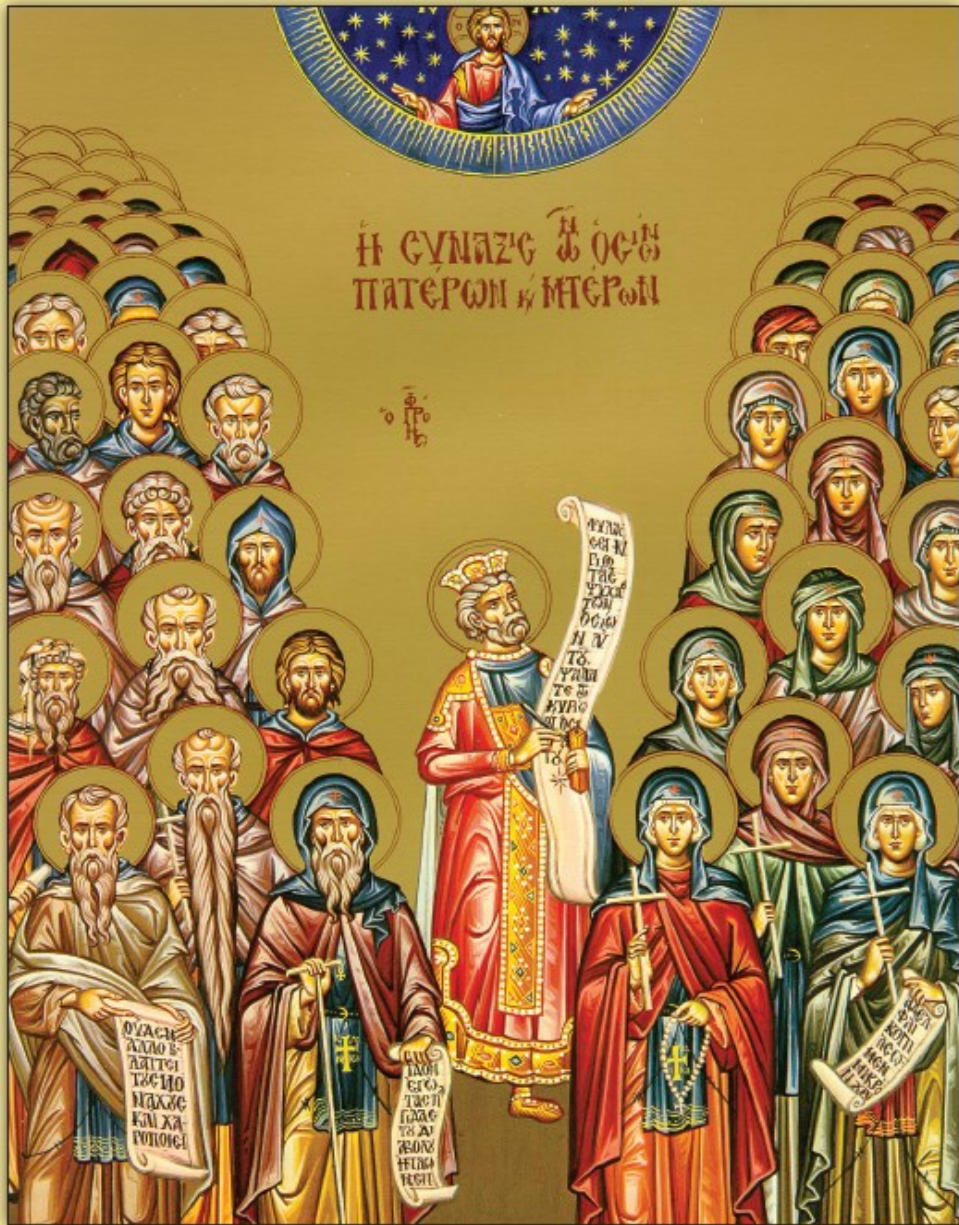



SUNDAY BEFORE THE NATIVITY OF OUR LORD  
SUNDAY OF THE ANCESTORS



*Icon of the Holy Ancestors*

We Wish You All A Very Meowy Christmas  
and a Blessed New Year!



