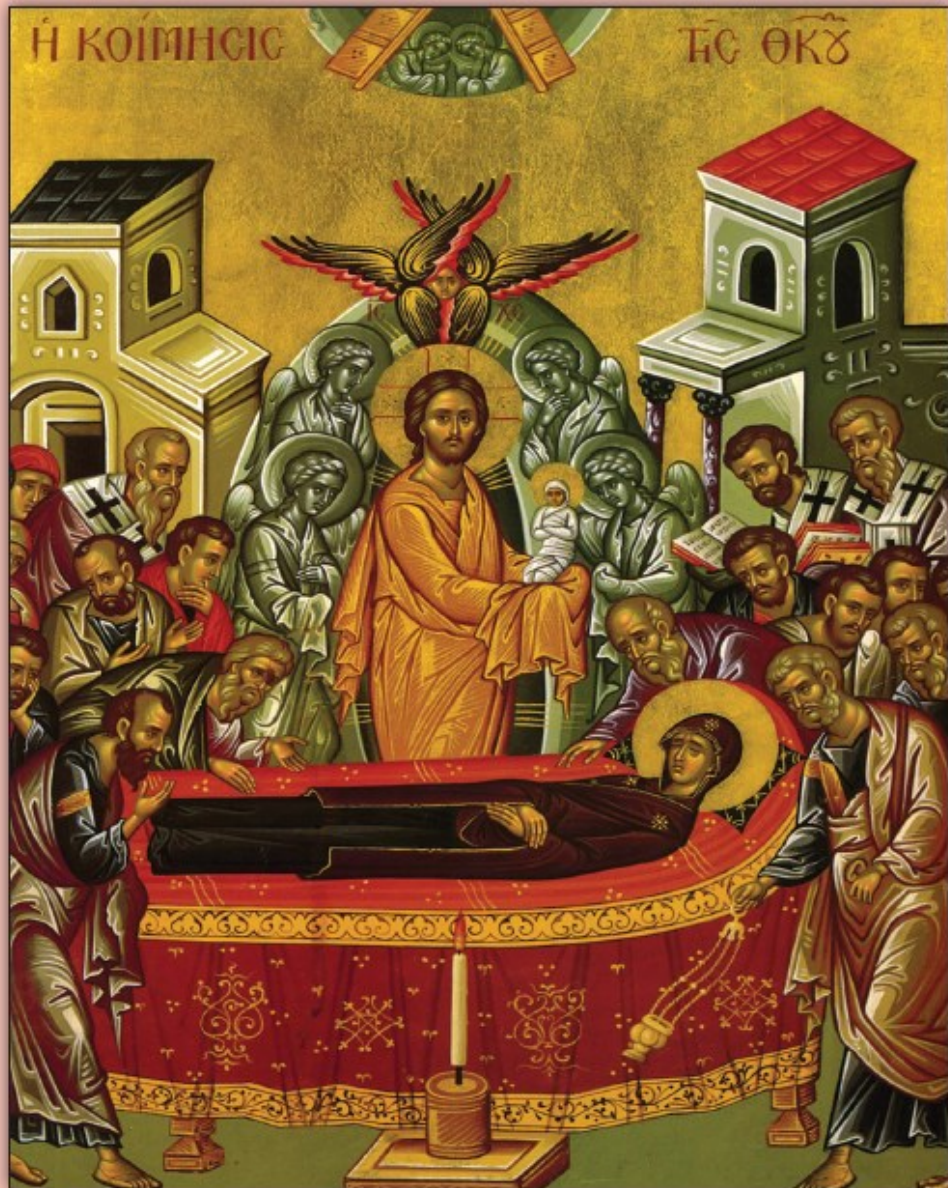


ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Dormition of the Theotokos -- August 15th

