

SUNDAY OF THE CANAANITE WOMAN



Icon of the Canaanite Woman (Matthew 15:21-28)

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 14th: *The Venerable Martyrs of the Monasteries of Sinai and Raitho*

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 +Nina and Gregory Lushnycky, by Mary Lushnycky.

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

Mon, Jan 16th: *The Veneration of the Chains of Peter*

9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Special Intention, by Daniel Offutt.

9:00 am: Divine Liturgy of St. John Chrysostom (West Easton); Intention for Peace in Ukraine, by Anonymous.

Tue, Jan 17th: *The Venerable Father Anthony the Great*

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).

6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Assumption of the B.V.M. Ukrainian Orthodox Church, Northampton, PA.

Wed, Jan 18th: *The Patriarchs Athanasius and Cyril of Alexandria*

9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for Health and God's Blessings on Wendy Leone, by Anonymous.

9:00 am: Divine Liturgy of St. John Chrysostom (West Easton).

Thu, Jan 19th: *The Venerable Father Makarius*

9:00 am: Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for +Christine Kulchycky (40th Day).

6:00 pm: Divine Liturgy of St. John Chrysostom (West Easton).

Fri, Jan 20th: *The Venerable Father Euthymius the Great*

NO DIVINE SERVICES SCHEDULED

Sat, Jan 21st: *The Venerable Martyrs of the Monasteries of Sinai and Raitho*

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 22nd: *The Sunday of Zaccheus; of the Apostle Timothy*

9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.) (Bethlehem); Intention for +George Brucker, by Daughter, Susan, and Son-in-Law, Rick.

11:00 am: Divine Liturgy of St. Basil the Great (Eng.) (West Easton); Intention for

+William J. Hutnik (1 Year Anniversary).

Parish Announcements:

1. We offer our prayers for the souls of Sr. +Thomas Hrynewich, SSMI, who served the Archeparchy of Philadelphia as Chancellor and of Rev. Msgr. +Michael Rewtiuk, former priest of the Archeparchy of Philadelphia, who recently passed away in the Lord. May God keep their memories eternal; вічна пам'ять!
2. We thank everyone who came out to help pinch and prepare pyrohy at Holy Ghost Ukrainian Catholic Church in West Easton. We also thank all of our patrons who support this important fundraiser for our Church. May God bless you always!
3. St. Josaphat Ukrainian Catholic Church still 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.
4. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, January 17th, 2022, at 6:30 pm, at Assumption of the B.V.M. Ukrainian Orthodox Church, Northampton, PA. All are encouraged to come and pray with us.
5. 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."
6. 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, please 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 32nd Sunday After Pentecost; of the Venerable Fathers Paul and John

Troparion (7): By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh-bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

Kontakion (7): *Glory be to the Father, and to the Son, and to the Holy Spirit.* No longer shall the dominion of death be able to hold humanity, for Christ went down shattering and destroying its powers. Hades is bound. The prophets exult with one voice: The Savior has come for those with faith, saying: Come forth, O faithful, to the resurrection!

32-а Неділя по Зісланні Св. Духа; Прп. Павла і Івана

Тропар (7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мироносицям плач на радість перемінив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

Кондак (7): *Слава Отцю, і Суну, і Святому Духові.* Вже більше влада смерти не зможе людей держати, зійшов бо Христос, знищивши і знівечивши сили її, зв'язується ад, пророки ж однодушно радіють. З'явився Спас тим, що вірують, промовляючи: Виходьте, вірні, до воскресіння.

Theotokion (7): *Now and for ever and ever: Amen.* O All-praised Treasury of our resurrection, we hope in you, bring us up from the pit and depth of sins, for you have saved those subject to sin by giving birth to our Salvation, O Virgin before childbirth, and virgin in childbirth, and still a virgin after childbirth.

Prokimenon (7): The Lord will give strength to His people; the Lord will bless His people with peace.

Verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

Epistle (1 Tim 1:15-17): Brethren: This saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners. Of these I am the foremost. But for that reason I was mercifully treated, so that in me, as the foremost, Christ Jesus might display all his patience as an example for those who would come to believe in him for everlasting life. To the king of ages, incorruptible, invisible, the only God, honor and glory forever and ever. Amen.

Alleluia Verse (7): It is good to give praise to the Lord; and to sing in Your name, O Most High.

Verse: To announce Your mercy in the morning and Your truth every night.

Gospel (Mt 15:21-28): At that time, Jesus withdrew to the region of Tyre and Sidon. And behold, a Canaanite woman of that district came and called out, "Have pity on me, Lord, Son of David! My daughter is tormented by a demon." But he did not say a word in answer to her. His disciples came and asked him, "Send her away, for she keeps calling out after us." He said in reply, "I was sent only to the lost sheep of the house of Israel." But the woman came and did him homage, saying, "Lord, help me!" He said in reply, "It is not right to take the food of the children and throw it to the dogs." She said, "Please, Lord, for even the dogs eat the scraps that fall from the table of their masters." Then Jesus said to her in reply, "O woman, great is your faith! Let it be done for you as you wish." And her daughter was healed from that hour.

