

ENTRANCE INTO JERUSALEM  
(PALM SUNDAY)



*Icon of the Entrance into Jerusalem*

## WEEKLY SCHEDULE OF SERVICES AND EVENTS

### **[HOLY WEEK/СВЯТИЙ ТИЖДЕНЬ]**

- Sat, March 23rd:** **Lazarus Saturday [The Great Fast Ends Today—Holy Week Begins]**  
12:30 pm—3:30 pm: Easter Confessions.  
4:00 pm: Divine Liturgy of St. Basil the Great (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, March 24th:** **Palm/Willow Sunday [Вербна Неділя]**  
10:00 am: Divine Liturgy of St. Basil the Great (Eng./Ukr. Combined); Intention for Rev. +John Zeyack, Rev. Dn. +Theophil Staruch, and +Sviatoslav Makarenko, by Rev. Paul J. Makar  
3:30 pm—5:30 pm: Easter Confessions.  
6:00 pm: Great Vespers for the Feast of the Annunciation of the Theotokos. Intention for God's Blessings on Our Living and Deceased Parishioners.
- Mon, Mar 25<sup>th</sup>:** **Holy Monday; the Feast of the Annunciation of the BVM [HOLY DAY OF OBLIGATION]**  
9:00 am: Festal Divine Liturgy of St. John Chrysostom.
- Wed, Mar 26<sup>th</sup>:** **Holy Tuesday**  
6:30 pm: Moleben to the Mother of God for Peace in Ukraine, St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.
- Wed, Mar 27<sup>th</sup>:** **Holy Wednesday**  
6:00 pm: Div. Lit. of the Presanctified Gifts with Anointing of the Sick. Intention for +Michael Wetherill (3rd/9th Days).
- Thu, Mar 28<sup>th</sup>:** **Holy Thursday**  
10:00 am: Vespereal Divine Liturgy of St. Basil the Great (Washing of the Feet), Ukrainian Catholic Cathedral of the Immaculate Conception, Philadelphia, PA.  
6:00 pm: Passion Matins with the 12 Gospels/Strastiy.
- Fri, Mar 29<sup>th</sup>:** **Good Friday**  
6:00 pm: Burial Vespers with Procession of the Shroud.  
**NOTE:** The Church will be open for people to keep vigil at the tomb from 7:00 pm to midnight.
- Sat, Mar 30th:** **Holy Saturday**  
9:00 am: Jerusalem Matins.  
**NOTE:** The Church will be open for people to keep vigil at the tomb from 9:00 am to 6:00 pm.  
2:00 pm: Simple blessing of baskets.  
6:00 pm: Vespereal Divine Liturgy of St. Basil the Great with the Changing of Vestments. Intention for +John Zallie, by Mary Beth Zallie.
- Sun, Mar 31st:** **EASTER/PASCHA SUNDAY [HOLY DAY OF OBLIGATION]**  
9:00 am: Resurrection Matins/Divine Liturgy of St. John Chrysostom with the Blessing of Easter Baskets (Eng./Ukr.) Intention for God's Blessings on Our Living and Deceased Parishioners.

