



Holy Trinity Orthodox Church

Sunday, December 22, 2019 - The Genealogy of Our Lord

27TH SUNDAY AFTER PENTECOST — Tone 2

Forefeast of the Nativity of Christ. Sunday before the Nativity.



Hymns for Today

When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead, all
the powers of heaven cried out: // "O Giver of life, Christ
our God, glory to Thee!"

Great are the accomplishments of faith, for the three
Holy Youths rejoice in the fountain of flames as though
in the waters of rest; and the Prophet Daniel appeared a
shepherd to the lions as though they were sheep. // So by
their prayers, O Christ God, save our souls!

Prepare, O Bethlehem, for Eden has been opened to all!
Adorn thyself, O Ephratha, for the Tree of Life blossoms
forth from the Virgin in the cave! Her womb is a spiritual
paradise planted with the Divine Fruit; if we eat of it, we
shall live forever and not die like Adam. // Christ comes
to restore the image which He made in the beginning.

Rejoice, O Bethlehem! Prepare thyself, O Ephratha! The
Lamb is on her way to give birth to the Chief Shepherd
she carries in her womb. The God-bearing Forefathers
will rejoice, beholding Him, and with the shepherds, they
will glorify the Virgin nursing Him. Today the Virgin
comes to the cave to give birth to the Eternal Word. Hear
the glad tidings and rejoice, O universe! Glorify with the
angels and the shepherds the Eternal God, Who is willing
to appear as a little child!

Epistle Reading - Hebrews 11:9-10, 17-23, 32-40

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; for he waited for the city which has foundations, whose builder and maker is God. By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that God was able to raise him up, even from the dead, from which he also received him in a figurative sense. By faith Isaac blessed Jacob and Esau concerning things to come. By faith Jacob, when he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By faith Joseph, when he was dying, made mention of the departure of the children of Israel, and gave instructions concerning his bones. 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. 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: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, 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. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. 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 - of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us.

DEAR GUESTS AND FRIENDS: *A most sincere and heartfelt welcome to you from Holy Trinity Orthodox Church. According to the ancient traditions of the Orthodox Church, the Sacrament of Holy Communion is to be administered only to Orthodox Christians who have prepared to receive the Holy Sacrament through prayer and fasting.*

Gospel Reading - Matthew 1:1-25

The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers. Judah begot Perez and Zerah by Tamar, Perez begot Hezron, and Hezron begot Ram. Ram begot Amminadab, Amminadab begot Nahshon, and Nahshon begot Salmon. Salmon begot Boaz by Rahab, Boaz begot Obed by Ruth, Obed begot Jesse, and Jesse begot David the king. David the king begot Solomon by her who had been the wife of Uriah. Solomon begot Rehoboam, Rehoboam begot Abijah, and Abijah begot Asa. Asa begot Jehoshaphat, Jehoshaphat begot Joram, and Joram begot Uzziah. Uzziah begot Jotham, Jotham begot Ahaz, and Ahaz begot Hezekiah. Hezekiah begot Manasseh, Manasseh begot Amon, and Amon begot Josiah. Josiah begot Jeconiah and his brothers about the time they were carried away to Babylon. And after they were brought to Babylon, Jeconiah begot Shealtiel, and Shealtiel begot Zerubbabel. Zerubbabel begot Abiud, Abiud begot Eliakim, and Eliakim begot Azor. Azor begot Zadok, Zadok begot Achim, and Achim begot Eliud. Eliud begot Eleazar, Eleazar begot Matthan, and Matthan begot Jacob. And Jacob begot Joseph the husband of Mary, of whom was born Jesus who is called Christ. 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. 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. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. 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. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, 'God with us.'" Then Joseph, being aroused from sleep, did as the angel of the Lord commanded him and took to him his wife, and did not know her till she had brought forth her firstborn Son. And he called His name JESUS.

WEEKLY SCHEDULE

TODAY: 9:00 AM - 3rd & 6th Hours (8:40AM), Divine Liturgy, Coffee Hour & Christmas Yolka

SERVICES FOR NATIVITY

TUES: DEC 24, 7:00 PM - Nativity Compline & Matins w/ Lity

WED: Dec 25, 9:00 AM - Divine Liturgy for the Great Feast of the Nativity of our Lord

THUR: Dec 26, 9:00 AM - Divine Liturgy for the Synaxis of the Most Holy Theotokos

SAT: Dec 28, 4:00 PM - Great Vespers

SUN: Dec 29, 9:00 AM - 3rd & 6th Hours (8:40AM), Divine Liturgy, Coffee Hour, Church School, Adult Ed - Intro to Divine Liturgy

Attendance & Donations - 12/15/19

Attendance: 89 | Regular: \$1169

Improvements: \$273 | Candles: \$160

PARISH PRAYER LIST

Living: Cynthia Dulsky, Josie Bisset, Theodore & Elenor Sovryda, Nancy Valletta & Family, Nadine Breisch, Luke Austin, Susan Goobic Howell, Rosalie Bagenski

Departed: Gary Pozza, Katherine, Amelia

Calling all Parishioners!

