

SUNDAY OF MEATFARE



Icon of the Ladder of Divine Ascent

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, Feb 11th: All-Souls Saturday [Sorokousty] I

9:00 am: Matins for the Deceased (Bethlehem).

9:00 am: *Matins for the Deceased (West Easton).*

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 +Yaroslav Turcheniak (40th Day)

Sun, Feb 12th: The Sunday of Meatfare and the Final Judgment; of the Hierarch Meletius, Patriarch of Antioch

9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.) (Bethlehem); Intention for Intention for Kyr +John (Bura) (3rd/9th Days).

11:00 am: *Divine Liturgy of St. John Chrysostom (Eng.) (West Easton); Intention for +Michael Kucynda, by Michael Kucynda.*

Mon, Feb 13th: The Venerable Father Martinian

NO DIVINE SERVICES SCHEDULED FOR BETHLEHEM.

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

7:00 pm: **St. Josaphat Tryzub Meeting (St. Josaphat Church Hall).**

Tue, Feb 14th: The Commemoration of the Death of Cyril, Apostle to the Slavs

NO DIVINE SERVICES SCHEDULED FOR BETHLEHEM.

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

6:30 pm: **Moleben to the Mother of God for Peace in Ukraine, Holy Ghost Ukrainian Catholic Church, West Easton, PA.**

Wed, Feb 15th: The Apostle Onesimus [ALITURGICAL DAY]

NO DIVINE SERVICES SCHEDULED FOR BETHLEHEM.

9:00 am: *Daily Matins/3rd Hour (West Easton).*

Thu, Feb 16th: The Martyrs Pamphilius and His Companions

NO DIVINE SERVICES SCHEDULED FOR BETHLEHEM.

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

Fri, Feb 17th: The Great-Martyr Theodore the Recruit [ALITURGICAL DAY]

NO DIVINE SERVICES SCHEDULED

Sat, Feb 18th: The Venerable Father Isidore

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 +Vasyl Zvarych (3rd/9th Days).

Sun, Feb 19th: The Sunday of Cheesefare and Forgiveness; of the Apostle Archippus

9:00 am: Divine Liturgy of St. John Chrysostom (Eng.) (Bethlehem); Intention for +Health and God's Blessings on Michael Wetherill, by Family.

11:00 am: *Divine Liturgy of St. John Chrysostom (Ukr.) (West Easton); Intention for*

+*Wilemina Wichryk, by Alfreda Wesolowski.*
6:00 pm: *Forgiveness Vespers (West Easton).*
6:30 pm: *Forgiveness Vespers (Bethlehem).*

Parish Announcements:

1. A REMINDER: The Great Fast/Holy Lent is an aliturgical season; due to the focus on repentance and entering into the desert of the Fast, the Divine Liturgy of St. John Chrysostom is proscribed during the length of this time (except for the Feast of the Annunciation on March 25th). Lenten services will be celebrated during the weekdays of the Fast. On Sundays, the Divine Liturgy of St. Basil the Great will be celebrated. Given that these days are aliturgical, if anyone wishes to have a prayer intention prayed for during this time (either on the Wednesday/Friday Presanctified Liturgies, or a panachyda for the deceased, etc.), you may request this using the special intention envelopes in the back of the church. Prayer intentions do not have to be through the Divine Liturgy; you may request a Parastas, Panachyda, Moleben, Akathist, etc., at any time for your needs.
2. Father Paul will be giving two talks, "DISCOVER THE BYZANTINE DIVINE LITURGY", on Friday February 24th after the 6:30 pm Divine Liturgy of the Presanctified Gifts and on Saturday, February 25th, after the 6:30 pm Divine Liturgy of St. Basil the Great. A light Lenten meal will be served after each Liturgy at St. Josaphat Church Hall. These are open to all who wish to come and learn more about our Liturgical heritage. For more information, please contact St. Josaphat Rectory.
3. FOR BETHLEHEM PARISHIONERS: Lenten Mite Boxes are placed in the vestibule of the Church for the coming Great Fast. This is a great way to get your children involved with the stewardship of the church and to teach them about sharing with God and each other. Simply take a box, and during the Fast, place some change in it each week. Mite boxes will be collected at the Divine Liturgies on Palm Sunday, April 2nd, 2023.
4. Father Paul will be away from Monday, February 13th, through Friday, February 17th, 2022. During this time, if you have any pastoral emergencies requiring a priest (sick calls, funerals, etc.), please contact Father Ed Higgins at Sts. Peter and Paul Byzantine Catholic Church at (610) 867-2322, or Father Yaroslav Lukavenko at Holy Ghost Ukrainian Catholic Church at the contact number on the cover of this bulletin. Thank you and God bless!
5. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, February 14th, 2023, at 6:30 pm, at Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are encouraged to come and pray with us.
6. We thank everyone who came out to help pinch and prepare pyrohy, as well as with the noodle sale, last week at Holy Ghost Ukrainian Catholic Church. We appreciate your help and may God bless you!
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> (Archeprarchy 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, 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 Sunday of the Meat Fare/Final Judgment;
of the Patriarch Meletius of Antioch**

