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Holy Family Ukrainian Catholic Church

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Web Page: www.holyfamilyucc.com

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 51/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

December 24, 2017 / Грудень 24, 2017

DIVINE LITURGIES SCHEDULE:

Sunday, December 24th - Vigil of the Nativity (Christmas Eve)

10:00 p.m. – Great Compline with Lytia (“God is with us”) – E./U.

11:00 p.m. – Divine Liturgy for Christmas - English

Monday, December 25, 2017 – The Great Feast of the Nativity of our Lord Jesus Christ.

Note: Holy Day of Obligation

9:00 a.m. - Divine Liturgy – English

10:30 a.m. - Divine Liturgy - Ukrainian

- Myrovannia, anointing with blessed oil and distribution of blessed

Prospophora after each Divine Liturgy.

Tuesday, December 26, 2017 – Commemoration of the Holy and Just Joseph, Spouse of Mary (Holy Family) - Patron of the Church.

8:45 a.m. – Panakhyda in Memoriam † Metropolitan Joseph Shmondiuk

9:00 a.m. - Divine Liturgy and Small Blessing of water – Eng.

- Myrovannia, anointing with blessed oil and distribution of blessed Prospophora after Divine Liturgy

Wednesday, December 27, 2017 – The Holy Protomartyr Stephen.

9:00 a.m. – Good health for Gloria Tolopka, req. Nataliya Popovici



Celebrating Christmas in the Eastern Catholic Churches

O Christ, our Defender, taking the form of man, You have bestowed upon him the joy of becoming Godlike (St. John Damascene)

Eastern Catholic Church: (non Latin-Rite) have beautiful and ancient traditions for celebrating Christmas, which is commonly called the Feast

of the Nativity of our Lord. The time before Christmas is known as the pre-Nativity period, and it is longer than our season of Advent. It has a few distinct practices.

Fasting: Eastern Catholics prepare for the great Feast Day by a period of fasting -- much like Lent before Easter. This fast is called the Nativity Fast, or sometimes known as St. Philip's Fast or the Philippian Fast, because it starts after the day of the Feast of St. Philip on November 14. The Fast lasts for 40 days until Nativity. In some Churches, like here in the United States, the Fast has been shortened, following the feast of the Immaculate Conception (known as the Feast of the Conception of St. Anne in the Eastern Churches).

Royal Hours: This is a special service that harkens back to the Emperor and the Byzantine Empire in Constantinople. The service is celebrated only three times a year, one of which is Christmas Eve. It highlights both Jesus' *kenosis* (self-emptying), and his royal majesty. Bells are tolled, icons are censed, and prayers are sung. There is not Divine Liturgy at that time, but later in the day, the Liturgy of Saint Basil is prayed, which is one of only ten times a year.

Holy Supper: Christmas Eve is a strict fast day; nevertheless, supper is an important event. Often, the table is decorated with white linens and hay, with a round loaf in the middle, the “Kolach”. Candles are lit and an empty seat is reserved for the “unexpected guest” for whom there should always be room, unlike the Inn for Mary and Joseph. Caroling traditionally follows before, as well as gift-exchanging. Christmas Eve is not an early night, as the faithful keep watch like the shepherds.

Christmas Tree: The Christmas Tree is often not displayed until Christmas Eve. The evergreen boughs are symbolic of the everlasting life Jesus offers to us. Decorations and ornamentation of the tree remind us that God blesses us and adorns each of us with gifts and talents.

Midnight Liturgy: Precisely at midnight, the church bells eagerly ring to announce Emmanuel “God with us”. The Christmas liturgy is rich in hymns and songs of thanksgiving and joy. It always closes with the words “Glory to God in the highest and on earth peace, good will toward men” (Lk. 2:14).

St. Gregory the Great's Sermon On the Nativity captures the hope and joy of the Nativity of Our Lord in just a few simple lines:

“Christ is born, glorify him!

Christ came from heaven, welcome Him!

Christ is on earth, exult!

Sing to the Lord all the earth,

Joyfully praise Him all you nations,

For He has become glorious.

Christ is Born! Glorify Him!