With Love From Father Paul  
and  
Mittsie and Whiskas

**PARISH ANNOUNCEMENTS:**

1. **IMPORTANT:** With regard to the latest declaration on blessings from the Dicastery of the Doctrine of the Faith, Patriarch +Sviatoslav has issued a communication on December 22nd that states the declaration FIDUCIA SUPPLICANS has no legal force within the Ukrainian Greco-Catholic Church as we have our own conception of blessings that our faithful are required to adhere to, that a priestly blessing cannot be divorced from our liturgical patrimony, nor can a priestly blessing directly contradict the deposit of faith of our church. In other words, blessings cannot be imparted on those that oppose the faith and moral teachings of our Church. For more information, please see Father Paul or Father Andrii.
2. **IMPORTANT:** Per the Typikon of Our Church, the days of Sunday, December 24th, through Thursday, January 4th, is a fast-free week.
3. With the exception of previously arranged appointments and Liturgical schedule, St. Josaphat Rectory will be closed for normal business this week.
4. 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. 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.
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 26th, at Saint John the Baptist Ukrainian Catholic Church, Northampton, PA, at 6:30 pm. All are encouraged to come and pray with us.

### **WEEKLY SCHEDULE OF SERVICES AND EVENTS**

#### ***FASTING IS MITIGATED THE ENTIRE WEEK***

- 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); Intention for +Alex and Barbara Pierok, by Rita and Joseph Tkachyk.  
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.
- Mon, Dec 25th:           The Feast of the Incarnation of Our Lord and Savior, Jesus Christ**  
9:30 am: Caroling and Divine Liturgy of St. John Chrysostom (Eng./Ukr./OCS); Special Intention, by Anonymous.
- Tue, Dec 26th:           The Feast of the Synaxis of the Theotokos**  
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Janet Feszchak (3rd/9th Days).  
*6:30 pm: Moleben for Peace in Ukraine; Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA.*
- Wed, Dec 27th:           The Feast of the Protomartyr and Protodeacon Stephen**  
8:00 am: Matins/3rd Hour.
- Thu, Dec 28th:           The Commemoration of the 20,000 Burned Martyrs of Nicomedia**  
No Divine Services.
- Fri, Dec 29th:           The Commemoration of the Holy Innocents Murdered by Herod**  
No Divine Services.
- Sat, Dec 30th:           The Saturday After Christmas**  
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Dec 31st:           The Sunday After Christmas, of King David, Joseph the Betrothed, and James, Brother of Our Lord**  
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Michael Belzecky, by Wife, Children, and Family.

**Sunday Propers:**  
**The 30th Sunday After Pentecost; the Sunday  
of the Holy Ancestors**

**IMPORTANT: SATURDAY EVENING, DECEMBER 23RD, IS VESPERS ONLY; USE THE VESPERS BOOKS AND PROPER SHEETS SUPPLIED IN THE BACK OF THE CHURCH. FOR THE CHRISTMAS EVE, CHRISTMAS DAY, AND TUESDAY, DECEMBER 26TH LITURGIES, FOLLOW THE PROPER IN THE BLUE CHRISTMAS BOOKS IN THE PEWS!**

**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):** Great are the deeds performed with faith: three youths rejoiced in the flaming furnace as if they stood in refreshing waters; and Daniel the Prophet faced lions as though they were sheep. Through their prayers, O Christ our God, save our souls.

