



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ
SAINT DEMETRIOS
GREEK ORTHODOX CHURCH + UPPER DARBY, PA



METROPOLIS OF
NEW JERSEY

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23 ΔΕΚΕΜΒΡΙΟΥ · DECEMBER 2018

ΚΥΡΙΑΚΗ ΠΡΟ ΤΗΣ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΕΩΣ · SUNDAY BEFORE THE NATIVITY OF CHRIST
ΠΑΝΤΩΝ ΤΩΝ ΔΙΚΑΙΩΝ ΤΗΣ ΠΑΛΑΙΑΣ ΔΙΑΘΗΚΗΣ
ALL THE RIGHTEOUS OF THE OLD TESTAMENT

ΜΝΗΜΟΣΥΝΟΝ · MEMORIAL

Ἀγάπη Ἡλιάδου · Agapi Iliadis (40 ἡμέρες)
Βασιλικῆς Τάτση · Vasiliki Tatsis (1 χρόνος)

ΠΡΟΓΡΑΜΜΑ ΑΚΟΛΟΥΘΙΩΝ · SCHEDULE OF SERVICES

Τὸ πλήρες πρόγραμμα ὅλων τῶν ἀκολουθιῶν τοῦ Δωδεκαημέρου
Χριστουγέννων εὑρίσκεται ἐντὸς τοῦ παρόντος φυλλαδίου.

The Full Schedule of all services for Christmas, New Years, and Theophany is
found inside this bulletin.

ΑΝΑΠΑΡΑΣΤΑΣΙΣ ΤΩΝ ΧΡΙΣΤΟΥΓΕΝΝΩΝ · CHRISTMAS PAGEANT

Μετὰ τὴν σημερινὴν Θείαν Λειτουργίαν θὰ γίνῃ ἡ Ἀναπαράστασις τῶν
Χριστουγέννων ἀπὸ τοὺς Μαθητὲς τοῦ Κατηχητικοῦ Σχολείου.

After today's Divine Liturgy the Students of the Sunday School will present
their annual Christmas Pageant.

ΠΡΟΓΡΑΜΜΑ ΔΩΔΕΚΑΗΜΕΡΟΥ ΧΡΙΣΤΟΥΓΕΝΝΩΝ 2018

Ι.Ν. ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ, UPPER DARBY

ΑΙΔ. ΓΡΗΓΟΡΙΟΣ ΓΚΙΑΜΠΕΡΤ, ΙΕΡΑΤΙΚΩΣ ΠΡΟΪΣΤΑΜΕΝΟΣ

ΠΑΡΑΜΟΝΗ ΤΩΝ ΧΡΙΣΤΟΥΓΕΝΝΩΝ

Δευτέρα, 24 Δεκ.	8.30 π.μ.	Ἀκολουθία Βασιλικῶν Ὠρῶν
	10.00 π.μ.	Μέγας Ἑσπερινός τῶν Χριστουγέννων μετὰ τῆς Θ. Λειτουργίας Ἀγ. Βασιλείου

Η ΚΑΤΑ ΣΑΡΚΑ ΓΕΝΝΗΣΙΣ ΤΟΥ ΚΥΡΙΟΥ ΚΑΙ ΘΕΟΥ ΚΑΙ ΣΩΤΗΡΟΣ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣΤΟΥ

Τρίτη, 25 Δεκ.	8.45 π.μ.	Ὁρθρος τῶν Χριστουγέννων
	10.00 π.μ.	Θεία Λειτουργία

ΑΓΙΟΥ ΣΤΕΦΑΝΟΥ ΤΟΥ ΠΡΩΤΟΜΑΡΤΥΡΟΣ

Πεμπτη, 27 Δεκ.	9.00 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία

ΚΥΡΙΑΚΗ ΜΕΤΑ ΤΗΝ ΧΡΙΣΤΟΥ ΓΕΝΝΗΣΙΝ

Κυριακή, 30 Δεκ.	8.45 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία

ΠΕΡΙΤΟΜΗ ΙΗΣΟΥ ΧΡΙΣΤΟΥ· ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ ΤΟΥ ΜΕΓΑΛΟΥ

Τρίτη, 1 Ἰαν.	9.00 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία

ΠΡΟΕΟΡΤΙΟΝ ΤΩΝ ΦΩΤΩΝ

Παρασκευή, 4 Ἰαν.	9.00 π.μ.	Ὁρθρος καὶ Βασιλικαὶ Ὠραι
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ΠΑΡΑΜΟΝΗ ΤΩΝ ΦΩΤΩΝ

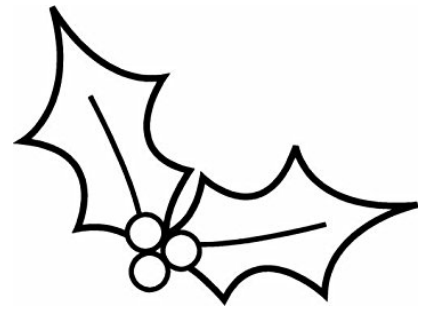
Σάββατον, 5 Ἰαν.	8.45 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία
	11.30 π.μ.	Μέγας Ἀγιασμός
	6.00 μ.μ.	Μέγας Ἑσπερινός τῶν Φώτων

ΑΓΙΑ ΘΕΟΦΑΝΙΑ

Κυριακή, 6 Ἰαν.	8.45 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία Ἀγίου Βασιλείου
	11.30 π.μ.	Μέγας Ἀγιασμός

ΣΥΝΑΞΙΣ ΤΟΥ ΑΓΙΟΥ ΙΩΑΝΝΟΥ ΤΟΥ ΠΡΟΔΡΟΜΟΥ

Δευτέρα, 7 Ἰαν.	9.00 π.μ.	Ὁρθρος
	10.00 π.μ.	Θεία Λειτουργία



SCHEDULE OF SERVICES FOR CHRISTMASTIDE 2018

ST. DEMETRIOS G.O.C., UPPER DARBY

REV. GREGORY GILBERT, PRESIDING PRIEST

CHRISTMAS EVE

Mon., 24 Dec.	8.30 a.m.	Service of the Royal Hours
	10.00 a.m.	Great Vespers of Christmas with the Divine Liturgy of St. Basil the Great

THE NATIVITY IN THE FLESH OF OUR LORD & GOD & SAVIOR JESUS CHRIST

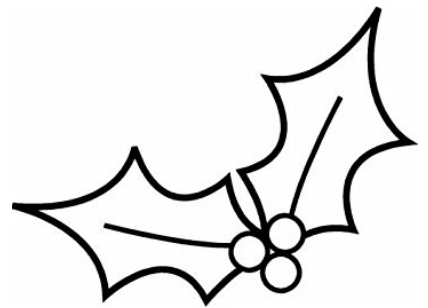
Tues., 25 Dec.	8.45 a.m.	Orthros of the Nativity
	10.00 a.m.	Divine Liturgy

ST. STEPHEN THE FIRST MARTYR

Thurs., 27 Dec.	9.00 a.m.	Orthros
	10.00 a.m.	Divine Liturgy

SUNDAY AFTER THE NATIVITY

Sun., 30 Dec.	8.45 a.m.	Orthros
	10.00 a.m.	Divine Liturgy



CIRCUMCISION OF CHRIST; ST. BASIL THE GREAT

Tues., 1 Jan.	9.00 a.m.	Orthros
	10.00 a.m.	Divine Liturgy of St. Basil the Great

