

# SUNDAY OF THE MYRRH-BEARING WOMEN



*Icon of the Myrrh-bearing Women*

## WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, Apr 13<sup>th</sup>:** **The Priest-Martyr Artemon**  
2:45 pm: Confessions.  
4:00 pm: Divine Liturgy of St. John Chrysostom
- Sun, Apr 14<sup>th</sup>:** **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.
- Mon, Apr 15<sup>th</sup>:** **The Apostles Aristarchus and His Companions**  
9:00 pm: Daily Matins.
- Tue, Apr 16<sup>th</sup>:** **The Martyrs Agape, Irene, and Chiona**  
6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Saint John the Baptist Ukrainian Catholic Church, Northampton, PA.
- Wed, Apr 17<sup>th</sup>:** **The Venerable Father and Martyr Simeon of Persia**  
9:00 am: Daily Matins.
- Thu, Apr 18<sup>th</sup>:** **The Venerable Father John**  
9:00 am: Daily Matins.  
6:00 pm: *Ukrainian Language Class for Beginners (St. Josaphat Rectory Classroom).*  
7:00 pm: *St. Josaphat 2025 Picnic/Festival Planning Meeting (St. Josaphat Hall).*
- Fri, Apr 19<sup>th</sup>:** **The Venerable Father John of the Ancient Cave**  
NO DIVINE SERVICES.
- Sat, Apr 20<sup>th</sup>:** **The Venerable Father Theodore the Hairshirt Wearer**  
2:45 pm: Confessions.  
4:00 pm: Divine Liturgy of St. John Chrysostom
- Sun, Apr 21<sup>st</sup>:** **The Sunday of the Myrrh-Bearing Women**  
8:45 am: Confessions.  
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for God's Blessings on Our Living and Deceased Parishioners.

## 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. Many thanks to everyone who came out to help with pyrohy preparation and pinching at Holy Ghost Ukrainian Catholic Church, West Easton, PA. The next Pyrohy/Noodle Sale at Holy Ghost Church will be on May 7th and 8th. Sign up sheets will be posted in the back of the church shortly. Help is needed, please consider coming out to lend a hand!
3. We are in the process of exploring having a parish food festival/picnic for our parish; an earlier meeting last February was most promising. Our next planning meeting for this endeavor will be on Thursday night, April 18th, at 7:00 pm in the Church Hall. All interested parishioners are invited to

attend.

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 16th, at Saint John the Baptist Ukrainian Catholic Church, Northampton, PA, at 6:30 pm. All are encouraged to come and pray with us.
5. Don't forget your Redner's Receipts! We have a collection point for your Redner's grocery receipts in the back of the Church; for more information, see David Kadingo.

## When you drop the kneeler at church



### SAYINGS OF THE DESERT FATHERS

ABBA POEMEN SAID: "IF A PERSON MEASURES UP TO THE APOSTLE'S SAYING, 'TO THE PURE ALL THINGS ARE PURE' [TITUS 1: 15], HE SEES HIMSELF AS INFERIOR TO ALL CREATION." THE BROTHER SAID: "HOW CAN I REGARD MYSELF TO BE INFERIOR TO A MURDERER?" THE ELDER REPLIED: "IF A PERSON MEASURES UP TO THIS SAYING AND SEES ONE COMMITTING MURDER, HE SAYS: 'THIS PERSON ONLY DID THIS ONE SIN; WHEREAS I AM MURDERING EVERY DAY.'"

HE ALSO SAID: "HAVING YOUR OWN WAY, TAKING REPOSE, AND BEING ACCUSTOMED TO THESE ARE WHAT CASTS MEN DOWN."

ABBA POEMEN



### 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*

*Щонеділі: 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  
Nicholas Hanych  
Maria Dowhan  
Very Rev. Roman Mirchuk

Amelia Balandovich  
Oleh Balaziuk  
Maria Wetherill  
Bob Taylot  
Rev. John Hunwicke  
All of Our Archeparchial Seminarians

Ethel Bednarchek  
Nick Hanych  
Helen Karol  
Anna Smolij  
Rev. Paul Wolensky

*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.*

**Sunday Propers:**  
**The Sunday of the Myrrh-Bearing Women**  
**(The 3rd 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 (2):** When You went down to death, O Life Immortal, You struck Hades dead with the blazing light of Your divinity. When You raised the dead from the nether world, all the powers of heaven cried out: O Giver of life, Christ our God, glory be to You!

