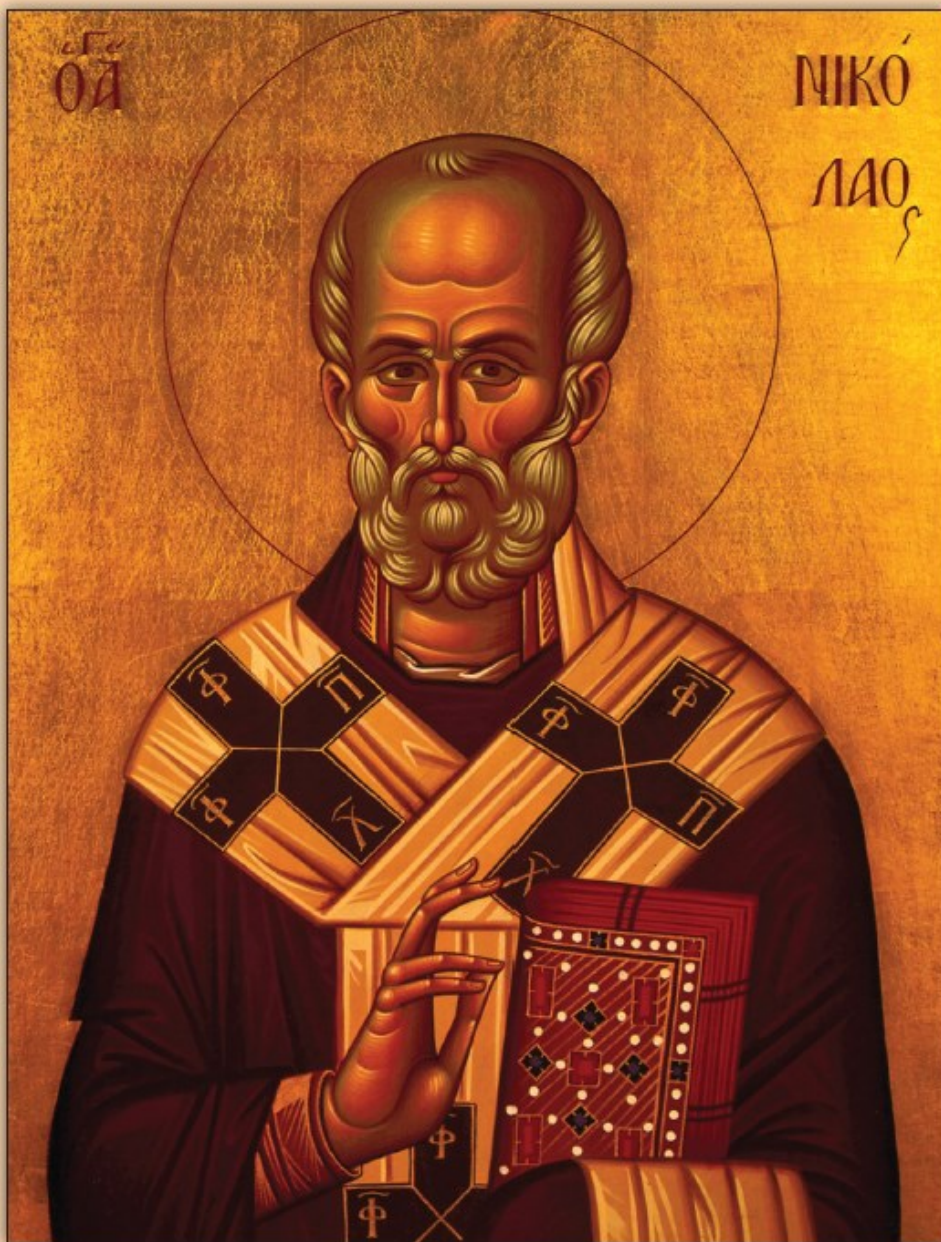


TWENTY-SEVENTH SUNDAY AFTER PENTECOST



Icon of Saint Nicholas -- December 6th

WEEKLY SCHEDULE OF SERVICES AND EVENTS

PHILIP'S FAST/ПИЛИПІВКА

- Sat, Dec 2nd: The Prophet Habbakuk**
6:30 pm: Divine Liturgy of St. John Chrysostom; Intention for +John Kasenych, by Joe Liptock and Family.
- Sun, Dec 3rd: The 27th Sunday After Pentecost**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.) Intention for +Louise Dvozdiak Pierok Tkachyk, by Rita and Joseph Tkachyk. St. Nicholas Visitation With Our Parish Children After The Divine Liturgy in the Church Hall.
- Mon, Dec 4th: The Great Martyr Barbara**
No Divine Services.
- Tue, Dec 5th: The Venerable Father Sabbas**
8:00 am: Matins/3rd Hour.
9:00 am: *Pyrohy Preparation (Holy Ghost Church Hall).*
6:00 pm: Great Vespers for the Feast of St. Nicholas the Wonderworker.
7:00 pm: *Moleben for Peace in Ukraine; St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.*
- Wed, Dec 6th: The Feast of the Hierarch and Wonderworker Nicholas of Myra [Mitigation of the Fast]**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for Special Intention, by Anonymous.
9:00 am: *Pyrohy Preparation (Holy Ghost Church Hall—Sale/Pickup starts at 1:00 pm).*
- Thu, Dec 7th: The Hierarch Ambrose of Milan**
No Divine Services.
- Fri, Dec 8th: The Holy Mother Hanna, Mother of the Prophet Samuel**
6:00 pm: Great Vespers for the Feast of the Maternity of St. Anne.
- Sat, Dec 9th: The Feast of the Maternity of St. Anne [Mitigation of the Fast]**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Tara R. Deleone, by Rita and Joseph Tkachyk.
6:30 pm: Divine Liturgy of St. John Chrysostom; Intention for +God's Blessings on Our Living and Deceased Parishioners.
- Sun, Dec 10th: The 27th Sunday After Pentecost; The Martyrs Menas, Hermogenes, and Eugephus**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.) Intention for +Walter Pierok, by Rita and Joseph Tkachyk.
11:00 am: Ukrainian Christmas Gift Sale by Cataract Press (Church Hall during Coffee Hour).

PARISH ANNOUNCEMENTS:

