

SUNDAY OF THE SAMARITAN WOMAN



Icon of the Samaritan Woman

WEEKLY SCHEDULE OF SERVICES AND EVENTS

NOTE: Confessions are heard 1/2 hour before Divine Services or by Appointment.

Sat, May 6th: The Venerable Father Job

6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

Sun, May 7th: The Sunday of the Samaritan Woman; the Commemoration of the Sign of the Cross Over Jerusalem

9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for the Deceased Members of the McCafferty Family, by the Goletz Family.

Mon, May 8th: The Apostle and Evangelist John

9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Ed Loughlin and Family, by Mary Luzhnycky.

Tue, May 9th: The Prophet Isaiah

9:00 am: Divine Liturgy of St. John Chrysostom; Intention for Health and God's Blessings on Michael Wetherill, by Family.

6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Pokrova/St. Mary's Ukrainian Orthodox Church, Allentown, PA.

Wed, May 10th: The Apostle Simon the Zealot

9:00 am: Divine Liturgy of St. John Chrysostom; Intention for Rev. +Ihor Bloschynskyy (3rd/9th Days).

Thu, May 11th: The Apostles to the Slavs, Cyril and Methodius

9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Halyna Stegura, by Maria and Mike Wetherill.

Fri, May 12th: The Hierarchs Epiphanius and Germanus

NO DIVINE SERVICES SCHEDULED.

Sat, May 13th: The Martyr Glyceria

6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners and also on Our Living and Deceased Mothers.

Sun, May 14th: The Sunday of the Man Born Blind; of the Martyr Isidore [MOTHER'S DAY]

9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Halyna Stegura, by Mary Belzeckyj. Panachyda for Our

PARISH ANNOUNCEMENTS:

1. CONGRATULATIONS AND PRAYERS go out to Seminarian Bohdan Vasylyv, who will be ordained to the Minor Orders of Acolyte, Reader, Cantor, and Subdeacon on Mother's Day. May 14th, 2023, at 9:30 am at St. Anne's Ukrainian Catholic Church, Warrington, PA, by the hand of our Metropolitan +Borys. He has served the faithful well at Holy Ghost parish, especially with his involvement with teaching catechism to the children here. Please keep him in your prayers as he continues to follow his vocational calling in the Lord. May God grant Bohdan long life and many happy years—МНОГАЯ ЛІТА!
2. The St. Josaphat Tryzub Association is planning to have it's annual Iron Pigs Family Day on

Sunday, June 4th, 2023 at Coca Cola Park, Allentown, PA, at the Party Porch by 3rd Base. Game time starts at 1:35 pm; tickets include admission to the Party Porch, with food, soda, and water. Tickets are \$40.00 each; please see any member of the Tryzub Association for tickets; this event is open to Holy Ghost Parishioners—to order tickets, please contact St. Josaphat Rectory.

3. After consultation with the St. Josaphat Pastoral Council, we are making a number of changes to the Bulletin over the next couple of weeks. In particular, we will be restarting running ads in our weekly bulletin to help fund printing and social media costs for our parish. Also, we are starting up a prayer list for our sick, shut-ins, and those in need as well as a monthly listing of birthdays in our parish. For more information, or if we are missing anyone from our prayer or birthday lists, please contact St. Josaphat Rectory.
4. Our sister parish, Holy Ghost Ukrainian Catholic Church in West Easton, thanks all who came out to help pinch and prepare pyrohy, and also those who patronized their pyrohy/noodle sales. May God bless you always!
5. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, May 9nd, 2023, at 6:30 pm, at St. Mary's Ukrainian Orthodox Church, Allentown, PA.. All are encouraged to come and pray with us.
6. Do not forget your Redner's Receipts for St. Josaphat parish! For more information, please see David Kadingo.

Weekly Stewardship Information for St. Josaphat's Bethlehem

Collection Income for the Weekend of 04/22—04/23/2023:

Sunday Collection: \$1585.00

Total Income: \$1585.00

Thank you and may God bless you for your generosity!