**Troparion (2):** The noble Joseph took down Your most pure body from the cross. He wrapped it in a clean shroud, and with fragrant spices laid it in burial in a new tomb. But You arose in three days, O Lord, bestowing great mercy upon the world.

**Troparion (2):** *Glory be to the Father, and to the Son, and to the Holy Spirit.* The angel stood by the tomb and cried out to the women bringing ointment: Ointments are for the dead, but Christ has shown Himself not subject to corruption. So now cry out: The Lord has risen, bestowing great mercy upon the world.

**Kontakion (2):** By Your resurrection, O Christ our God, You told the women bringing ointment to rejoice; and You stilled the weeping of Eve, the first mother. You instructed the women to announce to Your apostles: The Savior has risen from the tomb.

**Kontakion (8):** *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.

**Prokimenon (6):** Save Your people, O Lord, and bless Your inheritance.

**Verse:** To You, O Lord, I call; my God, be not deaf to me.

**Epistle (Acts 6:1-7):** At that time, as the number of disciples continued to grow, the Hellenists complained against the Hebrews because their

**Тропарі і Кондаки:**  
**Неділя Мироносиць**  
**(За Неділя Пасхи)**

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

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

**Тропар (2):** Благообразний Йосиф, знявши з хреста пречисте тіло Твоє, плащаницею чистою обвив і, пахощами покривши, у гріб новий положив. Але на третій день воскрес Ти, Господи, і подав світові велику милість.

**Тропар (2):** *Слава Отцю, і Сину, і Святому Духові.* Ангел при гробі з'явився жінкам мироносицям і кликнув: Миро належить мерцям, а Христос не знає тлінності! Тому кличте: Воскрес Господь, що подає світові велику милість.

**Кондак (2):** Воскресінням Твоїм, Христе Боже, Ти повелів мироносицям радуватися у втихомирив плач праматері Єви, апостолам же Своїм наказав Ти проповідувати: Спаситель воскрес із гробу.

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

**Прокімен (6):** Спаси, Господи, людей Твоїх і благослови спадкоємство Твоє.

**Стих:** До Тебе, Господи, взиватиму; Боже мій, не відвертайсь мовчки від мене.

**Апостоль (Діяни 6,1-7):** Тими ж днями, коли учнів ставало дедалі більше, зчинилось нарікання гелленістів на євреїв, що вдів їхніх

widows were being neglected in the daily distribution. So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the word." The proposal was acceptable to the whole community, so they chose Stephen, a man filled with faith and the holy Spirit, also Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas of Antioch, a convert to Judaism. They presented these men to the apostles who prayed and laid hands on them. The word of God continued to spread, and the number of the disciples in Jerusalem increased greatly; even a large group of priests were becoming obedient to the faith.

**Alleluia Verse:** Lord, You once favored Your land and revived the fortunes of Jacob.

**Verse:** Mercy and faithfulness have met; justice and peace have embraced.

**Gospel (Mark 15,43-47;16,1-8):** At that time, Joseph of Arimathea, a distinguished member of the council, who was himself awaiting the kingdom of God, came and courageously went to Pilate and asked for the body of Jesus. Pilate was amazed that he was already dead. He summoned the centurion and asked him if Jesus had already died. And when he learned of it from the centurion, he gave the body to Joseph. Having bought a linen cloth, he took him down, wrapped him in the linen cloth and laid him in a tomb that had been hewn out of rock. Then he rolled a stone against the entrance of the tomb. Mary Magdalene and Mary the mother of Jesus watched where he was laid. When the sabbath was over, Mary Magdalene, Mary, the mother of James, and Salome bought spices so that they might go and anoint him. Very early when the sun had risen, on the first day of the week, they came to the tomb. They were saying to one another, "Who will roll back the stone for us from the entrance to the tomb?" Then they looked up, they saw that the stone had been rolled back; it was very large. On entering the tomb they saw a young man sitting on the right side, clothed in a white robe, and they were utterly amazed! He said to them, "Do not be afraid! You seek Jesus

занедбано в щоденній службі. Тоді дванадцяттеро прикликали громаду учнів і сказали: "Не личить нам лишити слово Боже і при столах служити. Нагледіть собі, отже, з-поміж вас, брати, сімох мужів доброї слави, повних Духа та мудрости, а ми їх поставимо для цієї служби; самі ж ми будемо пильно перебувати у молитві і служінні слова." Вподобалось це слово всій громаді й вибрали Стефана, мужа, повного віри і Святого Духа, Филипа, Прохора, Ніканора, Тимона, Пармена та Миколая, прозеліта з Антіохії, і поставили їх перед апостолами і помолившись, поклали на них руки. І росло слово Боже та множилось число учнів у Єрусалимі вельми, і велика сила священиків були слухняні вірі.

