

SUNDAY OF ZACCHEUS



Icon of the Holy Fathers Athanasius and Cyril -- January 18th

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- 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**
LENTEN TRIODION CYCLE BEGINS TODAY
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Eustacia Belzeckyj, by the Belzeckyj and Gannon Families.
- Mon, Jan 15th:** **The Venerable Fathers Paul and John**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Michael Wanitsky, by Katherine Wynn.
7:00 pm: *Meeting of the Tryzub Association, Church Hall.*
- Tue, Jan 16th:** **The Veneration of the Chains of Peter**
6:30 pm: *Moleben for Peace in Ukraine; Holy Ghost Ukrainian Catholic Church, West Easton, PA.*
- Wed, Jan 17th:** **The Venerable Father Anthony the Great**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for Kyr +John (Bura) (1 Year Anniversary).
- Thu, Jan 18th:** **The Patriarchs Athanasius and Cyril of Alexandria**
8:00 am: Matins/3rd Hour.
- Fri, Jan 19th:** **The Venerable Father Makarius**
No Divine Services.
- Sat, Jan 20th:** **The Venerable Father Euthymius the Great**
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Jan 21st:** **The Sunday of the Publican and the Pharisee**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Wasył and Anna Paraszczak, by Anna Yost.
12:30 pm: Theology on Tap presentation "*Too Much Church! Why Do We Have Holy Days of Obligation?*", Boser Geist Brewing Co., 1250 Simon Boulevard, Easton, PA

PARISH ANNOUNCEMENTS:

1. The St. Josphat Tryzub Association will be meeting on Monday, January 15th, at 7:00 pm. New members are welcome—to be one, ask one!
2. IMPORTANT: The Theology on Tap presentation originally scheduled for 12:30 pm, Sunday, January 14th, 2024, is moved to 12:30 pm, Sunday, January 21st, at Boser-Geist Brewing Co., located at the Easton Silk Mill on 1250 Simon Boulevard, Easton, PA. The theme of this presentation is "Too Much Church! Why Do We Have Holy Days of Obligation?"
3. Tax letters for calendar year 2023 have been mailed to all parishioners on file at the rectory office. If there happens to be a dispute regarding the donation amount given, please contact St. Josaphat Rectory as soon as possible. IMPORTANT—WE NEED YOUR HELP! it is CRITICAL that you use

your envelopes as intended to help us keep our records straight. Please make certain that you clearly write the amount of your donations on all envelopes you submit, no matter how large or small your donation is. For those who have given separate donations outside of the normal collection envelopes for special purposes (i.e., donation for a capital improvement project or for liturgical items), a separate tax letter will be mailed out shortly.

4. As today is the Sunday of Zaccheus, we are now starting the Lention Triodion cycle of our liturgical year to prepare us for the coming of the Great Fast, Holy Week, and Pascha. In the back of the bulletin is a sign up form for the 2024 Sorokousty/Saturdays of the Deceased commemoration of the souls of our departed loved ones. Please clearly print the names of your loved ones (you may attach a separate paper with the names if you so wish), detach it from the bulletin, and place it in the collection basket with your donation (or mail it to St. Josaphat Rectory).
5. 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 asceticism, 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.
6. 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.
7. 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.
8. 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 Holy Ghost Ukrainian Catholic Church, West Easton, PA, at 6:30 pm. All are encouraged to come and pray with us.

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	Helen Karol	Nick Halibey
Rev. Paul Wolensky	Rev. John Hunwicke	Anna Smolij
Very Rev. Roman Mirchuk	Rev. Gregory Hosler	Shannon Skotek
The Family of +Pearl Kiniuk	The Family of +Rose Marie Minder	
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, O Savior save us.

Judah became His sanctuary, Israel His domain. Through the prayers of the Mother of God, O Savior save us.

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

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 (8): You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

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!

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 acclaim

**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 (8): З висоти зійшов Ти, Милосердний, і триденне погребення прийняв Ти, щоб нас звільнити від страждань. Життя і воскресіння наше, Господи, слава Тобі!

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!

