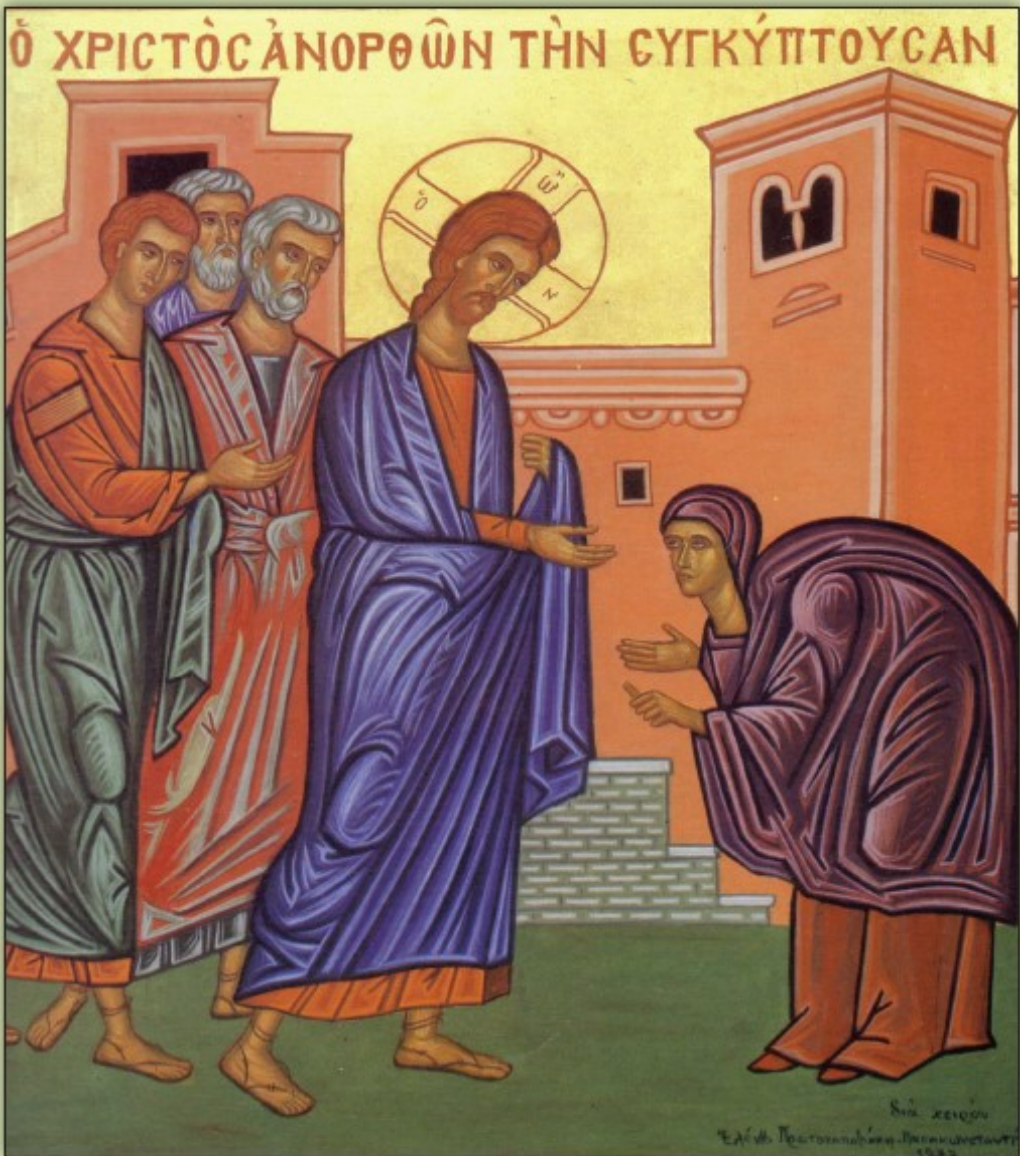


TWENTY-FIFTH SUNDAY AFTER PENTECOST



Icon of the Disabled Woman (Luke 13:10-17)

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!

