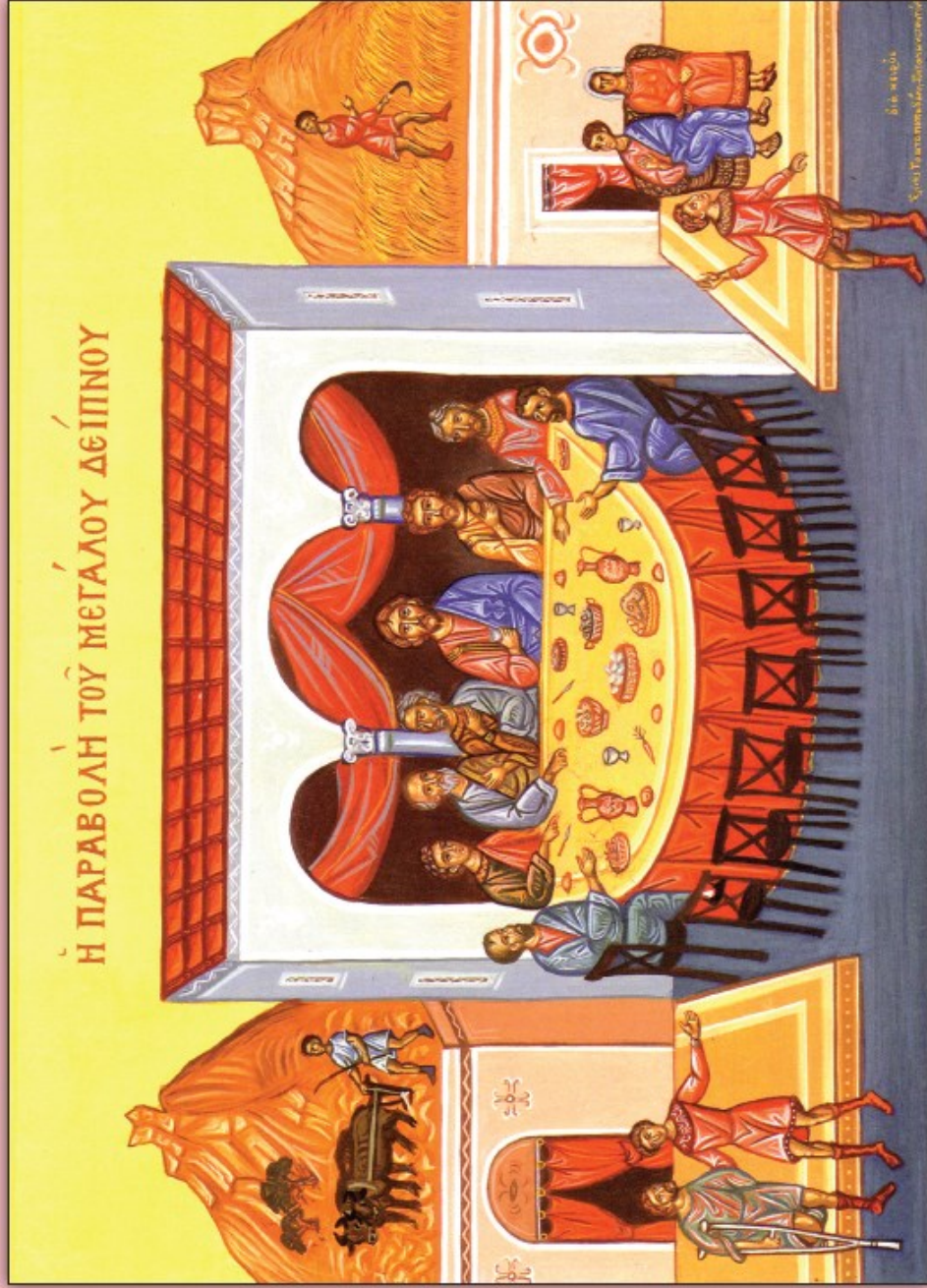


SUNDAY OF THE FOREFATHERS

Ἡ ΠΑΡΑΒΟΛΗ ΤΟΥ ΜΕΤΑΛΛΟΥ ΔΕΙΠΝΟΥ



Icon of the Parable of the Great Feast

WEEKLY SCHEDULE OF SERVICES AND EVENTS

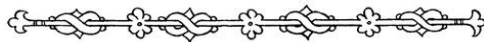
PHILIP'S FAST/ПИЛИПІВКА

- Sat, Dec 16th: The Prophet Haggai**
6:30 pm: Divine Liturgy of St. John Chrysostom; Intention for +God's Blessings on Our Living and Deceased Parishioners.
- Sun, Dec 17th: The 29th Sunday After Pentecost, of The Holy Forefathers**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.) Intention for Health and God's Blessings on the Occasion of the 101st Birthday of Mary Morykan, by Carol Seiling.
12:30 pm: Theology On Tap—TEACHINGS OF THE CHURCH FATHERS: HOW NOT TO JUDGE PEOPLE. Seven Sirens Brewing-The Blendery,1247 Simon Avenue, Easton, PA
- Mon, Dec 18th: The Martyrs Sebastian and Others**
8:00 am: Matins/3rd Hour.
9:00 am: Church Cleaning.
- Tue, Dec 19th: The Martyr Boniface**
8:00 am: Divine Liturgy of St. John Chrysostom, Intention for Dr. +Patrick Powers, 1 Yr. Anniversary.
6:30 pm: Moleben for Peace in Ukraine; Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA.
- Wed, Dec 20th: The Hieromartyr Ignatius of Antioch**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Osyp Lepeta, by Mary Denardo (daughter).
- Thu, Dec 21st: The Martyr Juliana**
8:00 am: Matins/3rd Hour.
- Fri, Dec 22nd: The Great-Martyr Anastasia [IMPORTANT—DAY OF STRICT FAST]**
5:00 pm: Confessions
6:30 pm: Royal Hours (Eng.)
- Sat, Dec 23rd: The Saturday Before Christmas [THE FAST IS MITIGATED TODAY]**
5:00 pm: Confessions
6:30 pm: Great Vespers for the Feast of the Nativity of Our Lord (Eng.)
- Sun, Dec 24th: The Sunday Before Christmas, of The Holy Ancestors [CHRISTMAS EVE—THE FAST IS MITIGATED TODAY]**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr).
9:00 pm: Great Compline, Caroling, and Divine Liturgy of St. Basil the Great (Eng./Ukr./OCS); Intention for Health and God's Blessings on All Our Living and Deceased Parishioners.

PARISH ANNOUNCEMENTS:

1. Our 2023 Christmas schedule of services have been published; please plan accordingly. A reminder: because Sunday cannot be a day of strict fasting, the Christmas Eve strict fast is moved to Friday, December 22nd. Please see the Christmas Schedule of services for more information.