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 явився -

to You: You have come and revealed Yourself,
O Inaccessible Light!

Prokimenon (8): Pray and give praise to the Lord our God.

Verse: In Judea God is known; His name is great in Israel.

Epistle (1 Tim 4:9-15): Brethren: This saying is trustworthy and deserves full acceptance. For this we toil and struggle, because we have set our hope on the living God, who is the savior of all, especially of those who believe. Command and teach these things. Let no one have contempt for your youth, but set an example for those who believe, in speech, conduct, love, faith, and purity. Until I arrive, attend to the reading, exhortation, and teaching. Do not neglect the gift you have, which was conferred on you through the prophetic word with the imposition of hands of the presbyterate. Be diligent in these matters, be absorbed in them, so that your progress may be evident to everyone.

Alleluia Verse (8): Come, let us rejoice in the Lord; let us acclaim God our Savior.

Verse (8): Let us come before His countenance with praise and acclaim Him with psalms.

Gospel (Lk 19:1-10): At that time, entering Jericho, Jesus intended to pass through the town. Now a man there named Zacchaeus, who was a chief tax collector and also a wealthy man, was seeking to see who Jesus was; but he could not see him because of the crowd, for he was short in stature. So he ran ahead and climbed a sycamore tree in order to see Jesus, who was about to pass that way. When he reached the place, Jesus looked up and said to him, "Zacchaeus, come down quickly, for today I must stay at your house." And he came down quickly and received Him with joy. When they all saw this, they began to grumble, saying, "He has gone to stay at the house of a sinner." But Zacchaeus stood there and said to the Lord, "Behold, half of my possessions, Lord, I shall give to the poor, and if I have extorted anything from anyone I shall repay it four times over." And Jesus said to him, "Today salvation has come to this house because this man too is a descendant of Abraham. For the Son of Man has come to seek and to save what was lost."

Світло недоступне.

Прокімен (8): Помоліться і хвалу віддайте Господеві, Богу нашому.

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

Апостоль (1 Тим 4,9-15): Сину Тимотею, вірне це слово й повного довір'я гідне. На це бо й трудимось та боремось, тому що ми поклали нашу надію на живого Бога, який є Спасителем усіх людей, особливо ж вірних. Це наказуй і навчай. Ніхто твоїм молодим віком хай не гордує, але будь зразком для вірних у слові, поведінці, вірі й чистоті. Заки я прийду, віддавайся читанню, умовлянню та навчанню. Не занедбуй у собі дару, що був даний тобі через пророцтво з накладанням рук збору пресвітерів. Про це міркуй, будь увесь у цьому, щоб поступ твій усім був очевидний.

Апостольські Стих (8): Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

Стих (8): Прийдімо з похвалами перед обличчя Його, і псалмами воскликнім Йому.

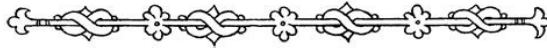
Євангелія (Лк 19,1-10): Того часу, увійшовши в Єрихон, Ісус проходив через (місто). А там був чоловік, Закхей на ім'я; він був главою над митарями й був багатий. Він бажав бачити Ісуса, хто він такий, але не міг із-за народу, бо був малого зросту. Побіг він наперед, виліз на сикомор, щоб подивитися на нього, бо Ісус мав проходити тудою. Прийшовши на те місце, Ісус глянув угору і сказав до нього: "Закхею, притьмом злізай, бо я сьогодні маю бути в твоїм домі." І зліз той швидко і прийняв його радо. Всі, бачивши те, заходилися нарікати й казали: "До чоловіка грішника зайшов у гостину." А Закхей устав і до Господа промовив: "Господи, ось половину майна даю вбогим, а коли чимось когось покривдив, поверну вчетверо." Ісус сказав до нього: "Сьогодні на цей дім зійшло спасіння, бо й він син Авраама. Син бо Чоловичий прийшов шукати і спасти те, що загинуло."

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).

Замість *Достойно . . .*, Стих та Ірмос: Величай, душе моя, Господа, що в Йордані христиться. 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).



