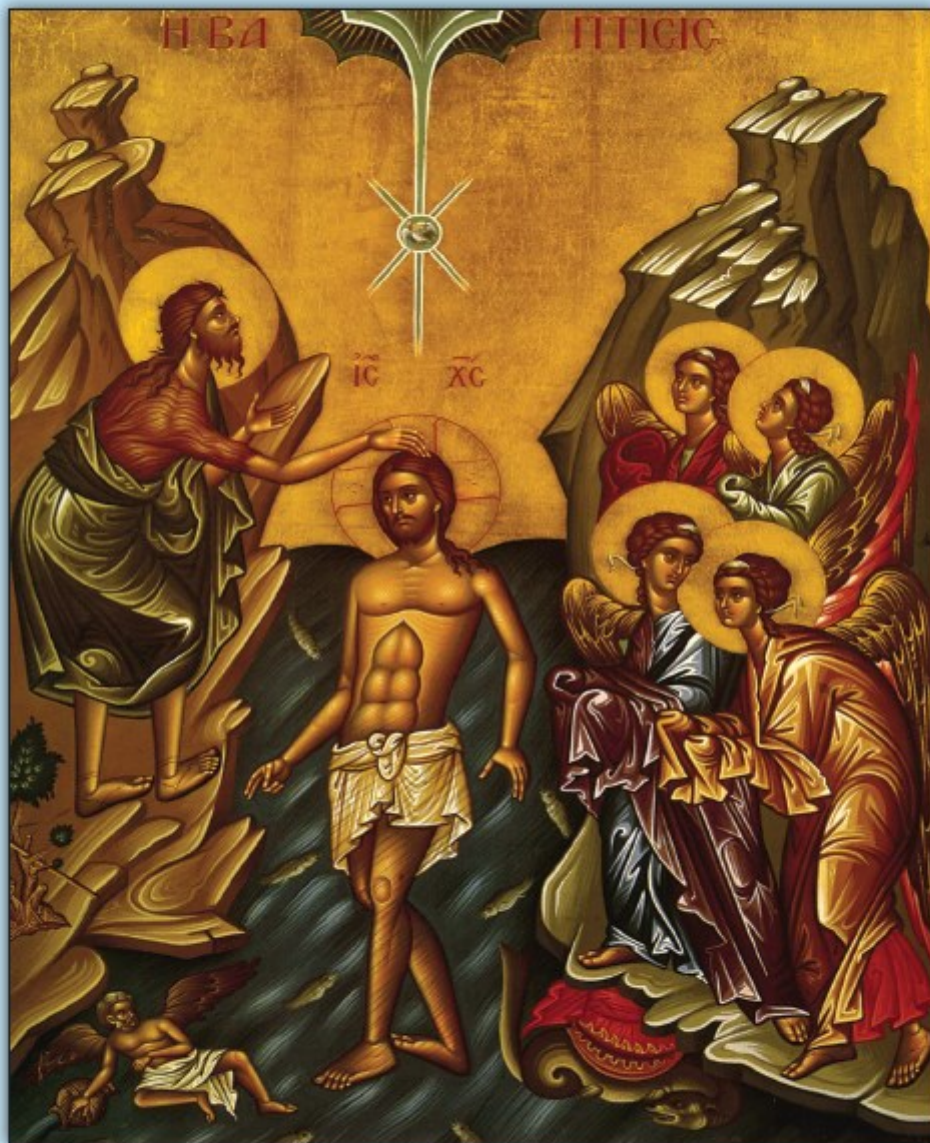


SUNDAY BEFORE THEOPHANY



*Icon of Theophany -- January 6th*

## WEEKLY SCHEDULE OF SERVICES AND EVENTS

**NOTE:** *Liturgical Services for Holy Ghost Ukrainian Catholic Church, West Easton, are noted in italic print;* Liturgical services for St. Josaphat Ukrainian Catholic Church, Bethlehem, are noted in plain print **Outside events and services are listed in bold print.** Thank you for your attention!

**NOTE:** Confessions are heard 1/2 hour before Divine Services or by Appointment. Call Father Paul or Father Yaroslav anytime you need the Sacraments!

