



Greek Orthodox Archdiocese of America

Office of the Chancellor

December 20, 2024

Dear Reverend Fathers,

I hope and pray that you are all well during this Advent Season. At the direction of His Eminence Archbishop Elpidophoros of America, I would like to share with you the 2024 Patriarchal Encyclical for Christmas. Please note that this is to be read in your respective parishes on **Christmas Day**, immediately following the Gospel Reading during Divine Liturgy. You will find both documents embedded in this email below in both English and Greek.

Allow me to wish all of you and your families a Merry Christmas and a Happy and Healthy New Year! May the new year be full of every blessing from above to you all in your ministries.

Conveying to you the paternal blessings of His Eminence Archbishop Elpidophoros, I remain,

Prayerfully yours,

† Diokleias Nektarios
National Chancellor



PATRIARCHAL ENCYCLICAL
FOR CHRISTMAS

+ B A R T H O L O M E W
BY GOD'S MERCY ARCHBISHOP OF CONSTANTINOPLE-NEW ROME
AND ECUMENICAL PATRIARCH
TO ALL THE PLENITUDE OF THE CHURCH
GRACE, MERCY AND PEACE
FROM THE SAVIOR CHRIST BORN IN BETHLEHEM

Most honorable brother hierarchs and blessed children in the Lord,

With the grace from above, we have once again this year arrived at the festal day of the Nativity in the flesh of God the Word, who came into the world and dwelt among us "out of his ineffable loving for humankind." We honor with psalms and hymns as well as with inexpressible joy the great mystery of the Incarnation, which is "newer than everything new, the only new thing under the sun,"¹ through which the way is opened for us to deification by grace and the entire creation is renewed. Christmas is not the experience of emotions that "come rapidly and depart even more rapidly." It is the existential participation in the whole event of Divine Economy. As testified by the Evangelist Matthew (ch. 1. 18–2.1-23), the leaders of the world sought to obliterate the divine infant from the outset. For us faithful, along with the cry that "Christ is born" in the feast of the incarnation of the Son and Word of God the Father, as well as the mournful bells of His passion, we also hear the cry that "Christ is risen," the good news of the victory over death and expectation of the common resurrection.

The words "Glory to God in the highest and on earth peace" are heard once more in a world filled with violence, social injustice and dissolution of human dignity. The stunning progress of science and technology does not reach the depth of the human soul, because human beings are always more than what science can comprehend or to which the advancement of technology aspires. The gap between heaven and earth in our human existence cannot be scientifically bridged.

Today there is much talk about "the metahuman" and praise of artificial intelligence. The dream of "the superhuman" is of course hardly new. The concept of "the metahuman" is based on technological progress and his equipment with means previously unimaginable to human experience and history, through which humankind will be able to transcend currently valid human measures. The Church is not technophobic. It approaches scientific knowledge as "a divinely granted gift to human beings," without however overlooking or suppressing the

¹ John of Damascus, *An Exact Exposition of the Orthodox Faith*, PG 94.984.

dangers of scientism. The Encyclical of the Holy and Great Council of the Orthodox Church (Crete, 2016) also emphasizes the contribution of Christianity “to the healthy development of secular civilization,” since God “established human beings as stewards of sacred creation and His coworkers in the world.” Moreover, it also highlights: “The Orthodox Church sets against the ‘man-god’ of the contemporary world the ‘God-man’ as the ultimate measure of all things. “We do not speak of a man who has been deified, but of God who has become man (John of Damascus, *An Exact Exposition of the Orthodox Faith* iii, 2 PG 94.988).”²

The answer to the crucial question—namely, how can we preserve the “culture of personhood,” the respect for its sacredness and emphasis on its beauty, until the final “eighth day” in the face of the titanism and prometheanism of the technological culture, its evolution and transmutation, in the midst of anthropotheistic changes and exaggerations of humankind—has been given once for all in the mystery of Divine Humanity. God the Word became flesh, the “truth has come” and “the shadow has passed.” For human beings, speaking the truth will forevermore be associated with their relationship to God as the response to God’s descent toward them and as the expectation and encounter of the coming Lord of glory. This living faith supports the human struggle to respond to the contradictions and challenges of earthly life, to life “by bread” (Mt 4.4), to survival as well as social and cultural development. Nevertheless, nothing in our life can thrive without reference to God, without the horizon of “the fullness of life, the fullness of joy and the fullness of knowledge” of His Kingdom.³

