

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

WEEKLY SCHEDULE OF SERVICES AND EVENTS

FASTING IS MITIGATED FOR THIS WEEK [SEE ANNOUNCEMENTS]

- Sat, Jan 20th:** **The Venerable Father Euthymius the Great**
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Jan 21st:** **The Sunday of the Publican and the Pharisee**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Wasył and Anna Paraszczak, by Anna Yost.
12:30 pm: Theology on Tap presentation "*Too Much Church! Why Do We Have Holy Days of Obligation?*", Boser Geist Brewing Co., 1250 Simon Blvd., Easton, PA
- Mon, Jan 22nd:** **The Venerable Father Timothy and the Martyr Anastasius**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Pearl Kiniuk (3rd/9th Days).
- Tue, Jan 23rd:** **The Martyr Clement of Ancyra**
6:30 pm: *Moleben for Peace in Ukraine; Holy Ghost Ukrainian Catholic Church, West Easton, PA.*
- Wed, Jan 24th:** **The Venerable Mother Xenia**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Rose Marie Minder (3rd/9th Days), by Rev. Paul J. Makar.
- Thu, Jan 25th:** **The Hierarch Gregory the Theologian**
8:00 am: Divine Liturgy for +Norman Henry Greenfield, Jr. (3rd/9th Days)
6:00 pm: *Class—Ukrainian Language for English Speakers, St. Josaphat Rectory Classroom*
- Fri, Jan 26th:** **The Venerable Father Xenophon and Mother Mary**
No Divine Services.
- Sat, Jan 27th:** **The Commemoration of the Translation of the Relics of St. John Chrysostom to Constantinople**
6:30 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Norman Henry Greenfield, Jr. (40th Day).
- Sun, Jan 28th:** **The Sunday of the Prodigal Son**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for God's Blessings on Our Living and Deceased Parishioners.

PARISH ANNOUNCEMENTS:

1. Per the Typikon of our Church, the week spanning the Sunday of the Publican and the Pharisee to the Sunday of the Prodigal Son is a fast-free week. All faithful may partake of meat products the entirety of this week, even on Friday.
2. Our sympathies go to the family and friends of +Pearl Kiniuk, who recently passed away to her eternal reward on January 12th, 2024. Please keep her soul and family in your prayers and may her memory be eternal! Вічна Пам'ять!

3. **IMPORTANT:** The Theology on Tap presentation originally scheduled for 12:30 pm, Sunday, January 14th, 2024, is moved to today, Sunday, January 21st, at Boser-Geist Brewing Co., located at the Easton Silk Mill on 1250 Simon Boulevard, Easton, PA. The theme of this presentation is “Too Much Church! Why Do We Have Holy Days of Obligation?”
4. A meeting of St. Josaphat’s Pastoral Council is scheduled for Monday evening, January 29th, 2024 at 7:00 pm. An email will be sent to all members selected for the Pastoral Council of 2024 this weekend with the meeting agenda and minutes.
5. **IMPORTANT:** regarding last year’s survey for Divine Liturgy times for Saturday evenings, a majority of comments on the questionnaires issued requested to change the Divine Liturgy time to an earlier time slot (majority is in favor of 4:00 pm) for Winter/Spring (November 1st—April 31st), but to keep the evening 6:30 pm Divine Liturgy time for Summer/Autumn (May 1st-October 31st). This time change was primarily considered for the safety of our older parishioners who form the bulk of our Saturday Evening Divine Liturgies. We will implement this time change to 4:00 pm effective as of Saturday, February 3rd, 2024, and will run to Saturday, April 28th, 2024; we will switch to 6:30 pm for the Summer/Autumn months on Saturday, May 4th, 2024); please plan accordingly.
6. We are hosting a beginner’s level Ukrainian Language class for English speakers here at St. Josaphat’s Church. Taught by Ihor Mirchuk, this class aims to teach beginners the fundamentals of the Ukrainian language (alphabet, pronunciation, vocabulary, grammar and culture). No previous experience required. Classes are held every Thursday night at 6:00 pm in the rectory classroom (use the entrance to the rectory basement in the alley between the rectory and the Church). For more information, contact St. Josaphat Rectory.
7. Lenten Mite Boxes for the Great Fast/Lent of 2024 are located in the Church vestibule. As we increase our acts of charity during the time of the Fast, this is a good way to show our compassion to others. As with last year, we will donate all proceeds from the Lenten Mite Box collection to Central Moravian Food Bank, who collects and distributes food for the less fortunate in the greater Bethlehem metropolitan area. (NOTE: we also plan on having another Lenten food collection as well. Collection boxes for Lent will be placed in the vestibule and basement of the Church starting on the Sunday of Forgiveness/Cheese-Fare (February 11th).
8. Forms for the Five Saturdays of the Deceased/Sorokousty/Сорокоусти are posted in the bulletins for this week and next week with their respective dates for this year. If you have no changes to the names you are commemorating this year from last, simply mark on the sheet **NO CHANGE FROM LAST YEAR** along with your donation. Otherwise, please provide your names along with your offering in the collection basket or by mail. Thank you and God bless!
9. Holy Ghost Ukrainian Catholic Church is offering a master class on making artistic candles in preparation for the feast of the Presentation of Our Lord to Simeon in the Temple. This will be held on Friday, January 26th, 2024, at 6:00 pm in the Chapel across the street from Holy Ghost Church. The cost for this class is \$40.00 and includes materials to make your own decorated candlestick and clay holder. All are invited to come and attend; no previous experience needed. For more information, please contact Holy Ghost Rectory at 1-610-252-4266 or email westeaston@ukrcatholic.org
10. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, January 23rd, at Holy Ghost Ukrainian Catholic Church, West Easton, PA, at 6:30 pm. All are encouraged to come and pray with us.
11. Holubtsi are still on sale in the Church Hall after each Divine Liturgy; they are \$10.00 per container. To purchase, please see David Kadingo, or any Tryzub member after our scheduled Divine Liturgies.



