

SUNDAY OF THE PRODIGAL SON



Icon of the Prodigal Son

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- 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.
- Mon, Jan 29th:** **The Commemoration of the Translation of the Relics of the Hierarch and Martyr Ignatius of Antioch**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Stefania Szypula (40th Day).
7:00 pm: *St. Josaphat's Pastoral Council Meeting (Rectory Basement—Council Members Only).*
- Tue, Jan 30th:** **The Feast of the Three Holy Hierarchs**
6:30 pm: *Moleben for Peace in Ukraine; Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA.*
- Wed, Jan 31st:** **The Holy Unmercenaries Cyrus and John**
No Divine Services.
- Thu, Feb 1st:** **The Martyr Tryphon**
6:00 pm: *Class—Ukrainian Language for English Speakers, St. Josaphat Rectory Classroom.*
6:30 pm: Great Vespers for the Feast of the Meeting of Our Lord in the Temple with the Blessing of Candles.
- Fri, Feb 2nd:** **The Feast of the Meeting of Our Lord, Jesus Christ, with the Priest Symeon and Prophetess Anna in the Temple**
9:00 am: Festal Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sat, Feb 3rd:** **All-Souls Saturday/Sorokousty (I) - The Synaxis of the Priest Symeon and the Prophetess Anna**
9:00 am: Matins of the Deceased with Commemoration of the Dead.
4:00 pm: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +William Rybak (20 Year Anniversary), by Lucy Billetz and Mary Brophy.
- Sun, Feb 4th:** **The Sunday of the Final Judgment/Meatfare**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Stephen Lepeta, by Jaroslaw Chorwat.

PARISH ANNOUNCEMENTS:

1. 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?"
2. 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.

3. **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 (4:00 pm). 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. **ALSO:** please note that this affects the Sacrament of Confession as well—Confession times are listed separately in the bulletin (you may also receive the Sacrament of Confession by appointment as well—contact St. Josaphat Rectory if you wish to receive this Mystery outside of posted times).
4. 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.
5. 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).
6. 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!
7. Holy Ghost Ukrainian Catholic Church in West Easton will be hosting a "Borscht Fight" on Forgiveness Sunday. A \$10.00 entry fee will allow you to come and bring your own borscht for entry into a "Best Borscht" competition, or to come on by and sample different borscht recipes and voting on who has the "best". For more information, please contact Holy Ghost Rectory at 1-610-252-4266 or email westeaston@ukrcatholic.org
8. Holy Ghost Ukrainian Catholic Church will also be restarting their Pyrohy/Noodle Sales; the next upcoming sale will be on Wednesday, February 7th, 2024. Order sheets will be put in the vestibule next weekend; be sure to get your orders in!
9. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, January 30th, at Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA, at 6:30 pm. All are encouraged to come and pray with us.
10. Holubtsi are still on sale in the Church Hall after each Divine Liturgy; they are \$10.00 per container. To purchase, please see any Tryzub member after our scheduled Divine Liturgies.

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!

Sunday Propers:
The Sunday of the Prodigal Son

Troparion (2): When You went down to death, O Life Immortal, You struck Hades dead with the blazing light of Your divinity. When You raised the dead from the nether world, all the powers of heaven cried out: O Giver of life, Christ our God, glory be to You!

Kontakion (3): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* When I foolishly separated myself from your Fatherly glory, I squandered, in wickedness, the riches You had given me. So now I cry out to You with the voice of the Prodigal Son, saying: I have sinned before You, O merciful Father; receive me, repentant, and make me as one of Your hired servants.

Prokimenon (2): The Lord is my strength and my song of praise, and He has become my salvation.

Verse: The Lord has indeed chastised me, but He has not delivered me to death.