WEEKLY SCHEDULE OF SERVICES AND EVENTS

The Dormition Fast/Spassivka/Cnaciaka

- Sat, Aug 12th: The Martyrs Photius and Anicetus**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Aug 13th: The 11th Sunday After Pentecost—The Feast of the Transfiguration of our Lord and Savior, Jesus Christ**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for Svitlana, Viktoriya, Bart, Matthew, and Mariya, by Rev. Paul J. Makar.
- Mon, Aug 14th: The Commemoration of the Translation fo the Relics of the Venerable Father Theodosius of the Cave to the Church of the Mother of God**
9:00 am: Daily Matins/3rd Hour.
6:30 pm: Great Vespers for the Feast of the Dormition with Blessing of Flowers, St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.
- Tue, Aug 15th: The Feast of the Dormition of the Mother of God [HOLY DAY OF OBLIGATION—THE DORMITION FAST ENDS TODAY]**
9:00 am: Festal Divine Liturgy of St. John Chrysostom with Blessing of Flowers; Intention for +Ihor Smolij, by Father Paul, and for all Living and Deceased Parishioners of St. Josaphat's Church.
6:30 pm: *Moleben for Ukraine; St. John the Baptist Ukrainian Catholic Church, Northampton, PA.*
- Wed, Aug 16th: The Commemoration of the Translation of the Icon of Our Lord Not Written With Human Hands (Veronica's Veil) to Constantinople**
9:00 am: Daily Matins/3rd Hour.
- Thu, Aug 17th: The Martyr Myron**
9:00 am: Daily Matins/3rd Hour.
7:00 pm: *St. Josaphat Pastoral Council Meeting (Members Only; Rectorry Classroom).*
- Fri, Aug 18th: The Martyrs Florus and Laurus**
NO DIVINE SERVICES
- Sat, Aug 19th: The Martyr Andrew And His Soldiers Martyred With Him**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom ; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Aug 20th: The 12th Sunday After Pentecost—The Apostle Thaddeus**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Natalia Strysky, by Irene and Adrian Strysky.

PARISH ANNOUNCEMENTS:

1. NOTA BENE: A couple of changes have been made to the long range calendar in this bulletin; the St. Josaphat Catechist meeting has been moved to Monday, August 28th. Also, the listed St. Josaphat Pastoral Council meeting is for members of the Pastoral Council only and will be at the Rectorry classroom at 7:00 pm, Thursday, August 17th.

2. REMINDER: We have coffee and cake after each Sunday Divine Liturgy; come join us for fellowship and sweets after our common prayer and offering to God!
3. 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.
4. The Dormition Fast ends on Tuesday, August 15th, with the Feast of the Dormition of the Mother of God. This is a Holy Day of Obligation. Attendance at either Vespers on Monday night at 6:30 pm, or at the 9:00 am Divine Liturgy will dispense your obligation. As a reminder, we will have the traditional blessing of flowers after each service.
5. Father Paul will be away from Monday, August 21st, through Friday, August 25th. Holy Ghost Rectory will be open for normal business; if you have a pastoral emergency and require assistance (Anointing of the Sick, etc.), please contact Father Ed Higgins at Sts. Peter and Paul Byzantine Catholic Church, Bethlehem, at 610-867-2322, or Father Yaroslav at Holy Ghost Ukrainian Catholic Church, West Easton, at 610-252-4266.
6. Ukrainian Independence Day will be celebrated at Bethlehem City Hall, Payrow Plaza, on Thursday, August 24th, starting at 10:00 am. The program is being sponsored by the Ukrainian National Women's League of America (Союз Українок), Branch 91 of the Lehigh Valley. All are welcome to attend.
7. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, August 15th, 2023, at St. John the Baptist Ukrainian Catholic Church, Northampton, PA. All are encouraged to come and pray with us.
8. Next Sunday, August 20th, Father Paul will begin the first of a series of Theology on Tap Adult Catechesis talks at Weyerbacher's Brewery at 905 Line Street, Easton, PA. It will start at 12:30 pm with the topic "*What Exactly Is An Eastern Catholic (Or Ukrainian Greek Catholic!) Church?*" All are welcome to attend; for more information, please contact Father Paul.
9. On Sun., Aug. 27, at 12:00 PM, the Ukrainian American Sport Center Tryzub (County Line and Lower State Rds., Horsham, PA) invites you to the Ukrainian Independence Folk Festival 2023, starting at 1:30 pm. Ukrainian ethnic foods and baked goods, a BBQ and cool refreshments for all ages are available. Visit vendors' mall and the Ukrainian Arts and Crafts market. Admission: \$15; Free for kids to age 14. Info: 267-664-3857; info@tryzub.org; www.tryzub.org. \$2 of each paid admission goes to Humanitarian Relief in Ukraine.
10. Don't forget to bring your receipts from Redner's when you use your membership shopping there; this helps raise funds for our parish.



