



Holy Ghost Orthodox Church

714 Westmoreland Avenue

PO Box 3

Slickville, PA 15684-0003

[724] 468-5581

www.holyghostorthodoxchurch.org

Rev. Father Robert Popichak, Pastor

23 Station Street

Carnegie, PA 15106-3014

[412] 279-5640 home [412] 442-4160 office

[412] 956-6626 cell

CHRIST IS BORN! GLORIFY HIM!

ON THE MEND: Please keep the following parishioners and others in your prayers for recovery from their illnesses and injuries: **Metropolitan Constantine**, Patriarch Pavle, Archimandrite Raphael, Father Peter Natishan, Father Gerald Olszewski, Father Jakiw Norton, Father Dragan Filipović, Father Elias Katras, Father Stevo Rocknage, **Father Paul Stoll**, Father Deacon Joseph Bulkanowa, Frank & Ollie Pendlshok, Walt & Evelyn Burlack, Joshua Agosto and his family, Harley Katarina Rahuba, Joe Karas, Mike and Hilda Holupka, Eva Malesnick, Helen Likar, Angela Wesolosky, Stella Peanoske, Joe Nezolyk, Nick Behun, Terry Reinhart, Bernie O'Masta, Grace Holupka, Virginia Bryan, Joseph Sliwinsky, Maria Balo, Linda Mechtly, Mary Mochnick, Mary Pekich, Mildred Manolovich, Evelyn Misko, Amy, Nigel Daniel, & Daniel Pocura, Jeanne Boehing, Alex Drobot, Rachelle, Jane Golofski, Doug Diller, Harry Krewsun, Sandy Gamble, Glen Lucas Burlack, Bernie Vangrin, Mary Alice Babcock, Dorie Kunkle, Andrea, & Melissa [Betty O'Masta's relatives], Mary Evelyn King, Stella Cherepko, Sam Wadrose, Khoruia Joanne Abdalah, Cameron [a boy in Matt's class], Faith—a 3-year-old girl with rheumatoid arthritis, Isabella Olivia Lindgren—a 10-month old with a brain tumor, Dillon, Cindy Rita, Ethel Thomas, Donna, Jeff, Nick Malec [Maxine's brother], Bill, Sophia Grace, Erin, Jimmy Fennel [6th Grader], Jim Markovich, Jeff Walewski [thyroid cancer], Carol [Lotinski] Rose, Michael Miller, Dave May, Peter Paul & Louise May Sprock, Grace & Owen Ostrasky, Claudia [Horvath] Gradicheck, Alberta, Margaret Mueller, Gary Zurasky, Michael Horvath, Tony Notaro, John Holupka, Patti Sinecki, David Genshi, and Daria Masur. **ARNOLD: Stefania Lucci, Kay Tomson, Ann Ostaffy, Steve Sakal, Elisabeth Arasin, Homer Paul Kline, and Harry Ostaffy.** We pray that God will grant them all a speedy recovery.

HAPPY BIRTHDAY to our January babies: Evelyn Burlack on the 1st, Lyndsey Weiser on the 4th, Marcy Jones on the 8th, Brenna Scott, Kristin Tkacik Scott, & Kayla Weiser—all on the 29th. May God grant them all many years of good Health, Wealth, and Happiness!

Please remember ALL American servicemen and women in the Middle East in your prayers. May God watch over them and all American servicemen and women—and bring them all home safely!

PLEASE REMEMBER TO BRING YOUR “BOXTOPS FOR EDUCATION” AND CAMPBELL’S SOUP LABELS TO CHURCH. There is a shoebox in the basement for Alex’s Fourth Grade and Matt’s Second Grade collections. THANK YOU ALL FOR YOUR HELP! *Alex and Matt*

REMEMBER—PRAYERS ARE ALWAYS FREE!

Communion Fasting: nothing to eat or drink after midnight, EXCEPT in cases where your doctor tells you to eat or drink something for medical reasons: medication, diabetes, etc. If you have a question, please call Father Bob.

AT ANY TIME—if there is an emergency, if you have questions, or if you just need to talk, please CALL FATHER BOB at [412] 279-5640.