FOREFEAST OF THEOPHANY

Fri., 4 Jan.	9.00 a.m.	Orthros & Service of the Royal Hours
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EVE OF THEOPHANY

Sat., 5 Jan.	8.45 a.m.	Orthros
	10.00 a.m.	Divine Liturgy
	11.30 a.m.	Great Blessing of the Waters
	6.00 p.m.	Great Vespers of Theophany

HOLY THEOPHANY

Sun., 6 Jan.	8.45 a.m.	Orthros
	10.00 a.m.	Divine Liturgy of St. Basil the Great
	11.30 a.m.	Great Blessing of the Waters

ST. JOHN THE BAPTIST

Mon., 7 Jan.	9.00 a.m.	Orthros
	10.00 a.m.	Divine Liturgy

AT THE ENTRANCE OF THE GOSPEL WE SING

ΑΝΑΣΤΑΣΙΜΟΝ, ΠΛΑΓΙΟΣ Α΄

Τὸν συνάναρχον Λόγον Πατρὶ καὶ
Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα
εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν
πιστοὶ καὶ προσκυνήσωμεν, ὅτι
ἠυδόκησε σαρκί, ἀνελθεῖν ἐν τῷ
Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ
ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ
ἐνδόξῳ Ἀναστάσει αὐτοῦ.

ΠΡΟΕΟΡΤΙΟΝ, ΗΧΟΣ Δ΄

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

ΤΩΝ ΠΑΤΕΡΩΝ, ΗΧΟΣ Δ΄

Μεγάλα τὰ τῆς πίστεως
κατορθώματα! Ἐν τῇ πηγῇ τῆς
φλογός, ὡς ἐπὶ ὕδατος ἀναπαύσεως,
οἱ ἅγιοι Τρεῖς Παῖδες ἠγάλλοντο, καὶ
ὁ προφήτης Δανιήλ, λεόντων
ποιμήν, ὡς προβάτων ἐδείκνυτο.
Ταῖς αὐτῶν ἱκεσίαις Χριστὲ ὁ Θεός,
σῶσον τὰς ψυχὰς ἡμῶν.

ΤΟΥ ΝΑΟΥ, ΗΧΟΣ Γ΄

Μέγαν εὗρατο ἐν τοῖς κινδύνοις σὲ
ὑπέρμαχον ἢ οἰκουμένην, Ἀθλοφόρε,
τὰ ἔθνη τροπούμενον. Ὡς οὖν

RESURRECTIONAL, PLAGAL I

Let us worship the Word who is
unoriginate with the Father and the
Spirit, and from a Virgin was born
for our salvation, O believers, and let
us sing His praise. For in His
goodness He was pleased to ascend
the Cross in the flesh, and to
undergo death, and to raise up those
who had died, by His glorious
Resurrection.

FOR THE FOREFEAST, MODE IV

O Bethlehem, prepare, Eden is
opened unto all. And be ready,
Ephrata, for the Tree of life has in
the grotto blossomed forth from the
Virgin. Indeed her womb is shown to
be spiritually a Paradise, in which is
found the God-planted Tree. And if
we eat from it we shall live, and shall
not die, as did Adam of old. Christ is
born, so that He might raise up the
formerly fallen image.

FOR THE FATHERS, MODE IV

Magnificent are the
accomplishments of faith! The holy
Three Servants greatly rejoiced, as
they stood in the fountain of fire, as
if beside the still waters; and the
Prophet Daniel appeared to be a
shepherd of lions, as if they were
sheep. At their entreaties, O Christ
God, save our souls.

FOR OUR PATRON SAINT, MODE III

All the world has you, its mighty
champion, fortifying us in times of
danger, and defeating our foes, O

Λυαίου καθεῖλες τὴν ἔπαρσιν, ἐν τῷ
σταδίῳ θαρρύνας τὸν Νέστορα,
οὕτως Ἅγιε, Μεγαλομάρτυς
Δημήτριε, Χριστὸν τὸν Θεὸν ἱκέτευε,
δωρήσασθαι ἡμῖν τὸ μέγα ἔλεος.

ΚΟΝΤΑΚΙΟΝ, ΗΧΟΣ Γ΄

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

Victorious One. So, as you humbled
Lyaïos's arrogance by giving courage
to Nestor in the stadium, thus, O
holy Great Martyr Demetrios, to
Christ our God pray fervently,
beseeching Him to grant us His great
mercy.

ΚΟΝΤΑΚΙΟΝ, ΜΟΔΕ III

On this day the Virgin comes unto
the cave to give birth to God the
Word ineffably, Who was before all
the ages. Dance for joy, O earth, on
hearing the gladsome tidings, with
the angels and the shepherds now
glorify Him, Who is willing to be
gazed on, as a young child Who
before the ages is God.

READING FROM THE APOSTLE: HEBREWS 11.9-10, 32-40

Προκείμενον· Εὐλογητὸς εἶ Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν.

Στίχος· Ὅτι δίκαιος εἶ ἐπὶ πᾶσιν, οἷς ἐποίησας ἡμῖν.

Ἀδελφοί, πίστει παρώκησεν Ἀβραὰμ εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν,
ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακώβ τῶν συγκληρονόμων τῆς
ἐπαγγελίας τῆς αὐτῆς· ἐξεδέχετο γὰρ τὴν τοῦ θεμελίου ἐχουσας πόλιν,
ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός. Καὶ τί ἔτι λέγω; ἐπιλείψει με γὰρ
διηγούμενον ὁ χρόνος περὶ Γεδεών, Βαράκ, Σαμψών, Ἰεφθάε, Δαυὶδ τε καὶ
Σαμουὴλ καὶ τῶν προφητῶν, οἱ διὰ πίστεως κατηγωνίσαντο βασιλείας,
εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα
λεόντων, ἔσβεσαν δύναμιν πυρός, ἔφυγον στόματα μαχαίρης,
ἐδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ,
παρεμβολὰς ἔκλιναν ἀλλοτρίων· ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοῦς
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, ἐν φόνῳ μαχαίρης ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν
αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, ὧν οὐκ ἦν
ἄξιος ὁ κόσμος, ἐπὶ ἐρημίαις πλανώμενοι καὶ ὄρεσιν καὶ σπηλαίοις καὶ

ταῖς ὁπαῖς τῆς γῆς. Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἔκομίσαντο τὴν ἐπαγγελίαν, τοῦ θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσιν.

Prokeimenon: *Blessed are You, O Lord God of our fathers.*

Verse: *For You are righteous in all You did for us.*

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 foundation, 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 tempted, 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.