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 11th Sunday After Pentecost;
The Post-Feast of the Transfiguration
of Our Lord Jesus Christ**

Troparion (2): When You went down to death, O Life Immortal, You struck Hades dead with the blazing light of Your divinity. When You raised the dead from the nether world, all the powers of heaven cried out: O Giver of life, Christ our God, glory be to You!

Troparion (7): You were transfigured on the mountain, O Christ our God, revealing as much of Your glory to Your disciples as they could behold. Through the prayers of the Mother of God, let Your everlasting light also shine upon us sinners. O Giver of Light, glory be to You.

Kontakion (7): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and for ever and ever: Amen.* You were transfigured on the mountain, O Christ our God, and Your disciples beheld as much as they could of Your glory, so that when they would see You crucified, they would understand that You suffered willingly; and they would preach to the world that You are truly the reflection of the Father.

Prokimenon (2): The Lord is my strength and my song of praise, and He has become my salvation.

Verse: The Lord has indeed chastised me, but He has not delivered me to death.

Prokimenon (4): How great are Your works, O Lord! In wisdom You have made them all.

Verse: Bless the Lord, O my soul! O Lord God, how great You are!

Epistle (1 Cor 9:2-12): Brethren: You are the seal of my apostleship in the Lord. My defense against those who would pass judgment on me is this. Do we not have the right to eat and drink? Do we not have the right to take along a Christian wife, as do the rest of the apostles, and the brothers of the Lord, and Kephaz? Or is it only myself and Barnabas who do not have the right not to work? Who ever serves as soldier at his own expense? Who plants a vineyard without eating its produce? Or who shepherds a flock without using some of the milk from the flock? Am I saying this on human authority, or does not the law also speak of these things? It is written in

**Тропарі і Кондаки:
11-а Неділя По Зісланнн Святиого Духа;
Попразденство Переображеннн Г. Н. Ісуса
Христа**

Тропар (2): Коли зійшов Ти до смерти, Життя безсмертне, тоді ад умертвив Ти сіянням Божества; коли ж і померлих з глибин підземних Ти воскресив, всі сили небесні взивали: Життєдавче, Христе Боже наш, слава Тобі!

Тропар (7): Переобразився Ти на горі, Христе Боже, показавши учням Своїм славу Твою, за їх спроможністю. Молитвами Богородиці нехай засяє і нам грішним світло Твое повсякчасне. Подателю світла, - слава Тобі!

Кондак (7): *Слава Отцю, і Суну, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* На горі переобразився Ти, Христе Боже, і учні Твої, за своєю спроможністю, побачили славу Твою, щоб як побачать Тебе розп'ятого, збагнули, що страждання Твої добровільні, та й проповідували світові, що Ти дійсно є сйаво Отця.

Прокімен (2): Господь - моя сила і моя пісня, і Він став моїм спасінням.

Стих: Тяжко покарав мене Господь, та не передав мене смерті.

Прокімен (4): Які величні діла Твої, Господи! Все премудро створив Ти.

Стих: Благослови, душе моя, Господа! Господи, Боже мій, Ти вельми великий.

Апостоль (1 Кор 9,2-12): Браття, ви, у Господі, є достовірним доказом мого апостольства. Ось моя оборона перед тими, що мене судять. Хіба ми не маємо права їсти й пити? Хіба ми не маємо права водити (з собою) сестру-жінку, як інші апостоли, брати Господні, і Кифа? Чи може один я і Варнава не маємо права не працювати? Хто колись власним коштом ходив у похід? Хто садить виноградник, і не їсть з нього плоду? Хто пасе стадо, і не живиться молоком від стада? Хіба я говорю тільки як людина? Хіба й закон не каже цього? Таж у законі Мойсея написано: "Не зав'язуй рота волів як молотить." Чи Бог

the law of Moses, “You shall not muzzle an ox while it is treading out the grain.” Is God concerned about oxen, or is he not really speaking for our sake? It was written for our sake, because the plowman should plow in hope, and the thresher in hope of receiving a share. If we have sown spiritual seed for you, is it a great thing that we reap a material harvest from you? If others share this rightful claim on you, do not we still more? Yet we have not used this right. On the contrary, we endure everything so as not to place an obstacle to the gospel of Christ.

