

EIGHTH SUNDAY AFTER PENTECOST

Ὁ ΧΡΙΣΤΟΣ ΕΥΛΟΓΩΝ ΤΟΥΣ ΠΕΝΤΕ ἄΡΤΟΥΣ
ΚΑΙ ΤΟΥΣ ΔΥΟ ἰΧΘΥΑΣ



Icon of Jesus Feeding the Five Thousand

WEEKLY SCHEDULE OF SERVICES AND EVENTS

The Dormition Fast/Spasivka/Cracivka

- Sat, July 29th:** **The Martyr Callinicus**
2:00 pm: *The Mystery of Holy Matrimony—David Surman and Christina Smith.*
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, July 30th:** **The 9th Sunday After Pentecost—of the Apostles Silas, Silvanus, and Those With Them**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Roman and Luba Halibey, by Zirka Halibey.
- Mon, July 31st:** **The Venerable Father Eudocimus**
9:00 am: Daily Matins/3rd Hour.
- Tue, Aug 1st:** **The Feast of the Procession of the Holy Cross [The Dormition Fast Begins]**
9:00 am: *Church Cleaning (all welcome).*
6:30 pm: *Moleben for Ukraine; Holy Ghost Ukrainian Catholic Church, West Easton, PA.*
- Wed, Aug 2nd:** **The Commemoration of the Translation of the Relics of Stephen the Protomartyr**
9:00 am: Daily Matins/3rd Hour.
- Thu, Aug 3rd:** **The Venerable Father Isaac and Those With Him**
9:00 am: Daily Matins/3rd Hour.
- Fri, Aug 4th:** **The Seven Martyred Youths of Ephesus**
NO DIVINE SERVICES
- Sat, Aug 5th:** **The Martyr Eusignius**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Aug 6th:** **The 10th Sunday After Pentecost—The Feast of the Transfiguration of our Lord and Savior, Jesus Christ**
9:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for Kyr +Walter (Paska), Prot. No. 332/2022 O.

PARISH ANNOUNCEMENTS:

1. 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.
2. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, August 1st at 6:30 pm at Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are encouraged to come and pray with us.

3. On Tuesday, August 1st, we will be cleaning St. Josaphat's Church at 9:00 am. An email will be sent out to all who signed up to assist with Church cleaning. If you have any high school students in your family, this is an excellent opportunity to earn service hours!
4. **NOTA BENE:** On Tuesday, August 1st, the Dormition Fast (Spasivka) begins; this short two-week fast will run until the Feast of the Dormition of the God on Tuesday, August 15th, 2023. While the fasting rules of the Archeparchy are in effect during this time (abstinence of all meat products on Fridays), we encourage all faithful to increase their prayers as well as to fast as their health and ability allows (i.e., voluntarily abstaining from all animal products on Monday, Wednesday and Friday during these two weeks). If you have any questions, please contact Father Paul.
5. **SINGCON 2023** is a four day event to teach the music of our Ukrainian Catholic Church in light of our Liturgical heritage. This year, it will be held from Thursday, September 28th, to Sunday, October 1st, 2023 at St. Michael the Archangel Ukrainian Catholic Church in Welland, Ontario, just across the border from Buffalo, NY. We encourage those who wish to learn more about the singing of our Church services to attend; for more information, please contact Father Paul at St. Josaphat Rectory.
6. Don't forget to bring your receipts from Redner's when you use your membership shopping there; this helps raise funds for our parish.



St. Josaphat Calendar of Events – Mark Your Planners!

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 7th:	Tryzub Association Meeting (7 pm; St. Josaphat Church Hall).
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)
August 20th:	<i>Theology on Tap (12:30 pm), Weyerbacher Brewery, Easton, PA</i>
August 27th:	St. Josaphat Family Picnic (10:00 am Divine Liturgy)

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!