**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):** 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 (Heb 11,9-10;17-23;32-40):** Brethren: By faith Abraham sojourned in the promised land as in a foreign country, dwelling in tents with Isaac and Jacob, heirs of the same promise; for he was looking forward to the city with foundations, whose architect and maker is God. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise

**Тропарі і Кондаки:**  
**30-а Неділя по Зісланні Св. Духа;  
Свв. Отців**

**УВАГА! У СУБОТУ ВЕЧІР, 23 ГРУДНЯ, ТІЛЬКИ ВЕЧІРНЯ; КОРИСТУЙТЕСЯ КНИГАМИ ВЕЧІРНІ ТА ВІДПОВІДНИМИ АРКУШАМИ, ЯКІ НАДАЮТЬСЯ В ЗАДНІЙ ЧАСТИНІ ЦЕРКВИ. НА РІЗДВЯНИЙ ВЕЧІР О 21:00 ТА НА РІЗДВО, ТА У ВІВТОРОК, 26 ГРУДНЯ, ДОТРИМУЙТЕСЯ ПРОПЕРСІВ У СИНІХ РІЗДВЯНИХ КНИГАХ НА ЛАВКАХ!**

**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 Своім.

**Тропар (2):** Величні діла віри! Три юнаки посеред полум'я раділи, немов на водах відпочинку, а пророк Даниїл, ніби овечкам, появився пастир левам. Їхніми молитвами, Христе Боже, спаси душі наші.

**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 подвигом вогненным прославилися. Стоячи посеред полум'я нестерпного, Ви призивали Бога: Поспіши, о Щедрий, поспіши, Милосердний, нам на поміч, бо Ти можеш, якщо схочеш.

**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 (Євр 11,9-10;17-23;32-40):** Браття, вірою Авраам перебував у обіцяній землі, як у чужій, живучи у наметах з Ісааком та Яковом, спадкоємцями, як і він, тієї самої обітниці. Бо чекав міста з непохитними основами, якого Бог будівничий і засновник. Вірою Авраам, поставлений на пробу приніс у жертву Ісаака; і то єдиного приніс у жертву сина, він, що обітниці одержав, до якого було сказано: "Від Ісаака тобі народиться потомство," думаючи, що Бог має силу і з мертвих

even from the dead, and he received Isaac back as a symbol. By faith regarding things still to come Isaac blessed Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph and “bowed in worship, leaning on the top of his staff.” By faith Joseph, near the end of his life, spoke of the Exodus of the Israelites and gave instructions about his bones. By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king’s edict. 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 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.

**Alleluia Verse:** We heard with our own ears, O God, and our fathers have told us of the things You did in their time.

**Verse:** You saved us from our foes; You put our enemies to shame.

**Gospel (Mt 1,1-25):** The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham became the father of Isaac, Isaac the father of Jacob, Jacob the father of Judah and his brothers. Judah became the father of Perez and Zerah, whose mother was Tamar. Perez became the father of Hezron, Hezron the father of Ram, Ram the father of Amminadab, Amminadab became the father of Nahshon, Nahshon the father of Salmon, Salmon the father of Boaz, whose mother was Rahab. Boaz became the father of Obed, whose mother

воскресити; тому його й одержав назад як символ. Вірою Ісаак благословив Якова та Ісава на майбутнє і поклонився, спираючись на кінець палиці своєї. Вірою Йосиф, вмираючи, згадав про вихід синів Ізраїля і розпорядився про свої кості. Вірою батьки Мойсея, як він народився, три місяці його ховали, бо бачили красу дитини, і не злякалися царського наказу. І що ще скажу? Часу 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, загородили пащі левам, силу вогню гасили, вістря меча уникали, ставали сильні, будиши 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 вмирали, мечем забиті; тинялися в овечих та козячих шкурах, збідовані, гноблені, кривджені; вони, яких світ був невартий, 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.