### PARISH ANNOUNCEMENTS:

1. The Easter Schedule of Services for 2024 are posted in this week's bulletin. A number of points to consider

- Monday, March 25th, the Feast of the Annunciation of the Theotokos is a Holy Day of Obligation; you may discharge your obligation either by attending Great Vespers on Palm Sunday evening, March 24th, or Divine Liturgy on Monday morning, March 25th.
  - Sunday, March 31st (Easter Sunday), is also a Holy Day of Obligation. If you are unable to attend Church on Easter Sunday due to travel or work obligations, you may discharge your obligation by attending the Holy Saturday Vespers Divine Liturgy of St. Basil the Great. Also, all faithful should make every attempt to attend all Holy Week services; however, the faithful are strongly urged to attend Good Friday Burial Vespers AT A MINIMUM if you cannot attend the other Holy Week services.
  - All are welcome to come and receive the Mystery of Anointing of the Sick on Holy Wednesday's Presanctified Liturgy on March 27th; however we encourage all our faithful who may be suffering from any illness to come and attend this Liturgy to receive healing.
  - All faithful are reminded of their obligation per the 6 Precepts of the Catholic Church to make a good Confession at least once per year and receive Holy Communion on Easter Sunday. Father will be available to hear your Confession by appointment or before each of the Holy Week services through Holy Thursday.
  - In addition, all faithful are reminded of the fasting rules of the Archeparchy of Philadelphia apply for Holy Week. Those who wish to engage in a stricter form of asceticism may do so as long as your health is sound and are physically able to do so. At a minimum, all faithful ought to refrain from eating all animal products as much as they are able to do so from sunset on Holy Thursday through all of Good Friday.
  - The Church will be open for veneration of the Holy Shroud after Burial Vespers on Good Friday and also all day on Holy Saturday. In the tradition of our Church, we encourage our families and friends to come and help keep watch at the grave of Our Lord. A sign up sheet is provided in the vestibule of the Church with a time schedule in 1 hour increments to keep vigil over the tomb.
  - There will be a simple blessing of Easter baskets on Holy Saturday (note that we do not sing "Christ is Risen" on Holy Saturday as Our Lord has not risen as of yet, and the fast is not to be broken until Sunday morning!) The full blessing of Easter Baskets will take place outside (weather permitting; if it is raining, in the Church hall) after Easter Sunday Divine Liturgy.
2. The St. Josaphat Tryzub Association is in need of the following items for the upcoming Easter Sviachene: gift baskets, wrapped NEW items (NOT USED!!), and gift cards. Please drop off donated items in the Church Hall by Monday, April 8th, in preparation for the Easter Dinner raffle. **ALSO DON'T FORGET YOUR RAFFLE TICKETS AS WELL!** Tickets for the upcoming Easter Dinner/Sviachene, scheduled for Sunday, April 14th, 2024, are now on sale. To purchase tickets, please see David Kadingo, or ask any Tryzub member.
  3. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, March 26th, at St. Josaphat's Ukrainian Catholic Church, Bethlehem, PA, at 6:30 pm. All are encouraged to come and pray with us.
  4. Beginner's level Ukrainian Language class for English speakers will be canceled on Thursday, March 28th, and April 4th, for Holy Week and Bright Week. Classes will resume on Thursday, April 11th.
  5. Our Annual Lenten Food Drive and Mite Box Collection will conclude on Palm Sunday; be sure to bring your Lenten Mite boxes either on Palm Sunday or during Holy Week/Easter. The Lenten Mite box collection and food items will go to the Central Moravian Food Pantry for distribution to the needy. We thank you for your compassion for those less needy in our local community!

**Sunday Propers:  
Palm/Willow Sunday**

**First Antiphon:** I love the Lord, because He listened to my voice in supplication. Through the prayers of the Mother of God, O Savior, save us.

For He turned an ear to me on the day I called. Through the prayers of the Mother of God, . . .

I was caught by the cords of death; the snares of Sheol had seized me. Through the prayers of the Mother of God, . . .

*Glory be . . . Now and forever . . . Only Begotten Son . . .*

**Third Antiphon, verse:** Give thanks to the Lord, for He is good; His love endures forever.

**Troparion (1):** O Christ our God, You confirmed the resurrection of all before the time of Your passion by raising Lazarus from the dead. Therefore, we, as the children of Israel carry the symbols of victory and cry out to You, the Conqueror of Death: Hosanna in the highest!

