

SUNDAY AFTER THE THEOPHANY OF OUR LORD,
GOD AND SAVIOR JESUS CHRIST



Icon of Theophany -- January 6th

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, Jan 6th:** **The Feast of the Theophany [HOLY DAY OF OBLIGATION]**
9:00 am: Divine Liturgy of St. John Chrysostom with the Great Blessing of Water; Intention for +Stephanie Szypula (3rd/9th Days).
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Jan 7th:** **The Sunday After Theophany**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Michael Belzeckyj, by Wife, Children, and Family.
- Mon, Jan 8th:** **The Venerables George, Dominica, and Emilian**
9:00 am: Divine Liturgy of St. Basil the Great (Eng./ Ukr./OCS); Intention for +Yaroslav Turcheniak (1 Year Anniversary).
- Tue, Jan 9th:** **The Martyr Polyeuct**
8:00 am: Matins/3rd Hour.
6:30 pm: *Moleben for Peace in Ukraine; Saint Josaphat Ukrainian Catholic Church, Bethlehem, PA.*
- Wed, Jan 10th:** **The Hierarch Gregory of Nyssa**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Dolores Peleschak (1 Year Anniversary).
- Thu, Jan 11th:** **The Venerable Father Theodosius**
8:00 am: Matins/3rd Hour.
- Fri, Jan 12th:** **The Martyr Tatiana**
No Divine Services.
- Sat, Jan 13th:** **The Saturday After Theophany; of the Martyrs Hermolaus and Stratonicus**
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Jan 14th:** **The Sunday of Zaccheus; of the Venerable Martyrs of Sinai and Raitho**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Eustacia Belzeckyj, by the Belzeckyj and Gannon Families.

PARISH ANNOUNCEMENTS:

1. Those who sent in Theophany/Jordan Home Blessing request cards will be contacted by Father Paul to have these blessings scheduled; if you have not sent in a Theophany/Jordan Home Blessing request but still would like to have your home blessed, please contact St. Josaphat Rectory as soon as possible. When having your home blessed, please be sure to have some Holy Water and a lit candle ready for Father during this visit. Thank you!
2. A reminder to our parishioners: now that the winter snows are upon us, in the case of inclement or icy weather, we urge you to be safe and use proper discretion and judgement when traveling to or from Church. If you cannot make it to Church due to inclement weather, be sure to offer up prayers (as well as other forms of ascesis, such as Bible reading, fasting, etc.) in addition to watching our services on Facebook. Remember: watching livestreamed Divine Services on the internet via facebook is only a substitute for when you are legitimately sick, or snowed/iced in due to foul weather.

3. A final reminder: we have put out our 2024 parish envelopes and calendars in the vestibule of the Church for the faithful to come and pick up for themselves and also for their family members. We will close out all 2023 envelopes as of Sunday, January 7th, 2024 (IMPORTANT: any 2023 envelopes collected after January 7th will not be credited for that year). Envelopes not claimed as of Sunday, January 14th, will be moved down into the Church Hall and may be picked up there; envelopes not claimed by February 1st will be moved to the Rectory and the person in question will be placed in the inactive parishioner list (NOTE: members of the inactive list of St. Josaphat's church who do not donate for the stewardship of their parish for one year or more will be removed from the parish roster). If you have not received envelopes and are an active registered parishioner, or, if you would like to join our parish and begin contributing to the stewardship of our church, please contact St. Josaphat Rectory as soon as possible.
4. Again, as reminder, the book for 2024 Intentions for Divine Services are open. Intentions are scheduled on a first-in/first-out basis. You may submit your 2024 Liturgy intentions with Father Paul by emailing St. Josaphat Rectory or submitting them with your Sunday donations. You may request intentions not only for Divine Liturgies, but also for other Divine Services that are held throughout the year (i.e., Molebens, Akathists, Panachydas, etc.) Thank you and God bless!
5. Holubtsi are still on sale in the Church Hall after each Divine Liturgy; they are \$10.00 per container. To purchase, please see David Kadingo, or any Tryzub member after our scheduled Divine Liturgies.
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, January 9th, at St. Josaphat's Ukrainian Catholic Church, PA, at 6:30 pm. All are encouraged to come and pray with us.

