

FOURTEENTH SUNDAY AFTER PENTECOST



Icon of the Nativity of the Mother of God -- September 8th

WEEKLY SCHEDULE OF SERVICES AND EVENTS

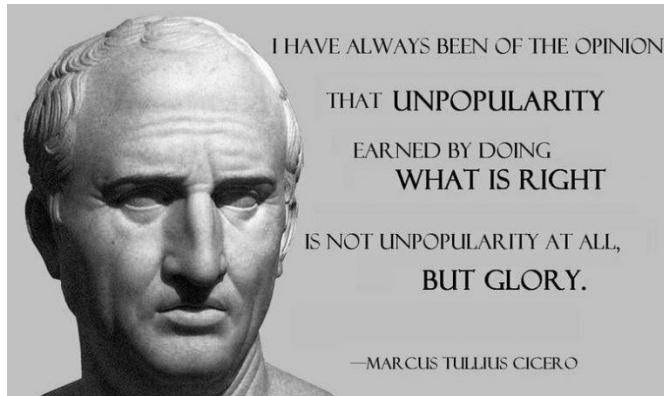
- Sat, Sep 2nd:** **The Martyr Mammias**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Sep 3rd:** **The 14th Sunday After Pentecost—The Hieromartyr Anthimus of Nicomedia**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +John Zallie, by Marybeth Zallie.
- Mon, Sep 4th:** **The Hieromartyr Babylas of Antioch and the Prophet Moses [LABOR DAY]**
9:00 am: Daily Matins/3rd Hour
- Tue, Sep 5th:** **The Prophet Zechariah and His Wife Elizabeth**
9:00 am: Daily Matins/3rd Hour
6:30 pm: *Moleben for Ukraine; Holy Ghost Ukrainian Catholic Church, West Easton, PA.*
- Wed, Sep 6th:** **The Commemoration of the Miracle of the Archangel Michael at Chone**
9:00 am: Daily Matins/3rd Hour
- Thu, Sep 7th:** **The Martyr Sozon**
9:00 am: Daily Matins/3rd Hour
6:30 pm: Great Vespers for the Feast of the Nativity of the Theotokos
- Fri, Sep 8th:** **The Feast of the Nativity of the Theotokos**
9:00 am: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sat, Sep 9th:** **The Saturday Before the Exaltation of the Holy Cross; the Synaxis of Joachim and Anna**
6:30 pm: Vigil Divine Liturgy of St. John Chrysostom; Intention for Very Rev. Mitred Archpriest +Roman Galadza (40th Day).
- Sun, Sep 10th:** **The Sunday Before the Exaltation of the Holy Cross**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +John Zallie, by Marybeth Zallie.

PARISH ANNOUNCEMENTS:

1. May God's blessings be to you all as you go forth and enjoy this year's Labor Day. May you be safe in your travels and relaxation, and hope to see you soon!
2. We apologize for not having the monthly birthday list in the bulletin on a regular basis; we will be including the birthday list for our parishioners the first Sunday of each month. If we are missing a birthday, or have the wrong information, please email St. Josaphat's Rectory as soon as possible.
3. **IMPORTANT:** We will be shifting our parish email to a new email address starting on Sunday, September 17th. Our new email address will be Bethlehem@ukrcatholic.org. We will discontinue the old email address, pastor@stjosaphatbethlehem.org as of Sunday, October 15th, 2023; the old email will be deactivated after this date.
4. This week, Friday, September 8th, is the Feast of the Nativity of the Theotokos [the Nativity of the

Mother of God]. This is noted on our church Typikon as a solemn feast day, even though it is one of the twelve major feasts of the Church. All are encouraged to attend services this day.

5. Don't forget, we have a coffee and cake social downstairs in the Church hall after every Sunday Divine Liturgy. Many thanks to the St. Josaphat Tryzub Association for making this social possible. We encourage all of our parishioners to come downstairs after Sunday Liturgy for coffee, sweets, and fellowship.
6. 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.
7. Next week on Tuesday morning, September 12th, at 9:00 am, we will be holding a church cleanup. All are welcome to come and lend a hand in tidying up and keeping our Church clean.
8. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, September 5th, 2023, at Holy Ghost Ukrainian Catholic Church, West Easton, PA. All are encouraged to come and pray with us.
9. 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	Very Rev. Mitred Archpriest Roman Mirchuk		
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!

Birthdays for September 2023

May God Grant You Many Happy Years!! МНОГА ЛІТА!!

