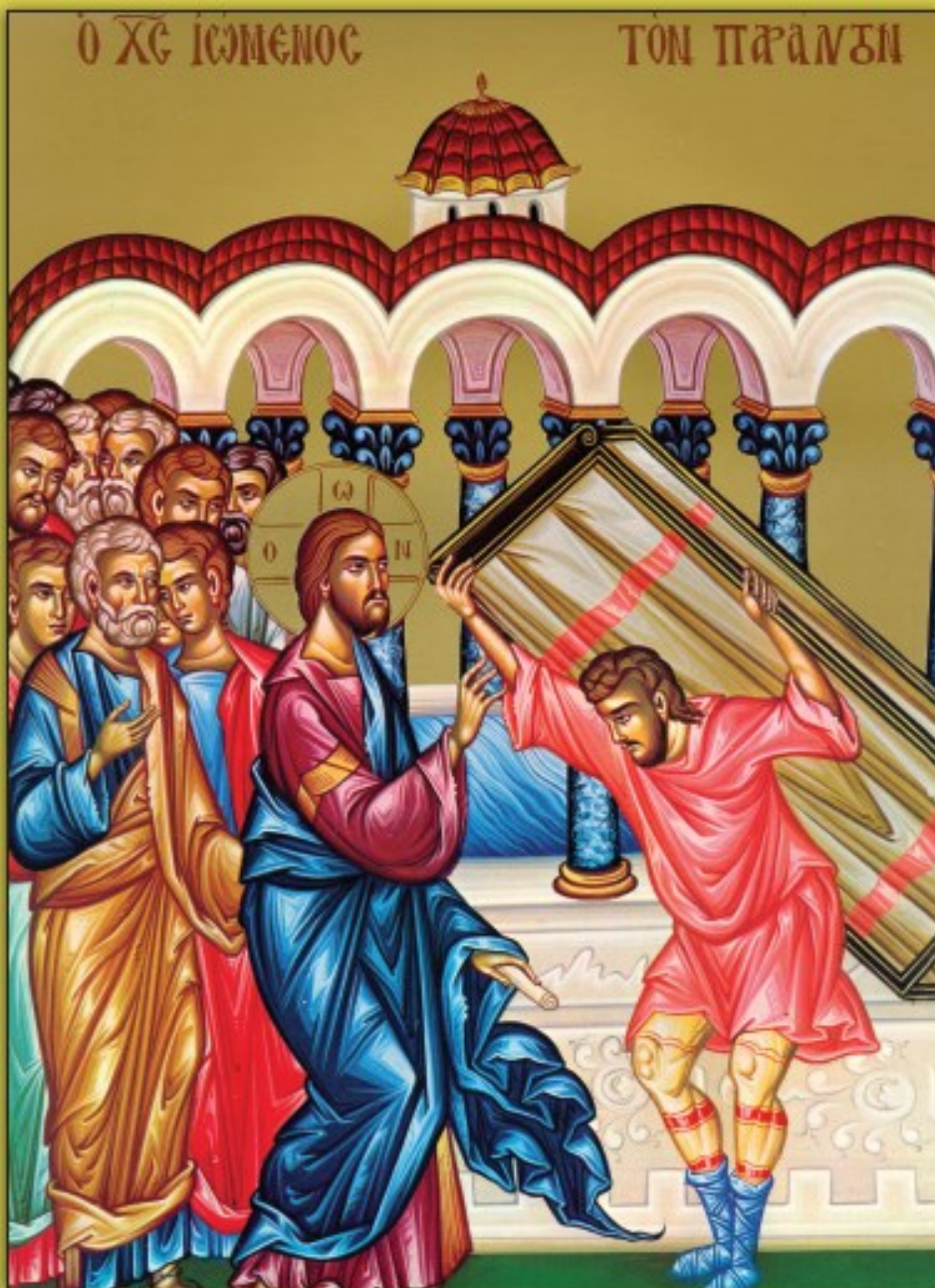


SUNDAY OF THE PARALYTIC MAN



Icon of Jesus Healing the Paralytic Man

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, Apr 20th:** **The Venerable Father Theodore the Hairshirt Wearer**
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 21st:** **The Sunday of the Paralytic Man**
8:45 am: Confessions.
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Halyna Stegura (1 Year Anniversary.)
- Mon, Apr 22nd:** **The The Venerable Father Theodore Sykiot**
9:00 pm: Daily Matins with Panachyda for +Vasyl Zvarych (1 Year Anniv.)
- Tue, Apr 23rd:** **The Great-Martyr George**
6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Pokrova/St. Mary's Ukrainian Orthodox Church, Allentown, PA.
- Wed, Apr 24th:** **The Feast of Mid-Pentecost**
9:00 am: Daily Matins with Panachyda for Sr. +Martin Rodko (1 Year Anniv.) by Rev. Paul J. Makar.
- Thu, Apr 25th:** **The Apostle and Evangelist Mark**
9:00 am: Daily Matins with Panachyda for +Nicholas Bukaczyk (1 Year Anniv.)
6:00 pm: *Ukrainian Language Class for Beginners (St. Josaphat Rectory Classroom).*
- Fri, Apr 26th:** **The Hierarch and Martyr Basil of Amasea**
NO DIVINE SERVICES.
- Sat, Apr 27th:** **The Hierarch and Martyr Simeon**
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 28th:** **The Sunday of the Samaritan Woman**
8:45 am: Confessions.
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +John Zallie, by Mary Beth Zallie.
12:30 pm: *Theology on Tap—CLERICALISM PART 1: PRIESTS BEHAVING BADLY? at Seven Sirens Blendery (The Silk Mill, 1247 Simon Avenue, Easton, PA).*

PARISH ANNOUNCEMENTS:

1. Father Andrii Rubel, assistant to Father Paul at Holy Ghost Ukrainian Catholic Church, West Easton, is still facing delays in receiving his visa papers in Canada; Father George Worshak will be covering today's Sunday Divine Liturgy. Please pray for a speedy and safe return for Father Andrii and his family. Also, there will be no coffee hour after today's Divine Liturgy; we will resume our weekly coffee social next week on Sunday, April 28th, 2024.