Alleluia Verse (2): The Lord will hear you in the day of tribulation; the name of the God of Jacob will shield you.

Verse: Lord, grant victory to the king, and hear us in the day that we shall call upon You.

Verse: The heavens are Yours; the world is Yours.

Verse: Happy are the people who acclaim You such a King.

Gospel (Mt 18:23-35): The Lord told this parable: “The kingdom of heaven may be likened to a king who decided to settle accounts with his servants. When he began the accounting, a debtor was brought before him who owed him a huge amount. Since he had no way of paying it back, his master ordered him to be sold, along with his wife, his children, and all his property, in payment of the debt. At that, the servant fell down, did him homage, and said, ‘Be patient with me, and I will pay you back in full.’ Moved with compassion the master of that servant let him go and forgave him the loan. When that servant had left, he found one of his fellow servants who owed him a much smaller amount. He seized him and started to choke him, demanding, ‘Pay back what you owe.’ Falling to his knees, his fellow servant begged him, ‘Be patient with me, and I will pay you back.’ But he refused. Instead, he had him put in prison until he paid back the debt. Now when his fellow servants saw what had happened, they were deeply disturbed, and went to their master and reported the whole affair. His master summoned him and said to him, ‘You wicked servant! I forgave you your entire debt because you begged me to. Should you not have had pity on your fellow servant, as I had pity on you?’ Then in anger his master handed him over to the torturers until he

турбується про волів? Чи, може, ради нас говорить? Бо ж ради нас написано, що, хто оре, мусить орати в надії, і хто молотить, - молотить теж у надії, що матиме щось із того. Коли ж ми сіяли у вас духовне, то чи велика річ, коли пожнем ваше тілесне? І коли інші мають на це право над вами, чому радше не ми?

Апостольські Стих (2): Вислухає Тебе Господь у день печалі, захистить Тебе ім'я Бога Якова.

Стих: Господи, спаси царя і вислухай нас, коли будемо взивати до Тебе.

Стих: Твої є небеса, і Твоя є земля.

Стих: Блажен народ, що вмє веселитись.

Євангелія (Мт 18,23-35): Сказав Господь притчу оцю: Царство Небесне схоже на царя, що хотів звести рахунки з слугами своїми. Коли він розпочав зводити рахунки, приведено йому одного, що винен був десять тисяч талантів. А що не мав той чим віддати, то пан звелів його продати, а й жінку, дітей, і все, що він мав, і віддати. Тоді слуга, впавши йому в ноги, поклонився лицем до землі й каже: Потерпи мені, пане, все тобі поверну. І змилосердився пан над тим слугою, відпустив його й подарував йому борг той. Вийшовши той слуга, здивав одного з своїх співслуг, який винен був йому сто динаріїв, схопив його й заходився душити його, кажучи: Віддай що винен. Тож співслуга його впав йому в ноги й почав просити: Потерпи мені, я тобі зверну. Той не хотів, а пішов і кинув його в темницю, аж поки не повернув борг. Як же побачили товариші його, що сталося, засмутились вельми, пішли до свого пана й розповіли йому про все сподіяне. Тоді його пан покликав і сказав до нього: Слуго лукавий! Я простив тобі весь борг той, бо ти мене благав. Чи не слід було й тобі змилосердитись над твоїм товаришем, як я був змилосердився над тобою? І розгнівавшись його пан, передав його катам, аж поки не поверне всього боргу. Отак і мій Отець Небесний буде чинити вам,

should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart.”

Instead of *It is truly right . . .*, The Irmos of the Feast: O my soul, extol the Lord transfigured on Mount Tabor. You gave birth without blemish; for it was God Who came forth from your womb, appearing in the flesh upon the earth and dwelling among us. Therefore, O Mother of God, we all extol you.

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Let us walk in the light of Your countenance, O Lord. Let us rejoice in Your name forever. (3x).

якщо кожний з вас не прощатиме братові своєму з серця свого.

Замість *Достойно . . .*, Ірмос: Величай, душе моя, Господа, що на Таворі переобразився. Ірмос: Народження Твоє нетлінне явилось, Бог вийшов з Твого лона, і як чоловік, з'явився на землі та між людьми проживав. Тому Тебе, Богородице, величаємо.

