

**6. JANUARY. 2019. 32-nd. SUNDAY AFTER PENTECOST. TONE-7. EVE OF NATIVITY. SUNDAY BEFORE THE NATIVITY. SUNDAY OF THE HOLY FATHERS.  
6. СІЧЕНЬ. 2019. НЕДІЛЯ 32-га. ПО П'ЯТИДЕСЯТНИЦІ. ГОЛОС 7-ий.  
НАДВЕЧІР'Я РІЗДВА ХРИСТОВОГО. НЕДІЛЯ ПЕРЕД РІЗДВОМ. НЕДІЛЯ СВЯТИХ ОТЦІВ.**



The icon of the Nativity tells the story of Christ's birth from the Scriptures. It also shows that all creation is taking part in Christ's birth. The angels give thanks with their song; the heavens give the star; the Wise Men give their gifts of gold, frankincense, and myrrh. The poor, humble shepherds give their praise and amazement; the earth gives the cave, and humanity gives the Virgin.

This Holy Icon is an icon with many scenes. First, it stresses the importance of the Theotokos, the Mother of Jesus. She is placed in the center and is the largest figure in the icon. In this icon, she is kneeling with crossed arms, looking at the Christ child. The Christ Child, in the center of the icon, is in swaddling clothes and is lying in the manger. In the cave are an ox and a donkey guarding the newborn Babe. Even though the Gospels say nothing of the cave, this information is from Holy Tradition. Neither do the Gospels speak of the ox and the donkey, but all icons of the Nativity include these animals. The long ray of light from the star points directly to the cave. This ray comes from the star and travels to all parts of the world. It teaches that this bright star is an astronomical happening, and is a messenger from heaven announcing the birth of Jesus.

On the left hand side of the icon is another scene. The Wise Men, who were led by the star, are riding horses to bring their gifts of gold, frankincense, and myrrh to Jesus. Opposite the Wise Men is the scene with the humble shepherds. An angel proclaims the glad tidings. A young shepherd plays a reed instrument. This scene reveals that the music of the humans was added to the hymn of the angels. Across from the shepherd's scene is the heavenly choir of angels. They are giving glory to God. The angels serve two purposes in the Nativity of Christ. They give glory to God and announce the good news to all mankind.

In the lower part of the icon are two more scenes. In the right hand corner are the two women Joseph brought to take care of the Christ child. They are bathing Him just as any baby is bathed. The humanity of Jesus is clearly shown in this setting.

Opposite the bathing of Jesus scene sits a sad and worried Joseph. He is not part of the central group the Christ Child and the Theotokos. Joseph is not the natural father. Joseph is troubled and despondent. There is an old man talking to Joseph. The old man is Satan. Satan can appear in many forms. Here he is as an old man who is tempting Joseph and disturbing him. Satan is telling Joseph that virgin birth is impossible. He's telling Joseph that he's a fool if he believes this. This story comes to us from Holy Tradition - the dilemma of all mankind the difficulty of accepting that which is "beyond words or reason."

The tree, which is in the middle of the lower part of the icon, is a symbol of the Tree of Jesse. This tree refers to Isaiah 11:1-2, "But a shoot shall sprout from the stump of Jesse, and from his roots a bud shall blossom. The spirit of the Lord shall rest upon Him." King David was often mentioned as the son of Jesse and Jesus was from the House of David.

The Holy Icon of the Nativity reminds one to praise and glorify the Birth of Christ. The celebration of Christmas each year serves to remind each and everyone of us that Christ came for you and me.

**TROPAR OF SUNDAY IN TONE-7.**

You destroyed death by Your Cross. You opened paradise to the thief. You changed the Myrrh-Bearers weeping and commanded Your apostles to proclaim that You are risen, O Christ God, granting the world great mercy.

**TROPAR TO THE HOLY FATHERS IN TONE – 2.**

Great are the achievements of faith, In the fountain of flames the Three Holy Children rejoice as in refreshing waters, and the prophet Daniel in the midst of lions is like a shepherd among his sheep. Through their prayers, O Christ God, save our souls.

**TROPAR IN TONE – 4.**

Mary of the seed of David was registered of the old with the elder Joseph in Bethlehem, bearing in her womb a seedless conception. Behold, the time of the Nativity had come and there was no place for them at the inn. But the cave proved a delightful palace for the Queen of all. Christ is born to raise the image that had fallen of old.

**GLORY** to the Father and to the Son and to the Holy Spirit.

**KONDAK OF THE FOREFEAST IN TONE – 1.**

Rejoice O Bethlehem, Ephratha prepare, for the Ewe hurries to give birth to the Great Shepherd whom she carries in her womb. Seeing Him, the God-bearing fathers rejoice, and with the shepherds hymn the Virgin who nursed a child.

