

SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS



Icon of the First Six Ecumenical Councils

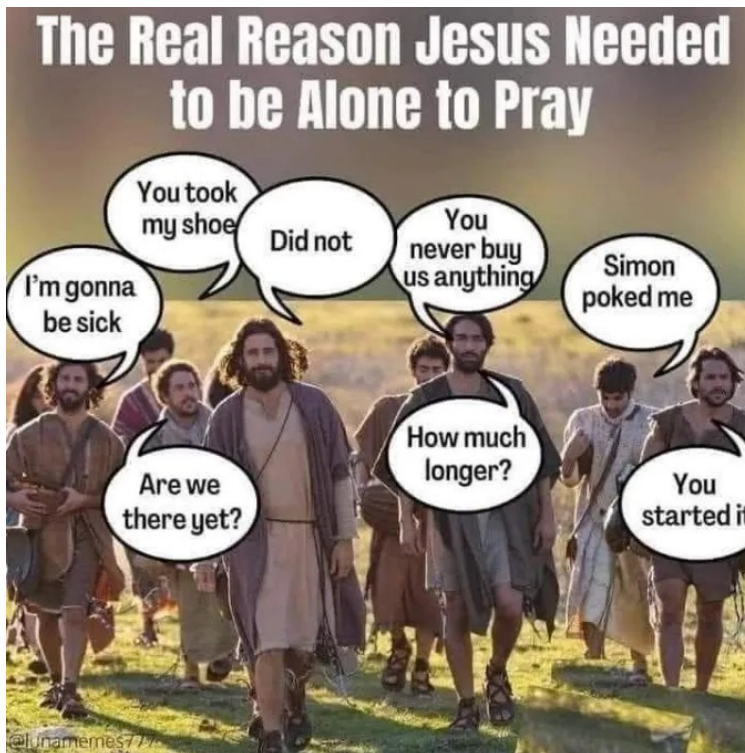
WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, July 15th:** **The Equal to the Apostles Volodymyr the Great, Christianizer of Ukraine**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for Health and God's Blessings on Our Living and Deceased Parishioners.
- Sun, July 16th:** **The 7th Sunday After Pentecost—The Commemoration of the Fathers of the First Six Ecumenical Councils**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for Rev. +Volodymyr Karmazyn, Maria Karmazyn, Adrian Karmazyn, and Vera Kwit-Pestyk, by Maria and Jerry Flynn.
1:00 pm: Theology on Tap—Why Go To Church?, Weyerbacher Brewery, 905 Line Street, Easton, PA.
- Mon, July 17th:** **The Great Martyr Marina**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Katria Kotyk, by Zirka Halibey.
- Tue, July 18th:** **The Martyrs Hyacinth and Emilian**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for +Olga and Stefan Petrowsky, by Lillian Reinhard and M.M. Bohdan Sabkiw.
6:30 pm: Moleben for Ukraine; Pokrova/St. Mary's Ukrainian Orthodox Church, Allentown, PA.
- Wed, July 19th:** **The Venerable Mother Macrina**
9:00 am: Daily Matins/3rd Hour.
- Thu, July 20th:** **The Great Prophet Elijah**
9:00 am: Daily Matins/3rd Hour.
- Fri, July 21st:** **The Venerable Fathers Symeon and John**
NO DIVINE SERVICES
- Sat, July 22nd:** **The Equal to the Apostles Mary Magdalene**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Private Intention, by Anonymous. Blessing of automobiles to take place after Divine Liturgy.
- Sun, July 23rd:** **The 8th Sunday After Pentecost—of the Holy Martyrs Theophilus, Trophimus, and Those With Them**
9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for +Elizabeth Hubler (1 Yr. Anniversary), by Rev. Paul J. Makar. Blessing of automobiles to take place after Divine Liturgy.