Birthdays for January 2024

May God Grant You Many Happy Years!! МНОГАЯ ЖИТТЯ!!

Emily Arnold	Jackie Chrin	Julia Del Corso
James Ferrani	Krista Golden	Rosmary Hanych
Zenon Hrycenko	Evelyn Kadingo	Pearl Kiniuk
Danylo Maczaj	Marko Manko	Theresa Manko
Judy Palmer	Zakhar Salamakha	Carol Seiling
Catherine Solotwa	Irene Strysky	Maria Wetherill
	Mike Zagwoski	Sue Zagwoski

If we have missed anyone, please contact St. Josaphat Rectory so we may update our records - may God bless you always!

Please remember to pray for the sick, for those who are shut-in, and for all those who have requested, or are in need of, our prayers:

Anna Kapustiak	Amelia Balandovich	Ethel Bednarchek	Slava Harasymovych
Oleh Balaziuk	Mike Wetherill	Maria Wetherill	Pearl Kiniuk
Helen Karol	Nick Halibey	Rev. Paul Wolensky	Rev. John Hunwicke
Very Rev. Roman Mirchuk	Anna Smolij	Rev. Gregory Hosler	Shannon Skotek
All of Our Archeparchial Seminarians			

If anyone knows of someone in need of our prayers, or who is sick or shut in and cannot make it to church, please contact Father Paul via email or telephone as listed on the cover of this bulletin.

**Sunday Propers:
The Sunday After Theophany**

First Antiphon: When Israel came forth from Egypt, the house of Jacob from a people of alien tongue. Through the prayers of the Mother of God, . . .

Judah became His sanctuary, Israel His domain. Through the prayers of the Mother of God, . . .

Why is it, O sea, that you flee? O Jordan, that you turn back? Through the prayers of the Mother of God, . . .

Glory Be . . . ; Now and Forever . . . ; Only Begotten Son . . .

Third Antiphon: Come, let us sing joyfully to the Lord; let us acclaim God, our Savior. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

For God is the great Lord and the great king over all the earth. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

At the Little Entrance: Come, let us worship and fall down before Christ. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

Troparion (7): By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

Troparion (1): At Your baptism in the Jordan, O Lord, worship of the Trinity was revealed, for the Fathers voice bore witness to You, calling You His beloved Son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, Who appeared and enlightened the world, glory be to You!

Troparion (2): The just man is remembered with praises, but for you the Lord's testimony will suffice, O Forerunner, for you truly became more

**Тропарі і Кондаки:
Неділя по Богоявлінні**

Антифон 1: Коли Ізраїль вийшов з Єгипту, дім Якова з-поміж людей чужої мови. Молитвами Богородиці, Спасе, спаси нас.

Свяतिною Його стала Юдея, Ізраїль - Його царством. Молитвами Богородиці, Спасе, спаси нас.

Що з тобою, море, що ти кинулось тікати, і з тобою, Йордане, що ти назад повернувся? Молитвами Богородиці, Спасе, спаси нас.

Слава Отцю . . . ; І нині . . . ; Єдинородний Сину . . .

Антифон 3: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителєві нашому. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Алилуя.

Прийдім з похвалами перед обличчя Його, і псалмами воскликнім Йому. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Алилуя.

Бо Бог великий Господь, і цар великий по всій землі. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Алилуя.

Малий Вхід: Прийдіте, поклонімся і припадім до Христа. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Алилуя.

Тропар (7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мироносицям плач на радість перемінив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

Тропар (1): Коли в Йордані христився Ти, Господи, Троїчне з'явилося поклоніння: голос Отця свідчив про Тебе, називаючи Тебе улюбленим Сином, Дух же у вигляді голуба потверджував ці слова. Господи, що з'явився і світ просвітив, - слава Тобі!