**Verse:** Blessed is He who comes in the name of the Lord. Let the house of Israel say: His love endures forever.

**Troparion (1):** O Christ our God, You confirmed the resurrection of all before the time of Your passion by raising Lazarus from the dead. Therefore, we, as the children of Israel carry the symbols of victory and cry out to You, the Conqueror of Death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

**Verse:** Let the house of Aaron say: His love endures forever.

**Troparion (1):** O Christ our God, You confirmed the resurrection of all before the time of Your passion by raising Lazarus from the dead. Therefore, we, as the children of Israel carry the symbols of victory and cry out to You, the Conqueror of Death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

**Entrance Hymn:** Blessed is He who comes in the name of the Lord; we bless You from the house of the Lord. God is the Lord and has re-

**Тропарі і Кондаки:  
Квітна Неділя**

**Антифон 1:** Я люблю Господа, бо Він почув мій голос і благання. Молитвами Богородиці, Спасе, спаси нас.

Бо прихилив до мене Своє вухо, тому звива-тиму до Нього всі дні мої. Молитвами Богородиці, . . .

Обвили мене пута смерти, сіті Шеолу мене вхопили. Молитвами Богородиці, . . .

Слава Отцю . . . І нині . . . Єдинородний Сину . . .

**Антифон 3, стих:** Дякуйте Господеві, бо добрий, милосердя Його повіки.

**Тропар (1):** Щоб завірити загальне воскресіння, Ти, Христе Боже, перед Своїми страстями воскресив із мертвих Лазаря. Тож і ми, як діти, несучи знамена перемоги, кличемо до Тебе, переможця смерти. Осанна на висотах, Благословенний, хто йде в ім'я Господнє!

**Стих:** Хай скаже дім Ізраїля, бо добрий, милість Його повіки.

**Тропар (1):** Щоб завірити загальне воскресіння, Ти, Христе Боже, перед Своїми страстями воскресив із мертвих Лазаря. Тож і ми, як діти, несучи знамена перемоги, кличемо до Тебе, переможця смерти. Осанна на висотах, Благословенний, хто йде в ім'я Господнє!

**Стих:** Хай скаже дім Арона, бо добрий, милість Його повіки.

**Тропар (1):** Щоб завірити загальне воскресіння, Ти, Христе Боже, перед Своїми страстями воскресив із мертвих Лазаря. Тож і ми, як діти, несучи знамена перемоги, кличемо до Тебе, переможця смерти. Осанна на висотах, Благословенний, хто йде в ім'я Господнє!

**Малий Вхід:** Благословенний Той, що приходить в ім'я Господнє! З дому Господнього ми вас благословляєм. Бог Господь і явився нам.

**Тропар (1):** Щоб завірити загальне воскресіння, Ти, Христе Боже, перед Своїми страстями

vealed Himself to us.

**Troparion (1):** O Christ our God, You confirmed the resurrection of all before the time of Your passion by raising Lazarus from the dead. Therefore, we, as the children of Israel carry the symbols of victory and cry out to You, the Conqueror of Death: Hosanna in the highest! Blessed is He who comes in the name of the Lord.

**Troparion (4):** *Glory be to the Father, and to the Son, and to the Holy Spirit. We have been buried with You through baptism, O Christ our God, and we have become worthy of immortal life by Your resurrection. So we cry out to You: Hosanna in the highest! Blessed is He Who comes in the name of the Lord.*

**Kontakion (6):** *Now and for ever and ever: Amen.* In heaven You are carried upon a throne; on earth You rode upon a colt, O Christ our God. You received the praise of Angels and the hymns of children crying out to You: Blessed is He Who came to restore Adam.

**Prokimenon (4):** Blessed is He Who comes in the name of the Lord; God is the Lord and has revealed Himself to us.

**Verse:** Give thanks to the Lord, for He is good; for His love endures forever.

**Epistle (Phil 4:4-9):** Brethren: Rejoice in the Lord always. I shall say it again: rejoice! Your kindness should be known to all. The Lord is near. Have no anxiety at all, but in everything, by prayer and petition, with thanksgiving, make your requests known to God. Then the peace of God that surpasses all understanding will guard your hearts and minds in Christ Jesus. Finally, brothers, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence and if there is anything worthy of praise, think about these things. Keep on doing what you have learned and received and heard and seen in me. Then the God of peace will be with you.

