

SUNDAY OF THE MAN BORN BLIND



Icon of the Man Born Blind -- John 9:1-38

WEEKLY SCHEDULE OF SERVICES AND EVENTS

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 Deceased Mothers to take place after Liturgy.

Mon, May 15th: The Venerable Father Pachomius the Great

NO DIVINE SERVICES

Tue, May 16th: The Venerable Father Theodore

9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Christine Kulchycky, by Mary Luzhnycky.

6:30 pm: *Moleben to the Mother of God for Peace in Ukraine, St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.*

Wed, May 17th: The Apostles Andronicus and His Companions

6:00 pm: Great Vespers for the Feast of the Ascension

Thu, May 18th: The Feast of the Ascension of Our Lord and Savior, Jesus Christ

9:00 am: Abbreviated Matins and Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.

Fri, May 19th: The Hierarch and Martyr Patrick and His Companions Menander and Acacius

NO DIVINE SERVICES SCHEDULED.

Sat, May 20th: The Martyr Thalaleus and His Executioners Asterius and Alexander

6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for Health and God's Blessings on Michael Wetherill, by Family

Sun, May 21st: The Sunday of the Fathers of the First Ecumenical Council of Nicaea

9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for God's Blessings on Our Living and Deceased Parishioners.

PARISH ANNOUNCEMENTS:

1. HAPPY MOTHER'S DAY to all of our living mothers of our parish; may God's blessings be with you for all that you do! Let us also pray that the memories of our deceased mothers remain with us eternal, вічна пам'ять!
2. The Ukrainian Catholic Metropolia of the United States is having its 5th All-American Youth Pilgrimage at Pokrova Ukrainian Catholic Church, Parma, OH, from June 16th-18th, 2023. For more information, please contact St. Josaphat Rectory.
3. ATTENTION VIETNAM ERA VETERANS AND THEIR FAMILIES: 2025 marks the 50th anniversary of the end of the Vietnam War. Ukrainian American Veterans Post 42 would like to honor you for your service. If you had honorably served in the US Armed Forces at any time between 11/01/1955 –05/15/1975, regardless of your location, you, or the spouse of a deceased eligible veteran, are eligible to receive the Vietnam Veteran Lapel Pin on behalf of a grateful Nation. We need your name, address, branch of service, dates of service, phone and email. Please contact either Matt Koziak 610-867-4052 or Jerry Kindrachuk 610-730-3265 or by email to uavpost42@gmail.com no later than

May 30. The date and time of presentation of the lapel pins will be announced shortly.

4. ST. JOSAPHAT'S PARISH NEEDS YOUR HELP! We need a few group of volunteers to help with the cleaning of St. Josaphat Church as well as for changing vestments and are scheduling days for this purpose. A sign up sheet is in the vestibule of the church. This is an excellent opportunity for high school students to get service hours. For more information, contact St. Josaphat Rectory.
5. 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.
6. After consultation with the St. Josaphat Pastoral Council, we are continuing to make a number of changes to the bulletin. We have now added a section for a long range schedule as well as a section regarding parish rules and regulations on membership and the Sacraments/Mysteries of the Church for those who are new to our parish or have questions regarding these items (this section will be printed fully once per month with a summary for the remainder).
7. If anyone knows of someone who should be added (or removed) from our parish sick and shut-in prayer list, please contact St. Josaphat Rectory as soon as possible.
8. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, May 16th, 2023, at 6:30 pm, at Saint Josaphat Ukrainian Catholic Church, Bethlehem, PA. All are encouraged to come and pray with us.
9. Holy Ghost Ukrainian Catholic Church will be holding their next pyrohy/noodle sale on Wednesday, June 7th, 2023. Sign up sheets will be posted in the vestibule shortly; you may also order via email at foodsales@holyghostucc.com, or by contacting Holy Ghost Rectory at 610-252-4266.



Weekly Stewardship Information for St. Josaphat's Bethlehem

Collection Income for the Weekend of 05/06—05/07/2023:

Sunday Collection: \$2497.00

Total Income: \$2497.00

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	Mike Wetherill	Rev. John Ciurpita
Rev. Paul Wolensky	The Missionary Sisters of the Mother of God		

The Family of Rev. +Ihor Bloschynskyy 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!

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, Bethlehem, PA!

