

RESURRECTION OF OUR LORD
GOD AND SAVIOR JESUS CHRIST



Icon of the Descent into Hades

***Христос
Воскрес!
Воїстину
Воскрес!***



***Christ is
Risen!
Indeed
He is Risen!***

WEEKLY SCHEDULE OF SERVICES AND EVENTS

[BRIGHT WEEK/СВІТЛИЙ ТИЖДЕНЬ]

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: Vespers 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.

Mon, Apr 1st:

Bright Monday

6:00 pm: Festal Divine Liturgy of St. John Chrysostom.

Wed, Apr 2nd:

Bright Tuesday

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

Wed, Apr 3rd:

Bright Wednesday

9:00 am: Festal Divine Liturgy of St. John Chrysostom.

Thu, Apr 4th:

Bright Thursday

NO DIVINE SERVICES.

Fri, Apr 5th:

Bright Friday

NO DIVINE SERVICES.

Sat, Apr 6th:

Bright Saturday

2:45 pm: Confessions.

4:00 pm: Divine Liturgy of St. John Chrysostom

Sun, Apr 7th:

Thomas Sunday

8:45 am: Confessions.

10:00 am: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

PARISH ANNOUNCEMENTS:

1. IMPORTANT: All of Bright Week from Easter Sunday to Thomas Sunday inclusive is a fast free

week. The fasting rules are mitigated during this time and the faithful may enjoy all foods liberally even on Friday.

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. Sign up sheets for the Pyrohy/Noodle Sale at Holy Ghost Ukrainian Catholic Church on April 10th are in the back of the church; alternatively, you may order pyrohy/noodles at food-sales@holyghostucc.com.
4. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Bright Tuesday, April 2nd, at Holy Ghost Ukrainian Catholic Church, West Easton, PA, at 6:30 pm. All are encouraged to come and pray with us.
5. 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.
6. 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!



But as for you, my beloved, have no doubt as to the Resurrection of the dead. For the living mouth of God testifies: "I cause to die and I make alive." (Deut. 32:39) And both of them proceeded out of one mouth. And as we are sure that He causes to die, and we see it; so also it is sure and worthy of belief, that He makes alive. And from all that I have explained to you, receive and believe that in the day of the Resurrection your body shall rise in its entirety, and you shall receive from our Lord the reward of your faith, and in all that you have believed, you shall rejoice and be made glad.

By Aphrahat the Persian

Sunday Propers:

The Resurrection of Our Lord Jesus Christ

At the Beginning of Divine Liturgy, the Tropar of the Resurrection: Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life (3x).

Third Antiphon: Let God arise and let His enemies be scattered, and let those who hate Him flee from before His face. *Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life.*

As smoke vanishes, so let them vanish, as wax melts before a fire. *Christ is risen . . .*

So let the wicked perish at the presence of God, and let the righteous ones rejoice. *Christ is risen . . .*

This is the day that the Lord has made; let us exult and rejoice in it. *Christ is risen . . .*

Entrance Hymn: In your choirs bless God; bless the Lord, you of Israel's wellspring.

Troparion of the Resurrection: Christ is risen from the dead! By death He conquered Death; and to those in the graves He granted life.

Kontakion (Tone 8): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* Although You descended into the grave, O Immortal One, You destroyed the power of Death. You arose again as a victor, O Christ God. You announced to the women bearing ointment: Rejoice! You gave peace to Your apostles and resurrection to the fallen.

Instead of Holy God . . .: All you who have been baptized into Christ have put on Christ. Alleluia (3x).

Glory be to the Father and to the Son, and to the Holy Spirit, now and for ever and ever. Amen. Have put on Christ. Alleluia.

All you who have been baptized into Christ have put on Christ. Alleluia.

Prokimenon (Tone 8): This is the day the Lord has made; let us exult and rejoice in it.

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

Epistle (Acts 1:1-8): In the first book, Theophilus, I dealt with all that Jesus did and taught until

Тропарі і Кондаки:

Воскресіння Господа Нашого Ісуса Христа

На початку Божественної Літургії тропар Воскресіння: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3x).