Christmas is an opportunity for us to become conscious of the mystery of divine freedom and the great miracle of human freedom. Christ knocks on the door of the human heart, yet only human beings honored with such freedom are able to open that door. “Clearly, without Him, without Christ,” as the late Fr. Georges Florovsky writes, “man cannot do anything. But there is something that only man can do—namely, respond to God’s call and welcome Christ.”⁴

By saying “Yes” to this calling from above, Christ is revealed as “the true light” (Jn 1.9), “the way, the truth and the life” (Jn 14.6), the answer to the ultimate questions and pursuits of the intellect, to the desires of the heart and the hopes of humankind, but also to the “whence” and “whereto” of creation. We belong to Christ, in Whom all things are united. Christ is “the Alpha and Omega, the first and the last, the beginning and the end” (Rev. 22.13). In His voluntary incarnation “for us men and for our salvation,” the Word of God “did not dwell in a single human being, but embraced human nature in its entirety with His hypostasis,”⁵ thereby establishing the common eternal destiny and unity of humanity. He does not liberate one people, but the entire race of humankind; He does not savingly divide only history, but renews the whole creation. Just as for history, so too for the universe, “before Christ” and “after Christ” holds definitively and determinately valid. Throughout its journey in the world, in history and

² *Encyclical*, § 10.

³ Alexander Schmemmann, *I believe* (Athens: Akritas Editions, 1991), 129 [from the Greek].

⁴ Georges Florovsky, *Creation and Redemption* (Thessaloniki: Pournaras Editions, 1983) [from the Greek].

⁵ Nicholas Cabasilas, *Nine Unpublished Homilies* (Thessaloniki, 1976), 108.

through it to the Eschata, to the day without setting in the heavenly Kingdom of the Father, the Son and the Holy Spirit, the Church that is “not in the world” witnesses to the truth and performs its sanctifying and spiritual work “for the life of the world.”

Brethren and children in the Lord,

With a spirit of devotion, we kneel before the Mother of God who holds the infant and humbly worship “the Word from the beginning” who assumed our form, and we wish to all of you a blessed and holy Twelvetide and a favorable, healthy, peaceful and fruitful in good deeds new year of the Lord’s favor, filled with spiritual joy and divine gifts, in which the entire Christian world concelebrates and honors the 1700th anniversary of the First Ecumenical Council of Nicaea.

Christmas 2024
+Bartholomew of Constantinople
Fervent supplicant of you all before God

To be read in churches after the Gospel Reading during the Divine Liturgy on the Feast of Christmas.

ΠΑΤΡΙΑΡΧΙΚΗ ΑΠΟΔΕΙΞΗ
ΓΙΑ ΤΑ ΧΡΙΣΤΟΥΓΕΝΝΑ

+ Β Α Ρ Θ Ο Λ Ο Μ Α Ι Ο Σ
ΕΛΕΩι ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ – ΝΕΑΣ ΡΩΜΗΣ
ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ
ΣΕ ΟΛΟ ΤΟ ΠΛΗΡΩΜΑ ΤΗΣ ΕΚΚΛΗΣΙΑΣ
ΧΑΡΗ, ΕΛΕΟΣ ΚΑΙ ΕΙΡΗΝΗ
ΑΠΟ ΤΟΝ ΓΕΝΝΗΘΕΝΤΑ ΣΤΗ ΒΗΘΛΕΕΜ ΣΩΤΗΡΑ ΧΡΙΣΤΟ