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

Богородичний (7): *І нині, і повсякчас, і на віки вічні. Амінь.* Як на скарбницю нашого воскресіння, надіємось на Тебе, Вссхвальна, тож виведи нас з ями й безодні прогріхів, бо Ти спасла підлеглих гріхам, породивши наше Спасіння. Як перед народженням Ти була Діва, так і в родженні і по народженні, Ти залишилась Дівою.

Прокімен (7): Господь силу людям Своїм дасть, Господь поблагословить людей Своїх миром.

Стих: Принесіть Господові, сини Божі, принесіть Господові молодих баранців.

Апостоль (1Тим 1,15-17): Сину Тимотею, вірне це слово й повного довір'я гідне, що Христос прийшов у світ, щоб спасти грішних, з яких я - перший. Але я був на те помилуваний, щоб Ісус Христос на мені першим показав усю свою довготерпеливість, на приклад тим, що мають увірувати в нього на вічне життя. Цареві ж віків, нетлінному, невидимому, єдиному Богу честь і слава на віки вічні! Амінь.

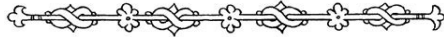
Апостольські Стих (7): Добре воно - прославляти Господа, і співати Твоєму імені, Всевишній.

Стих: Звіщати вранці Твою милість, ночами - Твою вірність.

Євангелія (Мт 15,21-28): Того часу, Ісус вийшов звідти й пішов в околиці тирську та сидонську. Коли це жінка ханаанянка вийшла з цих околиць і почала кричати: "Змилуйся надо мною, Господи, сину Давида! Біс мучить мою дочку страшенно." Він же не озвався до неї і словом. Тут приступили його учні й почали його просити: "Відпусти її, бо вона кричить за нами." А він у відповідь промовив: "Я післаний лише до загиблих овець дому Ізраїля." Та ж підійшла, і вклонившись йому в ноги каже: "Господи допоможи мені!" Він відповів їй: "Не личить брати хліб у дітей і кидати щенятам." А вона каже: "Так, Господи! Але й щенята їдять кришки, що падають зо столу в панів їхніх." Тоді відповів їй Ісус: "О жінко, велика твоя віра! Хай тобі буде, як бажаєш." І видужала дочка її від тієї години.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Алілуя (Зр).

sen flock. Rather, Christ was testing her, knowing that her faith could grow stronger than it was. This woman didn't apply lip service as the Pharisees, but she strove after Him with her total being ringing out with the "Jesus Prayer". We see that Jesus did grant her the request at the end! If we look closer we can see a second miracle. Besides the physical cure of her daughter, there also was the spiritual cure of herself. She had found a new faith which left her far happier than before. How is it with us? Do we really believe that God can cure us of a passive faith and transform us to an active faith? The sacred writer didn't list this event just to fill in space, but the purpose being that we should follow the example of the Canaanite Woman crying out in faith, perseverance, and humility with our total being



The Lives of the Saints—the Venerable Fathers Paul and John, January 15th, 2023

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

Pastor's Note: *As you will see in the stories below, whenever you see a "Venerable Father" or "Venerable Mother" listed on the Divine Services schedule for any given day, you can count on that saint being a monk or a nun. A "Venerable" is a monastic who is known for their especially fervent prayer or their efforts in rejecting the world to live a radically more holy life than your average layperson. These fathers and mothers were renowned for their holiness, often being graced by God to work miracles of one sort or another. Sometimes it is through their conversion and repentance from their sins that they found favor with God by the grace of His Holy Spirit. Often, they were greatly misunderstood by their contemporaries (and even by today's standards) for their intense and single minded focus on finding salvation in God, and it is only in the future that we realize their contribution to our faith, and how their devotion can spur all of us on to deepen our faith in God.*

1. The Venerable Father Paul of Thebes was born in Egypt (approx. 230 A.D.) during the reign of the Roman Emperor Decius. Though his parents left him a large inheritance, he quarreled with his brother about his fair share of his estate. After witnessing a funeral procession for a very wealthy man, he realized the futility of amassing wealth in this life, only to lose it all after death. Ultimately, Paul abandoned his portion of the inheritance and his brother, and after some time in prayer, he fled into the desert around the year 250 A.D. to escape the bloody persecution of Christians raging at that time. After walking for several days, he found an isolated cave with a large palm tree and a spring of fresh water nearby. Settling here in solitude, he gave himself up to constant prayer, living in isolation, wearing only a tunic made of woven palm leaves, and eating only a half a loaf of bread per day.

