Saint George Greek Orthodox Cathedral
650 Hanover Street  Manchester, New Hampshire 03104
Very Rev. Fr. Archimandrite Agathonikos M. Wilson, Cathedral Dean
Rev. Fr. Gregory Floor, Second Priest
Church Phone: (603) 622-9113

Sunday, December 19, 2021 / The Sunday before the Nativity of
Our Lord and Savior Jesus Christ

Resurrection Apolytikion of the tone of the week (Tone 1)

The stone had been secured with a seal by the Judeans, and a guard of soldiers was watching Your immaculate body. You rose on the third day, O Lord and Savior, granting life unto the world. And therefore the powers of heaven cried to You, O Giver-of-Life: Glory to Your resurrection, O Christ; glory to Your kingdom; glory to Your dispensation, only One who loves mankind.

Apolytikion of the Feast

Μεγάλα τὰ τῆς Πιστείας κατορθώματα! ἐν τῇ πηγῇ τῆς φλογῆς, ως ἐπὶ ὕδατος ἀναπαύσεως, οἱ Ἁγιοι τρεῖς Παῖδες ἠγάλλουντο· καὶ ὁ Προφήτης Δανιήλ, λεόντων ποιμήν, ως προβάτων ἐδείκνυτο. Ταῖς αὐτῶν ἰκεσίαις Χριστὲ ὁ Θεός, σώσον τὰς ψυχὰς ἡμῶν.

Magnificent are Faiths accomplishments! The three holy Youths exultingly stood in the fountain of fire as if beside the still waters of rest. And Daniel the Prophet was shown to be a shepherd of lions. At their entreaty, O Christ God, save our souls.
Apolytikion for Memorial Services

Мнήσθητι Κύριε ὡς αγαθὸς τοῦ [της, των] δούλος (δουλής, δουλῶν) σου, καὶ ὡσα ἐν βίῳ ἠμαρτεν (ἡμαρτων), συγχώρησον, ουδεὶς γαρ αναμάρτητος, εἰ μὴ Σὺ ὁ δυνάμενος, καὶ τῷ (τη, τοῖς) μεταστάντι (μεταστάσῃ, μεταστάση) δοῦναι την ανάπαυσιν.

Remember, O Lord, as You are good, Your Servant(s), and forgive every sin he (she, they) has (have) committed in this life. For no one is sinless except for You, Who has power to grant rest to those who have fallen asleep.

Apolytikion of our Church

Ὡς τῶν αἰχμαλώτων ἔλευθεροτής, καὶ τῶν πτωχῶν ὑπερασπιστής, ἀσθενεύων ἱατρός, βασιλέων ὑπέρμαχος, Τροπαιοφόρος Μεγαλομάρτυς Γεώργιος, πρέσβευε Χριστῷ τῷ Θεῷ, σωθήναι τὰς ψυχὰς ἡμῶν.

As liberator of captives, defender of the poor, physician of the ailing, and champion of Kings, beseech Christ our God, O great martyr George, Standard Bearer, for the salvation of our souls.

Kontakion

Ἡ Παρθένος σήμερον, τὸν προαύλιον Λόγον, ἐν Σπηλαίῳ ἔρχεται, ἀποτεκνία αἰωρήτως. Χόρευε ἡ οἰκουμένη ἀκοντισθείσα, δόξασον μετὰ Αγγέλων καὶ τῶν Παμένων, βουληθέντα ἐπορθήναι, παιδίον νέον, τὸν ποι αἰώνων Θεόν.

Today the Virgin comes, unto a Cave, to give birth ineffably to the Word pre-eternal. Hearing this, be of good cheer, all earth and its people, glorify Him, with the Angels and the Shepherds, whose will was to be made, manifest as a young child, the pre-eternal God.
The Epistle Reading - Sunday, December 19, 2021

The reading is from Saint Paul's Letter 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 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.

