

SUNDAY AFTER THEOPHANY



Icon of Christ Pantocrator

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, 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.
- Mon, Jan 9th: *The Martyr Polyeuct***
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.*
- Tue, Jan 10th: *The Hierarch Gregory of Nyssa***
9:00 am: *Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for +Bob Wilson, by Maria and Mike Wetherill.*
9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton).*
9:00 am: *Pyrohy Preparation (Holy Ghost Church Hall, West Easton).*
6:30 pm: *Moleben to the Mother of God for Peace in Ukraine, Holy Ghost Ukrainian Catholic Church, West Easton, PA.*
- Wed, Jan 11th: *The Venerable Father Theodosius***
9:00 am: *Divine Liturgy of St. John Chrysostom (Bethlehem); Special Intention, by Daniel Offutt.*
9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton).*
9:00 am: *Pyrohy Preparation and Sale (Holy Ghost Church Hall, West Easton; NOTE: PICK UP IS FROM 1:00 pm—6:00 pm ONLY!)*
- Thu, Jan 12th: *The Martyr Tatiana***
9:00 am: *Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Dr. +Alexander Lushnycky, by Mary Lushnycky.*
6:00 pm: *Divine Liturgy of St. John Chrysostom (West Easton).*
- Fri, Jan 13th: *The Martyrs Hermolaus and Stratonicus***
NO DIVINE SERVICES SCHEDULED
- Sat, Jan 14th: *The Venerable Martyrs of the Monasteries of Sinai and Raito***
4:30 pm: *Divine Liturgy of St. John Chrysostom (West Easton), Intention for Peace in Ukraine, by Anonymous.*
6:30 pm: *Divine Liturgy of St. John Chrysostom (Bethlehem), Intention for God's Blessings on Our Living and Deceased Parishioners.*

Sun, Jan 15th: The 32nd Sunday After Pentecost; of the Venerable Fathers Paul and John

9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.) (Bethlehem); Intention for +Bohdan Kaziewicz, by Irene and Adrian Strysky.

11:00 am: Divine Liturgy of St. Basil the Great (Eng.) (West Easton); Intention for +Yaroslav Turcheniak (3rd/9th Days)..

Parish Announcements:

1. We ask for your prayers for Most Rev. +John (Bura), former Auxiliary Bishop of the Archeparchy of Philadelphia and Apostolic Administrator of the Eparchy of St. Josaphat in Parma, OH, and also for Sr. Thomas Hrynewich, SSMI, former Chancellor of the Archeparchy of Philadelphia (both are hospitalized), as well as for all of our sick and shut in parishioners.
2. NOTICE TO ALL PARISHIONERS: We will stop crediting 2022 envelopes to calendar year 2022 after this Sunday, January 8th, 2022, so that we can close out our books for the previous year. Any 2022 envelopes submitted after this weekend 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 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 10th, 2022, at 6:30 pm, at Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are encouraged to come and pray with us.
7. 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."
8. 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 After Theophany;
of the Venerable Fathers George and Emilian*

**IMPORTANT: ST. JOSAPHAT BETHLEHEM
PARISHIONERS FOLLOW PROPER S IN THE
BLUE BOOKS IN PEWS!**

First Antiphon: When Israel came forth from Egypt, the house of Jacob from a people of alien tongue. Through the prayers of the Mother of God, O Savior, save us.

Judah became His sanctuary, Israel His domain. Through the prayers . . .

Why is it, O sea, that you flee? O Jordan, that you turn back? Through the prayers . . .

Glory be . . . Now and forever . . . Only begotten Son . . .

Third Antiphon: Come, let us sing joyfully to the Lord; let us acclaim God, our Savior. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms. Son of God, . . .

For God is the great Lord and the great king over all the earth. Son of God, . . .

Entrance Hymn: Come, let us worship and fall down before Christ. Son of God, baptized by John in the Jordan, save us who sing to You: Alleluia.

Troparion (6): Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord risen from the dead, glory be to You!

Troparion (1): At Your baptism in the Jordan, O Lord, worship of the Trinity was revealed, for the Fathers voice bore witness to You, calling You His beloved Son, and the Spirit in the form of a dove confirmed the truth of these words. O Christ God, Who appeared and enlightened the world, glory be to You!

Kontakion (4): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* You have revealed Yourself to the world today, and Your light, O Lord, has

**Неділя після Богоявлення;
Прп. Георгія і Еміліяна**

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

Антифон 1: Коли Ізраїль вийшов з Єгипту, дім Якова з-поміж людей чужої мови. Молитвами Богородиці, Спасе, спаси нас.

Свяतिною Його стала Юдея, Ізраїль - Його царством. Молитвами Богородиці, . . .

