
TODAY'S ECCLESIASTICAL CALENDAR

Sunday, December 23, 2018

Sunday before Christmas – Κυριακή πρὸ τῆς Χριστοῦ Γεννήσεως

The Genealogy of the Ancestors of Christ from Adam to Joseph and all the prophets, especially Daniel and the Three Holy Youths. The Ten Holy Martyrs in Crete. Holy Father Naum, Enlightener of Bulgaria.

Πάντων τῶν ἀπ' αἰῶνος Θεῶ εὐαρεστησάντων ἀπὸ Ἀδάμ ἄχρι καὶ Ἰωσήφ, τοῦ Μνήστορος, ἐξαιρέτως δὲ Δανιήλ καὶ τῶν Ἁγίων Τριῶν Παίδων. Τῶν δέκα Μαρτύρων τῶν ἐν Κρήτῃ. Ναοῦμ τοῦ θαυματουργοῦ.

ΑΠΟΛΥΤΙΚΙΑ ΤΗΣ ΗΜΕΡΑΣ – DISMISSAL HYMNS OF THE DAY

Apolytikion of the First Plagal Tone Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί, ἀνελεθεῖν ἐν τῷ σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγειρῆαι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

The beginningless Word, with the Father and the Spirit, who was born of a Virgin for our salvation, let us the faithful praise and worship; for he willed in the flesh to be lifted up on the Cross, and to endure death, and to raise up the dead, by His glorious Resurrection.

Apolytikion of the Forefeast Ἐτοιμάζου Βηθλεέμ, ἥνοικται πᾶσιν ἡ Ἐδέμ, εὐτρεπίζου Ἐφραθᾶ, ὅτι τὸ ξύλον τῆς ζωῆς, ἐν τῷ Σπηλαίῳ ἐξήνθησεν ἐκ τῆς Παρθένου, Παράδεισος καὶ γὰρ, ἡ ἐκείνης γαστήρ, ἐδείχθη νοητός, ἐν ᾧ τὸ θεῖον φυτόν, ἐξ οὗ φαγόντες ζήσομεν, οὐχὶ δὲ ὡς ὁ Ἀδάμ τεθνηξόμεθα. Χριστὸς γεννᾶται, τὴν πρὶν πεσοῦσαν, ἀναστήσων εἰκόνα.

Apolytikion of the Fathers Μεγάλα τὰ τῆς Πίστεως κατορθώματα! ἐν τῇ πηγῇ τῆς φλογός, ὡς ἐπὶ ὕδατος ἀναπαύσεως, οἱ Ἅγιοι τρεῖς Παῖδες ἠγάλλοντο, καὶ ὁ Προφήτης Δανιήλ, λεόντων ποιμῆν, ὡς προβάτων ἐδείκνυτο. Ταῖς αὐτῶν ἰκεσίαις Χριστὸς ὁ Θεός, σῶσον τὰς ψυχὰς ἡμῶν.

Great are the accomplishments of faith; in the fountain of flame, as at water of rest, the Three Holy Youths rejoiced. And the Prophet Daniel appeared a shepherd of lions as though they were sheep. By their prayers, O Christ God, save our souls.

Apolytikion of the Holy Taxiarchs Τῶν οὐρανίων στρατιῶν Ἀρχιστράτηγοι, δυσωποῦμεν ὑμᾶς ἡμεῖς οἱ ἀνάξιοι, ἵνα ταῖς ὑμῶν δεήσεσι, τειχίσητε ἡμᾶς, σκέπη τῶν πτερυγῶν, τῆς ἀὔλου ὑμῶν δόξης, φρουροῦντες ἡμᾶς προσπίπτοντας, ἐκτενῶς καὶ βοῶντας' Ἐκ τῶν κινδύνων λυτρώσασθε ἡμᾶς, ὡς Ταξιάρχαι τῶν ἄνω Δυνάμεων.

Apolytikion of St. Haralambos As a pillar unshakable of the Church of Christ, and an ever-radiant lamp to the universe, were you, O wise Haralambos; you illumined the world through martyrdom; you dispelled the moonless night of the idols, o blessed one. Therefore with boldness before Christ, intercede that we may be saved.

ΚΟΝΤΑΚΙΟΝ ΤΗΣ ΗΜΕΡΑΣ – ΚΟΝΤΑΚΙΟΝ ΟΥ ΤΗΣ ΗΜΕΡΑΣ

Ἡ Παρθένος σήμερον, τὸν προαιώνιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκεῖν ἀπορόρητως. Χόρευε ἡ οἰκουμένη ἀκουτισθεῖσα, δόξασον μετὰ Ἀγγέλων καὶ τῶν Ποιμένων, βουληθέντα ἐποφθῆναι, Παιδίον νέον, τὸν πρὸ αἰώνων Θεόν.