2. Due to popularity in the change of the Saturday Divine Liturgy time to 4:00 pm, and to keep things easy for our parishioners, we will be permanently keeping the Saturday Divine Liturgies at 4:00 pm year-round.
3. 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 Sun-

day 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.

4. We thank everyone from the St. Josaphat Tryzub Association and everyone else who came to help make this year's Easter Sviachene Dinner a success. May God's blessings be with you always!
5. We thank everyone who came to last week's 2025 Picnic planning meeting; a number of great ideas were discussed and would like to extend this planning process to more of our parishioners. The next planning meeting will be held on Thursday, May 23rd, at 7:00 pm. All interested are invited.
6. The next St. Josaphat Pastoral Council meeting will be held on Thursday, May 2nd, at 7:00 pm in the Church Hall—this meeting is open for pastoral council members only.
7. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, April 23rd, at Pokrova/St. Mary's Ukrainian Orthodox Church, Allentown, PA, at 6:30 pm. All are encouraged to come and pray with us.
8. 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.

**Don't homeschool
your kids. They'll be
weird. -1995**

**Kids in public school
identifying
as barn animals.
-2023**



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
Michael Hys

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 Paralytic Man
(The 4th 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 (3): Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death; He became the firstborn of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

Kontakion (3): *Glory be to the Father, and to the Son, and to the Holy Spirit.* With Your divine protection, O Lord, as You once raised the paralytic, now lift up my soul paralyzed with all kinds of sin and evil deeds of wickedness, so that, as saved, I may cry out to You: Glory be to Your might, O merciful Christ!

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 (1): May Your kindness, O Lord, be upon us who have put our hope in You.

Verse: Exult, you just, in the Lord; praise from the upright is fitting.

