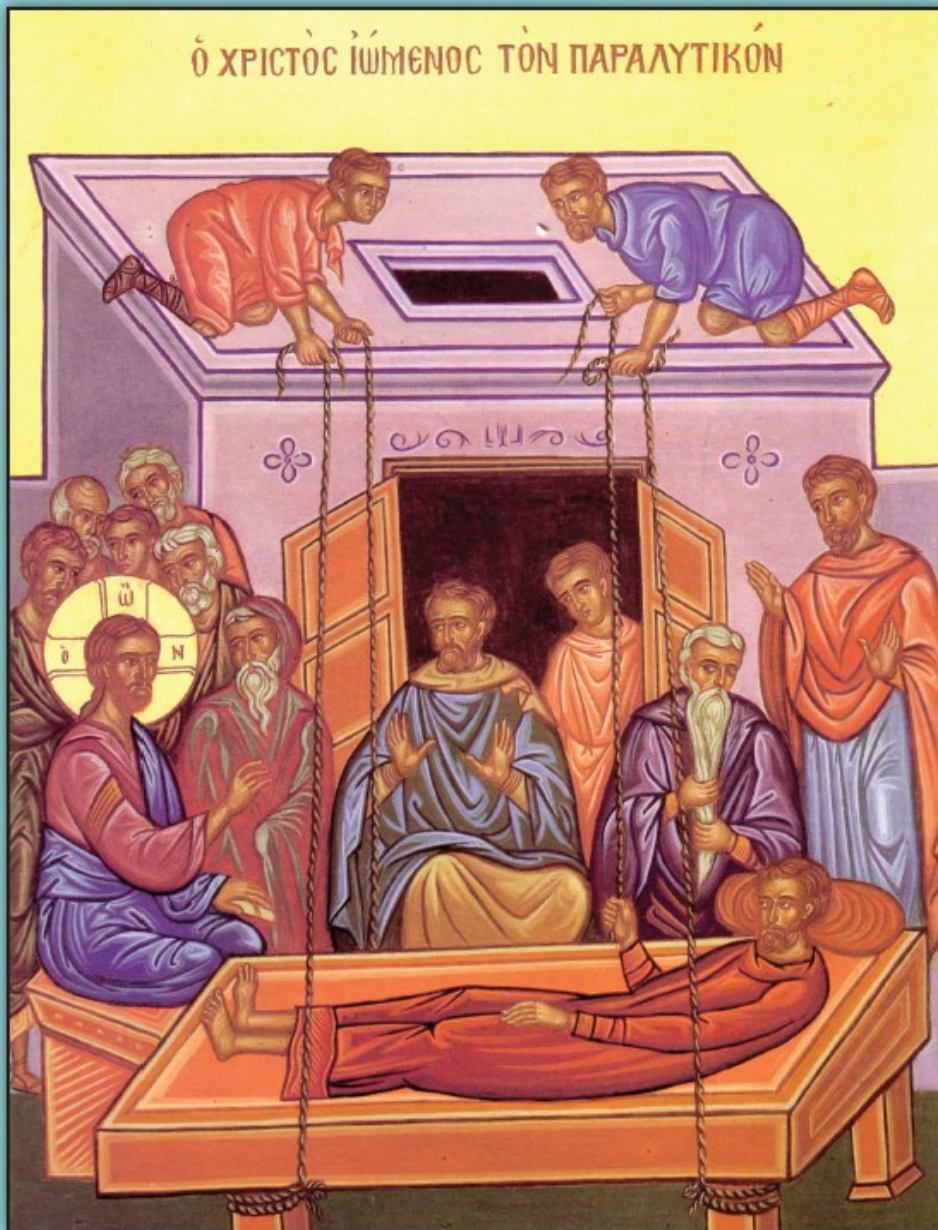


SECOND SUNDAY OF THE GREAT FAST
SUNDAY OF ST. GREGORY PALAMAS



Icon of Healing the Paralytic

WEEKLY SCHEDULE OF SERVICES AND EVENTS

[THE GREAT FAST/ВЕЛИКИЙ ПІСТЬ]