Schedule of Services

Saturday, January 6

Nativity Eve—STRICT FAST DAY

Grand Compline & Holy Supper—ARNOLD 4:00 PM

Grand Compline & Holy Supper—Slickville 6:00 PM

Sunday, January 7

DIVINE LITURGY—ARNOLD—Fr. Paisius 8:00 AM

DIVINE LITURGY—SLICKVILLE 10:30 AM

30TH SUNDAY AFTER PENTECOST—DIVINE LITURGY OF SAINT BASIL THE GREAT--NATIVITY ACCORDING TO THE FLESH OF OUR LORD AND SAVIOR JESUS CHRIST, ADORATION OF THE MAGI—MELCHIOR, CASPAR, AND BALTHASAR

Galatians 4:4-7

Matthew 1:1-12

Sunday, January 14

Divine Liturgy—SAINT BASIL THE GREAT--10:30 AM

31ST SUNDAY AFTER PENTECOST, SUNDAY AFTER NATIVITY, SUNDAY BEFORE THEOPHANY, THE CIRCUMCISION OF OUR LORD JESUS CHRIST, SAINT BASIL THE GREAT-ARCHBISHOP OF CAESAREA IN CAPPODOCIA

II Timothy 4:5-8, Hebrews 7:26-8:2

Mark 1:1-8, Luke 6:17-23

Litany in Blessed Memory of Nicholas Vitosky—Fr. Bob

Parastas in Blessed Memory of Stephen Kuzman—Debbie & John Paouncic

Thursday, January 18

GRAND COMPLINE FOR THEOPHANY 6:30 PM

STRICT FAST DAY—GREAT BLESSING OF WATERS

Friday, January 19

Obednitsa for Theophany 10:30 AM

FOLLOWED BY HOUSE BLESSINGS

Sunday, January 21

Divine Liturgy—ARNOLD 10:00 AM

32ND SUNDAY AFTER PENTECOST, SUNDAY AFTER THEOPHANY, SAINT GEORGE THE CHOZEBITE, SAINT EMILIAN THE CONFESSOR-BISHOP OF CYZICUS, SAINT DOMINICA OF CONSTANTINOPLE, HIEROMARTYR CARTERIUS, MARTYRS THEOPHILUS & HELLADIUS, SAINT ELIAS THE HERMIT OF EGYPT, SAINT GREGORY-WONDERWORKER OF PERCHEVSKY LAVRA, SAINT PAISIUS OF UGLICH

Tone 7

Ephesians 4:7-13

Matthew 4:12-17

BULLETIN INSERT FOR 07 JANUARY 2007
30TH SUNDAY AFTER PENTECOST
DIVINE LITURGY OF SAINT BASIL THE GREAT
NATIVITY ACCORDING TO THE FLESH OF OUR LORD
AND SAVIOR JESUS CHRIST
ADORATION OF THE MAGI—MELCHIOR, CASPAR, AND
BALTHASAR

****Page 221 in the Black Divine Liturgy Books****

It was the day AFTER Christmas at a church in San Francisco. The pastor of the church was looking at the manger scene, when he noticed that the baby Jesus figure was missing from the cradle. He immediately turned and went outside and saw a little boy with a red wagon walking down the street. And in the wagon, was the figure of the infant Jesus. So he walked up to the boy and said, "Son, where did you get that little baby Jesus that's in your wagon?"

The little boy replied, "I got him from the church."

"And why did you take him?" asked the pastor.

The little boy replied, "Well, about a week before Christmas, I prayed to the little Lord Jesus. I told him if he would bring me a red wagon for Christmas, I would give him a ride around the block in it... *via e-mail from Shirley Torchia*

The Mayonnaise Jar and 2 Cups of Coffee

When things in your life seem almost too much to handle, when 24 hours in a day are not enough, remember the mayonnaise jar and the 2 cups of coffee.

A professor stood before his philosophy class and had some items in front of him. When the class began, he wordlessly picked up a very large and empty mayonnaise jar and proceeded to fill it with golf balls. He then asked the students if the jar was full. They agreed that it was.

The professor then picked up a box of pebbles and poured them into the jar. He shook the jar lightly. The pebbles rolled into the open areas between the golf balls. He then asked the students again if the jar was full. They agreed it was.

The professor next picked up a box of sand and poured it into the jar. Of course, the sand filled up everything else. He asked once more if the jar was full. The students responded with an unanimous "yes."

The professor then produced two cups of coffee from under the table and poured the entire contents into the jar effectively filling the empty space between the sand. The students laughed.

"Now," said the professor as the laughter subsided, "I want you to recognize that this jar represents your life. The golf balls are the important things--- your family, your health, your friends and your favorite passions---and if everything else was lost and only they remained, your life would still be full.

