

FIRST SUNDAY OF THE GREAT FAST
SUNDAY OF ORTHODOXY



Icon of the Holy Images

WEEKLY SCHEDULE OF SERVICES AND EVENTS

[THE GREAT FAST/ВЕЛИКИЙ ПІСТЬ]

- Sat, Feb 17th:** **The Commemoration of the Miracle of the Great Martyr Theodore the Recruit**
4:00 pm: Divine Liturgy of St. Basil the Great (Eng.); Intention for +Pearl Kiniuk, by Helen Karol.
- Sun, Feb 18th:** **The First Sunday of the Great Fast; the Sunday of Orthodoxy**
10:00 am: Divine Liturgy of St. Basil the Great (Eng.). Intention for God's Blessings on Our Living and Deceased Parishioners.
4:00 pm: Lenten Sunday Vespers.
- Mon, Feb 19th:** **The Apostle Archippus**
8:00 am: Lenten Matins.
- Tue, Feb 20th:** **The Hierarch Leo of Catania**
6:30 pm: Moleben for Peace in Ukraine; St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.
- Wed, Feb 21st:** **The Venerable Father Timothy**
6:00 pm: Divine Liturgy of the Presanctified Gifts; Lenten Bible Study on Proverbs to Follow in the Church Hall.
- Thu, Feb 22nd:** **The Commemoration of the Finding of the Relics of the Martyrs of Eugenia**
8:00 am: Lenten Matins.
6:00 pm: Class—Ukrainian Language for English Speakers, St. Josaphat Rectory Classroom.
- Fri, Feb 23rd:** **The Hieromartyr Polycarp**
6:00 pm: Divine Liturgy of the Presanctified Gifts; Lenten reflection on the Prayer of St. Ephraim the Great to Follow in the Church Hall.
- Sat, Feb 24th:** **2nd All-Souls Saturday/Sorokousty; The Commemoration of the First and Second Findings of the Head of John the Baptist**
4:00 pm: Divine Liturgy of St. Basil the Great (Eng.); Intention for +Bob Silvert, by Helen Karol.
- Sun, Feb 25th:** **The Second Sunday of the Great Fast**
10:00 am: Divine Liturgy of St. Basil the Great (Eng.). Intention for God's Blessings on Our Living and Deceased Parishioners.
4:00 pm: Lenten Sunday Vespers.

PARISH ANNOUNCEMENTS:

1. Tickets for the upcoming Easter Dinner/Sviechene, scheduled for Sunday, April 14th, 2024, are now on sale. To purchase tickets, please see David Kadingo, or ask any Tryzub member.
2. Father Paul is hosting having a series of spiritual talks along after each of the Wednesday and Friday Divine Liturgies of the Presanctified Gifts. Wednesdays after Presanctified Liturgy will be a basic Bible study looking at passages from the Book of Proverbs and also examining why this particular book is read during the 6 weeks of Holy Lent. Fridays after Presanctified Liturgy will look at a particular aspect of the Prayer of St. Ephraim the Great. No prior Bible study or theological training

is necessary. Flyers for these spiritual talks are posted in the vestibule of the church. For more information, please contact St. Josaphat Rectory.

3. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley is sponsoring a bus to the upcoming rally and protest march marking the 2nd Anniversary of the Russian invasion of Ukraine scheduled for Saturday, February 24th, 2024. A bus will leave on Saturday morning on the 24th at 9:00 am prompt from St. Josaphat Ukrainian Catholic Church and arrive at the Lincoln Memorial, Washington, DC, at 1:00 pm. The rally begins at 2:00 pm and will conclude with a march to the Russian ambassador's residence (approximately 1.3-1.5 mile walk) ending at 4:30 pm. The bus will depart from the Capitol Hilton near McPherson Square, DC at 5:00 pm and return to St. Josaphat's Church around 9:30-10:00 pm. The cost to attend is \$35.00 per person. We only have 35 seats available on a first come-first served basis. To attend, please email bethlehem@ukrcatholic.org or call St. Josaphat Rectory.
4. In consultation with our Pastoral Council, we are exploring the opportunity to have a one day Parish Food Festival/Picnic for early summer. We will have a meeting on Thursday, February 29th at 7:00 pm in the Parish Hall to discuss possibilities for this event. All are welcome to attend.
5. A Lenten Food Collection is being held for our friends at Central Moravian Food Bank; collection boxes are in the vestibule and hall of the church. Thank you for considering the less fortunate during their time of need.
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, February 20th, at St. Josaphat Ukrainian Catholic Church, Bethlehem, PA, at 6:30 pm. All are encouraged to come and pray with us.
7. Holubtsi are still on sale in the Church Hall after each Divine Liturgy; they are \$10.00 per container. To purchase, please see any Tryzub member after our scheduled Divine Liturgies.
8. Holy Ghost Ukrainian Catholic Church will be hosting a Pysanky Class on February 25th at 12:00 pm at Holy Ghost Chapel in West Easton. For more information, please contact Father Paul.
9. Holy Ghost Ukrainian Catholic Church is also hosting a talk on the Russian Invasion of Ukraine and the effects on Ukraine and Ukrainians in the Diaspora. This talk will be given by a Ukrainian history Ph.D. candidate Andrii Zhyvachivskiy at 4:00 pm at Holy Ghost Chapel in West Easton on Saturday, March 2nd. All are invited to attend, there is no cost; donations appreciated.



Sayings of the Desert Fathers:

Abba Poemen said, "If a person sins and denies it by saying "I have not sinned," do not condemn him or you will cut off his eagerness. But if you say, "Do not be disheartened and do not despair, but be on your guard in the future," you rouse his soul to repentance

Abba Makarius

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!

Sunday Propers:
1st Sunday of the Great Fast,
the Sunday of Orthodoxy

Troparion (5): Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

Troparion (2): We bow before Your sacred image, O gracious Lord, and beg forgiveness for our offenses, O Christ our God; for You, of Your own will, deigned to ascend the cross in Your human nature to deliver from bondage under the enemy, those whom You created. Therefore, we gratefully cry out to You: Through Your coming to save the world, O Savior, You have filled all with joy.

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* O Mother of God, through you, in the incarnation, the indescribable Word of God became describable; for through the divine goodness, the Word spoken from eternity became an image. May we, who believe in salvation, clothe ourselves in the same image both in word and deed.

Prokimenon (4): Blessed are You, O Lord the God of our fathers. Your Name is praised and glorified forever.

Verse: In all that You have done Your justice is apparent.

Epistle (Heb 11,24-40;12,1-2): *Reading of the Epistle of St. Paul to the Hebrews.* Brethren: By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. He considered the reproach of the Anointed greater wealth than the treasures of Egypt, for he was looking to the recompense. What more shall I say? I have not time to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, did what was righteous, obtained the promises; they closed the mouths of lions, put out raging fires, escaped the devouring sword; out of weakness they were made powerful, became strong in battle, and turned back foreign

Тропарі і Кондаки:
1 Неділя Великого Посту,
Неділя Православ'я

Тропар (5): Рівнобезначальне з Отцем і Духом Слово, що від Діви народилося на спасіння наше, прославмо, вірні, і поклонімся, бо Воно благозволило тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним воскресінням Своїм.

Тропар (2): Пречистому образу Твоєму поклоняємося, благий, просячи відпущення гріхів наших, Христе Боже; бо Ти добровільно зволив вийти тілом на хрест, щоб вибавити тих, що їх Ти створив, від неволі ворожої. Тому вдячно співаємо Тобі: Ти радістю наповнив усе, Спасе наш, що прийшов спасти світ.

Кондак (8): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Неосяжне слово Отця, прийнявши від Тебе, Богородице, людську природу, стало досяжним і, привернувши до первісного стану осквернений образ, з'єднало його з божественною красою. Визнаючи спасіння, ділом і словом ми це виявляємо.

Прокімен (4): Благословенний Ти, Господи, Боже Отців наших, і хвальне, і прославлене ім'я Твоє на віки.

Стих: Бо Ти праведний у всьому, що вчинив еси нам.