Epistle (Acts 9:32-42): In those days, as Peter was passing through every region, he went down to the holy ones living in Lydda. There he found a man named Aeneas, who had been confined to bed for eight years, for he was paralyzed. Peter said to him, "Aeneas, Jesus Christ heals you. Get up and make your bed." He got up at once. And all the inhabitants of Lydda and Sharon saw him, and they turned to the Lord. Now in Joppa there was a disciple named Tabitha (which translated means Dorcas). She was completely occupied with good deeds and almsgiving. Now during those days she fell sick and died, so after washing her, they laid [her] out in a room upstairs. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Please come to us with-

**Тропарі і Кондаки:
Неділя Мироносиць
(4а Неділя Пасхи)**

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

Тропар (3): Нехай веселяться небесні, нехай радуються земляни, бо показав владу рукою Своєю Господь. Він смертю смерть подолав, первістком з поміж мертвих став, визволив нас із глибин аду, і подав світові велику милість.

Кондак (3): *Слава Отцю, і Сину, і Святому Духові.* Підведи Господи, божественним Своїм змилюванням, душу мою, тяжко розслаблену всякими гріхами й негідними вчинками, як і розслабленого підвів Ти колись, щоб вона, спасенна, взивала до Тебе: Милосердний Христе, слава владі Твоїй!

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 (1): Милість Твоя, Господи, хай буде над нами, бо ми надіялись на Тебе.

Стих: Радуйтеся, праведні, в Господі, правим належить похвала.

Апостоль (Ді 9,32-43): Тими днями, сталося, що Петро, обходячи всі усюди, прибув і до святих, що мешкали в Лідді. Там він знайшов одного чоловіка, на ім'я Еней, що лежав на ліжку вісім років і був паралітик. Петро сказав до нього: "Енею, Ісус Христос тебе оздоровляє. Устань і сам постели собі ліжко!" І вмить той підвівся. І бачили його всі мешканці Лідди та Сарону, і повернулися вони до Господа. Була ж у Яффі одна учениця на ім'я Тавита, що значить у перекладі Дорка (Сарна). Вона була повна добрих діл та милостині, що чинила. І сталося тими днями, що вона занедужала й умерла. Обмили її і поклали в горниці. А що Лідда лежить близько Яффи, учні, почувши, що Петро там, послали двох чоловіків з

out delay.” So Peter got up and went with them. When he arrived, they took him to the room upstairs where all the widows came to him weeping and showing him the tunics and cloaks that Dorcas had made while she was with them. Peter sent them all out and knelt down and prayed. Then he turned to her body and said, “Tabitha, rise up.” She opened her eyes, saw Peter, and sat up. He gave her his hand and raised her up, and when he had called the holy ones and the widows, he presented her alive. This became known all over Joppa, and many came to believe in the Lord.

Alleluia Verses: I will sing forever of Your love, O Lord; through all ages my mouth will proclaim Your truth.

Verse: Of this I am sure, that Your love lasts forever, that Your truth is as firmly established as the heavens.

Gospel (Jn 5:1-15): At that time, Jesus went up to Jerusalem. Now there is in Jerusalem at the Sheep [Gate] a pool called in Hebrew Bethesda, with five porticoes. In these lay a large number of ill, blind, lame, and crippled. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been ill for a long time, he said to him, “Do you want to be well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me.” Jesus said to him, “Rise, take up your mat, and walk.” Immediately the man became well, took up his mat, and walked. Now that day was a sabbath. So the Jews said to the man who was cured, “It is the sabbath, and it is not lawful for you to carry your mat.” He answered them, “The man who made me well told me, ‘Take up your mat and walk.’” They asked him, “Who is the man who told you, ‘Take it up and walk’?” The man who was healed did not know who it was, for Jesus had slipped away, since there was a crowd there. After this Jesus found him in the temple area and said to him, “Look you are well; do not sin anymore, so that nothing worse may happen to you.” The man went and told the Jews that Jesus was the one who had made him well.

просьбою до нього: “Не отягайся прийти аж до нас!” Петро негайно рушив з ними. І як прийшов, вони його повели наверх у горницю, де всі вдови оточили його з плачем, показуючи йому туніки й плащі, що їх робила Дорка, будвши з ними. Велівши всім вийти з хати, Петро став на коліна й почав молитися, а повернувшись до тіла, мовив: “Тавито, встань!” І та відкрила свої очі й, побачивши Петра, сіла. Він же подав їй руку та й підвів її, прикликавши святих та вдів, поставив її живою. Довідалась про це вся Яффа, і багато повірило в Господа.