2. We plan on putting out our 2024 parish envelopes and calendars in the vestibule of the Church for Sunday, December 17th. As a reminder, we will close out all 2023 envelopes as of Sunday, January 8th, 2024 (any 2023 envelopes collected after January 8th will not be credited). Please be sure to collect your envelopes at that point; envelopes, while not required for the sick and shut-ins, will be delivered to all sick and shut-ins on our prayer list. If you have not received envelopes and are a 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.
3. Christmas cards have been sent to all registered family and friends of St. Josaphat Ukrainian Catholic Church; with those cards is a small card for signing up for Theophany/Jordan home blessings. If you wish to have your home blessed in accordance with the traditions of our church, please fill the card out and either drop it in mail (be sure to attach a stamp!) or collection basket before January 6th, 2024. Home blessings will be scheduled on a "First come; first served" basis.
4. Mailers will be going out this week for all who have taken ads published in the 2023 bulletins; if you wish to place an ad in the bulletin, please contact St. Josaphat Rectory. Ads run 2-3x per month; for 2024, our ad sponsors will also be listed on our website and facebook page. Proceeds from bulletin ads help us defray printing costs for our bulletins. Thank you for your generosity!
5. 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.
6. 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.
7. 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!
8. 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.
9. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, December 19th, at Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA, at 6:30 pm. All are encouraged to come and pray with us.
10. For those who ordered Nut/Fruit Rolls and Pyrohy from Holy Ghost Ukrainian Catholic Church, your orders are awaiting pick up in the Church Kitchen after scheduled services this weekend. Please see Father Paul with your payment to pick up your orders. Thank you for your patronage and God bless!