Що з тобою, море, що ти кинулось тікати, і з тобою, Йордане, що ти назад повернувся? Молитвами Богородиці, . . .

Слава Отцю . . . І нині . . . Єдинородні Сину . . .

Антифон 3: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителєві нашому. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Аلیلія.

Прийдім з похвалами перед обличчя Його, і псалмами воскликнім Йому. Спаси нас, Сину Божий, . . .

Бо Бог великий Господь, і цар великий по всій землі. Спаси нас, Сину Божий, . . .

Малий Вхід: Прийдіте, поклонімся і припадім до Христа. Спаси нас, Сину Божий, що Христився від Івана в Йордані, співаємо Тобі: Аلیلія.

Тропар (6): Ангельські сили на гробі Твоім, і сторожі омертвіли; Марія ж стояла при гробі, шукаючи пречистого тіла Твого. Полонив Ти ад і непереможений від нього, зустрів Ти Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі!

Тропар (1): Коли в Йордані христився Ти, Господи, Троїчне з'явилося поклоніння: голос Отця свідчив про Тебе, називаючи Тебе улюбленим Сином, Дух же у вигляді голуба потверджував ці слова. Господи, що з'явився і світ просвітив, - слава Тобі!

Кондак (4): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* З'явився Ти сьогодні вселенній і світло Твоє, Господи, опромінило нас. Пізнавши Те-

shined upon us. We recognize You and exclaim to You: You have come and revealed Yourself, O Inaccessible Light!

Prokimenon (1): May Your kindness, O Lord, be upon us who have put our hope in You.

Verse: Exult, you just, in the Lord; praise from the upright is fitting.

Epistle (Eph 4:7-13): Brethren: Grace was given to each of us according to the measure of Christ's gift. Therefore, it says: "He ascended on high and took prisoners captive; he gave gifts to men." What does "he ascended" mean except that he also descended into the lower [regions] of the earth? The one who descended is also the one who ascended far above all the heavens, that he might fill all things. And he gave some as apostles, others as prophets, others as evangelists, others as pastors and teachers, to equip the holy ones for the work of ministry, for building up the body of Christ, until we attain to the unity of faith and knowledge of the Son of God, to mature manhood, to the extent of the full stature of Christ.

Alleluia Verse: I shall sing forever of Your love, O Lord, through all ages my mouth will proclaim Your truth.

Verse: Of this I am sure, that Your love lasts forever, that Your truth is as firmly established as the heavens.

Gospel (Mt 4:12-17): At that time, when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went to live in Capernaum by the sea, in the region of Zebulun and Naphtali, that what had been said through Isaiah the prophet might be fulfilled: "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles, the people who sit in darkness have seen a great light, on those dwelling in the land overshadowed by death light has arisen." From that time on, Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

Instead of *It is truly right . . .*, the Irmos: O my soul, extol Him Who was baptized in the Jordan, Christ the King. No tongue has the power to fittingly extol you; and even a supernatural mind is powerless to glorify you, O Mother of God. But in your graciousness, accept our ambition; for you

бе, співаємо: Ти прийшов і появився - Світло недоступне.

Прокімен (1): Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

Апостоль (Еф 4,7-13): Браття, кожному з нас дана благодать за мірою Христових дарів. Тому й сказано: "Вийшов на висоту, забрав у полон бранців, дав дари людям." А те "вийшов" що означає, як не те, що він був зійшов і в найнижчі частини землі? Той же, хто був зійшов на низ, це той самий, що вийшов найвище всіх небес, щоб усе наповнити. І він сам настановив одних апостолами, інших - пророками, ще інших - євангелистами і пастирями, і вчителями, для вдосконалення святих на діло служби, на будівництво Христового тіла, аж поки ми всі не дійдемо до єдності в вірі й до повного спізнання Божого Сина, до звершеності мужа, до міри повного зросту повноти Христа.

Апостольські Стих: Милості Твої, Господи, оспівуватиму повік, і з роду в рід сповіщу устами Твоїми Твою вірність.

Стих: Бо сказав Ти: Повік милість збудеться, на небесах приготується істина Твоя.

Євангелія (Мт 4,12-17): В той час, почувши, що Івана ув'язнено, Ісус повернувся в Галілею і, покинувши Назарет, пішов і оселився в Капернаумі, що при морі, на границях Завулону та Нефталі, щоб збулося те, що сказав був пророк Ісаїя: "О земле Завулону та земле Нефталі, приморський шляху, країно за Йорданом, поганська Галілеє! Народ, який сидів у темноті, побачив велике світло; тим, що сиділи в країні й тіні смерті, - зійшло їм світло." З того часу Ісус почав проповідувати й говорити: "Покайтесь, бо Небесне Царство близько."