Sunday Propers:
The 9th Sunday After Pentecost;
of the Apostles Silas, Silvanus, and
Those With Them

Troparion (8): You came down from on high, O Merciful One, and accepted three days of burial to free us from our sufferings. O Lord, our life and our resurrection, glory be to You.

Kontakion (8): *Glory be to the Father, and to the Son, and to the Holy Spirit.* When You rose from the tomb, You also raised the dead and resurrected Adam. Eve exults in Your resurrection, and the ends of the world celebrate Your rising from the dead, O Most Merciful One.

Theotokion (8): *Now and for ever and ever: Amen.* To you, O Mother of God, the invincible leader, we your servants ascribe these victory hymns in thanksgiving for our deliverance from evil. With your invincible power free us from all dangers that we may cry out to you: Hail, O Bride and pure Virgin!

Prokimenon (8): Pray and give praise to the Lord our God.

Verse: In Judea God is known; His name is great in Israel.

Epistle (1 Cor 3:9-17): Brethren: We are God's co-workers; you are God's field, God's building. According to the grace of God given to me, like a wise master builder I laid a foundation, and another is building upon it. But each one must be careful how he builds upon it, for no one can lay a foundation other than the one that is there, namely, Jesus Christ. If anyone builds on this foundation with gold, silver, precious stones, wood, hay, or straw, the work of each will come to light, for the Day will disclose it. It will be revealed with fire, and the fire [itself] will test the quality of each one's work. If the work stands that someone built upon the foundation, that person will receive a wage. But if someone's work is burned up, that one will suffer loss;

Тропарі і Кондаки:
9-а Неділя По Зісланні Святого Духа;
Свв. мчч. Трофима, Теофіла і тих,
що з ними

Тропар (8): З висоти зійшов Ти, Милосердний, і триденне погребення прийняв Ти, щоб нас звільнити від страждань. Життя і воскресіння наше, Господи, слава Тобі!

Кондак (8): *Слава Отцю, і Сину, і Святому Духові.* Коли Ти воскрес із гробу, то й померлих підняв і Адама воскресив; радіє Єва воскресінням Твоїм і кінці світу прославляють Твоє з мертвих воскресіння, Багатомилостивий.

Богородичний (8): *І нині, і повсякчас, і на віки вічні. Амінь.* Тобі, вибраній Владарці, подячні пісні перемоги співаємо ми, врятовані від лиха, слуги Твої, Богородице, Ти що маєш силу нездоланну, захорони нас від усяких бід, щоб звати нам: Радуйся, Невісто, Діво чистая!

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

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

Апостоль (1 Кор 3,9-17): Браття, ми бо співробітники Божі, ви - Божа нива, Божа будівля. За благодаттю Божою, даною мені, я, мов мудрий будівничий, поклав основу, а інший на ній будує. Нехай же кожний вважає, як він будує. Іншої бо основи ніхто не може покласти, крім покладеної, якою є Ісус Христос. Коли ж хтось на цій основі будує з золота, срібла, самоцвітів, дерева, сіна, соломи, - кожного діло стане явне; день бо Господній зробить його явним; бо він відкриється в огні, і вогонь випробовує діло кожного, яке воно. І коли чиєсь діло, що його він збудував, устоїться, той прийме нагороду; а коли чиєсь діло згорить, то він зазнає шкоди; однак він

the person will be saved, but only as through fire. Do you not know that you are the temple of God, and that the Spirit of God dwells in you? If anyone destroys God's temple, God will destroy that person; for the temple of God, which you are, is holy.

Alleluia Verse (8): Come, let us rejoice in the Lord; let us acclaim God our Savior.

Verse (8): Let us come before His countenance with praise and acclaim Him with psalms.