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:
The 29th Sunday After Pentecost; the Sunday
of the Holy Forefathers

Troparion (4): When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: Death has been plundered! Christ our God is risen, granting to the world great mercy.

Troparion (2): Through faith, O Christ, You justified the Patriarchs; for through them You made a commitment to a Church with Gentiles. These Saints are glorified, because from them descends the Virgin who gave You birth. Through their prayers, O Christ our God, have mercy on us.

Kontakion (6): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* You did not worship a man-made image, O thrice-blessed Youths, but were glorified in the test of fire, protected by a power beyond description. From the searing flames you cried out to God, saying: Hasten to help us, O merciful Lord, for in Your greatness You can do whatever You will.

Prokimenon (4): How great are Your works, O Lord; You have made all things in wisdom.

Verse: Bless the Lord, O my soul; O Lord my God, You are exceedingly great.

Prokimenon (4): Blessed are You, and praise-worthy, O Lord, the God of our fathers, and glorious forever is Your name.

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

Epistle (Col 3:4-11): Brethren: When Christ your life appears, then you too will appear with him in glory. Put to death, then, the parts of you that are earthly: immorality, impurity, passion, evil desire, and the greed that is idolatry. Because of these the wrath of God is coming upon the disobedient. By these you too once conducted yourselves, when you lived in that way. But now you must put them all away: anger, fury, malice, slander, and obscene language out of your mouths. Stop lying to one another, since you have taken off the old self with its practices and have put on the new self, which is being renewed, for knowledge, in the image of its crea-

Тропарі і Кондаки:
2-а Неділя по Зісланні Св. Духа;
Свв. Праотців

Тропар (4): Світлу про воскресіння розповідь від ангела почувши і від прадідного засуду звільнившись, Господні учениці, радіючи, казали апостолам: Здолана смерть, воскрес Христос Бог, що дає світові велику милість.

Тропар (2): Праотців, задля їхньої віри, Ти, Господи, визнав праведними і через них зібрав Ти з усіх народів Церкву. Тепер вони сподобилися слави святих, бо їхнім потомком є преславний плід - та, що безсіменно Тебе породила. Їхніми молитвами, Христе Боже, помилуй нас.

Кондак (6): *Слава Отцю, і Суну, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Рукотворному ідолові не поклонившись, але озброївшись неохопним буттям, прехвальні, Ви у змаганні з вогнем прославилися. Стоячи посеред полум'я нестерпного, Ви благали Бога: Поспіши, о Щедрий, поспіши, Милосердний, нам на поміч, бо Ти можеш, якщо схочеш.

Прокімен (4): Які величні діла Твої, Господи! Все премудро створив Ти.

Стих: Благослови, душе моя, Господа! Господи, Боже мій, Ти вельми великий.

Прокімен (4): Благословен еси, Господи, Боже батьків наших, і хвали достойний; ім'я Твоє преславне на всі віки.

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

Апостоль (Кол 3,4-11): Браття, коли ж Христос, ваше життя, з'явиться, тоді й ви з ним з'явитесь у славі. Умертвлюйте, отже, ваші земні члени: розпусту, нечистоту, пристрасті, лиху пожадливість, зажерливість, що є ідолопоклонство. За все це падає гнів Божий на неслухняних. Ви самі нещодавно поводитися так само, коли жили в тому. Тепер же відкиньте й ви все те геть від себе: гнів, лютість, злобу, наклеп, сороміцькі слова з ваших уст! Не говоріть неправди одне одному, бо ви з себе скинули стару людину з її ділами й одягнулися у нову, що відновлюється до досконалого спізнання,

tor. Here there is not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free; but Christ is all and in all.

Alleluia Verse (4): Poise yourself and advance in triumph and reign in the cause of truth, and meekness, and justice.

Verse: You have loved justice and hated iniquity.

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

Verse: They invoked the Lord and He answered them.

