

The Story of the Origin of Jesus Christ, Son of David, and the Rest of the Names

Matthew's genealogy is extraordinarily comprehensive in his theology of the roots of Jesus' story in the Old Testament. But that is only one part of the story of Jesus Christ. The story has a sequence as well; and the continuing sequence is what makes the genealogy "good news" for Matthew's audience and for us. Human beings have been empowered to preserve, proclaim, and convey the salvation brought by Jesus Christ throughout history. The God who wrote the beginnings with crooked lines also writes the sequence with crooked lines, and some of those lines are our own lives and witness.

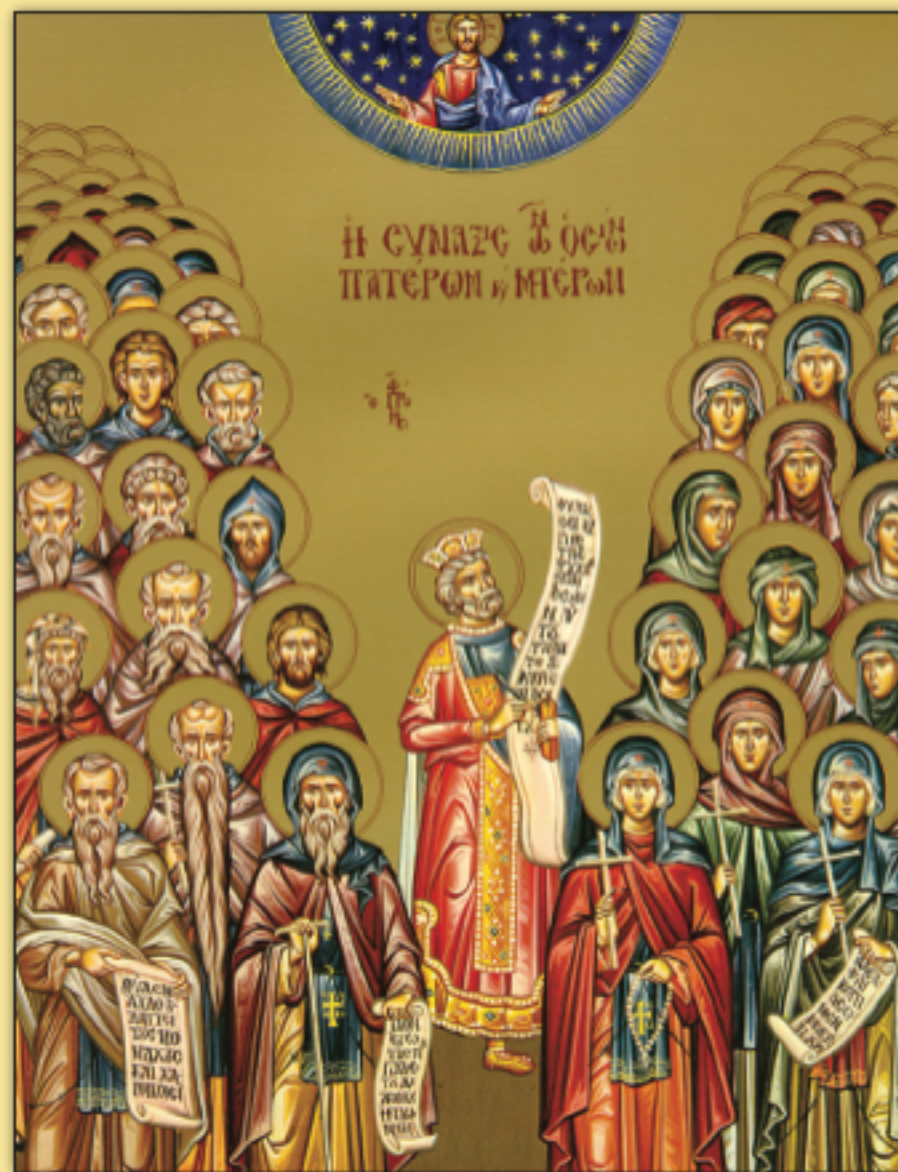
A God who did not hesitate to use the scheming as well as the noble, the impure as well as the pure, men to whom the world hearkened and women upon whom the world frowned - this God continues to work through the same melange. If it was a challenge to recognize in the last part of

Matthew's genealogy that totally unknown people were part of the story of Jesus Christ, it may be a greater challenge to recognize that the unknown characters of today are an essential part of the sequence. The proclamation of that genealogy in the Advent liturgy is designed to give us hope about our destiny and our importance.