Антифон 3: Хай воскресне Бог і розбіжаться вороги його, і хай тікають від лица Його ті, що ненавидять Його. *Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував.*

Як щезає дим, хай вони щезнуть, як від вогню топиться віск. *Христос воскрес . . .*

Так нехай погинуть грішники від лица Божого, а праведники нехай звеселяться. *Христос воскрес . . .*

Це день, що його створив Господь, тож радіймо і веселімся в нім. *Христос воскрес . . .*

Малий Вхід: В церквах благословіть Бога, Господа, ви - з джерел Ізраїлевих.

Воскресний Тропар: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував.

Кондак (Глас 8): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Хоч і до гробу зійшов Ти, Безсмертний, то адому зруйнував Ти силу і воскрес, як переможець, Христе Боже, жінкам мироносицям звістивши: Радуйтеся! І мир дарував Ти Своїм апостолам, упалим же подав воскресіння.

Замість Святий Боже . . .: Усі, ви, що в Христа христилися, у Христа зодягнулися. Аلیلія (3р).

Слава і Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь. У Христа зодягнулися. Аلیلія.

Усі, ви, що в Христа христилися, у Христа зодягнулися. Аلیلія.

Прокімен (Глас 8): Це день, що його створив Господь, тож радіймо і веселімся в нім.

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

Апостоль (Ді 1,1-8): Першу книгу я написав, о Теофіле, про все, що Ісус робив та що нав-

the day he was taken up, after giving instructions through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after he had suffered, appearing to them during forty days and speaking about the kingdom of God. While meeting with them, he enjoined them not to depart from Jerusalem, but to wait for “the promise of the Father about which you have heard me speak; for John baptized with water, but in a few days you will be baptized with the Holy Spirit.” When they had gathered together, they asked him, “Lord, are you at this time going to restore the kingdom to Israel?” He answered them, “It is not for you to know the times or seasons that the Father has established by his own authority. But you will receive power when the Holy Spirit comes upon you. and you will be my witnesses in Jerusalem, throughout Judea and Samaria, and to the ends of the earth.”

Alleluia Verse: You will arise and have mercy on Zion.

Verse: The Lord looked down from heaven to the earth.

Gospel (John 1:1-17): In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came to be through him, and without him nothing came to be. What came to be through him was life, and this life was the light of the human race; the light shines in the darkness, and the darkness has not overcome it. A man named John was sent from God. He came for testimony, to testify to the light, so that all might believe through him. He was not the light, but came to testify to the light. The true light, which enlightens everyone, was coming into the world. He was in the world, and the world came to be through him, but the world did not know him. He came to what was his own, but his own people did not accept him. But to those who did accept him he gave power to become children of God, to those who believe in his name; Who were born not by natural generation nor by human choice nor by a man's decision but of God. And the Word became flesh and made his dwelling among us, and we saw his glory, the glory as of the Father's only Son, full of grace and truth. John testified to him and cried out, saying, “This was he of whom I said, ‘The one who is coming after me ranks ahead of me

чав від початку аж до дня, коли вознісся, давши Святим Духом наказу апостолам, яких собі вибрав. Він показував їм себе також у численних доказах живим після своєї муки, з'являючись сорок день їм і розповідаючи про Боже Царство. Тоді ж саме, як споживав хліб-сіть із ними, він наказав їм Єрусалиму не кидати, але чекати обітниці Отця, що її ви від мене чули; бо Іван хрестив водою, ви ж будете хрищені по кількох днях Святим Духом. Отож, зійшовшись, вони питали його: Господи, чи цього часу знову відбудуєш Ізраїлеві царство? Він відповідав їм: “Не ваша справа знати час і пору, що їх Отець призначив у своїй владі. Та ви приймете силу Святого Духа, що на вас зійде, і будете моїми свідками в Єрусалимі, у всій Юдеї та Самарії й аж до краю землі.”

Апостольські Стих: Ти воскресши змилуєш Сіона.

Стих: Господь з неба на землю споглянув.