Замість Достойно . . . , Ірмос: Величай, душе моя, Господа, що в Йордані христиться. Жаден язик неспроможний благохвалити Тебе достойно, ані жадний ум, навіть надлюдський, неспроможний Тебе славити, Богородице. Бувши доброю, прийми нашу віру, бо нашу

are the Protectress of Christians, and we extol you.

Communion Verse: The grace of God has appeared to all men. Praise you the Lord of heaven. Praise Him in the highest. Alleluia (3x).

божественну любов Ти знаєш. Ти - провідниця християн, і Тебе прославляємо.

Причасний Стих: Явилася благодать Божа спасительна всім людям. Хваліте Господа з небес, хваліте Його на висотах. Аلیلія (3р).



The Sunday After Theophany

By Msgr. John T. Sekellick, JCL. Edited for the Bulletin

In today's epistle selection (Eph. 4:7-13), Saint Paul tells us something about the organization of the Church by Christ Himself. He explains that Christ gave apostles, prophets, evangelists, pastors and teachers to build up the Body of Christ until we all reach the unity of faith and a deep and mature knowledge of the Son of God. The whole work of Christ is the Church, God's greatest miracle because the Church is the very Body of Christ, the society of believers. God's Kingdom on earth stretching throughout the world and of which there will be no end.

Each of us in our own ways has some understanding of Church. We think of the building where we celebrate the liturgical services. We think that worship is Church. We think of the clergy as the Church. We see the institutions of the Church - schools, hospitals and social centers. We see Church groups in action. In their own ways, each of these certainly is Church, but not each in isolation. The unity of the Church about which Saint Paul writes refers to all the faithful joined with Christ.

The Church is a holy body; Christ is its Head, and we are the members. The head cannot exist alone just as the members cannot exist separately either. Each member of the Church enjoys some gift from Christ. Saint Paul calls such gifts "charisms", and he mentions a few in today's epistle text. What he is saying is that all are co-workers and builders of the Church: the clergy, the people, the literate, rich and poor, regardless of position performs his or her work with a certain purpose - the preservation and the advancement of the body to which he or she belongs. The Church stands above all groups - social, political or national -- as the universal and indestructible establishment of Christ uniting all people with His love regardless of social position, nationality or race.

This unity connects the believers here on earth with those in heaven, the faithful of the present with those of the past and of the future. The common purpose of the Church is the consciousness of the Son of God Who gave His life for us that we might have life. What secures this purpose is love, and we reach this by striving for perfection. This is the moral and spiritual maturity which Saint Paul describes to the Ephesians today. We are the Church, the body of believers maturing and ever building up our faith. Each of us shares in the work of building up the holy Body of Christ using the charisms or gifts given us so that the Church would continue to the end of time.



'23—Excerpts from Church Militant 2.0

Reproduced from THE VORTEX, <https://bit.ly/3G2RIBm>, by Michael Voris, S. T.B. Edited for the Bulletin.

Unless you're a hermit who has taken certain vows to live apart from the world as much as humanly possible in isolation from day-to-day life, then walking through the world and understanding daily the relevance of our faith is critical. Our Lord sent His followers into the world to baptize it and make disciples of all nations. But given the complexities of today's world, the never-ending news cycle and what often appears as one debilitating effect after another (especially in the Church), the Great Commission, as it is called, can sometimes seem next to impossible. Even faithful Catholics can seem buffeted and tossed

about by modern life with its constant barrage of sadness, confusion and distraction. Our faith lives must win out, but that cannot happen in isolation from the world. So as we move through day-to-day life, how should we look at — and even more importantly, *think* about — these events in terms of our faith and, of course, most importantly, our salvation? Our Lord established the Church to be the sole means of not just combating evil but *defeating* it.

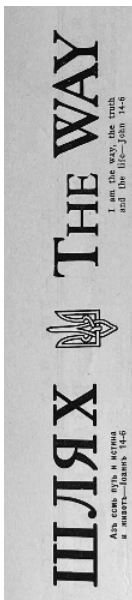
Evil — the power of Hell — is much stronger than our frail, fallen ability to withstand it. We cannot save ourselves. Left to our own devices, evil will always crush us underfoot. It's for this reason that the Eternal Logos was incarnated and then established a Church to last throughout time, and if we enter into it and remain faithful (even when we fall), that victory could be achieved.

That is the good news. The fight now has meaning. The victory can be won. Heaven has provided an opportunity, a tiny crack through which we can escape the pains of this world and the everlasting flames and torments of the next. For 2,000 years, this has been the view and understanding of the Church (the saints, the Fathers, the Doctors, the martyrs).