READING FROM THE GOSPEL: MATTHEW 1.1-25

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, υἱοῦ Δαυίδ, υἱοῦ Ἀβραάμ. Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ, Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησεν τὸν Φάρες καὶ τὸν Ζάρα ἐκ τῆς Θαμάρ, Φάρες 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 Ἰωβήδ ἐκ τῆς Ῥούθ, Ἰωβήδ δὲ ἐγέννησεν τὸν Ἰεσσαί, Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα. Δαυίδ δὲ ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου, Σολομὼν δὲ ἐγέννησεν τὸν Ῥοβοάμ, Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά, Ἀβιά δὲ ἐγέννησεν τὸν Ἀσάφ, Ἀσάφ δὲ ἐγέννησεν τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ, Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζίαν, Ὀζίας δὲ

ἐγέννησεν τὸν Ἰωαθάμ, Ἰωαθάμ δὲ ἐγέννησεν τὸν Ἀχάζ, Ἀχάζ δὲ ἐγέννησεν τὸν Ἐζεκίαν, Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ, Μανασσῆς δὲ ἐγέννησεν τὸν Ἀμώς, Ἀμώς δὲ ἐγέννησεν τὸν Ἰωσίαν, Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ, Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβαβέλ, Ζοροβαβέλ δὲ ἐγέννησεν τὸν Ἀβιούδ, Ἀβιούδ δὲ ἐγέννησεν τὸν Ἐλιακίμ, Ἐλιακίμ δὲ ἐγέννησεν τὸν Ἀζώρ, Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησεν τὸν Ἀχίμ, Ἀχίμ δὲ ἐγέννησεν τὸν Ἐλιούδ, Ἐλιούδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν, Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ, Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός. Πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἕως Δαυὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας Βαβυλῶνος γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἕως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν. Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὗρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου. Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων αὐτὴν δειγματίσαι, ἐβουλήθη λάθρᾳ ἀπολῦσαι αὐτήν. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος ἰδοὺ ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ λέγων· Ἰωσήφ υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου, τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν 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, Ἴδου ἡ παρθένος ἐν γαστρὶ ἔξει καὶ τέξεται υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ, ὃ ἐστὶν μεθερμηνευόμενον Μεθ' ἡμῶν ὁ Θεός. Διεγερθεὶς δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος κυρίου καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ· καὶ οὐκ ἐγίνωσκεν αὐτήν ἕως οὗ ἔτεκεν υἱόν· καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

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.



Χριστὸς γερρᾶται, δοξάσατε!

Christ is born, glorify Him!

ΟΙΚΟΥΜΕΝΙΚΟΝ ΠΑΤΡΙΑΡΧΕΙΟΝ
Ἀριθμ. Πρωτ. 1099
ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΙΣ ΕΠΙ ΤΟΙΣ ΧΡΙΣΤΟΥΓΕΝΝΟΙΣ

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩ¹ ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ,
ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΠΑΝΤΙ ΤΩ¹ ΠΛΗΡΩΜΑΤΙ ΤΗΣ ΕΚΚΛΗΣΙΑΣ
ΧΑΡΙΝ, ΕΛΕΟΣ ΚΑΙ ΕΙΡΗΝΗΝ
ΠΑΡΑ ΤΟΥ ΕΝ ΒΗΘΛΕΕΜ ΓΕΝΝΗΘΕΝΤΟΣ ΣΩΤΗΡΟΣ ΧΡΙΣΤΟΥ

* * *

Ἱερώτατοι καί Θεοφιλέστατοι ἀδελφοί, προσφιλέστατα τέκνα ἐν Κυρίῳ,

Δοξάζομεν τόν Πανάγιον καί Πανοικτίρμονα Θεόν, διότι ἡξιώθημεν καί ἐφέτος νά φθάσωμεν εἰς τήν πανέορτον ἡμέραν τῶν Χριστουγέννων, τήν ἑορτήν τῆς σαρκώσεως τοῦ προαιωνίου Υἱοῦ καί Λόγου τοῦ Θεοῦ «δι' ἡμᾶς τοὺς ἀνθρώπους καί διὰ τήν ἡμετέραν σωτηρίαν». Διά τοῦ «ἀεὶ μυστηρίου» καί «μεγάλου θαύματος» τῆς θείας Ἐνανθρωπήσεως, τό «μέγα τραῦμα», ὁ ἐν σκότει καί σκιᾷ καθήμενος ἄνθρωπος, καθίσταται «υἱὸς φωτός καί υἱὸς ἡμέρας», ἀνοίγει δι' αὐτόν ἡ εὐλογημένη ὁδὸς τῆς κατὰ χάριν θεώσεως. Ἐν τῷ θεανδρικῷ μυστηρίῳ τῆς Ἐκκλησίας καί διὰ τῶν ἱερῶν μυστηρίων της, γεννᾶται καί μορφοῦται ὁ Χριστὸς εἰς τήν ψυχὴν καί τήν ὑπαρξίν μας. «Ὁ τοῦ Θεοῦ Λόγος», θεολογεῖ ὁ ἅγιος Μάξιμος ὁ Ὁμολογητής, «ἐφάπαξ κατὰ σάρκα γεννηθεὶς, ἀεὶ γεννᾶται θέλων κατὰ πνεῦμα διὰ φιλανθρωπίαν τοῖς θέλουσι· καί γίνεται βρέφος, ἑαυτόν ἐν ἐκείνοις διαπλάττων ταῖς ἀρεταῖς καί τοσοῦτον φαινόμενος, ὅσον χωρεῖν ἐπίσταται τόν δεχόμενον». Δέν εἶναι «Θεός - Ἰδέα», ὡς ὁ Θεός τῶν φιλοσόφων, οὔτε Θεός κεκλεισμένος εἰς τήν ἀπόλυτον ὑπερβατικότητά του καί ἀπροσπέλαστος, ἀλλὰ εἶναι ὁ «Ἐμμανουήλ», ὁ «Θεός μεθ' ἡμῶν», εὐρίσκεται ἐγγύτερον εἰς ἡμᾶς, ἀπὸ ὅσον ἡμεῖς οἱ ἴδιοι εἰς τόν ἑαυτόν μας, εἶναι «καί ἡμῶν αὐτῶν συγγενέστερος».

Ἡ πίστις εἰς τήν ἀπρόσιτον καί ἄσαρκον Θεότητα δέν μεταμορφώνει τήν ζωὴν τοῦ ἀνθρώπου, δέν αἶρει τήν πόλωσιν μεταξύ ὕλης καί πνεύματος, δέν γεφυρώνει τό χάσμα μεταξύ οὐρανοῦ καί γῆς. Ἡ Σάρκωσις τοῦ Θεοῦ Λόγου εἶναι ἡ φανέρωσις τῆς ἀληθείας περὶ Θεοῦ καί ἀνθρώπου, ἡ ὁποία σώζει τό ἀνθρώπινον γένος ἀπὸ τοὺς σκοτεινοὺς λαβυρίνθους, τόσον τοῦ ὕλισμοῦ καί τοῦ ἀνθρωπομονισμοῦ, ὅσον καί τοῦ ἰδεαλισμοῦ καί τοῦ δυϊσμοῦ. Ἡ καταδίκη τοῦ νεστοριανισμοῦ καί τοῦ μονοφυσιτισμοῦ ἐκ μέρους τῆς Ἐκκλησίας σηματοδοτεῖ τήν ἀπόρριψιν δύο καθολικωτέρων τάσεων τῆς ἀνθρωπίνης ψυχῆς, καί δὴ ἀφ' ἑνὸς τῆς ἀπολυτοποιήσεως τοῦ ἀνθρωποκεντρισμοῦ καί ἀφ'

ἐτέρου τῆς ἐξιδανικεύσεως τῆς ἰδεαλιστικῆς ἐκδοχῆς τῆς ζωῆς καί τῆς ἀληθείας, παρεκκλίσεων ἰδιαιτέρως διαδεδομένων καί εἰς τὴν ἐποχὴν μας.