- Sat, Dec 31st: *The Saturday After Christmas; of the Venerable Mother Melany (New Year's Eve)***  
4:30 pm: *Divine Liturgy of St. John Chrysostom (West Easton), Intention for +Ruth Hutnik, by +William J. Hutnik.*  
6:30 pm: Divine Liturgy of St. John Chrysostom (Bethlehem), Intention for Health and God's Blessings for Michael Wetherill, by Family.
- Sun, Jan 1st: *The Sunday Before Theophany; the Feast of the Circumcision of Our Lord and of St. Basil the Great (New Year's Day)***  
9:00 am: Divine Liturgy of St. Basil the Great (Ukr.) (Bethlehem); Intention for Health and God's blessings on all of our living and deceased parishioners.  
11:00 am: *Divine Liturgy of St. Basil the Great (Eng.) (West Easton); Intention for +Edward and Catherine Herman, by Children.*
- Mon, Jan 2nd: *The Hierarch Sylvester, Pope of Rome***  
NO DIVINE SERVICES SCHEDULED
- Tue, Jan 3rd: *The Prophet Malachi***  
9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Dr. +Patrick Powers (3rd/9th Days); by Bernadette Lloyd.  
9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton); Intention for +Wilhelmina Wichryk (3rd/9th Days).*  
**6:30 pm: Moleben to the Mother of God for Peace in Ukraine, St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.**
- Wed, Jan 4th: *The Synaxis of the 70 Apostles***  
9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Health and God's Blessings for Michael Wetherill, by Family.  
9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton); Intention for Health and God's Blessings on Marta Makota, by Iryna Makota.*
- Thu, Jan 5th: *The Vigil-Eve of the Theophany; of the Martyr Synkletike [Day of Strict Fast]***  
9:00 am: Royal Hours for Theophany (Bethlehem).  
6:00 pm: *Vigil Divine Liturgy of St. Basil the Great with the Great Blessing of Water (West Easton); Intention for God's Blessings on Our Living and Deceased Parishioners.*  
6:30 pm: Vigil Divine Liturgy of St. Basil the Great with the Great Blessing of Water (Bethlehem); Intention for Health and God's Blessings on Michael Wetherill, by Family.
- Fri, Jan 6th: *The Venerable Mother and Martyr Anysia***  
9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Health and God's Blessings on Michael Wetherill, by Family.  
9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton); Intention for Peace in Ukraine, by Anonymous.*
- Sat, Jan 7th: *The Saturday After Theophany; the Synaxis of John the Baptist***  
4:30 pm: *Divine Liturgy of St. John Chrysostom (West Easton), Intention for God's Blessings on Our Living and Deceased Parishioners.*  
6:30 pm: Divine Liturgy of St. John Chrysostom (Bethlehem), Intention for Health and God's Blessings for Michael Wetherill, by Family.

**Sun, Jan 8th: The Sunday After Theophany; the Venerable Fathers George and Emilian**

9:00 am: Divine Liturgy of St. John Chrysostom (Eng.) (Bethlehem); Intention for Met. +Constantine (Bohachevsky), Prot # 332/2022O.

11:00 am: Divine Liturgy of St. Basil the Great (Ukr.) (West Easton); Intention for +Ivan Savkanitch, by the Savkanitch Family.