**Alleluia Verse:** Sing a new song to the Lord, for He has worked wonders.

**Verse:** All the ends of the earth have seen the salvation of the Lord.

**Gospel: (Jn 12:1-18):** Six days before Passover

воскресив із мертвих Лазаря. Тож і ми, як діти, несучи знамена перемоги, кличемо до Тебе, переможця смерті. Осанна на висотах, Благословенний, хто йде в ім'я Господнє!

**Тропар (4):** *Слава Отцю, і Сину, і Святому Духові.* Разом з Тобою, Христе Боже наш, поховані у хрищенні, Твоїм воскресінням сподобились ми безсмертного життя. Тому, співаючи, кличемо: Осанна на висотах, благословенний, хто йде в ім'я Господнє!

**Кондак (6):** *І нині, і повсякчас, і на віки вічні. Амінь.* На престолі в небі, на осляті ж їдучи на землі, Христе Боже, прийняв Ти від ангелів хвалу і спів дітей, які виголосували Тобі, Благословенний Ти, що йдеш підняти Адама!

**Прокімен (4):** Благословенний Той, що приходить в ім'я Господнє!

**Стих:** Дякуйте Господеві, бо добрий; милосердя Його повіки.

**Апостоль (Флп. 4,4-9):** Браття, радуйтеся завжди у Господі; знову кажу: Радуйтеся! Хай ваша доброзичливість буде всім людям відома. Господь близько! Ні про що не журіться, але в усьому появляйте Богові ваші прохання молитвою і благанням з подякою. І мир Божий, що вищий від усякого уявлення, берегтиме серця й думки ваші у Христі Ісусі. Наостанку, брати, усе, що лиш правдиве, що чесне, що справедливе, що чисте, що любе, що шанобливе, коли якась чеснота чи щобудь похвальне, - про те думайте! Чого ви навчилися, що прийняли, що почули та бачили в мені - те чиніте, і Бог миру буде з вами.

**Апостольські Стих:** Співайте Господеві нову пісню, бо Він учинив чуда.

**Стих:** Усі кінці землі побачили, як наш Бог спасає.

**Євангелія (Ів 12,1-18):** Шість день перед Пасхою прибув Ісус у Витанію, де перебував Лазар, якого воскресив був з мертвих. Там, отже, справили йому вечерю, і Марта прислужувала; а й Лазар був серед тих, які разом з ним посідали до столу. Марія ж узяла літру

Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead. They gave a dinner for him there, and Martha served, while Lazarus was one of those reclining at table with him. Mary took a liter of costly perfumed oil made from genuine aromatic nard and anointed the feet of Jesus and dried them with her hair; the house was filled with the fragrance of the oil. Then Judas the Iscariot, one [of] his disciples, and the one who would betray him, said, "Why was this oil not sold for three hundred days' wages and given to the poor?" He said this not because he cared about the poor but because he was a thief and held the money bag and used to steal the contributions. So Jesus said, "Leave her alone. Let her keep this for the day of my burial. You always have the poor with you, but you do not always have me." The large crowd of the Jews found out that he was there and came, not only because of Jesus, but also to see Lazarus, whom he had raised from the dead. And the chief priests plotted to kill Lazarus too, because many of the Jews were turning away and believing in Jesus because of him. On the next day, when the great crowd that had come to the feast heard that Jesus was coming to Jerusalem, they took palm branches and went out to meet him, and cried out: "Hosanna! Blessed is he who comes in the name of the Lord, [even] the king of Israel." Jesus found an ass and sat upon it, as is written: "Fear no more, O daughter Zion; see, your king comes, seated upon an ass's colt." His disciples did not understand this at first, but when Jesus had been glorified they remembered that these things were written about him and that they had done this for him. So the crowd that was with him when he called Lazarus from the tomb and raised him from death continued to testify. This was why the crowd went to meet him; they heard that he had done this sign.

**Instead of *It is truly right...*, the Irmos:** O My soul, extol the Lord Who sat upon the colt. God the Lord has appeared to us. Let us celebrate the Feast, and let us rejoice and extol Christ. With palms and branches in hand, let us raise our voices to Him in praise, saying: Blessed is He Who comes in the name of the Lord, our Savior.