Please remember to pray for the sick, for those who are shut-in, and for all those who have requested, or are in need of, our prayers:

Anna Kapustiak	Amelia Balandovich	Ethel Bednarchek	Bob Silvert
Slava Harasymovych	Oleh Balaziuk	Rev. John Ciurpita	Rev. Paul Wolensky
The Family of Rev. +Ihor Bloschynsky		The Missionary Sisters of the Mother of God	
All Seminarians of the Archeparchy of Philadelphia			

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 if you wish to have their name added to our prayer list. Thank you and God bless you!

Birthdays for the Month of May 2023:

Mary Stegura (5/01)	Lucy Billetz (05/01)	William Tighe (05/05)
Nick Hanych (05/10)	Sarah Moser (05/12)	Janice Petroski (05/18)
Steve Chaplynsky (05/20)	David Bartos (05/21)	Megan Billetz (05/23)
	Susan Silvert (05/26)	

May God Grant You Long Life and Many Happy Years!! *Многая літа!*

Sunday Propers:
The Sunday of the Samaritan Woman

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 (4): When the disciples of the Lord learned from the angel the glorious news of the resurrection and cast off the ancestral condemnation, they proudly told the apostles: Death has been plundered! Christ our God is risen, granting to the world great mercy.

Troparion (8): When the Paschal Feast is half completed, quench my thirsty soul with the waters of devotion; for You, O Savior, have announced to all: Let him who is thirsty come to Me and drink. O Christ our God, Source of our life, glory be to You!

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit.* When the Samaritan woman came to the well with faith, she beheld You, O Water of Wisdom. You allowed her to drink in abundance and glorified her eternally, for she inherited the heavenly kingdom.

Kontakion (4): *Now and for ever and ever: Amen.* O Christ God, Creator and Lord of all, when the Paschal Feast was half completed, You told those present: Come and draw the water of immortality. Let us, therefore, adore You and cry out with faith: Grant us Your goodness, for You are the Source of our Life!

Prokimenon (3): Sing praise to God, sing praise; sing praise to our King, sing praise.

Verse: All peoples, clap your hands; cry to God with shouts of joy.

Epistle (Acts 11,19-26;29-30): In those days, those who had been scattered by the persecution that arose because of Stephen went as far as Phoenicia, Cyprus, and Antioch, preaching the word to no one but Jews. There were some Cypriots and Cyrenians among them, however, who came to Antioch and began to speak to the Greeks as well, proclaiming the Lord Jesus. The hand of the Lord was with them and a great number who believed turned to the Lord. The news about them reached the ears of the church in Jerusalem, and they sent Barnabas [to go] to

Тропарі і Кондаки:
Неділя Мироносиць (Зя Неділя Пасхи)

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

Тропар (4): Світлу про воскресіння розповідь від ангела почувши і від прадідного засуду звільнившись, Господні учениці, радіючи, казали апостолам: Здолана смерть, воскрес Христос Бог, що дає світові велику милість.

Тропар (8): Коли настала половина свята, дай, Спасе, напитись спраглий душі мойї води побожності, бо Ти до всіх промовив: хто спраглий, нехай іде до Мене і п'є. Джерело життя нашого, Христе Боже, - Слава Тобі!

Кондак (8): *Слава Отцю, і Сину, і Святому Духові.* З вірою перейшовши до криниці, самарянка бачила Тебе - Воду премудросте, напившись її вдосталь, завждиславна, повіки успадкувала царство небесне.

Кондак (4): *І нині, і повсякчас, і на віки вічні. Аминь.* Коли настала половина законного свята, Ти, Христе Боже, Творче всього і Владико, мовив до присутніх: Прийдіть і зачерпніть воду безсмертя! Тому ми припадаємо до Тебе і з вірою взиваємо: Даруй нам щедроти Свої, бо Ти - Джерело життя нашого.

Прокімен (3): Співайте Богові нашому, співайте; співайте Цареві нашому, співайте.

Стих: Всі народи, заплещіть руками, кликніть до Бога голосом радості.