[Philip's Fast/Pylypivka/Пилупівка]

Sat, Dec 3rd: *The Prophet Zephaniah*

4:30 pm: *Vesperal Divine Liturgy of St. John Chrysostom (West Easton), Intention for God's Blessings on Our Living and Deceased Parishioners.*

6:30 pm: *Vesperal Liturgy of St. John Chrysostom (Bethlehem), Intention for Health and God's Blessings on Michael Wetherill, by Family.*

Sun, Dec 4th: *The 26th Sunday After Pentecost; of the Great-Martyr Barbara*

9:00 am: *Divine Liturgy of St. John Chrysostom (Eng.) (Bethlehem); Intention for Health and God's Blessings on Michael Wetherill, by Family. NOTE: St. Nicholas visitation for our children to take place after the 9:00 am Divine Liturgy in the parish hall.*

11:00 am: *Divine Liturgy of St. John Chrysostom (Ukr.) (West Easton); Intention for the Victims of the Genocidal Holodomor of 1932-1933, by the Parishioners of Holy Ghost Ukrainian Catholic Church. Panachyda to immediately follow with short remembrance at the monument by Holy Ghost Chapel.*

Mon, Dec 5th: *The Venerable Father Sabbas*

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

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

6:30 pm: *Great Vespers for the Feast of St. Nicholas (Bethlehem).*

Tue, Dec 6th: *The Hierarch and Wonderworker Nicholas of Myra*

9:00 am: *Divine Liturgy of St. John Chrysostom (West Easton); Intention for God's Blessings on Our Living and Deceased Parishioners.*

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: *Pyrohy Preparation (Holy Ghost Church Hall).*

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

Wed, Dec 7th: *The Hierarch Ambrose of Milan*

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

9:00 am: *Divine Liturgy of St. John Chrysostom (Bethlehem); Intention for +Olga Zaworksi (1 Year Anniversary).*

9:00 am: *Pyrohy Preparation (Holy Ghost Church Hall—Pickup at 1:00 pm).*

6:30 pm: *Great Vespers for the Feast of the Maternity of St. Anna (Bethlehem).*

Thu, Dec 8th: *The Feast of the Maternity of St. Anna (Immaculate Conception)*

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

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

Fri, Dec 9th: *The Venerable Father Patapius*

NO DIVINE SERVICES SCHEDULED

Sat, Dec 10th: *The Martyr Mamma and His Companions*

4:30 pm: *Vesperal Divine Liturgy of St. John Chrysostom (West Easton), Intention for God's Blessings on Our Living and Deceased Parishioners.*

6:30 pm: Vespers Liturgy of St. John Chrysostom (Bethlehem), Intention for Health and God's Blessings on Michael Wetherill, by Family.

Sun, Dec 11th: The 27th Sunday After Pentecost; the Sunday of the Holy Forefathers

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

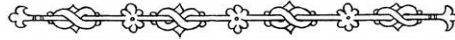
11:00 am: *Divine Liturgy of St. John Chrysostom (Eng.) (West Easton); Intention for Health and God's Blessings on Parker Stoken on His 18th Birthday, by the Stoken Family.* NOTE: St. Nicholas visitation for our children to take place after the 9:00 am Divine Liturgy in the parish hall.