Євангелія (Іван 1,1-17): Споконвіку було Слово, і з Богом було Слово, і Слово було - Бог. З Богом було воно споконвіку. Ним постало все, і ніщо, що постало, не постало без нього. У ньому було життя, і життя було - світло людей. І світло світить у темряві, і не поїняла його темрява. Був чоловік, посланий Богом, ім'я йому - Іван. Прийшов він свідком - свідчити світло, щоб усі з-за нього увірували. Не був він світло - був лише, щоб свідчити світло. Справжнє то було світло - те, що просвітлює кожну людину. Воно прийшло у цей світ. Було у світі і світ ним виник - і світ не впізнав його. Прийшло до своїх, - а свої його не прийняли. Котрі ж прийняли його - тим дало право дітьми Божими стати, які в ім'я його вірують; які не з крові, ані з тілесного бажання, ані з волі людської, лише - від Бога народилися. І слово стало тілом, і оселилося між нами, і славу його бачили - славу Єдинородного від Отця, благодаттю та істиною сповненого. Свідчить про нього Іван, і проголошує, промовляючи: “Ось той, про кого я говорив: Той, що йде за мною, існував передо мною, був раніше за мене.” Від його повноти прийняли всі ми - благодать за благодать. Закон бо був даний від Мойсея, благодать же й істина прийшла

because he existed before me.” From his fullness we have all received grace in place of grace. For while the law was given through Moses, grace and truth came through Jesus Christ.

Instead of *It is truly right . . .* : The angel exclaimed to her, full of grace: Rejoice, O pure Virgin, again I say: Rejoice! Your Son is risen from the grave on the third day and has raised the dead. Let all nations rejoice. Shine in splendor, O new Jerusalem! For the glory of the Lord is risen upon you. Sing with joy and rejoice, O Zion, sing. And you, pure Mother of God, rejoice in the resurrection of your Son.

Communion Verse: Receive the Body of Christ. Drink the Source of immortality. Alleluia (3x).

Instead of *Blessed is He Who Comes . . .*, and, *We have seen the true light:* Christ is risen . . .

Instead of *May our mouths be filled . . .*, and, *Blessed be the name of the Lord:* Christ is risen . . . (3x).

Instead of *Glory and Now . . .* : Christ is risen from the dead! By death He conquered Death, and to those in the graves He granted life. Lord, have mercy (3x). Give the blessing.

After the final Amen, the priest, with cross raised on high, exclaims “*Christ is risen*” thrice and we respond “*Indeed, He is risen*” each time. Then, the Troparion of the Resurrection “*Christ is risen*” is sung 3 times as at the beginning of the Liturgy, but with the addition after the third time: And He granted us life eternal;* we bow down before His Resurrection on the third day.

через Ісуса Христа.

Замість *Достойно . . .* : Ангел звістив Благодатній: Чиста Діво, радуйся! І знову кажу: Радуйся! Твій син воскрес на третій день із гробу, і мертвих воскресив. Люди, веселіться! Світіся, світіся, новий Єрусалиме! Слава бо Господня на тобі засяяла! Радій нині і веселися, Сіоне, а ти, чиста Богородице, втішайся воскресінням Сина твого.

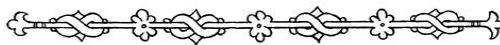
Причасний Стих: Тіло Христове прийміть, джерела безсмертного споживіть. Алилуя (3р).

Замість *Благословенний . . . та Ми бачили світло . . .* : Христос воскрес . . .

Замість *Нехай сповняться . . . та Нехай буде ім'я Господнє . . .* : Христос воскрес . . . (3р).

Замість *Слава і нині . . .* : Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. Господи, помилуй (3р). Благослови.

Після відпусту, священик, стоячи у святих дверях підносить вгору святий хрест, благословляє ним людей тричі, і виголошує: Священик: *Христос воскрес!* Люди: *Воістину воскрес!* Тоді священик співає оцей тропар тричі, на перемену з людьми: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував. (3 р.) І нам дарував життя вічне, поклоняємося його на третій день воскресінню.



Confession \ Сповідь

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

Щосуботи : з 14:45 до 15:30

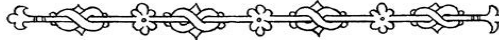
Every Sunday: from 8:45 AM - 9:30 AM

Щонеділі: з 8:45 до 9:30

Easter Sunday

Author Unknown. Edited for the Bulletin.