Πρός Εβραίους 11:9-10, 32-40

Αδελφοί, πίστει παρώνησαν Αβραάμ εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατουσίας μετὰ Ἰσαάκ καὶ Ἰακώβ τῶν συγκλητορόνων τῆς ἐπαγγελίας τῆς αὐτῆς· ἔξεδεχετο γὰρ τὴν τοὺς θεμελίως ἔχουσαν πόλιν, ἡς τεχνίτης καὶ δημιουργός ὁ Θεὸς. Καὶ τί ἐτι λέγω; Ἐπιλείψει γάρ με δημοῦμενον ὁ χρόνος περὶ Γεθεών, Βαράκ τε καὶ Σαμψών καὶ Ἰεροθά, Δαυιδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, οἱ δὲ πίστεως καθηγοῦμαι βασιλείας, εἰργάσαντο δυναστεύμην, ἐπέτυχον ἐπαγγελίων, ἐφοδάζοντο στόματα λεοντῶν, ἔσβεσαν δύναμιν πυρός, ἔφυγαν στόματα μαχαίρας, ἐνενυμαμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἀιχμαλώται ἐν πολέμῳ, παρεμβολᾶς ἐκλιναν ἀλλοτρίας ἐλαβον γυναικεῖς ἕξ αναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐνυμανιόθησαν, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἦν κρείττονος ἀναστάσεως τύχωσιν· ἐτεροὶ δὲ ἐμπατημὼν καὶ μαστίγων πείσαν ἔλαβον, ἐτι δὲ δεσμῶν καὶ φυλακῆς· ἐλιθάσθησαν, ἐπιράσθησαν, ἐπεφάσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον, περιήλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ύπερούσιμοι, θλιβόμενοι, κακουχούμενοι, ὃν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὀργεί καὶ στηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς. Καὶ οὕτω τάντας μαρτυρηθέντας διὰ τῆς πίστεως οὐκ ἔκοιμαντο τὴν ἐπαγγελίαν, τοῦ Θεοῦ περὶ ἡμῶν κρείττον τι προβλεψιμένου, ἦν μη χωρίς ἡμῶν τελειωθεῖσι.
The Gospel Lesson - Sunday, December 19, 2021

The Sunday before the Nativity / The Gospel according to Saint 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 Jeconiah and his brothers, at the time of the deportation to Babylon.

And after the deportation to Babylon: Jeconiah 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.
Κατὰ Ματθαίον 1.1-25

Βίβλος γενέσεως Ἰησοῦ Χριστοῦ, ὦιοῦ Δαυὶδ υἰοῦ Ἀβραάμ. Ἀβραὰμ ἐγέννησε τὸν Ἰσαὰκ, Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, Ἰούδας δὲ ἐγέννησε τὸν Φαρές καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ, Φαρές δὲ ἐγέννησε τὸν Ἐσφόμ, Ἐσφόμ δὲ ἐγέννησε τὸν Ἀράμ, Ἀράμ δὲ ἐγέννησε τὸν Ἀμιναδάβ, Ἀμιναδάβ δὲ ἐγέννησε τὸν Ναασσόν, Ναασσόν δὲ ἐγέννησε τὸν Σαλημ, Σαλημ δὲ ἐγέννησε τὸν Βοῦς, Βοῦς δὲ ἐγέννησε τὸν Ὁβήδ ἐκ τῆς Ῥοῦθ, Ὁβήδ δὲ ἐγέννησε τὸν Ιεσσαί, Ιεσσαί δὲ ἐγέννησε τὸν Δαῦεδ τὸν βασιλέα. Δαῦεδ δὲ ὁ βασιλεὺς ἐγέννησε τὸν Σολομῶν ἐκ τῆς τοῦ Οὐρίου, Σολομῶν δὲ ἐγέννησε τὸν Ροβοὰμ, Ροβοὰμ δὲ ἐγέννησε τὸν Ἀβιά, Ἀβιὰ δὲ ἐγέννησε τὸν Ἀσὰ, Ἀσὰ δὲ ἐγέννησε τὸν Ἰωσαφάτ, Ἰωσαφάτ δὲ ἐγέννησε τὸν Ἰωάμ, Ἰωάμ δὲ ἐγέννησε τὸν Οζίαν, Οζίας δὲ ἐγέννησε τὸν Ἰωάθαμ, Ἰωάθαμ δὲ ἐγέννησε τὸν Ἀχαμ, Ἀχαμ δὲ ἐγέννησε τὸν Εζεκία, Εζεκίας δὲ ἐγέννησε τὸν Μανασσή, Μανασσής δὲ ἐγέννησε τὸν Ἀμών, Ἀμών δὲ ἐγέννησε τὸν Ἰωσιὰν, Ἰωσίας δὲ ἐγέννησε τὸν Ἰεχουσίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλῶνος.

Μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος Ἰεχουσίας ἐγέννησε τὸν Σαλαθιὴλ, Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβαβέλ, Ζοροβαβέλ δὲ ἐγέννησε τὸν Ἀβιοῦδ, Ἀβιοῦδ δὲ ἐγέννησε τὸν Ἐλιακεὶμ, Ἐλιακεὶμ δὲ ἐγέννησε τὸν Ἀἰώρ, Ἀἰώρ δὲ ἐγέννησε τὸν Σαδώκ, Σαδώκ δὲ ἐγέννησε τὸν Ἀχεὶμ, Ἀχεὶμ δὲ ἐγέννησε τὸν Ἐλιοῦδ, Ἐλιοῦδ δὲ ἐγέννησε τὸν Ἐλεάζαρ, Ἐλεάζαρ δὲ ἐγέννησε τὸν Ματθαῖ, Ματθαῖ δὲ ἐγέννησε τὸν Ἰακὼβ, Ἰακὼβ δὲ ἐγέννησε τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ὧς ἐγεννήθη Ἰησοῦς οἱ λεγόμενοι Χριστὸς. Πάσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραὰμ ἐως Δαὐὶδ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ Δαῦὶδ ἐως τῆς μετοικεσίας Βαβυλῶνος ἐως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.

Τότε δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. Ἐγεννηθῆς γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὸς ὁ συνελθεῖν αὐτοῦ εὑρέθη ἐν γαστρὶ ἤχουσα ἐκ Πνεύματος Ἁγίου. Ἰωσήφ δὲ ὁ ἄνηγα αὐτής, δικαῖος ὄν καὶ μὴ θέλων αὐτὴν παραδειγματίζατα, ἐβουλήθη λάβῃ αὐτὴν ταύτατα αὐτοῦ ἐνθυμηθέντος ἵδιον ἄγγελος Κυρίου κατ’ ὄνομα εὐφανὴς αὐτῷ λέγων: Ἰωσήφ υἱὸς Δαῦὶδ, μὴ φοβηθῇς παραλαβεῖν Μαρίαν τὴν γυναῖκα σου τὸ γάρ ἐν αὐτῇ γεννηθήν ἐκ Πνεύματος ἑστὶν Αγίου. ἐξετασθαί τε γινομένης δε γινομένης τοῦ Ῥαχόν τοῦ λαὸν αὐτοῦ, αὐτῷ ἕκαστῳ γενεαὶ δεκατέσσαρες, καὶ ἀπὸ τῆς μετοικεσίας Βαβυλῶνος ἐως τοῦ Χριστοῦ γενεαὶ δεκατέσσαρες.
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This morning we will be offering a Memorial Service for Dennis H. Dalpra. May his memory be eternal.

This morning the coffee hour will be sponsored by Tom Tsirimokos in memory of Dennis H. Dalpra.

Altar candles on Saturday December 25 are provided in memory of Evangelos B. Tsingos by the Tsingos Family. May his memory be eternal.
THE NATIVITY OF OUR LORD

A refrain often heard during one of the services at the Nativity of Christ is: "GOD IS WITH US!" It is the meaning of the word "EMMANUEL." This proclamation provides us with a capsule definition of the Nativity.

This feastday means that God Himself has come to earth, that God has taken upon Himself human flesh, that He has become Man, not ceasing to be God. This is what we might call an unbelievable concept, but it is precisely what we believe is true. This is the glory, wonder and joy of Our Lord's Birth.