The Sunday of Zacchaeus

Author Unknown. Edited for the Bulletin.



God is available and patient. If there are two qualities of God that stand out in the readings of today, they are availability and patience.

The story of Zacchaeus' encounter with Jesus, which is exclusive to the Gospel of Luke, brings out both these qualities of God. It is the last encounter of Jesus with "outcasts" before he enters Jerusalem. It takes place when Jesus is passing through Jericho, on his way to Jerusalem. Zacchaeus is the name of the tax collector who, Luke informs us, is "rich" He desired to see Jesus, though we do not know why. However, there were obstacles to his desire. The first was the crowd and the second, his short stature. These are interconnected. If there was no crowd, his short stature would not have mattered. And, if he was tall, the crowd would not have mattered. Zacchaeus did not allow these obstacles to hinder him

because his desire was genuine. He took steps to overcome these obstacles. He did what no grown man at his time would normally do: he ran. And even worse: he climbed a tree. He was willing to face ridicule and being mocked by the crowd in order to do what he had set about to do. He gave up his self-importance and his dignity. All that mattered to him was to see and to encounter Jesus. He was an earnest seeker and his search was rewarded. Zacchaeus wanted to see Jesus but it was Jesus who really saw him.

On coming to the place where Zacchaeus was perched, Jesus called to him. The call was a call to intimacy and companionship. It was a call to stay at Zacchaeus' home and be his guest. It was a call to friendship. Zacchaeus' response was dramatic, especially since Jesus did not ask for a conversion or change. Jesus made no judgement about the past or present behaviour of Zacchaeus. Jesus did not call Zacchaeus to repentance. Jesus made no demands at all. The response came from the deepest recesses of Zacchaeus' heart. It was an inner transformation that manifested itself in his repentant action and in his becoming a whole new creation. From that moment, Zacchaeus' life was changed.

This transformation and change was the result of having encountered, even in that brief moment of contact with Jesus, total acceptance, recognition, and unconditional love. This is the

love that the first reading speaks about. This is the love that loves everything that exists. This is the love that loathes nothing and no one. This is the love that sees, in every person, the image of God. This is the love that does not attempt to correct the faults of others but which results in persons correcting their faults because they have experienced this love

Since God loves first, the exhortation of Paul to the Thessalonians, in the second reading of today, is to live lives worthy of this love and the call to which they are called. It is a call to manifest the same love that they have received so that through it, they may be able to reveal the available and patient God made visible in Jesus.

So many are seeking for God today and cannot seem to find him. The irony is that God is everywhere if we but open our eyes, ears, and hearts to see. The irony is that God wants to be found. There are a few requirements that each of us must keep in mind if we are to find God. The first of these is a genuine desire to see, to encounter, and to touch God. We will know if this desire is genuine if we, like Zacchaeus, do not give up in the face of obstacles but instead, persevere. Our desire is genuine if we do not let external obstacles get us down. It is genuine if we will not wait till tomorrow, but are determined to find God “today”. It is true, however, like in the case of Zacchaeus, that we do not really find God. Rather, God finds us. When God does find us, we must be attentive and listen rather than be anxious to speak. God will make no demands of us. God will not ask us to change. God will simply keep revealing that, in Jesus, he is unconditional love. An experience of this love in Jesus will lead to a transformation in our lives like it led to a transformation in the life of Zacchaeus. Like Zacchaeus, we will surprise, not only others but even ourselves with the response we will make to God and others. We will become more generous, more loving, more concerned, and more willing to give so that others may have and live.



THE LIVES OF THE SAINTS

The Martyrs Hermolaus and Stratonicus (January 13th)

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



The Holy Martyrs Hermolaus and Stratonicus, Slavs by origin, lived at the beginning of the fourth century during a persecution against Christians by the emperor Licinius (311-324). Saint Hermolaus served as deacon in the city of Singidunum (modern-day Belgrade in Serbia). Condemned by Licinius to imprisonment, he was long and cruelly tortured for Christ, but he remained unyielding.