Апостол (Євр 11,24-40;12,1-2): *До Євреїв послання св. апостола Павла читання.* Браття, вірою Мойсей, коли був виріс, відрікся зватися сином дочки фараона; волів радше страждати разом з людом Божим, ніж дознавати дочасної гріховної втіхи, бо, дивлячись на нагороду, вважав за більше багатство наругу вибраного народу від скарбів Єгипту. Вірою він покинув Єгипет, не побоявся царського гніву, бо стояв твердо, як той, що Невидимого бачить. Вірою відсвяткував Пасху й окроплення кров'ю, щоб губитель не торкнувся їхніх первородних. Вірою перейшли Червоне море, як по суходолі, що спробувавши єгиптян, потопились. Вірою ерихонські мури по семиденнім обході впали. Вірою Рахав, блудниця, прийнявши мирно вивідувачів, з невірними не загинула. І що ще скажу? Часу

invaders. Women received back their dead through resurrection. Some were tortured and would not accept deliverance, in order to obtain a better resurrection. Others endured mockery, scourging, even chains and imprisonment. They were stoned, sawed in two, put to death at sword's point; they went about in skins of sheep or goats, needy, afflicted, tormented. The world was not worthy of them. They wandered about in deserts and on mountains, in caves and in crevices in the earth. Yet all these, though approved because of their faith, did not receive what had been promised. God had foreseen something better for us, so that without us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us rid ourselves of every burden and sin that clings to us and persevere in running the race that lies before us while keeping our eyes fixed on Jesus, the leader and perfecter of faith. For the sake of the joy that lay before him he endured the cross, despising its shame, and has taken his seat at the right of the throne of God.

Alleluia Verses: Among His priests were Aaron and Moses; among those who invoked His name was Samuel.

Verse: They invoked the Lord and He answered.

Gospel: (Jn 1,43-51) At that time, Jesus decided to go to Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and told him, "We have found the one about whom Moses wrote in the law, and also the prophets, Jesus son of Joseph, from Nazareth." But Nathanael said to him, "Can anything good come from Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Here is a true Israelite. There is no duplicity in him." Na-

не вистане мені, коли заходжуся розповідати про Гедеона, про Варака, про Самсона, про Єфту, про Давида й Самуїла та пророків, що вірою підбили царства, чинили справедливість, обітниць осягнули, загордили пащі левам, силу вогню гасили, вістря меча уникали, ставали сильні, буди недолугі, на війні проявили мужність, наскоки чужинців відбивали. Жінки діставали назад своїх померлих, які воскресали. Інші загинули в муках, відкинувши визволення, щоб осягнути ліпше воскресіння. Інші наруг і бичів зазнали та ще й кайданів і в'язниці; їх каменовано, розрізувано пилою, брано на допити; вони вмирили, мечем забиті; тинялися в овечих та козячих якурах, збідовані, гноблені, кривджені; вони, яких світ не був вартий, блукали пустинями, горами, печерами та земними вертепами. І всі вони дарма що мали добре засвідчення вірою, не одержали обіцяного, бо Бог зберіг нам щось краще, щоб вони не без нас осягли досконалість. Тому і ми, маючи навколо себе таку велику хмару свідків, відкиньмо всякий тягар і гріх, що так легко обмотує, і біжимо витривало до змагання, що призначене нам, вдивляючися пильно в Ісуса, засновника й завершителя віри, який замість радости, що перед ним була, витерпів хрест, на сором не звертаючи уваги, і який возсів праворуч Божого престолу.

Апостольські Стихи: Мойсей і Арон між Його священиками, і Самуїл між тими, що Його ім'я прикликають.

Стих: Вони Господа прикликали, і Він відповідав їм.