PARISH ANNOUNCEMENTS:

1. This Thursday, July 20th, 2023, will be the Feast Day of the Holy Prophet Elijah. By tradition, cars and automobiles are normally blessed on this day. As was the previous practice under Father +Dan, blessing of automobiles will take place next weekend after the scheduled Divine Liturgies on Saturday July 22nd, and Sunday, July 23rd, 2023.

2. **IMPORTANT:** The Holy Ghost Ukrainian Catholic Church Bible Camp tentatively scheduled for the last week of July is canceled.
3. **REMINDER:** Sunday's Theology on Tap at Weyerbacher's Brewery will be at 1:00 pm. We apologize for any confusion in last week's bulletin regarding Divine Liturgy times.
4. St. Josaphat Tryzub Association is looking for new members to not only help with the stewardship and upkeep of our parish, but also to enjoy fellowship together as we plan to help out with sponsored activities for the parish. To join, ask any Tryzub Member or see David Kadingo.
5. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, July 18th at 6:30 pm at Pokrova/St. Mary's Ukrainian Orthodox Church, Allentown, PA. All are encouraged to come and pray with us.
6. **WEDDING BANNS (III):** David Walter Surman, Jr., of Allentown, PA, and Christina May Smith, of St. Josaphat Ukrainian Catholic Church, Bethlehem, PA, desires to receive the Mystery of Matrimony at St. Josaphat Ukrainian Catholic Church, Bethlehem, PA, on Saturday, July 29th, 2023. If any one knows of any reason why this couple should not be joined, they are bound in conscience to make this reason known to Father Paul or to the Promoter of Justice of the Metropolitan Tribunal of the Archeparchy of Philadelphia.
7. We thank all those who patronized our sister parish's noodle sale; the next noodle sale to take place at Holy Ghost Ukrainian Catholic Church is on Wednesday, August 9th, 2023. Sign up sheets will be placed in the vestibule shortly; you may also order online via email at food-sales@holyghostucc.com.



Sunday Propers:
The 7th Sunday After Pentecost;
The Sunday of the Fathers of the First Six
Ecumenical Councils

Troparion (6): Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord risen from the dead, glory be to You!

Troparion (8): O Christ our God, You are most glorified, for You established our fathers as lights to all the earth. Through them You led us to the true faith. O most merciful Lord, glory be to You!

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* The preaching of the apostles and the decisions of the Fathers have established the true faith of the Church, which she wears as the garment of truth, fashioned from the theology on high. She justly governs and glorifies the great mystery of worship.

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

Verse: Unto You I will cry, O Lord, my God, lest You turn from me in silence.

Prokimenon (4): Blessed are You, and praiseworthy, O Lord, the God of our fathers, and glorious forever is Your name.

Verse: In all You have done Your justice is apparent.

Epistle (Rom 15:1-7): Brethren: We who are strong ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbor for the good, for building up. For Christ did not please himself; but, as it is written, "The insults of those who insult you fall upon me." For whatever was written previously was written for our instruction, that by endurance and by the encouragement of the scriptures we might have hope. May the God of endurance and encouragement grant you to think in harmony with one another, in

Тропарі і Кондаки:
7-а Неділя По Зісланні Святого Духа;
Святих Отців шести вселенських
соборів

Тропар (6): Ангельські сили на гробі Твоїм, і сторожі омертвіли; Марія ж стояла при гробі, шукаючи пречистого тіла Твого. Полонив Ти ад і непереможений від нього, зустрів Ти Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі!

Тропар (8): Препрославлений ти, Христе Боже наш, світила на землі — отців наших оснував ти і ними до істинної віри всіх нас направив ти. Багатомилосердний, слава тобі.

Кондак (6): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Ти — із Отця неказанно возсіявший Син — з жени родився подвійний еством. Його видячи, не відрікаємося виду зображення, але його, благочесно написавши, вірно почитаємо. І ради того Церква, держачи істинну віру, цілує ікону вочоловічення Христового.

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

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

Прокімен (4): Благословен еси, Господи, Боже отців наших, і хвальне, і прославлене ім'я твоє на віки.