Sunday Propers:
The Sunday of the Publican and Pharisee

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 (3): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* Let us bring to the Lord the sighs of the Publican, and as sinners let us approach the Lord, for He desires the salvation of all. He grants forgiveness to all who repent. For us He became man while remaining God, co-eternal with the Father.

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 (2 Tim 3:10-15): Timothy, my son: You have followed my teaching, way of life, purpose, faith, patience, love, endurance, persecutions, and sufferings, such as happened to me in Antioch, Iconium, and Lystra, persecutions that I endured. Yet from all these things the Lord delivered me. In fact, all who want to live religiously in Christ Jesus will be persecuted. But wicked people and charlatans will go from bad to worse, deceivers and deceived. But you, remain faithful to what you have learned and believed, because you know from whom you learned it, and that from infancy you have known [the] sacred scriptures, which are capable of giving you wisdom for salvation through faith in Christ Jesus.

Alleluia Verse (1): 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 18,10-14) The Lord told a parable: "Two people went up to the temple area to pray; one was a Pharisee and the other was a tax collector. The Pharisee took up his position and spoke this prayer to himself, 'O God, I thank you

Тропарі і Кондаки:
Неділя про Митаря і Фарисея

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

Кондак (3): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Зітхання митарські принесім Господові, і до Нього, як до Владики, приступімо ми, грішні. Він бо хоче спасіння всіх людей, і відпущення подає всім, що каються, бо ради нас Він воплотився, Бог суцїй, Отцю рівнобезначальний.

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

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

Апостол (2 Тим 3,10-15): Сину Тимотею! Ти ж слідував моїй науці, моїй поведінці, моїй настанові, вірі, довготерпеливості, любові, постійності, у переслідуваннях, у стражданнях, які були спіткали мене у Антиохії, в Іконії та в Лістрі. Яких то переслідувань не переніс я на собі! А від усіх Господь мене визволив! Та й усі, що побожно хочуть жити у Христі Ісусі, будуть переслідувані. А лихі люди дурисвіти будуть чим далі, тим до гіршого посуватися, зводячи інших і самі зведені. Ти ж тримайся того, чому навчився і в чому переконався. Відаєш бо, від кого ти навчився, і вже змалку знаєш Святе Письмо, яке вірою у Христа Ісуса може тобі дати мудрість на спасіння.