Апостоль (Ді 11,19-26;29-30): Тими днями, ті ж, що були розсипалися через гоніння з приводу Стефана, досягли аж до Фінікії, Кіпру та Антіохії, нікому не проповідуючи слова, крім юдеїв. Були ж між ними деякі мужі з Кіпру та з Кирени, які прийшли в Антіохію та промовляли й до греків, благовіствуючи їм Господа Ісуса. Рука Господня була з ними, і велике число було тих, що увірували й повернулись до Господа. Чутка про це дійшла до вух церкви, що в Єрусалимі, і вони

Antioch. When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain faithful to the Lord in firmness of heart, for he was a good man, filled with the holy Spirit and faith. And a large number of people was added to the Lord. Then he went to Tarsus to look for Saul, and when he had found him he brought him to Antioch. For a whole year they met with the church and taught a large number of people, and it was in Antioch that the disciples were first called Christians. So the disciples determined that, according to ability, each should send relief to the brothers who lived in Judea. This they did, sending it to the presbyters in care of Barnabas and Saul.

Alleluia Verse: In splendor and state, ride on in triumph for the cause of truth and goodness and right.

Verse: Your love is for justice; Your hatred for evil.

Gospel (Jn 4,5-42): At that time, Jesus came to a town of Samaria called Sychar, near the plot of land that Jacob had given to his son Joseph. Jacob's well was there. Jesus, tired from his journey, sat down there at the well. It was about noon. A woman of Samaria came to draw water. Jesus said to her, "Give me a drink." His disciples had gone into the town to buy food. The Samaritan woman said to him, "How can you, a Jew, ask me, a Samaritan woman, for a drink?" (For Jews use nothing in common with Samaritans.) Jesus answered and said to her, "If you knew the gift of God and who is saying to you, 'Give me a drink,' you would have asked him and he would have given you living water." [The woman] said to him, "Sir, you do not even have a bucket and the cistern is deep; where then can you get this living water? Are you greater than our father Jacob, who gave us this cistern and drank from it himself with his children and his flocks?" Jesus answered and said to her, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I shall give will never thirst; the water I shall give will become in him a spring of water welling up to eternal life." The woman said to him, "Sir, give me this water, so that I may not be thirsty or have to keep coming here to draw water." Jesus said to her, "Go call your husband and come back." The woman answered and said to him, "I

вислали Варнаву в Антіохію. Коли він прийшов і побачив ласку Божу, зрадів і підбадьорив усіх триматися Господа рішучим серцем, бо він був чоловік добрий, повний Святого Духа та віри. І пристало багато людей до Господа. Тоді (Варнава) вирушив у Тарс розшукати Савла і, знайшовши, привів того в Антіохію. Вони збирались цілий рік у церкві й силу людей навчили. В Антіохії вперше учнів називано християнами. Тож учні, кожний з них по спроможності, ухвалили послати братам, що жили в Юдеї, допомогу; що й зробили, пославши її старшим через руки Варнави і Савла.

Апостольські Стих: Натягну лук і наступай, і пануй істини ради, лагідности і справедливосте.

Стих: Ти полюбив правду і зненавидів беззаконня.

Євангелія (Ів 4,5-42): Того часу, прибув Ісус до одного міста в Самарії, яке називається Сихар, неподалеку поля, наданого Яковом синові своєму Йосифові. Там і криниця Якова була. Натомився з дороги Ісус, тож і присів біля криниці; було ж під шосту годину. Надходить же жінка з Самарії воду взяти. Ісус до неї каже: "Дай мені напитися." Учні ж його пішли були до міста харчів купити. Отож каже до нього жінка самарянка: "Юдей еси, а проси напитися в мене, жінки самарянки?" Не мають бо зносин юдеї з самарянами. Ісус у відповідь сказав до неї: "Була б ти відала про дар Божий, і - хто той, що каже тобі: Дай мені напитися, - то попросила б сама в нього, а він дав би тобі води живої." Мовить до нього жінка: "Ти й зачерпнути не маєш чим, пане, а й криниця глибока, - то звідкіля б у тебе вода жива? Чи більший ти за батька нашого Якова, що дав нам криницю оцю, і сам пив з неї, а й сини його ще й товар його?" А Ісус їй у відповідь: "Кожен, хто оту воду п'є, знову захоче пити. Той же, хто нап'ється води, якої дам йому я, - не матиме спраги повіки. Вода бо, що дам йому я, стане в ньому джерелом такої води, яка струмує в життя вічне." Говорить до нього жінка: "То дай мені, пане, тієї води, щоб не мала я більше вже спраги та