Dear Parishioners: Our hearts are filled with the tenderness of God's love when we see little children kneeling in front of a Nativity scene. A simple stable, animals, angels, the Virgin Mary and Saint Joseph, and a newborn Baby wrapped lying in a manger – who can resist this beautiful scene? At such moments, we call to mind the words of Jesus: "Let the little children come to me."

The Nativity scene continues to attract us even as we grow older. Christmas retains an excitement that surpasses the glitter and the gifts, the decorations and the festivities. Most people, even those for whom Christmas may be a trying time, intuitively sense the approach of this "most wonderful time of the year." For some, though, the wonder of Christ's Birth disappears as soon as the Christmas season ends. The decorations are put away, and so is the fascination with the Holy Family. The peace, joy and love of our Christmas greetings are abandoned as quickly as our New Year's resolutions. Now is the time to make an extra effort to keep Christmas in our lives for the coming year by getting closer to Jesus.

Evidence suggests that most people weaken or lapse in their practice of the Faith because, for many different reasons, they never truly understood this greatest GIFT that God the Father bestowed upon the world. God revealed himself as our merciful Father in the life of Christ. The spellbound children in front of the Nativity scene can sense that. As we grow older, our task is to ensure that we keep that excitement of letting Jesus captivate us, by welcoming Him into our hearts. The Church is calling every one of us to be committed to responding to deepen their faith and relationship with the Lord. The arrival of the Christ Child represents the coming of Jesus to those in his Church. Let's be as children and see the Birth of Jesus through their eyes, with wonder, awe and a sense of being infinitely loved.

In order to understand the infinite Love the Father has for us, we Catholics must know our Faith and must aspire to sainthood. This means we must read about our Faith from good Catholic sources, such as the early Church Fathers, as well as the Doctors of the Church. To know Jesus is to know the Father. And to know Jesus we must commit ourselves to spending time reading good, traditional Catholic sources, and praying, even if it is only a few minutes each day. Simply being present at Church on Sunday without living our Faith outside of Church isn't enough to bring us to the knowledge of the Holy Trinity. Parents: you are responsible before Almighty God to raise your children in the Faith. No secular activity is more important than Sunday Liturgy, catechism, and prayer. You set the example for your children. Too many parents are complacent after their children receive First Holy Communion and do not insist that their children come to the Divine Liturgy every Sunday and continue to learn about and live their Faith each day. Too many married couples experience family difficulties and stop attending Liturgy themselves. Too many single people are lead astray by worldly pursuits. Too many people profess they are Catholic without knowing even the basics about the Faith. Children: you are responsible to obey your parents and to study your Faith. Let us remember our debt to God for all the many benefits he bestows upon us, whether times are good or whether they are

difficult. He sends both the good and the bad as tests of our love for Him. We must always turn to Him for strength in all things. We must ask Him to strengthen our love for Him and to prompt us to rely and trust, above all else, in His Sacred Heart.

Wishing you a Merry Christmas and may the blessings of the Lord shine upon all of you now and during the new year.

Yours truly wishing you a Merry Christmas Fr. Popovici and Family

Chapel of the Nativity of Jesus Christ, Bethlehem.



How did December 25 come to be associated

with Jesus' birthday? The Bible offers few clues: Celebrations of Jesus' Nativity are not mentioned in the Gospels or Acts; the date is not given, not even the time of year. The biblical reference to shepherds tending their flocks at night when they hear the news of Jesus' birth (Luke 2:8) might suggest the spring lambing season; in the cold month of December, on the other hand, sheep might well have been corralled. Yet most scholars would urge caution about extracting such a precise but incidental detail from a narrative whose focus is theological rather than calendrical.

The extrabiblical evidence from the first and second century is equally sparse: There is no mention of birth celebrations in the writings of early Christian writers such as Irenaeus (c. 130–200) or Tertullian (c. 160–225). Origen of Alexandria (c. 165–264) goes so far as to mock Roman celebrations of birth anniversaries, dismissing them as "pagan" practices—a strong indication that Jesus' birth was not marked with similar festivities at that place and time. As far as we can tell, Christmas was not celebrated at all at this point.