The Virgin on this day / comes to the cave to give birth / ineffably to God the Word, / Who is before all ages. / Dance for joy, O world, on hearing the gladsome tidings; / glorify, with the Angels and the shepherds, / Him Who is willing to be gazed upon / as a young Child, Who / before all ages is God.

HOLY TAXIARHAI AND SAINT HARALAMBOS GREEK ORTHODOX CHURCH

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December 23-30, 2018

THE GOSPEL READING FOR THE SUNDAY BEFORE CHRISTMAS

The Genealogy of Jesus Christ, the Son of David, the Son of Abraham

Matthew 1: 1-25

The book of the Genealogy of Jesus Christ, the Son of David, the Son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Ram, and Ram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud

the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His name Jesus, for He will save His people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, a virgin shall conceive and bear a Son, and His name shall be called Emmanuel" (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord commanded him; he took his wife, but knew her not until she had borne a Son; and he called His name Jesus.

We wish you a Merry and Holy Christmas!

The St. Haralambos Sr. GOYA invites you
to our Coffee Fellowship Hour after today's church services!

PROSPHORA—We thank Presvytera Georgia, Voula Andrews and Mrs. Loretta Hughes/Politis who have offered today's prosphora. Next week, the prosphora will be offered Mrs. Gina Funteas Mrs. Demetra Tsagalis, Mrs. Niki Klikas (Mon morning, Dec 24), by Mrs. Dina Margaritis, Mrs. Anne Maroutsos, Mrs. Zoi Govas, and Mrs. Mrs. Pitsa Serigos (CHRISTMAS), Presvytera Diana (Thurs, Dec 27—St. Stephen), and by Mrs. Litsa Pagonos, Mrs. Lilly Kretsos, and the Sikoral family (Sunday, December 30).

MEMORIAL SERVICES TODAY

1 year—Eleni Galanis Argianas 3 years—Andreas Tsakalis
Memorial services are offered for the eternal rest of persons who have fallen asleep in the Lord. There are some days when Memorials are not permitted—please call the church office before planning. Memorials take place at 40 days, at 6 months, at 1 year and at 3 years. After three years have passed, the departed are more properly remembered on the Saturdays of the Souls.

Please also remember that we have discontinued the custom of placing candles in the *kolyva*.

ROW BY ROW—When you come to receive Holy Communion, please let the ushers direct you. Because many people receive the Holy Eucharist, the ushers will ask you to approach the Holy Chalice row by row in order to have a more peaceful and spirit-filled experience. We thank you for your cooperation!

RECEIVING HOLY COMMUNION—Attending and celebrating the Divine Liturgy should fill us with infinite happiness, because it is the sign from God that, in His love, all things can be forgiven, and that there is no reason for any barriers to stand between ourselves and God, or between ourselves and each other. The way Orthodox Christians celebrate this reality is by receiving Holy Communion.

Receiving Holy Communion or any other Sacrament is an expression of our unity in our Orthodox Faith and its teachings. It follows that only Orthodox Christians (by baptism or chrismation) who agree and live according to these dogmatic and moral principles receive the Holy Eucharist. Orthodox Christians do not receive sacraments in non-orthodox churches.

We are called, “With fear of God, faith and love, draw near.” Fear of God, faith and love means commitment to one God, one Truth and oneness in love, patience and forgiveness; in this oneness, Orthodox Christians are invited to approach for Holy Communion and live a Christian life.

A STEWARDSHIP REMINDER—We hope you have received information about Stewardship for 2019! As we look forward to the challenges of the new year, we urge you to THINK CHRIST FIRST, then consider a *monthly* commitment of \$93. This is what is needed to cover our needs and it is realistic for most stewards!

If you have not yet made your 2018 commitment, please do so. We appreciate your support!

NEED A NEW YEAR'S RESOLUTION? How about the Stewardship CHALLENGE that was sent in the Stewardship mailing.....?

DONATION BOX —We are grateful to all who have placed contributions in the donation box in the narthex. These contributions are used to help people who come to us and need financial help. Your generosity during this Holiday Season is greatly appreciated. You have helped many people!

**ΣΑΣ ΕΥΧΟΜΑΣΤΕ ΚΑΛΕΣ ΓΙΟΡΤΕΣ!
ΚΑΛΑ ΧΡΙΣΤΟΥΓΕΝΝΑ ΚΑΙ ΕΤΥΧΕΣ ΤΟ ΝΕΟ ΕΤΟΣ!**

COMMUNION PRAYERS

I believe and confess, Lord, that You are truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am the first. I also believe that this is truly Your pure Body and that this is truly Your precious Blood. Therefore, I pray to You, have mercy upon me, and forgive my transgressions, voluntary and involuntary, in word and deed, in knowledge or in ignorance. And make me worthy, without condemnation, to partake of Your pure Mysteries for the remission of sins and for eternal life. Amen.