Ὁ σύγχρονος «νεστοριανισμός» ἐκφράζεται ὡς πνεῦμα ἐκκοσμικεύσεως, ὡς ἐπιστημονισμός καί ἀπόλυτος προτεραιότης τῆς χρηστικῆς γνώσεως, ὡς ἀπόλυτος ἰδιονομία τῆς οἰκονομίας, ὡς αὐτοσωτηρικὴ ἀλαζονεία καί ἀθεΐα, ὡς ὁ «μὴ πολιτισμός» τοῦ ἀτομοκεντρισμοῦ καί τοῦ εὐδαιμονισμοῦ, ὡς νομικισμός καί ἠθικισμός, ὡς «τέλος τῆς αἰδοῦς» καί ταύτισις τῆς θυσιαστικῆς ἀγάπης καί τῆς μετανοίας μέ τὴν λεγομένην «ἠθικὴν τῶν ἀδυνάτων», Ὁ «μονοφυσιτισμός» πάλιν ἐκπροσωπεῖται σήμερον ἀπὸ τὰς τάσεις δαιμονοποιήσεως τοῦ σώματος καί τοῦ φυσικοῦ ἀνθρώπου, ἀπὸ τὸν πουριτανισμόν καί τὰ σύνδρομα «καθαρότητος», τὴν ἐσωστρεφεῖ ἄκαρπον πνευματικότητα καί τοὺς ποικίλους μυστικισμούς, ἀπὸ τὴν περιφρόνησιν τοῦ ὀρθοῦ λόγου, τῆς τέχνης καί τοῦ πολιτισμοῦ, ἀπὸ τὴν ἄρνησιν τοῦ διαλόγου καί τὴν ἀπόρριψιν τοῦ διαφορετικοῦ, μέ ἐπικίνδυνον ἐκφραστήν, ἐν ὀνόματι τῆς «μόνης καί ἀποκλειστικῆς ἀληθείας», τὸν θρησκευτικόν φονταμενταλισμόν, ὁ ὁποῖος τρέφεται ἀπὸ ἀπολυτοποιήσεις καί ἀπορρίψεις καί τροφοδοτεῖ τὴν βίαν καί τὴν διάσπασιν. Εἶναι προφανές ὅτι, τόσον ἡ νεστοριανίζουσα ἀποθέωσις τοῦ κόσμου, ὅσον καί ἡ μονοφυσιτίζουσα δαιμονοποίησις του, ἀφήνουν τὸν κόσμον καί τὴν ἱστορίαν, τὸν πολιτισμόν καί τοὺς πολιτισμούς, ἐκτεθειμένους εἰς τὰς δυνάμεις τοῦ «νῦν αἰῶνος», καί παγιώνουν τοιοῦτοτρόπως τὴν αὐτονόμησιν καί τὰ ἀδιέξοδά των.

Ἡ χριστιανικὴ πίστις εἶναι ἡ βεβαιότης τῆς σωτηρίας τοῦ ἀνθρώπου ὑπὸ τοῦ Θεοῦ τῆς ἀγάπης, ὁ ὁποῖος προσέλαβε φιλανθρωπῶς τὴν ἡμετέραν φύσιν καί ἐχαρίσατο ἡμῖν πάλιν τό διὰ τῆς πτώσεως ἀπολεσθέν «καθ' ὁμοίωσιν», ἱκανώσας ἡμᾶς εἰς τὴν κατ' ἀλήθειαν ζωὴν ἐν τῷ Σώματι Αὐτοῦ, τῇ Ἐκκλησίᾳ. Σύνολος ἡ ζωὴ τῆς Ἐκκλησίας ἐκφράζει τό μυστήριον τῆς θεανθρωπότητος. Ὁ Θεάνθρωπος Σωτὴρ ἀνέλαβεν «ἐκκλησίας σάρκα» καί ἔδειξε, «πρῶτος καί μόνος», «τὸν ἀληθινόν ἄνθρωπον καί τέλειον καί τρόπων καί ζωῆς καί τῶν ἄλλων ἔνεκα πάντων». Ἡ Ἐκκλησία τοῦ Χριστοῦ εἶναι ὁ τόπος τῆς «κοινῆς σωτηρίας», τῆς «κοινῆς ἐλευθερίας» καί τῆς ἐλπίδος τῆς «κοινῆς βασιλείας», εἶναι ὁ τρόπος τῆς βιώσεως τῆς ἐλευθεροποιοῦ ἀληθείας, ὁ πυρὴν τῆς ὁποίας εἶναι τό ἀληθεύειν ἐν ἀγάπῃ. Ἡ ἀγάπη αὕτη ὑπερβαίνει τὰ ὅρια τῆς ἀπλῆς ἀνθρωπιστικῆς δράσεως, καθ' ὅτι ἡ πηγὴ καί τό πρότυπον αὐτῆς εἶναι ἡ ὑπερβαίνουσα τὸν ἀνθρώπινον λόγον θεία φιλανθρωπία. «Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱόν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεός εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ. Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτός ἠγάπησεν ἡμᾶς... Ἀγαπητοί, εἰ οὕτως ὁ Θεός ἠγάπησεν ἡμᾶς, καί ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν». Ὅπου ὑπάρχει ἀγάπη, ἐκεῖ εἶναι παρών ὁ Θεός.

Αὐτή ἡ σωτηριώδης ἀλήθεια πρέπει νά ἐκφράζεται καί εἰς τόν τρόπον μέ τόν ὁποῖον ἐορτάζομεν τό σεπτόν Γενέθλιον τοῦ ἐπισκεψαμένου ἡμᾶς ἐξ ὕψους Σωτῆρος ἡμῶν. Ἡ ἐορτή εἶναι πάντοτε «πλήρωμα χρόνου», καιρός αὐτογνωσίας, εὐχαριστίας διά τό μέγεθος τῆς θείας φιλανθρώπου ἀγάπης, μαρτυρία τῆς ἀληθείας τῆς θεανθρωπότητος καί τῆς ἐν Χριστῷ ἐλευθερίας. Ὁ χριστοτερπής ἐορτασμός τῆς σαρκώσεως τοῦ Θεοῦ Λόγου εἶναι μία πρᾶξις ἀντιστάσεως εἰς τήν ἐκκοσμίκευσιν, εἰς τόν ἀποχρωματισμόν τῆς ἐορτῆς καί τήν μετατροπήν της εἰς «Χριστούγεννα χωρίς Χριστόν» καί εἰς πανήγυριν τοῦ Ἑχειν, τοῦ καταναλωτισμοῦ καί τῆς ματαιοδοξίας, καί δὴ εἰς ἓνα κόσμον πλήρη κοινωνικῶν ἐντάσεων, ἀξιολογικῶν ἀνατροπῶν καί συγχύσεως, βίας καί ἀδικίας, ὅπου τό «παιδίον Ἰησοῦς» εὐρίσκεται καί πάλιν ἀντιμέτωπον μέ ἄτεγκτα συμφέροντα ποικιλωνύμων ἐξουσιῶν.