**3:00 pm: Festival of Christmas Carols; Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.**

**Parish Announcements:**

1. A REMINDER: Thursday, January 5th, the Vigil-Eve of Theophany is a day of strict fasting [abstinence from all meat and dairy products]. The rules of the Archeparchy of Philadelphia apply for those who are able to do so.
2. NOTICE TO ALL PARISHIONERS: We will stop crediting 2022 envelopes to calendar year 2022 after January 8th, 2022, so that we can close out our books for the previous year. Any 2022 envelopes submitted after January 8th will go into the general collection and not be credited for 2023. Again, please be sure to use your envelopes as this is the only way we can accurately tally your contributions for the given calendar year for your taxes.
3. We are still scheduling home blessings for Theophany/Jordan for both Holy Ghost and St. Josaphat Parishes. You may request a home blessing either by clipping the sign up form on this bulletin and placing it in the collection basket or by using the sign up sheet in the back of the church.
4. Holy Ghost Ukrainian Catholic Church is hosting their next pyrohy/noodle sale on Wednesday, January 11th, 2023. Preparation for the pyrohy starts at 9:00 am on Tuesday, January 10th, and continues on Wednesday, January 11th. Pick up times for pyrohy/noodles are from 1:00 pm—6:00 pm ONLY on January 11th; please do not request special pick up times as we do not have the staff to cover these requests. To order, please email [foodsales@holyghostucc.com](mailto:foodsales@holyghostucc.com) or leave a message at Holy Ghost Rectory. WE NEED HELP—BRING A FRIEND OR TWO TO HELP PINCH! :)
5. St. Josaphat Ukrainian Catholic Church has plenty of frozen halupki/holubtsi for sale. To purchase, see any Tryzub member after scheduled Divine Liturgies at St. Josaphat's Church or call St. Josaphat's Rectory.
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, January 3rd, 2022, at 6:30 pm, at St. Josaphat Ukrainian Catholic Church, Bethlehem, PA. All are encouraged to come and pray with us.
7. The Ukrainian Catholic Cathedral of the Immaculate Conception is planning to host it's annual Festival of Christmas Carols on Sunday, January 8th, 2023 at 3:00 pm. This is a free event; free will donations to support the Cathedral are greatly appreciated. All are welcome to attend.
8. If you wish to donate to help with the effort in Ukraine, you may do so online via these links: <https://bit.ly/3Dh79UO> (Archeparchy of Philadelphia) or at <https://bit.ly/3CGdl8A> (UUARC) or via check/cash to St. Josaphat or Holy Ghost Church with the notation "Humanitarian Aid for Ukraine."
9. Do not forget your Redner's Receipts for both Holy Ghost and St. Josaphat parishes! Also at Holy Ghost, do not forget that we also have a metal recycling fundraising program as well! For more information on the Redner's Receipts, contact Holy Ghost or St. Josaphat's Rectory.

*Please don't leave this bulletin in the pew or in the trash when you are finished. We encourage you to 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, Bethlehem, and at Holy Ghost, West Easton, PA!*

***The Sunday Before Theophany; the Feast of the Circumcision of Our Lord, Jesus Christ and of St. Basil the Great***

**IMPORTANT: ST. JOSAPHAT BETHLEHEM PARISHIONERS FOLLOW PROPER S IN THE BLUE BOOKS IN 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 (1):** You are seated on high on a fiery throne,\* with Your Father who is without beginning and Your divine Spirit.\* Yet You willed, O Jesus, to be born of a virgin maiden, Your Mother,\* as a man, You were circumcised on the eighth day.\* Glory to Your all-gracious will,\* glory to Your providence,\* glory to Your condescension, O You who alone love mankind.

**Troparion (1):** Your message has spread through all the earth:\* it accepted the word with which you taught in a manner befitting God.\* You explained the nature of things and ordered human conduct.\* O namesake of the royal priesthood, venerable Father Basil,\* pray to Christ God that our souls may be saved.

**Kontakion (4):** *Glory be to the Father and to the Son and to the Holy Spirit.* You have appeared as a firm foundation for the Church,\* maintaining its authority as a sure refuge for mortals,\* sealing it by your doctrine,\* O venerable Basil,\* revealer of heaven.

**Kontakion (3):** *Now and for ever and ever. Amen.* The Lord of all submits to circumcision\* and in His love cuts off the failings of mortals;\* today He gives the world salvation.\* While in the highest there rejoices\* Basil the hierarch of the Creator and bearer of Light,\* and the divine initiate of Christ.

**Prokeimenon (6):** Save Your people, O Lord,\* and bless Your inheritance.

**Verse:** Unto You I will cry, O Lord my God, lest You turn from me in silence

**Epistle (2 Timothy 4:5-8):** Timothy my Son, as for you, always be sober, endure suffering, do

**Неділя перед Богоявленням; Обрізання Господа нашого Ісуса Христа; святого отця нашого Василя Великого**

**УВАГА: СВ. ЙОСАФТА ВІФЛЕЄМСЬКІ ПАРАФІЯНИ СЛЕДУЮТЬ ЗА ПРОПЕРСОМ У СИНІХ КНИГАХ В ЛАВКАХ!**

**Тропар (5):** Собезначальне Слово Отцю і Духові,\* від Діви роджене на спасення наше,\* оспіваймо, вірні, і поклонімся,\* бо благоволив плоттю зійти на хрест\* і смерть перетерпіти, і воскресити умерлих\* славним воскресінням своїм.

**Тропар (1):** На престолі вогневидним у вишніх сидиш\* з Отцем безначальним і божественним твоїм Духом.\* Благоїзволив ти родитися на землі\* з Дівиці, що не знала мужа – твоєї матері, Ісусе.\* Того ради й обрізання довершено на тобі, людині восьмиденній.\* Слава преблагому твоєму задумові,\* слава промислові твоєму,\* слава низходженню твоєму, єдиний Чоловіколюбче.