Gospel (Lk 14:16-24): The Lord told this parable: "A man gave a great dinner to which he invited many. When the time for the dinner came, he dispatched his servant to say to those invited, 'Come, everything is now ready' But one by one, they all began to excuse themselves. The first said to him, 'I have purchased a field and must go to examine it; I ask you, consider me excused.' And another said, 'I have purchased five yoke of oxen and am on my way to evaluate them; I ask you, consider me excused.' And another said, 'I have just married a woman, and therefore I cannot come.' The servant went and reported this to his master. Then the master of the house in a rage commanded his servant, 'Go quickly into the streets and alleys of the town and bring in here the poor and the crippled, the blind and the lame.' The servant reported, 'Sir, your orders have been carried out and still there is room.' The master then ordered the servant, 'Go out to the highways and hedgerows and make people come in that my home may be filled. For, I tell you, none of those men who were invited will taste my dinner.'"

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Exult, you just, in the Lord: praise from the upright is fitting. Alleluia (3x).

відповідно до образу свого Творця. Тим то немає грека, ні юдея, ні обрізання, ні необрізання, ні варвара, ні скита, ні невольника, ні вільного, а все й у всьому - Христос.

Апостольські Стих (4): Натягни лук і наступай, і пануй істини ради, лагідності і справедливості.

Стих (4): Ти полюбив правду і зненавидів беззаконня.

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

Стих: Вони Господа прикликали, і Він відповідав їм.

Євангелія (Лк 14,16-24): Сказав Господь притчу оцю: Один чоловік справив вечерю велику й запросив багатьох. Під час вечері послав він слугу свого сказати запрошеним: Ідіть, усе готове. Тоді всі вони однаково почали відмовлятися. Перший йому сказав: Поле купив я, мушу піти на нього подивитись, вибач мені, прошу тебе. Другий сказав: П'ять пар волів купив я і йду їх спробувати; прошу тебе, вибач мені. А інший мовив: Я одружився і тому не можу прийти. Повернувся слуга й розповів це панові своєму. Розгнівався тоді господар та й каже до слуги свого: Іди щоскоріш на майдани й вулиці й приведи сюди вбогих, калік, сліпих, кульгавих. Пане, - озвався слуга, - сталося як ти велів, і місця ще є. Сказав пан до слуги: Піди на шляхи та огорожі й наполягай увійти, щоб дім мій наповнився. Кажу бо вам: Ніхто з отих запрошених не покуштує моєї вечері. Бо багато є покликаних і мало вибраних.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Радуйтеся праведні, в Господі, правим належить похвала. Алілуя (3р).



THE SUNDAY OF THE HOLY FOREFATHERS

By Father D. George Worschak; Edited for the Bulletin.

Two more Sundays before the joyous celebration of the Nativity of Our Lord God and Savior, Jesus Christ. Two Sundays before Christmas our Ukrainian Catholic Church commemorates the Forefathers

of Christ. These ancestors of Christ whom we commemorate were those up to the giving of the Law to Moses, namely from Adam to Moses as well as those after the giving of the Law, from Moses to St. Joseph the Betrothed. Father Abraham, Patriarch of the Israelites, the Chosen People of the Old Testament, had made a covenant with Yahweh (God). God told Abraham that he would become the father of many nations.

In the tropar for this Sunday of the forefathers, recalls the steadfastness of the three youths who were thrown into a fiery furnace for refusing to bow to King Nebuchadnezzar of Babylon. Their story can be found in chapter three of the Old Testament book of Daniel. The three young Hebrew men, Hananiah, Mishael, and Azariah, endured the trial by fire and glorified God. Yahweh (God) was saving His Chosen People from their opponents, enemies. The Israelites were to turn to God Who would deliver them from all evil.

In Old Testament times, God had sent His servants to guide, protect and prepare the Israelites for the coming of the Messiah. He sent them Abraham, Moses, the Judges, Kings and the Prophets. And in the fullness of time, God sent His only-begotten Son into the world to deliver mankind from the bandage of Satan and to redeem us from sin. As the Ukrainian Christmas carol reminds us "God Eternal is Born." God has become one likened to us except for sin.