Апостольські Стихи (10): Бог, що дає відплату мені, і покоров народи мені.

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

Євангелія (Лк 18,10-14): Сказав Господь притчу оцю: Два чоловіки зайшли в храм помолитись: один був фарисей, а другий - митар. Фарисей, ставши, молився так у собі: Боже, дякую тобі, що я не такий, як інші люди,

that I am not like the rest of humanity - greedy, dishonest, adulterous - or even like this tax collector. I fast twice a week, and I pay tithes on my whole income.' But the tax collector stood off at a distance and would not even raise his eyes to heaven but beat his breast and prayed, 'O God, be merciful to me a sinner.' I tell you, the latter went home justified, not the former; for everyone who exalts himself will be humbled, and the one who humbles himself will be exalted."

грабіжники, неправедні, перелюбці, або як оцей митар. Пощу двічі на тиждень, з усіх моїх прибутків даю десятину. А митар, ставши здалека, не смів і очей звести до неба, тільки бив себе в груди, кажучи: Боже, змилуйся надо мною, грішним! Кажу вам: Цей повернувся виправданий до свого дому, а не той, бо кожний, хто виноситься, буде принижений, а хто принижується, вивищений."

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

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

Please don't leave this bulletin in the pew or in the trash when you are finished. We kindly ask you 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 Church in Bethlehem!

THE LIVES OF THE SAINTS

The Venerable Father Euthymius the Great (January 20th)

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



Saint Euthymius the Great came from the city of Melitene in Armenia, near the River Euphrates. His parents, Paul and Dionysia, were pious Christians of noble birth. After many years of marriage they remained childless, and in their sorrow they entreated God to give them offspring. Finally, they had a vision and heard a voice saying, "Be of good cheer! God will grant you a son, who will bring joy to the churches." The child was named Euthymius ("good cheer"). Saint Euthymius' father died soon after this, and his mother, fulfilling her vow to dedicate her son to God, gave him to her brother, the priest Eudoxius, to be educated. He presented the child to Bishop Eutroius of Melitene, who accepted him with love. Seeing his good conduct, the bishop soon made him a Reader.

Saint Euthymius later became a monk and was ordained to the holy priesthood. At the same time, he was entrusted with the supervision of all the city monasteries. Saint Euthymius often visited the monastery of Saint Polyeuctus, and during Great Lent he withdrew into the wilderness. His responsibility for the monasteries weighed heavily upon the ascetic, and conflicted with his desire for stillness, so he secretly left the city and headed to Jerusalem. After venerating the holy shrines, he visited the Fathers in the desert. Since there was a solitary cell in the Tharan monastery, he settled into it, earning his living by weaving baskets.

Nearby, his neighbor Saint Theoctistus (September 3) also lived in asceticism. They shared the same zeal for God and for spiritual struggles, and each strove to attain what the other desired. They had such love for one another that they seemed to share one soul and one will.

Every year, after the Feast of Theophany, they withdrew into the desert of Coutila (not far from Jericho). One day, they entered a steep and terrifying gorge with a stream running through it. They saw a cave upon a cliff, and settled there. The Lord, however, soon revealed their solitary place for the benefit of many people. Shepherds driving their flocks came upon the cave and saw the monks. They went back to the village and told people about the ascetics living there. People seeking spiritual benefit began to visit the hermits and brought them food. Gradually, a monastic community grew up around them. Saint Euthymius entrusted the supervision of the growing monastery to his friend Theoctistus.

Saint Euthymius exhorted the brethren to guard their thoughts. "Whoever desires to lead the monastic life should not follow his own will. He should be obedient and humble, and be mindful of the hour of death. He should fear the judgment and eternal fire, and seek the heavenly Kingdom." The saint taught young monks to fix their thoughts on God while engaging in physical labor. "If laymen work in order to feed themselves and their families, and to give alms and offer sacrifice to God, then are not we as monks obliged to work to sustain ourselves and to avoid idleness? We should not depend on strangers." The saint demanded that the monks keep silence in church during services and at meals. When he saw young monks fasting more than others, he told them to cut off their own will, and to follow the appointed rule and times for fasting. He urged them not to attract attention to their fasting, but to eat in moderation.