**Апостольські Стих:** Боже, на наші вуха ми чули, наші батьки нам розповіли.

**Стих:** Але Ти врятував нас від наших ворогів і засоромив ненависників наших.

**Євангелія (Мт 1,1-25):** Родовід Ісуса Христа, сина Давида, сина Авраама. Авраам був батьком Ісаака, Ісаак - Якова, Яків - Юди і братів його. Юда був батьком Фареса та Зари від Тамари. Фарес був батьком Есрома, Есром - Арама, Арам - Амінадава, Амінадав - Наасона, Наасон - Салмона, Салмон - Вооза від Рахави, Вооз - Йоведа від Рути, Йовед - Єссей був батьком царя Давида, Давид - Соломона від жінки Урії. Соломон же був батьком Ровоама, Ровоам - Авії, Авія - Асафа, Асаф - Йосафата, Йосафат - Норама, Норам -

was Ruth. Obed became the father of Jesse, Jesse the father of David the king. David became the father of Solomon, whose mother had been the wife of Uriah. Solomon became the father of Rehoboam, Rehoboam the father of Abijah, Abijah the father of Asaph. Asaph became the father of Jehoshaphat, Jehoshaphat the father of Joram, Joram the father of Uzziah. Uzziah became the father of Jotham, Jotham the father of Ahaz, Ahaz the father of Hezekiah. Hezekiah became the father of Manasseh, Manasseh the father of Amos, Amos the father of Josiah. Josiah became the father of Jehoniah and his brothers at the time of the Babylonian exile. After the Babylonian exile, Jehoniah became the father of Shealtiel, Shealtiel the father of Zerubbabel, Zerubbabel the father of Abiud. Abiud became the father of Eliakim, Eliakim the father of Azor, Azor the father of Zadok, Zadok became the father of Achim, Achim the father of Eliud, Eliud the father of Eleazar. Eleazar became the father of Matthan, Matthan the father of Jacob, Jacob the father of Joseph, the husband of Mary. Of her was born Jesus who is called the Messiah. Thus the total number of generations from Abraham to David is fourteen generations; from David to the Babylonian exile, fourteen generations; from the Babylonian exile to the Messiah, fourteen generations. Now this is how the birth of Christ came about. When his mother Mary was betrothed to Joseph, but before they lived together, she was found with child through the holy Spirit. Joseph her husband, since he was a righteous man, yet unwilling to expose her to shame, decided to divorce her quietly. Such was his intention when, behold, the angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary your wife into your home. For it is through the holy Spirit that this child has been conceived in her. She will bear a son and you are to name him Jesus, because he will save his people from their sins." All this took place to fulfill what the Lord had said through the prophet: "Behold, a virgin shall be with child and bear a son, and they shall name him Emmanuel," which means "God is with us." When Joseph awoke, he did as the angel of the Lord had commanded him and took his wife into his home. He had no relations with her until she bore a son, and he named him Jesus.

**Communion Verse:** Praise the Lord from the

Озії, Озія - Йоатама, Йоатам - Ахаза, Ахаз - Єзекиї, Єзекія - Манасії, Манасія - Амоса, Амос - Йосії, Йосія - Єхонії і братів його за вавилонського переселення. А після вавилонського переселення в Єхонії народився Салатїїл, у Салатїїла - Зоровавел, у Зоровавела - Авїюд, в Авїюда - Еліяким, в Еліякіма - Азор, в Азора - Садок, у Садока - Ахим, в Ахима - Еліюд, в Еліюда - Єлеазар, в Єлеазара - Маттан, у Маттана - Яків, у Якова - Йосиф, чоловік Марії, з якої народився Ісус, що зветься Христос. Покоління же всіх було; від Авраама до Давида чотирнадцять, від Давида до вавилонського переселення чотирнадцять і від вавилонського переселення до Христа - покоління чотирнадцять. Народження Ісуса Христа відбулося так: Марія, його мати, була заручена з Йосифом; але, перед тим, як вони зійшлися, виявилось, що вона була вагітна від Святого Духа. Йосиф, її чоловік, буди праведний і не бажавши її ославити, хотів тайкома її відпустити. І от, коли він це задумав, ангел Господній з'явився йому уві сні й мовив: "Йосифе, сину Давида, не бійсь узяти Марію, твою жінку, бо те, що в ній зачалось, походить від Святого Духа. Вона породить сина, і ти даси йому ім'я Ісус, бо він спасе народ свій від гріхів їхніх." А сталося все це, щоб здійснилось Господнє слово, сказане пророком: "Ось, діва матиме в утробі й породить сина, і дадуть йому ім'я Еммануїл, що значить: З нами Бог." Прокинувшись від сну, Йосиф зробив, як звелів йому ангел Господній: прийняв свою жінку; та не спізнав її, аж поки породила сина, і він дав йому ім'я Ісус.

