

THOMAS SUNDAY



Icon of Saint Thomas and the Lord

WEEKLY SCHEDULE OF SERVICES AND EVENTS

Sat, Apr 6th:

Bright Saturday

2:45 pm: Confessions.

4:00 pm: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

Sun, Apr 7th:

Thomas Sunday

8:45 am: Confessions.

10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Walter Pierok, by Rita Tkachyk.

Mon, Apr 8th:

The Apostles Herodian and Others

9:00 pm: Daily Matins.

Wed, Apr 9th:

The Martyr Eupsyhius

9:00 am: *Pyrohy Preparation, Holy Ghost Ukrainian Catholic Church, West Easton, PA.*

6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Assumption of the Blessed Virgin Mary Ukrainian Orthodox, Northampton, PA.

Wed, Apr 10th:

The Martyrs Terrence and His Companions

9:00 am: Daily Matins.

9:00 am: *Pyrohy Preparation and Sale (Pickup from 1:30 pm—5:00 pm), Holy Ghost Ukrainian Catholic Church, West Easton, PA.*

Thu, Apr 11th:

The Hieromartyr Antipas

9:00 am: Daily Matins.

6:00 pm: *Ukrainian Language Class for Beginners (St. Josaphat Rectory Classroom).*

Fri, Apr 12th:

The Hierarch Basil of Parium

NO DIVINE SERVICES.

Sat, Apr 13th:

The Priest-Martyr Artemon

2:45 pm: Confessions.

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

Sun, Apr 14th:

The Sunday of the Myrrh-Bearing Women

8:45 am: Confessions.

10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for God's Blessings on Our Living and Deceased Parishioners. Parish Easter Dinner/Sviachene to immediately follow after Divine Liturgy.

PARISH ANNOUNCEMENTS:

1. We are now in the season of the Church known as the Paschal/Floral Triodion (also known as the Pentecostarion), which covers the time from Pascha through the Sunday of All Saints (the first Sunday after the Feast of Pentecost). During all Divine Services through the Paschal Cycle from Easter Sunday through Pentecost, it is tradition of the Church NOT to sit, and especially NOT to kneel, during any part of the service except for the Homily. This is due to the joy of Our Lord's Resurrection and that we have completed the penitential cycle of the Lenten Triodion/Holy Week.
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 9th, at Assumption of the Blessed Virgin Mary Ukrainian Orthodox Church, Northampton, 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!



Confession \ Сповідь

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

Щосуботу : з 14:45 до 15:30

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

Щонеділи: з 8:45 до 9:30

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.

Birthdays for April 2024

May God Grant You Many Happy Years!! МНОГАЯ ЛІТА!!

Natalie Arnold

Mary Ann Cokos

Ihor Fedoriv

Salvatore Nicrone

Michelle Barbieri

Jennifer Del Corso

Peter Hrycenko

Silvija Tighe

Mary Zallie

Robert Barbieri

Mary Denardo

Taras Hrycenko

Rosa Rasiak

If we have missed anyone, please contact St. Josaphat Rectory so we may update our records - may God bless you always!

**Sunday Propers:
The Sunday of St. Thomas
(The 2nd Sunday of Pascha)**

At the Beginning of Divine Liturgy and All Divine Services, 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).

Troparion (7): Though the tomb had been sealed, from the tomb You arose, O Life and Christ our God. Though the door had been locked, You appeared among the disciples, O Resurrection of all; and thus You restored an upright spirit for us according to Your great mercy.

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* Thomas placed his restless hand into Your life-giving side, O Christ our God; and since You entered, although the doors were locked, he cried to You with the other apostles: You are my Lord and my God.

Prokimenon (3): Great is the Lord, mighty in power; to His wisdom there is no limit.

Verse: Praise the Lord for He is good. Sing to our God for He is loving. To Him our praise is due.