In these years Saint Euthymius converted and baptized many of the Arabs in that area. Among them were the Saracen leaders Aspebet and his son Terebon, both of whom Saint Euthymius healed of sickness. Word of the miracles performed by him spread quickly. People came from everywhere to be healed of their ailments, and he cured them. Unable to bear human fame and glory, the monk secretly left the monastery, taking only his closest disciple with him. He withdrew into the Rouba desert and settled on Mt. Marda, near the Dead Sea.

Visitors disturbed the tranquility of the wilderness. Since he loved silence, the saint decided to return to the monastery of Saint Theoctistus. Along the way they found a quiet level place on a hill, and he remained there. This would become the site of Saint Euthymius' monastery, and a little cave served as his cell, and then as his grave. Saint Theoctistus went with his brethren to Saint Euthymius and requested him to return to the monastery, but the monk did not agree to this. However, he did promise to attend Sunday services at the monastery.

Saint Euthymius did not wish to have anyone nearby, nor to organize a communal monastery, but the Lord commanded him in a vision not to drive away those who came to him for the salvation of their souls. After some time brethren again gathered around him, and he organized a monastery. In the year 429, when he was fifty-two years old, Patriarch Juvenal of Jerusalem consecrated the monastery church and supplied it with presbyters and deacons. This monastery was poor at first, but the saint believed that God would provide for His servants. Once, about 400 Armenians on their way to the Jordan came to visit. Seeing this, Saint Euthymius called the steward and ordered him to feed the pilgrims. The steward said that there was not enough food in the monastery. Saint Euthymius, however, insisted. Going to the storeroom where the bread was kept, the steward found a large quantity of bread, and the wine casks and oil jars were also filled. The pilgrims ate their fill, and for three months afterwards the door of the storeroom could not be shut because of the abundance of bread. The food remained undiminished, just like the widow of Zarephath's containers of flour and oil (1 Kings 17:8-16).

Once, a monk refused to carry out his assigned obedience. Despite the fact that Saint Euthymius summoned him and urged him to comply, he remained obstinate. The saint then shouted loudly, "You will be rewarded for your insubordination." A demon seized the disobedient monk and threw him to the ground. The brethren asked Abba Euthymius to help him, and then the saint healed the unfortunate one, who came to himself, asked forgiveness and promised to correct himself. "Obedience," said Saint Euthymius, "is a great virtue. The Lord loves obedience more than sacrifice, but disobedience leads to death."

Two of the brethren became overwhelmed by the austere life in the monastery of Saint Euthymius, and they resolved to flee. Saint Euthymius saw in a vision that they would be ensnared by the devil. He summoned them and admonished them to abandon their destructive intention. He said, "We must never admit evil thoughts that fill us with sorrow and hatred for the place in which we live, and suggest that we go somewhere else. If someone tries to do something good in the place where he lives but fails to complete it, he should not think that he will accomplish it elsewhere. It is not the place that produces success, but faith and a firm will. A tree which is often transplanted does not bear fruit."

Because of his ascetic life and firm confession of the orthodox faith as taught by the Third and Fourth Ecumenical Councils, Saint Euthymius is called "the Great." Wearied by contact with the world, the holy abba went for a time into the inner desert. After his return, some of the brethren saw that when he celebrated the Divine Liturgy, fire descended from Heaven and encircled the saint. Saint Euthymius himself revealed to several of the monks that often he saw an angel celebrating the Holy Liturgy with him. The saint had the gift of clairvoyance, and he could discern a person's thoughts and spiritual state from his outward appearance. When the monks received the Holy Mysteries, the saint knew who approached worthily, and who received unworthily.

God revealed to Saint Euthymius the time of his death. On the eve of the Feast of Saint Anthony the Great (January 17) he gave the blessing to serve the all-night Vigil. When the service ended, he took the priests aside and told them that he would never serve another Vigil with them, because the Lord was calling him from this earthly life. All were filled with great sadness, but the saint asked the brethren to meet him in church in the morning. He began to instruct them, "If you love me, keep my commandments (John 14:15). Love is the highest virtue, and the bond of perfectness (Col. 3:14). Every virtue is made secure by love and humility. The Lord humbled Himself because of His Love for us and became man. Therefore, we ought to praise Him unceasingly, especially since we monks have escaped worldly distractions and concerns. Look to yourselves, and preserve your souls and bodies in purity. Do not fail to attend the church services, and keep the traditions and rules of our community. If one of the brethren struggles with unclean thoughts, correct, console, and instruct him, so that he does not fall into the devil's snares. Never refuse hospitality to visitors. Offer a bed to every stranger. Give whatever you can to help the poor in their misfortune."