Jesus' ministry, miracles, Passion and Resurrection were often of most interest to first- and early-second-century Christian writers. But over time, Jesus' origins would become of increasing concern. We can begin to see this shift already in the New Testament. The earliest writings—Paul and Mark—make no mention of Jesus' birth. The Gospels of Matthew and Luke provide well-known but quite different accounts of the event—although neither specifies a date. Finally, in about 200 A.D., a Christian teacher in Egypt makes reference to the date Jesus was born. According to Clement of Alexandria, several different days had been proposed by various

Christian groups. Surprising as it may seem, Clement doesn't mention December 25 at all.

Clearly there was great uncertainty, but also a considerable amount of interest, in dating Jesus' birth in the late second century. By the fourth century, however, we find references to two dates that were widely recognized—and now also celebrated—as Jesus' birthday: December 25 in the Western Roman Empire and January 6 in the East (especially in Egypt and Asia Minor). The modern Armenian church continues to celebrate Christmas on January 6; for most Christians, however, December 25 would prevail, while January 6 eventually came to be known as the Feast of the Epiphany, commemorating the arrival of the magi in Bethlehem. The period between became the holiday season later known as the 12 days of Christmas.

The earliest mention of December 25 as Jesus' birthday comes from a mid-fourth-century Roman almanac that lists the death dates of various Christian bishops and martyrs. The first date listed, December 25, is marked: *natus Christus in Betleem Judeae*: "Christ was born in Bethlehem of Judea." So, almost 300 years after Jesus was born, we find people observing his birth in mid-winter. But how had they settled on the dates December 25 and January 6? There are two theories today: one extremely popular, the other less often heard outside scholarly circles (though far more ancient).

The most loudly touted theory about the origins of the Christmas date(s) is that it was borrowed from pagan celebrations. The Romans had their mid-winter Saturnalia festival in late December; barbarian peoples of northern and Western Europe kept holidays at similar times. To top it off, in 274 C.E., the Roman emperor Aurelian established a feast of the birth of Sol Invictus (the Unconquered Sun), on December 25. Christmas, the argument goes, is really a spin-off from these pagan solar festivals. According to this theory, early Christians deliberately chose these dates to encourage the spread of Christmas and Christianity throughout the Roman world: If Christmas looked like a pagan holiday, more pagans would be open to both the holiday and the God whose birth it celebrated.

Despite its popularity today, this theory of Christmas's origins has its problems. It is not found in any ancient Christian writings, for one thing. Most significantly, the first mention of a date for Christmas (c. 200) and the earliest celebrations that we know about (c. 250–300) come in a period when Christians were not borrowing heavily from pagan traditions of such an obvious character. Granted, Christian belief and practice were not formed in isolation. Many early elements of Christian worship—including eucharistic meals, meals honoring martyrs and much early Christian funerary art—would have been quite comprehensible to pagan observers. Yet, in the first few centuries A.D., the persecuted Christian minority was greatly concerned with distancing itself from the larger, public pagan religious observances, such as sacrifices, games and holidays. This was still true as late as the violent persecutions of the Christians conducted by the Roman emperor Diocletian between 303 and 312 A.D. This would change only after Constantine converted to Christianity. From the mid-fourth century on, we do find Christians deliberately adapting and Christianizing pagan festivals. A famous proponent of this practice was Pope Gregory the Great, who, in a

letter written in 601 A.D. to a Christian missionary in Britain, recommended that local pagan temples not be destroyed but be converted into churches, and that pagan festivals be celebrated as feasts of Christian martyrs. At this late point, Christmas may well have acquired some pagan trappings. But we don't have evidence of Christians adopting pagan festivals in the third century, at which point dates for Christmas were established. Thus, it seems unlikely that the date was simply selected to correspond with pagan solar festivals.

There is another way to account for the origins of Christmas on December 25: Strange as it may seem, the key to dating Jesus' birth may lie in the dating of Jesus' death at Passover. This view was first suggested to the modern world by French scholar Louis Duchesne in the early 20th century and fully developed by American Thomas Talley in more recent years. But they were certainly not the first to note a connection between the traditional date of Jesus' death and his birth.