Hermolaus mocked the pagan gods, calling them deaf, dumb, and blind idols. In anger Licinius ordered more severe torments for him, saying that he could avoid them if he would offer sacrifice. The holy martyr predicted that Licinius would suffer terrible wounds himself because he worshiped idols instead of the Creator. His words came true, for Licinius was killed in 324.

After three days Hermolaus was brought before the tribunal again and asked whether he would avoid more torture by

offering sacrifice. The saint replied that he would offer worship and sacrifice only to the one true God.

Saint Hermolaus prayed that the Lord would give him strength to endure his torments and triumph over the pagans. A voice was heard saying, "Hermolaus, you will be delivered from your suffering in three days, and will receive a great reward." The torturers fell to the ground in fear, and took the saint back to prison.

Saint Stratonicus was one of the prison guards and a secret Christian. Seeing the agonizing torments of his friend, he was unable to keep from weeping, and he revealed that he was a Christian. They also subjected him to punishment by torture and execution.

After the torture, they put both martyrs into a net and threw them into the Danube. On the third day, the bodies of the saints were found by Christians on the bank of the river and buried near Singidunum. The heads of both saints were, for some time, venerated by the faithful in the Church of Hagia Sophia, where the pilgrim Anthony saw them in the year 1200.



Sayings of the Desert Fathers:

Abba Isaiah once said: "If God wishes to have mercy on a soul but it refuses God by doing what its own will wants, then He allows it to suffer so that, by this means, the soul will set out in search of Him."

He was also asked: "What is the love of money?" and he answered "It is not believing in God that He is taking care of you, to despair of the promises of God, to love noxious delights, and to be arrogant."

Abba Isaiah

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!

A New Hope

By Matthew Kenenitz. Reposted from <http://tinyurl.com/56wva5yp>; Edited for the Bulletin.

Pastor's Note: I remember how churches were open 24/7 when the attacks of September 11th, 2001 hit, and then, in a flash, they were closed again, once we got over our collective shock. Is this what it takes for us to return to God? How quickly we forget how much we need God in our lives to preserve the blessings that we take for granted every day . . . Fr. Paul



This is one of the most profound pictures I've taken since being in Ukraine. As I stand on my balcony, taking a smoke break as I plod through work, I see people coming and kneeling in front of the cross and the icon of our Lady of the Sign at the neighboring Orthodox Church.

I've seen Babusias—brittle with age—kneel in the hard pavement. I've seen children and parents. Priests and nuns. But today, I observed this service man kneeling—in the snow—for ten minutes as he prayed. What was he praying about? Only God knows. But I watched him walk away wiping tears from his eyes. Warm tears met with the harsh coldness and wind of a L'viv winter day. After kneeling in the snow to pray.

The humility profoundly touches me. It is something quite regular here in Ukraine, but not readily captured in photos. Were his prayers heard? Will he find comfort? Even in the context of war, men are not too proud to kneel and pray, not in the church temple, but in the snow out in the cold.

This man, for me symbolizes Ukraine. Will her prayers and cries be heard? Will there ever be understanding of the harsh reality that so many have to face? Lost jobs and wages. Lost husbands, fathers, sons, brothers. Lost homes and cities and villages and towns. Lost identity as so many left to find work and life elsewhere in the world.

But what is not lost here is the human spirit. The ability to persevere and meet evil in the face each and every day. Ukraine fights a known terror. Ukraine works to never again be suppressed by the oppressor's dark desires and need for domination and power.

May this man's prayers be heard and answered. May all of Ukraine receive the answers to their prayers and cries. It's been almost two years and still some do not realize or recognize. It's been almost two years, and the sighs and cries of so many go out. We all have the power to help in our own way. But do we? Will we?

The Five Saturdays of the Deceased (Sorokousty)



The Church Typikon designates the five Sorokousty/ Saturdays of the Deceased for 2024 as February 3rd; February 24th (note that on your calendars, this coincides with the Feast of the 1st and 2nd Findings of the Head of John the Baptist), March 2nd and 9th (coincides with the Feast of the 40 Martyrs of Sebaste); and May 18th. It is a tradition of our Holy Church to commemorate the memories of our beloved deceased at Matins of the Deceased (Parastas) on these five Saturdays of the year.