**Апостольські Стих:** Ти, Господи, був доброзичливий до Твого краю і долю Якова Ти обернув на добре.

**Стих:** Милосердя і вірність зустрінулися разом, справедливість і мир поцілувались.

**Євангелія (Марк 15,43-47;16,1-8):** Того часу, Йосиф Ариматейський, поважний радник, що й сам очікував Божого Царства, прибув і, сміливо ввійшовши до Пилата, попросив тіло Ісуса. Пилат же здивувався, що вже вмер; і прикликавши сотника, спитав його, чи давно помер. Довідавшись від сотника, він видав Йосифові тіло, а Йосиф, купивши полотно, зняв його, обгорнув полотном і поклав його у гробі, що був висічений у скелі; потім прикотив камінь до входу до гробу; Марія ж Магдалина й Марія, мати Йосифа, дивились, де його покладено. Якже минула субота, Марія Магдалина, Марія, мати Якова, та Саломія купили пахощів, щоб піти та намастити його. Рано-вранці, першого дня тижня, прийшли вони до гробу, як сходило сонце, та й говорили між собою: "Хто нам відкотить камінь від входу до гробу?" Але поглянувши, побачили, що камінь був відвалений, - був бо дуже великий. Увійшовши до гробу, побачили юнака, що сидів праворуч, одягнений у білу одягу, - і віджахнулись. А він до них промовив: "Не жахайтесь! Ви шукаєте Ісуса Назарянина, розп'ятого. Він воскрес, його нема тут. Ось місце, де його були поклали. Але йдіть,

of Nazareth, the crucified. He has been raised; he is not here. Behold, the place where they laid him. But go and tell his disciples and Peter, 'He is going before you to Galilee; there you will see him, as he told you.'" Then they went out and fled from the tomb, seized with trembling and bewilderment. They said nothing to anyone, for they were afraid.

**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.

скажіть його учням та Петрові, що випередить вас у Галилеї: там його побачите, як він сказав вам." І вони, вийшовши, втекли від гробу, бо жах і трепет огорнув їх, і нікому нічого не сказали, бо боялися.

**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. 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, 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, поклоняюся його на третій день воскресінню.

*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!*

#### ASK FATHER A QUESTION:

**Father, why do you incense the PEOPLE in addition to the church altar and icons?**

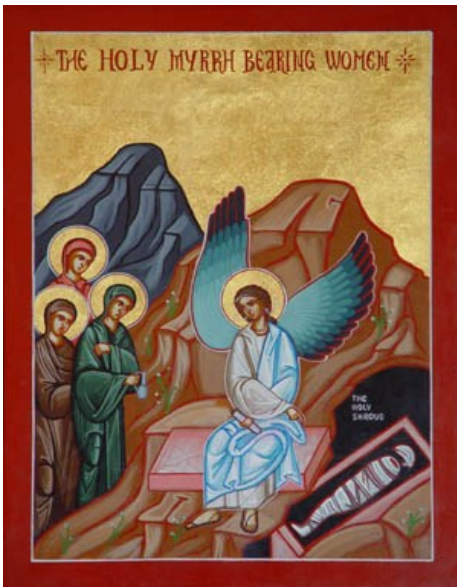
*Reprinted from Transfiguration of Our Lord Ukrainian Catholic Church, Nanticoke, PA.*

Incense is a pleasing aroma to the Lord and which covers the "stench" of our sins. In burning incense, we cover up the "smell" of our sins. Burning of incense is included in Liturgy all the way back to God's instructions to Moses. You will notice, always in Liturgy, Old and New Testament we encounter God in His Holy House with all of our senses: smells, sights, hearing, touching, and tasting. The burning of incense not only reminds us, but asks God to receive our prayers as He receives the smoke as it rises from the censor. There are approximately 150 references to incense in the Scriptures. Incense reminds us of God's very real presence. Don't forget that the icons make the saint depicted present, because they are not dead but alive to God. So the people are blessed because we are living icons and we are reminded to live like the saints and the martyrs depicted in the icons that are also incensed.