Behold, I approach for Divine Communion. O Maker, burn me not as I partake, for You are fire consuming the unworthy, but cleanse me from every stain.

O Son of God, receive me today as a partaker of Your mystical Supper. For I will not speak of the mystery to Your enemies, nor will I give You a kiss, as did Judas. But like the thief, I confess to You: Remember me, Lord, in Your kingdom.

Tremble, O man, as you behold the divine Blood. It is a burning coal that sears the unworthy. The Body of God both deifies and nourishes me: It deifies the Spirit and wondrously nourishes the mind.

You have smitten me with yearning, O Christ, and by Your divine love You have changed me. But burn up with spiritual fire my sins, and grant me to be filled with delight in You, so that, leaping for joy, I may magnify, O Good One, Your two Comings.

How shall I, who am unworthy, enter into the splendor of Your saints? If I should dare to enter into the bridal chamber, my vesture will condemn me, since it is not a wedding garment; and being bound up, I shall be cast out by the angels. Cleanse, O Lord, the filth of my soul, and save me, as You are the one Who love mankind.

Master Who love mankind, Lord Jesus Christ, my God, let not these holy Gifts be to my judgment because I am unworthy, but rather for the purification and sanctification of both soul and body and the pledge of the life and Kingdom to come. It is good for me to cleave unto God and to place in Him the hope of my salvation.

O Son of God, receive me today as a partaker of Your mystical Supper. For I will not speak of the mystery to Your enemies, nor will I give You a kiss, as did Judas. But like the thief, I confess to You: Remember me, Lord, in Your kingdom.



GREEK ORTHODOX METROPOLIS OF CHICAGO
ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΣΙΚΑΓΟΥ

Chicago Metropolis Mission, Vision, Values and Why Statements

On November 2-4, a group of 86 volunteers participated in a Strategic Planning Retreat for benefit of the Metropolis and achieved consensus on the following statements of identity and purpose:

“Why” Statement (why we exist)

To receive and share unconditional love, mercy, healing and peace, so that life has greater meaning and purpose.

Mission Statement

The Greek Orthodox Metropolis of Chicago is a Christ-centered community that loves, guides, engages, and serves all people.

Core Values

- Christ-centered
- Integrity
- Service
- Humility
- Love
- Merciful
- Spiritual development
- Adaptable

Vision Statement

In 3-5 years, we will grow our Metropolis family through greater:

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|--------------------------------|--|
| <u>F</u> ellowship & Welcoming | <u>L</u> eadership |
| <u>A</u> ccountability | <u>I</u> nvolved Youth & Emerging Adults |
| <u>M</u> inistries & Education | <u>E</u> ngagement on Critical Issues |
| <u>I</u> nnovation | <u>S</u> tewardship |

We need your help! Please visit <http://chicago.goarch.org/strategic-planning> and sign up to join a Strategic Planning Task Force by clicking the “Register to Participate” tab.

SCHEDULE OF SERVICES AND EVENTS THIS WEEK:

Mon, Dec 24	Hours and Vespers Liturgy.....	6:00 am
Mon eve	Orthros and Divine Liturgy.....	8:00 pm
Tues, Dec 25	CHRISTMAS DAY—ORTHROS & DIVINE LITURGY.....	8:30 am
Thurs, Dec 27	Orthros and Divine Liturgy (St. Stephen)	8:30 am
	Harlem Globetrotters Greek Night	7:00 pm

NOTE: THERE IS NO FASTING FROM DECEMBER 25 THROUGH JANUARY 4!

ANNOUNCEMENTS

ANNUAL VASILOPITA LUNCHEON—our St. Haralambos Vasilopita Luncheon will take place on Sunday, January 13th in our Community Center after Church services. The Vasilopita benefits our St. Basil’s Academy in Garrison, NY, and the Ladies of our Philoptochos invite you to attend! The “Vasilopita” is one of our honored Greek Orthodox customs, which we preserve for our children and future generations! Please make reservations for yourself and your family by calling the church office. We look forward to celebrating this together!

ST HARALAMBOS 68th ANNIVERSARY—On Sunday evening, February 10, we will celebrate our parish’s 68th Anniversary with a Festive Dinner Dance! More details are coming—Please mark the date and plan to attend with your family!

BLESSING OF HOMES—It is an annual custom in the Epiphany Season (Epiphany is Sunday, January 6) to bless our homes with the Agiasmos of Epiphany. If you would like to have your home blessed by the priest, please call the church office (847-647-8880).