The pebbles are the other things that matter like your job, your house and your car.

The sand is everything else---the small stuff. "If you put the sand into the jar first," he continued, "there is no room for the pebbles or the golf balls. The same goes for life. If you spend all your time and energy on the small stuff you will never have room for the things that are important to you.

"Pay attention to the things that are critical to your happiness. Play with your children. Spend time with your parents. Visit with grandparents. Take time to get medical checkups. Take your spouse out to dinner. Play another 18. There will always be time to clean the house and fix the disposal. Take care of the golf balls first—the things that really matter. Set your priorities. The rest is just sand."

One of the students raised her hand and inquired what the coffee represented.

The professor smiled. "I'm glad you asked! It just goes to show you that no matter how full your life may seem, there's always room for a couple of cups of coffee with a friend."

Please share this with someone you care about... I just did.

To the parish families of Holy Ghost and Pokrova—May our new-born Lord and Savior Jesus Christ fill your heart and your lives with His Boundless Love and Grace. We wish all of you a most Blessed Nativity Season filled with family and friends and all good things God has to offer. Christ is Born! Glorify Him! Christos Rozdietsia! Slaveta Yeho! Christos Se Rodi! Vaistinu Se Rodi! With His Love, Father Bob, Pani Gina, Alexander, Matthew, and the Holy Ghost and Pokrova Parish Boards and families!

Christ is born! Glorify Him!

NATIVITY OF CHRIST 2006



To the Very Reverend and Reverend Clergy, Monastics, and Faithful of The Orthodox Church in America

Make glad, O righteous!

Greatly rejoice, O heavens! O mountains, dance for joy!

Christ is born, and like the cherubim the Virgin makes a throne,
carrying at her bosom the Word made flesh!

Shepherds glorify the new-born Child!

Magi offer the Master gifts! Angels sing praises, saying:

“O Lord, beyond all understanding, glory to Thee!”

– Nativity Matins

Dearly beloved in Christ,

The beautiful liturgical hymns we sing in celebration of the birth of Our Savior, Jesus Christ, resound with a single theme: joy.

They proclaim the joy all creation shares as its Creator takes on the human flesh. They invite us to rejoice with the angelic hosts in praising the Word made flesh, dwelling amongst us. And they challenge us to look beyond the cares and concerns, the worries and woes of this world in anticipation of the new life the Savior offers us – a life that, while beyond all understanding, is already revealed to us and experienced by us in the life of His Body, the Church.

The era in which we live has little appreciation for mystery, less capacity for rejoicing in that which it cannot understand rationally. Mired as we are in global conflict, political and financial uncertainties, and the constant questioning of everything from the role of the family to planning for retirement,

we often make little time to delve into the things that are not of this world. The dream of the “good life” eludes us. The threat of terrorism chills us. If we find little in God’s creation in which to delight and rejoice, how can we possibly find joy in a mystery beyond all understanding, a mystery that points us to the Kingdom in which all will be fulfilled, perfected, and revealed?

Indeed, the birth of Our Savior is filled with great mystery. The virgin gives birth, yet she remains a virgin. God takes on our human nature, yet He remains that which He is from all eternity. The King of All reigns from a cave, rather than a sumptuous palace. The manger becomes His throne; simple shepherds, His court. The angels serve as His messengers; the powerful of the world, His enemies. The Messiah comes unto His own; despite centuries of anticipation, they fail to recognize Him as the Living Word the written word joyously reveals.

Beyond the externals, beyond the world’s inability to grasp this mystery, lies a joyful reality beyond all understanding and earthly wisdom. The love God offers us through the incarnation of His Son transcends all understanding, yet it is real, freely offered as a gift to all who accept it and share it and delight in it. Through the eyes of faith alone do we discover that which is beyond all understanding and rejoice in the reality of God’s love for us, sinful as we are.

With great joy I greet you on this glorious and radiant feast. May the understanding of the incarnation renew us and refresh us now, in the new year to come, and in every moment of our lives.