Тропар (2): Пам'ять праведного з похвалами, для тебе ж доволі Господнього свідчення, Предтече, ти показався воістину і від пророків

honorable than the prophets and were deemed worthy to baptize the One foretold. Then you suffered for the truth and joyfully announced to those in Hades that God appeared in the flesh taking away the sin of the world and offering us great mercy.

Kontakion (4): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* You have revealed Yourself to the world today, and Your light, O Lord, has shined upon us. We recognize You and exclaim to You: You have come and revealed Yourself, O Inaccessible Light!

Prokimenon (1): May Your kindness, O Lord, be upon us who have put our hope in You.

Verse: Exult, you just, in the Lord; praise from the upright is fitting.

Epistle (Eph 4:7-13): Brethren: Grace was given to each of us according to the measure of Christ's gift. Therefore, it says: "He ascended on high and took prisoners captive; he gave gifts to men." What does "he ascended" mean except that he also descended into the lower [regions] of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ.

Alleluia Verse: I shall sing forever of Your love, O Lord, through all ages my mouth will proclaim Your truth.

Verse: Of this I am sure, that Your love lasts forever, that Your truth is as firmly established as the heavens.

Gospel (Mt 4:12-17): At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a

чесніший, бо сподобився у водах христити Проповідуваного. Тому за істину постраждав ти, радіючи, і тим, що були в аді, благовістив Бога, який у тілі з'явився, взяв гріхи світу і подав нам велику милість.

Кондак (4): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* З'явився Ти сьогодні вселенній і світло Твоє, Господи, опромінило нас. Пізнавши Тебе, співаємо: Ти прийшов і появився - Світло недоступне.

Прокімен (1): Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

Апостоль (Еф 4,7-13): Браття, кожному з нас дана благодать за мірою Христових дарів. Тому й сказано: "Вийшов на висоту, забрав у полон бранців, дав дари людям." А те "вийшов" що означає, як не те, що він був зійшов і в найнижчі частини землі? Той же, хто був зійшов на низ, це той самий, що вийшов найвище всіх небес, щоб усе наповнити. І він сам настановив одних апостолами, інших - пророками, ще інших - евангелистами і пастирями, і вчителями, для вдосконалення святих на діло служби, на будовання Христового тіла, аж поки ми всі не дійдемо до єдності в вірі й до повного спізнання Божого Сина, до звершености мужа, до міри повного зросту повноти Христа.

Апостольські Стих: Милості Твої, Господи, оспівуватиму повік, і з роду в рід сповіщу устами Твоїми Твою вірність.

Стих: Бо сказав Ти: Повік милість збудеться, на небесах приготується істина Твоя.

Євангелія (Мт 4,12-17): В той час, почувши, що Івана ув'язнено, Ісус повернувся в Галилею і, покинувши Назарет, пішов і оселився в Капернаумі, що при морі, на границях Завулона та Нефталі, щоб збулося те, що сказав був пророк Ісаїя: "О земле Завулона та земле Нефталі, приморський шляху, країно за Йорданом, поганська Галилеє! Народ, який сидів у темноті, побачив

great light, on those dwelling in the land overshadowed by death light has arisen.” From that time on, Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand.”

Instead of *It is truly right . . .*, the verse and Irmos of the Feast: O my soul, extol Him Who was baptized in the Jordan, Christ the King. No tongue has the power to fittingly extol you; and even a supernatural mind is powerless to glorify you, O Mother of God. But in your graciousness, accept our ambition; for you are the Protectress of Christians, and we extol you.

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Alleluia (3x).

велике світло; тим, що сиділи в країні й тіні смерті, - зійшло їм світло.” З того часу Ісус почав проповідувати й говорити: “Покайтесь, бо Небесне Царство близько.”

Замість *Достойно . . .*, Стих та Ірмос: Величай, душе моя, Господа, що в Йордані хреститься. Жаден язик неспроможний благохвалити Тебе достойно, ані жадний ум, навіть надлюдський, неспроможний Тебе славити, Богородице. Бувши доброю, прийми нашу віру, бо нашу божественну любов Ти знаєш. Ти - провідниця християн, і Тебе прославляємо.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах (3р).



AN EXPLANATION ON THE ICON OF THE THEOPHANY

Author Unknown; Edited for the Bulletin, for Local Use Only.