1. Don't forget, we are continuing our food collection for the poor during Philip's Fast. Thank you for your generosity and kindness in remembering those less fortunate in our community.

2. The Feasts of St. Nicholas and the Maternity of St. Anne (Immaculate Conception) are celebrated this week; these are solemn feast days but the faithful are greatly encouraged to come and pray in Church on these days. The Fast is mitigated for these feast days.
3. Father Paul will be holding our next Theology on Tap presentation at The Blendery in Easton, PA, at 12:30 pm on Sunday, December 17th, 2023. The topic for discussion will be "TEACHINGS OF THE CHURCH FATHERS—HOW NOT TO JUDGE PEOPLE." All are invited to attend.
4. Cataract Press will be having a sale of a variety of books (English and Ukrainian), t-shirts, Christmas gifts, ornaments, music CD's and more, in the Church Hall during our Coffee Hour on Sunday, December 10th, 2023 at 11:00 am (after Divine Liturgy). A portion of the proceeds will go to support our parish. Come and do some Christmas Shopping with us for your loved ones!
5. We are opening the books for Liturgy intentions for Calendar Year 2024. 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. Thank you and God bless!
6. Holubtsi are 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.
7. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, December 5th, at St. Josaphat Ukrainian Catholic Church, Bethlehem, PA at 7:00 pm. All are encouraged to come and pray with us.
8. A master class in making Ukrainian Christmas decorations will be held at Holy Ghost Ukrainian Catholic Church at the Chapel on Tuesday, December 12th, at 7:00 pm after the Moleben for Ukraine on that day. Participants will learn how to make a traditional Ukrainian Christmas ornament at this class; the cost to participate is \$50.00. . For more information, please contact Holy Ghost Rectory.

Birthdays for December 2023

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

Richard Bogart

Jaroslav Chorwat

Zirka Halibey

Anna Kedulych

Jerome Kindrachuk

Irene McKittrick

Natalia Montero

Mary Morykan (101!!)