With love in the New-Born Savior,
+ HERMAN
Archbishop of Washington and New York
Metropolitan of All America and Canada

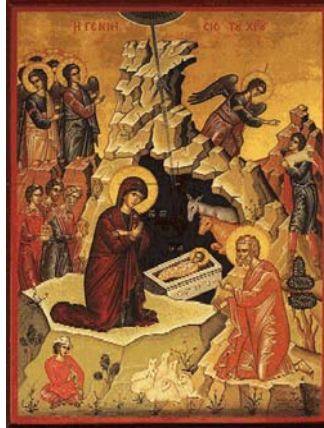
GREEK ORTHODOX ARCHDIOCESE OF AMERICA

8-10 East 79th St. New York, NY 10021 Tel: (212) 570-3530 Fax: (212) 774-0215

Web: <http://www.goarch.org> communications@goarch.org

Protocol 131/06 December 25, 2006 The Nativity of Christ

To the Most Reverend Hierarchs, the Reverend Priests and Deacons, the Monks and Nuns, the Presidents and Members of the Parish Councils of the Greek Orthodox Communities, the Distinguished Archons of the Ecumenical Patriarchate, the Day, Afternoon, and Church Schools, the Philoptochos Sisterhoods, the Youth, the Hellenic Organizations, and the entire Greek Orthodox Family in America



Beloved Brothers and Sisters in Christ,

On this very holy day of the Feast of the Nativity of our Lord and Savior Jesus Christ, I greet you in the love and peace that was revealed to all of humanity through the Incarnation and sacred birth of the Son of God. Today we commemorate a unique event that has both eternal significance for our salvation and relevance to the needs and challenges of our contemporary world.

Our celebration of this feast is certainly a time of intense spiritual experience. We read the Holy Scriptures and sing the hymns that proclaim the birth of the Son of God, an event that occurred over two thousand years ago in a small cave in Bethlehem. We hear about shepherds who were amazed by the angels and came to see and reverence the Christ child. We envision the Magi from the East, who were enlightened by faith and journeyed to worship the Lord with gifts. We contemplate the very humble beginnings of the King of Kings and Lord of Lords, who chose to experience our human condition so that He might redeem us from the curse of sin. We join with all the heavenly powers in offering praise and glory to Christ for becoming flesh through His love for us. This is truly a great and glorious feast!

It is also a feast that should enliven our hearts and minds to recognize what is holy and true. Our attention is focused on the greatest event since the creation of the world: God becoming a human being, a very holy event that is celebrated with worship, praise, glory and honor offered to the One who brings us life. As we do this, however, we are mindful of the conditions of the world both then and now. Our Lord entered a world burdened by sin, a world marred by strife, war, exploitation, injustice, oppression and spiritual blindness. It was a world that knew very little of the holiness of God. In our contemporary times we live in a very similar environment, but it is also one that is becoming more and more challenging to the life of faith. For some nothing is sacred; nothing is holy. We see an increase of the means and methods of profaning religious faith, language and culture, and the very best qualities and aspirations of life itself for the sake of recognition, fame, and money.

On this great feast of our Lord we need to affirm our calling to be witnesses of

holiness. God created us to be holy as He is holy. He calls us to live holy lives; and the life of holiness has always been a part of His divine plan for our salvation. Prior to the birth of Christ, Zechariah, the father of John the Baptist, prophesied concerning His coming, "God has shown the mercy promised to our ancestors, and has remembered His holy covenant... that we might serve Him without fear, in holiness and righteousness all the days of our lives" (Luke 1:72-75). In the person of Jesus Christ the holiness of God dispelled the darkness of deceptions and falsehoods with the light of truth that offered hope and peace. In the midst of spiritual blindness and ignorance, our Lord brought the knowledge of salvation to all humankind. By sharing in our humanity He has shown us that through grace and faith we can be the holy people God created us to be.

It is precisely this witness of holiness that is urgently needed in our world today. People are becoming more and more disconnected with the truth of God. Many are conforming their lives and aspirations to desires that are rooted in ignorance of who Christ is, what He has done for us, and what we can become through Him. They cannot hear the call to live holy lives in the midst of so many distortions of truth, subjugations to sinful pleasures, vain ideas, and meaningless entertainments. They need to be shown the way to life and salvation. They need to find the truth and the knowledge of the grace of God that will transform their lives and fill their hearts and minds with peace.

As Orthodox Christians and people of genuine faith, we are called by God to offer a witness of holiness. We are exhorted to "present [our] bodies as a living sacrifice, holy and acceptable to God," to not be conformed to the world, "but to be transformed by the renewing of [our] minds," so that we may know the good, acceptable, and perfect will of God (Romans 12:1-2). As the presence of Christ transforms our lives, we will be living in holiness; and our hearts and minds will be filled with the truth. Further, the sanctity of our lives, words, actions, worship, and faith will guide others into holiness, truth and eternal life.