The feast of the Holy Theophany is one of the greatest in Christianity. It celebrates the event of the Lord's Baptism in the streams of the Jordan and, at the same time, it manifests the Triune God to the world. The importance of the feast is clear from historical evidence: after Easter, the feast of Theophany is the oldest in Christianity. The event of the baptism is of immense theological significance. Icon-writers, in color, have managed to capture the wealth of meanings in the event.

Christ is between high rocks which come together to form a 'gorge'. The waters, which are not yet sanctified, remind us of the image of death/inundation. The symbolism of the rocks in the icon of the nativity continues in that of the baptism and, finally, in that of Christ's descent into hell. The icon of the baptism depicts Christ as entering the river, the watery tomb and is thus a prefiguration of the descent into the tomb of the cave of Hades, where he would destroy the power of the ruler of this world. As Saint Cyril of Jerusalem puts it, Jesus 'descended into the waters and bound the powerful one'. Christ's descent into the River Jordan signifies the sanctification of water, which is the basis of life throughout creation. By extension, this means the sanctification of creation itself, which, because of human sin, 'has been groaning in labor pains until now' (Rom. 8, 22).

Christ stands in the middle of the Jordan naked except for a white cloth around his waist. His body appears to have been carved from wood, with certain features sharply drawn, without bulk. He is clad in the nakedness of Adam and, in this way, shows us our glorious raiment as it was in paradise. With his right hand, or perhaps both of them, he blesses the waters and prepares them to become the waters of baptism, which he sanctifies by his immersion. Christ has no need of purification because he was pure pre-eternally. He accepted baptism at the hands of John out of humility and respect for human tradition. When he was baptized, Christ wasn't sanctified by the waters, but instead sanctified them and, thereby, the whole of creation.

One of his legs is slightly in front of the other, to show his supreme initiative in being baptized by John and entering the public sphere. John's testimony regarding Christ is: 'Behold the lamb of God who takes away the sin of the world' (Jn. 1, 29) and this was definitive. In some icons of the baptism, Christ is depicted as standing on a stone slab under which snakes are writhing, their heads sticking out in an effort to escape. This representation is taken from the book of Psalms and is based on the verse: 'you held the sea in your power; you crushed the heads of the dragons in the water' (Ps. 73, 13).

Saint John Chrysostom sees a deep allegory in the turning back of the waters of the Jordan. He says

that the river springs from two sources, one of which is called Jor and the other Dan. So the name of the river, which flows into the Dead Sea arises from a combination of the two words. The human race is also derived from two sources, our forebears Adam and Eve. After their apostasy, the human race engaged in sin, which resulted in spiritual death, symbolized by the Dead Sea. Through his incarnation, Christ the Savior liberated human nature from enslavement to corruption and death, with the result that even the River Jordan wished to return and not flow out into the Dead Sea.



The baptism of Christ is also called the feast of the Theophany. The writer shows the appearance of the Holy Trinity by the hand of the Father, who is blessing from part of a semi-circle, which represents the heavens. From this circle radiate rays of light which are a characteristic of the Holy Spirit and which illumine the dove. This is the moment when the Father testifies to the divinity of the Son and calls him his beloved Son. The Son who is baptized in the Jordan illumines the whole world, redeeming it from the dominion of the devil. The Holy Spirit, who descends in the form of a dove, confirms the testimony of the Father and gives us the unshakeable foundation of our faith. It is the Spirit who 'directs' Christ and guides him in his earthly mission.

According to Saint John the Damascene, by analogy with the dove and olive branch in the story of the flood, the dove here is a sign of peace. At the creation of the world, the Holy Spirit hovered above the newly-created waters and brought about life (Gen. 1, 2). So, today, too, at the baptism, he is poised over the waters of the Jordan and gives rise to the second birth of the new creation.