NOTE: March 2nd is also the anniversary of Father +Dan's passing; we will have a panachyda at his grave following the Sorokousty services for this day.

Please clip and print your information on the form below, and return it in the special offering envelopes provided in the back of the Church along with your offering.

Clip Here _____

Father Paul: Please kindly include the names of these beloved souls for commemoration at Matins for the Deceased (Parastas) on each of the five Saturdays for the Deceased (Sorokousty). Thank you!

YOUR NAME: _____ **Offering:** _____

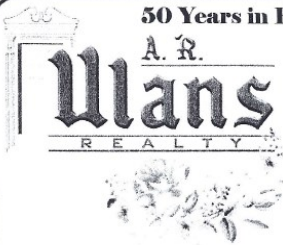
NAMES OF SOULS TO BE REMEMBERED (PLEASE PRINT)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
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8. _____
9. _____
10. _____
11. _____
12. _____

NOTE: If you have additional names to be remembered, please print them on a separate sheet of paper and include them with this form in the collection basket with your name and offering amount. If you have any questions, please contact St. Josaphat Rectory. God bless you!

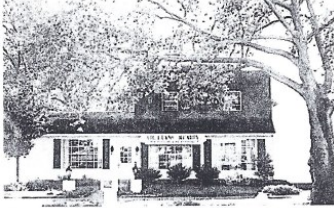
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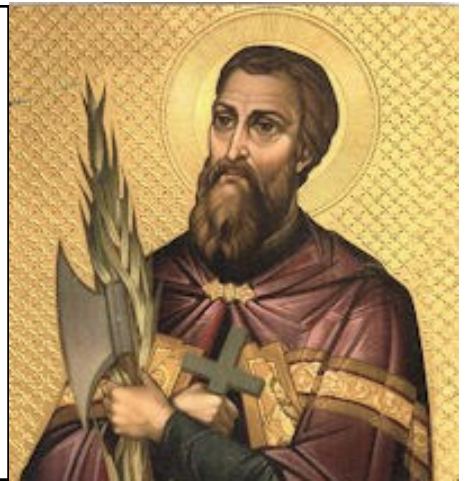
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Glory to Jesus Christ! Слава Ісусу Христу!

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!

Athanasius and Cyril, Champions and Models

Saint Athanasius (Athanasios) is one of the great figures of Christianity. He is called the "champion of orthodoxy" as he resolutely opposed Arianism. Five times Athanasius was exiled for his defense of the doctrine of Christ's divinity. During one period of his life, he enjoyed 10 years of relative peace – reading, writing and promoting the Christian life along the lines of the monastic ideal to which he was greatly devoted. His dogmatic and historical writings are almost all polemic, directed against every aspect of Arianism. Athanasius suffered many trials while he was bishop of Alexandria. He was given the grace to remain strong against what probably seemed at times to be insurmountable opposition. He defended the true faith for his flock, regardless of the cost to himself. In today's world we are experiencing this same call to remain true to our faith, no matter what.

Saint Cyril's importance for theology and Church history lies in his championing the cause of orthodoxy against the heresy of Nestorius. Nestorianism

implied that the humanity of Christ was a mere disguise. At the Council of Ephesus (431), Cyril condemned Nestorianism and proclaimed Mary truly the "God-bearer" – "Theotokos" (the mother of the one Person who is truly God and truly human). In the confusion that followed, Cyril was deposed and imprisoned for three months, after which he was welcomed back to Alexandria as a second Athanasius (the champion against Arianism).

Lives of the saints are valuable not only for the virtue they reveal but also for the less admirable qualities that also appear. Holiness is a gift of God to us as human beings. Life is a process. We respond to God's gift, but sometimes with a lot of zigzagging. If Cyril had been more patient and diplomatic, the Nestorian Church might not have risen and maintained power so long. But even saints must grow out of immaturity, narrowness and selfishness. It is because they – and we – do grow, that we are truly saints, persons who live the life of God.