**Communion Verse:** Blessed is He Who comes in the name of the Lord. God is the Lord and has revealed Himself to us. Alleluia (3x).

мира з щирого нарду, вельми дорогого, помазала ноги Ісуса й обтерла їх волоссям своїм; і наповнився дім пахощами мира. Каже тоді один з його учнів Юда Іскаріотський, що мав його зрадити: "Чому не продано це миро за триста динаріїв і не роздано бідним?" Сказав же так не тому, що піклувався про бідних, але тому, що був злодій: із скарбнички, яку тримав при собі, крав те, що туди вкидувано. Тож Ісус промовив: "Лиши її. На день мого похорону зберегла вона те миро. Бідних матимете з собою повсякчас, мене ж матимете не завжди." Тим часом дізналася сила народу, що він там, то й посходились - не тільки Ісуса ради, а й щоб побачити Лазаря, якого він з мертвих воскресив. Тоді первосвященики ухвалили і Лазаря вбити, численні бо юдеї залишили їх із - за нього й увірували в Ісуса. Наступного дня сила людей, що прийшли на свято, зачувши, що Ісус іде в Єрусалим, узяли пальмове гілля й вийшли йому назустріч з окликами: "Осанна! Благословен той, хто йде в ім'я Господнє, ізраїльський цар!" І знайшовши ослия, Ісус сів на нього, - як ото написано: не страхайся, дочко, Сіону, ось іде твій цар верхи на жереб'яті ослициному. Не збганули того спершу його учні, але коли Ісус прославився, згадали вони, що то було написано про нього й що то з ним так вчинено. Але й народ, що був при ньому, коли то він був викликав Лазаря з гробу та його з мертвих воскресив, - про те свідчив. Тим то, власне, народ і вийшов йому назустріч: довідався бо, що він учинив те чудо.

**Замість *Достойно . . .*, Ірмос:** Величай, душе моя, Христа, що сидить на осляті. Бог Господь - появився нам, готуйте свято і, радіючи, прийдіть звеличаймо Христа з гілками і лозою, співаючи. Благословенний, хто йде в ім'я Господа, Спася нашого!

**Причасний Стих:** Благословенний Той, що приходить в ім'я Господнє! Бог - Господь і явився нам. Алилуя (3х).

## THE LIVES OF THE SAINTS

### LAZARUS SATURDAY

*Edited for the Bulletin; By Very Rev. Paul Lazor—For Local Use Only,*



Visible triumphs are few in the earthly life of our Lord Jesus Christ. He preached a kingdom “not of this world.” At His nativity in the flesh there was “no room at the inn.” For nearly thirty years, while He grew “in wisdom and in stature, and in favor with God and man” (Luke 2:52), He lived in obscurity as “the son of Mary.” When He appeared from Nazareth to begin His public ministry, one of the first to hear of Him asked: “Can anything good come out of Nazareth?” (John 1:46). In the end He was crucified between two thieves and laid to rest in the tomb of another man.

Two brief days stand out as sharp exceptions to the above—days of clearly observable triumph. These days are known in the Church today as Lazarus Saturday and Palm Sunday. Together they form a unified liturgical cycle which serves as the passage from the forty days of Great Lent to Holy Week. They are the unique and paradoxical days before the Lord’s Passion. They are days of visible, earthly triumph, of resurrectional and messianic joy in which Christ Himself is a deliberate and active participant. At the same time they are days which point beyond themselves to an ultimate victory and final kingship which Christ will attain not by raising one dead man or entering a particular city, but by His own imminent suffering, death and resurrection.

In a carefully detailed narrative the Gospel relates how Christ, six days before His own death, and with particular mindfulness of the people “standing by, that they may believe that thou didst send me” (John 11:42), went to His dead friend Lazarus at Bethany outside of Jerusalem. He was aware of the approaching death of Lazarus but deliberately delayed His coming, saying to His disciples at the news of His friend’s death: “For your sake I am glad that I was not there, so that you may believe” (John 11:14).