Michael Palmer

Michael E. Palmer

Christy Rybak

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 J. Makar

Rev. Paul Wolensky

Very Rev. Roman Mirchuk

Rev. John Hunwicke

Theodore Rubel

Anonymous Request

Janet Feszchak

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:
27th Sunday After Pentecost;
of the Prophet Zephaniah**

Troparion, Tone 2: When You went down to death, O Life Immortal,* You struck Hades dead with the blazing light of Your divinity.* When You raised the dead from the nether world,* all the powers of heaven cried out:* “O Giver of Life, Christ our God, glory be to You!”

Kontakion, Tone 2: *Glory be to the Father and to the Son and to the Holy Spirit.* You rose from the tomb, O almighty Savior,* and Hades, seeing this wonder, was stricken with fear; and the dead arose.* Creation saw and rejoices with You, and Adam exults.* And the world, my Savior, sings Your praises for ever.

Theotokion, Tone 2: *Now and for ever and ever. Amen.* The tomb and death could not hold the Mother of God,* unceasing in her intercession and an unfailing hope of patronage,* for as the Mother of Life she was transferred to life* by Him Who had dwelt in her ever-virgin womb.

Prokeimenon, Tone 2: The Lord is my strength and my song of praise, and He has become my salvation.

Verse: The Lord has indeed chastised me, but He has not delivered me to death.

Epistle (Eph 6:10-17): Brethren, finally, be strong in the Lord and in the strength of his power. Put on the whole armor of God, so that you may be able to stand against the wiles of the devil. For our struggle is not against enemies of blood and flesh, but against the rulers, against the authorities, against the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, so that you may be able to withstand on that evil day, and having done everything, to stand firm. Stand therefore, and fasten the belt of truth around your waist, and put on the breastplate of righteousness. As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace. With all of these, take the shield of faith, with which you will be able to quench all the flaming arrows of the evil one. Take the helmet of salvation, and the sword of the Spirit, which is the word of God.

Alleluia Verse, Tone 2: The Lord will hear you

**Тропарі і Кондаки:
27-а Неділя по Зісланні Св. Духа;
Св. Прорю Софонії**

Тропар (глас 2): Коли зійшов Ти до смерти, Життя безсмертне,* тоді ад умертвив ти блистінням Божества.* Коли ж і умерлих із глибин підземних воскресив Ти,* всі сили небесні взивали:* Життєдавче, Христе Боже наш, слава Тобі.

Кондак (глас 2): +*Слава Отцю, і Сину, і Святому Духові.* Воскрес еси з гробу, всесильний Спасе,* і ад, увидівши чудо, зжахнувся та й мертві встали;* а творіння, бачивши, радіє з Тобою, й Адам веселиться,* і світ, Спасе мій, повсякчас Тебе оспівує.

Богородичний (глас 2): У молитвах невсипущу Богородицю,* і в заступництві неохитне уповання не втримали в собі гріб і смерть;* бо як Матір Життя покликав до життя Той,* Хто в лоно вселився повсякчас дівственне.

Прокімен (глас 2): Господь – моя сила і моя пісня,* і Він став моїм спасінням.

Стих: Тяжко покарав мене Господь, та не поєредав мене смерті.

Апостол (Еф 6,10-17): Браття, кріпіться в Господі та в могутності Його сили. Одягніться в повну зброю Божу, щоб ви могли дати відсіч хитрощам диявольським. Нам бо треба боротися не проти тіла і крові, але проти начал, проти влади, проти правителів цього світу темряви, проти духів злоби в піднебесних просторах. Тому візьміть повну зброю Божу, щоб за лихої години ви могли дати опір і, перемагаючи все, міцно встоятися. Сійте, отже, підперезавши бедра ваші правдою, вдягнувшись у броню справедливості, і взувши ноги в готовість проповідування Євангелія миру. А над усе візьміть щит віри, яким зможете згасити всі розпалені стріли лукавого. Візьміть також шолом спасіння, тобто слово Боже.

Апитуя Стих (глас 2): Вислухає тебе

in the day of tribulation; the name of the God of Jacob will shield you.

Verse: Lord, grant victory to the king and hear us in the day that we shall call upon You.