Τιμιώτατοι ἀδελφοὶ Ἱεράρχες καὶ τέκνα ἐν Κυρίῳ εὐλογημένα,

Μὲ ἄνωθεν εὐδοκία φθάσαμε καὶ ἐφέτος στὴν πανέορτη ἡμέρα τῆς κατὰ σάρκα Γεννήσεως τοῦ Θεοῦ Λόγου, πού ἦρθε στὴ γῆ καὶ συναναστράφηκε μαζί μας «δι' ἄφατον φιλανθρωπίαν». Τιμοῦμε μὲ ψαλμοὺς καὶ ὕμνους καὶ μὲ ἀνεκκλάλητη χαρὰ τὸ μέγα μυστήριό τῆς Ἐνανθρωπήσεως, τὸ «πιὸ καινούργιο ἀπὸ ὅλα τὰ καινούργια, τὸ μόνο καινούργιο στὸν κόσμο»¹, διὰ τοῦ ὁποίου διανοίγεται στὸν ἄνθρωπο ἡ ὁδὸς τῆς κατὰ χάριν θέωσης καὶ ἀνακαινίζεται σύμπασα ἡ κτίσις. Τὰ Χριστούγεννα δὲν εἶναι βίωση συναισθηματισμῶν, οἱ ὁποῖοι «γρήγορα ἔρχονται καὶ ἀκόμη ταχύτερα παρέρχονται». Εἶναι ὑπαρξιακὴ μετοχὴ στὸ ὄλο γεγονός τῆς Θείας Οἰκονομίας, τοῦ σχεδίου τοῦ Θεοῦ γιὰ τὴ σωτηρία τοῦ κόσμου. Καθὼς μαρτυρεῖ ὁ Εὐαγγελιστὴς Ματθαῖος², ἡ ἡγεσία τοῦ κόσμου θέλησε ἀπὸ τὴν ἀρχὴ νὰ ἀφανίσει τὸ Θεῖο Βρέφος. Γιὰ τοὺς πιστοὺς, μαζί μὲ τὸ «Χριστὸς γεννᾶται» τῆς ἐορτῆς τῆς Σαρκώσεως τοῦ Υἱοῦ καὶ Λόγου τοῦ Θεοῦ Πατρὸς καὶ τὶς πένθιμες καμπάνες τοῦ Πάθους, ἡχεῖ πάντοτε ταυτόχρονα καὶ τὸ «Χριστὸς Ἀνέστη», τὸ εὐάγγελό μήνυμα τῆς νίκης κατὰ τοῦ θανάτου καὶ τῆς προσδοκίας τῆς κοινῆς ἀναστάσεως.

Τὸ «Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη» ἀκούγεται καὶ πάλι σὲ ἓνα κόσμο γεμᾶτο ἀπὸ βιαιότητες, κοινωνικὴ ἀδικία καὶ καταρράκωση τῆς ἀνθρώπινης ἀξιοπρέπειας. Ἡ ἐκπληκτικὴ πρόοδος τῆς ἐπιστήμης καὶ τῆς τεχνολογίας δὲν φθάνει στὸ βᾶθος τῆς ἀνθρώπινης ψυχῆς, ἀφοῦ ὁ ἄνθρωπος εἶναι πάντοτε περισσότερο ἀπὸ αὐτὸ πὺν μπορεῖ νὰ συλλάβει ἢ ἐπιστήμη καὶ ἀπὸ αὐτὸ στὸ ὁποῖο ἀποβλέπει ἢ πρόοδος τῆς τεχνολογίας. Μέσα στὸ εἶναι τοῦ ἀνθρώπου δὲν γεφυρώνεται ἐπιστημονικὰ τὸ χάσμα μεταξὺ οὐρανοῦ καὶ γῆς.

Σήμερα ἀκούγεται ὁ λόγος περὶ τοῦ «μετανθρώπου» καὶ ἐγκωμιάζεται ἡ τεχνητὴ νοημοσύνη. Βέβαια, τὸ ὄνειρο ἑνὸς «ὑπερανθρώπου» δὲν εἶναι καινοφανές. Ἡ ἰδέα τοῦ «μετανθρώπου» στηρίζεται στὴν τεχνολογικὴ πρόοδος καὶ στὸν ἐξοπλισμὸ του μὲ πρωτοφανῆ στὴν ἀνθρώπινη ἐμπειρία καὶ ἱστορία μέσα, διὰ τῶν ὁποίων θὰ μπορέσει νὰ ὑπερβῆ τὸ ἀνθρώπινο μέτρο πὺν ἰσχύει μέχρι σήμερα. Ἡ Ἐκκλησία δὲν εἶναι τεχνοφοβικὴ.

¹ «πάντων καινῶν καινότατον, τὸ μόνον καινὸν ὑπὸ τὸν ἥλιον», Ἰωάννου Δαμασκηνοῦ, Ἑκδόσεις ἀκριβῆς τῆς ὀρθοδόξου πίστεως, PG 94, 984.

² Ματθ. α', 18 - β', 1-23.

