

DIPTYCHS OF THE CHURCH OF GREECE,  
WALL CALENDAR AND YEARBOOK 2022 (In Greek)

The **DIPTYCHS OF THE CHURCH** contain the special rubric regulations of the menologion for 2022, dedicated to the completion of (100) years from the Destruction of Asia Minor.

The **WALL CALENDAR** contains the daily feasts and timely theological messages. The frame is decorated with the iconography of the portable icon of the Panaghia holding the infant.

**THE YEARBOOK** -a pocket calendar -contains a synoptic and alphabetical list of feasts, a weekly calendar – a notebook and useful information. It is dedicated to the unforgettable Homelands (1922-2022)

**SUNDAY, DECEMBER 26 2021 SUNDAY AFTER NATIVITY,**

*Afterfast of the Nativity, Synaxis of the Holy Theotokos, Euthymios the Confessor, Bishop of Sardis, Holy New Hieronartyr Constantine of Russia, Constantius the Holy Martyr, Barlaam the Righteous of Varlaam.*

**TONE OF THE WEEK** : *Second Tone*

**EOTHINON** : *Fifth Eothinon*

**EPISTLE READING** : *St. Paul's Letter to Galatians 1:11-19*

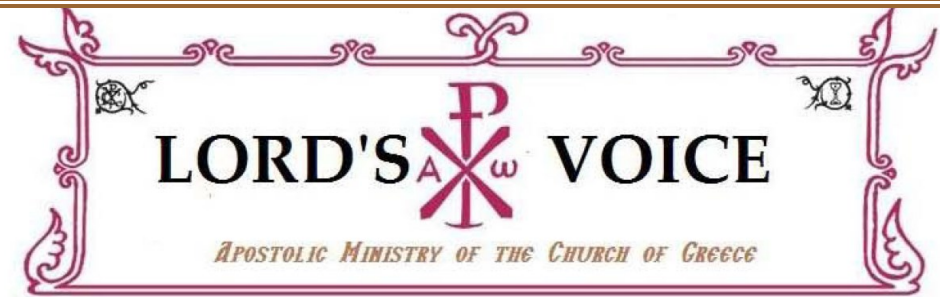
**GOSPEL READING** : *Matthew 2:13-23.*

**SUNDAY, JANUARY 2 2022 SUNDAY BEFORE EPIPHANY ,**

Forefeast of the Theophany of Our Lord and Saviour Jesus Christ Sylvester, Pope of Rome , Cosmas, Archbishop of Constantinople, Juliana the Righteous , Theagenes the Hieromartyr, Bishop of Parios, Theopemptos, Theodota, the Mother of the Holy Anargyroi, Righteous Mark the Deaf, Basil the Martyr of Ankyra, Sergios, Theopistos the Martyr, George the New Martyr of Georgia, Nilos the Sanctified, Sylvester of the Kiev Caves

**EPISTLE READING** : *St. Paul's 2nd Letter to Timothy 4:5-8*

**GOSPEL READING** : *Mark 1:1-8*



**69<sup>TH</sup> YEAR DECEMBER 26 2021 PAMPHLET # 52 (3578)**

**A PERSON OF YESTERDAY 'OR GOD WITH US?'**

The New Testament in certain spots, mentions data which shows that Christ was a historical person. It is not only the chronology that the Evangelist Luke makes, both at the Birth, as also at the Baptism of the Lord, where he refers both to the Emperor of Rome, the Augustus and, later on, Tiberius, as also to persons who were rulers, like Cyrenius of Syria (Lk. 2:1-2), Pontius Pilate, the tetarchs Herod, Philip and Lysanias (3:1). There are also references, like that which the Apostle Paul makes about the brother of the Lord, James the brother of God, whom our Church honors on the Sunday after the Birth of Christ: "But I saw none of the other apostles except James the Lord's brother" (Gal. 1:19). The Apostle of the Gentiles is not speaking about an imaginary person but about the first bishop of Jerusalem, who enjoyed validity among the disciples and the first Christians and was president of the Apostolic Synod of 49 AD.

**The historical Jesus**

That Christ had siblings from the previous marriage of Joseph, is familiar from the tradition. What however, the Church essentially stresses, is that Christ is not a literary or imaginary hero, but God who became man. And as a man he is enlisted in a specific family, he lived in a specific

## EPISTLE READING : ST. PAUL'S LETTER TO GALATIANS 1:11 - 19

Brethren, I would have you know that the gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people, so extremely zealous was I for the traditions of my fathers. But when he who had set me apart before I was born, and had called me through his grace, was pleased to reveal his Son to me, in order that I might preach him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other apostles except James the Lord's brother.

---

historical period and was condemned to death by the rulers of the land, where he lived and functioned, with the agreeing opinion of the Roman administration, that governed the then known world. This data is documented also by historians of the time, Flavius Josephus, Suetonius and Tacitus.

So, for whoever likes to examine the events with science and rationalism as the criteria, Christ existed as a human. He's not an offspring of imagination, nor also a mysterious person whose identity in the world we do not know. Consequently, the question that arises is if Christ is one of the distinct heroes of human history, who belongs to yesterday, like all the others, or does it refer to a person who invites us to take a position towards Him. Not about if He existed or who He was in the world, but if He is for us God or not.

**Faith, the fruit of freedom**

It is, furthermore, a proof of God's respect for man's freedom, which He gave us, creating us in His image, that He grants us the data, but He seeks from us to take a position towards Him. And the position has to do with faith or not. Who is Christ for us? Is He the Godman deliverer and savior of the world from death and the granter of the resurrection and of life, or an indifferent person, who wrote history but has nothing personal to say to each one of us? And this occurs when we do not want to be bound towards Him, His commandments are not sign posts in our life and we proceed as if He does not exist or as if He is a pleasant break in our daily routine, a tradition that gives beauty, gives rest, but does not change our course.

### **The calling of the Church for a relationship**

We have been called by our Church to also become brothers of Christ, not of His relatives in human terms, but of His relatives from baptism and from faith. And this is the meaning of the feasts that we live in the Church. To surpass their external shell and to also live their essence, in other words, the thirst for communion with Christ, for us to become brothers through the body and blood of the Godman and of our unity in a love and in the Divine Eucharist. Because when we are brothers of Christ, we also become brothers between us.

The relationship with Christ is a relationship that does not remain in the exclusivity of a relationship or of religiosity. It is a constant invitation to all of humanity to partake and to live with the Godman in the Church. The openness, however, presupposes also the "yes" of the freedom of each one of us. It was given to us and we were called to be brothers, because we are all made in the image of God. The question is if we want to become. And this is not answered with the romanticism of the days. It demands a decision for active enlistment in the Church and a struggle to meet with Christ. He gives himself to us. Do we accept Him?

Fr. Th. M.