Jacob Arnold	Connie Goletz	Evhenia Morkowchuk
Amelia Balandovich	Susan Gorsky	Deborah Nicrone
Gina Marie Bartos	Dr. Albert Kipa	Michael Stegura

Sunday Propers:
The 14th Sunday After Pentecost;
of the Hieromartyr Anthimus of Nicomedia

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

Kontakion (5): *Glory be to the Father, and to the Son, and to the Holy Spirit.* You, my Savior, descended to Hades, and as the Almighty, You shattered its gates. With Yourself You, as Creator, raised the dead and shattered the sting of death, and delivered Adam from the curse, O Lover of Mankind. And so we cry out: Save us, O Lord.

Theotokion (5): *Now and for ever and ever: Amen.* Rejoice, O Impassable Door of the Lord! Rejoice, O Rampart and Protection of those who have recourse to you! Rejoice, O Tranquil Haven and Virgin, who gave birth in the flesh to your Maker and God! Fail not to intercede for those who sing and worship the Child you bore.

Prokimenon (5): You, O Lord, will guard us and will keep us from this generation, and for ever.

Verse: Save me, O Lord, for there is no longer left a just man.

Epistle (2 Cor 1,21-24;2,1-4): Brethren: The one who gives us security with you in Christ and who anointed us is God; he has also put his seal upon us and given the Spirit in our hearts as a first installment. But I call upon God as witness, on my life, that it is to spare you that I have not yet gone to Corinth. Not that we lord it over your faith; rather, we work together for your joy, for you stand firm in the faith. For I decided not to come to you again in painful circumstances. For if I inflict pain upon you, then who is there to cheer me except the one pained by me? And I wrote as I did so that when I came I might not be pained by those in whom I should have rejoiced, confident about

Тропарі і Кондаки:
14-а Неділя По Зісланню Святого Духа;
Св. свщмч. Антима, єп. Нікомідійського

Тропар (5): Рівнобезначальне з Отцем і Духом Слово, що від Діви народилося на спасіння наше, прославмо, вірні, і поклонімся, бо Воно благозволило тілом зійти на хрест і смерть перетерпіти, і воскресити померлих славним воскресінням Своім.

Кондак (5): *Слава Отцю, і Суну, і Святому Духові.* До аду, Спасе мій, зійшов Ти, і, як всемогутній, сокрушивши його брами, Ти, Чоловіколюбче, як Творець, воскресив з Собою померлих, жало смерти вирвав, й Адама від прокляття визволив. Тому всі до Тебе звиваємо: Спаси нас, Господи!

Богородичний (5): *І нині, і повсякчас, і на віки вічні. Амінь.* Радуйся, Брамо Господня, непрохідна! Радуйся, Охороно і Покрове тих, що до Тебе приходять! Радуйся, тиха Пристане і Вседіво, що Свого Творця і Бога тілом породила! Молись безупинно за тих, що прославляють і почитають Народженого від Тебе.

Прокімен (5): Ти, Господи, збережеш нас і захистиш нас від роду цього і повік.

Стих: Спаси мене, Господи, бо не стало праведного.

Апостоль (2 Кор 1,21-24;2,1-4): Браття, той же, хто утверджує нас з вами во Христі і хто помазав нас, то Бог, який поклав на нас свою печать і дав у наші серця завдаток Духа. А я прикликаю свідком Бога на мою душу, що я, нащадивши вас, не прийшов більше в Корінт. Не начебто ми панували над вашою вірою, але ми хочемо співпрацювати - вам на радість; бо ви щодо віри стоїте міцно. Я постановив собі не приходити до вас знов у смутку; бо коли я вам завдаю смутку, то хто мене розвеселить, як не той, що зазнає від мене смутку? Тож написав я те, щоб, прийшовши, не мати смутку від тих, від яких мені належилася радість; бо я відносно вас

all of you that my joy is that of all of you. For out of much affliction and anguish of heart I wrote to you with many tears, not that you might be pained but that you might know the abundant love I have for you.

Alleluia Verse: Your mercies, O Lord, I will sing for ever; from generation to generation I will announce Your truth with my mouth.

Verse: For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared.

Gospel (Mt 22,2-14): The Lord told this parable: "The kingdom of heaven may be likened to a king who gave a wedding feast for his son. He dispatched his servants to summon the invited guests to the feast, but they refused to come. A second time he sent other servants, saying, 'Tell those invited: "Behold, I have prepared my banquet, my calves and fattened cattle are killed, and everything is ready; come to the feast."' Some ignored the invitation and went away, one to his farm, another to his business. The rest laid hold of his servants, mistreated them, and killed them. The king was enraged and sent his troops, destroyed those murderers, and burned their city. Then he said to his servants, 'The feast is ready, but those who were invited were not worthy to come. Go out, therefore, into the main roads and invite to the feast whomever you find.' The servants went out into the streets and gathered all they found, bad and good alike, and the hall was filled with guests. But when the king came in to meet the guests he saw a man there not dressed in a wedding garment. He said to him, 'My friend, how is it that you came in here without a wedding garment?' But he was reduced to silence. Then the king said to his attendants, 'Bind his hands and feet, and cast him into the darkness outside, where there will be wailing and grinding of teeth.' Many are invited, but few are chosen."