Причасний Стих: Хваліте Господа з небес, хваліте Його на висотах. Господи, в світлі лица Твого підемо, і в імені Твоім возрадуємося навіки. Апилюя (3р).

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!

The Lives of the Saints: The Venerable Father and Confessor Maximus Commemorated on Sunday, August 13th

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

St. Maximus was an official in the court of the Emperor Heraclius of the East Roman Empire. About the year 614, after having served the emperor for three years, Maximus, longing for a life of solitude and quiet contemplation, left his position and became a monk. He lived the rest of his life as a simple monk, never being ordained.

St. Maximus' keen mind was illuminated through his ascetic struggles, and he wrote extensively about the spiritual life based in the writings of those who had gone before and his own experience of those truths. But in 634, through his association with St. Sophronius, Patriarch of Jerusalem, St. Maximus was enrolled in the struggle against the Monothelite heresy, which taught that Jesus Christ had had only one will—a divine one. But for Christ to lack a human will was to render Him less than fully human. The consequences of this were not merely academic, for as St. Gregory the Theologian had taught, “What is not assumed is not healed.” If Christ had not assumed a human will, then man's will was not healed by Christ—and it was man's will above all, perhaps, that needed to be healed. Man could not be saved if Christ lacked a human will. For the rest of his life, and sometimes nearly alone, St. Maximus eloquently defended Christ's full divinity in the face of political pressure, heretics, and wavering churchmen. He was tried by imperial authorities, condemned, and exiled three times: in 655, 656, and finally, in 662. The last time, his right hand and his tongue, the instruments of his teaching, were cut off. He died in exile shortly afterwards at Tsageria, Georgia, on August 13, 662.

St. Maximus bears the titles “venerable” and “Confessor”. “Venerable” is the title given to monastic saints. “Confessor” is the glorious title given to a saint who has been persecuted and has suffered for the Faith.

One of the Church's most profound theologians, St. Maximus possessed equally profound insight into the spiritual life which he acquired through his practice of it. True Christian life always consists both of believing and confessing the right doctrine as well as doing the right things or living the right way. In his writings, the intimate relation between theology and spirituality is manifest. Christian spirituality (how one approaches and interacts with God) depends on Christian theology (what is said about God).

If the Church's confession of who God is, and especially, who Jesus Christ is, becomes corrupt or distorted, it cannot but have a corrupting influence on spiritual life.

St. Maximus teaches that there are three faculties of the soul: the rational faculty (mind or nous), the concupiscent (desiring) and the irascible (temper). There is a proper use for each, and there are misuses of each, which are sinful. Regular misuse results in a sinful habit. To overcome a fixed habit of pleasure related to the concupiscent element, one needs the continual exercise of fasting, vigils, and prayer. To overcome a habit of temper, kindness, benevolence, love, and mercy are needed.

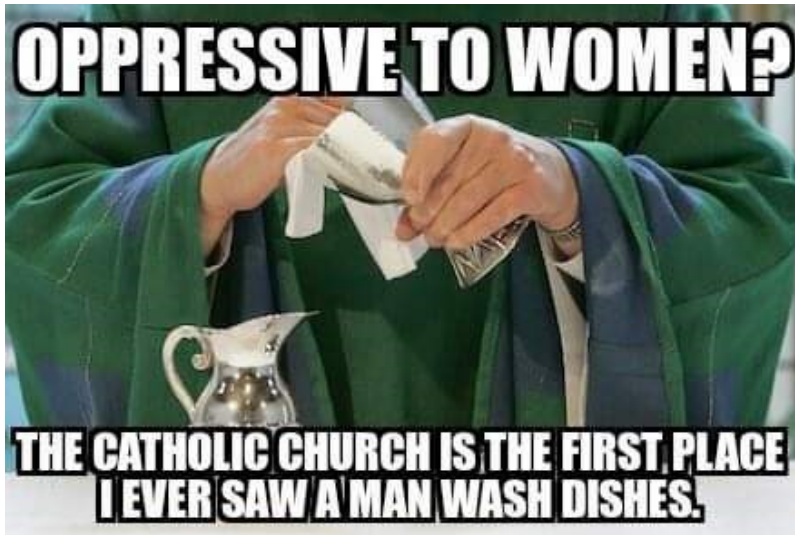
Sin in action is preceded by sin in thought. "For unless anyone sins first in thought, he will never sin in deed." As a result the war with sinful thoughts is far harder to win than the war with sinful actions. To prevail over thoughts, Maximus counsels, "Take care of your passions and you will easily drive thoughts from your mind. Thus for fornication—fast, keep vigil, work hard, keep to yourself. For anger and hurt—disdain reputation, dishonor, and material things. For grudges—pray for the one who has hurt you, and you will be rid of them."