Τιμιώτατοι ἀδελφοί καί πεφιλημένα τέκνα,

Γενεά παρέρχεται καί γενεά ἔρχεται, καί αἱ ἐπερχόμεναι ἐξελίζεις εἶναι κατ' ἄνθρωπον δυσκόλως προβλέψιμοι. Ἡ γνησία πίστις, ὅμως, δέν ἔχει διλήμματα. Ὁ Λόγος ἐγένετο σὰρξ, ἡ «ἀλήθεια ἦλθε» καί «παρέδραμεν ἡ σκιά», μετέχομεν ἤδη τῆς Βασιλείας ἐν τῇ πορείᾳ πρὸς τήν τελείωσιν τοῦ ἔργου τῆς ἐνσάρκου Θείας Οἰκονομίας. Ἐχομεν ἀκλόνητον τήν βεβαιότητα, ὅτι τό μέλλον ἀνήκει εἰς τόν Χριστόν, ὁ Ὅποῖος εἶναι «χθές καί σήμερον ὁ αὐτός καί εἰς τοὺς αἰῶνας», ὅτι ἡ Ἐκκλησία τοῦ Χριστοῦ εἶναι καί θά παραμένη τόπος ἀγιασμοῦ καί ἐνθέου βιοτῆς, ἀνακαινίσεως τοῦ ἀνθρώπου καί τοῦ κόσμου, πρόγευσις τῆς δόξης τῆς Βασιλείας, ὅτι θά συνεχίσῃ «νά δίδῃ τήν εὐαγγελικὴν μαρτυρίαν» καί «νά διανέμῃ ἐν τῇ οἰκουμένῃ τὰ δῶρα τοῦ Θεοῦ: τήν ἀγάπην Του, τήν εἰρήνην, τήν δικαιοσύνην, τήν καταλλαγήν, τήν δύναμιν τῆς Ἀναστάσεως καί τήν προσδοκίαν τῆς αἰωνιότητος». Τό σύγχρονον ἰδεολόγημα περί «μεταχριστιανικῆς» ἐποχῆς εἶναι ἄτοπον. «Μετά Χριστόν», τὰ πάντα εἶναι, καί μένουν εἰς τόν αἰῶνα, «ἐν Χριστῷ».

Κλίνοντες εὐσεβοφρόνως τὰ γόνατα ἐνώπιον τοῦ Θεοῦ Βρέφους τῆς Βηθλεέμ καί τῆς βρεφοκρατούσης Παναγίας Μητρός Αὐτοῦ, καί προσκυνοῦντες τόν ἐνανθρωπήσαντα «παντέλειον Θεόν», ἀπονέμομεν, ἐκ τοῦ ἀκοιμήτου Φαναρίου, τοῖς ἀνά τήν οἰκουμένην τέκνοις τῆς Ἀγίας τοῦ Χριστοῦ Μεγάλης Ἐκκλησίας τήν Πατριαρχικὴν ἡμῶν εὐλογίαν ἐπὶ τῷ Ἁγίῳ Δωδεκαημέρῳ, εὐχόμενοι ὑγιεινόν, ἀγλαόκαρπον καί εὐφρόσυνον τόν νέον ἐνιαυτόν τῆς χρηστότητος τοῦ Κυρίου.

Χριστούγεννα ,βιη'

† Ὁ Κωνσταντινουπόλεως ΒΑΡΘΟΛΟΜΑΙΟΣ
διάπυρος πρὸς Θεόν εὐχέτης πάντων ὑμῶν

ECUMENICAL PATRIARCHATE

Prot. No. 1099

PATRIARCHAL PROCLAMATION FOR CHRISTMAS

† **B A R T H O L O M E W**

By God's Mercy Archbishop of Constantinople-New Rome and
Ecumenical Patriarch

To the Plenitude of the Church

Grace, Mercy and Peace from the Savior Christ Born in Bethlehem

* * *

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. In the theandric mystery of the Church and through her holy sacraments, Christ is born and takes shape in our soul and existence. Maximus the Confessor theologizes that "the Word of God, though born once in the flesh, is ever willing to be born spiritually in those who desire Him. Thus, He becomes an infant and fashions Himself in us by means of the virtues; indeed, He reveals Himself to the extent that we are capable of receiving Him." God is not an abstract "idea," like the god of the philosophers, or an unapproachable God enclosed in absolute transcendence. He is "Emmanuel," "God with us," closer to us than we are to ourselves, "more akin to us than our very own selves."

Faith in the inaccessible and fleshless Divinity does not transform our life; it does not remove the polarization between matter and spirit; nor does it bridge the gap between heaven and earth. The Incarnation of the Divine Word is the revelation of truth regarding God and humankind, which saves the human race from the dark labyrinths of materialism and anthropomorphism, as well as from idealism and dualism. The Church's condemnation of nestorianism and monophysitism signals the rejection of two broader tendencies of the human soul: on the one hand rendering anthropocentrism absolute, and on the other idolizing an idealistic

understanding of life and truth, both of which are especially widespread deviations in our age.

Contemporary “nestorianism” is expressed as a spirit of secularization, as scientism and the absolute prioritization of utilitarian knowledge, as the absolute autonomy of economy, as self-saving arrogance and atheism, as the “non-civilization” of individualism and eudemonism, as legalism and moralism, as the “end of decency” and identification of sacrificial love and repentance with the so-called “morality of the weak.” By the same token, “monophysitism” is today represented by tendencies to demonize the body and natural man, by puritanism and the syndromes of “purity,” by fruitless introverted spirituality and various mysticisms, by disregarding the intellect, art and civilization, by denying dialogue and rejecting differences, with the dangerous expresser—supposedly in the name of the “one and only truth”—namely a religious fundamentalism nurtured by absolutism and rejections, while feeding violence and division. It is evident that both a nestorianizing deification of the world and a monophysitizing demonization of it leave the world and history, civilizations and cultures, exposed to the powers of the “present age,” cementing their autonomy and impasses.

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 theandric mystery is expressed throughout the entirety of life in the Church. The Incarnate Savior received “the flesh of the Church” and showed, “first and alone,” “the true man, who is perfect on account of both character and life as well as all other aspects.” 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. This love transcends the boundaries of mere human action, because its source and prototype lie in divine philanthropy, which transcends human reason. “In this the love of God was made manifest among us, that God sent His only Son into the world, so that we might live through Him. 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.

This saving truth must also be expressed in the way we celebrate the sacred Nativity of our Savior, who visited us from on high. A feast is always a “fullness of time,” a time of self-knowledge, of thanksgiving for the magnitude of divine philanthropic love, of witness to the truth of the

theandric mystery and of freedom in Christ. The Christ-pleasing celebration of the Divine Word's Incarnation is an act of resistance against secularization, against discoloration of the feast and its conversion into a "Christmas without Christ," as well as against a celebration of Having, of consumerism and vanity—indeed, into a world filled with social tensions, reversal and confusion of values, of violence and injustice, where the "Jesus child" is once again faced with the inexorable interests of numerous, multifaceted powers.

Honorable brothers and beloved children,

Generations come and pass, while forthcoming developments are difficult to foresee. Genuine faith, though, does not face dilemmas. The Word became flesh, the "truth has come" and "darkness has subsided." We already participate in the Kingdom while still on our journey toward the completion of the incarnate Divine Economy. We possess the unshakeable certainty that the future belongs to Christ, Who is "the same yesterday and today and forever;" that the Church of Christ is and shall remain a place of holiness and godliness, a renewal of man and world, a foretaste of the glory of the Kingdom; that it will continue "to give the witness of the Gospel" "to distribute the gifts of God in the world: His love, peace, justice, and reconciliation, the power of resurrection and expectation of eternity." The contemporary ideology of some "post-Christian" age is baseless. "After Christ," everything is and remains "in Christ" to the ages.

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—from the ever-vigilant Phanar—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 suppliant before God



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Πρός τόν εὐλαβέστατον Ἱερόν Κληρόν,
Τούς Ἐντιμοτάτους Ἀρχόντας τοῦ Οἰκουμενικοῦ ἡμῶν Πατριαρχείου,
Τούς Προέδρους καί τά Μέλη τῶν Ἐκκλησιαστικῶν Συμβουλίων,
Τάς Προέδρους καί τά Μέλη τῶν Φιλοπτώχων Ἀδελφοτήτων,
Τούς διδάσκοντας καί διδασκομένους τῶν Κατηχητικῶν καί Ἑλληνικῶν Σχολείων,
Τάς Ὁργανώσεις τῆς Νεολαίας καί ἅπαν τό Χριστεπώνυμον πλήρωμα τῶν εὐσεβῶν Ὁρθοδόξων
Χριστιανῶν τῆς Ἱερᾶς Μητροπόλεως Νέας Ἱερσέης.