**Тропар (1):** На всю землю вийшло вістуння твоє,\* прийняла бо вона слово твоє,\* що ним боголіпно навчив ти,\* природу того, що існує,\* пояснив ти, звичаї людські прикрасив ти\* – царське священство, отче преподобний Василіє.\* Моли Христа Бога за спасення душ наших.

**Кондак (4):** *Слава Отцю, і Сину, і Святому Духові.* Явився еси основою непохитною Церкви,\* подаючи всім людям владицтво неукрадне,\* запечатавши твоїми веліннями,\* небоявлений Василіє преподобний.

**Кондак (3):** *І нині, і повсякчас, і на віки вічні.* Амїнь. Всіх Господь обрізання терпить\* і людські прогрішення як благий обрізує,\* дає спасення світові;\* і радується в вишніх\* і Творця ерарх, і світлоносний,\* і божественний таїтник Христовий, Василій.

**Прокімен (6):** Спаси, Господи, людей твоїх\* і благослови насліддя твоє.

**Стих:** До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

**Апостол (2 Тм 4,5-8):** Сину Тимотею, будь тверезим у всьому, знось напасті, виконуй

the work of an evangelist, carry out your ministry fully. As for me, I am already being poured out as a libation, and the time of my departure has come. I have fought the good fight, I have finished the race, I have kept the faith. From now on there is reserved for me the crown of righteousness, which the Lord, the righteous judge, will give me on that day, and not only to me but also to all who have longed for his appearing.

**Alleluia Verse:** God, be merciful to us and bless us.

**Verse:** Make the light of Your face shine upon us and have mercy on us.

**Gospel (Mark 1:1-8):** The beginning of the good news of Jesus Christ, the Son of God. As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you, who will prepare your way; the voice of one crying out in the wilderness: 'Prepare the way of the Lord, make his paths straight,'" John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. And people from the whole Judean countryside and all the people of Jerusalem were going out to him, and were baptized by him in the river Jordan, confessing their sins. Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the thong of his sandals. I have baptized you with water; but he will baptize you with the Holy Spirit."

**Instead of *It Is Truly Right* . . ., the Irmos:** In you, O Full of Grace, all creation rejoices: the angelic ranks and all the human race. Sanctified temple and spiritual paradise, virgins' pride and boast, from whom God is made flesh and became a little Child; and He who is our God before all ages, He made your womb a throne, and He made it wider than all the heavens. In you, O Full of Grace, all creation rejoices. Glory be to you.

**Communion Verse:** Praise the Lord from the heavens;\* praise Him in the highest.\* The just man shall be in everlasting remembrance;\* of evil hearsay he shall have no fear. Alleluia (3x).

працю евангелиста, виконуй твою службу. Бо я вже готовий на ливну жертву, і час мого відходу настав. Я боровся доброю борнею, скінчив біг – віру зберіг. Тепер же приготований мені вінок справедливості, що його дасть мені того дня Господь, справедливий Суддя; та не лише мені, але всім тим, що з любов'ю чекали на його появу.

**Аллилуя** Стих: Пастирю Ізраїля, почуй, ти, що ведеш Йосифа.

**Стих:** Уста праведного повчаться премудрости і язик його промовить суд

**Євангеліє (Мр 1,1-8):** Початок Євангелії Ісуса Христа, Сина Божого. Як написано в пророка Ісаї: "Ось я посилаю мого посланця перед тобою, який приготує тобі дорогу. Голос вопіючого в пустині: Готуйте Господеві дорогу, вирівняйте стежки його", – так виступив Йоан, хрестивши у пустині та проповідувачи хрищення покаяння на прощення гріхів. І виходили до нього – вся країна Юдейська та всі єрусалимляни, хрестились від нього в ріці Йордані й визнавали гріхи свої. Йоан одягнений був в одягу з верблюжого волосу й носив ремінний пояс на своїх бедрах, а їв сарану й мед дикий. І проповідував, кажучи: "Слідом за мною іде сильніший від мене, що йому я недостойний, нахилившись, розв'язати ремінця його сандалів. Я вас хрестив водою, а він хреститиме Святим Духом."