## SUNDAY OF THE MYRRH-BEARING WOMEN

*Author Unknown; Edited for the Bulletin.*



You're in your car, driving along the highway, when all of a sudden, you see something astonishingly beautiful up ahead in the distance. What do you do? You stare at it, you focus on it for a long time as you approach; you pass by it in an instant; and then you watch it for as long as you can -- a precious few more seconds -- in the rear view mirror. It completely captivates your attention. And then it is gone.

This is what we've been doing with Pascha, the astonishingly beautiful Feast of the Lord's Resurrection. For a long time, we watched it from afar, approaching it slowly over the course of something like 12 weeks. It passed in an instant.

And last week and this, we take our last look at it in the rear view mirror: last week, focusing on the Lord's appearances to His Apostles and "Doubting Thomas"; and this week, focusing on the Holy Myrrh bearing Women, "Mary Magdalene, Mary the mother of James, and Salome [, who] bought spices, that they might come and anoint Him very early in the morning, on the first day of the week" (Mark 16:1-2), and also on St. Joseph of Arimathea and St. Nicodemus, who took Jesus' Body "down from the Tree, wrapped It in fine linen, anointed It with spices, and laid it in a new tomb."

Starting next week, our focus will shift to the coming Feast of Pentecost, and the Gospel readings will be on the theme of water, preparing us to receive the Living Water Jesus will give us to quench our every thirst. So today, we take our last longing look back at Pascha in the persons of the Holy Myrrh bearing Women, St. Joseph of Arimathea and St. Nicodemus. Why are these people important to us? Why should we care about them? What do they have to teach us?

They are important to us, and we should care about them, because they are-perhaps of all the saints in heaven-our most likely and accessible role models. Think about the different ranks of saints: "Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Ascetics, and every righteous spirit made perfect in faith" While these categories are not totally inaccessible to us, you wouldn't call most of us likely candidates for most of them:

- Patriarchs, Prophets, Apostles, Evangelists? Their ranks are, for the most part, full.
- Preachers? More than most others, this calling is in God's hands, and not something we can strive for.
- Martyrs and Confessors? We should thank God every day that our faith does not come at the cost of our lives.
- Ascetics? We are all called to deny ourselves, to take up our crosses and follow Christ-but few to the extent of the sainted monks and nuns of the Church.

But this last category -- "Every righteous spirit made perfect in faith" -- this perhaps has possibilities. And it is in this light that we should look at the Holy Myrrh bearing Women, St. Joseph of Arimathea and St. Nicodemus.

Who were they? According to the Gospels, St. Joseph and St. Nicodemus were members of the Sanhedrin, the ruling council of the Jews. And the myrrh bearers were the "women who followed [Jesus] from Galilee" (Matthew 27:55), most of whom, it seems, were named "Mary". But think about it: Who were they? What sorts of people were they? St. Joseph and St. Nicodemus were men with careers, wives and children; men with responsibilities both professional, to their communities, and to their families. And the myrrh bearers were, literally, the mothers: "of James and Joses, and of Zebedee's sons." (Matthew 27:56)

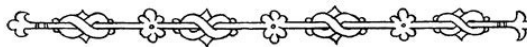
It is these ordinary people -- people very much like you and me -- whom we remember today, these "righteous spirits made perfect in faith" whom the whole Church holds up as examples and role models -- holds up as heroes, as notable in the company of heaven as the most determined apostles, the most inspired prophets, the most courageous martyrs and confessors, the most fervent ascetics. That's why they should be very important to us. That's why we should care about them. So what do they have to teach us? They teach us:

- That no matter who you are, or where you fit into to human society, you have a calling, a personal vocation to serve and to care for and to build up the Body of Christ: if no longer His physical Body, then His spiritual Body, the Church. It's not just the job of the priests and deacons, the monks and nuns. It's the calling of every Christian.
- That you must take courage and be bold in loving and serving Christ. Think about St. Joseph and St. Nicodemus: can you imagine the risks they were taking in going to Pontius Pilate and asking for the body of Jesus? Not only to their reputations and their careers, but to their very lives? But it did not stop them from coming. It did not paralyze them, as so often we are paralyzed by fear, by the thought of losing control of our lives and our well-being.

The lesson here being that you must never lose hope, even in the face of apparently insurmountable obstacles. What chance did a handful of middle-aged women have of rolling away the huge stone which blocked the door of the tomb? They knew they could not do it themselves: "They said among themselves, 'Who will roll away the stone from the door of the tomb for us?'" (Mark 16:3) But it did not stop them from coming. It did not paralyze them, as so often we are paralyzed when we don't see clearly how and what or even why we are to accomplish what has been set before us.