*«Δόξα ἐν ὑψίστοις Θεῷ καί ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία»
(Λουκά β',14)*

Ἀγαπητοί ἐν Χριστῷ ἀδελφοί!

Στρατιὰ οὐρανίων Ἀγγέλων ἐμήνυσε στὸν κόσμον τὴν Θεία Γέννησιν καὶ ἐξήγγειλε τὸ Εὐαγγέλιο τῆς εἰρήνης. Πάνω ἀπὸ δύο χιλιετίες πέρασαν ἀπὸ τότε πού ἀκούσθηκε γιὰ πρώτη φορὰ ὁ ἀγγελικὸς αὐτὸς ὕμνος τῆς εἰρήνης. Στό διάβα αὐτῶν τῶν αἰώνων πολλοὶ ταλαιπωρημένοι ἄνθρωποι ἐπιζητήσαν ἐναγωνίως τὴν εἰρήνην **«καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν»** κατὰ τὸν ψαλμωδόν. Βρισκόμαστε αἰσίως στὴν ἀνατολή τοῦ εἰκοστοῦ πρώτου αἰῶνα καὶ παρὰ τίς προόδους τοῦ πολιτισμοῦ καὶ τὰ τεχνολογικὰ ἐπιτεύγματα, ὁ πόνος, ἡ ἀνησυχία καὶ ἡ ἀνασφάλεια κυριαρχοῦν. Ἡ ἀνθρωπότητα προσμένει ἐναγωνίως ἀπὸ τὸν νεογέννητο Ἰησοῦ νὰ φέρει τὴν πολυπόθητη **«ἐπὶ γῆς εἰρήνη»**.

Σέ πολλά μέρη τῆς γῆς οἱ ἄνθρωποι ἀρνήθηκαν τὴν εἰρήνην τοῦ Χριστοῦ καὶ συνεχίζουν νὰ ζοῦν μέσα στὸν φόβο καὶ τὴν ἀγωνία, γιατί δὲν ξέρουν τί ἀκριβῶς τοὺς περιμένει ὅταν ξημερώσει. Ὁ Ἰησοῦς Χριστὸς στὸ εὐαγγέλιό μᾶς ὁμιλεῖ γιὰ μερικὲς τέτοιες στιγμές. Ὅταν θὰ βλέπουμε οἱ ἄνθρωποι νὰ ἔρχεται ἡ καταστροφή, ποῦ μπορούμε νὰ καταφύγουμε ὅταν γύρω μας τὰ πάντα γίνονται ἐρείπια; Ποιὸς μπορεῖ νὰ δώσει ἄσυλο καὶ προστασία; Μόνον ἡ Ἐκκλησία, ὁ οἶκος τοῦ ζῶντος Θεοῦ. Προσπαθοῦν νὰ βροῦν τὴν εἰρήνην μέ ὁμιλίες, μέ συνθήκες καὶ μέ συνεδριάσεις ἐθνῶν, ἀλλὰ ἡ εἰρήνη δὲν ἔρχεται διότι τὴν ἀναζητοῦν χωρὶς τὸν Ἰησοῦ Χριστό πού διακήρυξε ὅτι Αὐτὸς εἶναι ἡ ὄντως Εἰρήνη.

Ἡ εἰρήνη εἶναι προϊόν τοῦ οὐρανοῦ. Εἶναι δῶρο Θεοῦ. Εἶναι καρπὸς τοῦ Ἁγίου Πνεύματος. Ἡ ἀληθινὴ καὶ μόνιμος εἰρήνη δὲν μπορεῖ νὰ πραγματοποιηθεῖ μακριὰ ἀπὸ τὸν Θεόν. Ἡ εἰρήνη τοῦ Χριστοῦ σημαίνει κοινωνία μέ τὸν ἴδιον τὸν Χριστό. Ὁ ἅγιος Γρηγόριος ὁ Παλαμᾶς μιλῶντας γιὰ τὸ κοσμοσωτήριο γεγονός τῆς θείας Ἐνανθρωπήσεως μᾶς προτρέπει **«Εἰρηνεύωμεν οὖν πρὸς τὸν Θεόν τὰ εὐάρεστα Αὐτῷ ποιοῦντες»**. Γιὰ νὰ ἔχουμε δηλαδή εἰρήνη, νὰ κάνουμε αὐτὰ πού εἶναι εὐάρεστα στό Θεόν. Γι' αὐτό ἡ εἰρήνη τοῦ σύμπαντος κόσμου ἀρχίζει ἀπὸ τὴν εἰρήνην τῶν δικῶν μας ψυχῶν. Γιὰ νὰ εἰρηνεύσουμε

μεταξύ μας, πρέπει πρώτα νὰ εἰρηνεύσουμε μέσα μας, εἰσπνέοντας τὸ πνεῦμα τοῦ Χριστοῦ «ὅς ἐστὶ ἡ εἰρήνη ἡμῶν». Ὑπάρχει εἰρήνη μέσα στὴν ψυχὴ μας; ὑπάρχει εἰρήνη μέσα στὴν οἰκογένεια; ὑπάρχει εἰρήνη ἀνάμεσα στοὺς συγγενεῖς; Δυστυχῶς στὸν καθημερινὸ βίον μας γινόμαστε αὐτόπτες καὶ αὐτήκοοι μάρτυρες δυσάρεστων οἰκογενειακῶν καὶ κοινωνικῶν καταστάσεων, διότι λείπει ἡ εἰρήνη τοῦ Χριστοῦ. Καὶ ὅταν λείπει «τό φῶς τοῦ κόσμου» ὁ Ἰησοῦς Χριστὸς, ὅλα σκοτιζοῦνται καὶ ἐπέρχεται μοιραία ἡ πνευματικὴ τύφλωση.

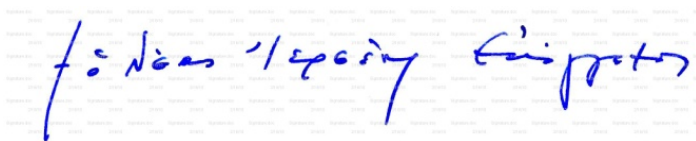
Ἀγαπητοὶ μου ἀδελφοί·

Τό ἀπ' αἰῶνος ἄρρητο μυστήριον τῆς θείας Οἰκονομίας ὁδήγησε στὴν Ἑνσάρκωση τοῦ Λυτρωτῆ καὶ Σωτῆρα τοῦ γένους τῶν ἀνθρώπων. Τό χαρμόσυνο μήνυμα πού ἀνατέλλει ἀπὸ τό Σπήλαιο τῆς Βηθλεέμ, καταυγάζει καὶ φωτίζει τὸν ἐσκοτισμένο κόσμον ὡς ἡ μόνη καὶ ἀδιάψευστη ἐλπίδα. Τό μήνυμα πού κομίζει ὁ ἐορτασμός τῆς θείας Γεννήσεως διατηρεῖ στό ἀκέραιο τὴν ἐπικαιρότητά του. Ἡ εἰρήνη καὶ ἡ δικαιοσύνη παραμένουν πάντοτε ἐπιθυμητά καὶ ζητούμενα μέσα στὸν κόσμον τῆς φθορᾶς καὶ τῆς πτώσεως.