Parish Announcements:

1. Christmas service schedules will be published this week; please keep an eye on our parish facebook pages and next weekend's bulletin. Thank you!
2. Books for reserving Divine Liturgy intentions for the 2023 Calendar Year are now open; please remember there are only a limited number of Saturdays/Sundays available. As a reminder, Liturgy intentions are filled on a "first-in/first-out" basis. If a day for Divine Liturgy is not available, unless otherwise directed, Father will celebrate your intention on the nearest available day. You may also request a Panachyda, Moleben, Akathist, or other Divine Service as well; contact Holy Ghost/St. Josaphat rectory for more information.
3. We will be putting out envelopes and Byzantine wall calendars for all parishioners starting on the second Saturday of December (December 11th). **IMPORTANT FOR HOLY GHOST PARISHIONERS:** *There are still delivery delays from Church Budget Envelopes that are holding up our envelopes; we may not have them ready for distribution on the 11th and apologize for this delay that is out of our control.* If you are a new parishioner or have not received envelopes for the previous year, please notify Father Paul or Father Yaroslav as soon as possible. Envelopes are how we track our collections for individual parishioners. Please note that we cannot issue year-end income tax receipts for parishioners if you do not use your envelopes or mark them clearly with the amount that is enclosed.
4. **FOR HOLY GHOST PARISHIONERS:** We are planning a visitation from St. Nicholas for our parish children after Divine Liturgy on Sunday, December 11th, 2022. We encourage parents to bring a small gift for each of their children.
5. There will be a panachyda and remembrance of the victims of the Holodomor on Sunday, December 4th, 2022, after the 11:00 am Divine Liturgy at the Chapel of Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are invited to attend.
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, December 6th at 6:30 pm, at Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are encouraged to come and pray with us.
7. Holy Ghost Ukrainian Catholic Church will be having their next pyrohy and noodle sale on Wednesday, December 7th, 2022. As always, we need volunteers to help pinch and prepare pyrohy for our sale on Tuesday, December 6th, and Wednesday the 7th. We also have plenty of frozen pyrohy for sale as well. To order, please email foodsales@holyghostucc.com, or by contacting either Jo Ann Fulmer or Holy Ghost Rectory. **IMPORTANT: Pickup is from 1:00 pm until 7:00 pm on Wednesday the 7th, or after scheduled Divine Liturgies ONLY.**
8. Holy Ghost Ukrainian Catholic Church will be having their annual nut roll sale on the weekend of Saturday December 17th, 2022, and Sunday, December 18th, 2022, after the scheduled Divine Liturgies at both churches. This weekend is the cutoff date for ordering rolls. Sign up sheets are in the vestibules of Holy Ghost and St. Josaphat churches. We also need volunteers to help with preparation of our nut rolls; preparation will start at 6:00 pm on Thursday, December 15th, 2022,

and on Friday, December 16th, 2022, from 9:00 am until finish. Come on over and lend a hand!

9. UAV Post 42 has put out sign up sheets for their Christmas Kobasa sale in the vestibules of Holy Ghost Ukrainian Catholic Church and at St. Josaphat Ukrainian Catholic Church. For questions regarding ordering and pick up, please contact the UAV coordinator listed on the sign up sheets.



**The 26th Sunday After Pentecost;
of the Great-Martyr Barbara**

**26-а Неділя По Зісланні Св. Духа;
Св. влкмч. Варвари**

Troparion (1): Though the stone was sealed by the Jews and soldiers guarded Your immaculate body, You arose, O Savior, on the third day, and gave life to the world. And so the heavenly powers cried out to You, O Giver of life: Glory to Your resurrection, O Christ! Glory to Your kingdom! Glory to Your saving plan, O only Lover of Mankind!

Kontakion (1): *Glory be to the Father, and to the Son, and to the Holy Spirit.* You arose in glory from the tomb and with Yourself You raised the world. All humanity acclaims You as God, and death has vanished. Adam exults, O Master; and Eve, redeemed now from bondage, cries out for joy: You are the One, O Christ, Who offer resurrection to all.

Theotokion (1): *Now and for ever and ever: Amen.* When Gabriel uttered to you, O Virgin, his Rejoice! - at that sound the Master of all became flesh in you, the holy ark. As the just David said, you have become wider than the heavens, carrying your Creator: Glory to Him Who dwelt in you! Glory to Him Who came forth from you! Glory to Him Who freed us through birth from you!