Around 200 A.D. Tertullian of Carthage reported the calculation that the 14th of Nisan (the day of the crucifixion according to the Gospel of John) in the year Jesus died was equivalent to March 25 in the Roman (solar) calendar. March 25 is, of course, nine months before December 25; it was later recognized as the Feast of the Annunciation—the commemoration of Jesus' conception. Thus, Jesus was believed to have been conceived and crucified on the same day of the year. Exactly nine months later, Jesus was born, on December 25. This idea appears in an anonymous Christian treatise titled *On Solstices and Equinoxes*, which appears to come from fourth-century North Africa. The treatise states: "Therefore our Lord was conceived on the eighth of the kalends of April in the month of March [March 25], which is the day of the passion of the Lord and of his conception. For on that day he was conceived on the same he suffered." Based on this, the treatise dates Jesus' birth to the Winter solstice. Augustine, too, was familiar with this association. In *On the Trinity* (c. 399–419) he writes: "For he [Jesus] is believed to have been conceived on the 25th of March, upon which day also he suffered; so the womb of the Virgin, in which he was conceived, where no one of mortals was begotten, corresponds to the new grave in which he was buried, wherein was never man laid, neither before him nor since. But he was born, according to tradition, upon December the 25th."

In the East, too, the dates of Jesus' conception and death were linked. But instead of working from the 14th of Nisan in the Hebrew calendar, the easterners used the 14th of the first spring month (Artemisios) in their local Greek calendar—April 6 to us. April 6 is, of course, exactly nine months before January 6—the eastern date for Christmas. In the East, too, we have evidence that April was associated with Jesus' conception and crucifixion. Bishop Epiphanius of Salamis writes that on April 6, "The lamb was shut up in the spotless womb of the holy virgin, he who took away and takes away in perpetual sacrifice the sins of the world." Thus, we have Christians in two parts of the world calculating Jesus' birth on the basis that his death and conception took place on the same day (March 25 or April 6) and coming up with two close but different results (December 25 and January 6).

Excerpted from: "How December 25 Became Christmas" by Andrew McGowan originally appeared in Bible Review, December 2002. The article was first republished in Bible History Daily in December 2012.

A Homily on the Nativity of Our Lord - *By St. Gregory Nazianzus*



Christ is born, glorify Him!

Christ from heaven, go out to meet Him!

Christ on earth, be exalted! Sing to the Lord all the whole earth; and that I may join both in one word, let the heavens rejoice, and let the earth be glad, for Him who is of heaven and then of earth. Christ in the flesh, rejoice with trembling and with joy; with trembling because of your sins, with joy because of your hope. Again, the darkness is past; again Light is made; again Egypt is punished with darkness; again Israel is enlightened by a pillar. The people who sat in the darkness of ignorance, let them see the great Light full of knowledge. Old things have passed away, behold all things have become new. The letter gives way, the Spirit comes to the front. The shadows flee away, the truth comes in on them. Melchizedek is concluded. He who was without Mother becomes without Father (without mother of His former state, without father of His second). The laws of nature are upset; the world above must be filled. Christ commands it, let us not set ourselves against Him. O clap your hands together all you people, because unto us a Child is born, and a Son given unto us, whose government is upon His shoulder (for with the cross it is raised up), and His name is called The Angel of the Great Counsel of the Father. Let John cry, prepare the way of the Lord; I too will cry the power of this Day. He who is not carnal is Incarnate; the Son of God becomes the Son of Man, Jesus Christ the same yesterday, and today, and forever. Let the Jews be offended, let the Greeks deride; let heretics talk until their tongues ache. *Then shall they believe, when they see Him ascending into heaven; and if not then, yet when they see Him coming out of heaven and sitting as Judge.* This is our present Festival; it is this which we are celebrating today, the Coming of God to Man, that we might go forth, or rather (for this is the more proper expression) that we might go back to God – that putting off of the old man, we might put on the new; and that as we died in Adam, so we might live in Christ, being born with Christ and crucified with Him and buried with Him and rising with Him. For I must undergo the beautiful conversion, and as the painful succeeded the more blissful, so must the more blissful come out of the painful. For where sin abounded grace did much more abound; and if a taste condemned us, how much more does the passion of Christ justify us? Therefore let us keep the Feast, not after the manner of a heathen festival, but after a godly sort; not after the way of the world, but in a fashion above the world; not as our own, but as belonging to Him who is ours, or rather as our master's; not as of weakness, but

as of healing; not as of creation, but of re-creation.