- Jesus has freed us from sin and from the power of death. He has joined what was separated by Adam and Original Sin. He redeemed the corrupt world through his Death on the Cross, and he paid the ransom for us all through his Resurrection. He has reestablished the original order before handing everything over to the Father on the last day.
- All of creation, the admirable work of God, delights in the Resurrection of Christ; but humanity, made "in the image and likeness of God" and to whom all creation was entrusted so that it might be faithfully and properly administered, delights in it all the more. Someone who receives good news or a special gift must absolutely recount it to someone else in order to share the great joy that he or she feels. In a similar way, we are called to recount the goodness of the gifts we have received through our words and deeds, so that everyone might participate in the final banquet in festive attire.
- Yes, the Resurrection of Jesus is a mysterious event, but one that was made manifest right from the first moment to the disciples and to the world through the descent of the Holy Spirit on the nascent Church. The tomb is empty, Christ is truly risen! The Resurrection does not imply abandonment; but rather Christ was present with his followers as a teacher, so that they might see, believe, and witness. Today he is present among us, so that we might be his courageous witnesses.
- The current liturgical periods are an occasion to renew our adherence to the Gospel, but they are not fleeting and limited, just as our participation cannot be merely formal or confined to these few days of the year. Christians are not sentimentalists, and devotion cannot be reduced to ritualism. Baptism entails recognizing the gifts received and a commitment to witnessing every day of our lives.



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.

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
Nick Hanych
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.

SAYINGS OF THE DESERT FATHERS

A BROTHER ONCE GRIEVOUSLY SINNED IN THE MONASTERY OF ABBA ELIJAH. EXPELLED FROM THERE, HE WENT TO LIVE WITH ABBA ANTONY ON A MOUNTAIN. AFTER THE BROTHER STAYED WITH HIM FOR SOME TIME AND REPENTED, ANTONY SENT HIM BACK TO THAT MONASTERY BUT WHEN THE BRETHREN SAW HIM, THEY IMMEDIATELY EXPELLED HIM AGAIN. THE BROTHER WENT BACK TO ABBA ANTONY. ANTONY TOOK THE BROTHER BACK TO THE MONASTERY SAYING TO THEM: A SHIP WAS WRECKED ON THE HIGH SEAS BUT WITH GREAT EFFORT, IT WAS SAVED; AND NOW YOU WANT TO SINK THAT WHICH WAS SAVED!" WHEN THE HEARD THAT ABBA ANTONY SENT HIM, THEY IMMEDIATELY RECEIVED HIM.

ABBA ANTONY



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. Jozaphat's Church in Bethlehem!

2024 EASTER PASTORAL LETTER OF HIS BEATITUDE +SVIATOSLAV

[Edited for the Bulletin]

Most Reverend Archbishops and Bishops, Reverend Fathers, Venerable Brothers and Sisters in Monastic and Religious Life, and to Our Dearly Beloved Laity in Christ of the Ukrainian Greek-Catholic Church

Christ is Risen!

Beloved in Christ!

As we celebrate Christ's Pascha again amid the horrors of a full-scale war, now in its third year, we enter ever deeper into the great mystery of sacrifice offered by the Lord Jesus for our salvation. The Son of God, becoming man, gives back to the Father that which is the most precious—his life! The essence of

Pascha's power, the only thing capable of overcoming violence, abuse, and death, is revealed to us in the voluntary self-sacrifice of Christ. This is beautifully stated in the anaphora of the Divine Liturgy of St. Basil the Great: "And when He had descended through the Cross into Hades, so that He might fill all things with Himself, He loosed the pangs of death, and rose on the third day, and paved the way for all flesh by the resurrection from the dead, for it was not possible for the Prince of life to be mastered by corruption."

O my Savior, living and unconsumed sacrifice!

Today, our hearts are filled with the joy of the resurrection of Christ, who emerges in radiance from the grave. The empty tomb reveals to us the fullness of life in the Lord to which we are called in the joy of God's children. This joy is given to all who see in the wood of the cross the door to renewed life in the resurrection. Because Christ, being the living God, out of great love for us, chose to voluntarily accept suffering, crucifixion, and death, in order to resurrect fallen human nature with himself, and to give us eternal life in his resurrection. By uniting with Christ crucified on the cross, we receive the fruit of his sacrifice in the resurrection from the dead.