Sunday Propers:
The Sunday of the Man Born Blind

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 (5): Let us the faithful acclaim and worship the Word, co-eternal with the Father and the Spirit, and born of the Virgin for our salvation. For He willed to be lifted up on the cross in the flesh, to suffer death and to raise the dead by His glorious resurrection.

Kontakion (5): *Glory be to the Father, and to the Son, and to the Holy Spirit.* With eyes that are spiritually blind, I come to You, O Christ; and like the man who was blind since birth, I cry out to You with repentance: You are a shining Light to those who are in darkness.

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 (8): Make vows to the Lord your God, and fulfill them.

Verse: God is made known in Judah; in Israel His name is great.

Epistle (Acts 16,16-34): In those days, as the apostles were going to the place of prayer, they met a slave girl with an oracular spirit, who used to bring a large profit to her owners through her fortune-telling. She began to follow Paul and us, shouting, "These people are slaves of the Most High God, who proclaim to you a way of salvation." She did this for many days. Paul became annoyed, turned, and said to the spirit, "I command you in the name of Jesus Christ to come out of her." Then it came out at that moment. When her owners saw that their hope of profit was gone, they seized Paul and Silas and dragged them to the public square before the local authorities. They brought them before the magistrates and said, "These people are Jews and are disturbing our city and are advocating customs that are not lawful for us Romans 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 (5): Рівнобезначальне з Отцем і Духом Слово, що від Діви народилося на спасіння наше, прославмо, вірні, і поклонімся, бо Воно благозволило тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним воскресінням Своім.

Кондак (4): *Слава Отцю, і Суну, і Святому Духові.* Осліплені душевними очима, як сліпий від народження, приходимо до Тебе, Христе, і в покаянні кличемо до Тебе. Ти пресвітле Світло для тих, що в темряві!

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 Своім апостолам, упалим же подав воскресіння.

Прокімен (8): Помоліться і хвалу віддайте Господеві, Богу нашому.

Стих: Відомий Бог у Юдеї, в Ізраїлі велике ім'я Його.

Апостоль (Ді 16,16-34): Тими днями, як ми йшли на молитву, зустріла нас одна служниця, що мала духа віщуна, і віщуванням справляла панам своїм великий заробіток. Ідучи слідом за Павлом і за нами, вона кричала: "Ці люди - слуги Всевишнього Бога, які звіщають вам путь спасіння!" Чимало днів вона таке робила. Набридли це Павлові й, повернувшись, він сказав до духа: "Велю тобі ім'ям Ісуса Христа вийти з неї!" І в ту ж мить він вийшов. Побачивши її пани, що їхня надія на заробіток пропала, схопили Павла й Силу і потягли на майдан до влади. Привівши ж їх до воєвод, сказали: "Ці люди колотять наше місто, це юдеї. Вони навчають звичаїв, яких нам, римлянам, не дозволено ані приймати, ані виконувати." І натовп кинувся на них спільно, а воєводи, здерши з них одержу,

adopt or practice.” The crowd joined in the attack on them, and the magistrates had them stripped and ordered them to be beaten with rods. After inflicting many blows on them, they threw them into prison and instructed the jailer to guard them securely. When he received these instructions, he put them in the innermost cell and secured their feet to a stake. About midnight, while Paul and Silas were praying and singing hymns to God as the prisoners listened, there was suddenly such a severe earthquake that the foundations of the jail shook; all the doors flew open, and the chains of all pulled loose. When the jailer woke up and saw the prison doors wide open, he drew [his] sword and was about to kill himself, thinking that the prisoners had escaped. But Paul shouted out in a loud voice, “Do no harm to yourself; we are all here.” He asked for a light and rushed in and, trembling with fear, he fell down before Paul and Silas. Then he brought them out and said, “Sirs, what must I do to be saved?” And they said, “Believe in the Lord Jesus and you and your household will be saved.” So they spoke the word of the Lord to him and to everyone in his house. He took them in at that hour of the night and bathed their wounds; then he and all his family were baptized at once. He brought them up into his house and provided a meal and with his household rejoiced at having come to faith in God.

Alleluia Verse: Turn to me in pity as You turn to those who love Your name.

Verse: Guide my footsteps according to Your promise, and let no iniquity rule over me.