Євангелія: (Ів 1,43-51) Другого дня, Ісус вирішив піти в Галилею; і знайшовши Филипа, мовив до нього: "Іди за мною". А був Филип з Витсаїди, з міста Андрієвого та Петрового. Зустрів Филип Натанаїла і сказав до нього: "Ми знайшли того, про кого Мойсей у законі писав і пророки, - Ісуса, Йосифового сина, з Назарету." Натанаїл же йому на те: "А що доброго може бути з Назарету?" Мовив до нього Филип: "Прийди та подивися." Побачивши Ісус, що Натанаїл надходив до нього, сказав про нього: "Ось справжній ізраїльтянин, що нема в ньому лукавства. Натанаїл же йому: "Звідкіль знаєш мене?" Сказав Ісус, промовивши до нього: "Перше, ніж Филип закликав

thanael said to him. "How do you know me?" Jesus answered and said to him, "Before Philip called you, I saw you under the fig tree." Nathanael answered him, "Rabbi, you are the Son of God; you are the King of Israel." Jesus answered and said to him, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than this." And he said to him, "Amen, amen, I say to you, you will see the sky opened and the angels of God ascending and descending on the Son of Man."

It is truly right... (Or the Hirmos of the Feast): In you, O Woman Full of Grace, the angelic choirs and the human race - all creation - rejoice. O Sanctified Temple, Mystical Paradise, and Glory of Virgins! He, Who is our God from before all ages took flesh from you and became a child. He made your womb a throne, and greater than the heavens. In you, O Woman Full of Grace, all creation rejoices. All praise be to you!

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

тебе, бачив я тебе, як був еси під смоковницею." Відповів же йому Натанаїл: "Учителю, ти - Син Божий, ти - цар Ізраїлів." Ісус відказав, мовивши до нього: "Тому, що я відповідав тобі: Бачив я тебе під смоковницею, - то й віриш! Бачитимеш більш, ніж те." І сказав до нього: "Істинно, істинно кажу вам: Побачите небеса відкриті й ангелів Божих, як висходять та сходять на Сина Чоловічого."

Достойно: Тобою, Благодатна, радіє все творіння; ангельський хор і людський рід. Святий храм і раю духовний, похвало днів! З Тебе Бог воплотився і став хлоп'ятком - предвічний Бог наш. Твоє бо лоно він учинив Своїм престолом, просторішим від небес. Тобою, Благодатна, радіє все творіння. Слава Тобі!

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

A Group of Professionals Asked a Cohort of 4-8 Year Old Children The Question: "What Does Love Mean?" The Answers Below May Surprise You!

'Love is when my mommy makes coffee for my daddy and she takes a sip before giving it to him, to make sure the taste is OK.' Danny - age 8

'Love is what's in the room with you at Christmas if you stop opening presents and just listen.' Bobby - age 7 (Wow!)

'If you want to learn to love better, you should start with a friend who you hate.' Nikka - age 6 (we need a few million more Nikka's on this planet)

'My mommy loves me more than anybody. You don't see anyone else kissing me to sleep at night.' Clare - age 6

'Love is when Mommy sees Daddy smelly and sweaty and still says he is handsomer than Robert Redford.' Chris - age 7

'Love is when your puppy licks your face even after you left him alone all day.' Mary Ann - age 4

'When you love somebody, your eyelashes go up and down and little stars come out of you.' (what an image!) Karen - age 7

'Love is when Mommy sees Daddy on the toilet and she doesn't think it's gross...' Mark - age 6

And the final one: The winner was a four year old child whose next door neighbor was an elderly gentleman who had recently lost his wife. Upon seeing the man cry, the little boy went into the old gentleman's yard, climbed onto his lap, and just sat there. When his mother asked what he had said to the neighbor, the little boy said, 'Nothing, I just helped him cry.'

THE LIVES OF THE SAINTS

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

The Commemoration of the Miracle of the Great Martyr Theodore the Recruit (The 1st Saturday of Great and Holy Lent, February 17th)



The Holy Great Martyr Theodore the Recruit was a soldier in the city of Amaseia in Pontus (modern-day Turkey) on the coast of the Black Sea, under the command of the regimental commander Brincus. Saint Theodore was ordered to offer sacrifice to idols, but he proclaimed his faith in Christ the Savior in a loud voice. Brincus gave him a few days to think it over, during which time the Saint prayed. Theodore was then accused of setting a pagan temple on fire and destroying the idol of Rhea, and so he was thrown into prison to be starved to death. The Lord Jesus Christ appeared to him there, comforting and encouraging him. When he was brought before the Governor Publius, Theodore boldly confessed his faith, for which he was subjected to new torments and condemned to be burnt alive. The Great Martyr Theodore mounted an enormous pyre, and after he made the Sign of the Cross, the wood was lit, but the Holy Spirit cooled the flames. Saint Theodore stood in the flames, praising and glorifying God. Then he gave his holy soul into God's hands, and the onlookers saw his soul ascending to Heaven, according to the author of his Life, who was also an eyewitness.