But what is a passion? "A passion is a movement of the soul contrary to nature either toward irrational love or senseless hate of something or on account of something material." Furthermore, "the beginning of all passions is love of self, and the end is pride. Self-love is irrational love of the body, and if one eliminates this, he eliminates along with it all the passions stemming from it." Notice that passion is a movement of the soul *contrary* to nature, not according to God's design.

About money, St. Maximus says there are three sinful reasons for loving it: "pleasure-seeking, vainglory, and lack of faith. And more serious than the other two is lack of faith." There is also a virtuous reason for acquiring money: the financial administrator acquires money "so that he might never run short in relieving each one's need."

St. Maximus' teaching offers us many more spiritual riches than we can recount here. Many of his writings are found in volume two of the *Philokalia*. His work entitled *400 Chapters on Love* should be known and followed by all Christians. He wrote many other works, including *200 Chapters on Theology*, and commentaries on the Lord's Prayer and the Divine Liturgy.

St. Maximus shines as an example both of faithfulness to the Truth and as one who practiced the life he taught to others. His teachings instruct us not only in the mysteries of the highest theology, but also in how to live the Christian life, conquer our passions, attain the love of God and our fellow man, and be deified. Let us honor his memory by receiving his instruction and striving to follow his example in our own time.



“Traditional Values” Are Russia’s Geopolitical Weapons (Part I)

By Serhiy Hovorun. Reprinted from <https://www.thepublicdiscourse.com/2023/07/90088/>

Edited for the Bulletin; For Local Use Only

Pastor’s Note: *An excellent article was recently sent over the transom to my desk for consideration. While normally I keep the articles on here theological as this bulletin is a vehicle for catechesis and education of the faith, this article covers a number of items that are highly critical not only to understanding the war in Ukraine, but also how values, especially those dealing with morality and religion, can be co-opted as a weapon. Due to the length of this article, we are printing it in two parts for your consideration. Respectfully, Father Paul.*

The Russian czar Alexander III reportedly coined a phrase, which, as we would say today, became viral: “Russia has only two allies: its army and navy.” The Russian president Vladimir Putin, who rules as if he were a czar, seems to appreciate this expression. In 2017, in the annexed Crimea, he inaugurated a monument to Alexander III with this motto engraved on it. However, a modified version would suit Putin’s governance better: “Russia has only two allies: its hard and soft powers.”

=The Russian president has been using his army since he became a president: first in Chechnya, later in Georgia, then in Syria, and finally in Ukraine. At some stage, he also realized that energy (oil and gas) is an effective weapon—somewhere between hard and soft powers. Eventually, the Russian president weaponized softer powers: culture, religion, and ideas.

In January 2023, Putin signed a decree that amended the “Basics of the State Culture Policy”—a framework document with the status of law. The decree postulates the “cultural sovereignty” of Russia, which is based on “spiritual and moral values.” Russian propaganda, in line with this postulation, tries to explain the war in Ukraine as a struggle to protect these “spiritual and moral values” from the ostensible infringements advanced by the “decadent and liberal” West.

Some religious conservatives in the West seem to have accepted this framing as true. In the current issue of *First Things*, church historian Matthew Dal Santo admires what he calls Russia’s “achievement”: “Russian culture identifies a spiritual goal and norm for public life, the earthly counterpart of the holy city, and its name is not infrequently invoked in public discourse: Holy Rus. In this regard, Russian culture is closer to the truth than is the West’s all too rigorous political atheism.

This is a naïve and superficial outlook. On one hand, indeed, Russian culture is imbued with Christian ideas. On the other, it often distorts these ideas by advocating various forms of exclusivism, including anti-Semitism and, more recently, anti-Ukrainism. It has started an ongoing war in my country, citing religion-based “traditional values” as a key motive. However, Russia’s invocation of “traditional values” rests on the completely secular view that moral teachings can be severed from religion; and the result is that these values have been vacated of any religious meaning and become a blunt instrument of the Russian state.