At the left of the icon, Saint John the Forerunner bends in humility and respect towards the person of the Messiah. He's turned towards the Holy Spirit, who is descending 'in the form of a dove'. His face is painted from the side, because of the supernatural manifestation of the Holy Spirit. His right hand touches the head of Christ, while his left is held in an attitude of supplication. His hair is unkempt and his beard sparse. His expression is austere and serious. His arms and legs are thin because 'his food was locusts and wild honey' (Matt. 3, 4). His face is somewhat gaunt and dark, to indicate the heat of the desert. His clothes are made of camel hair and cinched with a belt at the waist (Matth. 3, 4).

Next to the Forerunner is an axe embedded into the branches of a tree. This is to represent the words of John as prophet: 'The axe is already at the root of the trees, and every tree that does not produce good fruit will be cut down and thrown into the fire' (Matt. 3, 10). This indicates divine justice, which is already with us and separating the productive trees from the unproductive.

On the right of the icon are the angels. Their hands, which are stretched out to Christ, ready to serve him, are covered. A special piece of material or part of a robe covers their open palms which are in an attitude of supplication and, at the same time, show willingness to serve.

The stark, light colors streaming down from the heavens and directed towards Christ, the Angels and the Forerunner, 'create the sacred aura of a transcendental atmosphere appropriate to an icon of the baptism, which is full of supernatural elements such as the majestic voice of the Father and the descent of the Holy Spirit'.

HOLY WATER SHOULD BE KEPT AT HOME YEAR 'ROUND . . .

It is customary to take holy water home and preserve it for use from time to time. St. John Chrysostom alluded to this practice when he wrote: "The faithful take water home and keep it throughout the year." Some bless themselves with it after confession, crossing their foreheads with it as a physical expression that the Master has cleansed His soiled disciple. Others bless themselves with it each morning. In the words of Fr. Lev Gillet:

"When, each morning and during the day, I let water ... of the Savior ... Lord, behold, the water runs over me. I remember my sins. From my heart the words of the psalmist rise toward Thee: 'Wash me thoroughly from my iniquity, and cleanse me from my sin ...' And I seem to hear Your answer ... 'Come now ... now ... ' Oh, might I receive this assurance of salvation each morning, when I first wash myself."

Others keep the holy water at home in order to partake of it in time of illness or other personal or family needs.

THE LIVES OF THE SAINTS

The Feast of the Theophany of Our Lord and Savior, Jesus Christ —The Manifestation of the Holy Trinity (January 6th)

Compiled from Various Sources; Edited for the Bulletin, For Local Use Only.

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt.3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by Saint John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine "those who sat in darkness," and "in the region of the shadow of death" (Mt.4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of Saint Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before this Feast.

There is a third century dialogue about the services for Theophany between the holy martyr Hippolytus and Saint Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church: Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. Saint John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but "to bury human sin by water," to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify "the nature of water" and to offer us the form and example of Baptism.

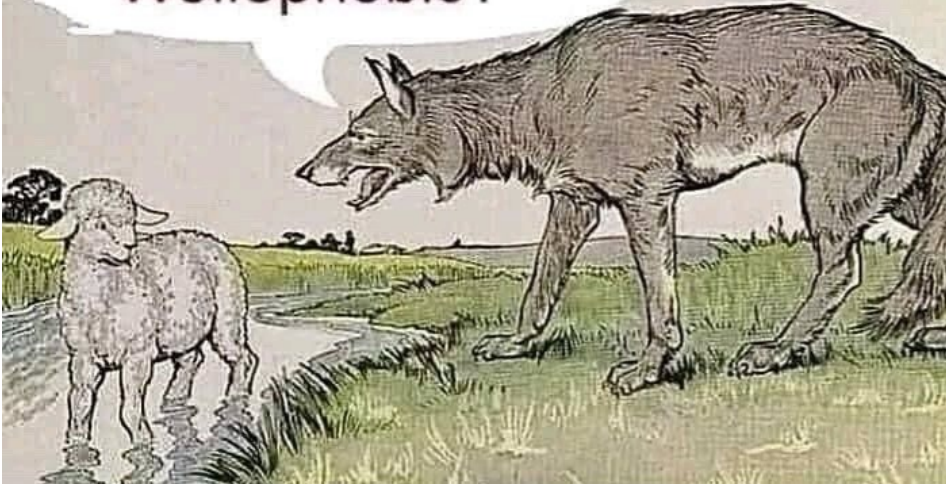
On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Undivided. It exposes and overthrows the errors of ancient teachings which attempted to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for "As many as have been baptized into Christ, have put on Christ" (Gal 3:27).