Afterwards, having given instructions for the guidance of the brethren, the saint promised always to remain in spirit with them and with those who followed them in his monastery. Saint Euthymius then dismissed everyone but his disciple. He remained in the altar for three days, then died on January 20th, 473 A.D., at the age of ninety-seven.



The Sunday of the Publican and Pharisee

Author Unknown. Edited for the Bulletin.

The most important weapon in our spiritual arsenal for warfare against the enemies of our souls is prayer. It is through sincere prayer we obtain God's powerful assistance. With His help there is no enemy that cannot be overcome. In order for our prayer to be effective and have the full force of God's power behind it, we must cultivate certain positive attitudes, which must be essential elements in our daily spiritual life. These attitudes are based on the chapter on prayer in the book UNSEEN WARFARE of Lorenzo Scopuli, later edited by Nicodemus of the Holy Mountain and revised by Theophan the Recluse.

First: We must always strive to serve God in all things, and in a way that is acceptable to Him. This requires a strong conviction that we owe God due honor, worship and service. God is our creator, the source of all blessings and has unlimited love for mankind.

Second: We must have a living faith in God . . . a faith that is based upon His loving kindness. We must believe He will assist us in every way and give us every blessing and grace we need. We find this in His promise: "All things, whatsoever you shall ask in prayer, believing, you shall receive" (Matt. 21: 22).

Third: In prayer we must seek only God's will and not our own. Our wills must be united to God's will and not attempt to change God's will to fit ours. This is very important since our wills are usually mixed with self-love. As a result they are very often mistaken. Since we do not know the future and what is best for us, we must rely upon God's will which can never make a mis-take. We must, therefore, seek only what is acceptable to God and our prayer should be conditioned accordingly.

Fourth: Together with prayer, we must work hard to be worthy to receive what we ask. Prayer should be accompanied by diligent effort and work to realize what we ask for. To ask God for some-thing and yet use no effort or means to gain what we ask would be to tempt God, rather than a true prayer. This means we must not only pray but do everything necessary to obtain our request.

Fifth: In prayer we should make use of the recommendations of St. Basil the Great who says, "First, glorify God, then give thanks to Him for the mercies He has shown us, then confess to Him your sins and trespasses against His commandments, and finally ask Him to grant what you need, especial-ly those pertaining to your salvation." In the concluding portion of St. Basil's recommendations, we can enumerate all our spir-itual, physical and temporal needs and ask God's help in obtaining them.

Sixth: To be truly effective, prayer must be ac-companied by a firm trust that God will fulfill His promise as expressed in the words of St. Paul: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? (Romans, 8: 32) It would also be beneficial to ask for the intercession of Mary, the Mother of God, our patron saint, our guardian angel and the saints.

Seventh; Prayers should be said with diligence, humility, patience and persistence. Our Lord's parable of the widow and the corrupt judge ex-plains this aspect beautifully. "Will not God then do jus-tice to His chosen who call out to Him day and night?" When our prayers are not answered or are delayed, we are to continue praying... firmly trusting in God's help. Sincere prayer is never left unanswered. It will be re-warded in some form. Sometimes, instead of what we ask, God sends some other good which is more profitable. At time we are not aware of it or what form it has taken. But we must be convinced that prayer is never unheard. We must be patient and believe it is always fruitful. If we do not receive what we ask, we shall receive another good in its place.

St. John Chrysostom tells us, "Prayer is a great blessing if practices in a right inner state and if we teach ourselves to give thanks to God, both when we receive what we ask and when we do not receive it. For when He gives, and when He does not give. He does it for your good. Thus when you receive what you ask, it is quite clear that you have received it. But when you do not receive it, you also receive, because you thus do not receive what is undoubtedly harmful for you. Not to receive what is harmful means to be grant-ed what is useful. So, whether you receive what you ask or not, give thanks to God in the belief that God would have always given us what we ask were it not often better for us not to receive it."