Προσεγγίζει την ἐπιστημονική γνῶση ὡς «δῶρον τοῦ Θεοῦ στὸν ἄνθρωπο», χωρὶς ὅμως νὰ ἀγνοεῖ ἢ νὰ ἀποσιωπᾷ τοὺς κινδύνους τοῦ ἐπιστημονισμοῦ. Στὴν Ἐγκύκλιο τῆς Ἁγίας καὶ Μεγάλης Συνόδου τῆς Ὁρθοδόξου Ἐκκλησίας (Κρήτη, 2016), τονίζεται ἡ συμβολὴ τοῦ Χριστιανισμοῦ καὶ «στὴν ὑγιῆ ἀνάπτυξη τοῦ θύραθεν πολιτισμοῦ», ἀφοῦ ὁ Θεός «ἔθεσε τὸν ἄνθρωπο ὡς οἰκονόμο τῆς θείας δημιουργίας καὶ συνεργό Του στὸν κόσμο». Ἐν συνεχείᾳ, σημειώνεται μὲ ἔμφαση: «Ἡ Ὁρθόδοξη Ἐκκλησία, ἔναντι τοῦ συγχρόνου 'ἄνθρωποθεοῦ', προβάλλει τὸν 'Θεάνθρωπο' ὡς ἔσχατο μέτρο πάντων: 'Δὲν μιλάμε γιὰ ἄνθρωπο ποὺ ἀποθεώθηκε, ἀλλὰ γιὰ Θεὸ ποὺ ἐνανθρώπησε'»³.

Ἡ ἀπάντηση στὸ κρίσιμο ἐρώτημα, πῶς θὰ διασωθεῖ ὁ «πολιτισμὸς τοῦ προσώπου», ὁ σεβασμὸς τῆς ἱερότητας καὶ ἡ ἀνάδειξη τῆς ὠραιότητάς του μέχρι τὴν ἔσχατη «ὄγδοη ἡμέρα», μὲ τὸν τιτανισμὸ καὶ τὸν προμηθεϊσμὸ τοῦ τεχνολογικοῦ πολιτισμοῦ, τῶν μετεξελίξεων καὶ τῶν μεταπτώσεών του, ἐν μέσῳ ἀνθρωποθεϊστικῶν μετανθρωπισμῶν ἢ ὑπερανθρωπισμῶν, δόθηκε ἄπαξ καὶ διὰ παντὸς στὸ μυστήριον τῆς Θεανθρωπινότητας. Ὁ Θεὸς Λόγος ἔγινε σάρκα, ἢ «ἀλήθεια ἦρθε» καὶ «ἔφυγε ἢ σκιά. Ἀπὸ τῶρα καὶ στὸ διηνεκὲς ἡ ἀλήθεια γιὰ τὸν ἄνθρωπο θὰ συνδέεται μὲ τὴ σχέση του μὲ τὸ Θεό, ὡς ἀπάντηση στὴν κάθοδο τοῦ Θεοῦ πρὸς αὐτὸν καὶ ὡς ἀναμονὴ καὶ ὑποδοχὴ τοῦ Κυρίου τῆς δόξης ποὺ ἔρχεται. Ἡ ζωντανὴ αὐτὴ πίστις στηρίζεται τὸν ἀγῶνα τοῦ ἀνθρώπου νὰ ἀνταποκριθεῖ στὶς ἀντιφάσεις καὶ τὶς προκλήσεις τῆς ἐπίγειας ζωῆς του, στὴ ζωὴ «μὲ τὸν ἄρτο», στὴν ἐπιβίωση καὶ τὴν κοινωνικὴ καὶ πολιτισμικὴ ἀνάπτυξη. Τίποτε ὅμως στὴ ζωὴ μας δὲν εὐδοκίμεῖ χωρὶς ἀναφορὰ στὸ Θεό, μὲ ὀρίζοντα τὴν «πληρότητα ζωῆς, τὴν πληρότητα χαρᾶς καὶ τὴν πληρότητα γνώσεως» τῆς Βασιλείας Του.⁴