Gospel (Mt 14,22-34): At that time, Jesus made the disciples get into the boat and precede him to the other side, while he dismissed the crowds. After doing so, he went up on the mountain by himself to pray. When it was evening he was there alone. Meanwhile the boat, already a few miles offshore, was being tossed about by the waves, for the wind was against it. During the fourth watch of the night, he came toward them, walking on the sea. When the disciples saw him walking on the sea they were terrified. "It is a ghost," they said, and they cried out in fear. At once he [Jesus] spoke to them, "Take courage, it is I; do not be afraid." Peter said to him in reply, "Lord, if it is you, command me to come to you on the water." He said, "Come." Peter got out of the boat and began to walk on the water toward Jesus. But when he saw how [strong] the wind was he became frightened; and, beginning to sink, he cried out, "Lord, save me!" Immediately Jesus stretched out his hand and caught him, and said to him, "O you of little faith, why did you doubt?" After they got into the boat, the wind died down. Those who were in the boat did him homage, saying, "Truly, you are the Son of God." After making the crossing, they came to land at Gennesaret.

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Alleluia (3x).

сам спасеться, але наче крізь вогонь. Хіба не знаєте, що ви - храм Божий, і що Дух Божий у вас перебуває? Коли хтось зруйнує храм Божий, Бог зруйнує того, бо храм Божий святий, а ним є ви.

Апостольські Стих (8): Прийдіте, радісно заспіваймо Господеві, воскликнім Богу, Спасителеві нашому.

Стих (8): Прийдімо з похвалами перед обличчя Його, і псалмами воскликнім Йому.

Євангелія (Мт 14,22-34): Того часу, Ісус зараз же спонукав учнів увійти до човна й переплисти на той бік раніше від нього, тим часом як він відпускав народ. І коли відпустив народ, пішов на гору помолитися насамоті. Як звечоріло, він був там сам один. Човен уже був посеред моря і його кидали хвилі, бо вітер був супротивний. О четвертій сторожі ночі (Ісус) прийшов до них, ступаючи морем. Учні, побачивши, що він іде морем, жахнулись. "То привид!" - заговорили й закричали з переляку. Та Ісус тієї ж миті мовив до них: "Заспокойтесь, - це я, не страхайтесь!" Аж тут Петро озвався до нього й каже: "Господи, коли це ти, повели мені підійти водою до тебе!" "Підійди," - сказав Ісус. І вийшов Петро з човна, почав іти по воді і підійшов до Ісуса; але, побачивши, що вітер сильний, злякався, почав потопати й крикнув: "Господи, рятуй мене!" Ісус же притьмом простягнув руку, вхопив його і мовив до нього: "Маловіре, чого засумнівався?" І як увійшли до човна, вітер ущух. А тоді ті, що були в човні, вклонилися йому до ніг, кажучи: "Ти істинно - Син Божий!" І перепливши, прибули в землю генизаретську.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Алілуя (3р).

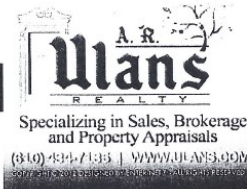
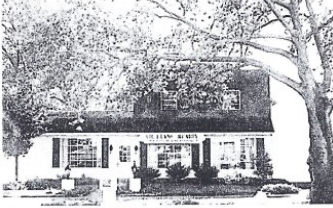
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GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

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.

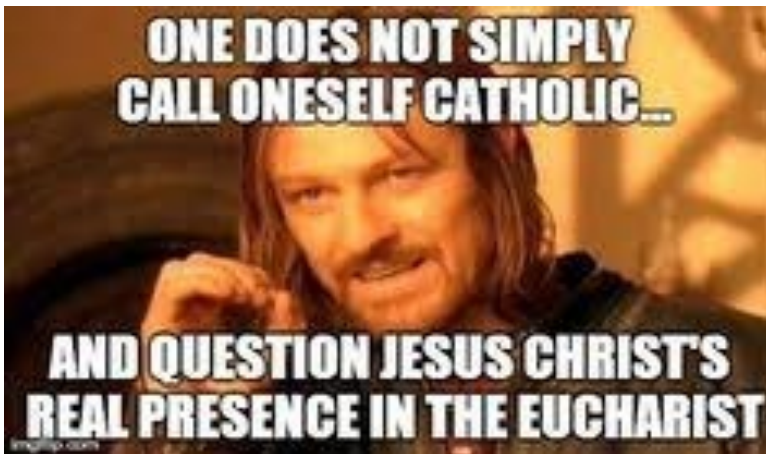
THE MYSTERY OF CONFESSION: Confessions are offered to all the faithful 1/2 hour before each scheduled Divine Service, or you may make an appointment with Father Paul at any time.