Prokimenon (1): Let Your mercy, O Lord, be upon us, as we have hoped in You.

Verse: Rejoice in the Lord, O you just; praise befits the righteous.

Epistle (Eph 5,9-19): Brethren: Live as children of light, for light produces every kind of goodness and righteousness and truth. Try to learn what is pleasing to the Lord. Take no part in the fruitless works of darkness; rather expose them, for it is shameful even to mention the things done by them in secret; but everything exposed by the light becomes visible, for everything that becomes visible is light. Therefore, it says: "Awake, O sleeper, and arise from the dead, and Christ will give you light." Watch carefully then how you live, not as foolish persons but as wise,

Тропар (1): Хоч запечатали камінь юдеї і воїни стерегли пречисте тіло Твоє, воскрес Ти, Спасе, на третій день, даруючи життя світові. Тому сили небесні зивали до Тебе, Життєдавче: Слава воскресінню Твоєму, Христе, слава царству Твоєму, слава провидінню Твоєму, єдиний Чоловіколюбче!

Кондак (1): *Слава Отцю, і Сину, і Святому Духові.* Воскрес Ти у славі як Бог із гробу і світ з Собою воскресив; людське єство Тебе, як Бога, оспівує і смерть щезла. Адам же ликує, Владико, і Єва нині, з узів визволившись, радіє, зиваючи: Ти, Христе, той, Хто всім подає воскресіння.

Богородичний (1): *І нині, і повсякчас, і на віки вічні. Амінь.* Коли Гавриїл звістив Тобі, Діво: Радуйся! - то з цим голосом прийняв тіло Владика в Тобі, святім кивоті, як мовив праведний Давид, і Ти з'явилася просторішою небес, носивши Творця свого. Слава Тому, що поселився в Тобі! Слава Тому, що вийшов з Тебе! Слава Тому, що визволив нас народженням Твоїм.

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

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

Апостоль (Еф 5,9-19): Браття, плід світла є в усьому, що добре, що справедливе та правдиве. Шукайте пильно того, що Господові подобається. Не беріть участі в безплідних ділах темряви, а радше їх картайте, бо що ті люди потай виробляють, соромно й казати. Все, що ганиться, стає у світлі явним, а все, що виявляється, стає світлом. Тому говорить: "Прокинься, о сплячий, і встань із мертвих, а Христос освітить тебе!" Тож, уважайте пильно, як маєте поводитися, - не як немудрі, а як мудрі, використовуючи час, бо дні лихі.

making the most of the opportunity, because the days are evil. Therefore, do not continue in ignorance, but try to understand what is the will of the Lord. And do not get drunk on wine, in which lies debauchery, but be filled with the Spirit, addressing one another [in] psalms and hymns and spiritual songs, singing and playing to the Lord in your hearts.

Alleluia Verse: God gives me vindication, and has subdued peoples under me.

Verse: Making great the salvation of the king, and showing mercy to His anointed, to David, and to his posterity for ever.

Gospel (Lk 17,12-19): At that time, as Jesus was entering a village, ten lepers met him, They stood at a distance from him and raised their voice, saying, “Jesus, Master! Have pity on us!” And when he saw them, he said, “Go show yourselves to the priests.” As they were going they were cleansed. And one of them, realizing he had been healed, returned, glorifying God in a loud voice; and he fell at the feet of Jesus and thanked him. He was a Samaritan. Jesus said in reply, “Ten were cleansed, were they not? Where are the other nine? Has none but this foreigner returned to give thanks to God?” Then he said to him, “Stand up and go, your faith has saved you.”