Troparion (3): Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death; He became the firstborn of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

Kontakion (1): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* When You will come to earth in glory, O God, and all creatures will tremble before You, the river of fire will flow before Your judgment seat, and the books will be opened and all hidden things revealed; deliver me from the unquenchable fire and make me worthy to stand at Your right hand, O righteous Judge.

Prokimenon (3): Great is our Lord and mighty in strength, and His wisdom is without measure.

Verse: Praise the Lord for He is good. Sing to our God for He is loving; to Him our praise is due.

Epistle (1 Cor 8,8-13;9,1-2): Brethren: Now food will not bring us closer to God. We are no worse off if we do not eat, nor are we better off if we do. But make sure that this liberty of yours in no way becomes a stumbling block to the weak. If someone sees you, with your knowledge, reclining at table in the temple of an idol, may not his conscience too, weak as it is, be "built up" to eat the meat sacrificed to idols? Thus, through your knowledge, the weak person is brought to destruction, the brother for whom Christ died. When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. Therefore, if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin. Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord? Although I may not be an apostle for others, certainly I am for you, for you are the seal of my apostleship in the Lord.

**М'ясопусня М'ясопусна/про Страшний Суд;
Св. прп. Мелетія, архієп. Антіохійського**

Тропар (3): Нехай веселяться небесні, нехай радуються земляни, бо показав владу рукою Своєю Господь. Він смертю смерть подолав, первістком з поміж мертвих став, визволив нас із глибин аду, і подав світові велику милість.

Кондак (1): *Слава Отцю, і Суну, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Коли прийдеш, Боже, на землю у славі і все затремтить, а ріка вогненна перед судом потече, книги ж розкриються і таємниці виявляться, захорони нас тоді від вогню негасного і сподоби нас праворуч Тебе стати, Судде найсправедливіший.

Прокімен (3): Великий Господь наш і велика сила його, і розумові його немає міри.

Стих: Хваліте Господа, бо благий псалом, Богові нашому нехай солодке буде хваління.

Апостоль (1 Кор 8,8-13;9,1-2): Браття, адже страва не зближує нас до Бога: коли не їмо, не втрачаємо нічого, ані коли їмо, не набуваємо нічого. Але глядіть, щоб оця ваша свобода не стала причиною падіння для слабких. Бо коли хтось побачить тебе, що маєш знання як ти у капищі сів за стіл, то чи ж його сумління, будши слабке, не буде заохочене їсти ідольські жертви? Таким то чином твоє знання погубить немічного брата, за якого Христос помер. Грішивши так проти братів і ранивши їх слабовите сумління, ви грішите проти Христа. Тому, якщо страва призводить брата мого до гріха, повік не буду їсти м'яса, щоб не спокушувати мого брата. Хіба я не вільний? Хіба я не апостол? Хіба я Ісуса, Господа нашого, не бачив? Хіба ви не моє діло у Господі? Коли іншим я не апостол, то бодай вам, бо ви, у Господі, є достовірним доказом мого апостольства.

Alleluia Verse: Come, ring out your joy to the Lord; hail God Who is our Savior.

Verse: Let us come before Him, giving thanks; with songs let us hail the Lord.

Gospel (Mt 25:31-46): The Lord said, When the Son of Man comes in his glory, and all the angels with him, he will sit upon his glorious throne, and all the nations will be assembled before him. And he will separate them one from another, as a shepherd separates the sheep from the goats. He will place the sheep on his right and the goats on his left. Then the king will say to those on his right. 'Come, you who are blessed by my Father. Inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, a stranger and you welcomed me, naked and you clothed me, ill and you cared for me, in prison and you visited me.' Then the righteous will answer him and say, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? When did we see you ill or in prison, and visit you?' And the king will say to them in reply, 'Amen, I say to you, whatever you did for one of these least brothers of mine, you did for me.' Then he will say to those on his left, 'Depart from me, you accursed, into the eternal fire prepared for the devil and his angels. For I was hungry and you gave me no food, I was thirsty and you gave me no drink, a stranger and you gave me no welcome, naked and you gave me no clothing, ill and in prison, and you did not care for me.' Then they will answer and say, 'Lord, when did we see you hungry or thirsty or a stranger or naked or ill or in prison, and not minister to your needs?' He will answer them, 'Amen, I say to you, what you did not do for one of these least ones, you did not do for me.' And these will go off to eternal punishment, but the righteous into eternal life.