**Замість Достойно** . . ., **Ірмос:** Тобою радується, Благодатная, всяка твар, ангельський собор і чоловічеський рід, освящений храме і раю словесний, дівственна похвало, що із неї Бог воплотився і младенцем став – перед віками сущий Бог наш. Лоно бо твоє престолом сотворив і утробу твою просторішою небес учинив. Тобою радується, Благодатная, всяка твар, слава тобі.

**Причасний Стих:** Хваліте Господа з небес,\* хваліте Його на висотах.\* Пам'ять праведного буде вічна,\* лихої слави він не лякається. Аллилуя (3р).



## SUNDAY BEFORE THEOPHANY: SYMBOLISM OF THE ICON

*[Portions are taken from an unknown article on the web; for parish use only]*

The Icon of the Theophany brings us visually and symbolically to the manifestation of God, the revelation of the Trinity and the deep spiritually rich significance of Baptism. The Feast of the Theophany is sometimes called the Epiphany, which is not to be confused with the Western celebration of the Magi bearing gifts to the infant Jesus.

Theophany is the first revelation of the Father, Son and Holy Spirit — the Holy Trinity. The icon brings this revelation to us. At the top of the icon, the opening of heaven is symbolized by the segment of a circle in most icons. This circle signifies God's presence and witness at the baptism of Jesus. Emanating from the circle are rays of light surrounding the Holy Spirit, depicted in the figure of a dove descending upon Jesus, who is being baptized by John the Baptist in the Jordan River.

In this icon we are drawn to the person of Jesus as He stands in the waters of the Jordan River. His entire body is immersed in token of His burial. "In baptism you were not only buried with Him but also raised to life with Him because you believed in the power of God who raised Him from the dead" (Col.

2:12).

Note that Jesus is nearly naked, with only a loincloth wrapped around his waist. All throughout the creation narrative in Genesis we see God creating and then saying it is “good.” Man and woman were created together in God’s image. They were both beautiful, and while they lacked physical garments, they were clothed in the glory of the “image” and “likeness” of God. However, when they fell into sin, they hid in shame until God brought them garments of skin to wear (which symbolizes the sinful tendency that now obscures our true nature). Their natural beauty was transformed into an object of shame. Adam and Eve fell, and with them fell creation

Now, enter Jesus Christ: he represents the second Adam (1 Cor 15). In shame and nakedness, Adam hid. Yet Christ comes in His majesty, both as God and man, both in glory and nakedness completely unashamed, representing the beauty of the undefiled human made possible through Him. But why was Christ baptized if He had no sin?

While Christ was baptized in the Jordan River, it was really the Jordan and all of creation that was baptized in Christ. As Canticle Four of Compline of Theophany states, At Thine appearing in the body, the earth was sanctified, the waters blessed, the heaven enlightened, and mankind was set loose from the bitter tyranny of the enemy. We see the beginning of a new creation in Theophany. Things are being set right. Christ has come not only to cleanse and restore mankind, but to adopt us as heirs into His Kingdom. And when we receive His glory, not only are we redeemed, but we draw all of creation with us into the final restoration. Note that Jesus is not fully submerged in the waters of the Jordan, for it is all creation that is being baptized in Him, not vice versa.

The role of John the Baptist is depicted by the placing of the right hand on the head of Christ — a gesture which has always been an integral part of the sacramental ritual of baptism. Notice that he is not looking at Jesus, but rather at the Holy Spirit descending on Jesus. This is symbolic of the fact that the Theophany is really about elevating Jesus Christ. Remember, Jesus will eventually be lifted upon the Cross as the perfect sacrifice, He will rise victoriously from the tomb shattering death’s power, and ascend into Heaven to sit at the right hand of God the Father.

Also note the axe lodged in the tree next to John the Baptist. This reminds us of John’s warning to “bear good fruit” in our lives, that we must not become spiritually lazy. As Matthew reminds us in his Gospel, “Even now the ax lies at the root of the trees. Therefore every tree that does not bear good fruit will be cut down and thrown into the fire.” (Matthew 3:10)

Present are angels with their hands covered, waiting to attend and dress Our Lord after the baptism is finished. Their heads are bowed as an indication of their role of service to God and their reverence for Him whom they serve.