In proclaiming this Paschal Mystery, the Church today also directs us to our forefather Adam, whom Christ, in his resurrection, frees from the shackles of hell, and reveals to us the truth—that for humankind life after death really exists! In the person of Adam all humanity is depicted—past, present, and future. The risen Christ is the one who gives meaning to the fullness of human history, which leads from sin and the fall, slavery and bondage, to repentance, conversion, liberation, and salvation. In celebrating Christ's Pascha, today we reach beyond the limits of our time and space, and enter into the eternity of God. In the Risen Christ, we can boldly say: "Behold, now is a favorable time, behold, now is the day of salvation" (2 Cor. 6:2).

As God, you offered yourself willingly to the Father!

The resurrection of the Son of God demonstrates that his voluntary self-sacrifice is not the end but a new beginning of life for each of us. Christ's voluntary death on the cross is terrible, real, but life-giving, because it is a "living and unconsumed sacrifice." Indeed, we are not called to death and nothingness but to life and joy in God. Whoever sacrifices oneself not for the purpose of fulfilling one's own ambitions, personal goals, or human intentions but gives oneself voluntarily to the Father—is already risen! In this is found the essence of every true sacrifice—to give the Creator one's everything, that is, to return to God that which is God's because we are the creation of his hands! That is the meaning of human life itself: we received it as a gift from God and we are called to return it to him alone! By sacrificing ourselves to the Father, we complete ourselves fully in God's eternal love. By giving ourselves we do not lose anything, but on the contrary, we rise together with Christ! That is why we often repeat in our liturgical services: "let us commend ourselves, and one another, and our whole life to Christ our God." In the Risen Christ, the value and purpose of every human self-sacrifice is revealed.

Today, Ukraine is a victim-sacrifice of Russia's criminal war against our people. We often ask ourselves: is our fight really worth such a high price? Over these past years for what do we sacrifice that which for us is the most precious: our sons and daughters, brothers and sisters, fathers and mothers; our cities and villages, our land and everything we possess? For what purpose do we live and die today? In response to this cry of anguish and tears of Ukraine, today the Risen Savior comes forth from the empty tomb as a "living and unconsumed Sacrifice." It is He, the Victor, who speaks to us today in the voice of fallen heroes: "We fell so that you may live! We sacrificed our lives as an offering to God and to you! In our sacrifice the Lord's Pascha is proclaimed!" Our victory over the enemy is as certain and inevitable as the day that always follows the night, as the dawn of that morning when Christ was risen, changing the weeping and tears of the myrrh-bearers into the peace and joy of every person who today proclaims to the whole universe: "Christ is risen from the dead, trampling down death by death, and to those in the tombs giving life!"

You raised with you the forefather of all, Adam, having risen from the tomb!

In his resurrection, Christ destroyed death and fear before those who carry it. The Apostle to the Nations states that it was through the fear of death that the devil held the human race in his slavery: “Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery” (Heb. 2:14-15). The Lord destroyed this fear once and for all, destroyed the power of the devil, the bearer of death, and that is why we call out to him today: My Savior!

Today Ukrainians sense that in the third full-scale year of a ten-year war, which, in fact, has been going on for centuries, the time has come to destroy once and for all, in Europe and the world, the realm of deathly fear, carried by the insatiable Russian slave master and colonizer, to destroy the rule of those who for centuries kept in this slavery to fear our people and other enslaved nations. Today in Ukraine, the one who rains death onto the field of life is losing power. The power of Christ's Pascha put an end to the power of the devil, the author of slavery, insolence, falsehood, and violence. Indeed, in Christ we voluntarily give ourselves to the Father as a living and life-giving sacrifice. Today in the Paschal Victory the pascha of Ukraine is fulfilled. Today, Christ rises in our struggle against evil, in our efforts, in the flesh and blood of our people, in order to raise up humanity of the third millennium and give hope to the world – for in Ukraine, Christ is Risen!

