 p.m.*

*Confessions: Before & After Liturgy*

## PRIESTS



**Father  
JOSEPH MATLAK**

**Administrator**

Telephone:  
(980) 785-2764

Email:  
frjosephmatlak@  
gmail.com

## DEACONS



**Deacon  
MATTHEW HANES**

## FEASTS & READINGS FOR THE WEEK

### SUNDAY

**29<sup>th</sup> Sunday After Pentecost (Tone 4)  
Conception of the Theotokos by Saint Anna**

*Matins*

*John 20:1-10 (Matins Gospel 7)*

*Divine Liturgy*

*Colossians 1:12-18; Galatians 4:22-31  
Luke 17:12-19; Luke 8:16-21*

### MONDAY

**Holy Martyrs Menas,  
Hermogenes & Eugephus**

*Hebrews 8:7-13  
Mark 8:11-21*

### TUESDAY

**Venerable Father Daniel the Stylite**

*Hebrews 9:8-10, 15-23  
Mark 8:22-26*

### WEDNESDAY

**Venerable Father Spiridon the Wonderworker,  
Bishop of Tremithus**

*Hebrews 10:1-18  
Mark 8:30-34*

### THURSDAY

**Holy Martyrs Eustratios, Auxentius, Eugenius,  
Mardarius & Orestes  
Holy Martyr Lucia the Virgin**

*Ephesians 6:10-17  
Luke 21:12-19*

### FRIDAY

**Holy Martyrs Thyrsus, Leucius, Philemon,  
Apollonius & Callinicus**

*Hebrews 11:8, 11-16  
Mark 9:33-41*

### SATURDAY

**Holy Priest-Martyr Eleutherius  
Venerable Father Paul of Latra  
Holy Father Stephen the Confessor**

*Ephesians 5:1-8  
Luke 14:1-11*

### NEXT SUNDAY

**Sunday of the Holy Forefathers (Tone 5)**

*Matins  
John 20:11-18*

*Divine Liturgy  
Colossians 3:4-11  
Luke 14:16-24*



**OF THE HIERARCHY OF THE UKRAINIAN GREEK CATHOLIC CHURCH  
IN THE UNITED STATES OF AMERICA  
TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS  
AND BELOVED FAITHFUL**

**Glory to Jesus Christ!**

One day, during the pre-Nativity liturgical service celebrated at the Basilica of St. Sofia-Wisdom of God in Constantinople, St. Gregory of Nazianzus, the Theologian, overwhelmed by the Holy Spirit, exclaimed: "Christ is Born! Go out to meet Him!" This short phrase expresses the innate meaning of the forty days of the Nativity Fast, popularly known as the Philippian Fast. This period isn't filled with grief, but rather with joy, because Christ is coming to transform the world and grant us salvation not only through His suffering and resurrection, but also through His incarnation.

True God from true God, begotten, not made descends from heaven to us, in order to be with us in our mundane earthy life often filled with difficulties. The Lord comes because He dearly loves us and desires to make the first step toward reconciliation and lift up our human nature broken and damaged by sin. Thus, the Nativity Fast is not a mere expectation or an effort to recall the important historical event of Christ's birth that occurred more than 2000 years ago, but primarily, it is a time of our soul's preparation for the encounter with the incarnated Christ. How should we prepare ourselves for this salvific event of Christ's Nativity?

The secular world proposes its own version of such preparation by using festal illumination of our streets, bright and ornamented windows of our shops and richly decorated evergreen trees. The entertainment industry employs various sales tactics, which entice us to make more purchases. While in the whirl of preparatory activities, we might forget to prepare ourselves to meet with the newly born child, who is God eternal. It is important to know that the festive atmosphere would only be filled with adequate internal meaning when we repent and open our hearts in order to make it ready for the Birth of Christ.