There is so much that goes on during this holyday season that takes our gaze off Christ, that makes our ears less attuned to His Word, and even our hearts less yearning for things holy. But the cry - God is with us! - brings the day back into focus. It points to the true significance of the festival: the Birth of the Christchild.

The origin of the exclamation "Emmanuel" is a unique story. It was first used by the great Prophet Isaiah some 750 years before the birth of Jesus. The Book of Isaiah has been called "the Gospel of the Old Testament," for it speaks so eloquently about the forthcoming Saviour. In 7:14 we have this clear prophecy: "Therefore the Lord Himself shall give you a sign: Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel."

That is exactly what happened on the day of Nativity. When Christ was born, God became "flesh, and dwelt among us," as St. John the Apostle says. St. Paul picks up the theme: "Christ Jesus Who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men . . . ."

Yes, indeed, we proclaim: GOD IS WITH US!
King of kings

Would you like to meet a king? Usually, a king is a king because his father is a king, and his father is too. Being a king goes on down the line.

We are getting closer and closer to Christmas, and we are almost ready to celebrate our Lord's birth! Today in the Gospel, we hear the history of Jesus's family. We hear many, many names, starting with Abraham and his son, and his son, and so on...all the way down to Joseph, Jesus's earthly father.

In this long list, we hear the names of lots of kings! We hear of David and Solomon. We hear about Manassah and Josiah and Asa. Jesus had lots of kings in his family history! In a way, Jesus had lots of royal connections.

We know though that these were all earthly kings, and Jesus was a different kind of king. We call Jesus the "King of Kings and Lord of Lords," but we're not talking about the kind of king that David was or Josiah was. Jesus is more than that! Jesus was born to be our heavenly king, who reigns forever!

So, would you like to meet a king? Yes, you would, wouldn't you? Let's love our King with all our hearts so that we can meet Him each Sunday in Holy Communion. And that one day, we can meet Him in heaven forever!
WORD SEARCH

Can you find these words in the jumble?

Anastasia
Christ is born
Christian
Earthly
Glorify Him
Healing
Kings
Nativity
Potions
Royalty

What’s in an icon?

In this icon and the one on page 3, you can see Saint Anastasia holding a cross and a bottle of medicine. Anastasia was a healing saint because she visited sick people and gave them help.

Saint Anastasia is called the “deliverer of potions.” Many people pray to her for help with bad habits like drugs and too much alcohol.
SAINT ANASTASIA
THE DELIVERER FROM POTIONS

Do you see the icon here? It's Saint Anastasia, the Great Martyr. Do you think she looks rich and famous, or do you think she looks kind of simple and plain?

Saint Anastasia grew up in a rich family, and her father (who wasn't a Christian) wanted her to marry a rich man (who wasn't a Christian), and she'd be set up for life! Young Anastasia did marry the man, but she had other plans for her life, too. She wanted to serve her Lord. She wanted to help other Christians serve the Lord too!

Saint Anastasia did just that. She gave up her rich and comfortable life in high Roman society. She learned more about Christ from a secret teacher, and she was baptized as a Christian. Anastasia visited other Christians (many who were secret Christians), and she acted kind of like a doctor to them. She visited Christians in many cities in her province, even going into the prisons to take care of them.

Saint Anastasia was a brave young woman. Later on, she suffered a lot as a Christian, and she was even killed because she wouldn't give up her faith. We call her a "great martyr" just like we do for other big saints like Saint Katherine and Saint George. That's because many people became Christian when they saw Anastasia's strong faith in the Lord!

We celebrate St. Anastasia on Wed., December 22nd (OC: Jan. 4th).
Christ is born! Glorify Him!
WELCOME THE NEW YEAR 2022
FRIDAY EVENING, DECEMBER 31st

SAINT GEORGE GREEK ORTHODOX CATHEDRAL
650 HANOVER STREET, MANCHESTER, N.H.

DOORS OPEN 8:00 P.M.

CHAMPAGNE, DINNER, AND DANCING

MUSIC BY THE KOSTA TASLIS BAND

TICKETS $60 PER PERSON, CHILDREN 16 AND UNDER FREE AVAILABLE AT THE CATHEDRAL OFFICE
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