Gospel (Jn 9,1-38): At that time, as Jesus was passing by, he saw a man blind from birth. His disciples asked him, “Rabbi, who sinned, this man or his parents, that he was born blind?” Jesus answered, “Neither he nor his parents sinned; it is so that the works of God might be made visible through him. We have to do the works of the one who sent me while it is day. Night is coming when no one can work. While I am in the world, I am the light of the world.” When he had said this, he spat on the ground and made clay with the saliva, and smeared the clay on his eyes, and said to him, “Go wash in the Pool of Siloam” (which means Sent). So he went and washed, and came back able to see. His neighbors and those who had seen him earlier as a beggar said, “Isn’t this the one who used to

звеліти їх сікти різками; завдавши їм чимало ран, кинули у в’язницю, наказавши тюремникові пильно стерегти їх. Він же, прийнявши такий наказ, кинув їх у в’язницю до самої середини і забив їх ноги у колоди. Павло та Сила опівночі молилися і співали Богу, а в’язні слухали їх. Раптом зчинився землетрус великий, так що підвалини в’язниці затряслися: зненацька відчинилися всі двері, і кайдани всіх розв’язалися. Якже прокинувся тюремник і побачив відчинені темничні двері, витяг меч і хотів себе вбити, гадаючи, що в’язні повтікали. Аж тут Павло скрикнув голосом великим, кажучи: “Не завдавай ніякого собі лиха, всі бо ми тут!” І попросивши світла, тюремник ускочив до в’язниці й, тремтячи, кинувся у ноги Павлові та Силі; а вивівши їх звідти, мовив: “Панове, що мені слід робити, щоб спастися?” Ті відповіли: “Віруй у Господа Ісуса, і спасешся ти і твій дім.” І вони йому звіщали слово Господнє і всім, що були в його домі. А він, узявши їх тієї години вночі, обмив їхні рани й охристився з усіма своїми. Як же запровадив їх до себе в господу, то накрив стіл і веселився з усім домом, який увірував в Бога.

Апостольські Стих: Споглянь на мене й помилуй мене.

Стих: Стопи мої направ за словом Твоїм.

Євангелія (Ів 9,1-38): Того часу, переходивши, побачив Ісус чоловіка, зроду сліпого. Запитали його, отже, учні його: “Учителю, хто згрішив? Він - чи батьки його, що сліпим він уродився?” “Ані він не згрішив, ані батьки його, - відказав Ісус, - але щоб ділам Божим виявитись на ньому! Поки дня, маємо виконувати діла того, хто послав мене, - бо ніч надходить за якої ніхто не зможе діяти. І поки я у світі - я світло світу.” Сказавши те, сплюнув на землю, споготовив слиною глей і помастив глеєм очі сліпому. До нього ж сказав: “Іди, вмийся в купелі Силоамській,” - що у перекладі означає: “Зісланий.” Отож подався той, умився - і повернувся зрячим! Сусіди ж ті, що бачили його раніше сліпим, заговорили: “Чи то ж не

sit and beg?" Some said, "It is," but others said, "No, he just looks like him." He said, "I am." So they said to him, "[So] how were your eyes opened?" He replied, "The man called Jesus made clay and anointed my eyes and told me, 'Go to Siloam and wash.' So I went there and washed and was able to see." And they said to him, "Where is he?" He said, "I don't know." They brought the one who was once blind to the Pharisees. Now Jesus had made clay and opened his eyes on a sabbath. So then the Pharisees also asked him how he was able to see. He said to them, "He put clay on my eyes, and I washed, and now I can see." So some of the Pharisees said, "This man is not from God, because he does not keep the sabbath." [But] others said. "How can a sinful man do such signs?" And there was a division among them. So they said to the blind man again, "What do you have to say about him, since he opened your eyes?" He said, "He is a prophet." Now the Jews did not believe that he had been blind and gained his sight until they summoned the parents of the one who had gained his sight. They asked them, "Is this your son, who you say was born blind? How does he now see?" His parents answered and said, "We know that this is our son and that he was born blind. We do not know how he sees now, nor do we know who opened his eyes. Ask him, he is of age; he can speak for himself." His parents said this because they were afraid of the Jews, for the Jews had already agreed that if anyone acknowledged him as the Messiah, he would be expelled from the synagogue. For this reason his parents said, "He is of age; question him." So a second time they called the man who had been blind and said to him, "Give God the praise! We know that this man is a sinner." He replied, "If he is a sinner, I do not know. One thing I do know is that I was blind and now I see." So they said to him, "What did he do to you? How did he open your eyes?" He answered them, "I told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?" They ridiculed him and said, "You are that man's disciple; we are disciples of Moses! We know that God spoke to Moses, but we do not know where this one is from." The man answered and said to them, "This is what is so amazing, that you do not know where he is from, yet he opened my eyes. We know that God does not listen to sin-