Ὡς ποιμενάρχης καὶ πνευματικὸς σας πατέρας, σᾶς εὐχομαι ὁλόψυχα, ἡ «*πάντα νοῦν ὑπερέχουσα*» εἰρήνη τοῦ Θεοῦ νὰ ἔλθῃ στὴν καρδιά σας καὶ σὲ ὅλο τὸν Κόσμον. Ἄς πάρουμε τὴ μεγάλη ἀπόφαση τὰ φετινὰ Χριστούγεννα νὰ πλησιάσουμε τὸν Σωτῆρα Χριστὸ ὥστε νὰ βροῦμε τὴν πραγματικὴ εἰρήνη καὶ εὐτυχία πού τόσο ἀνάγκη ἔχει ὁ καθένας μας. Ἄς προστρέξουμε κι ἐμεῖς ὡς σύγχρονοι τῶν Ποιμένων καὶ τῶν Μάγων στὴ νοητὴ Βηθλεέμ, δηλαδή τὴν Ἐκκλησίαν, νὰ προσκυνήσουμε τὸν τεχθέντα Κύριον, ψάλλοντας μαζί μέ τοὺς ἀγγέλους τὸν χαρμόσυνο ὕμνον «*Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία*».

Καλὰ καὶ εὐλογημένα Χριστούγεννα!

Ο ΜΗΤΡΟΠΟΛΙΤΗΣ



† Ὁ Νέας Ἱερσέης ΕΥΑΓΓΕΛΟΣ



GREEK ORTHODOX METROPOLIS OF NEW JERSEY

ΙΕΡΑ ΜΗΤΡΟΠΟΛΙΣ ΝΕΑΣ ΙΕΡΣΕΗΣ

Nativity of Our Lord 2018

The Very Reverend and Reverend Clergy

Honorable Archons of the Ecumenical Patriarchate, Esteemed Members of the Metropolitan Council, Esteemed Members of the Parish Councils, Philoptochos Sisterhood, Faculty and Students of the Catechetical and Greek Afternoon Schools, Directors and Participants of all Youth Organizations, and all devout Orthodox Christians of the Greek Orthodox Communities of our Holy Metropolis of New Jersey

Christ is Born, Glorify Him!

My Beloved in the Lord,

In celebrating the birth of our Lord, God and Savior Jesus Christ we are given an incredible gift. It is a gift that cannot be purchased, it cannot be reciprocated, it cannot be rejected, it cannot be returned, and value of which cannot be quantified. The greatest gift of the Nativity of our Lord, of Christmas, if you will, is the gift of the Incarnation. The birth of Christ marks a historical event never seen before in the history of the world. *"God became man so that man might become God"* says St. Athanasios (PG 25, 192B). By this he means that the incarnation of Christ gave us the opportunity to join ourselves to Him in unity and live as a part of the Body of Christ.

What is significant and telling about the Incarnation is not just the fact that we can ascend in unity with Christ, but that as a prerequisite, He had to first condescend to our level as humans. Here we have the God of all Creation by his own will and volition becoming like you and me *in all ways except sin*. He willingly took on human flesh with all of its deficiencies such as the unavoidability of aging, the reality of feeling pain, the susceptibility of getting sick, the capacity to cry, and the inevitability of dying. We see from the Gospel readings of today and tomorrow that immediately after Christ was born He was hunted by King Herod who had ordered the slaughter of all male children two years old and under. Such was His love for humanity that He became human while not compromising His divinity and while remaining in personal communion with the Father and the Spirit.

His Incarnation and birth demonstrate for us His self-sacrificial love. It is a love that has no borders, no limitations, and no end. It is this same love He expressed for us with the Father and the Spirit in unison that we too must emulate. It is a love that calls for each and every one

of us to offer of ourselves in self-sacrifice for others regardless of whether we like them or not, regardless of their social status, their race, their gender, their age, their nationality, or their beliefs. We are called to express self-sacrificial love unconditionally because anything less than that is not love at all.

My beloved children in the Lord, let us behold the mystery of our Lord's Incarnation and enshrine His love and the meaning of His condescension in our hearts. Furthermore, let us all open our hearts wider to every person so that we may follow our Lord's example in expressing self-sacrificial love. Let us, as individuals and as communities, endeavor to use the freedom God has given us to labor not for ourselves, but for each other so that we may confront the pressing problems of our times caused by the abuse of this very freedom; problems such as violence, war, moral laxity, the violation of human rights, the deprivation of religious freedom, disinformation, the uneven distribution of goods necessary for existence, hunger, economic disparity, the displacement of populations, the ecological crisis, and the other problems plaguing our weary world.

It is my sincerest hope and prayer that through your actions and through your prayers we will endeavor to give glory to God by taking care of our neighbors and the Creation with which we were blessed. May Christ who said, *"I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life"* (Jn. 8:12) show each of you the path of salvation which began for us on this very day over two thousand years ago with our Lord's birth. Praying that you and your families are granted all of the Lord's Heavenly blessings as we celebrate this Christmas day, I remain

With Paternal Love and Blessings,

The image shows a handwritten signature in black ink that reads "Metropolitan Evangelos". The signature is written in a cursive, flowing style. Above the signature, there are several small, faint text elements that appear to be "Signature.doc" and "201812", likely indicating the document's name and date. Below the signature, there are more of these same faint text elements.

† E V A N G E L O S
Metropolitan of New Jersey



SAINT·DEMETRIOS·GREEK·ORTHODOX·CHURCH

ΙΕΡΟΣ·ΝΑΟΣ·ΑΓΙΟΥ·ΔΗΜΗΤΡΙΟΥ

The Rev. Gregory Gilbert
Presiding Priest

Αιδ. Γρηγόριος Γκίλμπερτ
Τερατικῶς Προϊστάμενος

Ἀγαπητοὶ Ἐνοριῖτες τῆς Κοινότητος τοῦ Ἁγίου Δημητρίου,

Τὸ τέλος τοῦ λήγοντος χρόνου καὶ ἡ ἀρχὴ τοῦ ἐπόμενου μᾶς δίνει ἀφορμὴ νὰ ἀνανεώσουμε τὴν ὑποστήριξή μας στὴν ἐνορία ποὺ ἀγαπᾶμε ὅλοι. Ἐνῶ ὡς βαπτισμένοι Χριστιανοὶ Ὁρθόδοξοι ὅλοι εἴμαστε μέλη τῆς Ἁγίας Ὁρθοδόξου Ἐκκλησίας, ἐπίσης ἔχουμε τὴν εὐθύνῃ νὰ γίνουμε μέλη τῆς τοπικῆς ἐνορίας καὶ νὰ ὑποστηρίζουμε τὰ ἔργα καὶ τὴν ἀποστολὴ τῆς. Ὅλοι θέλουμε ἡ ἐνορία μας νὰ εὐημερεῖ οὕτως ὥστε νὰ παρέχει στὶς οἰκογένειές μας ἓνα πραγματικὰ Ὁρθόδοξο περιβάλλον.