Pray with patience and give thanks to God for all things... both when He gives and when He does not give what we ask. Accept His will and we shall be firmly secure on our goal to holiness and heaven.

Please remember to pray for the sick, for those who are shut-in, and for all those who have requested, or are in need of, our prayers:

Anna Kapustiak	Amelia Balandovich	Ethel Bednarchek
Slava Harasymovych	Oleh Balaziuk	Mike Wetherill
Maria Wetherill	Helen Karol	Nick Halibey
Rev. Paul Wolensky	Rev. John Hunwicke	Anna Smolij
Very Rev. Roman Mirchuk	Rev. Gregory Hosler	Shannon Skotek
The Family of +Pearl Kiniuk	The Family of +Rose Marie Minder	
The Burrows and Szewczuk Families	All of Our Archeparchial Seminarians	

If anyone knows of someone in need of our prayers, or who is sick or shut in and cannot make it to church, please contact Father Paul via email or telephone as listed on the cover of this bulletin.

Sayings of the Desert Fathers:

The same Abba Theophilus, the Archbishop, came to Scetis one day. The brethren who were assembled said to Abba Pambo, "Say something to the archbishop, so that he may be edified." The old man said to them, "If he is not edified by my silence, he will not be edified by my speech."

Abba Theophilus

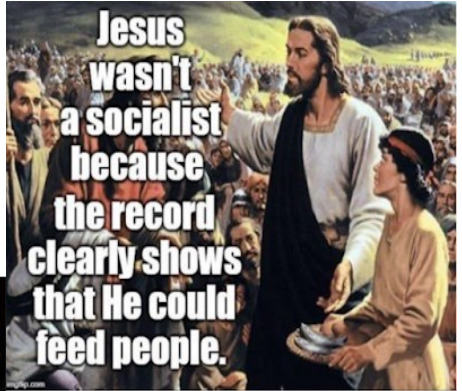
MASTER CLASS

**Make your own candle
and a clay candlestick
for feast of Encounter of the Lord**

(In the chapel opposite the church)
Holy Ghost
Ukrainian Catholic Church
315 4th St, West Easton, PA

Cost: 40\$

January 26th at 06:00 pm



GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

CHURCH MEMBERSHIP: Membership at Saint Josaphat Ukrainian Catholic Church benefits **YOU** as it enables you to participate in stewardship of your church and enjoy a fuller spiritual life. To join as a registered member, email or telephone the Rectory Office.

THE MYSTERIES OF CHRISTIAN INITIATION (BAPTISM, CONFIRMATION, HOLY EUCHARIST): Those who wish their children to receive the Mysteries of Christian Initiation must contact Saint Josaphat Rectory Office at least 6 weeks in advance of the desired Baptismal date; at least one parent must be an active registered parishioner of Saint Josaphat Church when requesting this Sacrament. Sponsors (Godparents) must provide a letter of suitability from the pastor of the Catholic Church they attend if they are not registered members this parish. Non-baptized adults who wish to be received into the faith should contact Saint Josaphat Rectory Office.

THE MYSTERY OF CONFESSION: Confessions are offered to all the faithful 1 hour before each scheduled Divine Service, or you may make an appointment with Father Paul (or Father Andrii at Holy Ghost, West Easton) at any time.

THE MYSTERY OF THE MOST HOLY EUCHARIST: The reception of the Most Holy Eucharist is reserved only for Baptized Catholic Christians whose consciences are free from mortal sin.

THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

THE MYSTERY OF MATRIMONY: Couples who wish to marry at should contact the Rectory Office at least 6 months in advance of the desired wedding date (or as soon as they are engaged).

FUNERALS: Active parish membership and participation is mandatory if one desires an ecclesiastical funeral within the Church; otherwise, the funeral service will be conducted at the funeral home or the home of the deceased (**IMPORTANT—this rule does not apply to those who are sick, shut-in, or are actively supporting the parish and are registered but have moved out of the area**). In-church viewings and cremations are strongly discouraged. For inquires regarding Saint Josaphat Cemetery, contact Walter Zagwoski.