той, який ото все сидів, жебрачив?" Одні казали: То він, - інші - ні, лиш подібний до нього. Він же каже: "Це я!" Тож питались його: "Як воно так, що прозріли твої очі?" А він: "Чоловік, що Ісусом звать його, споготовив глей, очі мені помастив та й мовив: Піди до Силоаму, вмийся. Я пішов, умився - і прозрів." Вони його тоді питають: "Де він?" - "Не знаю," - каже той. Тож ведуть того, хто сліпий був, до фарисеїв. Було ж у суботу, коли Ісус споготовив глею і відкрив йому очі. То й фарисеї спитали його, як він прозрів. А він їм: "Глею поклав мені на очі, я вмився й ось бачу." Деякі з фарисеїв твердили: "Не від Бога цей чоловік, бо суботи не дотримує." Інші мовили: "Чи може ж грішний чоловік отакі чудеса творити?" Отож суперечка була серед них. І знову сліпому кажуть: "А ти що про нього кажеш - про те, що очі тобі відкрив?" Одрікає: "Пророк він." Проте юдеї щодо нього не вірили, що був він сліпий і прозрів, - аж поки не закликали батьків отого прозрілого. Спитали їх: "Чи то ваш син, про котрого кажете, що сліпим він уродився? А тепер як же він бачить?" Батьки його і відказали, мовивши: "Знаємо, що то наш син, і що сліпим він був уродився. А як він тепер бачить - не знаємо, і хто відкрив йому очі - не відаємо. Спитайте самого: він дорослий, сам про себе скаже." Так батьки його казали, бо юдеїв страхалися юдеї бо вже були домовилися, щоб виключити кожного з синагоги, хто Христом його визнаватиме. Тим то батьки його й казали: Дорослий він, - самого спитайте. Отож удруге закликали чоловіка, що сліпим був, та й кажуть йому: "Богові славу воздай! Ми знаємо, що той чоловік - грішник." "Чи грішник він - озвався він, - я не знаю. Знаю одне: був я сліпим, а тепер бачу." Вони ж йому на те знов: "Що він таке тобі сподіяв? Як він очі тобі відкрив?" Той їм відказує: "Я вже вам оповів, та ви не слухали. Навіщо іще чути хочете? Чи, може, і ви його учнями бажаєте стати?" Ті з лайкою кинулись на нього і сказали: "Ти його учень! Ми - Мойсееві учні! Ми знаємо: до Мойсея промовляв Бог. А цього не знаємо, звідкіля він." У відповідь чоловік сказав їм: "Ось воно, власне, і дивно, що ви не знаєте, звідкіля він, а він мені очі відкрив. Ми знаємо, що Бог не вислухає грішників, коли ж хтось побожний і його волю чинить, - ось того він вислухає!

ners, but if one is devout and does his will, he listens to him. It is unheard of that anyone ever opened the eyes of a person born blind. If this man were not from God, he would not be able to do anything.” They answered and said to him, “You were born totally in sin, and are you trying to teach us?” Then they threw him out. When Jesus heard that they had thrown him out, he found him and said, “Do you believe in the Son of Man?” He answered and said, “Who is he, sir, that I may believe in him?” Jesus said to him, “You have seen him and the one speaking with you is he.” He said, “I do believe, Lord,” and he worshiped him.

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. Praise the Lord from the heavens, praise Him in the highest. 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.

Нечувано одвіку, щоб хто-небудь відкрив очі сліповродженому. Був би він не від Бога - нічого не спроможен би був зробити!” Озвались і сказали йому: “Ти ввесь у гріхах уродився, а нас навчаєш?” І прогнали його геть. Довідався Ісус, що вони геть його прогнали, отож, зустрівши його, промовив до нього: “Віруєш у Чоловічого Сина?” А той: “А хто він, Господи, щоб я вірував у нього?” Ісус же йому: “Ти бачив його; він - той, хто говорить з тобою.” Тоді той сказав: “Вірую, Господи!” - і поклонився йому.