Christmas Meditations

The actual, first nativity of Christ, His actual birth from all eternity in the bosom of His Father, must be venerated in silence. We should never permit our mind to investigate this mystery. Since time and space did not exist, since no form of expressions had yet been created, since there is not a single eyewitness, nor anyone who can describe this eternal birth, how can reason form any concept for reflection? How can the tongue give expression to thoughts that cannot be formulated? The Father was, and the Son was born! Do not say: "when?" but rather leave that question unasked. Do not ask "how?" for there is not an answer! For the word "when" suggests time, and "how" suggests birth in the flesh...God is on earth, He is among men, not in the fire nor amid the sound of trumpets; not in the smoking mountain, or in the darkness, or in the terrible and roaring tempest giving the Law, but manifested in the flesh, the gentle and good One dwells with those He condescends to make His equals! God is in the flesh, not operating from a distance, as did the prophets, but through Him human nature, one with ours, He seeks to bring back all mankind to Himself.

St. Basil the Great "On the Incarnation"

The Nativity Sermon of St. John Chrysostom



Behold a new and wondrous mystery.

My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing. The Archangels blend their voice in harmony. The Cherubim hymn their joyful praise. The Seraphim exalt His glory. All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He Who is above, now for our redemption dwells here below; and he that was lowly is by Divine mercy raised. Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side, the Sun of justice. And ask not how: for where God wills, the order of nature yields. For He willed; He had the power; He descended; He redeemed; all things yielded in obedience to God. This day He Who is, is Born; and He Who is, becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became He God from man; but being the Word He became flesh, His nature, because of impassability, remaining unchanged.

And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb. Since this heavenly birth cannot be described, neither does His coming amongst us in these days permit of too curious scrutiny. Though I know that a Virgin this day gave birth, and I believe that God was begotten before all time, yet the manner of this generation I have learned to venerate in silence and I accept that this is not to be probed too curiously with wordy speech. For with God we look not for the order of nature, but rest our faith in the power of Him who works. What shall I say to you; what shall I tell you? I behold a Mother who has brought forth; I see a Child come to this light by birth. The manner of His conception I cannot comprehend. Nature here rested, while the Will of God labored. O ineffable grace! The Only Begotten, Who is before all ages, Who cannot be touched or be perceived, Who is simple, without body, has now put on my body, that is visible and liable to corruption. For what reason? *That coming amongst us he may teach us, and teaching, lead us by the hand to the things that men cannot see.* For since men believe that the eyes are more trustworthy than the ears, they doubt of that which they do not see, and so He has deigned to show Himself in bodily presence, that He may remove all doubt. Christ, finding the holy body and soul of the Virgin, builds for Himself a living temple, and as He had willed, formed there a man from the Virgin; and, putting Him on, this day came forth; unashamed of the lowliness of our nature. For it was to Him no lowering to put on what He Himself had made. Let that handiwork be forever glorified, which became the cloak of its own Creator. For as in the first creation of flesh, man could not be made before the clay had come into His hand, *so neither could this corruptible body be glorified, until it had first become the garment of its Maker.* What shall I say! And how shall I describe this Birth to you? For this wonder fills me with astonishment. The Ancient of days has become an infant. He Who sits upon the sublime and heavenly Throne, now lies in a manger. And He Who cannot be touched, Who is simple, without complexity, and incorporeal, now lies subject to the hands of men. He Who has broken the bonds of sinners, is now bound by an infants bands. But He has decreed that ignominy shall become honor, infamy be clothed with glory, and total humiliation the measure of His Goodness. For this He assumed my body, that I may become capable of His Word; taking my flesh, He gives me His spirit; and so He bestowing and I receiving, He prepares for me the treasure of Life. He takes my flesh, to sanctify me; He gives me His Spirit that He may save me. Come, then, let us observe the Feast. Truly wondrous is the whole chronicle of the Nativity. For this day the ancient slavery is ended, the devil confounded, the demons take to flight, the power of death is broken, paradise is unlocked, the curse is taken away, sin is removed from us, error driven out, truth has been brought back, the speech of kindness diffused, and spreads on every side, *a heavenly way of life has been jin planted on the earth,* angels communicate with men without fear, and men now hold speech with angels. Why is this? Because God is now on earth, and man in heaven; on every side all things commingle. He became Flesh. He did not become God. He was God. Wherefore He became flesh, so that He Whom heaven did not contain, a manger would this day receive. He was placed in a manger, so that He, by whom all things are nourished, may receive an infant's food from His Virgin Mother. So, the Father of all ages, as an infant at the breast, nestles