Gospel (Luke 17:12-19): As Jesus entered a village, ten lepers approached him. Keeping their distance, they called out, saying, "Jesus, Master, have mercy on us!" When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice. He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan. Then Jesus asked, "Were not ten made clean? But the other nine, where are they? Was none of them found to return and give praise to God except this foreigner?" Then he said to him, "Get up and go on your way; your faith has made you well."

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

Господь у день печалі, захистить тебе ім'я Бога Якова.

Стих: Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе.

Євангеліє (Лк 13,10-17): В той час пішов Ісусу місто, В той час, коли Ісус входив в одне село, вийшло йому назустріч десять прокажених, що стояли здалека. Вони зняли голос і казали: Ісусе, наставнику, змилуйся над нами! Побачивши їх, він промовив: Ідіть, покажіться священикам. І сталося, як вони йшли, очистилися. Один з них, побачивши, що видужав, вернувся, славлячи великим голосом Бога. І припавши лицем до ніг Ісуса, став йому дякувати. Він був самарянин. Озвався Ісус і каже: – Хіба не десять очистилось? Де ж дев'ять? І не було між ними нікого, хто б, вернувшись, воздав хвалу Богові, крім чужинця цього? І сказав до нього: Встань, іди: віра твоя спасла тебе.

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



Sayings of the Desert Fathers:

Abba Theophilus the Archbishop once visited Scete. The brothers there assembled begged Abba Pambo, "Tell the Archbishop a saying so that he may reap some benefit from this place." Abba Pambo replied, "If the Archbishop reaps no benefit from my silence, he will not reap any benefit from my speech."

Abba Theophilus, Patriarch of Alexandria

Theology On Tap

By Rev. Paul J. Makar

Some people out there may know of a program called “Theology on Tap”, whereby a group of Catholic laity and clergy gather at a local watering hole (bar for the purists out there) to listen to a priest (or monk, or nun, or even a lay theologian) give a presentation on various Catholic theological and philosophical topics and engage in spirited discussion on said themes. Responsible enjoyment of good beer and food is a part of the discussion. As I like to say, “adult catechesis goes better with beer.”

The Theology on Tap program has been successfully used by various Roman Catholic dioceses now for some time as an effective means of reaching out to young adults in a positive and engaging atmosphere to help deepen their knowledge of the Faith and give them tools to apply the Faith in their lives. Catechesis in this form is nothing new; have you ever had spirited, uplifting, and even challenging discussions over dinner and drinks with family and friends at a loved one’s house, or perhaps at a restaurant or, gasp, even a bar?

I have used this style of adult catechesis to good effect in different places of my pastoral career; depending on the venue and the topic presented, we have had good discussions on various themes that are important to adult Catholic Christians of all stripes and knowledge levels. As the late and ever to be remembered Very Rev. Archimandrite +Robert Taft, S.J., once said to us seminarians at St. Josaphat Seminary: “Know your faith, live your faith, love your faith.” How can we love the gifts and treasures that God gives to us in our Ukrainian Greek-Catholic Church if we do not actively live it? And how can we actively live our Ukrainian Greek-Catholic faith if we but only have an elementary 1st or 2nd grade knowledge of it?

In today’s world, we face many challenges to our faith. If you don’t know your faith and what we do and why, is it any wonder that so many of us, especially our youth, fall away from the Church in favor of something easier that goes with the spirit of this world instead of realizing the treasures of the Holy Spirit that are offered through our Church? If someone asks you, “Why do you bless yourself the way you do?”, what would you tell them? I’ll wager some might answer, “Because Baba told me to do it this way,” or “Because Sister Mary John Smukatevsky said so.” Most will unfortunately say, “I don’t know.”

What about answering that question in this way? “I bless myself with my right hand and cross myself from right shoulder to left because Our Lord, Jesus, the Son of God, sits at the right hand of God the Father in Heaven. The thumb and two forefingers on my hand that look like a chicken’s beak are a visual symbol of my faith – 3 fingers signifying the Three Persons of the Holy Trinity, God the Father, God the Son, and God the Holy Spirit; those three fingers coming together in one point signifying that the Holy Trinity are One God in essence and being. The ring finger and pinky are folded down, signifying that God the Son, Jesus Christ, has two natures for He is both fully human and fully God. These things are taught to us in the Symbol of Faith, the Nicene-Constantinopolitan Creed, that I recite at every Divine Liturgy. I willingly make the Sign of the Cross this way every time I hear the Holy Trinity being said, whenever I come into or exit a Church, whenever I venerate the holy icons, whenever I begin or end a prayer, or whenever it is called for during worship. I make the Sign of the Cross often because it is a compact visual symbol of what I believe and because it reminds me at all times of Jesus’s command to ‘take up my cross and follow Him’.”