Our liturgical texts pertaining to the Nativity Fast period often proclaim: "Bethlehem, Get Ready" or "the Cave of the Nativity Be Ready," although, in reality, poor Bethlehem and the meager cave is our destitute human existence, which is in need of God's nurturing. The Lord did not enter this world in the royal palace, thus, if we want God to live with us and be born in us, we have to cast aside any kind of pride and luxury of self-indulgence and chose a path of humility and quiet joy from the fact that "God is with us." Therefore, if we would like to prepare "a modest cave in our soul" for the birth of the child Jesus, then it would be imperative to get rid of the imaginary illusion of our self-worth and gladly accept the modest circumstances of our present lives as given to us by God for our benefit and salvation.

During the Nativity Fast, the Holy Mother Church puts in front of us the images of our forefathers, fathers and prophets, who foretold the coming of the Savior. Although, they were not soothsayers, or using the modern term "futurists," but having been inspired by the Holy Spirit, they spoke on behalf of God about essential things concerning our present life with God. After all, it is crucial to maintain our relationship with God "here and now" rather than "somewhere and sometime." Apostles Andrew and Phillip, whom we commemorate during the Nativity Fast, understood this well, since they sought intimacy with Christ and unconditionally followed Him in search of "light that enlightens every person." Similarly, amid these dark late autumn days we strive for sunshine and warmth that can only be given to us by the "authentic Sun of Truth"-Christ, the Savior. Therefore, the aim of fasting is to strive to be filled and sifted through by the uncreated light of God's presence in our souls granted to us by the newborn Lord.

God's Son leaves behind His Heavenly dwelling in order to become one of us. So, what should we leave behind during fasting? Traditionally, the Church calls to refrain temporarily from festive celebrations and some foods, but even more importantly - to abandon pride, laziness and all that alienates us from God, from all that is superfluous in our lives and interferes with the joy of celebrating the incarnation of Christ.

"The Lord is coming," - exclaim our liturgical chants. He comes again and again to all of us together and to everyone in particular. So, let's prepare a road for Him to our heart. We will light the lamps of our faith, open the caves of our souls and become prepared for the gift of the new life incarnated wants to grant us.