Τὰ Χριστούγεννα εἶναι εὐκαιρία γιὰ νὰ συνειδητοποιήσουμε τὸ μυστήριον τῆς ἐλευθερίας τοῦ Θεοῦ καὶ τὸ μέγα θαῦμα τῆς ἐλευθερίας τοῦ ἀνθρώπου. Ὁ Χριστὸς κρούει τὴν πόρτα τῆς ἀνθρώπινης καρδιάς, μπορεῖ ὅμως νὰ τὴν ἀνοίξει μόνο ὁ ἴδιος ὁ ἄνθρωπος, ὁ ὁποῖος ἔχει τιμηθεῖ μὲ τὴν ἐλευθερία. «Ἀσφαλῶς, χωρὶς Αὐτόν, χωρὶς τὸν Χριστό», γράφει ὁ μακαριστὸς π. Γεωργίος Φλωρόφσκυ, «ὁ ἄνθρωπος δὲν μπορεῖ νὰ κάνει τίποτε. Κι ὅμως, ὑπάρχει κάτι ποὺ μόνο ἀπὸ τὸν ἄνθρωπο μπορεῖ νὰ γίνῃ – τὸ νὰ ἀνταποκριθεῖ στὴν κλήση τοῦ Θεοῦ καὶ νὰ 'δεχθεῖ' τὸ Χριστό»⁵.

Λέγοντας τὸ «Ναί» στὴν ἄνωθεν κλήση, ὁ Χριστὸς ἀποκαλύπτεται ὡς «τὸ φῶς τὸ ἀληθινόν»⁶, ὡς «ἡ ὁδὸς, ἡ ἀλήθεια καὶ ἡ ζωὴ»⁷, ὡς ἡ ἀπάντηση στὰ ἔσχατα ἐρωτήματα καὶ τὶς ἀναζητήσεις τοῦ μυαλοῦ, στοὺς καρδιακοὺς πόθους καὶ τὶς ἐλπίδες τοῦ ἀνθρώπου, ἀλλὰ καὶ στὰ ἐρωτήματα: «ἀπὸ ποῦ καὶ γιὰ ποιό λόγο» τῆς δημιουργίας. Ἀνήκουμε στὸ Χριστό, σὲ

³ «Οὐκ ἄνθρωπον ἀποθεωθέντα λέγομεν, ἀλλὰ Θεὸν ἐνανθρωπήσαντα», (Ἰωάννου Δαμασκηνοῦ, Ἐκδόσις ἀκριβῆς τῆς ὀρθοδόξου πίστεως, Γ', 2 PG 94, 988), Ἐγκύκλιος, § 10.

⁴ «παρέδραμεν ἢ σκιά. Εἰς τὸ διηνεκὲς τὸ ἀληθεύειν διὰ τὸν ἄνθρωπον θὰ συνδέεται μὲ τὴν σχέσιν του μὲ τὸν Θεόν, ὡς ἀπάντησις εἰς τὴν κάθοδον τοῦ Θεοῦ πρὸς αὐτὸν καὶ ὡς ἀναμονὴ καὶ ὑπάντησις τοῦ ἐρχομένου Κυρίου τῆς δόξης. Ἡ ζωσα αὐτὴ πίστις στηρίζεται τὸν ἀγῶνα τοῦ ἀνθρώπου νὰ ἀνταποκριθῇ εἰς τὰς ἀντιφάσεις καὶ τὰς προκλήσεις τοῦ ἐπιγείου βίου του, εἰς τὴν «ἐπ' ἄρτω» ζωὴν⁴, εἰς τὴν ἐπιβίωσιν καὶ τὴν κοινωνικὴν καὶ πολιτισμικὴν ἀνάπτυξιν. Τίποτε ὅμως εἰς τὴν ζωὴν μας δὲν εὐδοκίμεῖ ἄνευ ἀναφορᾶς εἰς τὸν Θεόν, μὲ ὀρίζοντα τὴν «πληρότητα ζωῆς, τὴν πληρότητα χαρᾶς καὶ τὴν πληρότητα γνώσεως» τῆς Βασιλείας Του». Ἀλεξάνδρου Σμέμαν, Πιστεύω, ἐκδ. Ἀκρίτια, Ἀθήνα 1991, σ. 129.

⁵ Γεωργίου Φλωρόφσκυ, Δημιουργία καὶ ἀπολύτρωση, ἐκδ. Πουρναρᾶ, Θεσσαλονίκη 1983, σ. 17.

⁶ Ἰωάν. α', 9.

⁷ Ἰωάν. ιδ', 6.