Epistle (1 Cor 6:12-20): Brethren: "Everything is lawful for me," but not everything is beneficial. "Everything is lawful for me," but I will not let myself be dominated by anything. "Food for the stomach and the stomach for food," but God will do away with both the one and the other. The body, however, is not for immorality, but for the Lord, and the Lord is for the body; God raised the Lord and will also raise us by his power. Do you not know that your bodies are members of Christ? Shall I then take Christ's members and make them the members of a prostitute? of course not! [or] do you not know that anyone who joins himself to a prostitute becomes one body with her? For, "the two," it says, "will become one flesh." But whoever is joined to the Lord becomes one spirit with him. Avoid immorality. Every other sin a person commits is outside the body, but the immoral person sins against his own body. Do you not know that your body is a temple of the holy Spirit within you, whom you have from God, and that you are not your own? For you have been purchased at a price. Therefore, glorify God in your body.

Alleluia Verses: The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Тропарі і Кондаки:
Неділя про Блудного сина

Тропар (2): Коли зійшов Ти до смерті, Життя безсмертне, тоді ад умертвив Ти сіянням Божества; коли ж і померлих з глибин підземних Ти воскресив, всі сили небесні зивали: Життєдавче, Христе Боже наш, слава Тобі!

Кондак (3): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Віддалились ми безумно від Отцевої слави, у безчесті розтративши багатство, яке Ти передав нам. Тим-то словам блудного сина зиваємо: Згрішили ми перед Тобою, Отче щедрий! Прийми нас, розкаянних і вчини наємниками Своїми.

Прокімен (2): Господь - моя сила і моя пісня, і Він став моїм спасінням.

Стих: Тяжко покарав мене Господь, та не передав мене смерті.

Апостол (1 Кор 6,12-20): Браття, все мені можна, та не все корисне. Все мені можна, та я не дам нічому заволодіти надо мною. їжа для живота, і живіт для їжі! Бог же одне і друге знищить. Тіло ж не для розпусти, але для Господа, і Господь для тіла. Бог же і Господа був воскресив та й пас воскресить своєю силою. Хіба не знаєте, що тіла ваші - члени Христові? Узявши, отже, члени Христові, - зроблю їх членами блудниці? Хай так не буде! Чи не знаєте, що той, хто пристає до блудниці, є з нею одним тілом? Бо будуть, - каже, - двоє одним тілом. Хто ж пристає до Господа, є з ним одним духом. Утікайте від розпусти! Усякий гріх, що його чинить людина, є поза її тілом; а хто чинить розпусту, грішить супроти власного тіла. Хіба ж не знаєте, що ваше тіло - храм Святого Духа, який живе у вас? Його ви маєте від Бога, тож не належите до себе самих. Тож прославляйте Бога у вашому тілі!

Апостольські Стихи: Вислухає Тебе Господь у день печалі, захистить Тебе ім'я Бога Якова.

Verse: Lord, grant victory to the king, and hear us in the day that we shall call upon You.

Gospel: (Lk 15,11-32) The Lord told this parable, "A man had two sons, and the younger son said to his father, 'Father, give me the share of your estate that should come to me.' So the father divided the property between them. After a few days, the younger son collected all his belongings and set off to a distant country where he squandered his inheritance on a life of dissipation. When he had freely spent everything, a severe famine struck that country, and he found himself in dire need. So he hired himself out to one of the local citizens who sent him to his farm to tend the swine. And he longed to eat his fill of the pods on which the swine fed, but nobody gave him any. Coming to his senses he thought, 'How many of my father's hired workers have more than enough food to eat, but here am I, dying from hunger. I shall get up and go to my father and I shall say to him, 'Father, I have sinned against heaven and against you. I no longer deserve to be called your son; treat me as you would treat one of your hired workers.' So he got up and went back to his father. While he was still a long way off, his father caught sight of him, and was filled with compassion. He ran to his son, embraced him and kissed him. His son said to him, 'Father, I have sinned against heaven and against you; I no longer deserve to be called your son.' But his father ordered his servants, 'Quickly bring the finest robe and put it on him; put a ring on his finger and sandals on his feet. Take the fattened calf and slaughter it. Then let us celebrate with a feast, because this son of mine was dead, and has come to life again; he was lost, and has been found.' Then the celebration began. Now the older son had been out in the field and, on his way back, as he neared the house, he heard the sound of music and dancing. He called one of the servants and asked what this might mean. The servant said to him, 'Your brother has returned and your father has slaughtered the fattened calf because he has him back safe and sound.' He became angry, and when he refused to enter the house, his father came out and pleaded with him. He said to his father in reply, 'Look, all of these years I served you and not once did I disobey your orders; yet you never gave me even a young goat to feast on with my friends. But when your son returns who swallowed up your property with

Стих: Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе.