Стих: Бо праведний еси в усьому, що сотворив ти нам.

Апостоль (Рим 15,1-7): Браття, ми сильні, мусимо нести немочі безсильних, а не собі догоджати. Кожний із нас нехай намагається догодити ближньому; на добро, для збудування. Бо й Христос не собі догоджав, а як написано: "Зневаги тих, що тебе зневажають, упали на мене." Все бо, що було написане давніше, написане нам на науку, щоб ми мали надію через терпеливість й утіху, про які нас Письмо навчає. Бог же терпеливості й утіхи, за прикладом Христа Ісуса, нехай дасть вам,

keeping with Christ Jesus, that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, then, as Christ welcomed you, for the glory of God.

Alleluia Verse: He who lives in the aid of the Most High, shall dwell under the protection of the God of heaven.

Verse: He says to the Lord: You are my protector and my refuge, my God; in Whom I hope.

Verse: The God of gods, the Lord has spoken and summoned the earth, from the rising of the sun to its setting.

Verse: Summon before Me my people who made a covenant with Me by sacrifice.

Gospel (Mt 9:27-35): At that time, as Jesus was passing by, two blind men followed Jesus, crying out, "Son of David, have pity on us!" When he entered the house, the blind men approached him and Jesus said to them, "Do you believe that I can do this?" "Yes, Lord," they said to him. Then he touched their eyes and said, "Let it be done for you according to your faith." And their eyes were opened. Jesus warned them sternly, "See that no one knows about this." But they went out and spread word of him through all that land. As they were going out, a demoniac who could not speak was brought to him, and when the demon was driven out the mute person spoke. The crowds were amazed and said, "Nothing like this has even been seen in Israel." But the Pharisees said, "He drives out demons by the prince of demons." Jesus went around to all the towns and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and curing every disease and illness.

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Exult, you just, in the Lord; praise from the upright is fitting. Alleluia (x3).

щоб ви між собою однаково думали за Христом Ісусом; щоб ви однодушно, одними устами славили Бога й Отця Господа нашого Ісуса Христа. Тому приймайте один одного, як і Христос приймав вас у Божу славу.

Апостольські Стих: Хто живе під охороною Всевишнього, під покровом Бога небесного оселиться.

Стих: Скажи до Господа: Ти заступник мій і пристановище моє, Бог мій, на котрого я надіюся.

Стих: Бог богів, Господь мовив, і призвав землю від сходу сонця до заходу.

Стих: Зберіть йому преподобних його, що заповідують завіт його в жертвах.

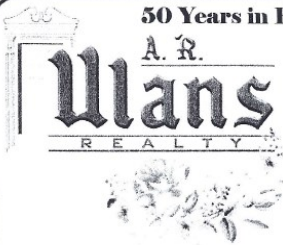
Євангелія (Мт 9,27-35): Того часу, Ісус відходив звідти, слідом за ним пустилися два сліпці й кричали: "Помилуй нас, сину Давидів." І коли він увійшов до хати, сліпці приступили до нього, а він спитав їх: "Чи віруєте, що я можу це зробити?" - "Так, Господи," - кажуть йому ті. Тоді він доторкнувся до їхніх очей, мовивши: "Нехай вам станеться за вашою вірою." І відкрились їхні очі. Ісус же суворо наказав їм: "Глядіть, щоб ніхто не знав про це." Та ті, вийшовши, розголосили про нього чутку по всій країні. А як вони виходили, приведено до нього німого, що був біснуватий. Коли ж він вигнав біса, німий почав говорити, і люди здивувалися, кажучи: "Ніколи щось таке не об'являлося в Ізраїлі!" Фарисеї ж говорили: "Він виганяє бісів князем бісівським!" Ісус обходив усі міста і села, навчаючи в їхніх синагогах, проповідуючи Євангелію царства та вигоюючи всяку хворобу і недугу.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Радуйтеся, праведні, у Господі, правим належить похвала. Алілуя (3р).