This occurred in about the year 306 under the Roman Emperor Galerius (305-311). Unharmed by the fire, Saint Theodore's body was buried under a widow's house in the city of Eukhaita, not far from Amaseia. Later, his relics were transferred to Constantinople, to the church which bears his name. His head is in the city of Gaeto, Italy.

Fifty years after Saint Theodore's martyrdom, Emperor Julian the Apostate (361-363), devised a plan to corrupt the Christians during the first week of Great Lent. He knew that Christians purify themselves through fasting, especially during this week (which is why it is known as Clean Week). Therefore, he ordered the Polemarch (military leader) of Constantinople to go secretly and sprinkle all the food in the marketplace with the blood of animals which had been offered in sacrifice to idols. Saint Theodore appeared to Archbishop Eudoxios in a dream, telling him to assemble all the Christians on Monday morning and tell them that they must not buy any food from the marketplace; instead they were to boil some kollyva and to eat it with some honey during that week. The hierarch asked Saint Theodore what he meant by kollyva. He replied, "Kollyva is what we call boiled wheat in Euchaita." Thus the scheme of the idol-worshipping emperor was thwarted and the pious people were preserved undefiled during Clean Week. This is the miracle commemorated every 1st Saturday of Great and Holy Lent.

Ever since the middle of the fifth century, in remembrance of this occurrence, the Eastern Churches commemorate the holy Great Martyr Theodore the Recruit each year on the first Saturday of Great Lent. Especially in Greek Churches, on Friday evening, at the Divine Liturgy of the Presanctified Gifts, after the prayer at the Ambo, the Canon to the Holy Great Martyr Theodore, composed by Saint John of Damascus, is sung. After this, kollyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was established by Patriarch Nektarios of Constantinople (381-397).

In iconography, Saint Theodore the Recruit is depicted in four different ways: either alone in military garb, battling a large snake, or together with Saint Theodore the Commander, standing upright or riding horses. He always wears his military uniform.

We pray to Saint Theodore the Recruit for the recovery of stolen articles.

St. Josaphat Ukrainian Catholic Church "Where Faith and Tradition Meet"

1826 Kenmore Avenue
Bethlehem, PA 18018

Main (normal business): (610) 865-2521

For emergencies, call: (215) 300-9147

E-Mail: bethlehem@ukrcatholic.org

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!

Icons Show the Human Face of God

In recent months my Sunday reflections have frequently focused on our Christian brothers and sisters of the East. Wishing as it were to embrace their rich tradition of faith in a single glance, today I would like to refer once again to the sense of mystery which is apparent in their icons. The East and the West vie with each other to put their art at the service of the faith.

But from the East, where icons had to be defended with bloodshed in the iconoclast crisis of the eighth and ninth centuries, comes a particular call jealously to preserve the religious nature of this art. It is based on the mystery of the Incarnation, in which God chose to assume a human face. In the last analysis, sacred art seeks to transmit something of the mystery of that face.

This is why the East firmly insists on the spiritual qualities which must characterize the artist,

to whom Simeon of Thessalonica, the great defender of Tradition, addresses this important exhortation: "Teach with words, write with letters, paint with colors, in conformity with Tradition; the painting is true, as is the writing of books; and the grace of God is present in them, because what is represented there is holy."

By contemplating icons in the whole context of liturgical and ecclesial life, the Christian community is called to grow in its experience of God, and to become more and more a living icon of the communion of life between the Three Divine Persons.

Pope John Paul II

For publications on Eastern spirituality, visit
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