Epistle (Acts 5:12-20): In those days, many signs and wonders were done among the people at the hands of the apostles. They were all together in Solomon's portico. None of the others dared to join them, but the people esteemed them. Yet more than ever, believers in the Lord, great numbers of men and women, were added to them. Thus they even carried the sick out into the streets and laid them on cots and mats so that when Peter came by, at least his shadow might fall on one or another of them. A large number of people from the towns in the vicinity of Jerusalem also gathered, bringing the sick and those disturbed by unclean spirits, and they were all cured. Then the high priest rose up and all his companions, that is, the party of the Sadducees, and, filled with jealousy, laid hands upon the apostles and put them in the public jail. But during the night, the angel of the Lord opened the doors of the prison, led them out, and said, "Go and take your place in the temple area, and tell the people everything about this life."

**Тропарі і Кондаки:
Неділя Томина
(2а Неділя Пасхи)**

Воскресний Тропар: Христос воскрес із мертвих, смертю смерть подолав, і тим, що в гробах, життя дарував (3х).

Тропар (7): З опечатаного гробу, засяяв Ти, Христе, як життя, і при замкнених дверях ставув між учнями, як воскресіння всіх, через них обновляючи у нас праведного духа, з великої Твоєї милости.

Кондак (8): *Слава Отцю, і Суну, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Коли Ти ввійшов при замкнених дверях, Христе, Боже, допитливою рукою Тома перевірих Твій життєдайний бік і з іншими апостолами закликав: Ти Господь мій і Бог мій.

Прокімен (3): Великий Господь наш, і велика сила Його, і розумові Його немає міри.

Стих: Хваліте Господа, бо добрий! Співайте Богу нашому, бо милий!

Апостоль (Діяни 5,12-20): Тими днями, руками апостолів робилося багато знаків і чудес у народі. Усі вони перебували однодушно у притворі Соломона, і ніхто сторонній не наслідкував до них пристати; однак народ хвалив їх вельми. Віруючих дедалі більше приставало до Господа, сила жінок і чоловіків; так що й на вулиці виносили недужих і клали на постелях і на ліжках, щоб, як ітиме Петро, бодай тінь його на когонебудь з них упала. Сила людей збиралась навіть з довколишніх міст Єрусалиму, несучи хворих та тих, що їх мучили нечисті духи, і вони всі видужували. Устав тоді первосвященик і всі ті, що були з ним, - то була секта садукєїв, - і, повні заздросів, наклали руки на апостолів і вкинули їх до громадської в'язниці. Але вночі ангел Господень відчинив двері в'язниці й, вивівши їх, мовив: "Ідіть і, ставши у храмі, говорите до народу всі слова життя цього."

Alleluia Verse: Come, ring out your joy to the Lord; hail God Who is our Savior.

Verse: Let us come before Him, giving thanks; with songs let us hail the Lord.

Gospel (John 20:19-31): On the evening of that first day of the week, when the doors were locked where the disciples were, for fear of the Jews, Jesus came and stood in their midst and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. The disciples rejoiced when they saw the Lord. [Jesus] said to them again, "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them and said to them, "Receive the holy Spirit. Whose sins you forgive are forgiven them, and whose sins you retain are retained." Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nail marks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed." Now Jesus did many other signs in the presence of [his] disciples that are not written in this book. But these are written that you may [come to] believe that Jesus is the Messiah, the Son of God, and that through this belief you may have life in his name.

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.

Апостольські Стих: Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

Стих: Прийдімо з похвалами перед обличчя Його, і псалмами воскликнім Йому.