Each successive generation has had to plow through the world on the way to meriting salvation, made possible only because of the love and mercy of God. But those two parts there — the world and salvation — bring about a dynamic tension in our lives. Our faith lives must win out, but that cannot happen in isolation from the world. In fact, Abp. Sheen used to refer to the world as the "theater of redemption." Correct! Our Lord has redeemed us — something we could never have done on our own. It's why His chief way of being understood is as *savior*, not teacher (although He obviously taught) or miracle worker (although He obviously performed miracles) but as savior, the bringer of salvation.

All we need to do is participate in that salvation, as St. Paul stresses to us, to work it out in fear and trembling. Well, that working out happens *in the world*, in our lives; so each generation and age of the Church has to do that "working out" in the context of the times in which it finds itself. But without a doubt, some ages are tougher than others, and they present challenges and obstacles that appear to make the call to holiness seem next to impossible. As we look around and see many of those dear to us leave the Faith and cave to the world, it can sometimes appear hopeless.

True followers of Our Lord should never be without hope. In fact, hope is one of the three theological virtues, along with faith and charity. Therefore, hope is critical to the life of holi-



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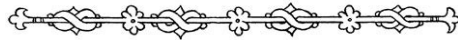
For questions, write to us at theway@ukrcap.org

ness, since all three of those virtues have God Himself as their final end. So the tension, the grinding of our faith and the world that occurs in each of our lives as those two rub up against each other, has to be seen and thought about from the perspective of faith and the world.

Understanding the forces at play and thinking about how to combat all of this means thinking with a Catholic mind and acting with a Catholic sense. All this will be a much greater point of emphasis for us here at Church Militant, for your (as well as our) benefit — the relevance of the Faith and its application in our world. Near the end of the Creed each Sunday, do we not say, *I look forward to the resurrection of the dead*? Our bodies are saved as well, the same bodies whose eyes look out on the world. We who speak with and to those around us, trying to help them with our hands and intellects also try to achieve salvation and participate each day in the opportunity provided by the Savior.

The Faith must be understood, not only in relation to itself but also in terms of the world, where it eventually must be applied and made relevant. As we rocket into uncertain times, we must be keenly aware that evil is on a rampage. The baptized have been given power to overcome evil if only they remain faithful and committed to employing this power, no matter how much of a struggle it is.

Heaven costs. It's so expensive, in fact, that it costs your life. And no one, absolutely no one, achieves it without paying the ultimate price: death to self. The Cross is fearsome. It's terrifying. It is suffering and pain, even agony at times. But for those who persevere, it is, ultimately, victory. It is conquest over the world. So let's get to it and renew the commitment to sharpen our bayonets and fix them in place.



The Lives of the Saints—the Venerable Fathers George and Emilian, January 8th, 2023

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

Pastor's Note: *It has been said by many wise fathers of the Church that the reading of the lives of the saints allows one to grow in faith, curb one's passions, and to chase away temptations and demons. Because this offers us a practical way of understanding our faith and shows us that God's Commandments are not a set of theoretical and impossible ideals (not to mention mere names on the liturgical calendar and bulletin!), we will try, on a weekly basis, to include a brief summary of the saints that you see listed in the bulletin for your benefit. We pray that reading these lives help uplift and inspire you in your spiritual lives.*

1. The Venerable Father George the Chozebite is a 7th-century monk saint who became for the forthcoming generations an example of meekness, humility and love of one's neighbor. Born in Cyprus, he became an orphan at an early age and made up his mind to dedicate himself to God. Fleeing a marriage that his uncle had arranged for him, he found refuge at Calamon Monastery where his brother had been for many years. His brother, however, judged him too young for the order of his monastery, so he placed him in the Monastery of the Mother of God at Chozeba (where his surname "Chozebite" comes from), where he took his tonsure and became a disciple of an elder who treated him harshly and unjustly. However, the saint obeyed him with humility and gentleness, acquiring the grace of the spirit to perform the first of many miracles.

He shared his cell, engaged in ceaseless prayer and lived on scanty food. He never refused giving spiritual guidance to any monastic brother who asked for it. As a spiritual guide and mentor, he dedicated himself to the hard work of perfecting the life of the monasteries of his time. He struggled with such ills as the lack of fear of God, carelessness at the services, and the sense of pride and disdain that some of the more senior brothers had towards their less experienced brethren. He taught all monastics to free themselves from their passions by engaging in prayer, hard work and fasting, and by refraining from the criticism of others. He led this transformation by the force of his example.