The first two answers are what I would expect from a 1st grader or a brand-new adult catechu-

men; the last is what should be expected from someone who really lives out their faith seriously. I think more people would not fall away from the faith easily when armed with this sort of knowledge. Theology on Tap is one method by which I try to arm the faithful with this knowledge and to reach out to others and bring them to knowledge of the faith.

Unfortunately, some “orthodox” purists out there will undoubtedly say, “HEY! Priests don’t go to bars! Why is Father allowed to do this?” I will allay these concerns with a simple reminder from Sacred Scripture (since a few have called this program, ‘Bible and Beer’):

While he [Jesus] was at table in his [Matthew the Apostle, Evangelist, and former tax collector] house, many tax collectors and sinners came and sat with Jesus and his disciples. The Pharisees saw this and said to his disciples, “Why does your teacher eat with tax collectors and sinners?” He heard this and said, “Those who are well do not need a physician, but the sick do. Go and learn the meaning of the words, ‘I desire mercy, not sacrifice.’ I did not come to call the righteous but sinners.” (Matthew 9:10-13, NAB)

Jesus’s message of salvation was meant to be delivered to all people, in all places. Sometimes, we priests cannot force people into the Church, so it behooves us to bring the Church to those outside, to give them a glimpse of the treasures of the Faith. This does not necessarily mean that the priest is a drunkard, as Jesus was accused of:

“To what shall I compare this generation? . . . For John came neither eating nor drinking, and they said, ‘He is possessed by a demon.’ The Son of Man came eating and drinking and they said, ‘Look, he is a glutton and a drunkard, a friend of tax collectors and sinners.’ (Matthew 11:16,18-19 NAB)

Instead, sometimes, to reach people, we priests need to go where the people are at. It does not mean we reduce the faith and the Truth to what the world wants. No, we present the faith and the Truth unadulterated to the world, where people are at, not just in our temples but also where people gather. Unfortunately, we have a sad tendency of imposing our own expectations on what we want to see in God and in our priests, and this undermines our faith when we should be looking to see what is actually taught, not what we merely wish to hear.

In the Lehigh Valley, we have been holding our own Ukrainian Greek-Catholic version of Theology on Tap since July of this year and will be holding more as time goes on. Be sure to check out our listings for this program; we have had a steady attendance from our parishes in Bethlehem, Northampton, and West Easton, as well as from other Byzantine and Roman Catholic parishes as well. We try to discuss topics that the faithful in our area have genuine questions and we all have a good time engaging with each other, not to mention enjoying good food and drink in the process. We hope you can come and join us sometime in the Lehigh Valley for one of our Theology on Tap programs (be sure to check out our flyers/events on the St. Josaphat’s Facebook Page) and deepen your faith and knowledge of our Church!

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, Pennsylvania!

WHY DO WE CELEBRATE THE MATERNITY OF ST. ANNE ON DECEMBER 9th AND NOT ON DECEMBER 8th?

By Very Rev. Archpriest +Daniel Gurovich. Edited For the Bulletin.

The feast of the “Conception of St Ann, when she conceived Mary, the Mother of God” is not a so-called “Holy Day of Obligation.” It technically never has been—except that the Roman Catholic Church in the United States designated the feast they know as the “Immaculate Conception” as the paternal feast of the country. In most other places—except for Ireland and the Philippines—even the Latin Church does not consider it a “holy day.”

A feast called the Conception of Mary arose in the Eastern Church in the seventh century (prior to the Great Schism of 1054). It spread to the West in the eighth century. In the eleventh century it received the name Immaculate Conception in the West. In the eighteenth century it became a feast of the Roman Catholic Church—the only Marian feast that came to the Western Church not by way of Rome, but from the Byzantine area of Naples; thence to Normandy during their period of dominance over southern Italy. From there it spread into England, France, Germany, and eventually, Rome.