INTRODUCTION TO DIVINE LITURGY

A brief intro to the Liturgy w/ Fr. Innocent

NEXT CLASS - DECEMBER 29!

NATIVITY FAST CONFESSIONS: STILL TIME!

As we approach the Great Feast of the **Nativity of Our Lord** all are encouraged to participate in the sacrament of Confession. Confession will be available 30 minutes before and after all services between now and Nativity, or by appointment. Anyone who receives communion on a regular basis should go to confession during each of the 4 fasts at a minimum and of course anytime necessary in between. As we draw close to Him, may we all have a

blessed feast and experience the birth and renewal of Christ's presence in our hearts!

PIEROGIE PROJECT THANK YOU: Our profit for the December pierogies project was \$2759. I have to thank you all for sticking by me on Denise's Terrible, Horrible, No Good, Very Bad Day! What a challenge! I must thank all those that made lunches or paid for lunches during the year. And also to those that donated supplies and, of course, their time. The total profit for the year was \$17,722. Merry Christmas everyone!

LED LIGHT BUILD PROJECT: Only \$300 is needed to pay for the LED light bulbs installed in the chandeliers. If you would like to make a donation please note your intention on your check or envelope. Thanks so much for everyone's support!

ANNUAL CONTRIBUTION REMINDER – 2019 is rapidly coming to a close. With that in mind we would like to put out a gentle reminder to anyone who has not yet had an opportunity to contribute their annual \$80 to the Paving & Painting Loan payoff. As you know, a 5-year loan was originally obtained so that much needed repairs to the drives and parking areas could be accomplished. This year a similar initiative was approved, via a special parish meeting, to obtain a loan to pay for the painting of the church interior. With consolidation of both loans annual parishioner contributions of \$80 annually for a 5-year period was approved and implemented. If any parishioner is not able to afford this amount any contribution within your means would be appreciated. Thank you in advance for your contributions in caring for the upkeep and growth of our parish.

THEOPHANY EVE HOLY SUPPER: Immediately after Theophany Eve services on January 5th. Compline begins at 6:30 PM. Bring your own "Holy Supper" dish.

RUSSIAN CHRISTMAS PARTY: January 7 at 6 PM at the Russian Club. Bring your own dish.

VISITATION PROGRAM FOR SHUT-INS, ELDERLY, & SICK: Holy Trinity will begin a structured visitation program for our elder parishioners who are no longer able to be at Church or participate in our community. If you are interested, please sign up in the vestibule or speak with Fr. Innocent.

The Church Building

From the Orthodox Faith by Fr. Thomas Hopko

In the long history of the Orthodox Church a definite style of church architecture has developed. This style is characterized by the attempt to reveal the fundamental experience of Orthodox Christianity: **God is with us.**



The fact that Christ the Immanuel (which translated means "God with us") has come, determines the form of the Orthodox church building. God is with man in Christ through the Holy Spirit. The dwelling place of God is with man. "The Most High does not dwell in houses made with hands," says Saint Stephen quoting the Old Testament prophets. Saint Paul says that men are the temples of God:

"Christ Jesus himself [is] the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit" (Eph 2.21-22).

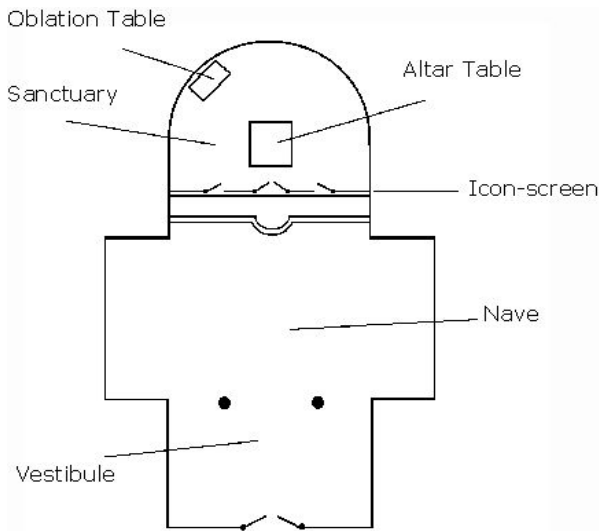
The words of Saint Peter are very much the same.