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

певний, що моя радість - радість усіх вас. З великого бо горя та туги серця написав я вам і кризь ревні сльози - щоб ви сумували, а щоб знали мою до вас любов надмірну.

Апостольські Стих: Милості Твої, Господи, оспівуватиму повік, і з роду в рід сповіщу устами моїми Твою вірність.

Стих: Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя.

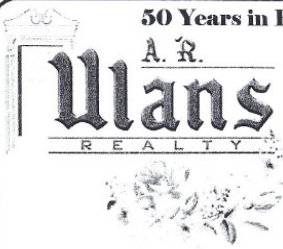
Євангелія (Мт 22,2-14): Сказав Господь притчу оцю: Царство Небесне схоже на царя, що справив своєму синові весілля. Він послав своїх слуг кликати запрошених на весілля, але вони не хотіли прийти. Тоді він знову послав інших слуг, кажучи: Мовте запрошеним: Ось я обід мій зготував: зарізано волів та підготовану худобу все готове, ідїть па весілля. Та ті тим знехтували й пішли собі, хто на власне поле, хто до свого крамарства; інші ж, схопивши слуг, познущалися з них і повбивали. Розгнівався цар і вислав військо, яке вигубило тих убивців, а їхнє місто спалило. Тоді він мовив своїм слугам: Обід - готовий, але запрошені були негідні. Підїть, отже, на роздоріжжя і, кого лише здибаєте, кличте на весілля. Вийшли ці слуги на дороги й зїбрали всіх, кого тільки спіткали злих і добрих, так що весільна світлиця була гостей повна. Як же ввійшов той цар, щоб подивитися на гостей, побачив там чоловіка, що не був убраний у весільну одїж, і сказав до нього: Як то ти увійшов сюди, друже, не маючи весільної одежі. А той мовчав. Тоді цар промовив до слуг: Зв'яжіте йому ноги й руки та киньте у темряву кромішню! Там буде плач і скрегіт зубів. Багато бо покликаних, але вибраних мало.

Причасний Стих: Хвалїте Господа з небес, хвалїте Його на висотах. Аلیلуя (3р).



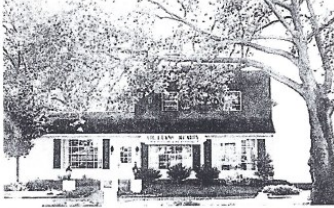
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St. Josaphat Calendar of Events – Mark Your Planners!

September 5th-6th:	<i>Holy Ghost West Easton Pyrohy Preparation and Sale</i>
September 8th:	Feast of the Nativity of the Theotokos
September 11th:	St. Josaphat Tryzub Association Meeting (Church Hall)
September 12th:	Church Cleanup
September 14th:	Feast of the Exaltation of the Holy Cross
September 18th-21st:	<i>Archeparchy of Philadelphia Clergy Retreat</i>
September 23rd:	<i>Holy Ghost West Easton Kiffle Sale /1st Day of Fall</i>
September 24th:	Theology on Tap (Weyerbacher Brewery).
September 27th:	<i>UAV Post 41 Meeting (Holy Ghost Chapel, West Easton, PA)</i>
October 2nd:	St. Josaphat Tryzub Association Meeting (Church Hall)
October 8th:	Catechetical Sunday/Begin Eastern Catholic Catechism (ECC) Classes

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.

THE LIVES OF THE SAINTS

The Hieromartyr Anthimus, Bishop of Nicomedia and Those With Him Commemorated on September 3rd

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The Hieromartyr Anthimus, Bishop of Nicomedia, and those with him suffered during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The persecution became particularly intense after a fire at the imperial court at Nicomedia. The pagans accused the Christians of setting the fire and reacted against them with terrible ferocity.

In Nicomedia alone, on the day of the Nativity of Christ, as many as twenty thousand Christians were burned inside a church. However, this monstrous inhumanity did not frighten the Christians, who firmly confessed their faith and endured martyrdom for Christ.