In today's parable, the Master invites many to a large dinner, a banquet. The verse before the start of this Sunday's reading tells us that one of his fellow guests said: "Blessed is the one who will dine in the kingdom of God." (v.15) Even today we Christians, Catholics, speak of "the Heavenly Banquet." We refer to the Divine Liturgy as a foretaste of that banquet in the Heavenly Kingdom.

In the parable, when the time for dinner (banquet) had come, one by one those invited excuse themselves. They did not take the invitation seriously, they were occupied doing some earthly chores or busy with other concerns. The divine invitation was not top on their list. They had other priorities, such as purchasing a field or five yoke of oxen or just got married. (vv. 18-20).

The Master was not pleased to hear that those first invited excused themselves from coming. He then instructs the servant to go quickly into the streets and alleys and bring into the Banquet "the poor, the crippled, the blind and the lame." (v. 21) God wanted the banquet hall to be filled.

So too is God in inviting us to accept salvation – to keep the commandments and walk in the footsteps of Christ. Christ has shown us the way to the Heavenly Father. The early Church Fathers instruct us that we true-believers are to apply the teachings of Christ in our daily lives. We are to put into practice the Gospel teaching of Absolute Love and Truth. Our faith is to be lived in the here and now.

Just as we are spiritually preparing during this season of Philip's Fast to celebrate the first coming of the Lord – His Nativity, let us also prepare for eternity, for the day when the Lord will come again to judge the living and the dead. Regarding the Day of the Lord's Second and Glorious Coming, none of us knows the hour nor the day. But prepared we must be. Prayer and the reading of Sacred Scriptures invigorate us, gives us strength and sustains us in the ongoing battle between the forces of good and evil.

God our Heavenly Father wants us all to be saved. That is why He sent us His Son out of love to save us from sin. Many will acknowledge Jesus as Lord and Redeemer. However, not all will follow in the footsteps of Christ and be saved. Because they chose freely to not live the Christian way of life, there will be no eternity with Christ, the Lord God. Many will do so because they are thinking and acting as if they are self-sufficient. They believe that they can do it alone and thus do not take seriously the divine invitation and find one excuse or another to not give an affirmative response to God's call.

It is very often in this lifetime that "the poor and the crippled, the blind and the lame" will develop a deep and personal relationship with the Lord God. That is because they are ever aware of their need for divine aid, the graces and blessings that come from above to sustain them in the challenges of daily living. Despite their weakness, their ailment or disability they are empowered by God's grace to overcome obstacles. They are made strong. And it is their faith in Jesus that saves them.

As we approach the end to Philip's Fast and celebrate the Nativity of Our Lord, let us be mindful of our interdependence upon one another. We all need God's graces and blessings. That will sustain us in times of tribulation. Indeed, our brothers and sisters in Christ In Ukraine are experiencing great tribulation, suffering from many an injustice at the hands of evil men. May the Christ Child, the Prince of Peace, bring a true and lasting peace to Ukraine and other war-torn regions of the world.



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. John Chrysostom (Ukr). 9:00 pm: Great Compline, Caroling, and Divine Liturgy of St. Basil the Great (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.)

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!

How I'm defending my family against the war on food:

One of the reasons for the loss of the Catholic faith is that the mother's ability to live and pass on the faith in her home is under siege.

By Kathleen Bowen. Reproduced from <https://tinyurl.com/mryb9kmk>, edited for the bulletin.

PASTOR'S NOTE: *Neither I as pastor, nor does St. Josaphat's Church, Bethlehem, PA, nor does the Archeparchy of Philadelphia formally or informally endorse all positions and opinions stated in this article. We are not providing any formal, informal, or implied medical, scientific, or nutritional advice by reposting this article; any such advice that you follow should be considered in consultation with your family or personal medical doctor.*

However, what I as your pastor am doing by posting this article is to show how family life is under attack in our perverted and corrupt age, and one of the ways this is under attack is how so many families now can't even feed themselves. Granted, many do not even have the time or ability to feed their families as once was done; is this because we eschewed family tradition over embracing our "woke" and "enlightened" way of living? How do we pass down traditions, such as fasting on Fridays, showing gratitude by praying as a family before a meal, or even having the whole family pitch in helping to prepare and clean up after a wonderful meal, if we are always and constantly on the go? I am 100% certain that even the Patron Saint of Diners (you know who he is . . .) would agree wholeheartedly with the premise put forth in this article too.