On the day of Theophany, all foods are permitted, even if the Feast falls on a Wednesday or Friday

Ukrainian Catholic Not-So-Funnies (Since This Mirrors Life Today . . .)

Why are you
Wolfophobic?



A BLAST FROM THE PAST . . .

*A quote from the sermon delivered by Pope Pius X (December 13, 1908)
on the occasion of the beatification of Joan of Arc.*

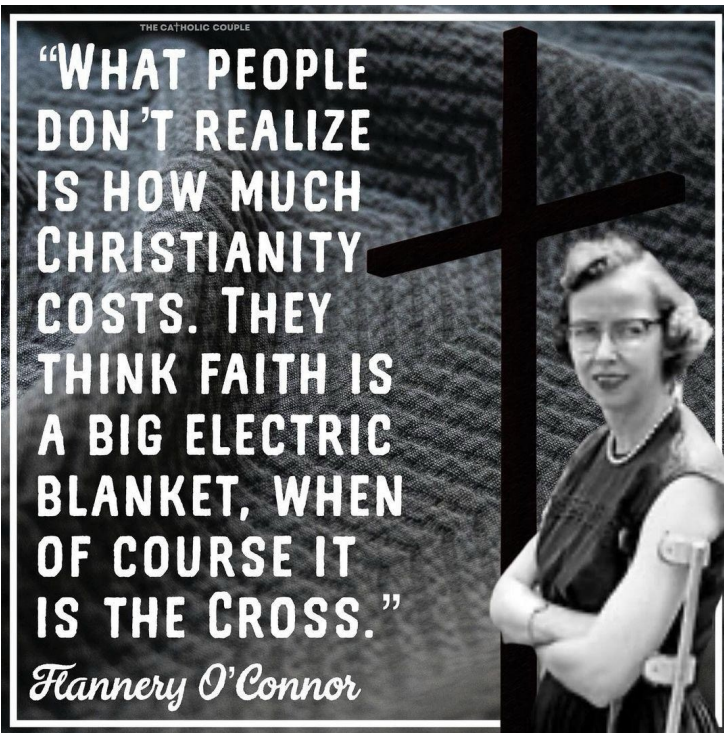
Does it still apply today in the times in which we live?

"In our time more than ever before, the greatest asset of those disposed toward evil is the cowardice and weakness of good men, and all the vigor of Satan's reign is due to the easy-going weakness of Catholics.

Oh! If I might ask the Divine Redeemer, as the Prophet Zachary did in spirit (Zach. 13:6a): *'What are those wounds in the midst of Your hands?'*

The answer would be doubtful *'...With these I was wounded in the house of them that loved me'* (Zach. 13:6b).

I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And this reproach can be leveled at the weak and timid Catholics of all countries."



“WHAT PEOPLE DON’T REALIZE IS HOW MUCH CHRISTIANITY COSTS. THEY THINK FAITH IS A BIG ELECTRIC BLANKET, WHEN OF COURSE IT IS THE CROSS.”

Flannery O’Connor

Sayings of the Desert Fathers:

The same venerable father once said: “[Even] if someone is given to anger were to raise a dead man back to life, he is not acceptable in the presence of God.”

Abba Agathon

Please don’t leave this bulletin in the pew or in the trash when you are finished. We kindly ask you share this bulletin with your loved ones. Let your family & friends know of the spiritual treasure that God has for all people here at St. Josaphat’s Church in Bethlehem!

GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

CHURCH MEMBERSHIP: Membership at Saint Josaphat Ukrainian Catholic Church benefits **YOU** as it enables you to participate in stewardship of your church and enjoy a fuller spiritual life. To join as a registered member, email or telephone the Rectory Office .