Τὰ ἔξοδα τῆς ἐνορίας μας εἶναι πολλά. **Ὁ ἐτήσιος προϋπολογισμὸς μας φθάνει ὡς \$800,000.** Ἐπομένως ἡ ἐνορία χρειάζεται **πάνω ἀπὸ \$65,000 τὸν μῆνα** γιὰ νὰ λειτουργήσῃ ἀνεμπόδιστῃ. **Ὅλοι μας πρέπει νὰ γίνουμε μέλη τῆς ἐνορίας κάθε χρόνο** καὶ νὰ δίνουμε μὲ εὐγνωμοσύνη καὶ γενναιοδωρία γιὰ νὰ ἐξασφαλίσουμε τὴν οἰκονομικὴ ὑγεία τῆς ἐνορίας. Μαζὶ μὲ αὐτὴ τὴν ἐπιστολὴ ἐσωκλείω καὶ τὴν **Φετινὴ Κάρτα Συνδρομῆς** ποὺ σᾶς παρακαλῶ νὰ συμπληρώσετε καὶ νὰ τὴν ἐπιστρέψετε στὸ κοινοτικὸ γραφεῖο.

Τὸ Διοικητικὸ Συμβούλιο προσπαθεῖ πάσῃ θυσίᾳ νὰ χειρίζεται μὲ σύνεση τὶς δωρεές σας γιὰ νὰ βελτιωθεῖ ἡ ἐνορία. Παρακάτω εἶναι κάποιες ἀπὸ τὶς **ἀλλαγές ποὺ ἔγιναν φέτος:**

- Ἀπέκταση καὶ Ἐπικάλυψη τοῦ Χώρου Στάθμευσης (\$40,000)
- Ἐγκατάσταση Φράχτη καὶ Πύλης γύρω στὸν Χῶρο Στάθμευσης (\$34,000)
- Ἰσχυρὴ Μόνωση καὶ Στεγάνωση τοῦ Ναοῦ (\$48,000)
- Μόνωση τοῦ Τρούλου τοῦ Ναοῦ (\$3,000)
- Κατασκευὴ Καινούργιας Αἵθουσας Σύσκεψης (\$40,000)
- Ἀνακαίνιση Ἀποχωρητηρίων τοῦ Ἑλληνικοῦ/Κατηχητικοῦ Σχολείου (\$30,000)
- Ἀνακαίνιση Τριῶν Αἰθουσῶν καὶ Ἀποθήκης τοῦ Σχολείου (\$40,000)

Φέτος καταφέραμε πολλὰ καὶ τοῦ χρόνου μὲ τὴν βοήθεια καὶ ὑποστήριξή σας θὰ γίνουν ἡ **Βαφὴ τοῦ Ἐσωτερικοῦ τοῦ Ναοῦ (\$60,000)** καὶ ἡ **Ἀνακαίνιση τῶν Ἀποχωρητηρίων στὶς Δύο Αἵθουσες Δεξιώσεων (\$100,000)**. Εἴθε ὁ Κύριος καὶ Σωτὴρ ἡμῶν, Ἰησοῦς Χριστός, τὴν Γέννηση τοῦ ὁποίου ἐορτάζουμε, νὰ εὐλογήσῃ ἐσᾶς καὶ τὴν οἰκογένειά σας στὸ νέον ἔτος.

ἐν Χριστῷ,

+Αιδ. Γρηγόριος Γκίλμπερτ



SAINT·DEMETRIOS·GREEK·ORTHODOX·CHURCH

ΙΕΡΟΣ·ΝΑΟΣ·ΑΓΙΟΥ·ΔΗΜΗΤΡΙΟΥ

The Rev. Gregory Gilbert
Presiding Priest

Αιδ. Γρηγόριος Γκίλμπερτ
Τερατικῶς Προϊστάμενος

Dear Parishioners of St. Demetrios,

As we come to the end of one year and look to the beginning of another, this is the time to renew our commitments to our beloved parish of St. Demetrios. While we are all members of the Holy Orthodox Church by virtue of our baptism, we also have a responsibility to become members of our local parish and to support its work and ministries. We all want the parish to be financially healthy and to be able to provide a truly Orthodox Christian environment for our families.

The costs of running our parish are considerable. **Our yearly operating budget is around \$800,000**, which means that we need to bring in more than **\$65,000 per month** just to support our basic operations. **Every one of us must become a member every year** and give generously to ensure the health of the parish. Enclosed with this letter you will find a **2019 Membership Card**, which I ask you to complete and return to the parish office.

The Parish Council strives to use your donations responsibly and to the betterment of our parish. Here are some of the **physical improvements** we have made this year:

- Expanded and Resealed Parking Lot (\$40,000)
- New Fence, Gate, and Landscaping around Parking Expansion (\$34,000)
- New Roof, Gutters, and Soffits for the Church (\$48,000)
- Church Dome Resealed (\$3,000)
- Creation of a New Board Room (\$40,000)
- Remodeling of Greek School/Sunday School Bathrooms (\$20,000)
- Remodeling of Three Greek School Classrooms and Storage Room (\$40,000)

In the near future we plan to **Paint the Church Interior (\$60,000)** and **Renovate the Bathrooms in the Large and Small Halls (\$100,000)**, and ask for your donations to support these projects and all the efforts of our parish. May our Lord and Savior Jesus Christ, whose birth we celebrate this season, continue to bless you and your families in the New Year.

in Christ,

+Fr. Gregory Gilbert



ΙΕΡΟΣ ΝΑΟΣ ΑΓΙΟΥ ΔΗΜΗΤΡΙΟΥ
SAINT DEMETRIOS
GREEK ORTHODOX CHURCH + UPPER DARBY, PA

2019 Annual Dues

**Dues are from Jan. 1
to Dec. 31.**

Pay Online with a
Credit Card at

www.saintdemetrios.org

Yearly or Monthly
options available.

Office Hours:

Mon-Fri 10am - 4pm

Κατόπιν απόφασεως
τῆς Γενικῆς
Συνελεύσεως τῆς
Ἑνορίας, ἡ ἐτήσια
συνδρομὴ ἀνεβαίνει
φέτος ἀνὰ \$50.

As decided by the
Parish General
Assembly, the annual
dues for 2019 have
increased by \$50 at
each level:

Οἰκογένεια/Family
\$400

Ἀγαμος Ἐνήλικας
Single Adult
\$300

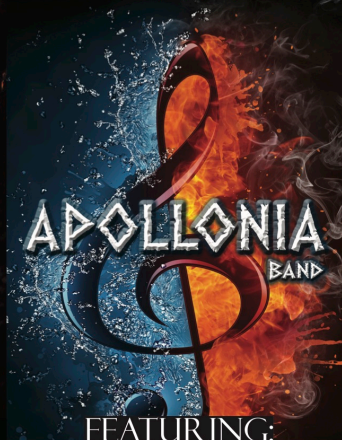
Ζευγάρι Συνταξιούχων
Retired Couple
\$275

Ἀγαμος Συνταξιούχος
Retired Single
\$200

COCKTAIL
HOUR
BEGINS
8:00PM

New Years Eve
dance

2019



FEATURING:

MARIA FORAKI- SINGER

SPECIAL PONTIAN PROGRAM

GIANNIS GAVRIILIDIS- SINGER FROM GREECE

KOSTAS EFTHIMIADIS- SINGER

EVANGELOS PONERIS- LYRA

DIMITRI KAIMAKAMIS- DAOULI



FULL
BUFFET DINNER
Admission
Adults \$60
Students and
Children \$25
FREE 5 years and
under

Saint Demetrios Greek Orthodox Church,
229 Powell Lane, Upper Darby, PA 19082
For table reservation call: 610-352-2208 (Church)
610-547-0204 (Magda) / 610-608-9582 (Effie)