As we celebrate in a spirit of true joy the Holy Nativity of our Lord, and Savior Jesus Christ, let us contemplate the holiness of His glorious Incarnation. Let us receive this Christmas as an opportunity given to us by the Incarnate God in order to renew and strengthen our commitment to helping others find Christ and know truth and the way to salvation through the holiness of our lives. And may you and your families have a blessed Feast of the Nativity and a joyous and healthy New Year.

With paternal love in Christ,
+ DEMETRIOS, Archbishop of America

Blessed Nativity of the Lord and a Happy New Year 2007

Christ is Born - Glorify Him!



Nativity of the Lord - Decani Monastery 14th century

"Thou hast dawned, O Christ, from the Virgin, Thou Noetic Sun of Righteousness."

" On the icon of the Nativity of our Lord, the whole Gospel message of the incarnation of our Savior from the Virgin Mary is depicted, along with other details added from the holy Tradition. On many icons of the Nativity, there are a multitude of details, on others less. On the diagram shown here, taken from a drawing for an icon, we can identify at least 8 major elements.

(1) The focus of the icon, of course, is on the birth of our Lord from His most pure virgin mother Mary; She is shown larger than any of the other figures, reclining on a mat, and looking not at her new-born Son, but rather with love and compassion towards her spouse, St Joseph the Betrothed (7), seeing his affliction and bewilderment over this most strange and divine birth;. He is shown in the left bottom corner, conversing with Satan, disguised as an old shepherd. The posture of St Joseph is one of doubt and inner trouble, for he wondered if it might be possible that the conception and birth were not by some secret human union; how blessed he was to serve the Mother of God and her divine Son, in spite of these thoughts and temptations, and to protect her from the evil gossip of the people who could not yet possibly understand so great a mystery. Our Lord is shown in swaddling clothes and lying in a manger, "for there was no room



for them in the inn." (cf. Luke 2) The back-drop for the manger is a dark cave (3), which immediately reminds us of the cave in which our Lord was buried 33 years later, wrapped in a shroud. In the cave are an ox and ass, details not mentioned by the Gospels, but which are an invariable feature of every icon of the Nativity; the scene is included to show the fulfillment of the words of the prophet Isaiah, "the ox knows his Owner, and the ass his Master's crib, but Israel does not know Me, and the people has not regarded Me" (Isaiah 1:3). (2) Above this central composition, in the very center of the icon is the wondrous star coming from heaven, which led the magi (6) to the place where our Savior lay; It reminds us of the heavenly orb we see on icons of the Theophany, or Pentecost, wherever divine intervention is indicated.

The holy angels (4) are seen both glorifying God and bringing the good tidings of the Lord's birth to the shepherds (5). The fact that Jewish shepherds and heathen magi were among the first to worship our Lord shows us the universality of this great event, meant for the salvation of all mankind.

The final detail of this icon, the scene of the washing of the Lord (8) is an element that has caused some controversy over the ages. In some churches of the holy monasteries of Mount Athos, the scene in the frescoes has been deliberately obliterated and replaced with bushes or shepherds; there was a prevailing opinion that this scene was degrading to Christ, who had no need of washing, being born in a miraculous manner from a pure virgin. But we retain this image on our icons, being part of the holy tradition passed on to us; truly it does not degrade the Lord, but magnifies Him, as is evident in the prayer that is appointed to be read at the time of Baptism for the midwife of a child: (From the Old-rite Potrebnik, 2nd Prayer for the midwife) "O Master, Lord our God...Who didst lie in a manger and didst bless the midwife Salome* who came to believe in an honorable virginity..." [*according to Tradition, Salome was a daughter of St Joseph by his previous marriage] Who, more effectively than a midwife, could testify to the divine and virginal birth? Therefore we do well to understand the importance of this blessed scene.

Finally, as we look at the icon as one united composition, we can only be filled with joy, not only because of the bright colors and the festive activity depicted thereon, but for the joyous news of our salvation so clearly proclaimed by it. In it, all creation is rejoicing at the birth of our Lord: the heavens (a star and angels); the earth (the mountains, plants and animals); and especially mankind, represented most perfectly in the figure of the new Eve, the most pure Mother of God.

Christ is Born! Glorify Him!