- Sat, Feb 24th:** **2nd All-Souls Saturday/Sorokousty; The Commemoration of the First and Second Findings of the Head of John the Baptist**
4:00 pm: Divine Liturgy of St. Basil the Great (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Feb 25th:** **The Second Sunday of the Great Fast**
10:00 am: Divine Liturgy of St. Basil the Great (Ukr.).
12:00 pm: *Pysanky Class, Holy Ghost Chapel, West Easton, PA.*
4:00 pm: Lenten Sunday Vespers.
- Mon, Feb 26th:** **The Hierarch Porphory of Gaza**
8:00 am: Lenten Matins.
- Tue, Feb 27th:** **The Venerable Confessor Procopius the Decapolis**
6:30 pm: *Moleben for Peace in Ukraine; Holy Ghost Ukrainian Catholic Church, West Easton PA.*
- Wed, Feb 28th:** **The Venerable Confessor Basil**
NO DIVINE SERVICES AT ST. JOSAPHAT'S, BETHLEHEM TODAY!
6:00 pm: *Divine Liturgy of the Presanctified Gifts (At Holy Ghost Ukrainian Catholic Church, West Easton, PA).*
7:00 pm: *UAV Post 42 Monthly Meeting (Holy Ghost Chapel, West Easton).*
- Thu, Feb 29th:** **The Venerable Father John Cassian**
8:00 am: Lenten Matins.
6:00 pm: *Class—Ukrainian Language for English Speakers, St. Josaphat Rectory Classroom.*
- Fri, March 1st:** **The Venerable Mother and Martyr Eudoxia**
6:00 pm: Divine Liturgy of the Presanctified Gifts; Lenten reflection on the Prayer of St. Ephraim the Great to Follow in the Church Hall.
- Sat, March 2nd:** **3rd All-Souls Saturday/Sorokousty; of the Priest-Martyr Theodotus**
9:00 am: Matins for the Deceased/Sorokousty with Panachyda for Father +Dan at St. Josaphat Cemetery.
4:00 pm: Divine Liturgy of St. Basil the Great (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, March 3rd:** **The Third Sunday of the Great Fast—The Veneration of the Holy Cross**
10:00 am: Divine Liturgy of St. Basil the Great (Eng.).
4:00 pm: Lenten Sunday Vespers.

PARISH ANNOUNCEMENTS:

1. **IMPORTANT:** This Wednesday, February 28th, 2024, Father Paul is required to be at Holy Ghost Ukrainian Catholic Church, located at 315 Fourth Street, West Easton, PA 18042. The Divine Liturgy of the Presanctified Gifts will be celebrated there at 6:00 pm (there will be no Lenten reflection on Proverbs that evening). We encourage our regular attendees at the Presanctified Liturgy to come out to Holy Ghost that evening; normal Lenten Presanctified Liturgies will resume on Friday, March 1st, 2024 at the normal appointed time.