Євангелія: (Лк 15,11-32) Сказав Господь притчу оцю: В одного чоловіка було два сини. Молодший з них сказав батькові: Тату, дай мені ту частину маєтку, що мені припадає. І батько розділив між ними свій маєток. Кілька днів потім, молодший, зібравши все, подався у далекий край і там розтратив свій маєток, живши розпусно. І от він як усе прогайнував, настав великий голод у тім краю і він почав бідувати. Пішов він і найнявся до одного з мешканців того краю, і той послав його на своє поле пасти свині. І він бажав би був наповнити живіт свій стручками, що їх їли свині, та й тих ніхто не давав йому. Опам'ятавшись, він сказав до себе: Скільки то наймитів у мого батька мають подостатком хліба, а я тут з голоду конаю. Встану та й піду до батька мого і скажу: Отче, я прогрішився проти неба і проти тебе! Я недостойний більше зватися твоїм сином. Прийми мене, як одного з твоїх наймитів. І встав він і пішов до батька свого. І як він був іще далеко, побачив його батько його й змилосердившись, побіг, на шию йому кинувся і поцілував його. Тут син сказав до нього: Отче, я прогрішився проти неба й проти тебе. Я недостойний більше зватися твоїм сином. А батько кликнув до слуг своїх: Притьомо принесіть найкращу одіж, одягніть його, дайте йому на руку перстень і сандалі на ноги. Та приведіть годоване теля і заріжте, і їжмо, веселімся, бо цей мій син був мертвий, і ожив, пропав був, і знайшовся. І вони заходились веселитися. А старший його син був у полі; коли ж він, повертаючись, наблизився до дому, почув музику й танці. Покликав він одного із слуг і спитав, що воно так було б. Той же сказав йому: Брат твій повернувся, і твій батько зарізав годоване теля, бо знайшов його живим-здоровим. Розгнівався той і не хотів увійти. І вийшов тоді батько його просити. А той озвався до батька: Ось скільки років служу тобі й ніколи не переступив ні однієї заповіді твоєї, і ти не дав мені ніколи козеняти, щоб з друзями моїми повеселитись. Коли повернувся цей син твій, що проїв твій маєток з блудницями, ти зарізав для нього годоване теля. Батько ж сказав до нього: Ти завжди при мені, дитино, і все моє - твоє. А веселитись і радіти треба було, бо оцей брат твій був мертвий і ожив, пропав був

prostitutes, for him you slaughter the fattened calf.' He said to him, 'My son, you are here with me always; everything I have is yours. But now we must celebrate and rejoice, because your brother was dead and has come back to life again; he was lost and has been found.'"

і знайшовся.

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 (3x)



THE LIVES OF THE SAINTS

The Commemoration of the Translation of the Relics of St. John Chrysostom to Constantinople (January 27th)

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



Saint John Chrysostom, the great ecumenical teacher and hierarch, died in the city of Comana in the year 407 on his way to a place of exile. He had been condemned by the intrigues of the empress Eudoxia because of his daring denunciation of the vices of those ruling over Constantinople. The transfer of his venerable relics was made in the year 438, thirty years after the death of the saint, during the reign of Eudoxia's son emperor Theodosius II (408-450).

Saint John Chrysostom had the warm love and deep respect of the people, and grief over his untimely death lived on in the hearts of Christians. Saint John's disciple, Saint Proclus, Patriarch of Constantinople (434-447), during services in the Church of Hagia Sophia, preached a sermon praising Saint John. He said, "O John, your life was filled with sorrow, but your death was glorious. Your grave is blessed and reward is great, by the grace and mercy of our Lord Jesus Christ O graced one, having conquered the bounds of time and place! Love has conquered space, unforgetting memory has annihilated the limits, and place does not hinder your miracles."