Αὐτὸν εἶναι ἐνωμένα τὰ πάντα. Ὁ Χριστὸς εἶναι «τὸ Α καὶ τὸ Ω, ὁ πρῶτος καὶ ὁ ἔσχατος, ἀρχὴ καὶ τέλος»⁸. Μὲ τὴν ἠθελημένη σάρκωσή Του «γιά μᾶς τοὺς ἀνθρώπους καὶ γιὰ τὴ σωτηρία μας», ὁ Λόγος τοῦ Θεοῦ «δὲν κατοίκησε μέσα σὲ ἕναν ἀπὸ τοὺς ἀνθρώπους, ἀλλὰ περιέβαλε τὴ δική του ὑπόσταση μὲ τὴν ἀνθρώπινη φύση»⁹, θεμελιώνοντας ἔτσι τὸν κοινὸ αἰώνιο προορισμὸ καὶ τὴν ἐνότητα τῆς ἀνθρωπότητος. Δὲν ἀπελευθερώνει ἕνα λαό, ἀλλὰ ὁλόκληρο τὸ γένος τῶν ἀνθρώπων, δὲν τέμνει σωστικὰ μόνο τὴν ἱστορία, ἀλλὰ καινοποιεῖ τὴν κτίση ὅλη. Ὅπως συμβαίνει μὲ τὴν ἱστορία, τὸ ἴδιο ἰσχύει ὀριστικὰ καὶ καθοριστικὰ καὶ γιὰ τὰ σύμπαντα τό: «πρὸ Χριστοῦ» καὶ τὸ «μετὰ Χριστόν». Σὲ ὅλη τὴν πορεία τῆς στὸν κόσμος, στὴν ἱστορία καὶ δι' αὐτῆς πρὸς τὰ ἔσχατα, πρὸς τὴν ἀνέσπερη ἡμέρα τῆς ἐπουράνιας Βασιλείας τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ἡ Ἐκκλησία, πού δὲν εἶναι «ἀπὸ τὸν κόσμος», μαρτυρεῖ γιὰ τὴν ἀλήθεια, ἐπιτελώντας τὸ ἀγιαστικὸ καὶ πνευματικὸ τῆς ἔργου «γιά τὴ ζωὴ τοῦ κόσμου».

Ἀδελφοὶ καὶ τέκνα ἐν Κυρίῳ,

Κλίνοντας μὲ φρόνημα εὐσεβείας τὸ γόνατο ἐνώπιον τῆς βρεφοκρατούσας Μητέρας τοῦ Θεοῦ καὶ προσκυνώντας μὲ ταπεινώση αὐτὸν πού πῆρε τὴ δική μας μορφή, τὸν «ἐν ἀρχῇ Λόγον», εὐχόμεστε σὲ ὅλους σας εὐλογημένο Ἅγιο Δωδεκαήμερο καὶ αἴσιο, ὑγιές, εἰρηνικό, εὐκαρπο σὲ ἔργα ἀγαθὰ, πλήρη πνευματικῆς εὐφροσύνης καὶ θείων δωρημάτων τὸ νέο ἔτος τῆς χρηστότητας τοῦ Κυρίου, κατὰ τὸ ὅποιο ὁλόκληρος ὁ χριστιανικὸς κόσμος συνεορτάζει καὶ τιμᾷ τὴν 1700^η (χιλιοστὴ ἑπτακοσιοστὴ) ἐπέτειο τῆς Πρώτης Οἰκουμενικῆς Συνόδου στὴ Νίκαια.

Χριστούγεννα 2024
† ὁ Κωνσταντινουπόλεως
διάπυρος πρὸς Θεὸ εὐχέτης ὄλων σας.

⁸ Ἀποκ. κβ', 13.

⁹ «οὐκ ἀνθρώπων ᾤκησεν ἕνα, ἀλλ' ἀνθρώπου φύσιν τῆ ἑαυτοῦ περιέθηκεν ὑποστάσει», Νικολάου Καβάσιλα, Ἐπτὰ ἀνέκδοτοι λόγοι, Θεσσαλονίκη 1976, σ. 108.

Ἀναγνωσθήτω ἐπ' ἐκκλησίας κατὰ τὴν Θεῖαν Λειτουργίαν τῆς ἑορτῆς τῶν
Χριστουγέννων, μετὰ τὸ Ἱερόν Εὐαγγέλιον.