**+ Paul Chomnycky, OSBM**

*Eparchy of Stamford*

**+ Andriy Rabi**

*Apostolic Administrator of the Archeparchy of Philadelphia*

**+ Benedict Aleksiychuk (author)**

*Eparchy of St. Nicholas in Chicago*

**+ Bohdan J. Danylo**

*Eparchy of St. Josaphat in Parma*

**+ John Bura**

*Auxiliary Bishop of Philadelphia*

# 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

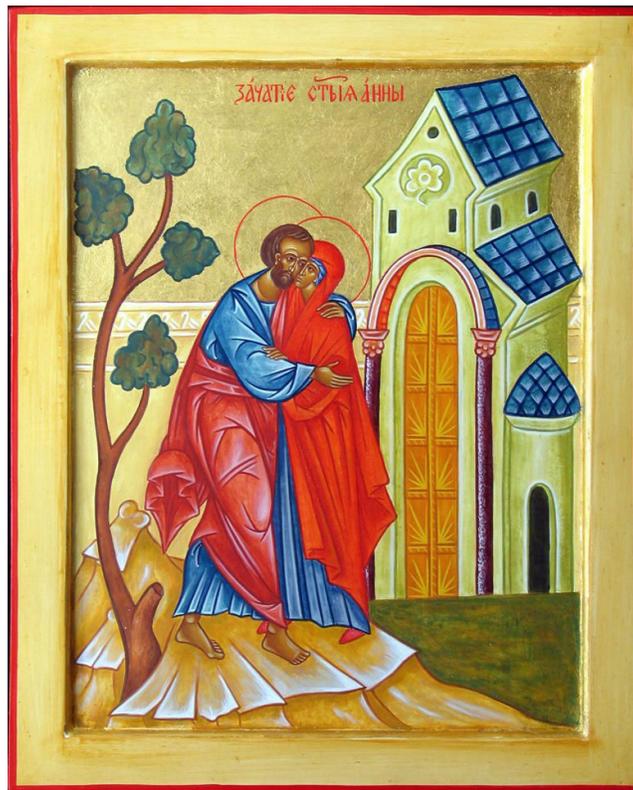
9:00 AM

MATINS

Christmas Morning Prayer

11:00 AM

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

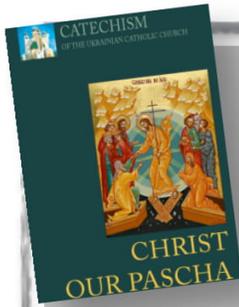


## THE CONCEPTION OF THE MOST HOLY THEOTOKOS BY SAINT ANNA

### *Troparion*

*Today the chains of barrenness are shattered, for having heard the prayer of Joachim and Anna, against all hope God has openly promised the birth of the Maiden of God, from whom the very infinite One will be born as a man, the One who commanded the angels to cry to her: rejoice, O full of grace, the Lord is with you.*

Saint Anna, the mother of the Most Holy Theotokos and Ever-Virgin Mary, was the youngest daughter of the priest Nathan from Bethlehem, descended from the tribe of Levi. She married Saint Joachim, who was a native of Galilee. The Holy Scripture is silent about the birth and infancy of the Blessed Virgin Mary. The early Christians believed that her birth was miraculous in the similar manner as the birth of Saint John the Baptist. According to the ancient tradition of the Church – exemplified in the *Protoevangelium of Saint James* – Saint Anna was barren and she and her husband Saint Joachim remained without children until old age. In the Old Testament, God in His blessings always included a promise of numerous offspring, and the Jews came to believe that childlessness was a sign of a divine curse. As such, they were exposed to public reproach. Saint Joachim was publicly reproached in the Temple, retired to the desert, and fasted for forty days, beseeching God for the blessing of a child. At the same time, his wife, St. Anna, did the same at her home. They besought God with a promise that, if He were to grant them the fruit of the womb, they would offer their offspring to Him as a gift. God hearkened to their supplication. On the fortieth day, an Angel appeared to both and spoke concerning the birth of a daughter, who would bring blessings to the whole human race. And thus, through God's promise, Saint Anna conceived according to the laws of nature, and was deemed worthy to become the Mother of Our Lord. On the following day, they brought an offering of thanksgiving to God at the Temple.



Excerpt from *Christ Our Pascha*

*The Father Creates through the Son in the Holy Spirit*

The Incarnation of the Son of God reveals the purpose of the created world. At the appointed moment of history, the Son of God descends into creation in order to raise creation to God. This is accomplished by the action of the Holy Spirit. In six days of creation, the Holy Spirit prepares an environment for humanity (see *Gn 1*). In the Old Testament, God prepares humanity for the encounter with the incarnate Son of God, so that through Jesus Christ all creation might be brought to the Father, and “that God may be all in all” ( 1 Cor 15:28). (#102)

*Please remember that the Nativity Fast is a penitential season!*



*Do you have old or unused clothes? Please donate them to the poor. The parish and missions will be collecting any donated items between now and Christmas Day.*

*Christmas Eve Holy Supper  
St. Basil the Great, Charlotte*



*Next Catechetical Sunday*

*St. Basil the Great, Charlotte*



Sunday, December 16<sup>th</sup>

*Following Divine Liturgy & Fellowship, there will be a talk on the Word of God, focusing on the teachings of the Catechism, *Christ Our Pascha*.*

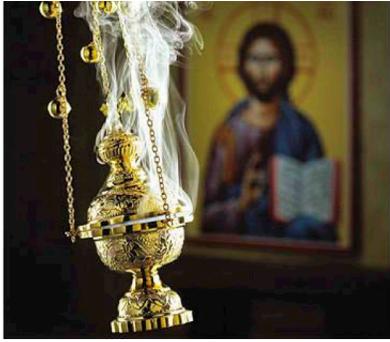
*Separate tracks for adults and children.*