God blessed him with the gift of foresight, predicting the bloody invasion of the Holy Land by Persia in 614 and enabling large numbers of Christians to flee and save their lives. For his part, he continued to

live in a hermitage, adhering to a strict prayer rule and resisting fierce attacks from the demons who attempted to derail his effort. When the Persian armies came, the invaders spared him and his monastery out of respect for his faith. He continued to live in Chozeba monastery until he departed in peace. Thanks to his prayers, the Monastery never lacked bread and oil for its guests, despite the famine that followed the demise of the Holy City.

2. The Venerable Martyr and Bishop Emilian of Cyzicus is a 9th-century bishop who fearlessly upheld and defended the Church's veneration of Icons before the iconoclast ("icon-smashing") emperor Leo V the Armenian. He had been given the task to convince Leo to reverse his decision, along with other Bishops, by St. Nicephorus, the Patriarch of Constantinople. Nicephorus himself had been a representative of Empress Irene at the Seventh Ecumenical Council, which met in Nicea (present-day Iznik in Turkey) in 787, and proclaimed the writing and veneration of Icons to be an essential evidence of the reality of the Incarnation – that Jesus is both God and Man.

When it became apparent that the new emperor (813-820), Leo the Armenian, was about to launch a new period of iconoclasm, Patriarch Nicephorus summoned learned bishops and monks to meet with him to seek to dissuade him from this tack. St. Emilian was one of these. He was quoted saying to Leo:

"Since this question, o Emperor, relates to the Church, as you have said yourself, then let it be resolved in the Church according to tradition. From ancient days, from the very beginning questions relating to the Church are resolved in Churches and not in emperor's palaces."

Alas a good many of the heresies and troubles in the Church have originated and been exacerbated by the attempts of emperors, kings, and other secular leaders and powers to force their personal convictions upon her and to use her for their own ends. These attempts have ultimately failed – and even led to a clearer elucidation of the faith. Unfortunately, they have also caused great suffering to the bearers and defenders of the truth. Thus St. Emilian was severely punished for his temerity before the Emperor. He was deposed, exiled and ultimately sentenced to humiliation and torture until his death in the year 820 A.D.



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

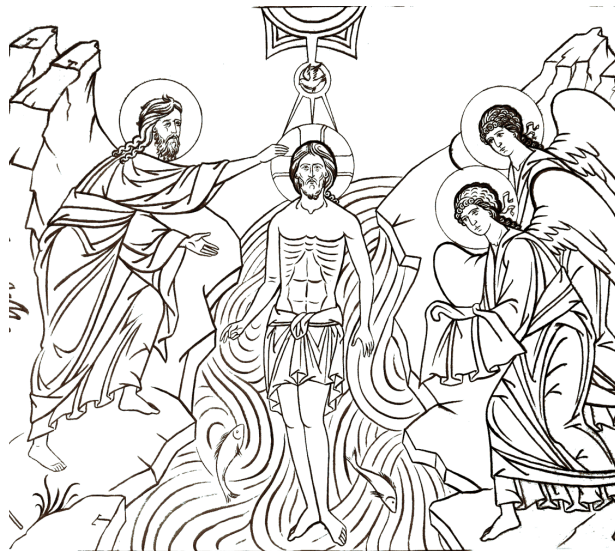
Welcome.US and its partners have launched a first-of-its-kind platform designed to help Americans connect with Ukrainians seeking refuge.

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 or (for Holy Ghost parishioners) 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
Website: 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
Website: 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

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 True Light of Revelation to the Gentiles

The Evangelist commemorates in this passage [today's Gospel] the prophet's words: "Beyond the Jordan, Galilee of the Gentiles: the people who sat in darkness have seen a great light." In what darkness? Certainly in the profound error of ignorance. What great light did they see? The light concerning which it is written: "He was the true light that illumines everyone who comes into this world." This was the light about which the just man Simeon in the Gospel declared, "A light of revelation to the Gentiles and a glory for your people Israel." That light had arisen according to what David had announced, saying a light has arisen in the darkness to the upright of heart." Also, Isaiah demonstrated that light about to come for the enlightenment of the

Church when he said, "Arise, shine; for your light has come, and the glory of the Lord has risen upon you." Concerning that light also Daniel noted, "It reveals the profound and hidden things, knowing those things which are in darkness and the light is with it," that is, the Son with the Father, for even as the Father is light, so too is the Son light. And David also speaks in the psalm: "In your light shall we see light," for the Father is seen in the Son, as the Lord tells us in the Gospel: "Who sees me, sees the Father." From the true light, indeed, the true light proceeded, and from the invisible the visible. "He is the image of the invisible God," as the apostle notes.

St. Chromatius