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 засяла! Радій нині і веселися, Сіоне, а ти, чиста Богородице, втішайся воскресінням Сина твого.

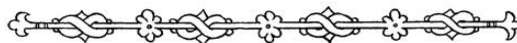
Причасний Стих: Тіло Христове прийміть, джерела безсмертного споживіть. Хваліте Господа з небес, хваліте Його на висотах. Алілуя (3р).

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, поклоняємося його на третій день воскресінню.



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! Your ads can appear like this:



Holy Ghost Ukrainian Catholic
Church pyrohy sale needs help next
month on June 6th and 7th. Come
help and have fun with us!

YOUR AD CAN APPEAR HERE TOO!

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.

St. Josaphat Calendar of Events – Mark Your Planners!

- May 18th:** *Ascension Thursday (Holy Day of Obligation)*
- May 27th/28th:** 1st Confessions, St. Josaphat Ukrainian Catholic Church
- May 29th:** Memorial Day Remembrance of Veterans/Blessing of Graves
- May 31st:** Change Altar Vestings/Church Cleaning (Alternate Date June 2nd)
- June 4th:** St. Josaphat Family Day – Coca Cola Park, Allentown, PA (Game time: 1:35pm)
- June 5th:** *Apostle's Fast (Petrovka) Begins*
- June 5th:** St. Josaphat Tryzub Meeting (7:00 pm, Church Hall)
- June 6th-7th:** Holy Ghost Ukrainian Catholic Church Pyrohy/Noodle Prep and Sale
- June 17th:** Summer Theology on Tap (after the 6:30 pm Liturgy, location TBD)
- June 16th-18th:** 5th All-American Youth Pilgrimage, Parma OH (See Flyer in Vestibule)
- June 29th:** *Feast of the Preeminent Apostles Sts. Peter and Paul (Holy Day of Obligation; Apostle's Fast/Petrovka Ends)*
- June 30th:** Change Altar Vestings/Church Cleaning
- July 3rd:** St. Josaphat Tryzub Meeting (7:00 pm, Church Hall)
- July 4th:** Independence Day
- July 9th:** Holy Ghost Noodle Sale (No Pyrohy)
- July 22nd:** Summer Theology on Tap (after the 6:30 pm Liturgy, location TBD)
- July 24th-28th:** TENTATIVE-Holy Ghost Children's Summer Camp

GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

CHURCH MEMBERSHIP: Membership at St. Josaphat Ukrainian Catholic Church benefits **YOU** as it enables you to have a richer and deeper spiritual life as well as giving you an opportunity to participate in stewardship of your church. Those who are not registered and do not regularly attend Church services and support our parish are not eligible to be Baptismal Sponsors, nor will they be eligible to receive certain Mysteries of the Church, nor will they be eligible for an ecclesiastical funeral (an ecclesiastical funeral is a funeral conducted in the Church proper; **IMPORTANT—SEE THE NOTE ON FUNERALS BELOW.**)

THE MYSTERIES OF CHRISTIAN INITIATION (BAPTISM, CONFIRMATION, HOLY EUCHARIST): In the Ukrainian Catholic Church, all those who are initiated into the faith receive all three Sacraments of Baptism, Confirmation, and Holy Eucharist. Parents who wish their children to receive the Mysteries of Christian Initiation must contact St. Josaphat Rectory at least 6 weeks in advance of the desired Baptismal date. **PLEASE NOTE:** At least one parent **MUST** be an actively practicing Catholic **AND** active registered member of this Church. Sponsors who are Catholic but not active registered members of St. Josaphat's must provide a letter of suitability from the pastor of the church they attend. Non-baptized adults who wish to be formally received into the faith should contact Father Paul to arrange for receiving the Catechetical instruction in preparation to receive the Mysteries of Christian Initiation.

THE MYSTERY OF CONFESSION: Confessions are offered to all the faithful 1/2 hour before each scheduled Divine Service, or you may make an appointment with Father Paul at any time. In cases of emergency, call the emergency number listed on the front of this bulletin.

THE MYSTERY OF THE MOST HOLY EUCHARIST: While **ALL** are welcome here at St. Josaphat's Church, reception of the Most Holy Eucharist is reserved only for Baptized Catholic Christians whose consciences are free from mortal sin. If you are not Catholic, or if you have not made a Confession and are bound by mortal sin, you may come and approach the priest with head bowed and ask for a blessing.

THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. If you or a loved one are seriously ill or injured, or are anticipating surgery, notify Father Paul as soon as possible. Please do not wait until your loved one is in danger of death!

THE MYSTERY OF MATRIMONY: Couples who wish to marry at St. Josaphat Church should contact the Rectory Office at least 6 months **minimum** in advance of the desired wedding date (or as soon as they are engaged). **NOTE FOR COUPLES** – per church law, we follow the traditions outlined in our current service books; alterations to the service are not allowed to preserve the integrity of the Ukrainian Catholic tradition.

FUNERALS: Since one of the corporal works of mercy is to bury the dead, we never refuse burial to anyone. However, active parish membership and participation is mandatory if one desires an ecclesiastical funeral (**NOTE: this rule does not apply to registered parish members who are sick, shut-in, or those who live outside of the Lehigh Valley but are registered and support our church. If the decedent is a member of another Catholic Church, permission from the decedent's pastor is required before the funeral can take place.**) Otherwise, the funeral service will be conducted at the funeral home or the home of the deceased. Viewings in the Church are discouraged as this is traditionally reserved for consecrated monastics or clerics. If an in-church viewing is desired, a separate facility use fee will be assessed by St. Josaphat Church equivalent to the prevailing funeral home facility rates in the Lehigh Valley.

IMPORTANT: The Church teaches us to avoid cremation (except only for dire circumstances) due to the sanctity and holiness of the human body that was created in the image and likeness of God. Thus, ashes are not allowed in the church at St. Josaphat's as this is violence done to the holiness and sanctity of the human body. If a cremation is insisted on, the family of the decedent must make every attempt to schedule the funeral service before cremation of the body takes place if an ecclesiastical funeral is desired.

MOTHER'S DAY

Article by Armstrong Williams; Edited for the Bulletin; For Local Use Only.

My mother did not know her mother. When she was only two, her mother passed away, so she was raised by her father. In 1957, only two months after they met, my mother married my father. His first wife had died in childbirth, and he needed a wife to help him raise four kids. This was my mother's first marriage. Together, my mother and father had six children and struggled on the family farm to provide for us all. My mother often shared with us the hardships of raising ten children. Her prayers to the Lord were that He would make her golden years her best and those prayers have been answered.

I thought about this recently when my brothers and sisters were in South Carolina to celebrate her 70th birthday. There I realized that the bond between sons and mother is special. My mother raised eight sons. And because of her lessons, each of us has found his place in the world. We are living testimonies to her care.

What would I be doing right now if I had not had my mother to teach and direct me? What kind of person would I have become without her love and support? I am who I am because of my mother. Because of her example and strong moral compass, I have never used one word of profane language, I have never smoked any kind of cigarette or exposed myself to any illegal drugs, and I have never tasted any kind of alcoholic beverage, beer or wine, in my 37 years of living.

So, on Mother's Day, I am always thankful for the blessing of my mother, but I also think of others, like herself, who are raised without a mother. Or, those whose relationships with their mothers are not what they should be.

Because of the tremendous respect I have for my mother, I would not speak back to her-- but today many sons do. When directed to do something by my mother, I never disobeyed-- but today many sons do. When my mother spoke, I always listened-- but today many sons do not.

However, this is a two-way street. My mother never physically or verbally abused me-- but today some mothers do. My mother never spoke to me using profanity-- but today some mothers do. My mother never limited my opportunities or restricted my dreams-- but today some mothers do.

The relationship between many mothers and sons is not what it should be. Many sons do not show respect for their mothers. They take for granted their mothers' sacrifices. They never stop to think what their lives would be like without their mothers.

Likewise, many mothers do not provide the direction and support their children need. They do not consider the powerful influence they have on their children. They do not act properly-- speaking profanely to their children, discouraging them and their dreams.

The roles of mothers within the family structure has changed dramatically over the course of the last two generations. More and more women are raising children alone, without the help of fathers. In 95% of single parent homes, mothers are the sole breadwinner, care-giver and disciplinarian. Many of these single-parent homes are the product of absentee fathers, who themselves were raised in single-parent homes, and they perpetuate the cycle.