Dear Brothers and Sisters in Christ! On this radiant day, one of victory of life over death, good over evil, truth over falsehood, I urge you to abide in the faith, hope, and love that the Risen Lord brings us. In the joy of the Resurrection, I greet our military heroes, sons and daughters of Ukraine, who defend us at the frontlines, are ready to sacrifice everything out of love for their land and their people. We believe in your God-given strength, we revere your resistance to evil, over which we shall inevitably prevail.

I greet all those who have suffered from the war—physically, materially, morally. Let today's feast above all feasts, and festival of festivals, be for you a balm in your suffering. In a special way, I embrace with my paternal love the families of the fallen, expressing my personal gratitude and the gratitude of all God's people to you, as you bear in the depths of your heart the indescribable pain of losing your son or daughter, brother or sister, husband or wife, father or mother. I embrace the wounded. You carry the seeds of resurrection together with Christ, for He too carried the wounds of the crucifixion on His hands and feet. May the joy of Pascha pave the way to your physical and moral healing. To the families of our prisoners and those missing in action, who are celebrating Easter today in tears, I express my compassion, support and prayerful closeness. To all those who have been deprived of their homes by the war and expelled from their hometowns or villages, to all internally displaced persons, and to all those who found temporary sanctuary outside their homeland, I wish you spiritual comfort and confidence, that where the Risen Lord is, there we are always at home.

I embrace all children, adults and the elderly, men and women—and my wish for you is that in sharing the Easter basket, you may experience profound joy, God's mercy and blessings. I embrace with a fatherly love all the volunteers and workers involved in works of charity, our clergy, religious, and faithful in Ukraine and throughout the world, and I sincerely wish you all a blessed Easter feast, a tasty sharing of our traditional blessed egg, and a Paschal joy that is full of light.

The grace of our Risen Lord Jesus Christ, the love of God the Father, and the communion of the Holy Spirit be with you all!

Christ is risen! Truly, He is risen!

† SVIATOSLAV

Given in Kyiv at the Patriarchal Cathedral of the Resurrection of Christ,
on the Feast Day of the Annunciation of the Most Holy Theotokos
March 25, 2024 A.D.



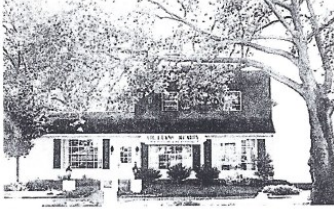
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Glory to Jesus Christ! Слава Ісусу Христу!

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!

Celebrating Holy and Great Pascha

Brethren, how fine a thing it is to move from festival to festival, from prayer to prayer, from holy day to holy day. The time is now at hand when we enter on a new beginning: the proclamation of the blessed Passover, in which the Lord was sacrificed. We feed as on the food of life, we constantly refresh our souls with His precious blood, as from a fountain. Yet we are always thirsting, burning to be satisfied. But He Himself is present for those who thirst and in His goodness invites them to the feast day. Our Savior repeats His words: If anyone thirsts, let him come to me and drink.

He quenched the thirst not only of those who came to him then. Whenever anyone seeks him He is freely admitted to the presence of the Savior. The grace of the feast is not restricted to one occasion. Its rays of glory never set. It is always at hand to enlighten the mind of those who desire it. Its power is always there for those whose minds have been enlightened and who meditate day and night on the holy Scriptures, like the one who is called blessed in the holy psalm: Blessed is the man who has not followed the counsel

of the wicked, or stood where sinners stand, or sat in the seat of the scornful, but whose delight is in the law of the Lord, and who meditates on his law day and night.

Moreover, my friends, the God who first established this feast for us allows us to celebrate it each year. He who gave up His Son to death for our salvation, from the same motive gives us this feast, which is commemorated every year. This feast guides us through the trials that meet us in this world. God now gives us the joy of salvation that shines out from this feast, as He brings us together to form one assembly, uniting us all in spirit in every place, allowing us to pray together and to offer common thanksgiving, as is our duty on the feast. Such is the wonder of His love: He gathers to this feast those who are far apart, and brings together in unity of faith those who may be physically separated from each other.

St. Athanasius the Great

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