do not have a husband.” Jesus answered her, “You are right in saying, ‘I do not have a husband.’ For you have had five husbands, and the one you have now is not your husband. What you have said is true.” The woman said to him, “Sir, I can see that you are a prophet. Our ancestors worshiped on this mountain; but you people say that the place to worship is in Jerusalem.” Jesus said to her, “Believe me, women, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem. You people worship what you do not understand; we worship what we understand, because salvation is from the Jews. But the hour is coming, and is now here, when true worshipers will worship the Father in Spirit and truth; and indeed the Father seeks such people to worship him. God is Spirit, and those who worship him must worship in Spirit and truth.” The woman said to him, “I know that the Messiah is coming, the one called the Anointed; when he comes, he will tell us everything.” Jesus said to her, “I am he, the one who is speaking with you.” At that moment his disciples returned, and were amazed that he was talking with a woman, but still no one said, “What are you looking for?” or “Why are you talking with her?” The woman left her water jar and went into the town and said to the people, “Come see a man who told me everything I have done. Could he possibly be the Messiah?” They went out of the town and came to him. Meanwhile, the disciples urged him, “Rabbi, eat.” But he said to them, “I have food to eat of which you do not know.” So the disciples said to one another, “Could someone have brought him something to eat?” Jesus said to them, “My food is to do the will of the one who sent me and to finish his work. Do you not say, ‘In four months the harvest will be here?’ I tell you, look up and see the fields ripe for the harvest. The reaper is already receiving his payment and gathering crops for eternal life, so that the sower and reaper can rejoice together. For here the saying is verified that ‘One sows and another reaps.’ I sent you to reap what you have not worked for; others have done the work, and you are sharing the fruits of their work.” Many of the Samaritans of that town began to believe in him because of the word of the woman who testified, “He told me everything I have done.” When the Samaritans came to him, they invited him to stay with them; and he stayed there two days. Many more began to be-

й не ходила сюди черпати.” “Піди ж, - мовить до неї, - позви чоловіка свого та й повертайся сюди.” Озвалася жінка та й каже йому: “Нема в мене чоловіка.” “Добре еси мовила: - відрік їй, - Не маю чоловіка! П’ятьох бо мала еси чоловіків, та й той, що тепер у тебе, - не чоловік він тобі. Правду мовила еси.” А жінка й каже до нього: “Бачу, пане, - пророк ти. Батьки наші на оцій горі поклонялися, ви ж говорите - в Єрусалимі, мовляв місце, де поклонятися треба.” Ісус до неї: “Повір мені, жінко, - час надходить, коли ані на оцій горі, ані в Єрусалимі будете ви поклонятися Отцеві. Поклоняєтесь ви, не знавши кому. А ми поклоняємося, знавши кому. Від юдеїв бо й спасіння. Та надійде час, - ба, вже й тепер він, - що справжні поклонники Отцеві кланятимуться: у душі й правді. А таких поклонників і шукає собі Отець. Бог - Дух. Ті, що йому поклоняються, повинні в душі й правді поклонятися.” Жінка й каже до нього: “Відаю, що має прийти Месія, чи то Христос. Прийде, то все і звістить нам.” А Ісус їй: “То я, що говорю з тобою.” Тоді надійшли його учні і дивувалися, що розмовляє він з жінкою. Не спитав однак ані один: “Чого хочеш від неї, - або: Чому розмовляєш із нею?” Жінка ж покинула свій глечик, побігла в місто й каже людям: “Ідіть но подивіться на чоловіка, що сказав мені все, що я робила. Чи, бува, не Христос він?” І вийшли з міста подивитися на нього. А учні тим часом заходилися просити його, кажучи: “Іж лишень, Учителю.” Він же їм: “Істиму я їжу, не знану вам.” Учні тоді заговорили один до одного: “Може хтось йому приніс їсти!” “Їжа моя, - каже до них Ісус, - волю чинити того, хто послав мене, і діло його вивершити. Чи ви ж не кажете: Ще чотири місяці і жнива настануть. А я вам кажу: Підведіть очі ваші та погляньте на ниви, - вони вже для жнив доспіли. Вже і жнець бере свою нагороду, плоди збирає для життя вічного, - щоб сіяч із женцем укупі раділи. Правильна й приказка до цього: Один сіє, а жне хтось інакший. Послав же я і вас те жати, коло чого ви не трудилися, інші трудилися, ви ж у їхню працю вступили.” Численні ж самаряни з того міста увірвали в нього 3-за слів жінки, яка посвідчила: “Сказав мені все, що я робила.” Тож коли прийшли до нього самаряни, то просили, щоб лишився в них. Він і лишився на два дні там. Та й багато

