

ALL SAINTS ORTHODOX CHURCH

Antiochian Orthodox Archdiocese of North America

4129 W. Newport Ave., Chicago, IL 60641

773-231-6177

www.allsaintsorthodox.org

Sunday, December 19, 2021

Saturday Vespers, 7pm • Sunday Orthros & Divine Liturgy, 8:30am

The Sunday before the Nativity of Christ



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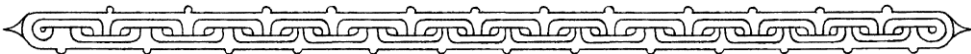
Hymns of the Day, immediately after the Small Entrance:

Troparion of the Resurrection (Tone 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world! For which cause the heavenly powers cried aloud unto Thee, O Giver of life: ‘Glory to Thy Resurrection, O Christ! Glory to Thy kingdom! Glory to Thy providence, O Thou who alone art the Lover of mankind.’

Troparion for the Holy Prophet Daniel & the Three Holy Youths (Tone 2): Great are the accomplishments of faith! For the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their prayers, O Christ God, save our souls.

Kontakion for Advent (Tone 3): Today the Virgin cometh unto the cave to give birth to the Word, who was born before all ages, begotten in a manner that defies description. Rejoice therefore, O universe, if thou should hear; and glorify with the angels and the shepherds! Glorify Him who by His will shall become a newborn Babe, and who is our God before all ages!

Troparion of All Saints (Tone 4): Adorned in the blood of Thy martyrs, throughout all the world as in purple and fine linen, Thy Church through them doth cry unto Thee, O Christ God: Send down Thy compassion upon Thy people; grant peace to Thy habitation and great mercy to our souls.



THE EPISTLE

For the Sunday before the Nativity

Blessed are Thou, O Lord, the God of our fathers. For Thou art justified in all that Thou hast done for us.

The Reading from the Epistle to the 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, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so 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.

THE GOSPEL

For the Sunday before the Nativity

The Reading from the Holy Gospel according to St. 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 Aram, and Aram 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 Amon, and Amon 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 were 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 had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.



:: GENEALOGY SUNDAY ::

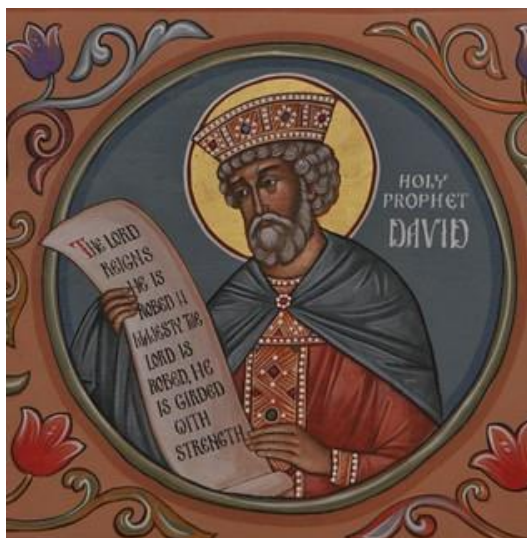
From ch. 16 of The Winter Pascha, by Fr. Thomas Hopko

The Gospel reading for the Divine Liturgy on the Sunday before Christmas is "*the genealogy of Jesus Christ, the son of David, the son of Abraham,*" taken from the Gospel according to St. Matthew. This genealogy lists the generations of people from Abraham to David, to the Babylonian captivity of the people of Israel, to the birth of Jesus. It is a selected genealogy, ending in the appearance of "*Joseph, the husband of Mary, of whom Jesus was born, who is called Christ*" (Mt 1:16). It differs from the genealogy presented in St. Luke's Gospel which begins with Jesus "*being the son (as was supposed) of Joseph,*" and goes back all the way not simply to Abraham but to Adam (Lk 3:23-38).

There are many purposes for presenting the genealogy of Jesus in the Gospels, chief among which is the affirmation that Jesus, being in truth the Son of God, as all the Gospels testify, has come "*in the flesh*" as a real human being. This affirmation was critically important in the time of the apostles and the first Christian generations because, unlike today, the temptation of the early period of Christianity was not to deny Jesus' divinity, but to deny His real and authentic humanity.

As a matter of historical fact, the first Christian heretics were those who said that Jesus was some sort of divine being (how this was explained had many variations and versions) who only appeared to be a true man, but was not really one since "flesh and blood" were taken to be intrinsically degrading if not downright evil. Thus the apostle Paul had to insist that in Jesus, who belongs to the Jews "according to the flesh" (Rom 9:5), the "*whole fullness of deity dwells bodily*" (Col 2:9), and that it is the same Jesus who died and was buried and raised in the flesh as a real man, who is Messiah and Lord.

The genealogies in the Gospels of Saints Matthew and Luke are made to and from Joseph. This is not to give the impression that Jesus came from Joseph's seed. Both Gospels are absolutely clear on this point. Jesus is born from the Virgin Mary by the power of the



Holy Spirit. The point is rather that Joseph is Jesus' father according to the law, and it is from the father that one's lawful descent is to be traced. Jesus' legal father is "*Joseph, son of David,*" the legal husband of Mary (Mt 1:20).