THE MYSTERIES OF CHRISTIAN INITIATION (BAPTISM, CONFIRMATION, HOLY EUCHARIST): Those who wish their children to receive the Mysteries of Christian Initiation must contact Saint Josaphat Rectory Office at least 6 weeks in advance of the desired Baptismal date; at least one parent must be an active registered parishioner of Saint Josaphat Church when requesting this Sacrament. Sponsors (Godparents) must provide a letter of suitability from the pastor of the Catholic Church they attend if they are not registered members this parish. Non-baptized adults who wish to be received into the faith should contact Saint Josaphat Rectory Office.

THE MYSTERY OF CONFESSION: Confessions are offered to all the faithful 1 hour before each scheduled Divine Service, or you may make an appointment with Father Paul (or Father Andrii at Holy Ghost, West Easton) at any time.

THE MYSTERY OF THE MOST HOLY EUCHARIST: The reception of the Most Holy Eucharist is reserved only for Baptized Catholic Christians whose consciences are free from mortal sin.

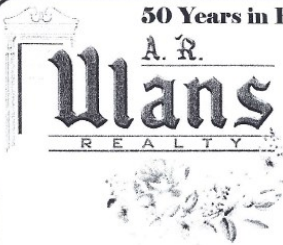
THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

THE MYSTERY OF MATRIMONY: Couples who wish to marry at should contact the Rectory Office at least 6 months in advance of the desired wedding date (or as soon as they are engaged).

FUNERALS: Active parish membership and participation is mandatory if one desires an ecclesiastical funeral within the Church; otherwise, the funeral service will be conducted at the funeral home or the home of the deceased (**IMPORTANT—this rule does not apply to those who are sick, shut-in, or are actively supporting the parish and are registered but have moved out of the area**). In-church viewings and cremations are strongly discouraged. For inquires regarding Saint Josaphat Cemetery, contact Walter Zagwoski.

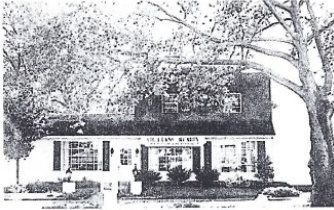
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Website: www.stjosaphatbethlehem.org

Rev. Paul J. Makar, Pastor

Mrs. Carol Hanych, Cantor

Ms. Kimberly McGowan, Parish Secretary



Glory to Jesus Christ! Слава Ісусу Христу!

We welcome you to our parish family and invite you to worship with us in a most ancient Church of the Christian East. We are happy to have you with us, and we are honored to share our Ukrainian Catholic tradition of prayer and spirituality with you, your family, and your friends. If you have any questions or comments, please do not hesitate to bring them to Father Paul or one of our parishioners. Our doors and our hearts are open to you. May God's blessings be with you always!

Let Us Venerate Today the Baptism of Christ ... Wash Yourselves and Be Clean

I cannot restrain my joy; my heart is deeply moved and filled with delight. Forgetting my weakness, I long to undertake the mission of the great John the Baptist; though I am not the Forerunner, I have indeed come from the desert!

Christ receives the sacrament of enlightenment, or rather He enlightens us with His brilliance. He is baptized; let us go down into the water with Him so that we may also come up with Him. John is baptizing, and Jesus comes to him. Christ certainly sanctifies the man who now baptizes Him, but His purpose is chiefly to bury the old Adam in the waters and, above all, to sanctify the waters of the Jordan by His baptism in them so that just as He was spirit and flesh, those who would later be baptized might be sanctified by the power of the Spirit and by water.

John refuses; Jesus insists. "It is you that should be baptizing me!" says John. The torch addresses the Sun, the voice speaks to the Word. Jesus comes out of the water, drawing the world with Him, as it were, and raising it up when it had hitherto been sunk in the abyss. He sees the heavens not being rent, but opening of their own accord.

The first Adam had of old closed heaven to himself and us, just as he had seen the earthly paradise being closed to him, with a fiery sword barring access. The Holy Spirit bears witness. Here all is in perfect harmony, for the testimony comes from heaven, just as He to whom the Spirit bears witness has come from heaven.

St. Gregory the Theologian