**Причасний Стих:** Хваліте Господа з небес,

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

хваліте Його на висотах. Радуйтеся праведні, в Господі, правим належить похвала. Алілуя (3р).



### GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

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

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

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

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

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

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

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

**Christmas Pastoral of the Hierarchs of the Ukrainian Catholic Church in the USA  
to Clergy, Religious, Seminarians, and Laity**

*[Edited for the Bulletin]*

**Dear brother and sisters in Christ!**

On this blessed, glorious day, we embrace you with words of hope, peace, and solidarity.

**Christ is born! Glorify Him!**

In the joy of the Nativity, let us raise our prayers to the Prince of Peace, beseeching Him to bestow His peace, one that heals, restores, and makes whole. Peace, healing, and renewal is what we all need: Ukraine, torn by the devastating war, which brings untold pain and suffering; our schools and cities agonized by mass shootings and violence; refugees stuck on our borders who try to flee from destitution and menace; our families and communities enduring internal discords and external pressure; our hearts tormented by doubts, fears, uncertainties, and anxieties.

The Lord comes to all of us and says: "Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you. Do not let your hearts be troubled or afraid." (John 14:27)

In the midst of severe trials and personal challenges, we assure you that God is with you, and God's truth will prevail. Cherish your spiritual resilience, examine the depth of your heart. It is our God-given dignity, our true identity, that Jesus comes to restore.

When we understand who we truly are and live our identity and vocation, the enemy – both internal and external – has no power over us. Everything falls into place. We receive inspiration to persevere and we become authentic instruments of the God's truth. "Do not fear: I am with you; do not be anxious: I am your God. I will strengthen you, I will help you, I will uphold you with my victorious right hand." (Isaiah 41:10)

Today's feast tells us precisely who we are. We are the ones to whom the Lord comes. We are the ones for whom the Almighty becomes a defenseless Child. We are the magi who try to comprehend God's Providence. We are the shepherds who are on the margins of society yet the first to hear the Good News of salvation.

We know clearly who the bloodthirsty Herod is. Together with Rachel, we mourn the death of our children, of our warriors, our destroyed houses, Churches, cities, and villages. We journey with the Virgin Mary and Saint Joseph who are forced to flee their home. Follow their example and learn how to accept the Son of God into our hearts and lives and walk together in the full trust in God's Providence.

We are the ones who hear the voice "This is my beloved Son" and are reassured in our belovedness. This is the cornerstone of our identity. We are with Christ.

Let us be mindful of our heart as it needs protection against evil, hatred, and despair. "Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus" (Philippians 4:7)

In the Nativity, let us gaze into the eyes of the loving God, who comes into our turbulent world. God is where it hurts, God is near, God is with us. Let this joyful news resonate in our hearts and homes! We wish you a blessed Christmas and happy New Year!