We need men to be good sons and then good fathers. And we need to put things right between mothers and sons. There is no more important relationship. It's a matter of working together, talking to each other and treating one another with love and respect.

My mother's love is my treasure and my blessing. She taught me to love God and put Him first. She taught me to respect myself and others. She taught me to set my ambitions high and work hard. Wherever I go, she goes. Whatever I do, she does. Whoever I meet, she meets. Whatever I say, she says. I am an ambassador of my mother. If I were to be disrespectful toward someone, it would be no different from being disrespectful to my mother-- because everything I do reflects on her.

My mother was the spiritual center of our household, the force that molded our characters, the glue that held our family together. Although she never worked outside her home, there was never a single day when she wasn't making the most important contribution one can make to society: instilling civilization and practical wisdom in her children.



THE LIVES OF THE SAINTS

The Commemoration of the Martyr Isidore—Sunday, May 14th, 2023

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

A devout Christian from his early youth, he was kidnapped and impressed into the Roman Navy. Upon visiting Chios, where Christianity was not persecuted, he openly confessed himself a Christian and was denounced to the fleet commander, Admiral Numerius.

The admiral summoned Isidore in order to determine whether or not the allegation was true. Saint Isidore admitted that he was indeed a Christian, and refused to offer sacrifice to inanimate idols, saying, "You may be able to kill my body, but you have no power over my soul. The true, living God, Jesus Christ, abides in me; even after my death He shall be with me, and I with Him. I shall abide in Him, and I shall never cease to confess Him while breath still remains in my body." During the investigation, the saint was disowned by his own father and led away to be imprisoned and tortured. In the midst of his suffering, he praised Christ God and mocked the pagan idols.

Numerius ordered Isidore to be beaten with metal whips, and then dragged along over rocky ground. After that, his tongue was cut out. Even without his tongue, Saint Isidore was still able to speak, by the grace of God, and he continued to confess Christ. Meanwhile, God punished Numerius by causing him to lose the power of speech. Finally, the Admiral gave a written order to behead Isidore. When he heard the sentence the holy martyr was overjoyed. Praising God, he was led to the place of execution, where he was beheaded.

After the Saint's martyrdom his body was thrown into a well to be devoured by animals, but two Christians, Saints Ammonios and Myrope secretly took his body, and buried it in a secret place, with all due honor. These two saints, like Isidore, would be tortured and suffer martyrdom by the hand of Numerius for their veneration of Isidore and their public profession of Christianity.

Many miracles have occurred by the intercession of Isidore, and many churches have been built in his honor as attested by St. Gregory of Tours in his *BOOK OF THE GLORY OF THE MARTYRS*. It is said that the saint's church in Chios was built around the well into which his body had been thrown. After drinking from the water of this well, possessed people, those with fevers, and others who are sick, are often cured. It is said that believers often see a light there, similar to a burning candle. It is also said that at the place where Saint Isidore was martyred, the mastic trees shed fragrant tears because of the Holy Martyr's suffering.

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

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



Glory to Jesus Christ! Слава Ісусу Христу!

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

Jesus' Power over Blindness

There is a blindness resulting from sickness which obscures the vision and is remedied by the passage of time. There is a blindness which is caused by some fluids and this, also, when the trouble is removed, is generally cured by the skill of medicine. From this you may know that when one is cured who has been blind from birth it is not a case of skill but of power. The Lord gave health, and He used no medicine, for the Lord Jesus healed those whom no one else had cured

What did He wish in that He who gave back life at His command bestowed health by His Word, saying to the dead: "Come forth" and Lazarus came forth from the tomb; saying to the paralytic: "Arise, take up your pallet" and the paralytic arose and began to take up the pallet on which he was carried when he was paralyzed in all his limbs. Why, I say, did He spit and

make clay and spread the clay over the eyes of the blind man and say to him: "Go, wash in the pool of Siloam" (which is interpreted "sent")? So he went away and washed and began to see. What is the reason for this? An important reason, unless I am mistaken, for he whom Jesus touches sees more.

Notice at the same time His divinity and his sanctity. As the Light He touched and shed light; as Priest He fulfilled in the figure of baptism the mysteries of spiritual grace. He spat so that you might realize that the things within Christ are light. One who is cleansed by the means which Christ uses truly sees. His spittle cleanses and so does His Word.

St. Ambrose of Milan

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