When Jesus arrived at Bethany, Lazarus was already dead four days. This fact is repeatedly emphasized by the Gospel narrative and the liturgical hymns of the feast. The four-day burial underscores the horrible reality of death. Man, created by God in His own image and likeness, is a spiritual-material being, a unity of soul and body. Death is destruction; it is the separation of soul and body. The soul without the body is a ghost, as one Orthodox theologian puts it, and the body without the soul is a decaying corpse. “I weep and I wail, when I think upon death, and behold our beauty, fashioned after the image of God, lying in the tomb dishonored, disfigured, bereft of form.” This is a hymn of Saint John of Damascus sung at the Church’s burial services. This “mystery” of death is the inevitable fate of man fallen from God and blinded by his own prideful pursuits.

With epic simplicity the Gospel records that, on coming to the scene of the horrible end of His friend, “Jesus wept” (John 11:35). At this moment Lazarus, the friend of Christ, stands for all men, and Bethany is the mystical center of the world. Jesus wept as He saw the “very good” creation and its king, man, “made through Him” (John 1:3) to be filled with joy, life and light, now a burial ground in which man is

sealed up in a tomb outside the city, removed from the fullness of life for which he was created, and decomposing in darkness, despair and death. Again as the Gospel says, the people were hesitant to open the tomb, for “by this time there will be an odor, for he has been dead four days” (John 11:39).

When the stone was removed from the tomb, Jesus prayed to His Father and then cried with a loud voice: “Lazarus, come out.” The icon of the feast shows the particular moment when Lazarus appears at the entrance to the tomb. He is still wrapped in his grave clothes and his friends, who are holding their noses because of the stench of his decaying body, must unwrap him. In everything stress is laid on the audible, the visible and the tangible. Christ presents the world with this observable fact: on the eve of His own suffering and death He raises a man dead four days! The people were astonished. Many immediately believed on Jesus and a great crowd began to assemble around Him as the news of the raising of Lazarus spread. The regal entry into Jerusalem followed.

Very Rev. Paul Lazor

***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

Nick Hanych

Maria Wetherill

Helen Karol

Nick Halibey

Rev. Paul Wolensky

Rev. John Hunwicke

Anna Smolij

Very Rev. Roman Mirchuk

All of Our Archeparchial Seminarians

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.*

#### SAYINGS OF THE DESERT FATHERS



ABBA POEMEN SAID: “IF A PERSON SINS AND HE DENIES IT BY SAYING ‘I HAVE NOT SINNED,’ DO NOT CONDEMN HIM OR YOU WILL CUT OFF HIS EAGERNESS TO REPENT. BUT IF YOU SAY TO HIM, ‘DO NOT BE DISHEARTENED, BROTHER AND DO NOT DESPAIR OF YOURSELF BUT BE ON YOUR GUARD IN THE FUTURE,’ YOU WILL ROUSE HIS SOUL TO REPENTANCE.

HE ALSO SAID: “EXPERIENCE IS GOOD FOR IT RENDERS A PERSON MORE TRIED AND TESTED.”

HE ALSO SAID AS WELL: “A PERSON WHO TEACHES BUT DOES NOT DO WHAT HE TEACHES IS LIKE A SPRING THAT WATERS AND WASHES EVERYBODY BUT IS UNABLE TO CLEANSE ITSELF.”

**ABBA POEMEN**

*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!*



**EASTER PASTORAL LETTER OF THE UKRAINIAN CATHOLIC HIERARCHY OF THE U.S.A.  
TO OUR CLERGY, HIEROMONKS AND BROTHERS, RELIGIOUS SISTERS, SEMINARIANS &  
BELOVED FAITHFUL**

*“Did not our hearts burn within us  
as he talked to us on the road and  
explained the scriptures to us?”*

-Luke 24:32

The scene of Cleopas and his companion hurrying to Emmaus following the crucifixion and death of Jesus is one of the most evocative in all of Holy Scripture. In a vain attempt to forget everything they had witnessed in the last few days, the pair had attempted to put as much physical distance as possible between themselves and the horrific events in Jerusalem.