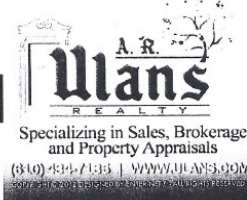
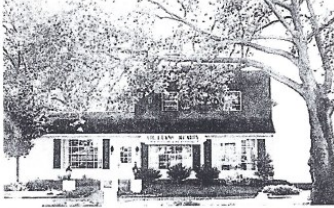
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St. Josaphat Calendar of Events – Mark Your Planners!

July 16th:	Summer Theology on Tap (Weyerbacher's Brewery) - Theme: Why Go To Church?
July 19th-20th:	<i>Blessing of Cars and Vehicles (Feast of St. Elijah)</i>
July 26th:	St. Josaphat Catechist Meeting (Teachers Only; Rectory Classroom)
August 1st:	<i>The Dormition Fast (Spasivka) Begins/Small Blessing of Holy Water</i>
August 1st:	Church Cleaning.
August 6th:	<i>Feast of the Transfiguration of Our Lord, Jesus Christ (Holy Day of Obligation)</i>
August 9th:	Holy Ghost Noodle Sale (No Pyrohy)
August 15th:	<i>Feast of the Dormition of the God-Bearer, the Blessed Virgin Mary (Holy Day of Obligation; Dormition Fast/Spasivka Ends).</i>
August 17th:	St. Josaphat Pastoral Council Meeting (Members Only; Rectory Classroom)

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!

GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

CHURCH MEMBERSHIP: To join St. Josaphat's Church as a registered member, email or telephone Father Paul at St Josaphat's Rectory (contact information is listed on the cover of the bulletin).

THE MYSTERIES OF CHRISTIAN INITIATION (BAPTISM, CONFIRMATION, HOLY EUCHARIST): Those 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 and obtain instructions for this Sacrament. Non-baptized adults who wish to be received into the faith should contact St. Josaphat Rectory.

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.

THE MYSTERY OF THE MOST HOLY EUCHARIST: The reception of the Most Holy Eucharist is reserved only for Baptized Catholic Christians whose consciences are free from mortal sin.

THE MYSTERY OF ANOINTING OF THE SICK can be administered anytime there is a case of serious illness, injury, or disease. Please do not wait until your loved one is in danger of death!

THE MYSTERY OF MATRIMONY: Couples who wish to marry at St. Josaphat Church should contact the Rectory Office at least 6 months in advance of the desired wedding date (or as soon as they are engaged).

FUNERALS: Active parish membership and participation is mandatory if one desires an ecclesiastical funeral within the Church. Viewings in the Church are discouraged, 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. Also, the Church teaches us to avoid cremation (except only for dire circumstances) due to the sanctity and holiness of the human body; If a cremation is insisted on, the family of the decedent must schedule the funeral service before cremation takes place. For inquires regarding burial in St. Josaphat's Cemetery, contact St. Josaphat Rectory.

Sunday of the Holy Fathers of the First Six Ecumenical Councils Who is Jesus Christ? The Response of the Early Church Councils

By Father Joseph A. Loya, O.S.A. Edited for the Bulletin.



The foundation of Christian faith is the experience of the risen Christ as the Lord and Savior of humankind. Once the Church obtained the freedom to proclaim this Good News and worship Christ in public around the beginning of the fourth century, it became imperative that the faith community be able to explain its understanding of Who Christ is in a way that was entirely consistent with the way in which the community experienced Him to be. The operative understanding of believers about Jesus was the following: Jesus Christ is the One who, in addition to possessing the true and full divine nature He shares in the Holy Trinity, assumed in His person a true and full human nature through being incarnate of the Holy Spirit and born of the Virgin Mary. Thus Jesus is worshiped and glorified as True God and True Man. This answer to the question “Who is Jesus Christ?” was formulated and defended in formal gatherings of the Church’s bishops called ecumenical councils. (“Ecumenical” is the word that is applied to what pertains to the whole of the Christian world.) Councils were necessitated by the spread of various false conclusions called

“heresies” about the natures and person of Jesus. Heresies, if not addressed and condemned at the false teachings that they are, would seriously undermine the unity and universality of the Church’s understanding about Lord and Savior that is worshiped.