lieve in him because of his word, and they said to the woman, "We no longer believe because of your word; for we have heard for ourselves, and we know that this is truly the savior of the world."

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. Their utterance has gone forth into all the earth, and their words unto the ends of the world. 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.

більше увірували з-за його слова. Жінці ж вони сказали: "Віруємо не з-за самого твого оповідання - самі бо чули й знаємо, що на правду він - світу Спаситель."

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. Хваліте Господа з небес, хваліте Його на висотах. Аلیلуя (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 переміну з

ADVERTISE WITH US!

Would you, or a business you patronize, like to help fund the costs of printing our parish bulletin and social media? Then why not place an advertisement with our bulletin and website as a sponsor!

The cost to run an ad in our bulletin and our web media is \$100.00 for a year. If you are interested in sponsoring an ad for your company/organization and helping to support our bulletin and social media outreach, contact St. Josaphat Rectory via email or telephone as listed on the front page of this bulletin.

Sunday of the Samaritan Woman

By Father Martin Person; Edited for the Bulletin.



There are numerous lessons in today's Holy Gospel which recounts Jesus' conversation with the Samaritan woman at the well. Our Lord and His disciples had been journeying from Judea, headed toward Galilee, and came to rest and get some refreshment in the heat of the midday. While the disciples went into the town to buy some food, Jesus rested next to the village well. A Samaritan woman approached to draw water from the well and our Lord entered into conversation with her. From this conversation and teaching of our Lord we learn about dissatisfaction and fulfillment, we learn about the omnipresence of God, and we hear God's call to recognize and do something about those opportunities to bear witness to the love of God.

While circumstances from one to another may differ, we can generally say that we live in a time and place where there is relative wealth and ease. And yet it seems there has never been such hunger and thirst for some kind of fulfillment and happiness. We look here are there to this materi-

al thing or to this new trend or experience to fulfill our thirst to be satisfied. And we never are fulfilled. Our attempts to satisfy our restless hunger may range from frivolous entertainments to thrill-seeking adventures to the bottomless pit of consumerism. We can even find ourselves chasing after this same insatiable longing in our religious pursuits... if we don't stay focused on that one thing needful, that living water of the love of Christ, we can find ourselves veering to extremes on the right with a pharisaical and cold-hearted correctness, firing canons off at one another, or the left with a cowardly sentimentality that too quickly compromises the truths of our faith. It is only when we humbly align our will to the will of God that we can find true and lasting happiness and fulfillment. It is only in Christ that we may find this living water that can slake our thirst.

We Christians need to be reminded of this and need to reset our focus on that one thing needful – the Gospel message of Christ which teaches us simplicity and which must be warming our hearts with love for God and for one another. The Holy Church and her sacraments and prayers are our means and tools toward acquiring this warmth of heart and abundant love. It is this life of the sacraments and life of prayer which aligns us with God and provides that eternal refreshment of living water which Christ promised to the Samaritan woman at the well.