Doubtless, many emotions were coursing through their hearts as they walked that lonely road: confusion, fear, sorrow, but above all, hopelessness and despair. All their aspirations and desires for the future had been dashed with the death of Jesus. There was nothing left to hope for.

The hopelessness and despair experienced by Cleopas and his companion are not strangers to us who live two thousand years later. People of every generation have been afflicted by these same emotions. Today's information and consumer driven lifestyle exacerbate them even more. In fact, psychologists have called the “malaise of hopelessness” the most pervasive illness of modern humanity. We stumble into the abyss of hopelessness for many reasons: when we fail at endeavors we undertake, when we feel excluded or isolated from others, when we are constrained by illness or the circumstances of life, when we feel helpless to control our own destiny, and especially, when we fall continually into sin.

For Ukrainians, the feelings of hopelessness have been intensified by the ravages of the Russian invasion of our homeland. After living through two years of death and destruction, there seems to be no light at the end of the tunnel. When will it all end? How much more suffering are we called to endure?

Cleopas and his companion provide an answer to all of us who suffer from hopelessness and despair, no matter what form they take. And that answer is Christ Resurrected!

The Resurrected Christ meets them on the road in the midst of the darkness of their despair and, as they walk, he speaks to them and begins to shed light into the darkness. Later, in Emmaus, at the breaking of the bread, their transformation is complete. Their lives are radically changed. Jesus offers them His Body, and with it, the light of hope and a bright and certain path to the future.

All their doubts, their pain, their sorrow, their fear, melt like morning dew in the sun. So much so, that after He disappears from their sight they exclaim to one another: “Did not our hearts burn within us as he talked to us on the road and explained the scriptures to us?” And with renewed courage and determination to face the future they return to Jerusalem to give witness to the Risen Christ.

Dearly beloved in Christ! Today, the Resurrected Christ meets each one of us as well, just as He met Cleopas and his companion, and He walks with us on the road of our lives just as He walked with them. He meets us wherever we are, under whatever circumstances we find ourselves. He meets us in the proclamation of the Word of His Holy Gospel. And He comes to us in His Body and Blood in the Holy Eucharist, which He offers to us during the celebration of every Divine Liturgy. Jesus transforms our lives just as He transformed the lives of Cleopas and his companion on the road to Emmaus.

With His glorious Resurrection from the darkness of the grave and eternal death, Jesus gifts us with renewed hope in eternal life, and light for the road that lies ahead of us. He gives us the confidence and courage to overcome any challenges we are called to face in our lives. And He promises to walk with us, just as he walked with Cleopas and his companion, and to never abandon us, wherever our road may lead.

May the hope and light of our Resurrected Lord be upon all of you and upon our long-suffering home-

land of Ukraine during this Paschal season and always!

## Christ is Risen! Indeed He is Risen!

+Borys (Gudziak)  
Archbishop of Philadelphia for Ukrainians  
Metropolitan of Ukrainian Catholics in the United States

+Benedict (Aleksiychuk)  
Eparch of St. Nicholas in Chicago

+Paul (Chomnycky, OSBM) (author)  
Eparch of Stamford

+Bohdan (Danylo)  
Eparch of St. Josaphat in Parma

Easter 2024



### 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.

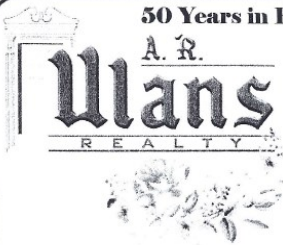
**THE MYSTERY OF ANOINTING OF THE SICK** can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

**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.

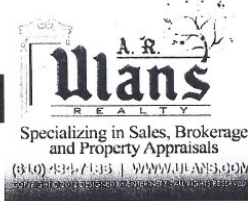
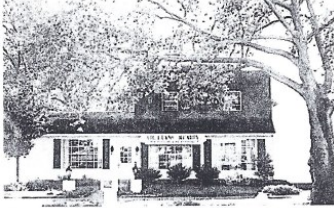
## ADVERTISE WITH US!