Євангелія (Іван 20,19-31): Як звечоріло, того самого дня, першого в тижні, - а двері були замкнені там, де перебували учні: страхались бо юдеїв, - увіходить Ісус, став посередині та й каже їм: "Мир вам!" Це промовивши, показав їм руки й бік. І врадувались учні, побачивши Господа. І ще раз Ісус їм каже: "Мир вам! Як мене послав Отець, я посилаю вас." Це промовивши, дихнув на них і каже їм: "Прийміть Духа Святого! Кому відпустите гріхи - відпустяться їм, кому ж затримаєте - затримаються." Тома ж, один з дванадцятьох, на прізвисько Близнюк, не був з ними, коли то прийшов був Ісус. Тож повідали йому інші учні: "Ми Господа бачили." Та він відрік: "Якщо не побачу на його руках знаків від цвяхів і не вкладу свого пальця у місце, де були цвяхи, а й руки моєї не вкладу в бік його - не повірю!" По вісьмох днях знову були вдома його учні, а й Тома з ними. І ввіходить Ісус, - а двері були замкнені, - стає посередині та й каже: "Мир вам!" А тоді промовляє до Томи: "Подай сюди твій палець і глянь на мої руки. І руку твою простягни і вклади її у бік мій. Та й не будь невіруючий, - а віруючий!" І відказав Тома, мовивши до нього: "Господь мій і Бог мій!" І каже йому Ісус: "Побачив мене, то й віруеш. Щасливі ті, які, не бачивши, увірували!" Ще й інші численні чудеса, що їх не списано у цій книзі, вчинив Ісус на очу своїх учнів. А ції - списано, щоб увірували ви, що Ісус - Христос, Син Божий, а вірувавши - щоб мали життя в його ім'я.

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.

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.

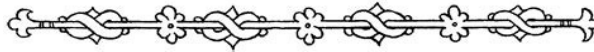
Причасний Стих: Тіло Христове прийміть, джерела безсмертного споживіть. Алілуя (3р).

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, священник, стоячи у святих дверях підносить вгору святий хрест, благословляє ним людей тричі, і виголошує: Священик: *Христос воскрес!* Люди: *Воістину воскрес!* Тоді священник 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.



Hey!! Dont'cha know??

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Did you know there are times to enter and to avoid entering the church during Divine Liturgy? Now, the most important thing is to make it to church, even if we are running late! BUT, if the Divine Liturgy has already started, we can enter the Narthex [the Vestibule] but we are to avoid entering the Katholikon [the Nave] of the church to take our place in the Church pews during these times:

When the priest is standing in front of the Holy Doors in the center of the church

When the priest is censuring the congregation

When the Epistle and Gospel is being read or when the priest is giving the homily [NOTE FOR ACOLYTES/ALTAR BOYS: if you arrive late to Church, you must receive Father's blessing to vest and serve BEFORE the reading of the Epistle—once the reading of the Epistle starts, you cannot come forward to serve and ought to pray with your family in the pews]

When the priest is carrying the Gospel or the Holy Gifts at the Little or Great Entrances

When the Holy Gifts are being consecrated (the Anaphora)

When the Creed and the Lord's Prayer are being recited

Also, during these times, we avoid leaving the Nave unless it is for family needs, medical or some other necessary reason. Don't forget to make a reverence with the Sign of the Cross and bow whenever entering or leaving the Katholikon! (You may reverence the icons on the tetrapod and at the front of the Nave when entering or leaving, especially if you are lighting a candle as a prayer offering). If you are unsure about anything, please be sure to ask Father, or an usher, or another parishioner.

Thomas Sunday

Author Unknown. Edited for the Bulletin.

In this final scene of John's resurrection narrative (20:1-29), Jesus appears, to the disciples, showing them his hands and his side and bestowing on them the peace he had promised them in the Farewell Discourse. As in the Gospels of Matthew, Mark and Luke, John then has Jesus entrust a salvific mission to those to whom he has appeared. Their mission is closely related to his breathing the - new life of his Spirit upon them. The task of the spirit is to take Jesus' place by carrying on his work and being his presence in the world.

He also gives the disciples power over sin: men are to be divided (by their self-judgment) into two groups-those who receive Jesus and those who do not recognize him.