We also learn from Christ's conversation with the woman of Samaria about the omnipresence of God. The woman had spoken to the Lord about how her ancestors had worshipped God on

the nearby Mt Gerizim, and she understood that the Jews worshipped God in the temple in Jerusalem. Jesus responded that “the hour is coming, and now is, when the true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is Spirit, and those who worship Him must worship in spirit and truth.” God is indeed everywhere present and fills all things. We must beware of falling into the laziness of only seeing and seeking God when we come to the church building on weekends and feast days. It is indeed important for us to come to the church, for it is here that God is revealed to us and offers Himself to us in the holy sacraments. And it is here, among the community of believers, where we gather together and our Lord has promised that when two or three are gathered in His name, there will He be among us.

But our awareness of God must not end at the door of the church. Monday through Friday our Lord is there with us in our workplace, at our school, in our homes - patiently knocking and awaiting at the door of our heart. We must make the effort to respond to God through prayer, through a growing sense and awareness of the presence of God throughout our lives. We need to learn to look at the world through a different filter or lens... always assuming the best of others and the goodness of God in all things.

Even here in the midst of 21st century Lehigh Valley, we can find inspiration all around us if we know how to look for it. All around the city one can encounter the cross of Christ. While we might lament that most of these crosses we see are not adorning Catholic churches, we can still look upon the cross with simplicity and respect and gratitude to God - letting it draw our soul to prayer and contemplation of our Lord's sacrifice. We may find ourselves stuck in the gridlock of traffic on the freeways. Rather than becoming frustrated and irritable, we can look around us and see that we are surrounded not by faceless obstacles, but by creations of God... each individual in those many cars all around us possesses a priceless soul created by and loved by God. Maybe those bright souls have grown dim through estrangement from God and the troubles of earthly life, but each is an icon, made in the image of our Heavenly Father. Even a traffic jam can become a source of inspiration for us if we know how to see it and are steeped in the awareness of God!

Finally, we also hear Christ's plea for us to open our eyes and look at the fields that are ripe for harvest. Every day we encounter friends, family, co-workers, and even strangers that are desperately thirsty – who can never find that satisfaction and fulfillment. We need not go door to door preaching the Good News of Christ – but we can strive to live our lives in accordance with the Gospel commandments, not being afraid to stand apart from the crowd. And in this quiet witness, others may be drawn, and we must be prepared to tell about and share of this living water which Christ alone can give.

May we all remember where true happiness lies and refocus ourselves in dedication to God, the only Source of true fulfillment. May we work to train our eyes and our mind to an active awareness of God in all places and in all circumstances of our lives. And may we always be ready to give a good word to those many hungry and thirsty souls with whom we share this life.

Please don't leave this bulletin in the pew or in the trash when you are finished. We encourage you to 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, Bethlehem, PA!

PATRISTIC COMMENTARY ON TODAY'S GOSPEL

The Illumination of the Spirit enables worship.

To worship in the Spirit implies that our intelligence has been enlightened. Consider the words spoken to the Samaritan woman. She was deceived by local custom into believing that worship could only be offered in a specific place. But the Lord, attempting to correct her, said that worship ought to be offered in Spirit and in truth. By truth he clearly meant himself. If we say that worship offered in the Son (the truth) is worship offered in the Father's image, we can say the same about worship offered in the Spirit since the Spirit in himself reveals the divinity of the Lord. The Holy Spirit cannot be divided from the Father and the Son in worship. If you remain outside the Spirit, you cannot worship at all, and if you are in him you cannot separate him from God. Light cannot be separated from what it makes visible, and it is impossible for you to recognize Christ, the image of the invisible God, unless the Spirit enlightens you. Once you see the image, you cannot ignore the light; you see the light and the image simultaneously. It is fitting that when we see Christ, the brightness of God's glory, it is always through the illumination of the Spirit. Through Christ the image, may we be led to the Father, for he bears the seal of the Father's very likeness.

St. Basil the Great, On the Spirit 26.64.