50 Years in Business in 2018!



1824 Union Boulevard  
Allentown, PA 18109  
Phone:  
610-434-7135  
Fax:  
610-434-1066  
E-mail  
connie@ulans.com  
melanie@ulans.com

Real Estate Sales and Appraisal Services



SCAN THIS CODE  
FROM YOUR  
SMARTPHONE FOR  
OUR MOBILE APP!



Appetizers • Salads  
Entrees • Desserts  
Party Platters • Catering  
Corporate Lunches

**Fairgrounds Market**

17th and Chew Streets  
Allentown, PA 18104  
610.776.7670  
Kitchen 610.439.8949

**WERKHEISER**  
ELECTRIC

Powered by integrity  
**610.866.1076**  
PA010621 NJ14841

YOUR AD CAN APPEAR HERE AND ON OUR  
WEBSITE TOO, FOR ONLY \$100/YEAR! CALL ST.  
JOSAPHAT RECTORY FOR MORE INFORMATION.

THANK YOU FOR YOUR SUPPORT!

**S | K**

*Stephanie Kostelnick*

• ASAP Business Support Services, Inc. •

*President and Owner*

**Stress. Free. Finances**

*Proudly Supporting Small Business Owners  
Since 1994!*

610-791-4787

asapstephh@gmail.com  
www.asap-business.com

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

1826 Kenmore Avenue  
Bethlehem, PA 18018

Main (normal business): (610) 865-2521

For emergencies, call: (215) 300-9147

E-Mail: [bethlehem@ukrcatholic.org](mailto:bethlehem@ukrcatholic.org)

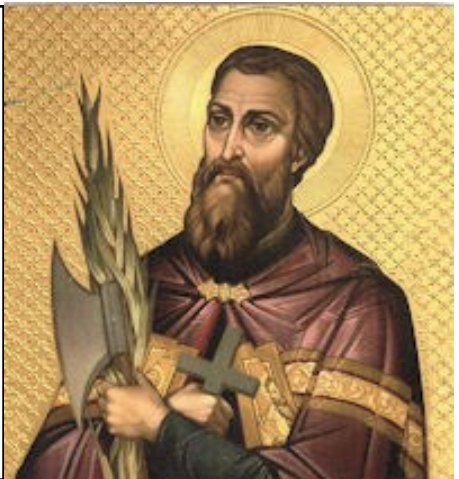
Website: [www.stjosaphatbethlehem.org](http://www.stjosaphatbethlehem.org)

---

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!*

### ***Accompanying Christ***

Let us go together to meet Christ on the Mount of Olives. Today He returns from Bethany and proceeds of His own free will toward His holy and blessed passion, to consummate the mystery of our salvation. He who came down from heaven to raise us from the depths of sin, to raise us with Himself, we are told in Scripture, above every sovereignty, authority and power, and every other name that can be named, now comes of His own free will to make His journey to Jerusalem.

Let us run to accompany Him as He hastens toward His passion, and imitate those who met Him then, not by covering His path with garments, olive branches or palms, but by doing all we can to prostrate ourselves before Him by being humble and by trying to live as He would wish. Then we shall be able to receive the Word at His coming, and God, whom no limits can contain, will be within us.

In His humility Christ entered the dark regions of our fallen world and He is glad that He became so humble for our sake, glad that He came and lived among us and shared in our nature in order to raise

us up again to Himself. And even though we are told that He has now ascended above the highest heavens – the proof, surely, of His power and godhead – His love for man will never rest until He has raised our earthbound nature from glory to glory, and made it one with His own in heaven.

So let us spread before His feet, not garments or soulless olive branches, which delight the eye for a few hours and then wither, but ourselves, clothed in His grace, or rather, clothed completely in Him. We who have been baptized into Christ must ourselves be the garments that we spread before Him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the conqueror of death, not with mere branches of palms but with the real rewards of His victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is He who comes in the name of the Lord. Blessed is the king of Israel.

*St. Andrew of Crete*

For more information on Eastern spirituality, visit  
[www.ecpubs.com](http://www.ecpubs.com)