2. Next Saturday, March 2nd, will be the 2nd anniversary of the passing of our beloved pastor and friend, Father +Dan. After the scheduled 9:00 am Matins of the Deceased, we will commemorate Father +Dan at St. Josaphat Cemetery with a Panachyda. All are invited to attend.
3. The first batch of priest, deacon/acolyte, and altar vestments (white color with blue trim) have arrived from Ukraine last week. They will be on display in the Church and blessed at the 10:00 am Divine Liturgy this Sunday, February 25th. The total cost for the entire batch of white/blue vestments is \$2700.00. The next batch to be produced will be the gold with green trim and will take approximately 3-6 months, depending on demand, and after that, the batch of dark red with gold trim. If anyone has any skills in sewing or tailoring, we need help with making labels to sew to the vestments for donors as well as making minor adjustments to certain altar vestments; please contact Father Paul if you can help with this endeavor. We thank everyone who has donated for the purchase of these vestments, and especially to Danylo Maczaj's Aunt, "Tetya" Halya, for the fine work in making these vestments—Многая літа!! Молодець!!
4. Tickets for the upcoming Easter Dinner/Sviechene, scheduled for Sunday, April 14th, 2024, are now on sale. To purchase tickets, please see David Kadingo, or ask any Tryzub member.
5. UAV Post 42 will be having their annual Easter Kobasa/Meat sale along with UNWLA Branch 91 having their annual bake sale on Palm Sunday, March 31st, 2024. More information is in the bulletin; sign up sheets to order are in the vestibule of the Church. Thank you for your patronage!
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, February 27th, at Holy Ghost Ukrainian Catholic Church, West Easton, PA, at 6:30 pm. All are encouraged to come and pray with us.
7. Holy Ghost Ukrainian Catholic Church is also hosting a talk on the Russian Invasion of Ukraine and the effects on Ukraine and Ukrainians in the Diaspora. This talk will be given by a Ukrainian history Ph.D. candidate Andrii Zhyvachivskiy at 4:00 pm at Holy Ghost Chapel in West Easton on Saturday, March 2nd. All are invited, there is no cost; donations appreciated.
8. Holy Ghost Parish will be having a spring Kiffle sale on March 15th and 16th, 2024. We will be selling apricot, raspberry, and walnut kiffles at \$12.00 per 1/2 pound. To place orders, either use the sign up sheets in the back of the church, or call JoAnn at 610-509-3155, or by emailing food-sales@holyghostucc.com no later than Sunday, March 10th, 2024. WE ALSO NEED HELP WITH KIFFLE MAKING!! We will start making Kiffles on Tuesday, March 12th, through Friday, March 16th. Every little bit of help you can provide, even just for coming for an hour or two to roll kiffles and help bake them goes a very long way; for more information, contact St. Josaphat Rectory.
9. As we get closer to Easter, if you or your family or friends grow pussy willows, please consider donating pussy willows for blessing on Palm Sunday. Thank you!
10. On Thursday, March 7th, there will be a Moleben for Peace in Ukraine and a town hall meeting with Patriarch +Sviatoslav and the bishops of the Permanent Synod of the Ukrainian Greek Catholic Church at 6:30 pm. All are invited to attend. We will be considering a bus to attend this event alongside our brethren at St. John's, Northampton, and Holy Ghost, West Easton—if you are interested, please contact St. Josaphat Rectory.
11. For those who would like to learn spoken Ukrainian, beginner's level Ukrainian Language class for English speakers are offered here at St. Josaphat's Church. No previous experience required. Classes are held every Thursday night at 6:00 pm in the rectory classroom. For more information, contact St. Josaphat Rectory.

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 2nd Sunday of the Great Fast,
the Sunday of St. Gregory Palamas

Troparion (6): Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord risen from the dead, glory be to You!

Kontakion (4): *Glory be to the Father, and to the Son, and to the Holy Spirit, Now and for ever and ever: Amen.* Today is the time when earthly deeds are revealed, for judgment is at hand. Let us be found fasting, and let us bring tears of supplication, begging mercy and crying out: I have sinned more times than there are sands of the sea; but forgive me, O Creator of All, that I may receive the crown that does not perish.

Prokimenon (5): You, O Lord, will keep us and preserve us, forever and ever, from this generation.

Verse: Help, O Lord, for good men have vanished.

Epistle (Heb 1:10-14;2:1-3): Brethren: At the beginning, O Lord, you established the earth, and the heavens are the works of your hands. They will perish, but you remain; and they will all grow old like a garment. You will roll them up like a cloak, and like a garment they will be changed. But you are the same, and your years will have no end. But to which of the angels has he ever said: "Sit at my right hand until I make your enemies your footstool?" Are they not all ministering spirits sent to serve, for the sake of those who are to inherit salvation. Therefore, we must attend all the more to what we have heard, so that we may not be carried away. For if the word announced through angels proved firm, and every transgression and disobedience received its just recompense, how shall we escape if we ignore so great a salvation? Announced originally through the Lord, it was confirmed for us by those who had heard.