The first council of bishops was convened at the behest of Constantine the Great, the first Christian emperor, in the year 325. A priest of Alexandria in Egypt by the name of Arius was teaching that Christ was not truly divine or equal to God the Father. Arius and his followers believed that Christ had not always existed as Son of God, but was a heavenly spirit created by the Father. Athanasius, Bishop of Alexandria, was Arius’ great adversary and defender of the true faith. In support of Athanasius, the bishops of the empire met in Nicea, a suburb of Constantine’s capital, Constantinople. The statement of faith, or Creed, that the bishops produced, affirmed that Christ is truly God and equal to the Father. The phrase in this “Nicene” Creed (the creed familiar from the Liturgy) that expressed this affirmation, is that Christ is “of one substance with the Father.”

The Second Ecumenical Council was summoned by Emperor Theodosius I, and it met in Constantinople itself, in 381. A bishop in the empire by the name of Appolinarius was teaching that while Christ was truly and fully Divine, He was not truly and fully human in that He lacked a human soul. This council affirmed that Christ was not only truly and fully divine (the teaching of Nicea), but was truly and fully human as well.

The Third Ecumenical Council was called to order by Emperor Theodosius II. Disorder in the empire was being caused by Nestorius, the Patriarch of Constantinople, who was teaching that the relationship between Christ’s divine nature and human nature was so loose and abstract that the Virgin Mary could not rightly be addressed as “Mother of God.” The bishops at the Council of Ephesus

taught that Mary is to be correctly, always and everywhere, addressed as “Theotokos,” the bearer of God.

The fourth and greatest of the councils was convened by Emperor Marcian in the city of Chalcedon in 451. The gathered bishops re-informed and clarified the decisions of the previous councils. Chalcedon’s profession of faith, in part, read as follows:

Jesus Christ is one and the same Son, the same perfect in Godhead and the same perfect in manhood...begotten from the Father before the ages as regards his Godhead...And from the Virgin Mary, the Theotokos, as regards his manhood;...made known in two natures without separation, the distinction of natures being by no means taken away by the union.

The Fifth Ecumenical Council (in Constantinople again, called by Emperor Justinian I, in 553) reiterated the full divinity of Christ.

The Sixth Ecumenical Council (in Constantinople, summoned by Emperor Constantine IV in 680) stressed yet again the full humanity of Christ.

The Seventh Ecumenical Council was convened by Empress Irene and was held in Nicea in 787. The deliberations of this council resulted in the victory of those who argued for the continued use of icons in public worship services and personal devotion over those who sought to eliminate painted images of Christ from the life of the Church. It is interesting to note that the vindication of icons was achieved on the ground of belief won and guarded by previous conciliar affirmations: the portrayal of the divine and human natures - the Person of Christ - is both possible and desirable as a result of the reality of His incarnation that was attested to in the Creed of Nicea. ***[Pastor’s Note: It should be noted that on this particular Sunday, July 16th, 2023, we are commemorating the Holy Fathers of all first six ecumenical councils; the seventh ecumenical council is commemorated at least twice in the liturgical calendar of our Church, on the First Sunday of the Great Fast (known also as the Sunday of Orthodoxy or the Sunday of Icons) and also on October 11th (if October 11th does not fall on a Sunday, then usually it will be commemorated on the Sunday closest to the 11th).]***

Christ is the Lord and Savior of Mankind. In order for Christ to be able to save He must be of the nature of God, for we cannot by human nature save ourselves; and He must be of human nature in order that we be saved, for what is not assumed and rendered like-unto-God by God’s grace is not saved. Apart from this true understanding of Who Jesus is, believers cannot so as much pray, preach, worship, read the Scriptures, administer Sacraments, structure the faith community, or live the truth of salvation rightly and fruitfully. This is why the Church, through its councils and creeds, was ever constantly vigilant in articulating, clarifying, promoting and defending the Truth of Christ’s Person.