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

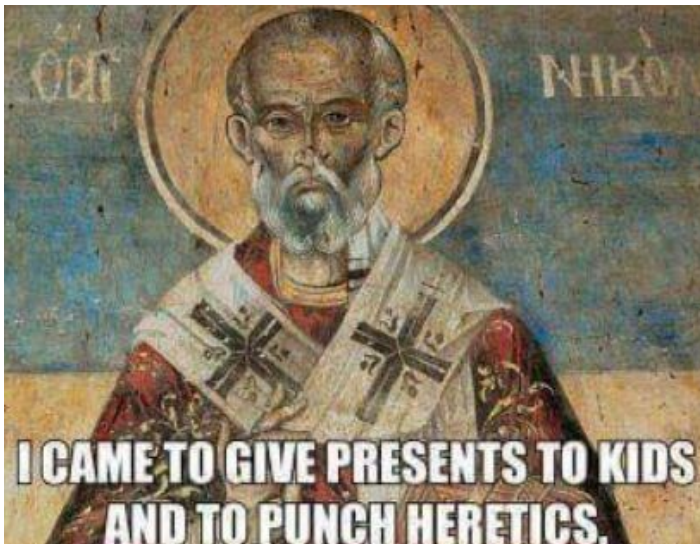
Тому не будьте необачні, а збагніть, що є Господня воля. І не впивайтеся вином, яке доводить до розпусти, а сповнюються Духом. Проказуйте між собою вголос псалми й гимни та духовні пісні, співайте та прославляйте у серцях ваших Господа.

Апостольські Стих: Бог, що дає відплату мені, і покоровив народи мені.

Стих: Ти, що звеличуєш спасіння царя, і даєш милість помазаннику Своему Давидові і родові його повіки.

Євангелія (Лк 17,12-19): Того часу, коли Ісус входив в одне село, вийшло йому назустріч десять прокажених, що стояли здалека. Вони піднесли голос і казали: “Ісусе, Наставнику, змилуйся над нами!” Побачивши їх, він промовив: “Ідіть та покажіться священникам.” І сталось так, як вони йшли, очистилися. Один же з ним, побачивши, що видужав, повернувся, славлячи великим голосом Бога. І припав лицем до ніг Ісуса, почав йому дякувати. Він був самарянин. Озвався Ісус і каже: “Хіба не десять очистилось? Де ж дев'ять? І не знайшовся між ними, щоб повернутись, Богові хвалу воздати, ніхто інший, окрім оцього чужинця?” І він сказав до нього: “Встань, іди; віра твоя спасла тебе.”

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Алілуя (3р).



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

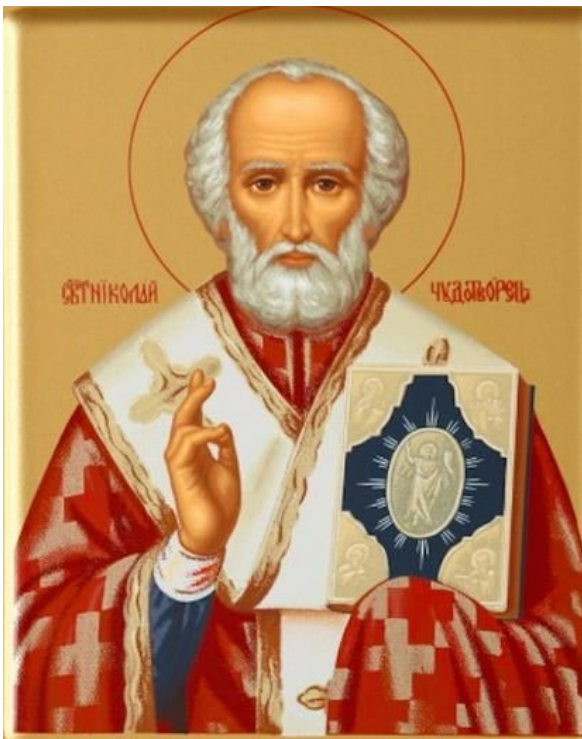
Welcome.US and its partners have launched a first-of its-kind platform designed to help Americans connect with Ukrainians seeking refuge.