Alleluia Verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

Verse: He says to the Lord: You are my protector and my refuge, my God; in Whom I hope.

Тропарі і Кондаки:
2-а Неділя Великого Посту,
Неділя Православ'я

Тропар (6): Ангельські сили на гробі Твоїм, і сторожі омертвіли; Марія ж стояла при гробі, шукаючи пречистого тіла Твого. Полонив Ти ад і непереможений від нього, зустрів Ти Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі!

Кондак (4): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Час подвигу тепер настав, суд при двєрях. Тому візьмімось до посту і принесім сльози жалю з милостинями, взиваючи: Більше гріхів наших, як піску морського, - але прости, Творче всіх, щоб і нам прийняти нетлінні вінки.

Прокімен (5): Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

Стих: Спаси мене, Господи, бо не стало праведного.

Апостоль (Євр 1,10-14;2,1-3): Ти, Господи, напочатку заснував землю і небеса - діло рук твоїх. Вони загинуть, ти ж перебуваєш; усі, мов одежа, постаріються. Ти їх, неначе одєжину, згорнеш, і немов одежа, вони зміняться. Ти ж - той самий, і літа твої не скінчаться. До кого з ангелів він коли мовив: "Сідай праворуч мене, доки не покладу твоїх ворогів підніжком під твої ноги?" Хіба ж не всі вони служебні духи, що їх посилають до послуг тим, які мають успадкувати спасіння? Тому ми мусимо вважати дуже пильно на те, щоб почули, щоб бува, нас не знесло з дороги. Бо коли слово, оголошене ангелами, було таке зобов'язуюче, що всякий його переступ і непослух приймав справедливую кару, то як утечемо ми, коли занедбаємо таке велике спасіння? Воно, спочатку проповідане Господом, було підтверджене нам тими, що його чули, коли Бог засвідчив.

Апостольські Стих (6): Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться.

Стих: Скажи до Господа: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся.

Gospel (Mk 2:1-12): At that time, Jesus returned to Capernaum after some days, it became known that he was at home. Many gathered together so that there was no longer room for them, not even around the door, and he preached the word to them. They came bringing to him a paralytic carried by four men. Unable to get near Jesus because of the crowd, they opened up the roof above him. After they had broken through, they let down the mat on which the paralytic was lying. When Jesus saw their faith, he said to the paralytic, "Child, your sins are forgiven." Now some of the scribes were sitting there asking themselves, "Why does this man speak that way? He is blaspheming. Who but God alone can forgive sins?" Jesus immediately knew in his mind what they were thinking to themselves, so he said, "Why are you thinking such things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, pick up your mat, and walk'? But that you may know that the Son of Man has authority to forgive sins on earth" he said to the paralytic, "I say to you, rise, pick up your mat, and go home." He rose, picked up his mat at once, and went away in the sight of everyone. They were all astounded and glorified God, saying, "We have never seen anything like this."

Instead of *It is truly right...*, the Irmos and Verse: In you, O Woman Full of Grace, the angelic choirs and the human race - all creation - rejoices. O Sanctified Temple, Mystical Paradise, and Glory of Virgins! He, Who is our God from before all ages took flesh from you and became a child. He made your womb a throne, and greater than the heavens. In you, O Woman Full of Grace, all creation rejoices. All praise be to you!