**NOW** and forever and to the ages of ages. Amen.

**KONDAK OF NATIVITY EVE IN TONE – 3.**

Today the Virgin comes to the cave to give birth ineffably to the Word, Who existed from before the ages. Rejoice all the earth, on hearing this news. With the angels and the shepherds glorify Him, Who is willing to appear as a young Child, the Pre-eternal God

**READER** : “ **PROKIMEN IN TONE – 4.** Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

**CHOIR** : “ Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

**READER** : “ For You are righteous in all that You have done for us.”

**CHOIR** : “ Blessed are You, Lord God of our Fathers, and praised and glorified is Your Name to the ages.”

**ТРОПАР НЕДІЛЬНИЙ НА ГОЛОС 7-ий.**

Зруйнував еси хрестом Твоїм смерть, відкрив Ти розбійнику рай, миронosiцям плач змінив, і апостолам проповідувати повелів еси, що воскрес, Христе Боже, даючи світові велику милість.

**ТРОПАР СВЯТИХ ОТЦІВ НА ГОЛОС 2-ий.**

Великі діля віри, у джерелі полум'я, як на спокійній воді, святі три юнаки радувалися, а пророк Даниїл пастухом левів, наче овець, з'явився. Молитвами їх, Христе Боже, спаси душі наші.

**ТРОПАР НА ГОЛОС 4-ий.**

Записувалася колись у Вифлеємі з старцем Йосифом Марія, з роду Давидового, носячи в утробі безсіменно зачате. Настав час родити, а жодного місця в гостинниці не було. Тоді печера стала, як пишна палата Цариці. Христос рождається, щоб воскресити впалий колись образ.

**СЛАВА** Отцю і Сину і Святому Духові. Амінь.

**КОНДАК НА ГОЛОС 1-ий.**

Веселися, Вифлеєме, готуйся Єфрате, бо Агниця спішиться родити Великого Пастиря, Якого носить в утробі Своему. Бачивши Його, богоносні отці веселяться, і з пастирями оспівують Діву-Кормительку.

**І НИНІ** і повсякчас і на віки вічні, Амінь.

**КОНДАК НА ГОЛОС 3-ий.** Діва сьогодні йде родити дивовижно, в вертепі, Предвічне Слово. Радій, вселенно, почувши про це, прославляй з ангелами й пастухами Того, Хто хоче явитися, мале Дитятко, Предвічного Бога.

**ЧИТ. : “ ПРОКИМЕН НА ГОЛОС 4-ий.**

Благословен еси, Господи Боже отців наших, і хвальне, і прославлене Ім'я Твоє навіки.”

**ХОР.** : “ Благословен еси, Господи Боже отців наших, і хвальне, і прославлене Ім'я Твоє навіки.”

**ЧИТ.** : “ **(СТИХ)** “ Бо праведний еси в усьому, що вчинив Ти нам.”

**ХОР.** : “ Благословен еси, Господи Боже отців наших, і хвальне, і прославлене Ім'я Твоє навіки.”

**READER** : “ Blessed are You, Lord God of our Fathers.”  
**CHOIR** : “ And praised and glorified is Your Name to the ages.”

**ЧИТ.** : “ Благословен єси, Господи Боже отців наших.”  
**ХОР.** : “ І хвальне, і прославлене Ім'я Твоє навіки.”

**EPISTLE: Hebrews. 11 : 9-10, 17-23, 32-40.**

<sup>9</sup> By faith he dwelt in the land of promise as *in* a foreign country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise; <sup>10</sup> for he waited for the city which has foundations, whose builder and maker *is* God.

<sup>17</sup> By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten *son*, <sup>18</sup> of whom it was said, “In Isaac your seed shall be called,” <sup>19</sup> concluding that God was able to raise *him* up, even from the dead, from which he also received him in a figurative sense.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come.

<sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, *leaning* on the top of his staff.

<sup>22</sup> By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones.

<sup>23</sup> By faith Moses, when he was born, was hidden three months by his parents, because they saw *he was* a beautiful child; and they were not afraid of the king's command.

<sup>32</sup> And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also *of* David and Samuel and the prophets: <sup>33</sup> who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. <sup>35</sup> Women received their dead raised to life again.

Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

<sup>36</sup> Still others had trial of mockings and scourgings, yes, and of chains and imprisonment.

<sup>37</sup> They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented— <sup>38</sup> of whom the world was not worthy. They wandered in deserts and mountains, *in* dens and caves of the earth.

<sup>39</sup> And all these, having obtained a good testimony through faith, did not receive the promise,

<sup>40</sup> God having provided something better for us, that they should not be made perfect apart from us.

**READER :** “ ALLELUIA IN TONE – 4.  
Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ АЛИЛУЯ НА ГОЛОС 4-ий. Алилуя.”  
**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**READER :** “ We have heard with our ears  
O God, and our fathers have told us what  
deeds You performed. Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ Боже, вухами нашими почули  
ми, і отці наші сповістили нам. Алилуя.”  
**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**READER :** “ You have saved us from them  
that afflict us and have put those who hate  
us to shame. Alleluia.”  
**CHOIR :** “ Alleluia, Alleluia, Alleluia.”