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.



Ukrainian Catholic Trivia Hey! Don't You Know?

When you are reading about the lives of the saints, one group of such are referred to as "Apostles" or "Equal to the Apostles". These are men and women who either directly followed Jesus Christ in the Gospels, or their manner of life was such that they directly imitated those followers of Jesus, like Paul, Peter, and so forth.

The Lives of the Saints: The Holy Apostles Silas, Silvanus, and Those With Them (Crescens, Hepenetus, and Andronicus)

Commemorated on Sunday, July 30th

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

The Apostles Silas, Silvanus, Crescens, Hepenetus, and Andronicus were members of the Seventy Apostles mentioned in the Gospel of Luke (10:1-24). While the Gospels do not give names of the Seventy sent by Jesus to go out and preach the Good News, they are hinted at in various Epistles of Paul and Peter, as well as the Acts of the Apostles, they were not formally systematized until much later by Hippolytus of Rome and Dorotheus of Tyre. Historically members of the Seventy Apostles were commemorated by the Eastern Church at various points in the Church calendar; five are commemorated today.

The Apostle Silas was a respected figure in the original Church at Jerusalem, one of the “chief men among the brethren” (Acts 15:22). The Council of the Apostles was convened at Jerusalem in the year 51 to deal with the question of whether Gentile Christian converts should be required to observe the Mosaic Law. The Apostles sent a message with Paul and Barnabas to the Christians of Antioch, giving the decision of the Council that Christians of Gentile origin did not have to observe the prescriptions of the Mosaic Law. Nonetheless, they were told that they must refrain from partaking of foods offered to idols, from things strangled and from blood, to refrain from fornication (Acts 15:20-29). Together with Saints Paul and Barnabas, the Council of the Apostles sent Saints Silas and Jude to explain the message in greater detail, since they both were filled with the grace of the Holy Spirit. Saint Jude was later sent back to Jerusalem, but Saint Silas remained at Antioch and zealously assisted Saint Paul, the Apostle to the Gentiles, on his missionary journeys preaching the Gospel. They visited Syria, Cilicia, and Macedonia.

In the city of Philippi they were accused of inciting unrest among the people, and for this they were arrested, beaten with rods, and then thrown into prison. At midnight, when the saints were at prayer, suddenly there was a strong earthquake, their chains fell off from them and the doors of the prison opened. The prison guard, supposing that the prisoners had fled, wanted to kill himself, but was stopped by the Apostle Paul. Then, he fell down trembling at the feet of the saints, and with faith accepted their preaching about Christ. He then led them out of the prison and took them to his own home, where he washed their wounds, and was baptized together with all his household.

From Philippi Saints Paul and Silas proceeded on to the cities of Amphipolis, Apollonia and Thessalonica. In each city they made new converts to Christ and built up the Church. At Corinth the holy Apostle Silas was consecrated as bishop, and worked many miracles and signs, and there he finished his life.

The Apostle Silvanus preached the Word of God together with the chief Apostles Peter and Paul. In his First Epistle, the holy Apostle Peter makes mention of him: “By Silvanus, a faithful brother to you, as I suppose, I have written briefly...” (1 Peter 5:12). Saint Silvanus was made bishop at Thessalonica and died there a martyr, having undergone many sorrows and misfortunes for the Lord’s sake.

The Apostle Crescens is mentioned by the holy Apostle Paul (2 Tim. 4:10), saying that Crescens had gone preaching to Galatia. He was made bishop there, and afterwards he preached the Word of God in Gaul (modern-day France). In the city of Vienna (modern Austria) the holy Apostle Crescens established his student Zacharias as bishop. Having returned to Galatia, he died as a martyr under the emperor Trajan (98-117).