“Traditional Values”

The Kremlin has borrowed the concept of “spiritual and moral values,” also known as “traditional values,” from the Russian Orthodox Church. Patriarch Kirill of Moscow popularized the idea of values beginning in the 1970s (see the collection of his old and more recent essays *Freedom and Responsibility: A Search for Harmony—Human Rights and Personal Dignity*). At the peak of secularization campaigns in the West, some thinkers such as the American sociologist Talcott Parsons came up with the concept of values. They suggested that values are subtractible from religion and transferable in a secular society. This offered a compromise between ideological secularism and religion as the latter struggled to maintain its place in the Western public squares.

Kirill Gundyayev, at that time a young and promising Russian bishop, pondered whether the concept of values could be transported into Soviet society. The West’s secularization process was gentle compared with the policies behind the Iron Curtain. While Western nations ostracized religion from public spaces,

Soviet Russia pursued a very hard and violent secularism that sought to eliminate religion from public and private spaces. Kirill's hope was to use the concept of values to secure at least a tiny public spot for the Russian Orthodox Church in the Soviet Union.

Russian Civilization

This idea kicked off only after Kirill became the patriarch in 2009. But by that time, “traditional values” were no longer needed as a shield against militant atheism. Instead, the idea of values was repurposed to substantiate the concept of a *unique Russian civilization*, or what I call Russian civilizational exceptionalism. In fact, I would argue that Russian civilizational exceptionalism is the dominant state ideology, through which the Kremlin rationalizes its war in Ukraine and compels the Russian population to support this war. Russian civilizational exceptionalism has religious overtones. Patriarch Kirill and other hierarchs, theologians, and religion-inspired thinkers are its co-demiurges.

In addition to the concept of “values” that goes back to the American school of sociology, another America-born concept inspired the designers of the Russian exceptionalism—Samuel Huntington’s “clash of civilizations.” Although Huntington never envisaged a Russian civilization, his followers in Russia do. Huntington’s thesis offers a supporting theory for Russia’s understanding of its civilizational exceptionalism. These Russians particularly like the idea that civilizations, in the Huntingtonian interpretation, are framed by religious traditions. Their idea goes as follows: Russia is not an ethnic but a supra-ethnic entity that comprises many ethnicities. They are united by common culture, language, and religious traditions. Orthodox Christianity is the most important but not the only one of them. Others include Islam, Judaism, and Buddhism—the four officially recognized traditional faiths of Russia’s peoples.

For proponents of Russian civilizational exceptionalism, Russia emanates a strong gravitational field that most other states are unable to emit. Only a few Western states feature the same gravity, primarily the United States. Like giant stars, they drag to their orbits and can devour planets and other stars. Putin believes that the constellation of the Western superstates has stolen from his own orbit several planets that belonged to the Russian solar system, including the largest and most precious one—Ukraine.

Russian and Ukrainian Sovereignty

Putin calls Russia’s gravity sovereignty. For him, Ukraine’s drift to the Western orbits is a threat to his sovereignty—hence his accusations against the assumed Western neo-imperialism, NATO’s aggressive infringements on Russia’s sovereignty, etc.

Most Ukrainians see NATO’s “infringements” differently. Imagine a polygamous, abusive, and self-indulgent tyrant somewhere in the Orient. He enjoyed his harem without being challenged by anyone for a long time. His wives and concubines, most of them kept against their will, did not have anywhere to escape. Eventually, to the west of the tyrant’s dominion, an institution was established. Whatever the purposes that brought that institution, NATO, to existence, the peoples who belonged to the Russian empire, then to the Soviet Union, and who have been harassed by Putin’s state, see it as a safe space where they can flee from their abusive master. From the perspective of the master, however, the institution that provides shelter to his ex-wives and ex-concubines is a den of thieves who can think of nothing else but stealing his property.

There is a huge gap between how Putin and the Ukrainians see their relationship with the West. For the former, the Ukrainians are property. Ukrainians, by contrast, believe that they have their own soul and will. They believe it is their own sovereign decision to seek refuge under the roof of NATO and the EU.

Putin denies such sovereignty for the Ukrainian people. The only sort of sovereignty that is legitimate for him has an imperial hue. However, Putin reserves the word “empire” exclusively for the West. To Russia, instead, he applies the word “civilization.” In his usage, this word is effectively a euphemism for empire.