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	Rev. Paul J. Makar	Very Rev. Mitred Archpriest Roman Mirchuk	
Very Rev. Mitred Archpriest Roman Galadza		The Family of +John Zallie	
All Our Archeparchial Seminarians		The Missionary Sisters of the Mother of God	

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!

The Prophet Elijah (Elias), the Tishbite

Author Unknown; Edited for the Bulletin



The glorious Prophet **Elijah**, also **Elias**, is a prophet of the Old Testament. His name has been variously translated as “whose God is the Lord,” “God the Lord,” “the strong Lord,” “God of the Lord,” “my God is the Lord,” “the Lord is my God,” and “my God is Jehovah.” His feast day is celebrated on July 20.

In the Old Testament, Elijah is first introduced in 1 Kings 17:1 as delivering a message from God to Ahab, king of Israel. He is sometimes known as the “Tishbite,” being from the town of Tishbe.

Having delivered his message to Ahab, he retired at the command of God to a hiding-place by the brook Cherith, beyond Jordan, where he was fed by ravens. When the brook dried up God sent him to the widow of Zarephath, a city of Zidon, from whose scanty store he was supported for the space of two years. During this period the widow’s son died, and was restored to life by Elijah (1 Kings 17:2-24).

During these two years a famine prevailed in the land. At the close of this period of retirement and of preparation for his work, Elijah met Obadiah, one of Ahab’s officers, whom he had sent out to seek for pasturage for

the cattle, and bade him go and tell his master that Elijah was there. The king came and met Elijah, and reproached him as the “troubler of Israel.” It was then proposed that sacrifices should be publicly offered, for the purpose of determining whether Baal or the Israelite God was the true God. This was done on Mount Carmel; the result was that a miracle took place convincing those watching that Baal was false and that the Israelite God was real. The prophets of Baal were then put to death by the order of Elijah.

Jezebel, enraged at the fate that had befallen her priests of Baal, threatened to put Elijah to death (1 Kings 19:1-13). He therefore fled in alarm to Beersheba, and went alone into the wilderness, and sat down in despondency under a juniper tree. As he slept, an angel touched him, and said unto him, “Arise and eat; because the journey is too great for thee.” He arose and found a cake and a cruse of water. Having partaken of the provision, he went forward on his way for forty days to Horeb, where he took residence in a cave.

Here God appeared to him and said, “What dost thou here, Elijah?” In answer to Elijah’s despondent words God manifests to him his glory, and then directs him to return to Damascus and anoint Hazael king over the Arameans (Syria), Jehu king over Israel, and Elisha to be prophet in his room (1 Kings 19:13-21; compare 2 Kings 8:7-15; 9:1-10).

Some six years after this, he warned Ahab and Jezebel of the violent deaths they would die (1 Kings 21:19-24; 22:38). He also, four years afterwards, warned Ahaziah, who had succeeded his father Ahab, of his approaching death (2 Kings 1:1-16). During these intervals he probably withdrew to some quiet retirement, no one knew where. His interview with Ahaziah’s messengers on the way to Ekron, and the account of the destruction of his captains with their fifties, suggest the idea that he may have been in retirement at this time on Mount Carmel. The Carmelites have a

tradition that they were founded by Elijah at this time.

The time now drew near when he was to be taken up into heaven (2 Kings 2:1-12). He went down to Gilgal, where there was a school of prophets, and where his successor Elisha, whom he had anointed some years before, resided. Elisha was distraught by the thought of his master's leaving him, and refused to be parted from him. The two went on and came to Bethel and Jericho, and crossed the Jordan, the waters of which were divided when smitten with Elijah's mantle. Upon arriving at the borders of Gilead, which Elijah had left many years before, it "came to pass as they still went on and talked" they were suddenly separated by a chariot and horses of fire; and "Elijah went up by a whirlwind into heaven," Elisha receiving his mantle, which fell from Elijah as he ascended.