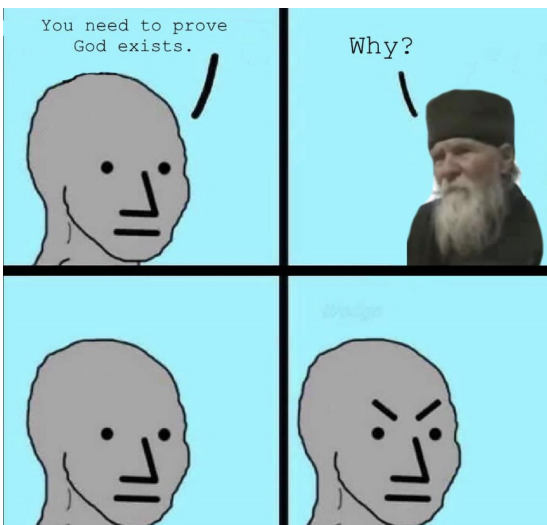
The most significant episode is that of Thomas' profession of faith. He provides the final example in this final chapter of the gospel (ch. 21 is appendix) of different attitudes of faith in the Risen Jesus.

Thomas' cry, "My Lord and my God!" is the supreme Christological statement of John's gospel. It is a liturgical confession, a response of praise to the God who has revealed himself in Jesus. And, of course, it leads to Jesus' blessing upon those who believe without having seen. When Jesus lived among his people, faith had to be found through the visible and tangible.

Now the era of signs and appearances is passing away, for the Spirit, or invisible presence of Jesus, shall make possible another realm of believing. In John's message what is important is to believe (vv. 27 - 28), whether that faith comes through seeing or not. In this beatitude ("Blessed are those who have not seen yet believe") Jesus is contrasting two types of blessedness: they are the two different situations in which his disciples could find themselves. He is assuring all readers of his gospel, all Christians, that those who are coming later and who will not see Jesus are equal, in God's eyes, to those who lived with him, saw him and thus were, in a certain sense, privileged.

"Blessed are those who have not seen and yet believe!" The words bear the stamp of the timeless Word spoken before the world was made.

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!



SAYINGS OF THE DESERT FATHERS

ABBA POEMEN SAID ABOUT ABBA JOHN COLOBOS THAT HE PRAYED TO GOD THAT ALL TEMPTATIONS BE TAKEN AWAY FROM HIM; SOON AFTER, HE BECAME WITHOUT ANY CARE. HE THEN SAID TO AN ELDER: "I SEE MYSELF EXPERIENCING REST WITH NO BATTLE ON MY HANDS." THE ELDER SAID TO HIM: "GO AND PRAY TO GOD FOR BATTLES TO COME UPON YOU BECAUSE IT IS BY MEANS OF THIS THAT THE SOUL MAKES PROGRESS." THUS, ABBA JOHN PRAYED, AND WHEN TEMPTATIONS CAME OVER HIM, HE NO LONGER PRAYED THAT THEY BE REMOVED FROM HIM BUT ONLY SAID: "LORD, GIVE ME STRENGTH AND ENDURANCE TO KEEP ON FIGHTING."

ABBA JOHN COLOBOS

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

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



Glory to Jesus Christ! Слава Ісусу Христу!

We welcome you to our parish family and invite you to worship with us in a most ancient Church of the Christian East. We are happy to have you with us, and we are honored to share our Ukrainian Catholic tradition of prayer and spirituality with you, your family, and your friends. If you have any questions or comments, please do not hesitate to bring them to Father Paul or one of our parishioners. Our doors and our hearts are open to you. May God's blessings be with you always!

Incorruptible but Touchable

The Lord's body that made its entrance to the disciples through closed doors was the same as that which issued before the eyes of people from the Virgin's closed womb at His birth.

Is it surprising that He who was now going to live forever made His entrance through closed doors after His resurrection, who on His coming in order to die made His appearance from the unopened womb of a virgin?

But because the faith of those who beheld it wavered concerning the body they could see, He showed them at once His hands and His side, offering them the body that He brought in through the closed doors to touch.

By this action He revealed two wonderful and, according to human reason, quite contradictory things. He showed them that after His resurrection His body was both incorruptible and yet could be touched

By showing us that it is incorruptible, He would urge us on toward our reward, and by offering it as touchable He would dispose us toward faith.

He manifested Himself as both incorruptible and touchable to show us that His body after His resurrection was of the same nature as ours but of a different sort of glory.

St. Gregory the Great

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