[TO BE CONTINUED]

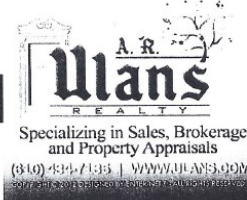
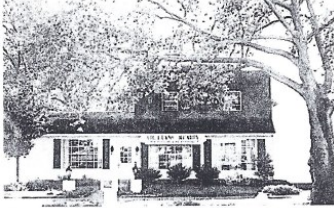
ADVERTISE WITH US!

50 Years in Business in 2018!



1824 Union Boulevard
Allentown, PA 18109
Phone:
610-434-7135
Fax:
610-434-1066
E-mail
connie@ulans.com
melanie@ulans.com

Real Estate Sales and Appraisal Services



SCAN THIS CODE
FROM YOUR
SMARTPHONE FOR
OUR MOBILE APP!



Appetizers • Salads
Entrees • Desserts
Party Platters • Catering
Corporate Lunches

Fairgrounds Market

17th and Chew Streets
Allentown, PA 18104
610.776.7670
Kitchen 610.439.8949

WERKHEISER
ELECTRIC

Powered by integrity
610.866.1076
PA010621 NJ14841

YOUR AD CAN APPEAR HERE AND ON OUR
WEBSITE TOO, FOR ONLY \$100/YEAR! CALL ST.
JOSAPHAT RECTORY FOR MORE INFORMATION.

THANK YOU FOR YOUR SUPPORT!

S | K

Stephanie Kostelnick

• ASAP Business Support Services, Inc. •

President and Owner

Stress. Free. Finances

Proudly Supporting Small Business Owners
Since 1994!

610-791-4787

asapstephh@gmail.com
www.asap-business.com

Ukrainian Catholic Trivia Hey! Don't You Know?

When you are reading about the lives of the saints, when you see one called a "venerable," this means that this particular saint was a monk, who lived his or her life wholly dedicated to God, rejecting a normal life in the world to closely follow our Lord. Such venerables are known for their defense of the faith or for providing spiritual guidance to many people, helping them to grow in faith and in God.

St. Josaphat Calendar of Events – Mark Your Planners!

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)
August 28th:	St. Josaphat Catechist Meeting (Teachers Only; Rectory Classroom)
September 3rd:	Labor Day
September 5th-6th:	Holy Ghost West Easton Pyrohy Preparation and Sale

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.

St. Josaphat Ukrainian Catholic Church “Where Faith and Tradition Meet”

1826 Kenmore Avenue
Bethlehem, PA 18018

Main (normal business): (610) 865-2521
For emergencies, call: (215) 300-9147
E-Mail: pastor@stjosaphatbethlehem.org
Website: www.stjosaphatbethlehem.org

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



Glory to Jesus Christ! Слава Ісусу Христу!

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

Falling Asleep, You Have Not Forsaken the World

At the time of her death, so it is believed, the Mother of God was living in the house of St. John on Mount Zion. The Twelve were preaching the Gospel in different parts of the world. But so that they might see the Virgin once again before her death, all of them except Thomas were carried miraculously on clouds to the Holy City. Besides the Twelve, the Apostle Paul, together with the bishops Dionysios the Areopagite, Hierotheos, and Timothy, were also present at her bedside. As they stood round her, the Holy Virgin commended her spirit into the keeping of her Son and God. He Himself descended from heaven and took her soul up with Him in His arms. Led by Peter, the apostles sang funeral hymns in her honor, and carried her body down to the valley of Cedron, close to Gethsemane, where she laid in a tomb specially

prepared for her. The Jews tried to interrupt the funeral procession, one of them even attempting to upset the bier. His hands were cut off by an angel, but he was subsequently healed. Thomas arrived on the third day after the burial. Since he was anxious to look for a last time on the Theotokos, the apostles opened the tomb – and found it empty.

Without insisting on the literal truth of every element in this account, Eastern tradition is clear and unwavering in regard to the central point: the Holy Virgin underwent, as did her Son, a physical death, but her body – like His – was afterwards raised from the dead and she was taken up into heaven, in her body as well as in her soul.

Bishop Kallistos of Diocletia

For books on Eastern Christianity, visit www.ecpubs.com
To view over 300 videos, visit www.oltv.tv