VISIT OUR BOOKSTORE! We have received new, colorful and interesting materials, just in time for Christmas! Look over our new books, Christmas titles and gifts for children and adults, to help prepare for the Nativity fast and Christmas!

RECEIVE A WEEKLY PARISH E-MAIL with information about upcoming parish and Metropolis events, service schedules and other useful information related to our community! If you would like to receive these messages, visit our website and click on the “Join Our E-mail Listserv” button. Fill out the necessary information to subscribe.



LET’S GO BOWLING! Join our St. Haralambos Bowling League, the first Friday of each month, beginning in January 2019! (Sounds like fun!) We will meet at the Brunswick Zone, 7333 Milwaukee Avenue in Niles. Call Rubine (847-977-8775) or Perry Giannopoulos (312-608-0999) for more info!



DEAR FRIENDS AND VISITORS: We are happy that you have come to worship with us, and hope that you have had a prayerful and uplifting experience. If you are visiting St. Haralambos or are new to our community, please seek out our ushers if you have any questions.

2019 PARISH CALENDARS—Our 2019 Church Calendars have arrived! Stewards for 2018 or 2019 who would like a Church Calendar are asked to stop by the Church office. The office is open Monday thru Friday from 8:30 am to 5:00 pm.

REMEMBER:

Please understand that chewing gum in church is considered to be very discourteous and even vulgar. Your attention to this is greatly appreciated.

Please turn off cell-phones and video games during Church services.

SAVE THESE DATES!

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| • DEC 27 —Harlem Globetrotters Greek Night | • JAN 20 —Sanctity of Life Pan-Orthodox Prayer service |
| • JAN 13 —Vasilopita! | • FEB 10 — St. Haralambos 68th Anniversary Dinner Dance |
| • JAN 13 —Chicago March for Life! | |

Ἀπόστολος καὶ Εὐαγγέλιον τῆς Ἡμέρας

ΑΠΟΣΤΟΛΟΣ

Πρὸς Ἑβραίους ΙΑ' 9-10, 32-40

Ἀδελφοί, πίστει παρώκησεν Ἀβραάμ εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. Καὶ τί ἔτι λέγω; ἐπιλείπει γὰρ με διηγούμενον ὁ χρόνος, περὶ Γεδεών, Βαράκ τε, καὶ Σαμψών, καὶ Ἰεφθάε, Δαυῖδ τε καὶ Σαμουήλ, καὶ τῶν Προφητῶν· Οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἐκλιναν ἀλλοτρίων, ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν, ἄλλοι δὲ ἐτυμπανίσθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν, ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πείραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς, ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, (ὧν οὐκ ἦν ἄξιος ὁ κόσμος) ἐν ἐρημίαις πλανώμενοι, καὶ ὄρεσι, καὶ σπηλαίοις, καὶ ταῖς ὄπαῖς τῆς γῆς. Καὶ οὗτοι πάντες, μαρτυρηθέντες διὰ τῆς πίστεως, οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

ΕΥΑΓΓΕΛΙΟΝ

Ἐκ τοῦ κατὰ Ματθαῖον Α' 1-25

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαυῖδ υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησεν τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φαρῆς καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φαρῆς δὲ ἐγέννησεν τὸν Ἑσρῶμ, Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών, Ναασσών δὲ ἐγέννησεν τὸν Σαλμών, Σαλμών δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ, Βοὸζ δὲ ἐγέννησεν τὸν Ἰωβὴδ ἐκ τῆς Ῥούθ, Ἰωβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυῖδ τὸν βασιλέα. Δαυῖδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶντα ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά, Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, Ὀζίας δὲ ἐγέννησεν τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἄχαζ, Ἄχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμών, Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν, Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ, Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ, Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιούδ, Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν

Today's Gospel and Epistle Readings

Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαυῖδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυῖδ ἕως τῆς μετοικεσίας Βαβυλώνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλώνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυῖδ, μὴ φοβηθῆς παραλαβεῖν Μαρίαν τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματος Ἁγίου· τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Τοῦτο δὲ ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥηθὲν ὑπὸ Κυρίου διὰ τοῦ προφήτου λέγοντος· Ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶ μεθερμηνευόμενον μεθ' ἡμῶν ὁ Θεός. Ἐγενθεις δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου καὶ παρέλαβεν τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱὸν αὐτῆς τὸν πρωτότοκον, καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰησοῦν.

Epistle Reading for Today

EPISTLE READING

Hebrews 11: 9-10, 32-40

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets-- who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated--of whom the world was not worthy--wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

GOSPEL READING — see front cover