Prior to Pope Pius IX’s definition of the Immaculate Conception as Church dogma, missals referred to it as the Feast of the Conception of the Blessed Virgin Mary. The festal texts of this period focused more upon the action of her conception rather than a theological question of her preservation from original sin. A missal published in England in 1806 indicates the same set of prayers for the feast of the Nativity of the Blessed Virgin Mary were used for this feast as well.

In 1854, Pius IX gave the statement *Ineffabilis Deus*: “The most Blessed Virgin Mary, in the first instant of her conception, by a singular grace and privilege granted by almighty God, in view of the merits of Jesus Christ, the savior of the human race, was preserved free from all stain of original sin.”

Eastern liturgical texts do not express the later-defined Roman Catholic dogma of the Immaculate Conception. they do note December 9 as the Feast of the Conception by St. Anne of the Most Holy Theotokos. They stress that Mary was, from her conception, filled with every grace of the Holy Spirit, in view of her calling as the Mother of God; they do not explicitly say she was conceived without original sin as the understanding of this doctrine differs from the Roman Catholic articulation. All prayers affirm that Mary is “all-holy” and in eloquently poetic terms call her “completely sinless”.

The Eastern feast is not exactly nine months before the feast of the Nativity of the Theotokos (September 8) as it is in the West, but a day later. This feast is not ranked among the Great Feasts of the church year, but is a lesser-ranking feast (*Polyeleos*). Historically it appears that belief in Mary’s immunity from sin in her conception was prevalent among the Fathers, especially those of the Greek Church. The rhetorical character, however, of many of the passages prevents laying too much stress on them, and interpreting them in a strictly literal sense. The Greek Fathers never formally or explicitly discussed the question of the Immaculate Conception, about which an implicit reference may be found in the angel’s greeting to Mary. The angel Gabriel said, “Hail, full of grace, the Lord is with you” (Luke 1:28). The phrase “full of grace” is a translation of the Greek word *kecharitomene*. It therefore expresses a characteristic quality of Mary.

In answer to why the date (and name) differ, refer to a letter from the Ukrainian Catholic hierarchy of the United States, dated November 30, 2006:

To the Clergy, Sisters, and the Faithful of the Metropolitan Province of Philadelphia for Ukrainians:

As long as anyone can remember, we have celebrated the Feast of the Immaculate Conception in the United States on December 8th as a Holy Day of Obligation. This was done so we may be in solidarity with our brothers and sisters of the Latin Church as this title of the Mother of God is the patron of our great country.

In accordance with the decree (1.4) of the Synod of Bishops of the Ukrainian Catholic Church during the

Synod of 1997 (September 14th-20th), the holy days of obligation were promulgated and the Feast of the Immaculate Conception was not included as a day of obligation.

As the feast of the Conception of St. Ann is celebrated on December 9th in all of the Eastern Churches (Gregorian Calendar) and specifically in the Ukrainian Church, we, the undersigned, promulgate that the Feast of the Conception of St. Ann is to be celebrated on December 9th in the United States of America. This will enable our Church sui iuris to be of one accord in its celebration of the Liturgical life of our Church in Ukraine.

----- [CUT HERE] -----

QUESTIONNAIRE FOR PARISHIONERS

Lately, several questions came up to St. Josaphat's Rectory regarding Divine Worship but also the safety and security of our parishioners, especially those that come to evening services of our Church. We are considering a few responses to these questions, but would like to get your input on several of these matters. We ask that you kindly answer these questions, put your name and envelope number on the form, cut this page from the bulletin and place it into the collection basket (this survey is also posted on our parish Facebook page). Thank you for your input and may God bless you always!



NAME: _____ ENVELOPE NUMBER: _____

Question 1: Several people have asked if our Saturday evening services be moved back from 6:30 pm to an earlier time. Many parishes have their Saturday evening services between 4:00—5:00 pm so that older parishioners can drive while it is still daylight. If you attend Saturday services on either a regular or occasional basis, would you like to have Saturday services at an earlier time?