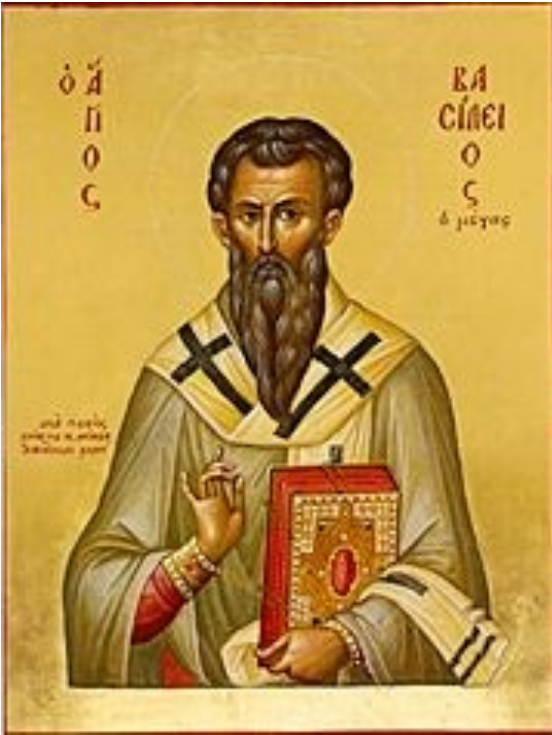
There are also fish and sea creatures (depicted by small men riding fish) fleeing away from the site of Jesus’s Baptism. They are fleeing because something much greater and powerful than themselves, God Himself, is entering into the water. In one of the sticheras that is chanted at Matins, it says:

*Today Christ has come to be baptized in the Jordan;\* today John touches the head of the Master.\* the powers of heaven are amazed\* as they behold the marvelous mystery.\* The sea saw it and fled;\* the Jordan at the sight was driven back.\* And we who have been enlightened cry aloud:\* Glory to God made manifest,\* who has appeared upon earth and brought light to the world.*

Always remember the prayers that you hear chanted in Church; they in turn, are reinforced by the icon of the feast that is on the tetrapod that you come to venerate. Never be afraid to spend time before the icon so that the words of prayers that you hear in church may become concrete for you and a part of your life.



## January 1st—The Feast of St. Basil the Great, Bishop of Cappadocia and Theologian



(Basil died on 1 January 379. He is accordingly commemorated on that day in the East. The traditional Western date is 14 June, the anniversary of his consecration. The Roman usage has recently adopted 2 January.)

Basil was born in Caesarea of Cappadocia, a province in what is now central Turkey (more or less directly north of the easternmost part of the Mediterranean, but with no seacoast). He was born in 329, after the persecution of Christians had ceased, but with parents who could remember the persecutions and had lived through them. He originally planned to become a lawyer and orator, and studied at Athens (351-356), where two of his classmates were Gregory of Nazianzus (who became a close friend) and the future Emperor Julian the Apostate. When he returned home, the influence and example of his sister Macrina led him to seek the monastic life instead, and after making a tour of the monasteries of Egypt in 357, he founded a monastic settlement near his home. He remained there only five years, but the influence of his community was enormous. Whereas in the West there are numerous monastic orders (Benedictines, Carthusians, etc.), in the East all monks are Basilian monks. His Longer Rules and Shorter Rules for the monastic life remain the standard. Basil expresses a definite preference for the

communal life of the monastery over the solitary life of the hermit, arguing that the Christian life of mutual love and service is communal by its nature. In 367-8, when Cappadocia suffered a severe and widespread famine, Basil sold his family's very extensive land holdings in order to buy food for the starving, persuading many others to follow his example, and putting on an apron to work in the soup kitchen himself. In this crisis, he absolutely refused to allow any distinction to be made between Jew and Christian, saying that the digestive systems of the two are indistinguishable. He also built a hospital for the care of the sick, housing for the poor, and a hospice for travelers.

These were the years between the First Ecumenical Council (Nicaea, 325) and the Second (Constantinople, 381), years in which it was uncertain whether the Church would stand by the declaration made at Nicaea that the Logos (the "Word" -- see John 1:1) was fully God, equally with the Father, or seek a more flexible formula in the hope of reconciliation with the Arians, who declared themselves unalterably opposed to the Nicene wording. Basil had been ordained priest in 362 in order to assist the new Bishop of Caesarea, whom he succeeded in 370. (Since Caesarea was the capital, or metropolis, of the province of Cappadocia, its bishop was automatically the metropolitan of Cappadocia, which included about fifty dioceses (bishoprics). A metropolitan was roughly what we would call an archbishop, although in ancient terminology an "archbishop" was one step above a metropolitan.) By that time, an Arian emperor, Valens, was ruling. Basil made it his policy to try to unite the so-called semi-Arians with the Nicene party against the outright Arians, making use of the formula "three persons (hypostases) in one substance (ousia)," thus explicitly acknowledging a distinction between the Father and the Son (a distinction that the Nicene party had been accused of blurring), and at the same time insisting on their essential unity.