Апостольські Стих: Милості Твої, Господи, опісуватиму повік, і з роду в рід.

Стих: Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя.

Євангелія (Ів 5,1-15): Того часу, було свято єврейське, тож Ісус прибув до Єрусалиму. А є в Єрусалимі при Овечих воротах купелеве місце, по-єврейському воно зветься Витесда, що має п'ять критих переходів. Лежала в них сила недужих, сліпих, кривих, усохлих, які чекали, коли то зрушиться вода: ангел бо Господній сховався від часу в купелеве місце та й заколював воду, і хто, отже, перший поринав по тому, як вода заколювалася, то одужував - хоч яка б там була його хвороба. Один чоловік там був, що нездужав тридцять і вісім років. Побачив Ісус, що він лежить, а довідавшись, що було воно вже дуже довго, каже до нього: “Бажаєш одужати?” “Не маю нікого, пане, - одрікає йому недужий, - хто б мене, коли ото вода зрушиться, та й пустив у купіль: бо ось тільки я прийду, а вже інший передо мною поринає.” Мовить Ісус до нього: “Устань, візьми ложе твоє і ходи!” Відразу ж і одужав той чоловік, і взяв ложе своє і почав ходити. Був же той день - субота. Юдеї і кажуть до одужалого: “Субота адже ж! Не личить тобі ложе носити!” А той їм у відповідь: “Візьми ложе твоє і ходи, - сказав мені, хто мене оздоровив.” Спитали його: “Хто він - той, що сказав тобі: Візьми і ходи?” Та одужалий не знав, хто він, бо Ісус зник у натовпі, що юрмився на тому місці. Щойно потім знайшов його Ісус у храмі і мовив до нього: “Оце ти видужав, - тож не гріши більше, щоб щось гірше тобі не

сталось.” Чоловік пішов і оповів юдеям, мовляв, той, хто його оздоровив, - Ісус.

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.

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! Світися, світися, 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, 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.

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!

The Paralytic Man

By Fr. D. George Worschak; Edited for the Bulletin.

Jesus had travelled from Capernaum to Jerusalem. Our Lord had just performed His first two signs or miracles in Cana: turning the water into wine and the cure of the son of a royal official who was near death. The Evangelist John mentions the reason for the Lord's travel to Jerusalem: “there was a feast of the Jews.” (John 5:1) It was the custom of Our Lord to travel to the holy city of Jerusalem to celebrate the major Jewish feasts, such as Pentecost (Shavuot) and Passover. While there, Jesus goes to the pool at Sheep (Gate) called in Hebrew Bethesda. There at the five porticoes lay a large number of people in need of healing. Many blind, lame, and crippled had come hoping to be cured. Periodically, an

angel of the Lord would come to the pool of Bethesda to stir the waters. The first to enter the pool after the movement of the waters would be cured.

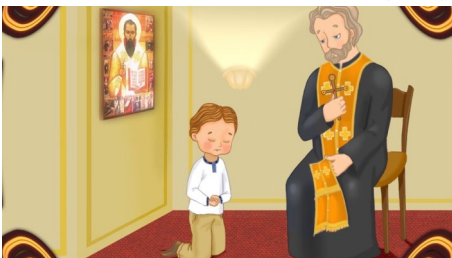
Jesus caught sight of a man who had been a paralytic for thirty-eight years. The Lord asks him: "Do you want to be well?" (John 5:6) The paralytic respectfully explains: "Sir, I have no one to put me into the pool when the water is stirred up; while I am on my way, someone else gets down there before me." (v. 7) The man had frequently returned with the hope that this day would be different. Somehow, somehow, he would be the first to enter after the movement of the waters and be cured.