Those who were present in church, deeply touched by the words of Saint Proclus, did not allow him even to finish his sermon. With one accord they began to entreat the Patriarch to intercede with the emperor, so that the relics of Saint John might be brought back to Constantinople. The emperor, overwhelmed by Saint Proclus, gave his consent and gave the order to transfer the relics of Saint John. But those he sent were unable to lift the holy relics until the emperor realized that he had sent men to take the saint's relics from Comana with an edict, instead of with a prayer. He wrote a letter to Saint John, humbly asking him to forgive his audacity, and to return to Constantinople. After the message was read at the grave of Saint John, they easily took up the relics, carried them onto a ship and arrived at Constantinople.

The coffin with the relics was placed in the Church of Holy Peace (Hagia Eirene). When Patriarch Proclus opened the coffin, the body of Saint John was found to be incorrupt. The emperor approached the coffin with tears, asking forgiveness for his mother, who had banished Saint John. All day and night peo-

ple did not leave the coffin.

In the morning the coffin was brought to the Church of the Holy Apostles. The people cried out, "Father, take up your throne." Then Patriarch Proclus and the clergy standing by the relics saw Saint John open his mouth and say, "Peace be to all." Many of the sick were healed at his tomb. The celebration of the transfer of the relics of Saint John Chrysostom was established in the ninth century.



The Sunday of the Prodigal Son

Author Unknown. Edited for the Bulletin.

Who does not know this parable from the Gospels? Even non-Christians use the expression "like the prodigal son." But how often do we really understand it? By our sins, but even more by our forgetfulness, we distance ourselves from God and His Kingdom, we go off alone to "a far country." We waste the talents which God has given us. And we become spiritually impoverished, we begin to be in want. This is unavoidable; we were created for God's Kingdom, so we are not capable of being truly happy and satisfied anywhere else. But we are afraid to turn to God, so we seek happiness and satisfaction from transitory things which can never satisfy us.

Several years ago, there was a film [The Poseidon Adventure.] about an elderly couple in a dangerous, frightening situation. The husband said to his wife: "maybe we should pray!" The wife answered: "you haven't been near a church in fifty years; now you think you should ask God for help?" Well, yes! Now is always the right time to ask God for help! The very thought that "maybe we should pray" is a sign that the Holy Spirit is moving our hearts; we could not even think of praying if God did not give us the impulse to pray.

On this Sunday of the Prodigal Son, and on the following two Sundays, we have a special part of our worship that never occurs at any other time: the solemn chanting of Psalm 136, "By the rivers of Babylon, there we sat and wept, when we remembered Zion!" This is the great gift we ask of God: that we may remember Zion, His Heavenly Kingdom. That we may not forget Jerusalem, the heavenly city which is the goal of our pilgrimage. Chanting this psalm, we remember, we realize that in this world we are all exiles, we are all "displaced" from our true Home in the Heavenly Kingdom. That gift of memory, of understanding of our situation, enables us to resolve, like the Prodigal Son: "I will get up and go back to my Father!" With this realization, we resolve to make the effort of Great Lent, to travel this spiritual road back to the Heavenly Kingdom. It is not easy; it will take time and energy, and sometimes we shall be tired and weary. But we will not be alone; Jesus is with us, and so are all the Saints, and the Father is awaiting us with loving, joyful welcome.

As Pope John Paul II teaches: "We must show people the beauty of memory, the power that comes to us from the Spirit and makes us witnesses because we are children of witnesses; we must make them taste the wonderful things the Spirit has wrought in history; we must show that it is precisely Tradition which has preserved them ..."

So prepare well for Lent. Plan to put aside distractions, to be able to take the time to pray, to read the Scriptures, to fast, to go to Church (and to review the special services in advance). Plan how to regulate the household during Lent, especially to eliminate as much as possible such intrusions as television.

Sayings of the Desert Fathers:

Abba said: "I spent fourteen years at the monastery of Scete constantly begging God day and night to grant me the grace of overcoming anger."

Abba Ammonas



Confession \ Сповідь

Every Saturday : *from 2:45 PM - 3:30 PM*

Щосуботи : з 14:45 до 15:30

Every Sunday: *from 8:45 AM - 9:30 AM*

Щонеділи: з 8:45 до 9:30

BEYOND THE STATISTICS

A film amplifying the voices of
forcibly displaced people from Ukraine

Please join us for the Film Premiere

February 7th, 2024
3:30 p.m. to 5 p.m.