The Five Saturdays of the Deceased (Sorokousty)



The Church Typikon designates the five Sorokousty/ Saturdays of the Deceased for 2024 as February 3rd; February 24th (note that on your calendars, this coincides with the Feast of the 1st and 2nd Findings of the Head of John the Baptist), March 2nd and 9th (coincides with the Feast of the 40 Martyrs of Sebaste); and May 18th. It is a tradition of our Holy Church to commemorate the memories of our beloved deceased at Matins of the Deceased (Parastas) on these five Saturdays of the year.

NOTE: March 2nd is also the anniversary of Father +Dan's passing; we will have a panachyda at his grave following the Sorokousty services for this day.

Please clip & print your information on the form below, and return it in the special offering envelopes provided in the back of the Church along with your offering.

Clip Here _____

Father Paul: Please kindly include the names of these beloved souls for commemoration at Matins for the Deceased (Parastas) on each of the five Saturdays for the Deceased (Sorokousty).

NOTE: if there is no change in the names you wish commemorated from last year, please write "NO CHANGE FROM LAST YEAR" on this form. Thank you!

YOUR NAME: _____

Offering: _____

NAMES OF SOULS TO BE REMEMBERED (PLEASE PRINT)

1. _____

2. _____

3. _____

4. _____

5. _____

6. _____

7. _____

8. _____

9. _____

10. _____

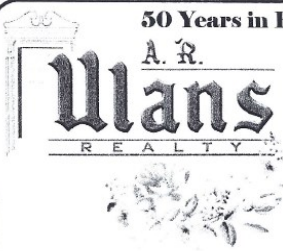
11. _____

12. _____

NOTE: If you have additional names to be remembered, please print them on a separate sheet of paper and include them with this form in the collection basket with your name and offering amount. If you have any questions, please contact St. Josaphat Rectory. God bless you!

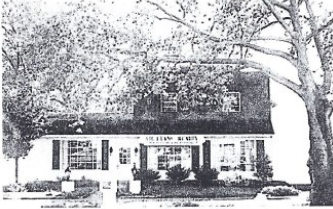
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Rev. Paul J. Makar, Pastor

Mrs. Carol Hanych, Cantor

Ms. Kimberly McGowan, Parish Secretary



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!

Faults of the Pharisee

Many are the faults of the Pharisee. First of all, he is boastful, and without sense, for he praises himself, even though the Sacred Scriptures cry aloud, "Let a neighbor praise you, and not your own mouth: a stranger and not your own lips" (Prov. 27:2). ... Our virtue, therefore, must not be contaminated with fault, but must be single-minded and blameless and free from all that can bring reproach. For what profit is there in fasting twice a week, if you so doing serve only as a pretext for ignorance and vanity, and if it makes you prideful, haughty and selfish? You tithe your possessions and make a boast of it; but in another way you provoke God's anger, by condemning men generally on this account and accusing others. And you yourself are puffed up, though not crowned by the divine decree for righteousness, but on the contrary, heap praises upon yourself. For I am not, he says, as the rest of mankind. Moderate yourself, O Pharisee: "Set a guard, O Lord, over your mouth, keep watch over the door of your lips" (Ps. 140:3).

You speak to God Who knows all things. Await the decree of the Judge. None of those skilled in the practice of wrestling ever crowns himself; nor does any man receive the crown of himself, but awaits the summons of the arbiter. Lower your pride, for arrogance is both accursed and hated by God. Although, therefore, you fast with puffed up mind, your so doing will not avail you; your labor will be unrewarded; for you have mingled dung with your perfume. Even according to the law of Moses a sacrifice that had a blemish was not capable of being offered to God; for it was said unto him, "Of sheep, and ox, that is offered for sacrifice, there must be no blemish therein" (Lev. 22:21). Since, therefore, your fasting is accompanied by pride, you must expect to hear God saying, this is not the fast that I have chosen (Cf Isa. 58:5) ... You offer tithes, but you wrong in another way Him Who is honored by you, in that you condemn men generally. This is an act foreign to the mind that fears God.

St. Cyril of Alexandria