The Lives of the Saints:

**The Commemoration of the Appearance of the Sign of the Cross over Jerusalem
in 351 AD—Sunday, May 7th, 2023**

Compiled from Various Sources; Edited for the Bulletin; For Local Use Only.



At that time the heresy of Arianism, which taught that Christ was merely a creature and not God, was causing great turmoil and division throughout the Empire. Even after the First Ecumenical Council at Nicea in 325, many people were drawn to this false teaching, and the Orthodox found themselves in the minority in many places.

Constantius, the ruler of the eastern part of the Empire, was a fervent supporter of Arianism. His brothers Constantine II and Constans, who were pious Orthodox Christians, ruled in the west. They were both killed in separate battles around 350, leaving Constantius as sole ruler. Also in 350, Saint Cyril (March 18) became Patriarch of Jerusalem and began his zealous struggle against Arianism.

In May of 351 a luminous Cross appeared over Jerusalem, stretching from Golgotha to the Mount of Olives, a distance of about five and a half miles. The Cross was wide as it was long, and shone more brightly than the sun. Many people left their homes and workplaces to gather in the church and glorify Christ. The historian Sozomen says that this wondrous sign led to the conversion of multitudes of pagans and Jews to Christianity.

A letter from Saint Cyril to the emperor describing this phenomenon, and admonishing him to become Orthodox, has been preserved. He wrote "At about the third hour of the day [mid-morning] an enormous cross, formed of light, appeared in the heaven above holy Golgotha and reaching to the holy Mount of Olives, being seen not by one or two only, but manifest with perfect clarity to the whole multitude of the city; not, as one might suppose, rushing swiftly past in fancy, but seen openly above the earth many hours in plain sight, and overcoming the beams of the sun with its dazzling rays."

The apparition of the Cross remained over the city for a whole week. The vision of the Cross over Jerusalem strengthened the Orthodox faithful and contributed to the return of many Arians to the Church. It is also a reminder of the awesome Second Coming of Christ, when "the sign of the Son of man shall appear in heaven (Matthew 24:30).



Sayings of the Desert Fathers

Abba Elias once said, 'An old man was living in a temple and the demons came to say to him, "Leave this place which belongs to us," and the old man said, "No place belongs to you." Then they began to scatter his palm leaves about, one by one, and the old man went on gathering them together with perseverance. A little later the devil took his hand and pulled him to the door. When the old man reached the door, he seized the lintel with the other hand crying out, "Jesus, save me." Immediately the devil fled away. Then the old man began to weep. Then the Lord said to him, "Why are you weeping?" and the old man said, "Because, the devils have dared to seize a man and treat him like this.' The Lord said to him, "You had been careless. As soon as you turned to me again, you see I was beside you." I say this, because it is necessary to take great pains, and anyone who does not do so, cannot come to God. For He himself was crucified for our sake.

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: pastor@stjosaphatbethlehem.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!

Good Advice

I exhort you to continue your course in the grace in which you are clothed, and to exhort all to be saved. Justify your office by paying attention to the bodily and spiritual concerns of all; concentrate on unity, since there is nothing better than that. Be the same support to all as the Lord is to you; be loving and patient with everyone, as you already are.

Devote your time to unceasing prayer; ask for greater understanding than you have; be vigilant with unsleeping spirit. Speak to each individual just as God would; bear the sicknesses of all like a perfect champion of Christ. Where there is greater toil there is great benefit.

If you love good disciples, you do yourself no favor; rather try to use gentleness to subdue the more troublesome. Not every wound is healed with the same kind of medicinal

plaster. To bring spasms to an end you must use liniment.

Be intelligent like the serpent in all things and eternally innocent like the dove. The reason why you have a physical and a spiritual nature is so that you may have a softening effect on what is visible to you; but you must beg for the invisible to be revealed to you, so that you lack nothing and possess every gift in abundance.

As sailors require winds and the storm-tossed require harbors, the time requires you to attain God. Be vigilant, like a champion of God; the prize is immortality and eternal life, in which you also believe. In all things I and my bonds, which you loved, are a substitute for you.

St. Ignatius of Antioch

For more information on Eastern spirituality, visit
www.ecpubs.com