**ЧИТ. :** “ Ти спас нас від тих, що  
нападають на нас, та осоромив тих, що  
ненавидять нас. Алилуя.”  
**ХОР. :** “ Алилуя, Алилуя, Алилуя.”

**GOSPEL: Matthew. 1 : 1 - 25.**

<sup>1</sup> The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham:

<sup>2</sup> Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. <sup>3</sup> Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. <sup>4</sup> Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. <sup>5</sup> Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, <sup>6</sup> and Jesse begot David the king.

David the king begot Solomon by her *who had been the wife* of Uriah. <sup>7</sup> Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. <sup>8</sup> Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. <sup>9</sup> Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. <sup>10</sup> Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. <sup>11</sup> Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon.

<sup>12</sup> And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. <sup>13</sup> Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. <sup>14</sup> Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. <sup>15</sup> Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. <sup>16</sup> And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ.

<sup>17</sup> So all the generations from Abraham to David *are* fourteen generations, from David until the captivity in Babylon *are* fourteen generations, and from the captivity in Babylon until the Christ *are* fourteen generations.

<sup>18</sup> Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. <sup>19</sup> Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup> But while he thought about these things, behold, an angel of the Lord appeared

to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”

<sup>22</sup> So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup> “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”

<sup>24</sup> Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, <sup>25</sup> and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

#### COMMUNION VERSE:

“ Praise the Lord from the heavens, praise Him in the highest. Alleluia.”

“ Rejoice in the Lord, you righteous, praise befits the upright. Alleluia.”

#### ПРИЧАСНИЙ.

“ Хваліте Господа з небес, хваліте Його в вишніх. Алілуя.” “ Радуйтеся праведні в Господі, праведним подобає похвала. Алілуя.”

### The Holy Forefathers: Connection between Them and Us



On this Sunday the Church commemorates the Holy Forefathers, i.e. the earthly ancestors of our Lord Jesus Christ, beginning with the first man, Adam, and on through Seth, Enoch, Noah, Abraham, Isaac, Jacob, King David, and others. These ancient people, separated from us by millennia, nevertheless have a direct and close bearing upon us, contemporary Orthodox Christians.

What connection is there between them and us? In general, the Church brings them to our attention now, right before Christmas, largely because of their faith – their belief in the promise

given by God to Adam during his expulsion from the Garden of Eden, that in the end a Saviour will come into the world and will redeem mankind from original sin. All the forefathers – who lived on earth long before the birth of Christ – lived and burned with this faith, never allowing it to be extinguished. They are a shining example to us, who are living on earth after the incarnation of our Lord. Just like those ancient people we, too, have never actually seen Christ: they only knew that He would come into the world, while we know that He did come into the world. But they firmly believed in His coming and their faith was justified.

We are expected to have even greater faith. We must believe that the Lord was, and is, and will be; that He lived on earth as a man; that through His Church He remains with us constantly; and that He will again return to earth to judge mankind. But for such a faith the Lord Himself promises us eternal bliss. [Fr Rostislav Sheniloff](#) / 28 December 2013



*from the* **Patriarchal Proclamation for Christmas 2018**

**Venerable brothers and beloved children in the Lord,**

We glorify the Most-Holy and All-Merciful God, that we are again deemed worthy this year to reach the festive day of Christmas, the feast of the pre-eternal Son and Word of God's Incarnation "for us and for our salvation." Through the "eternal mystery" and "great miracle" of the divine Incarnation, the "great wound," namely humankind sitting in darkness and shadow, is rendered into "children of light and day," while the blessed road of deification by grace is opened for us. Christ is born and takes shape in our soul and existence. He is "Emmanuel," "God with us," closer to us than we are to ourselves, "more akin to us than our very own selves."

Christian faith is the certainty of our salvation by the God of love, who graciously assumed our nature and once again granted us "the likeness" lost through the fall, making us worthy of true life in His Body, the Church. The Church of Christ is the place of "common salvation," "common freedom" and hope in the "common kingdom." It is the way of living the liberating truth, the core of which is expressing the truth in love. "In this is love, not that we loved God but that He loved us ... Beloved, if God so loved us, we also ought to love one another." God is present wherever love exists.

We humbly kneel before the Divine Infant of Bethlehem and His All- Holy Mother, who holds Him in her arms, while venerating the Incarnate "most perfect God," and bestow upon the children of the Holy and Great Church of Christ throughout the world our Patriarchal blessing for the Holy Twelve Days of Christmas, wishing you a healthy, fruitful and joyous new year in the Lord's favor.

Christmas 2018

**+ Bartholomew of Constantinople**

Your fervent supplicant before God