Start the sponsorship journey together!
connect.welcome.us



December 6th—The Feast of St. Nicholas of Myra; “A Priest in Body and Soul”

Author Unknown; Edited for the Bulletin.



A WORLD-WIDE SYMBOL OF GIFT-GIVING and love, St. Nicholas (270-343) is more revered by the Church as a Wonderworker, both in life and in death.

The earliest written source on the life of St. Nicholas we have come from the early to mid-ninth century, almost 500 years after his death. There was at least one earlier source which no longer exists. An otherwise unknown author, Archimandrite Michael, writing to someone named Leo, mentions an earlier work that has not come down to us, “Until now the spiritual program of this illustrious pastor was unknown to many people, as you yourself suppose, although some had knowledge of his grace from the lone Acts dedicated to him.”

The absence of earlier sources should not surprise us. Detailed biographies were not common in Asia Minor before the ninth century. We do find St. Nicholas mentioned in earlier writings as well as in prayers and iconography. Churches were dedicated to him, even in Constantinople so we know that he was widely known and revered in the Greek Church. One telling point is that, while the name Nicholas was not common in the area before the fourth century, its use spread quickly after St. Nicholas’ lifetime.

Towards the middle of the ninth century, St. Methodios, Patriarch of Constantinople, wrote a Life of the saint, perhaps drawing on older sources. Then we have the early tenth-century Greek text of St. Symeon the Translator, who used all the available sources known to him to compile his Life. Finally we have the first Latin Life of St. Nicholas by John the Deacon, adapted from the text of St. Methodios.

The Life of St Nicholas

Nicholas was born to wealthy Christian parents in Patara, on the southwest coast of the Roman province of Lycia in Asia Minor. He was orphaned in an epidemic while he was still young and raised by his uncle, another Nicholas, the bishop of Patara.

Of a religious disposition, Nicholas was tonsured as a Reader by his uncle while quite young and eventually was ordained a priest. Obeying Christ’s words to “sell what you own and give the money to the poor,” Nicholas used his own inheritance to assist the needy, the sick, and the suffering.

As a prominent Christian, Nicholas was imprisoned during the persecutions of Diocletian and Galerius, which ended in 311. In response to his deliverance, Nicholas traveled to the Holy Land on pilgrimage. While there he reportedly lived with a group of monks in what is today Beit Jala. However, Nicholas was not called to the monastic life and returned to Patara.

On the return voyage the ship was threatened by a powerful storm. The terrified sailors were amazed to see the storm suddenly subside at Nicholas’ prayers. This gave rise to the custom of praying to St Nicholas as protector of seamen.

In 317 Nicholas was chosen as Archbishop of Myra, the provincial capital of Lycia. He was neither a great ascetic nor a martyr. His reputation rests on his pastoral concern for the people under his care,

particularly the poor and the defenseless.

The tenth-century life of St. Nicholas by Symeon the Translator tells of secret-gift giving to save an impoverished man's daughters from penury. St. Nicholas secretly left money to provide a dowry for each of the daughters in turn. These stories and more became known in the West and Nicholas became a favorite saint throughout Europe.

Nicholas and Arius

In 325 Nicholas reportedly attended the First Ecumenical Council called by the emperor to combat the Arian schism prevailing on parts of the empire. Arius, a priest in Alexandria, taught that the Son was not equal to the Father but created by Him. The Holy Spirit, thought to be created by the Son, was subordinate to both. Arius' teaching was spread throughout the Empire as an "earlier" form of Christianity than that of the official Churches. The Council, called by the emperor to restore peace and unity to the Churches, produced the first part of the Creed we use today. St Athanasius the Great, who was present at the council, wrote that 318 bishops were present. Only two finally refused to accept the Creed, and it eventually became the standard of faith in all the Churches of its day.