**Christ is Born, dear friends,
Sending to you our Christmas greetings we pray with all our heart to "the young Child, the Pre-eternal God" to abundantly bestow on you His ineffable love and grace. May the Lord grant us all enter joyfully into the new year of His goodness.
KiM Info-Service team**

Christmas greetings in different languages



Albanian - Gezuar Krishlindjet Vitin e Ri

Bulgarian - *Vasel Koleda; Tchestita nova godina*

Catalan - Bon nadal i felix any nou

Czech - *Prejeme Vam Vesele Vanoce a stastny Novy Rok*

Danish - Glædelig Jul og godt nytår

English - Merry Christmas & Happy New Year

Finnish - Hyvää Joulua or Hauskaa Joulua

Flemish-Zalig Kerstfeest en Gelukkig nieuw jaar

French-Joyeux Noël et Bonne Année

Gaelic-Nollaig chridheil agus Bliadhna mhath ur

German-Frohliche Weihnachten und ein glückliches Neues Jahr

Greek-Kala Christougenna Ki'eftihismenos O Kenourios Chronos

Irish - Nollaig Shona Dhuit

Italian - Buon Natale e Felice Anno Nuovo

Japanese -Shinnen omedeto. Kurisumasu Omedeto

Lithuanian - *Linksmu Kaledu ir laimingu Nauju metu*

Mandarin - Kung His Hsin Nien bing Chu Shen Tan

Norwegian - God Jul og Godt Nyttår

Polish - Wesolych Swiat Bozego Narodzenia

Romanian - Hristos s-a Nascut si Anul Nou Fericit

Scots Gaelic - Nollaig chridheil huibh

Slovak - Vesele Vianoce. A stastlivy Novy Rok

Spanish - Feliz Navidad y Próspero Año Nuevo

Swedish - God Jul och Gott Nytt År and S Rozhdestvom Kristovym

Welsh - Nadolig LLawen a Blwyddyn Newydd Dda

The Nativity of our Lord and God and Saviour Jesus Christ

'And when the fullness of time was come, God sent His only-begotten Son' (Gal. 4:4), to save the human race. And when the ninth month had come after the archangel Gabriel appeared to the most holy Virgin in Nazareth, saying: 'Hail) thou that art highly favoured... thou shalt conceive and bear a son' - at that time a decree went forth from Caesar Augustus that all the inhabitants of the Roman Empire be taxed. In accordance with this decree, everyone had to go to his own town and there be inscribed.

Therefore righteous Joseph came with the most holy Virgin to Bethlehem, the city of David, for they were both of the royal House of David. But, there being a great many people in that small city for the

census, Joseph and Mary could not find a lodging in any house, and found shelter in a cave which the shepherds used as a sheepfold. In this cave the most holy Virgin gave birth to the Saviour of the world, the Lord Jesus Christ. Bearing Him without pain, as He was conceived without sin of the Holy Spirit and not of man, she herself wrapped Him in swaddling bands, worshipped Him as God and laid Him in a manger.

Then righteous Joseph drew near and worshipped Him as the divine Fruit of a virgin womb. Then the shepherds came in from the fields, directed by an angel of God, and worshipped Him as Messiah and Saviour. The shepherds had heard a multitude of angels singing: 'Glory to God in the highest, and on earth peace, goodwill among men' (Luke 2:14).

At that time there also came wise men from the East, led by a wonderful star, bearing their gifts: gold, frankincense and myrrh, and worshipped Him as King of kings, offering Him their gifts (Matt. 2:11). Thus He came into the world Whose coming had been foretold by the prophets and Who was born in the way that they had prophesied: of the most holy Virgin, in the city of Bethlehem, of the lineage of David according to the flesh, at the time when there was no longer in Jerusalem a king of the tribe of Judah, but Herod the stranger was on the throne.

After many types and prefigurings, messengers and heralds, prophets and righteous men, wise men and kings, finally He appeared, the Lord of the world and King of kings, to perform the work of the salvation of mankind that could not be performed by His servants. May His be eternal glory and praise! Amen.

Prologue of Ochrid



Troparion (Tone 4)

Thy nativity, O Christ our God, hath given rise to the light of knowledge in the world; For they who did worship the stars did learn from them to worship Thee, O Sun of Justice, and to know that thou didst come from the East of the Highest, Glory to Thee, O Lord.

Kontakion (Tone 3)

The Virgin today gives birth to the Transcendent One, and the earth offers a cave to the Unapproachable One, Angels and shepherds glorify Him, and wise men journey with a star. For a young Child is born for us, Who is from eternity God.