*Please communicate food contributions beforehand.*

*Please sign up to bring a traditional vegan dish - no meat or dairy.*

*The sign up sheet will be made available after Divine Liturgy on Sunday.*

## VESPERS



*Saturdays: 5:00 pm*

*Eves of Feasts: 6:00 pm*

*Followed by the 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*

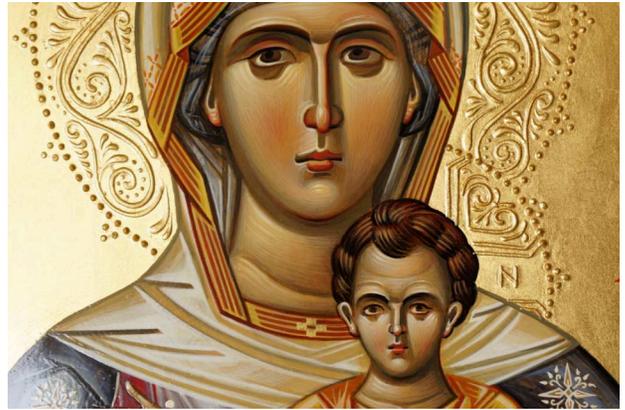
*Contact us to buy a copy of the Divine Office!*

## THE WORD OF GOD

**Each parish and mission community is called by our bishops to “establish ... groups for the prayerful study of Sacred Scriptures,” and to “encourage the faithful in the practice of prayerfully reading the Sacred Scriptures themselves or within their family circle.”**

**Eastern Catholic Bible Study on Wednesday evenings are available through internet live stream and conference call, giving you the opportunity to read, study, and pray the scriptures with others from your homes.**

## AKATHIST TO THE THEOTOKOS



**Enroll in the Akathist Prayer Group:**

*For our Parish & its Missions*

*For our Bishop, Eparchy, & Church*

*For Priestly, Diaconal, & Monastic Vocations*

*For Christian Marriages*

**Please contact the parish, indicating which day (days) of the week you would like to take.**

**Our goal is to have at least one person or family praying the Akathist every day.**

“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*

**NOW ONLINE & FREE REGISTRATION**

# **Eastern Catholic Bible Conference**



**Wednesdays, Nov 14-Dec 19**

**8:30pm EST/5:30pm PST**

*Bring  
Your  
Bible!*

## **Christ the Light & Life** **A Walk Through the Gospel of St. John**

The Fourth Gospel announces the coming of Christ as the fulfillment of the Law and the Prophets for the children of God who believe in Him. Come learn about the Eastern Catholic approach to this text and the implications for the Church's faith, worship and spirituality as we walk through each section of the Gospel of St John the Theologian!

### **Speakers**

*Father Sebastian Carnazzo, PhD – Institute of Catholic Culture  
Father Deacon Daniel Dozier, MATS – St. Cyril and Methodius Byzantine Catholic Seminary*

*"I think that John's Gospel...is the firstfruits of the Gospels...We might dare say that the Gospels are the firstfruits of all Scripture but that the firstfruits of the Gospels is that according to John whose meaning no one can understand who has not leaned on Jesus' breast or received Mary from Jesus to be his mother also." – Origen of Alexandria, 184-253, A.D.*

**REGISTER ONLINE at [onlineecbiblefall2018.eventbrite.com](http://onlineecbiblefall2018.eventbrite.com)**

- Nov 14 (8:30pm EST) *An Introduction to the Gospel of St. John* (Fr Deacon Daniel)
- Nov 21 (8:30pm EST) *The Prologue of the Gospel - 1:1-18* (Fr Sebastian)
- Nov 28 (8:30pm EST) *The Book of Signs - Part 1 - 1:19-5:47* (Fr. Deacon Daniel)
- Dec 5 (8:30pm EST) *The Book of Signs - Part 2 - 6:1-12:50* (Fr Sebastian)
- Dec 12 (8:30pm EST) *The Book of Glory - Part 1 - 13:1-17:26* (Fr Deacon Daniel)
- Dec 19 (8:30pm EST) *The Book of Glory - Part 2 & Resurrection Epilogue - 18:1-21:25* (Fr Sebastian)

**Word of Life Institute for Eastern Christian Formation**

**WORDOFLIFEINSTITUTE.COM**

*A Ministry of the Eparchy of Passaic*