You and I have work to do. Christ calls us--every one of us--to serve and to care for and to build up His Body, the Church. To beautify it. To extend it. To defend and protect it. There will be risks: to our reputations, our careers, our livelihoods, perhaps even our lives. And it will not be clear how we are to accomplish what we are called to do. There will be obstacles and barriers. There will be problems, and many, many questions. And there are no easy answers; there are no simple solutions.

But there are friends, ordinary people like you and me who have put their faith and their hope and all their love in the Lord. Who strengthen us with their faith, who inspire us with their hope. And who share with us their love, today, right now, as we celebrate their memories in one last look back at Pascha: the Holy Myrrh bearing Women, St. Joseph of Arimathea, and St. Nicodemus. Through their prayers, O Lord, make us worthy of their company and save us.



### **The Lives of the Saints: The Priest and Martyr Artemon of Laodocia**

*Commemorated on April 13th; Compiled from Various Sources, For Local Use Only.*

The Priest-Martyr Artemon was born of Christian parents in Laodicea, Syria in the 3rd century A.D. From his youth, he devoted himself to the service of the Church, and was a Reader for sixteen years. For his zeal, Bishop Sisinnius ordained him as a Deacon. Saint Artemon also carried out this service with fervor and diligence for twenty-eight years, then he was ordained to the priesthood. In that position, Saint Artemon served the Church of God for another thirty-three years, preaching Christianity among pagans.



When Emperor Diocletian (reigned 284-305) began his fierce persecution of the Church, issuing an edict ordering Christians to offer sacrifice to the idols, Saint Artemon was already quite old.

Knowing of the impending arrival of the military commander Patricius at Laodicea, Saint Sisinnius went with the priest Artemon and some other Christians into the temple of the "goddess" Artemis. There they smashed and burned the idols, reducing them all to dust. Afterward, Saint Sisinnius and Saint Artemon gathered the flock into the church and fervently exhorted the Christians to remain firm in the Faith, and not to fear the threats of torturers.

When Patricius arrived, he was told who had destroyed the temple, he went with a detachment of soldiers to the church where the Christians were praying. As he approached the church, Patricius suddenly felt a chill, and then developed a fever, which left him scarcely alive. He was carried home and put to bed. "The Christians have put a curse on me, and their God torments me," he said to those around him. Although Patricius prayed to the idols, they did not relieve his sufferings. He sent a messenger to Bishop Sisinnius, asking for his help, and promised to set up a gold statue of that Hierarch in the middle of the city. The Saint replied, "Keep your gold, but if you believe in Christ, He will heal you." Patricius was afraid of death, so he declared that he believed in Christ, and the affliction left him. But even this miracle did not affect the obdurate pagan's soul. Although he did not raise a hand against Bishop Sisinnius, he did enforce the imperial edict against other Christians in the city of Caesarea.

Along the way he encountered Saint Artemon, who was followed by six wild donkeys and two deer. When Patricius asked how he was able to control these wild beasts, Saint Artemon replied that he held them with the Word of Christ. Patricius learned from the idolaters that it was Artemon who had destroyed the pagan temple of Artemis, so he ordered that Artemon be arrested and taken to the city of Caesarea. The Saint went with the soldiers without fear, but he told the animals to go to Saint Sisinnius. Seeing the animals, Bishop Sisinnius asked, "Why have these animals come here?" A doe received the gift of speech from God and said, "The servant of God Artemon is being held by the impious Patricius, and is being brought to Caesarea in chains. He commanded us to come here to give you this news."

At Caesarea, Patricius brought Saint Artemon to trial and tried to force him to offer sacrifice in the temple of Asclepius. In that pagan temple there were many poisonous vipers. The pagan priest never opened the doors, nor did he place the sacrifice before the idol. But Saint Artemon, calling on the Name of Jesus Christ, went into the temple and drove the snakes out. The pagans fled, but Vitalius, one of the pagan priests, believed in Christ and asked Saint Artemon to baptize him.

Patricius thought that Saint Artemon killed the snakes by sorcery, and again he interrogated and tortured him. Then the doe which had spoken arrived at Caesarea. She lay down at the Martyr's feet, licking his wounds. By God's command the doe spoke again, denouncing the impious pagans. Addressing Patricius, the doe predicted that he would be seized by two birds of prey, and dropped into a cauldron of burning pitch. Patricius was enraged because he had been censured by a wild beast. He commanded his soldiers to shoot the doe with arrows, but she escaped. Afraid that the miracles performed by Saint Artemon would attract more people to him, Patricius ordered his execution.