Like all areas of family life, the art of feeding a family is under attack. Those who wish to destroy the Church want to destroy the mother's role in passing on traditions and customs to her children. Those who wish to control the population want to damage the physical health of the members of the family. When preparing and serving traditional meals is no longer important in families, the mother can no longer nurture her children's emotional well-being, prevent and treat illnesses, or pass on important religious truths.

Since the changes to the liturgical calendar, it has been observed that many mothers lost more than just the familiar feast days of their youth. They also lost an important part of their motherly role. Before the calendar was changed, mothers knew the seasons when they should lead their family in fasting and, more importantly, in how to celebrate feast days. As time went on, even Friday abstinence from meat was lost in many households because the mother was no longer enforcing it through the meals she served. Many Catholic families no longer looked to the mother for ways to celebrate our great liturgical feasts, and the celebration of these feasts was lost in many Catholic homes.

One of the reasons for the loss of the Catholic faith is that the mother's ability to live and pass on the faith in her home is under siege. Many mothers have regained ground in this area by following the traditional liturgical calendar and cooking meals that are associated with feast days. These mothers often make sure that their families are fasting and abstaining from meat on the days and seasons that are customary in the old laws of the Church.

Susie Lloyd's book *Please Don't Drink the Holy Water* relates an anecdote about picking up fast food for her family. She wracks her brain trying to remember which fast food chain she is supposed to be boycotting. As she is in the drive thru, no longer able to maneuver her minivan out of line, she realizes that the "good" fast food restaurant is on the other side of the highway. Bewildered, she wonders if she should order anyway—or bypass the order window, cross the highway, and go to the other restaurant. In desperation, she asks herself, "*What would Mom do in this situation?*" The punchline? Mom would be at

home cooking a meal. It may be funny, but it does get one thinking about where a mother's duty lies.

When I decided to change my family's diet so that my husband could stop taking anti-seizure medicine, I learned that food can be used to prevent illnesses ranging from neurological disorders to skin conditions. I think that a balanced approach to implementing a diet that promotes health for the entire family is one that was designed by Dr. Natasha Campbell-McBride. Dr. Natasha Campbell-McBride is a neurologist who studied nutrition to find a diet that would help minimize her child's autism symptoms. She has been blacklisted by the medical field. Doctors like her and foundations like the Weston Price Foundation have discovered that looking to our past and the nutritious foods that our ancestors ate before the industrial revolution is the key to having a strong immune system and preventing many diseases.

To improve the overall health and energy of their families, mothers should cook as many meals at home as possible. They can start by providing fermented food at every meal. Before good refrigeration, fermentation was used to preserve food. It has now been discovered that many beneficial bacteria are found in fermented foods and that these bacteria are essential to our overall health. Sauerkraut and yogurt are easy to introduce into a family's diet. Sourdough bread can replace the other wheat products families rely too much upon.

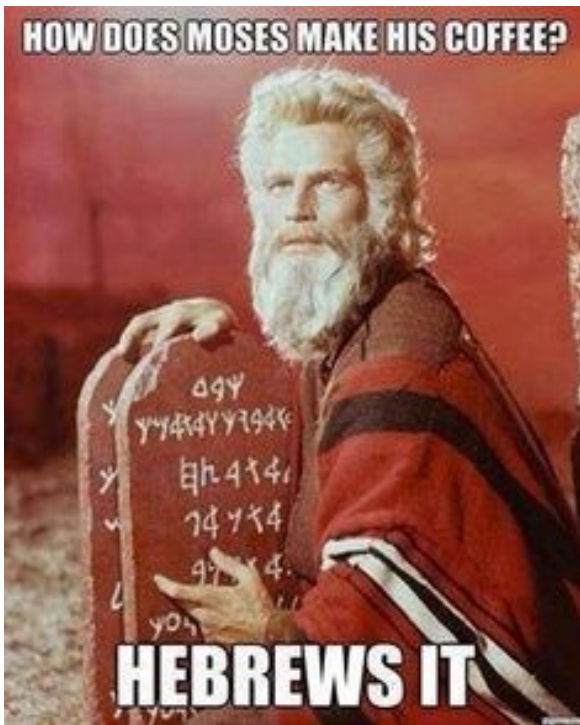
The war on food is motivated by many malevolent factors, too numerous to mention. It has not only caused casualties in religious practice and health, it has also taken an emotional toll. Family meals not only nourish the body, they nourish our emotional well-being. The dinner table is where we share our stories and talk about our dreams. It is where we learn lessons from our parents and grandparents. Shared meals are the lifeline that connects one generation to the next. Meals and food are the hallmarks of different cultures and make children proud of their heritage. They give them a sense of belonging to a larger group of people.