Elijah's chosen successor was the prophet Elisha; Elijah designated Elisha as such by leaving his mantle with him (2 Kings 2:13-15), so that his wish for "a double portion" of the older prophet's spirit (2:9), an allusion to the preference shown the first-born son in the division of the father's estate (Deuteronomy 21:17), had been fulfilled.

Elijah is frequently mentioned in the New Testament. In John 1:25 the priests and Levites said to John the Baptist, "Why baptizest thou, if thou be not that Christ, nor Elias?" Paul (Romans 11:2) refers to an incident in his history to illustrate his argument that God had not cast away his people. (See also Luke 4:25; 9:54.) Elijah was similar to John the Baptist in the sternness and power of his reproofs (Luke 9:8). According to Matthew 11:11, he was the Elijah that "must first come" (Matt. 11:11, 14). In John the Baptist one can see "the same connection with a wild and wilderness country; the same long retirement in the desert; the same sudden, startling entrance on his work (1 Kings 17:1; Luke 3:2); even the same dress, a hairy garment, and a leather girdle about the loins (2 Kings 1:8; Matt. 3:4)." Also, Elijah's appearance in glory on Mount Tabor at the Transfiguration does not seem to have startled the disciples. They were "sore afraid," but not apparently surprised.

Aside from holding a special place in the devotions of Arab Christians, in many Slavic nations Elijah is sometimes referred to as *the Thunderer*. This is partially due to local mythology, which compares Elijah's fiery chariot to that of Perun, the defunct Slavic god of storms, snows, and rains. In the tradition of our Church it is customary to bless cars, trucks, and other vehicles on this day in memory of Elijah being taken into heaven on a chariot of fire.

Ukrainian Catholic Trivia Hey! Don't You Know?

When venerating icons, there is an old tradition that states that one must never kiss the actual face of the persons written in the icon, ESPECIALLY if it is an Icon of Our Lord and Savior, Jesus Christ. Now why would there be an unofficial prohibition against venerating the Icon of Our Lord, Jesus, with a kiss?

Always remember from sacred scripture—Judas Iscariot betrayed Jesus with a kiss; the kiss being a signal to the Pharisees and Temple Guards that this was Jesus, the one they desired to arrest, put on trial and have executed. It became a tradition to avoid kissing the face of Jesus so that one would not imitate Judas's treachery.

As such, when kissing an Icon of Our Lord, it is customary to kiss the depiction of His Hand or the garment, or the edges of the icon itself, but not on the lips or cheek (or any part of His face). Always remember, however, when we sin, we become traitors to Him, and as such should venerate the Icon with a spirit of repentance and humility, so that inwardly, as well as outwardly, we do not become hypocrites and Judases ourselves.

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

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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!

Authority of the Council - Authority of the Church

The authority of the Councils is based also on their ecclesiological grounding. A council is not an independent, autonomous body, additional, coming from outside, acting unilaterally. It is not the product of accidental circumstances in history and imposed afterwards. It is closely, or rather organically, related with the very essence of the Church. This body of Christ is a living organism, destined to grow, to face difficulties during this process, to be implanted in other regions of the world needing inculturation and a certain adaptation. Such embodiment and multifaceted ministry creates problems, tensions, even divisions and in spite of the good will of the local bishop and pastors, the convocation of as a major

assembly is considered as a natural instrument, salutary and indispensable. The official voice of the catholicity and the koinonia of all the other sister churches, in harmony and guided by the Spirit, would only provide the new assessments, possible remedies and solutions. The functioning of such a council was such that the opinions and requests at issue found expression from the very womb of the Church. Once the decision was made, the people had a part in receiving it and publicizing it (Acts 15:22) as is seen in the first assembly of Jerusalem.

Metropolitan Emilianos

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