An enormous cauldron was filled with boiling pitch, and the soldiers intended to throw Saint Artemon into it. But when Patricius rode up to the cauldron on horseback to see if the pitch was indeed boiling, two Angels in the form of eagles seized him and dropped him into the cauldron. His body was consumed so that not a single bone remained, but Saint Artemon survived.

Seeing this miracle, everyone ran away except Saint Artemon, who blessed and glorified God. When the Saint finished his prayer, a spring of water gushed forth from the ground. Saint Artemon baptized the pagan priest Vitalius and many pagans, who had come to believe in Christ. Many of the baptized were ordained to the diaconate and the priesthood, and Vitalius was made Bishop of Palestine.

Instructed by God's voice, Saint Artemon preached the Gospel in Asia Minor. Then an Angel appeared and transported him to the place which had been revealed to him, and there he converted many to Christ. The pagans arrested the Saint and beheaded him (c. 303 A.D.)

In the Roman Martyrology, Saint Artemon is listed under October 8th, while in Greek usage he is commemorated on April 12th. Saint Artemon the Presbyter of Laodicea should not be confused with Saint Artemon the Bishop of Seleucia (Commemorated on March 24th).

When you've already started eating and somebody says, "Let's Pray."



#### 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.



St. Josaphat Ukrainian Catholic  
Church, Bethlehem, PA, Invites  
You To Come To

# THEOLOGY ON TAP

*Yet Another Round of Catechesis  
and Brews for the Adventurous,  
Curious, and Those of Good Will  
Who Wish To Understand the Faith  
from a Ukrainian Catholic Lens!*

**Apr. 28th, 2023, 12:30 pm:**

*CLERICALISM PART 1: PRIESTS BEHAVING BADLY?*

Seven Sirens Blendery, 1247 Simon Avenue, N108, Easton, PA 18045

**May 19th, 2024, 12:30 pm:**

*HOW TO PRAY—A PRIMER ON THE BASICS*

Lost Tavern Brewing Co., 782 Main St. Hellertown, PA 18055

**June 30th, 2024, 12:30 pm:**

*CLERICALISM PART 2: WHY DO WE NEED RULES?*

Five Maidens Craft Cider, 327 Polk St., Bethlehem, PA 18020

**July 28th, 2024, 12:30 pm:**

*THE RISE OF UFOS AND THE OCCULT—WHAT TO DO?*

Hijinx Brewing Company, 905 Harrison St., Ste. 111, Allentown, PA 18103

***Presented by Rev. Paul J. Makar***

***NOTE: THIS SCHEDULE IS TENTATIVE AND DATES, TIMES, AND VENUE  
LOCATIONS ARE SUBJECT TO CHANGE***

*For More Information, email:*

*bethlehem@ukrcatholic.org*

*or call (610) 865-2521*

## 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!*

### ***The Myrrh-Bearing Women***

The Sunday of the Myrrh-Bearing Women ... reminds us that the love and faithfulness of a few individuals shone brightly in the midst of hopeless darkness. It calls us to ensure that in this world love and faithfulness do not disappear or die out. It judges our lack of courage, our fear, our endless and servile rationalizations. The mysterious Joseph and Nicodemus, and these women who go to the grave at dawn, occupy so little space in the gospels. Precisely here, however, is where the eternal fate of each of us is decided.

Today, I think, we are especially in need of recovering this love and basic human loyalty. For we have entered a time when even these are being discredited by harmful concepts of the person and human life now prevailing in this world. For centuries, the world still had the weak, but still flickering and shining, glow from that faith-

fulness, love and co-suffering which was silently present at the sufferings of the Man cast aside by all. And we need to cling, as if to a last thread, to everything in our world that still thrives on the warm light of simple, earthly, human love. Love does not ask about theories and ideologies, but speaks to the heart and soul. Human history has rumbled along, kingdoms have risen and fallen, cultures have been built and bloody wars fought, but what has remained unchanging on earth and in this troubled and tragic history is the bright image of the woman. An image of care, self-giving, love, compassion. Without this presence, without this light, our world, regardless of its successes and accomplishments, would be a world of terror.

*Father Alexander Schmemmann*

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