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

Апостольські Стих: Прийдіте, возрадуємося Господеві, воскликнім Богу, Спасителеві нашому.

Стих: Ідім перед лицем його з ісповіданням і псалмами воскликніть йому.

Євангелія (Мт 25,31-46): Сказав Господь: Якже прийде Син Чоловічий у своїй славі, й ангели всі з ним, тоді він сяде на престолі своєї слави. І зберуться перед ним усі народи, і він відлучить їх одних від одних, як пастух відлучує овець від козлів; і поставить овець праворуч себе, а козлів ліворуч. Тоді цар скаже тим, що праворуч нього: Прийдіть благословенні Отця мого, візьміть у спадщину Царство, що було приготоване вам від створення світу. Бо я голодував, і ви дали мені їсти; мав спрагу, і ви мене напоїли; чужинцем був, і ви мене прийняли; нагий, і ви мене одягли; хворий, і ви навідались до мене; у тюрмі був, і ви прийшли до мене. Тоді озвуться праведні до нього: Господи, коли ми бачили тебе голодним і нагодували, спрагненим і напоїли? Коли ми бачили тебе чужинцем і прийняли, або нагим і одягнули? Коли ми бачили тебе недужим чи в тюрмі і прийшли до тебе? А цар, відповідаючи їм, скаже: Істинно кажу вам: усе, що ви зробили одному з моїх братів найменших - ви мені зробили. Тоді скаже й тим, що ліворуч: Ідіть від мене геть, прокляті, в вогонь вічний, приготований дияволу й ангелам його; бо голодував я, і ви не дали мені їсти; мав спрагу, і ви мене не напоїли; був чужинцем, і ви мене не прийняли; нагим, і ви мене не одягнули; недужим і в тюрмі, і ви не навідались до мене. Тоді озвуться і ті, кажучи: Господи, коли ми бачили тебе голодним або спраглим, чужинцем або нагим, недужим або в тюрмі, і тобі не послужили? А він відповість їм: Істинно кажу вам: те, чого ви не зробили одному з моїх братів найменших - мені також ви того не зробили. І підуть ті на вічну кару, а праведники - на життя вічне.

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



The Lives of the Saints—The Hierarch Meletius, Patriarch of Alexandria (February 12th, 2023)
Compiled from Various Sources; Edited for the Bulletin; For Local Use Only.



Pastor’s Note: Arius, the Arian Heresy, Arianism, and Arians are names that will come up time after time in your readings of the saints. These are very important to know because the false teachings of Arius not only threatened to destroy the early Christian Church of the 4th-6th centuries A.D., but also threatened the very unity of the Roman Empire that was united under the Christian banner by St. Constantine the Great, Equal-to-the-Apostles.

Arius was a priest of the ancient See of Alexandria, in Northern Africa. Not much is known about him except through the myriad denunciations of his teachings by the Fathers of the Church. This was indicative of the popularity of his teachings. By tradition, Arius was present at the First Ecumenical Council of Nicea, where St. Nicholas of Myra physically assaulted him during the proceedings dealing with Christian dogma regarding the relationship of Jesus Christ to God the Father and God the Holy Spirit. St. Nicholas’s actions were ultimately forgiven him, and the Fathers of the First Ecumenical Council upheld Arius’s teachings as heresy and thus he was condemned, deposed of his position as presbyter, and exiled.

The heresy of Arius was, in layman’s terms, was a formal teaching that denied the unity of the Holy Trinity by saying that Jesus, as God the Son, was NOT one and co-eternal with the God the Father. Instead, Arius, and his followers to varying degrees, taught that Jesus was “made” by God, and thus holds a lesser position as “God” that is not equal, co-eternal, and of the same substance as God the Father or God the Holy Spirit. In other words, this heresy says that God the Father is truly God, whereas Jesus Christ is divine, but is not fully God.

This false doctrine of Arius is extremely dangerous and runs counter to what we find in the Bible and the Nicene Creed (which is recited at every Divine Liturgy) regarding who God, the Holy Trinity, is. Even now, strains of Arianism, known as Semi-Arianism still rears its ugly head in today’s society, where unfortunately, many Catholics come to see Jesus in His humanity only and not His Divine nature as God the Son. You see this form of Semi-Arianism most clearly among “feel-good Christians” that focus only on Jesus’s humanity and ignore His Divine nature. Such forms of Semi-Arian “horizontal theology” present Him as a “wandering nice guy preacher” whose simple teachings focus only on love with no mention of God, sin, or its consequences.