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

Євангелія (Мр 2,1-12): Коли ж по кількох днях Ісус повернувся до Капернауму, чутка пішла, що він у домі. І там зібралося стільки народу, що не було більш місця, навіть перед дверима; а він промовляв до них словом. І от прийшли до нього, несучи розслабленого; несли його четверо. А що із-за народу не могли донести до нього, розкрили стелю над місцем, де він був, й отвором спустили ліжко, на якому лежав розслаблений. Ісус, уздрівши їхню віру, до розслабленого й каже: "Сину, відпускаються тобі твої гріхи." А були й деякі книжники що сиділи там та й міркували собі: "І як може цей так говорити? Він богохульствує! Хто може прощати гріхи, крім одного лише Бога?" Ісус же, вмить збагнувши духом, що вони собі таке думають, до них і каже: "Чого таке ось намислюєте у ваших серцях? Що легше - сказати розслабленому: Відпускаються тобі гріхи, а чи сказати: Встань, візьми твое ліжко й ходи? Та щоб ви знали, що Син Чоловічий має владу на землі гріхи відпускати," - мовить до розслабленого: "Кажу тобі: Встань, візьми своє ліжко і йди до свого дому." Устав той - і зараз же, взявши ліжко, вийшов на очу всіх; тож чудувалися всі, хвалили Бога й мовляли: "Ніколи ми такого не бачили!"

Замість *Достойно...*, Ірмос і Стих: Тобою, Благодатна, радіє все творіння; ангельський хор і людський рід. Святий храм і раю духовний, похвало днів! З Тебе Бог воплотився і став хлоп'ятком - предвічний Бог наш. Твоє бо лоно він учинив Своїм престолом, просторішим від небес. Тобою, Благодатна, радіє все творіння. Слава Тобі!

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



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

Щонеділі: з 8:45 до 9:30

THE LIVES OF THE SAINTS

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

The Theologian and Archbishop Gregory Palamas (1296-1359 A.D.) (The 2nd Sunday of Great and Holy Lent, February 25th)



The 14th century was a time of controversy in the Eastern Church. St Gregory Palamas (1296–1359), a monk of Mount Athos, was a practitioner of the method of prayer called hesychasm (*hesychia* means ‘silence’). This method of prayer is centered in the continuous repetition of the name of Jesus, usually in the form of the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.” And a rigorous bodily discipline—emphasizing certain sitting postures and breathing techniques—is employed in order to help unite the mind and heart in God. Through the use of this method of prayer, the hesychast monks claimed to experience real communion with God, including sometimes a vision of the Uncreated Light of Divinity such as that seen by Moses on Mount Sinai, and by the Apostles Peter, James, and John at the Transfiguration of Christ on Mount Tabor (this is shown in icons of certain feasts as well, such as of the Transfiguration and the Theophany).

In 1330 Barlaam the Calabrian, an Italo-Greek monk raised in southern Italy but educated in the Scholastic spirit prevailing in Western Europe at that time, came to Constantinople and accepted a university chair in philosophy there. Barlaam, along with a number of other Byzantine humanists who were highly influenced by Western philosophical and theological ideas, ridiculed the practice of hesychastic prayer. They denied the possibility for human beings to be in direct, genuine communion with God. This led to the controversy regarding the distinction between the definitions of “essence” and “energies” when discussing God and His relationship to man.

The Distinction Between Essence and Energy

In 1337 Gregory Palamas confronted Barlaam’s position and began his defense of hesychasm and the various contemplative practices of the Athonite monks. He confirmed the orthodox doctrine that man can truly know God and can enter into living communion and relationship with Him through Christ and the Holy Spirit in the Church. He explained that the Essence (or Super-Essence) of God (total knowledge of who God is) is utterly unknowable and incomprehensible, while at the same time, the actions and operations (known as the Energies of God), which are also uncreated and fully divine, are communicated to people by divine grace and are open to human knowledge and experience. This is what is meant when Christians are said to become “partakers of the divine nature” (2 Peter 1:4).

A local council held in 1341 in Constantinople upheld Gregory’s teaching. Amid ten more years of political turmoil and theological controversy, local councils held in 1347 and in 1351 reaffirmed Gregory’s position as that of the Bible and the whole Tradition of the Church. From that time this crucial theological distinction between the divine Super-Essence and the divine Energies became an official part of the doctrine of the Eastern Churches (Catholic and Orthodox).