The Apostle Hepenetus was made bishop at Carthage. In his Epistle to the Romans, the holy Apostle Paul writes: “Greet my dear Epenetus, who is the firstfruits of Achaia unto Christ” (Rom. 16:5).

The Apostle Andronicus is mentioned by Saint Paul: “Salute Andronicus and Junia, my kinsmen, ... who are of note among the Apostles, who also were in Christ, before me” (Rom. 16:7). The holy Apostle Andronicus was bishop in Pannonia (modern-day Hungary).



The Fast Of the Dormition

By Fr. Stephen Freeman - Glory to God for All Things [Edited for the Bulletin]

August 1, begins the Dormition Fast in the Ukrainian Catholic Church. This particular fasting season is only 2 weeks long (ending on the Feast of the Dormition, August 15) but is a wonderful time for us to prepare ourselves to celebrate the Feast of the Dormition through prayer, fasting, and the reception of the Holy Mystery of Repentance. This feast is very important for Catholics because it shows us that we, like the Theotokos, are given the opportunity after death to be resurrected, body and soul, and live forever in the presence of the Most Holy Trinity. The Church encourages you to participate this year in the Dormition Fast to grow in your relationship with Jesus Christ.

The Dormition of the Theotokos has often been called “pascha in the summer. It celebrates the victory of life over death—or of death as a translation into the Kingdom of Heaven. The Dormition Fast is our spiritually vigilant preparation leading up to that glorious celebration. “Behold, now is the acceptable time; behold now is the day of salvation!” (2 Corinthians 6:2).

Remember, many of the Church Fathers have said that fasting without praying is called ‘the Fast of Demons,’ because demons never eat, but they never pray. We fast as a means of drawing closer to God. Your fasting and your prayer should be balanced as much as possible.

THE OLD OBSESSION WITH END-TIMES MYTHS: The rapture is stupid and unbiblical.

By Michael Voris, *THE VORTEX*. Reproduced from <https://shorturl.at/eFQV1>.

Edited for the Bulletin

With the civilization in its death throes, many people start scrambling around looking for what we guess you could call "the easy out." As a point of reference, when the Roman Empire was breathing its last, and the barbarians were swarming over the walls and marauding down the streets, the citizenry thought it was the end of the world.

And remember, when all that was going on, most of the empire had already been either directly converted to Catholicism or at least understood it was the State religion (and had been at that point for over a century). So we aren't exactly talking about a bunch of pagans here worshiping false gods. In fact, so horrified and end-of-the-world crazy were they that St. Augustine sat down and penned his tremendous work *The City of God*, still one of the giant classics of Western civilization and, dare we say, human history. In that opus, he drew the sharp distinction between the city of God and the city of man. The faithful belong to the city of God and simply dwell temporarily in the city of man. We are citizens of the heavenly city, and what happens in the earthly city should not be considered paramount, his counsel went. Empires and civilizations come and go, but the city of God remains.

Well, approximately 15 centuries later, with various empires having risen and fallen over those centuries, here we are again. And right on cue, the end-of-the-world crazies are at it again. In the Catholic world, it takes the form of almost gnostic prophecies from centuries earlier shoe-horned into our contemporary days, and little-known apparitions and isolated mystics and so forth. But one that never seems to die the death it so richly deserves is the absolute *nutty* crap about "the rapture." For those unfamiliar with it, or only in passing, the rapture is the anti-biblical belief that before the end of the world, all those who have believed in Jesus will be sucked up from the earth and taken up to Heaven, and then all those "left behind" will have to deal with the calamity.

The idea has been around for a couple hundred years in Protestant circles, but because it has no basis in Scripture, unless you go to great pains to twist and distort Scripture, there are multiple contradictory beliefs about the rapture and what flows from it. For example, there are huge discussions raging right now in more fundamentalist and some evangelical circles about how should a believer live his life based on which version of the rapture and millennialism and the tribulation is correct.