Science & Education Research Center
Room 110AB
1925 North 12th Street
Philadelphia, PA 19122

Lights Refreshments will be provided
Advance RSVP below is required



BEYOND THE STATISTICS AMPLIFYING THE VOICES OF UKRAINE

Announcing the premiere of the documentary film
by Bridges 2030:

Beyond the Statistics - Amplifying the Voices of Ukraine

Highlighting the courage and determination of forcibly displaced Ukrainians and the significant grassroots support by nonprofits in Poland and the people of Philadelphia.

In collaboration with Temple University's Global Engagement Office, the film will premiere at Temple University on February 7th, 3.30pm.

Reserve your seat today!

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
Slava Harasymovych
Maria Wetherill
Rev. Paul Wolensky
Very Rev. Roman Mirchuk

Amelia Balandovich
Oleh Balaziuk
Helen Karol
Rev. John Hunwicke
Rev. Gregory Hosler

Ethel Bednarchek
Mike Wetherill
Nick Halibey
Anna Smolij
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.

"Borscht fight"

February 11th at 12 pm

Holy Ghost
Ukrainian Catholic Church

315 4th St, West Easton, PA

Entrance: \$10

Everyone votes 😊

Come and sample different borscht recipes.

Make a pot and enter it our competition.

Please sign up and bring your best borscht.



Let's celebrate
the last day before Great Lent
together.



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. _____

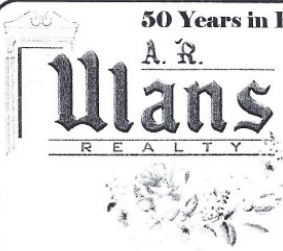
11. _____

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!

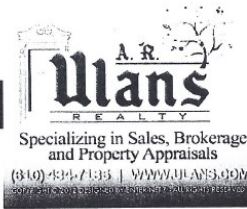
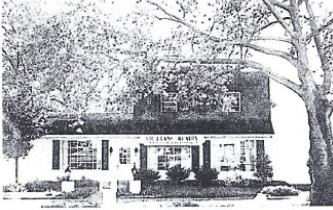
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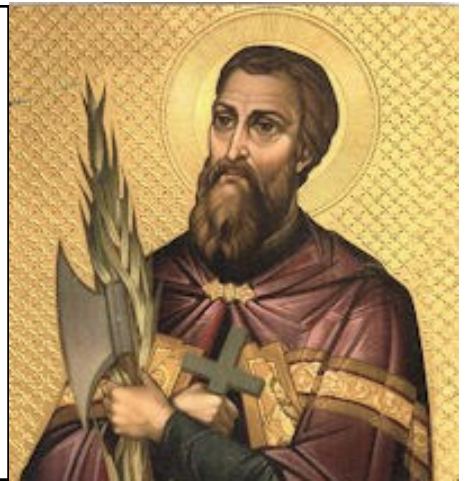
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Rev. Paul J. Makar, Pastor
Mrs. Carol Hanych, Cantor
Ms. Kimberly McGowan, Parish Secretary



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!

Who Art in Heaven

These words I think have a very deep meaning. They remind us of the homeland we have abandoned, of the citizenship we have lost. In the parable of the young man who left his father's house, went off the rails and was reduced to living with pigs, the Word of God shows us human wretchedness. That young man did not find his one-time happiness again until he had realized his moral degradation, had looked into his own heart and had pronounced the words of confession. These words almost agree with the Lord's Prayer, because the prodigal son says: "Father, I have sinned against heaven and against you." [Luke 15:21] He would not confess himself to be a sinner against heaven

if he were not convinced that the homeland he had left at the time of his going astray were not in actual fact heaven.

By this confession of his he makes himself worthy once again to stand in the presence of his father who runs towards him, embraces him, and kisses him. The conclusion is this. To return to heaven there is only one route and that is to admit one's sinfulness and seek to avoid it. To make the decision to avoid it is already to be perfecting one's likeness to God.

*St. Gregory of Nyssa
On the Lord's Prayer*