Being together and being happy at mealtime has even been proven to promote good digestion. However, modern families are usually too busy running from one activity to the next to enjoy a sit-down meal together. In fact, it seems that the only thing that connects the endless activities is a quick meal between each. Many mothers have been forced to call time on the busyness as they have chosen to make more and more meals the way their grandmothers did: from scratch. They have embraced the art of feeding the family and have discovered that, like all arts, it takes time. But it is time well spent. They have found what their grandmothers possessed, the satisfaction found in the menus, preparation, and presentation of family meals. These meals are not usually fancy or complicated, rather they are nutritious, served with love, and received with gratitude. Families sitting and eating together does much to unite a family, this smallest unit of society.

Satan and those who do his bidding want to destroy the family. Besides the Rosary and attending Mass together the most important way a family can counter Satan's attacks is by eating meals together. Praying grace before and after meals strengthens family bonds and teaches children that we rely on God, not the government, for all our needs.

In the past, everyone pitched in to make the meals and clean up afterwards. Children ate what they were served, were thankful, and had good manners. Everyone shared in what was prepared, and all knew that hospitality demanded that they take a thankful portion. Many families hold these values important to this day, even as "gentle parenting" is in vogue. Mealtime is a time to feel loved and appreciated. Sometimes it is a place where we say we are sorry or that we were wrong about something. It is a place where concerns are addressed and achievements celebrated. It is also a time when all family members can give their full attention to one another, outside distractions removed. This is where the family ties are tied the tightest.

The art of feeding a family is the art of passing on traditions, keeping the family healthy and developing strong familial relationships. We should look back to where we came from, for it is the only way to see where we are going. The values of previous generations should be embraced. Don't let those who wish to destroy the family take the past away from us. To gain the victory we must recognize the immense value in preparing meals for the family and the mother's role in doing so.



Sayings of the Desert Fathers:

Abba Moses used to say at the monastery of Scete: "If we keep the commandments of our fathers, I warrant you in God's name that the barbarians will not come here. If we do not keep the commandments, this place will be utterly devastated.

Abba Moses the Ethiopian

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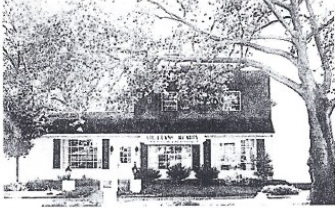
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Main (normal business): (610) 865-2521

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!

The Great Feast

This familiar parable is read in the Church each year just two Sundays before the feast of our Lord's Nativity. In it we are reminded of the great care with which God prepared the way of His incarnation. All of the Law and the Prophets look forward to this moment, the moment when the God-man Jesus Christ comes into the world. He is, in fact, the fulfillment of the Law and the Prophets – the goal towards which they were all aiming. The whole world was prepared by them for this great event. As the parable tells us the King – that is God – has prepared a great feast for us and has invited us to come and enter into the joy that He has prepared for us.

Today we begin in earnest to move toward the

feast of the birth of our Incarnate Savior Jesus Christ. Today we are called to see the great preparation that has gone into this event, to marvel at the great love and care of God for us that He would labor so long and with such great care for us. Today we look back at the whole of the history of the people of God and see that it is the history of God's preparation all leading to the moment when He would take flesh, become incarnate and enter the world as a child. We have been given an invitation to come and join the feast, to abandon the world and enter the Kingdom of God, to leave our own life and receive instead the Life of Christ. We have been invited, chosen by God – will we then accept the invitation and choose Him?