YES ____ NO ____ [NOTE: IF YOUR ANSWER IS NO, DO NOT PROCEED]

Question 2: Some parishes will accommodate for parishioners by having Saturday evening services at a later time when Daylight Savings Time is in effect (example: having Saturday Liturgy at 4:00 pm from November 1st through April 31st, and then at 6:00 pm from May 1st through October 31st). Would you be amenable to having Saturday Liturgy at 4:00/4:30 pm from November 1st through April 31st, and then 6:30 pm from May 1st through October 31st?

YES ____ NO ____

Question 3: If we were to change the Saturday evening service times to an earlier time slot (either permanently, or for 1/2 of the year as mentioned in Question 2), which time would you like to see Saturday Divine Liturgy scheduled [WRITE IN BELOW]?

NOTE: The time changes as proposed with these two questions will not in any way affect Sunday Divine Liturgies or scheduled Feast Day/Lenten Services so as to allow people to come from work in time to attend these services.

St. Josaphat Ukrainian Catholic Church Upcoming Christmas Holiday Schedule

IMPORTANT: Because Christmas Eve falls on a Sunday, the Fast is transferred to Friday, December 22nd; due to travel considerations, families may have the traditional Holy Supper on Sunday night. Both Sunday and Christmas Day are Holy Days of Obligation and the faithful are enjoined to attend at least one Sunday Service (either Fri. Royal Hours, Sat. Vespers or the Sun. St. Basil the Great Liturgy) and one Christmas Service (either Great Compline/Liturgy, or Liturgy on Christmas Day).

Friday, December 22nd:	[DAY OF STRICT FAST FROM MEAT AND DAIRY] 5:00 pm: Confessions 6:30 pm: Royal Hours (Eng.)
Saturday, December 23rd:	5:00 pm: Confessions 6:30 pm: Great Vespers for the Feast of the Nativity of Our Lord (Eng.)
Sunday, December 24th:	[CHRISTMAS EVE – HOLY DAY OF OBLIGATION] 10:00 am: Divine Liturgy of St. Basil the Great (Ukr). 9:00 pm: Great Compline, Caroling, and Divine Liturgy of St. John Chrysostom (Eng./Ukr./OCS)
Monday, December 25th:	[CHRISTMAS DAY – HOLY DAY OF OBLIGATION] 9:30 am: Caroling and Divine Liturgy of St. John Chrysostom (Eng./Ukr./OCS)
Tuesday, December 26th:	[THE SYNAXIS OF THE THEOTOKOS – SOLEMN FEAST] 9:00 am: Divine Liturgy of St. John Chrysostom (Eng.)

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 1/2 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.

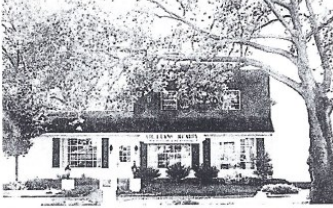
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Mrs. Carol Hanych, Cantor
Ms. Kimberly McGowan, Parish Secretary



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!

The Legendary Saint Nicholas

The absence of the “hard facts” of history is not necessarily an obstacle to the popularity of saints, as the devotion to St. Nicholas shows. Both the Eastern and Western Churches honor him, and it is claimed that, after the Theotokos, he is the saint most pictured by Christian artists. And yet, historically, we can pinpoint only the fact that Nicholas was the fourth-century bishop of Myra, a city in Lycia, a province of Asia Minor.

As with many of the saints, however, we are able to capture the relationship which Nicholas had with God through the admiration which Christians have had for him – an admiration expressed in the colorful stories which have been told and retold through the centuries.

Perhaps the best-known story about Nicholas concerns his charity toward a poor man who was

unable to provide dowries for his three daughters of marriageable age. Rather than see them forced into prostitution, Nicholas secretly tossed a bag of gold through the poor man's window on three separate occasions, thus enabling the daughters to be married. Over the centuries, this particular legend evolved into the custom of gift-giving on the saint's feast. In the English-speaking countries, St. Nicholas became, by a twist of the tongue, Santa Claus – further expanding the example of generosity portrayed by this holy bishop.

The critical eye of modern history makes us take a deeper look at the legends surrounding St. Nicholas. But perhaps we can utilize the lesson taught by his legendary charity, look deeper at our approach to material goods in the Christmas season and seek ways to extend our sharing to those in real need.