After many years passed. Saint Anthony the Great, having reached the age of ninety (in about the year 342 A.D.) was tempted by the thought that no one else had ever lived a life so dedicated to God as his. That night, he was told in a dream that there was another hermit in the desert more perfect than himself, who had reached the age of 113 years. Anthony rose, took up his staff, and walked straight into the desert, trusting God to lead him where he should go. He was threatened by various beasts sent by the Devil, but he tamed them with the sign of the Cross, and they showed him the way he should go. Finally a wolf brought him to St Paul's cave. They embraced as brothers in Christ and spent the night in prayer. The next day Paul confided to Anthony that he was about to die, and that God had brought Anthony thence to give him honorable burial. As is written by St. Jerome in "The Life of Paul the First Hermit", St Paul reposed the next day and, with many tears, St Anthony buried him in a cloak given him by St Athanasius the Great, assisted by two lions who dug out the grave with their paws. Reportedly, both St. Anthony and also the Patriarch of Alexandria, St. Athanasius, would put on Paul's tunic of woven palm leaves a few times per year at the celebration of major feast days during Divine Liturgy. It was also reputed that this tunic of Paul raised a dead man back to life.

2. The Venerable John the Hut-Dweller, born sometime in the 5th century A.D., was the son of wealthy and renowned citizens of Constantinople; Eutropius, a prominent senator, and his wife Theodora. He received a fine education in his early youth, mastering rhetoric and philosophy by the age of twelve. He also loved to read spiritual books. Perceiving the vanity of worldly life, he was filled with longing to enter a monastery. One day, he confided his intention to a passing monk and made him promise

to come back and take him to his monastery. John then asked his parents for a Gospel so that he might study the words of Christ. John's parents hired a calligrapher to copy the text, and had the volume bound in a golden cover studded with gems. John read the Gospel constantly, delighting in the Savior's words.

Shortly after the monk's return, he secretly fled his home, taking nothing but the gold-covered Gospel book with him. Entering the Monastery of the Unsleeping Ones in Bithynia, he was singularly devoted to a life of prayer, self-denial and obedience. For three years he ate only on Sundays after taking communion, and became so thin and haggard that he bore no resemblance to the young nobleman John once was. Tormented by longing to see his parents, but unwilling to give up the ascetic struggle, he left the monastery with his Abbot's blessing, dressed in beggar's rags, and took up residence in a poor hut near the gate of his parents' house. No one in his former household, not even his parents, knew who he was. Here he lived, mocked by those who had once been his servants and despised by his own parents, who could not recognize him.

After three years, Jesus Christ appeared to him and told him that his end was drawing near, and that in three days angels would come to take him home. John sent a message to his mother, asking her to visit him. At first, Theodora did not wish to go, but she was curious to know what this beggar had to say to her. John thanked her for the charity he had received, and told her that God would reward her for it. He then made her promise to bury him beneath his hut, dressed in his rags. Only then did the saint give her his Gospel book, saying, "May this console you in this life, and guide you to the next life."

She showed the Gospel to her husband, saying that it was similar to the one they had given their son. Eutropius realized that it was, in fact, the very Gospel they gave to John. They went back to the gates, intending to ask the pauper where he got the Gospel, and if he knew anything about their son. Unable to restrain himself any longer, John admitted that he was their child. With tears of joy they embraced him, weeping because he had endured privation for so long at the very gates of his parental home.

The saint died in the mid-fifth century, when he was not quite twenty-five years old. The whole City of Constantinople was stirred by the story, and great crowds came to John's burial service. John's parents built a church on the site where his hut stood, and immediately beside it, a hostel for strangers. When they died, they were buried in the church they had built. Many miracles were wrought there over the years through the Saint's prayers. In the twelfth century, the head of the saint was taken by Crusaders to Besançon (in France), and other relics of the saint were taken to Rome.



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

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"Where Faith and Tradition Meet"

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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!

Healing the Daughter of the Canaanite Woman

The evangelist speaks against the woman, that he may show forth her marvellous act, and celebrate her praise the more. For when you hear of a Canaanitish woman, you should call to mind those wicked nations, who overset from their foundations the very laws of nature. And being reminded of these, consider also the power of Christ's advent. For they who were cast out, that they might not pervert any Jews, these appeared so much better disposed than the Jews, as even to come out of their coasts, and approach Christ; while those were driving Him away, even on His coming unto them.

Having then come unto Him, she says nothing else, but Have mercy on me, and by

her cry brings about them many spectators. For indeed it was a pitiful spectacle to see a woman crying aloud in so great affliction, and that woman a mother, and entreating for a daughter, and for a daughter in such evil case: she not even venturing to bring into the Master's sight her that was possessed, but leaving her to lie at home, and herself making the entreaty.

But having described both her calamity, and the intensity of the disease, she pleads the Lord's mercy, and cries aloud; and she says not, Have mercy on my daughter, but, Have mercy on me.

St. John Chrysostom