in the virginal arms, that the Magi may more easily see Him. Since this day the Magi too have come, and made a beginning of withstanding tyranny; and the heavens give glory, as the Lord is revealed by a star. To Him, then, Who out of confusion has wrought a clear path, to Christ, to the Father, and to the Holy Spirit, we offer all praise, now and forever. **Amen.**

John Chrysostom 's - Homily on the Nativity

I behold a new and wondrous mystery! My ears resound to the Shepherd's song, piping no soft melody, but chanting full forth a heavenly hymn. The Angels sing! The Archangels blend their voices in harmony! The Cherubim hymn their joyful praise! The Seraphim exalt His glory! All join to praise this holy feast, beholding the Godhead here on earth, and man in heaven. He who is above, now for our redemption dwells here below; and he that was lowly is by divine mercy raised. Bethlehem this day resembles heaven; hearing from the stars the singing of angelic voices; and in place of the sun, enfolds within itself on every side the Sun of Justice. And ask not how: for where God wills, the order of nature yields. For He willed, he had the power, He descended, He redeemed; all things move in obedience to God. This day He Who Is, is Born; and He Who Is becomes what He was not. For when He was God, He became man; yet not departing from the Godhead that is His. Nor yet by any loss of divinity became He man, nor through increase became he God from man; but being the Word He became flesh, His nature, because of impassibility, remaining unchanged. And so the kings have come, and they have seen the heavenly King that has come upon the earth, not bringing with Him Angels, nor Archangels, nor Thrones, nor Dominations, nor Powers, nor Principalities, but, treading a new and solitary path, He has come forth from a spotless womb. Yet He has not forsaken His angels, nor left them deprived of His care, nor because of His Incarnation has he departed from the Godhead. And behold, Kings have come, that they might adore the heavenly King of glory; Soldiers, that they might serve the Leader of the Hosts of Heaven; Women, that they might adore Him Who was born of a woman so that He might change the pains of child-birth into joy; Virgins, to the Son of the Virgin, beholding with joy, that He Who is the Giver of milk, Who has decreed that the fountains of the breast pour forth in ready streams, receives from a Virgin Mother the food of infancy; Infants, that they may adore Him Who became a little child, so that out of the mouth of infants and sucklings, He might perfect praise; Children, to the Child Who raised up martyrs through the rage of Herod; Men, to Him Who became man, that He might heal the miseries of His servants; Shepherds, to the Good Shepherd Who has laid down His life for His sheep; Priests, to Him Who has become a High Priest according to the order of Melchisedech; Servants, to Him Who took upon Himself the form of a servant that He might bless our servitude with the reward of freedom; Fishermen, to Him Who from amongst fishermen chose catchers of men; Publicans, to Him Who from amongst them named a chosen Evangelist; Sinful women, to Him Who exposed His feet to the tears of the repentant; And that I may embrace them all together, all sinners have come, that they may look upon the Lamb of God Who taketh away the sins of the world. Since therefore all rejoice, I too desire to rejoice. I too wish to share the choral dance, to celebrate the festival. But I take my part, not plucking the harp, not shaking the Thyrsian staff, not with the music of pipes, nor holding a torch, but holding in my arms the cradle of Christ.

For this is all my hope, this my life, this my salvation, this my pipe, my harp. And bearing it I come, and having from its power received the gift of speech, I too, with the angels, sing: Glory to God in the Highest; and with the shepherds: and on earth peace to men of good will.

AMEN.