"Come to him [Christ] to that living stone . . . and like living stones be yourselves built into a spiritual house . . . to offer spiritual sacrifices acceptable to God through Jesus Christ" (1 Pet 2.4-5).

"We are the temple of the living God . . ." (2 Cor 6.16). And it is exactly this conviction and experience that Orthodox Church architecture wishes to convey.

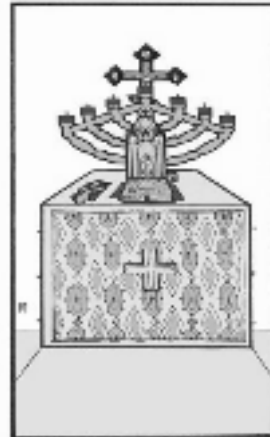
Orthodox Church architecture reveals that God is with men, dwelling in them and living in them through Christ and the Spirit. It does so by using the dome or the vaulted ceiling to crown the Christian church building, the house of the Church which is the People of God. Unlike the pointed arches which point to God far up in the heavens, the dome or the spacious all-embracing ceiling gives the impression that in the Kingdom of God, and in the Church, Christ "unites all things in himself, things in heaven and things on earth," (Eph 1.10) and that in Him we are all "filled with all the fullness of God" (Eph 3.19).

The interior of the Orthodox Church building is particularly styled to give the experience of the unity of all things in God. It is not constructed to reproduce the upper room of the Last Supper, nor to be simply a meeting hall for men whose life exists solely within the bounds of this earth. The church building is patterned after the image of God's Kingdom in the Book of Revelation. Before us is the altar table on which Christ is enthroned, both as the Word of God in the Gospels and as the Lamb of God in the eucharistic sacrifice. Around the table are the angels and saints, the servants of the Word and the Lamb who glorify him—and through him, God the Father—in the perpetual adoration inspired by the Holy Spirit. The faithful Christians on earth who already belong to that holy assembly "... fellow citizens with the saints and members of the household of God ..." (Eph 2.19) enter into the eternal worship of God's Kingdom in the Church. Thus, in Orthodox practice the vestibule symbolizes this world. The nave is the place of the Church understood as the assembly and people of God. The altar area, called the sanctuary or the holy place, stands for the Kingdom of God.



The Altar

We have mentioned how the entire church building is centered around the altar table. The altar table does not merely symbolize the table of the last supper. It is the symbolic and mystical presence of the heavenly throne and table of the Kingdom of God; the table of Christ the Word, the Lamb and the King of the everlasting life of God's glorified dominion over all of creation.



The Book of the Gospels is perpetually enthroned on the altar table. It is on the altar table that we offer the "bloodless sacrifice" of Christ to the Father. And from the altar table we receive the Bread of Life, the Body and Blood of the Lord's Passover Supper. This table is the "table of God's Kingdom" (Lk 13.29).

In Orthodox Tradition the altar table is often carved wood or stone. It is usually vested with colorful material to show its divine and heavenly character. It should always be a simple table of proportional dimensions, often a perfect cube, and is always free-standing so that it may be encircled.

On the altar table one always finds the antimimension. This is the cloth depicting Christ in the tomb which contains the signature of the bishop and is the permission for the local community to gather as the Church. "Antimimension" means literally "instead of the table." Since the bishop is the proper pastor of the Church, the antimimension is used instead of the bishop's own table which is, obviously, in his own church building, the cathedral—the place where the bishop has his chair (cathedra).

The antimimension usually contains a relic (normally a part of the body) of a saint which shows that the Church is built on the blood of the martyrs and the lives of God's holy people. This custom comes from the early Church practice of gathering and celebrating the eucharist on the graves of those who have lived and died for the Christian faith. Usually, a relic of a saint is embedded in the altar table itself as well.

Also on the altar table there is a tabernacle, often in the shape of a church building, which is a repository for the gifts of holy communion that are reserved for the sick and the dying. Behind the altar table there is usually a seven-branched candle stand which comes from the Old Testamental tradition of the Jewish temple. Generally speaking, the Jerusalem temple is highly valued in the Orthodox Christian tradition of worship and church construction as a "prototype" of the true worship "in spirit and truth" of the Kingdom of God (Jn 4.23).