For us Catholic Christians, it is critical to remember that Jesus was indeed fully God and fully Man, that He is of the same substance and co-eternal with God the Father and God the Holy Spirit. To impose our own biases by stating what we want Jesus to be is the very problem that we find with Arianism and its variants that still haunt us today. Yes, we must love one another as God the Son taught in the Gospels, but we must also remember that this love has, at its root, love of God in the fullness of the Holy Trinity.

1. Saint Meletius, an Armenian by birth, was Bishop of Sebaste in Armenia (ca. 357), and afterwards he was summoned to Antioch by the emperor Constantius to help combat the Arian heresy, and was appointed to that See. Though the emperor’s decision was influenced by Arians who thought Meletius shared their views, as soon as he was raised to the throne he began to preach the truth of the relation-

ship of the Three Persons of the Holy Trinity, one in substance, undivided, and co-eternal.

Meletius struggled zealously to teach people about the errors of Arius's teaching, but through the intrigues of the heretics he was thrice deposed from his episcopal seat by the Emperor Constantius who had become surrounded by the Arians and subsequently accepted their position. In all this Saint Meletius was distinguished by an extraordinary gentleness, and he constantly led his flock by the example of his own virtue and kindly disposition, supposing that the seeds of the true teaching sprout more readily on such soil.

He was present at the First Ecumenical Council of Nicea, where the Arian heresy was finally condemned. So odious was Arius's teachings that St. Nicholas of Myra (commemorated on December 6th) was temporarily deposed for physically assaulting Arius for his obstinance and refusal to repent of his heresy.

Saint Meletius was the one who ordained the future hierarch Saint Basil the Great as deacon. He also baptized, and later ordained Saint John Chrysostom a deacon as well.

After Constantius, the throne was occupied by Julian the Apostate, and the saint again was expelled, having to hide himself in secret places for his safety. Returning under the emperor Jovian in the year 363, Saint Meletius wrote his theological treatise, "Exposition of the Faith," which facilitated the conversion of many of the Arians to Orthodoxy.

In the year 381, under the emperor Theodosius the Great (379-395), the Second Ecumenical Council was convened. In the year 380 the saint had set off on his way to the Second Ecumenical Council at Constantinople, and came to preside over it.

Before the start of the Council, Saint Meletius raised his hand displaying three fingers, and then withdrawing two fingers and leaving one extended he blessed the people, proclaiming: "We understand three hypostases, and we speak about a single nature." With this declaration, a fire surrounded the saint like lightning. During the Council Saint Meletius fell asleep in the Lord. Sts. Gregory of Nyssa and John Chrysostom honored the memory of the deceased with a eulogy.

Saint Meletius has left treatises on the consubstantiality of the Son of God with the Father, and a letter to the emperor Jovian concerning the Holy Trinity. The relics of Saint Meletius were later transferred from Constantinople to Antioch, his original see.



Learn more about the activities and life in our Archeparchy!

Subscribe to *The Way*

Use the QR code to subscribe to *The Way*

The Way provides news and stories weekly in English and Ukrainian



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



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**



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!

Pushing or Pulling?

A couple, vacationing in Maine, visited the harbor to watch the boats return from fishing and trapping lobsters. One lobster boat docked near where they sat and unloaded buckets of fresh lobsters. The wife became intrigued as she watched the lobsters scurry about in a bucket. She noticed that as soon as one lobster began to climb its way out of the pail, the other lobsters would pull it back down. It seemed to her that it would have been fairly easy for each lobster to escape from the bucket, except that they always were being pulled back down by the others.

Lobsters certainly can teach us about human nature as well. Doesn't it seem that as soon as one person decides to climb out of the "bucket," there are so many others trying to

pull him or her back down? Rather, shouldn't we try to support and push the other person farther along?

Let us look at the icon on the cover of the bulletin. The icon depicts people traveling from earth to heaven on a ladder. Can we see ourselves on the ladder? Let us ask ourselves: Do we push our neighbor further up the ladder to Heaven, or do we pull them down?

In the Gospel reading today, Jesus speaks of our obligation to assist other people in every need. Moreover, Our Lord tells us that whatever we do to others we do to Him. Conversely, if we neglect others, we neglect Our Lord. "Whatever you do to the least of My brothers, you do to me." (Matthew 25:40)