Only a few fragments of the official acts of the council have survived. The lists of participants which have come down to us vary in the number of bishops named. Nicholas is named in a few of them and the story of his participation has become enshrined in the Church's liturgy and iconography.

Always a firm opponent of Arianism, Nicholas reputedly opposed Arius personally at the council. As John the Deacon described it, "Animated like the Prophet Elias with zeal for God, he put the heretic Arius to shame at the synod not only by word but also by deed, smiting him on the cheek." Nicholas, the account continues, was deposed as a result. His omophorion and Gospel Book, signs of his office, were confiscated and he was imprisoned.

During the night the Lord Jesus and the Theotokos appeared to Nicholas in prison, restoring the items taken from him. When the emperor was notified of what had happened, he pardoned Nicholas and reinstated him. Since the eye-witnesses at the council, St Athanasius and Eusebius of Caesarea do not mention any such incident in their writings, modern authors tend to discount it. Nevertheless, icons of St. Nicholas often depict his vision of Christ and the Theotokos returning his omophorion and Gospel.

St Nicholas became an increasingly influential public figure later in his episcopate. He successfully intervened to save three convicted looters who had been condemned to death, falsely accused of murder. When a famine struck the region in 333 Nicholas intercepted a ship laden with wheat bound for Constantinople. He persuaded the seamen to leave a substantial portion for the people of Myra. When the ship arrived at the imperial capital it was found that it still had its entire original cargo. Nothing was missing.

Another often-repeated story tells how the emperor had levied a heavy tax on the people of Myra. St Nicholas went to Constantinople and pleaded successfully with the emperor to have the taxes reduced. Nicholas dispatched the decree to Myra immediately by sea so that, when the emperor had second thoughts about the tax cut, St Nicholas could tell him that it had already been enforced.

The "Manna" of St. Nicholas

Nicholas died in Myra on December 6, 343 and was buried in his cathedral. His tomb became a famous pilgrimage site, blessed with many miracles. The tomb exuded a sweet-smelling liquid called the Manna of St. Nicholas. As a result his relics were not disturbed and parceled out to other churches. After the Seljuk Turks conquered the area, Italian merchants in Venice and Bari sought to "rescue" the saint from the Turks. In 1087 seamen broke into the tomb and spirited away the saint's body to Bari. It was enshrined by the pope in a great basilica built there in Nicholas' honor. The Manna continued to exude from the tomb in Bari as it had in Myra. Every year to this day a vial of this fluid is extracted from the tomb, mixed with blessed water and given to the faithful.

St. Josaphat Ukrainian Catholic Church
"Where Faith and Tradition Meet"

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

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

Healing of the Disabled Woman

Moreover, in this infirm woman, it is like the figure of the Church which presents itself: when it has fulfilled the measure of the Law and of the resurrection, in this endless rest, raised to the summit of greatness, she will no longer be able to experience the curvature of our infirmity. And this woman could be healed only by means of the Law and grace: the Law by its precepts, in baptism the grace by which, dead to the world, we are resurrected for Christ; for in the ten words is the completion of the Law, in the number eight the fullness of the resurrection. So this work of a Sabbath signifies what will happen: whoever has fulfilled the Law and grace will be rid of the miseries of this crippled body through the mercy of Christ. This is why sanctification was first given in the figure by Moses, because the practice of future sanctification and spiritual

observance was to abstain from works of the century. Even God rested from the works of the world: not of (all) works, since his activity is perpetual and continual, as the Son says: "My Father is still working now, and I too are acting" (Jn, V, 17), so that the example of God will cease for us the works of the world, not those of religion. It is for lack of understanding that the head of the Synagogue did not want anyone to be healed on the Sabbath, while the Sabbath is the image of future recreation? So it is not the good works, but the bad ones, which are idle? And that for this reason we are required to carry no burden, errors, and not being fasting, good works, to celebrate the sabbaths that will take place after death?

Ambrose of Milan