By stressing the all-powerful grace of God, the genealogy presents its greatest challenge to those who will accept only an idealized Jesus Christ whose story they would write only with straight lines and whose portrait they would paint only in pastel colors. If we look at the whole story and the total picture, the Gospels teach us that Jesus' ministry was not thus; the history of the church teaches us that the sequence is not thus. God's grace can work even with people like us.

Father Raymond E. Brown, S.S.

SUNDAY BEFORE THE NATIVITY OF OUR LORD



Icon of the Holy Ancestors



Annunciation Byzantine Catholic Parish

14610 S. Will-Cook Road Homer Glen, IL 60491

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Pastor: Fr. Thomas J. Loya, STB, MA

Parochial Vicar: Fr. Bruce Riebe

Deacon: J. Timothy Tkach

December 22, 2024 - Sunday Before Christmas

Genealogy of Christ

Schedule of Services

Sunday	22	SUNDAY BEFORE CHRISTMAS - GENEALOGY OF CHRIST 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners
Tuesday	24	VIGIL OF THE NATIVITY OF OUR LORD & SAVIOR JESUS CHRIST 9:00 AM Royal Hours 9:30 PM Caroling 10:00 PM Vespers with Divine Liturgy of St. Basil - +Pani Elizabeth Loya by Fr. Thomas Loya
Wednesday	25	THE NATIVITY OF OUR LORD & SAVIOR JESUS CHRIST 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners
Thursday	26	Feast of The Synaxis of the Theotokos 7:00 PM Divine Liturgy - +George Senko by Joan Senko & Family
Friday	27	Feast of St. Stephen the Protomartyr 7:00 PM Divine Liturgy - +Rose Baranko by Catherine Baranko
Saturday	28	5:00 PM Vespers
Sunday	29	Sunday After Christmas - Relatives of the Lord 9:00 AM Matins 10:00 AM Divine Liturgy - Health & Salvation of Parishioners

We pray for the sick and homebound of our parish, especially:

Dot Wochok	Mary Ann Baran	Mary Ann Horne	Mary Ellen Haber	Francis Hughes	Gary Dorencz
Michele Lewis	Kim Hughes	Jean Rusnak	Frank Miko	Ken Hrusosky	Fr. Bernard Danber
Mike Sheedy	Bob Horne				

We Pray for the Catechumens in our parish:

Patrick Doogan Jeremy Pinkowski

Annunciation of the Mother of God Byzantine Catholic Parish

In all decisions regarding parish membership and Sacramental life, the pastor exercises the final decision and the confidentiality of the persons involved must be respected.

Parish Membership is determined by three things:

1. Being registered in the parish for a sufficient amount of time
2. Faithful and consistent participation in the liturgical life of the parish especially on Sundays and Holy days.
3. Regular financial support of the parish. Use of offertory envelopes by parish members is required for weekly donations

The Sacred Mysteries of Baptism, Chrismation and Matrimony are available only to those persons who comply with the above requirements of parish membership.

A Biblically based stewardship is part of the vision of Annunciation parish. Parishioners are encouraged to practicing tithing and also to consider Annunciation parish in planned giving such as trust funds, etc.

Couples who are planning to be married at Annunciation parish must be free to be married in the Church and must contact the pastor at least six months prior to their proposed wedding date. Persons applying for annulments of a previous marriage should not set a Church wedding date unless their annulment has been granted.

Couples who are cohabitating or involved in same sex civil unions or so-called same sex "marriages," as well as couples who are contracepting are asked to seek the pastor's help in understanding the Church's teaching and in conforming their lives to the moral teaching of the Church. Such persons **cannot receive Holy Communion** until their lives are reconciled with the Church.

Parish members entering the hospital or who are home-bound should contact the pastor or parish business office.

Prior to undergoing surgery or going under anesthesia parish members should contact the pastor.

No eulogies or public addresses by laity are permitted during funeral services.