St. Nicholas Cabasilas Writing on the Eucharist that Support St. Gregory Palamas:

Yet I have not mentioned the greatest thing of all. The Master is present with His servants not only to that extent, but He imparts of His own. He not only gives them a hand,

but He has given us His whole Self. Wherefore we are the temple of the living God; our members are Christ's members, whose Head the Cherubim adore. These very feet, these hands, depend on His Heart.

What then can you meditate upon with greater profit and pleasure than these things? For when we examine them, and these thoughts prevail in the soul, no evil thoughts will gain entry into us. Then it will come about that, as we learn of His benefits, we will increase in longing for our Benefactor. When we thus greatly love Him we become keepers of His commandments and participants in His purpose, for as He says, 'he who loves Me will keep My commandments' (Jn 14.15, 21).

Besides, when we recognize how great is our worth, we shall not readily betray it. We will not endure being slaves to a runaway slave when we have found out that a kingdom is ours. We shall not open our mouth in evil speech when we recollect the sacred banquet and that Blood which has reddened our tongue. How can we use our eyes to look on that which is not seemly when we have enjoyed such awesome Mysteries? We shall not move our feet nor stretch forth our hands to any wicked thing if the recollection of these things is active in our souls. Since they are our members of Christ, they are sacred—as it were, a vial containing His Blood. Nay, rather, they are wholly clothed with the Savior Himself, not like a garment which we wear or the skin with which we are born, but much more, in that this clothing is far more closely united to those who wear it than their very bones.

(The Life in Christ, Sixth Book, parts 3 and 4)

Saint Gregory Palamas also served as Archbishop of Thessalonica from 1350 until his death in 1359. Just nine years after his repose, he was glorified as a saint of the Church, with the second Sunday in Great Lent being dedicated to him in the Eastern Christian Churches (including the Ukrainian, Byzantine, and Melkite Catholic Churches).



Sayings of the Desert Fathers:

It was said that some monks came to find Abba Agathon having heard of his discernment. Wanting to see if he would lose his temper they tested him, saying: 'Aren't you that Agathon who is said to be a fornicator and a proud man?' 'Yes, it is very true,' he said. They accused him again, 'Aren't you that Agathon who is always talking nonsense?' 'I am,' he said.

Again they accused him, 'You are a notorious heretic!' But at that he replied 'I am not a heretic.' So they asked him, 'Tell us why you accepted everything we accused you of, but repudiated our last insult.' He said: 'The first accusations I accept, for that is good for my soul. But heresy is separation from God. I have no wish to be separated from God.' At this they were astonished and left, edified.

Abba Agathon

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
All of Our Archeparchial Seminarians

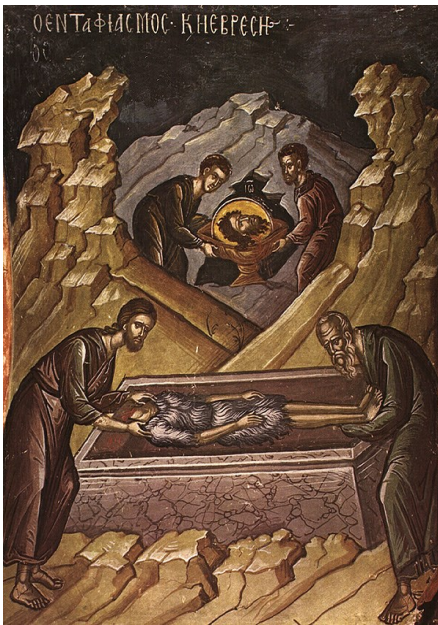
Ethel Bednarchek
Mike Wetherill
Nick Halibey
Anna Smolij
Nicholas Hanych

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.

THE LIVES OF THE SAINTS

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

The Commemoration of the 1st and 2nd Findings of the Head of St. John the Baptist (The 2nd Saturday of Great and Holy Lent, February 24th)



After the Beheading of the Holy Prophet, Forerunner and Baptist John (August 29), his body was buried by disciples in the Samaritan city of Sebaste, and his venerable head was hidden by Herodias in an unclean place. It was said that Saint Joanna, the wife of King Herod's steward Chuza (Luke 8:3), secretly took the holy head and placed it into a vessel and buried it on the Mount of Olives in one of Herod's properties.