**Christ is born! Glorify Him!**

**+ Borys Gudziak**

Metropolitan Archbishop of Philadelphia (Ukrainian)

**+Paul Chomnycky**

Bishop of the Eparchy of Stamford

**+Benedict Aleksiychuk**

Bishop of the Eparchy of St. Nicholas in Chicago

**+Bohdan Danylo**

Bishop of the Eparchy of St. Josaphat in Parma



## COMMUNICATION FROM PATRIARCH +SVIATOSLAV REGARDING THE DECLARATION “FIDUCIA SUPPLICANS” AND THE PASTORAL MEANING OF BLESSINGS

*Pastor's Note: With respect to all of the news this past week regarding the declaration FIDUCIA SUPPLICANS (the document allowing for blessing of homosexual unions in the Latin Church) Patriarch +Sviatoslav has issued a formal communication regarding this declaration that applies to the Ukrainian Catholic Church. This Communication is very clear and precise and its implications are clear: FIDUCIA SUPPLICANS has no binding force on the faithful; therefore, we are to follow the liturgical and moral patrimony of our own Church. This Communication is a rough translation of what was recently promulgated by +Sviatoslav.*

Given in Kyiv, BA 23/326  
December 22nd, In the Year of Our Lord 2023

### A COMMUNICATION

regarding the reception at the UGCC declarations of the Dicastery of Creed "FIDUCIA SUPPLICANS" about the pastoral meaning of blessings

Responding to the numerous appeals of bishops, clergy, monastics, church institutions and individual laymen of the Ukrainian Greek-Catholic Church regarding the Declaration of the Dicastery of the Creed "FIDUCIA SUPPLICANS" (December 18, 2023) on the pastoral meaning of blessings, after consultations with relevant experts and competent institutions, I would like to inform the clergy and faithful as follows:

1. The aforementioned Declaration interprets the pastoral meaning of blessings in the Latin Church, not in the Eastern Catholic Churches. It does not address questions of Catholic faith or morals, does not provide any precepts of the Code of Canons for the Eastern Churches (CCEO), and does not mention Eastern Christians. Therefore, on the basis of canon 1492 of the CCEO, this Declaration concerns purely the Latin Church and has no legal force for the faithful of the Ukrainian Greek-Catholic Church.
2. The Ukrainian Greek-Catholic Church is one of the Eastern Catholic Churches, therefore it has its own liturgical, theological, canonical and spiritual heritage, which all the faithful are obliged to observe and which they must cherish (CCEO, canons 39-41). The meaning of the concept of "blessing" in the UGCC differs from the Latin Church.
3. According to the liturgical practice of our Church, the blessing of a priest or bishop is a liturgical gesture that cannot be separated from the rest of the content of liturgical rites and reduced only to the circumstances and needs of private piety (Catechism of the UGCC "Christ is our Passover", paragraphs 505-509).
4. According to the traditions of the Byzantine rite, the concept of "blessing" means approval, permission or even an order regarding a certain type of actions, prayer and ascetic practices, in particular certain types of fasting and prayer. It is obvious that the blessing from the priest always has an evangelistic and catechetical dimension, therefore it cannot in any way contradict the teaching of the Catholic Church about the family as a faithful, indissoluble and fruitful union of love between a man and a woman, which our Lord Jesus Christ raised to the dignity of the Holy Sacraments of Marriage. Pastoral promptness prompts us to avoid ambiguous gestures, statements and concepts that would distort or distort the word of God and the teachings of the Church.

God's blessing on you!

† SVIATOSLAV

*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!*

# 2024 Theophany/Jordan Home Blessings

Father Paul will be planning to bless homes for the 2024 New Year for St. Josaphat Ukrainian Catholic Church; home blessing request cards have been sent out to all registered families; we are including this form here in case you did not receive a card. It is a tradition in our Church to have our homes blessed with the water sanctified at the Feast of Theophany. Home blessings are scheduled on a "first-come, first-served" basis. When Father comes to bless your home, please be sure to tell him if this is the first time your home is blessed or not; also tell him which rooms you specifically want him to bless. Also have some holy water and a lit candle ready for the blessing.