One other important point is made in listing the human generations which led to the birth of Jesus. This is the fact that God is faithful to His promises even though His chosen people are often not faithful. Among the people from whom Jesus came are both sinners and heathens. In a word, Jesus comes not only from the righteous and holy, but from the wicked and sinful. And He comes not only from Jews, but from Gentiles. The names of the four women specifically mentioned in St. Matthew's list-- Tamar, Rahab, Ruth, and the wife of Uriah (Bathsheba)-- were noted, not to say notorious, Gentiles, including one of David's own wives, the mother of Solomon. The point to be seen here is one beautifully made in an early Christian hymn quoted in the Bible in the second letter to Timothy:

*If we have died with Him, we shall also live with Him;
If we endure, we shall also reign with Him;
If we deny Him, He also will deny us;
If we are faithless, He remains faithful-- for He cannot deny Himself.*
(2 Timothy 2:11-13)

This is the wonderful witness of the genealogies of Jesus: If we are faithless, the Lord God remains faithful-- for he cannot deny Himself!

*Behold, the time of our salvation is at hand.
Prepare yourself, O cavern,
For the Virgin approaches to give birth to her Son.
Be glad and rejoice, O Bethlehem, land of Judah,
For from you our Lord shines forth as the dawn.
Give ear, you mountains and hills
And all lands surrounding Judea,
For Christ is coming to save the people
Whom He has created and whom He loves.*
(From the Nativity Vespers service)

Announcements and Upcoming Events

For a full calendar of events and services at All Saints, see our website www.allsaintsorthodox.org

Today:

- **Chrismations** of Richard (John) Beaudoin and David Baeckelandt. May God grant them many years!
- **Coffee hour** and **church school** will follow the Liturgy as usual.

Christmas services and events:

- Confession, anointing, and other pastoral services will be available after every listed service, or by appointment with Fr. Andrew.
- **Dec. 21-24:** Royal Hours for the Nativity, Tuesday through Friday at 9am.
- **Wednesday, Dec. 22:** Nativity Vespers with Old Testament lessons, 7pm.
- **Friday, Dec. 24:** Nativity Matins & Divine Liturgy, beginning at 10pm.
- There will be NO VESPERS on Saturday, Dec. 25.
- **Sunday, Dec. 26:** Matins & Divine Liturgy at 8:30am, as usual. (No church school)
- **Friday, Dec. 31:** Vespers & Divine Liturgy for St. Basil's Day, 7pm.

Volunteer Schedule

| Date | Reader | Prospora | Greeter | Coffee | Food |
|--|----------------------------------|------------|-----------|---------|------|
| Sun, Dec. 19* | Michelle C <i>Heb 11:1-40</i> | Pat K | Domitille | Alina C | R-Z |
| Fri, Dec 24 <i>Nativity</i> | Sdn Joseph <i>Gal 4:4-7</i> | Domitille | Azizeh | | |
| Sun, Dec 26 | Polycarp <i>Gal 1:11-19</i> | Cristina P | Jerry C | Zach C | A-F |
| Fri, Dec 31 <i>St. Basil's Day</i> | Doug J <i>Col 2:8-12</i> | Dn Walid | Nancy L | | |

Weekly clean-up will be the responsibility of those providing coffee hour. And of course, things go faster when we can all pitch in and help.

****Asterisks denote fasting days (no meat or dairy).***



DAILY BIBLE READINGS

DECEMBER 19-25, 2021

ADAPTED FROM THE
NATIVITY SERVICES OF THE ANTIOCHIAN
ARCHDIOCESE

Sunday, Dec. 19: Genealogy Sunday

Genesis 14:14-20 / Deuteronomy 1:8-17 / Deuteronomy 10:14-21
Luke 24:1-12 / Hebrews 11:1-40 / Matthew 1:1-25

Monday, Dec. 20: Ignatius the God-bearer, Bishop of Antioch

Matthew 18:1-11 / Hebrews 10:32-38 / Mark 9:33-41

Tuesday, Dec. 21: St. Juliana of Nicomedia & 630 companions

Micah 5:2-4 / Hebrews 1:1-12 / Matthew 1:18-25

Wednesday, Dec. 22: Great-Martyr Anastasia

Baruch 3:35-4:4 / Galatians 3:23-29 / Luke 2:1-20

Thursday, Dec. 23: Naoum, Illuminator of Bulgaria

Isaiah 7:10-16, 8:1-10 / Hebrews 1:10-2:3 / Matthew 2:1-12

Friday, Dec. 24: Righteous Martyr Eugenia of Rome

Isaiah 9:6-7 / Hebrews 2:11-18 / Matthew 2:13-23

Saturday, Dec. 25: The Nativity of our Lord and Savior Jesus Christ

Isaiah 11:1-10 / Daniel 2:31-45
Matthew 1:18-25 / Galatians 4:4-7 / Matthew 2:1-12

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