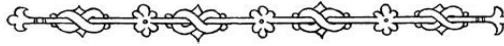
After many years, this property passed into the possession of a government official who became a monk with the name of Innocent. He built a church and a cell there. When they started to dig the foundation, the vessel with the venerable head of John the Baptist was uncovered. Innocent recognized its great holiness from the signs of grace emanating from it. Thus occurred the First Finding of the Head. Innocent preserved it with great piety, but fearful that the holy relic might be abused by unbelievers, before his own death he again hid it in that same place, where it was found. Upon his death the church fell into ruin and was destroyed.

During the days of Saint Constantine the Great (May 21), when Christianity began to flourish, the holy Forerunner appeared twice to two monks journeying to Jerusalem on pilgrimage to the holy places, and he revealed the location of his venerable head.

The monks uncovered the holy relic and, placing it into a sack of camel-hair, they proceeded homewards. Along the way they encountered an unnamed potter and gave him the precious burden to carry. Not knowing what he was carrying, the potter continued on his way. But the holy Forerunner appeared to him and ordered him to flee from the careless and lazy monks, with what he held in his hands. The potter concealed himself from the monks and at home he preserved the venerable head with reverence. Before his death he placed it in a water jug and gave it to his sister.

From that time the venerable head was successively preserved by devout Christians, until the priest Eustathius (infected with the Arian heresy) came into possession of it. He beguiled a multitude of the infirm who had been healed by the holy head, ascribing their cures to the fact that it was in the possession of an Arian. When his blasphemy was uncovered, he was compelled to flee. After he buried the holy relic in a cave, near Emesa, the heretic intended to return later and use it for disseminating falsehood. God,

however, did not permit this. Pious monks settled in the cave, and then a monastery arose at this place. In the year 452 Saint John the Baptist appeared to Archimandrite Marcellus of this monastery, and indicated where his head was hidden. This became celebrated as the Second Finding. The holy relic was transferred to Emesa, and later to Constantinople.



EASTER BAKE SALE

Josaphat Ukrainian Catholic Church Hall

March 24, 2024

Sponsored By

The Ukrainian National Women' League of America

Branch 91 - Bethlehem

Paskas (See Sign-up Order Sheet)

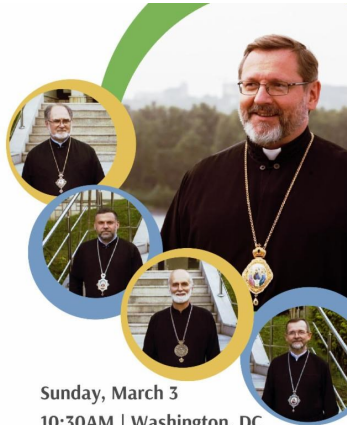
Pastries Will be Available for Sale



St.



Come pray with
**Patriarch
Sviatoslav**
and the bishops of the
**Permanent
Synod**



Sunday, March 3
10:30AM | Washington, DC
National Shrine of the Holy Family
Divine Liturgy and Reception

Thursday, March 7
6:30PM | Philadelphia
Cathedral of the Immaculate Conception
Moleben for Peace in Ukraine and Town Hall

Saturday, March 9
3:00PM | New York
St. George's Ukrainian Catholic Church
Moleben for Peace in Ukraine and Town Hall

Sunday, March 10
10:15AM | New York
St. Patrick's Cathedral
Aid to the Church in Need Gratitude Mass
Sermon by His Beatitude Sviatoslav

**Holy Ghost
Ukrainian Catholic Church**

315 4th St, West Easton, PA

(In the chapel opposite the church)

**Russian invasion:
UKRAINIAN DIASPORA
and Ukraine.**

**SATURDAY,
MARCH 2ND at 4 PM**



ANDRII ZHYVACHIVSKIY

is a historian of Ottoman Empire and Crimean Khanate, PhD Candidate in the Tadeusz Manteuffel Institute of History of Polish Academy of Sciences, volunteer, thinks that each Ukrainian who is not in the battlefield has to help and support Ukrainian army and Ukrainian soldiers.