The question on my mind at this point is which eschatological position is correct. The answer to this question impacts everything about how a Christian ought to live his life in these wicked days. I'll explain. If post-millennialism is correct, the New World Order itself is a psyop. The elites are likely using the book of Revelation as a playbook to psyop the masses into hopelessness, and we both can and should overcome this evil.

If pre-millennialism is correct, then the next question I have is whether the rapture is pre-trib, mid-trib or post-trib. Each possibility carries significant implications for how a Christian should live his life in these final days. Pre-tribulation or mid-tribulation rapture means our time is best spent wit-

nessing the gospel to as many people as humanly possible right now (literally nothing else matters, in my opinion). Post-tribulation rapture would mean our time would be best spent witnessing the gospel, but also preparing to be cut off from the global economy and to have war waged against us. Big implications for parents, especially.

OK, did you get all that? Seriously, large groups of so-called "Christians" are consumed with all this. It is important to pray for clarity on which eschatological position is correct, that *is* true, but it's already been answered. None of that is correct.

It's all based on faulty and bad personal interpretations of Scripture. There's a reason that for 1,700 years or so, no one who called himself "Christian" ever even thought much of all this, much less broke down into multiple contradictory positions about it. Because it's not true. None of it is correct. The underlying assumption is itself wrong. Once again, we see the fault lines in the heresies that plague Protestant denominations that promote this view — that there is *no* final authority when it comes to Scripture interpretation, and so this nonsense is the logical conclusion of that.

Luther detonated any authority on the Bible and created an environment where any ramblings from any nutjob with a persuasive personality could be considered "learned" or "authoritative." Take the one point of the rapture, for example. St. Paul uses the term as it related to a specific practice common in the ancient world: When a king, emperor, great general, or whatever, was returning to the city after a triumphal military campaign, some of the citizens would leave the city and go out to meet him and his army and escort them back into the city where the celebration would break out. That movement out of the city to greet the victor and the return to the city was called, loosely translated, the "rapture."

We have to be honest and say there is a "flavor" of this approach in some Catholic circles as well, although it's not specifically about the rapture. But these notions and concepts surround various prophecies and apparitions (some even unapproved) by folks who don't do a lot of critical thinking, meaning they don't "discern the spirits" very well.

Such is the byproduct, one of the many, of a crumbling civilization. Be sure not to be taken in by all this theo-hysteria and chasing about for signs and wonders. The best approach is always the authentically Catholic approach, as St. Augustine laid out.

And one last major point — perhaps the most important point — is pretty simple: Who cares if it's the end of the world or not? If it is, then it is, and there's nothing you or I can do about it. If it isn't, well, your world is going to end. One way or the other, we are each going to be going to our judgment. That's what you should be concentrating on, not crazy anti-biblical ideas that have no power to save, because they are *totally wrong*.

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!

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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!

They All Ate and Were Satisfied

Our Lord in a desert place changed a few loaves into many, and at Cana turned water into wine. Thus before the time came to give men and women His own Body and Blood to feed on, He accustomed their palates to His bread and wine, giving them a taste of transitory bread and wine to teach them to delight in His Life-giving Body and Blood. He gave them things of little value for nothing to make them understand that His supreme gift would be given yet more freely. He gave them for nothing what they could have bought from Him, what in fact they wanted to buy, to teach them that He asked them for no payment. When it was not permitted them to give Him the price of bread and wine, which they could have

done, they certainly could not pay Him for His Body and Blood.

Moreover, as well as giving freely He lovingly coaxed us, offering us these small things without charge to attract us and cause us to go and receive something greater and beyond all price. He awakened our desire by things pleasing to the palate in order to draw us to that which gives life to the soul. He gave a sweet taste to the wine he created to show how great is the treasure hidden in His Life-giving Blood.

St. Ephrem the Syrian

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