Clip Here

Father Paul:

*I (we) would like you to come and bless my (our) home this new year during the Theophany (Jordan) season.*

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

EMAIL: \_\_\_\_\_

Please list best days/times that work for you here:

\_\_\_\_\_  
\_\_\_\_\_

*Father Paul will contact you to confirm availability before coming to visit.*

*Please return via the collection basket or mail to St. Josaphat Rectory no later than Jan. 6th; you may also email your home blessing request to [bethlehem@ukrcatholic.org](mailto:bethlehem@ukrcatholic.org)*

*Thank you and God bless!*

## 2024 Envelopes

Every married couple or single person 18 years old and over must be registered in the parish roster and receive envelopes. Your sacrifices to support your parish indicate your willingness to be continued as a member of your church at St. Josaphat Ukrainian Catholic Church, Bethlehem, and is also demonstrative of your faith and witness to be part of the Body of Christ that comprises our local churches. The neglect of regular church attendance and regular use of envelopes can lead to serious difficulties with regard to Baptisms, Weddings, Funerals, etc. (not to mention Judgment Day when we appear before our Lord to account for our lives!). In other words, to be considered a full participating member and to have a say in the governance of your parish, **REGULAR CHURCH ATTENDANCE AND USE OF THE 2024 ENVELOPES IS REQUIRED.** If you are ill, aged, or homebound, and cannot come to church, please let Father Paul know right away and arrangements will be made to accommodate you (NOTE: if you are on our sick call roster or are on our bulletin mailing/visitation list, please disregard this notice as you are already a member and are in our care and prayers).

If you have not received envelopes last year in 2023, or are not a member but would like to become a member of St. Josaphat Ukrainian Catholic Church, Bethlehem, kindly fill out the following below, and drop in the collection basket at your convenience:

\_\_\_\_\_ **Clip Here** \_\_\_\_\_

*Check one:*

\_\_\_\_\_ I did not receive envelopes in 2023. Please include me in the membership list for 2024.

\_\_\_\_\_ I did receive envelopes for 2023 but failed to use them; please issue envelopes and include me on the membership roster for 2024.

*Please enroll me and issue envelopes for [PLEASE PRINT CLEARLY]:*

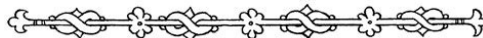
NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

CITY: \_\_\_\_\_ State: \_\_\_\_\_ Zip Code: \_\_\_\_\_

EMAIL: \_\_\_\_\_

TELEPHONE: \_\_\_\_\_



## 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](mailto:bethlehem@ukrcatholic.org)

Website: [www.stjosaphatbethlehem.org](http://www.stjosaphatbethlehem.org)

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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 Story of the Origin of Jesus Christ, Son of David, and the Rest of the Names***

Matthew's genealogy is extraordinarily comprehensive in his theology of the roots of Jesus' story in the Old Testament. But that is only one part of the story of Jesus Christ. The story has a sequence as well; and the continuing sequence is what makes the genealogy "good news" for Matthew's audience and for us. Human being have been empowered to preserve, proclaim, and convey the salvation brought by Jesus Christ throughout history. The God who wrote the beginnings with crooked lines also writes the sequence with crooked lines, and some of those lines are our own lives and witness.

A God who did not hesitate to use the scheming as well as the noble, the impure as well as the pure, men to whom the world hearkened and women upon whom the world frowned – this God continues to work through the same melange. If it was a challenge to recognize in the last part of

Matthew's genealogy that totally unknown people were part of the story of Jesus Christ, it may be a greater challenge to recognize that the unknown characters of today are an essential part of the sequence. The proclamation of that genealogy in the Advent liturgy is designed to give us hope about our destiny and our importance.

By stressing the all-powerful grace of God, the genealogy presents its greatest challenge to those who will accept only an idealized Jesus Christ whose story they would write only with straight lines and whose portrait they would paint only in pastel colors. If we look at the whole story and the total picture, the Gospels teach us that Jesus' ministry was not thus; the history of the church teaches us that the sequence as not thus. God's grace can work even with people like us.

*Father Raymond E. Brown, S.S.*