FREE ENTRANCE





ANNUAL KOBASA SALE

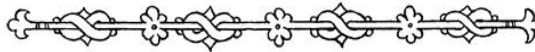
Lehigh Valley UAV Post 42 is taking orders for Kobasa, Kobanos, Krakowska, and Beets for Pascha.



March 17th, 2024 which is the last date to place your order.
Sign-up order sheets are available at the back of the Church, or
For Holy Ghost Church: call Oleh at 610-570-0708
For St Josaphat's call Matt at 610-867-4052 or Jerry at 610-730-2365

Your order will be ready for pick up after services on Palm Sunday at the church hall on March 24th, 2024.

THANK YOU FOR YOUR SUPPORT!



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 approximately 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.

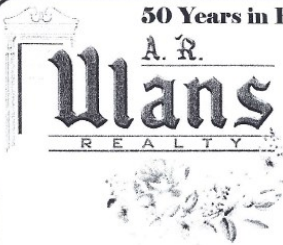
THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

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 an ecclesiastical funeral within the Church is desired; 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.

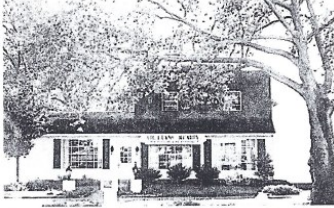
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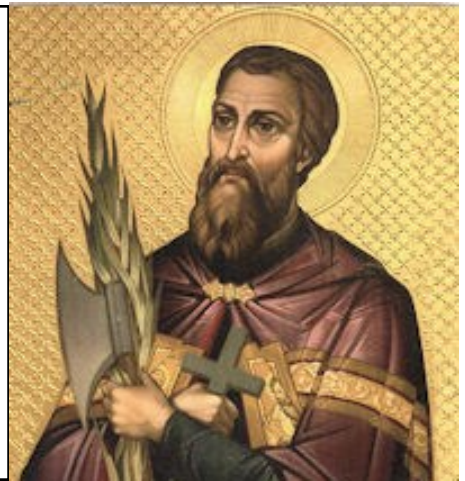
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St. Josaphat Ukrainian Catholic Church "Where Faith and Tradition Meet"

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E-Mail: bethlehem@ukrcatholic.org
Website: www.stjosaphatbethlehem.org

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!

You are Forgiven and Healed

In Capernaum Jesus is surrounded by great numbers of people. As He preaches to the crowd, four friends of a paralyzed man lower him on his mat through the roof so that he can be close enough for Jesus to see him and cure him. Jesus responds to this act of faith, not by healing the man immediately, but by touching off the first of a series of controversial dialogues with the Scribes and Pharisees. When Jesus says, "Child, your sins are forgiven," He is as much as saying, "It is God whom you approach." In the Old Testament, only God is capable of forgiving sins; and it was expected that He would do so only at the end of time. It becomes clear why the Scribes murmur "he is blaspheming" and why Jesus brings it all out in the open. His claim to be able to forgive sins better reveals His identity as Son of God than do the miracles He performs.

Aware of the silent censure His forgiving word has caused in the crowd, Jesus proceeds to prove that "the Son of Man has authority to forgive sins on earth" by commanding the man to rise and walk in the sight of everyone. In concluding this miracle, Mark asks his readers to praise God for His presence in their midst as the forgiver-healer, just as the crowd did, even in the face of those who did not believe.

It is significant that Mark has chosen to present this miracle and teaching about Jesus' power to forgive sins so early in his Gospel drama. It shows that the need for the experience of God's forgiveness was as important to first-century Christians as it is today. Mark's readers praise God for saying clearly, and even today, "My sons, my daughters, I absolve you from your sins."

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