This day of encountering the Lord would be different. By His Word the Lord cures the paralytic, saying: "Rise, take up your mat, and walk." (v. 8) The healing power of the Word of God effects an immediate cure. The paralytic now cured takes up his mat and walks. It was a Sabbath day that the healing took place. Some see the man once paralyzed now walking and carrying his mat. According to Jewish law regarding the Sabbath day, one was restricted from doing "servile work." Some of the Jews see this and say: "It is not lawful to carry your mat." The paralytic now cured begins to explain: "The man who made me well told me, 'Take up your mat and walk.'" (v. 11) Those Jews who questioned him wanted the identity of the man who instructed him to do so. The paralytic cured truly did not know the name. Due to the crowd, Jesus quickly departed without notice.

Jesus is later in the Temple area and finds the paralytic now cured and admonishes him: "Look, you are well; do not sin anymore, so that nothing worse may happen to you." (5:14) With the fall of Adam and Eve, sin entered the world. And the consequences of sin are many. One of them is illness, the lack of perfect or good health. The Lord does not specifically state whose sin or make a direct cause and effect statement. We know that there are many who suffer a malady from childbirth. One cannot put culpability upon the sick person who has not yet personally sinned.

Suffering and death are the result of the first fall, the sin of disobedience of the first parents, Adam and Eve. The Lord God has a special love and concern for the "elowhim," the lowly of this world. Christ's compassion for "the blind, the lame, the crippled" is indeed great. This love and compassionate concern is expressed concretely. We can see and bear witness to a visible manifestation, a cure, a healing. The paralytic cured, knowing that Jesus cured him, does not remain silent. Knowing it was Jesus Who had cured him, he now goes and gives testimony: "The man went and told the Jews that Jesus was the one who had made him well." (v. 16)

What joy the one cured experiences. He is freed from the ailment. He is made both physically and spiritually well. This is a wonderful message for those today who are beset by a physical ailment or troubled in any way by a humanly speaking "hopeless situation." But with the Lord God, there is nothing that is impossible. For with Him, all things are possible. Thus, we live in hope. May we have the patient endurance to bear our sufferings, our cross daily. May we not complain nor blame the All-Good Lord God. For the Lord is never the source of any evil. The Totally Innocent One suffered and died to redeem the world from sin. For the compassionate and loving Lord is rich in mercy and quick to forgive. He desires that the sinner repent and amend his or her own life. May the Risen Lord renew our earthly lives with His manifold blessings. May we cooperate with these graces and blessings and render Him constant and eternal praise, thanks, and glory. Christ is Risen! Indeed He is Risen!



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

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

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For emergencies, call: (215) 300-9147

E-Mail: bethlehem@ukrcatholic.org

Website: www.stjosaphatbethlehem.org

Rev. Paul J. Makar, Pastor

Mrs. Carol Hanych, Cantor

Ms. Kimberly McGowan, Parish Secretary



Glory to Jesus Christ! Слава Ісусу Христу!

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

The Cure of Baptism Foreshadowed

What manner of cure is this? What mystery does it signify to us? For these things are not written carelessly, or without a purpose, but as a figure and type they show in outline things to come, in order that what was exceedingly strange might not, by coming unexpectedly, do harm among the many the power of faith. What then is it that they show in outline? A Baptism was about to be given, possessing much power, and the greatest of gifts, a Baptism purging all sins and making men alive instead of dead. These things then are foreshown as in a picture by the pool, and by many other circumstances. And first is given a water which purges the stains of our bodies, and those defilements which are not, but seem to be, as those from touching the dead, those from leprosy, and other similar causes; under the old covenant one may see many things

done by water on this account. However, let us now proceed to the matter in hand.

First then, as I before said, He causes defilements of our bodies, and afterwards infirmities of different kinds, to be done away by water. Because God, desiring to bring us nearer to faith in Baptism, no longer heals defilements only, but diseases also. For those figures which came nearer [in time] to the reality, both as regarded Baptism, and the Passion, and the rest, were plainer than the more ancient. ... And this miracle was done in order that men, learning that it is possible by water to heal the diseases of the body, and being exercised in this for a long time, might more easily believe that it can also heal the diseases of the soul.

St. John Chrysostom

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