Cremation is permitted but not encouraged. Ashes are not permitted in the church. Funeral services with the body of the deceased in the church must take place prior to cremation. Ashes are to be buried according to the burial rite of the Church. Ashes cannot be scattered or kept in homes.

Appropriate behavior and dress are required for all liturgical services. No audible conversations, or waving across the church. Electronic devices must be turned off. No food, candy, or gum chewing. Dress code is formal and modest for all services.

Abstinence from meat is to be observed every Friday. If this is not possible an equivalent penitential practice is to be observed.



In memory of
John Oreluk



Annual Blessing of Lake Michigan at Whiting Lakefront Park

Saturday, January 11th

10:00AM

Christ has come to renew
all of creation!

Witness this yourself as the waters
of Lake Michigan become the
waters of the Jordan River!



See sign-up sheet in the narthex for this event. More information to follow.

Schedule of Services for the Nativity of Our Lord

Christmas Eve

Tuesday, December 24th

Day of Strict Fast - No Meat or Dairy Products

9:00AM Royal Hours

9:30PM Caroling

10:00PM Vespers w/ Divine Liturgy of St. Basil

**Confessions available 9:00pm - 9:45pm*

Christmas Day

Wednesday, December 25th

9:00AM Matins

10:00AM Divine Liturgy



Thursday, December 26th

Feast of the Synaxis of the Theotokos

7:00PM Divine Liturgy

Friday, December 27th

Feast of Stephen - Protomartyr

7:00PM Divine Liturgy



Congratulations

2024 Raffle Winners

\$5,000
Frank & Fran
Modelski

\$3,000
Georgia Peceniak

\$2,000
Rick Adamowski

\$1,000
***Nancy's Pizza - John Paris**

\$750 - Madeleine Super

\$500 - Daniel Snaidauf

\$250 - Mary Ellen Haber

\$250 - Ben Hughes

\$250 - Jim Forkal

\$200 - Marianne Horvath

\$200 - Dennis Mrowca

\$200 - Madeleine Super

\$200 - Georgia Smee

\$200 - Bill Gulas

Early Bird Winners!

\$250 - Gary & Sharon Dorencz / Jack Pawchak

\$150 - Barbara Senko / Stefanie Baran

\$100 - Nicki Anderson / Katie Harnsberger

The Tradition of Holy Supper on Christmas Eve



Sharing a special, family meal, different from all other times of the year, has always been an important part of our Christmas celebration. Today many families look back on and cherish childhood memories of the "Holy Supper." The various foods and customs surrounding this meal differed from village to village, indeed from family to family, and thus became part of each family's heritage. Yet this custom of taking time to gather together in joy as a family and to share a special

meal is not only something for fond memories but a vital way of reaffirming today God's love for the world, a vital way of reaffirming the importance of the family where we learn to love and be loved. Beginning our Christmas celebration with "Holy Supper" is just as meaningful today as it was years ago; perhaps it is needed even more now than ever before.

Holy Supper usually begins at twilight when the 'first star' appears. The table is covered with a white tablecloth in memory of the swaddling clothes of Christ. Hay or straw is strewn on the table to remind us of the poverty of the cave Jesus was born in. A large loaf of bread is the centerpiece of the table symbolizing Christ the Bread of Life. A candle in the center of this bread recalls the Star of Bethlehem, which led men to worship the true Light of the World. This bread, along with garlic and honey, is shared by all present. Holy Supper begins with prayer in Thanksgiving for all the blessing of the past year and prayer for all good things in the coming year.

Since St. Philip's Fast culminates with a day of strict fasting on Christmas Eve, the Holy Supper dishes contain no meat and (usually) no dairy products. **The meal consists of seven, nine, or even twelve courses, representing Christ's twelve Apostles. A wide variety of food may be prepared, depending on the region or village, including:**

Bobal'ki with Sauerkraut or Poppy Seeds and Honey; Pierogi filled with potatoes, prunes or sauerkraut/mushrooms and onions; Pea or Lima Bean Soup; Stewed and Fresh Fruit; Sauces of Dried Plums or Pears; Lentils; Nuts; Mushroom Soup; Mashed Potatoes; Meatless Stuffed Cabbage; Fish or Herring.

There are many references on the web, you can Google Traditional Holy Supper to find many of these recipes. This is a good reference - http://www.wirnowski.com/Carp/Nat_Recipes1.html