When the emperor Valens passed through Caesarea in 371, he demanded the theological submission of Basil, who flatly refused. The imperial prefect expressed astonishment at Basil's defiance, to which Basil



replied, "Perhaps you have never met a real bishop before." Valens retaliated by dividing the province of Cappadocia into two provinces, with the result that the Arian Bishop of Tyana became metropolitan of the new province of Western Cappadocia. Basil responded by going political. He ramrodded his brother Gregory of Nyssa and his friend Gregory of Nazianzus into bishoprics that they did not want, and for which they were totally unsuited, so that he would have the votes of those bishoprics when he needed them. (Neither Gregory ever quite forgave him for this.) His interests were not exclusively theological: he denounced and excommunicated those who owned houses of prostitution, he worked to secure justice for the poor against those who oppressed them, and he severely disciplined clergy who used their office to accumulate money or to live too well at the expense of the faithful.

His most famous writings include the Hexaemeron ("The Six Days"), a series of nine sermons on the days of creation, in which he speaks of the beauties of the created world as revelations of the splendor of God. His *Against Eunomius* defends the deity of Christ against an Arian writer, and his *On The Holy Spirit* speaks of the deity of the Third Person of the Trinity, and the rightness of worshipping Him together with the Father and the Son. In his *Address To Young Men* (originally written for his nephews), he urges Christians to make themselves acquainted with pagan philosophy and literature, arguing that this will often lead to a deeper understanding of Christian truth. His personality comes through most clearly in his letters, of which more than three hundred have been preserved. Some deal with points of theology or ethics, some with canon law, and many simply with everyday affairs. Ten times a year the Eastern churches use the Liturgy of St. Basil rather than the more usual Liturgy of St. John Chrysostom. It differs chiefly in having a more elaborate Anaphora (the prayer of consecration offered over the bread and wine), expressing some of his characteristic turns of thought, probably dating back to his time and used by him, and possibly composed by him personally.

Basil died in 379, shortly after the death in battle of the Arian Valens removed the chief threat to the Nicene faith to which Basil had devoted his life. He was mourned by the entire city, and the weeping crowds at his funeral included Christians, Jews, and pagans. He is counted (with the two Gregories) as one of the three Cappadocian Fathers, and (with Gregory of Nazianzus and John Chrysostom) as one of the Three Holy Hierarchs. In the West, he is reckoned (with Gregory of Nazianzus, John Chrysostom, and Athanasius) as one of the Four Greek (Eastern) Doctors of the Undivided Church. (The Four Latin (Western) Doctors are Ambrose, Jerome, Augustine, and Gregory the Great.)



**Sponsor a Ukrainian seeking safety and refuge in the U.S.**

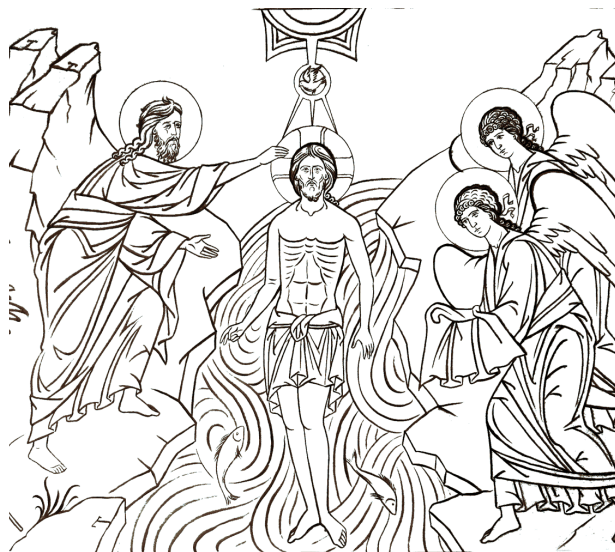
Welcome.US and its partners have launched a first-of-its-kind platform designed to help Americans connect with Ukrainians seeking refuge.

Start the sponsorship journey together!  
**connect.welcome.us.**



## 2023 Theophany/Jordan Home Blessings

Father Paul and Father Yaroslav will be planning to bless homes for the 2023 New Year for both Holy Ghost Ukrainian Catholic Church and for St. Josaphat Ukrainian Catholic Church. It is a tradition in our Church to have our homes blessed with the water sanctified at the Feast of Theophany. We will be scheduling home blessings for both parishes on a "first-come, first-served" basis and will try to best accommodate your schedule. 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; Father Paul or Father Yaroslav will take care of the rest. If you want your home blessed this year, please fill out the form below and place in the collection basket; you may also email (for St. Josaphat parishioners) [pastor@stjosaphatbethlehem.org](mailto:pastor@stjosaphatbethlehem.org) or (for Holy Ghost parishioners) [pastor@holyghostucc.com](mailto:pastor@holyghostucc.com).

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

*Father Paul/Father Yaroslav:*

*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:

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

*Either Father Paul or Father Yaroslav will contact you to confirm availability before coming to visit. Thank you and God bless!*

## 2023 Envelopes

Every married couple or single person 18 years old and over are to 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's, Bethlehem, or at Holy Ghost, West Easton, 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, whether St. Josaphat's or Holy Ghost, REGULAR CHURCH ATTENDANCE AND USE OF THE 2023 ENVELOPES IS REQUIRED. If you are ill, aged, or homebound, and cannot come to church, please let Father Paul or Father Yaroslav 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 2022, or are not a member but would like to become a member at St. Josaphat's, Bethlehem, or at Holy Ghost, West Easton, 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 2022. Please include me in the membership list for 2023.

\_\_\_\_\_ I did receive envelopes for 2022 but failed to use them; please issue envelopes and include me on the membership roster for 2023.

*Please enroll me and issue envelopes for (Check one):*

\_\_\_\_\_ St. Josaphat Ukrainian Catholic Church, Bethlehem, PA

\_\_\_\_\_ Holy Ghost Ukrainian Catholic Church, West Easton, PA

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

Rev. Paul J. Makar, Pastor  
Mrs. Carol Hanych, Cantor  
Ms. Kimberly McGowan, Parish Secretary

**Holy Ghost Ukrainian Catholic Church**

315 Fourth Street  
West Easton, PA 18042  
Main (normal business): (610) 252-4266  
For emergencies, call: (267) 597-5770  
E-Mail: [pastor@holyghostucc.com](mailto:pastor@holyghostucc.com)  
Website: [www.holyghostucc.com](http://www.holyghostucc.com)

Rev. Paul J. Makar, Administrator  
Rev. Yaroslav Lukavenko, Parochial Vicar  
Mr. Ted Veresink, Cantor/Cemetery Administrator  
Mr. Ihor Mirchuk, Cantor  
Mrs. Ann Bogari, Parish Secretary

**For Food Sales/Info.:** [foodsales@holyghostucc.com](mailto:foodsales@holyghostucc.com)

***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, Father Yaroslav, or one of our parishioners. Our doors and our hearts are open to you. May God's blessings be with you always!*

***The Christ***

Now, in the mystery of Christ's Baptism in the Jordan River, we again encounter and represent the truth of the Lord's incarnation and His manifestation as the Christ. Jesus' Baptism is in fact His definitive manifestation as the Messiah or Christ to Israel, and as the Son of the Father to the entire world. Here we find the dimension of the Epiphany which was His manifestation to all nations. The Father's voice from heaven shows that Jesus of Nazareth is the eternal Son and the descent of the Holy Spirit in the form of a dove shows the Trinitarian nature of the Christian God. The true and unique God, Father, Son, and Holy Spirit, shows Himself in Christ, through Him, with Him and in Him.

The Baptism in the Jordan returns to the great Christmas theme of "Christification", Jesus of Nazareth's spiritual anointing, His presentation

as the Anointed One par excellence, the Messiah or the One sent by the Father for the salvation of mankind. The Spirit that descended on Jesus shows and seals in an incontrovertible way the "Christification" of Jesus' humanity that the Word had already fulfilled from the first moment of His miraculous conception by Mary. Jesus, from the very beginning, was always the Lord's Christ, He was always God. Yet, His one, true humanity, that which is perfect in every way, as the Gospel records, constantly grew in natural and supernatural perfection. "And Jesus increased in wisdom, in stature, and in favor with God and with men" (Lk2:52). In Israel at 30 years of age, one reached full maturity and therefore could become a master. Jesus came of age and the Spirit, descending and remaining on Him, definitively consecrated His whole being as the Christ.