Saints Dorotheus, Mardonius, Migdonius, Peter, Indes and Gorgonius died during this period. One of them was beheaded by the sword, others perished by burning, or being buried alive, or by drowning in the sea. The soldier Zeno boldly denounced the emperor Maximian, for which he was stoned, and then beheaded.

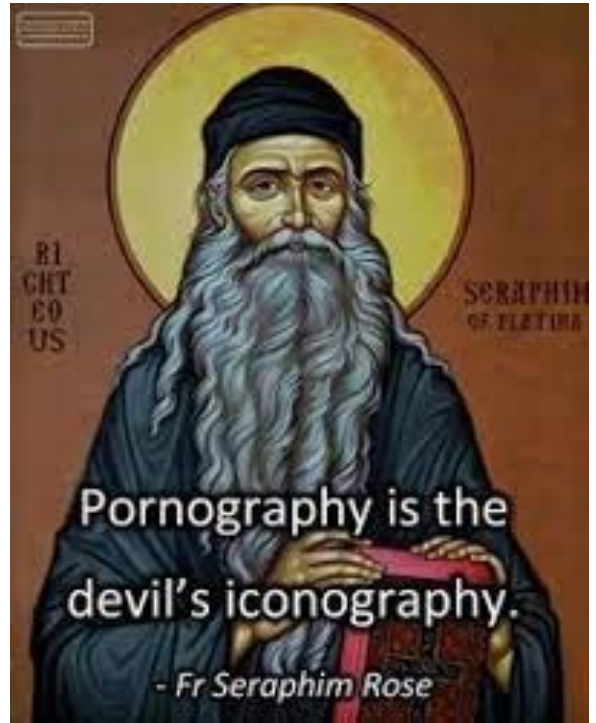
Then the holy Virgin Martyr Domna, a former pagan priestess, perished at the hands of the pagans, and also Saint Euthymius, because of their concern that the bodies of the holy martyrs should be buried. Bishop Anthimus, who headed the Church of Nicomedia, hid himself in a village not far from Nicomedia at the request of his flock. From there he sent letters to the Christians, urging them to cleave firmly to the holy Faith and not to fear tortures.

One of his letters, sent with Deacon Theophilus, was intercepted and given to the emperor Maximian. Theophilus was interrogated and died under torture, without revealing to his torturers the whereabouts of Bishop Anthimus. After a while Maximian managed to learn where Saint Anthimus was, and sent a detachment of soldiers after him.

The bishop met them along the way, but the soldiers did not recognize the saint. He invited them to join him and provided a meal, after which he revealed that he was the one they sought. The soldiers did not know what to do. They wanted to leave him and tell the emperor that they had not found him. Bishop Anthimus was not one to tolerate a lie, and so he would not consent to this.

The soldiers came to believe in Christ and received holy Baptism. The saint ordered them to carry out the emperor's instructions. When Bishop Anthimus was brought before the emperor, the emperor ordered that the instruments of execution be brought out and placed before him. "Do you think, emperor, to frighten me with these tools of execution?" asked the saint. "No indeed, you cannot frighten one who wishes to die for Christ! Execution is frightening only for the cowardly, for whom the present life is most precious." The emperor then directed that the saint be fiercely tortured and beheaded by the sword.

Bishop Anthimus joyfully glorified God with his last breath, and received the crown of martyrdom. (See December 28 for another account of the Nicomedian martyrs.)



September 8th
The Nativity Of The Birth-giver God
By Fr. Mark Tyson. Edited for the Bulletin.

"Your Nativity O Mother of God, has brought joy to all the inhabited earth, for from you has shown forth the Sun of Righteousness, Christ our God. He freed us from the curse and gave the blessing: He has made death of no effect, and bestowed upon us eternal life..." Troparion of the Feast

The Church year begins in the month of September. And how fitting that the first Great Feast of the new Church year should be the Nativity of the Birth-giver of God. For as the Troparion of the Feast implies, her birth was the beginning of our salvation, heralding the future Nativity of Christ our God Who came to save us from eternal death.

A Hidden Treasure In Humble Surroundings

The parents of the Mother of God were named Joachim and Anna. Joachim was of the lineage of David, being the son of Barpaphira, who traced his ancestry to Nathan, King David's son. Anna, her mother, was the daughter of Nathan the priest, who was of the line of Aaron. Thus, Mary the Theotokos was of both royal and high-priestly ancestry. These facts come to us from the Tradition of the Church. We also come to know the origins of the Mother of God through the Gospel of Matthew, who in the very first chapter traces the genealogy of Christ through St. Joseph the Betrothed, Our Lord's foster father. In recounting the family line of Joseph, St. Matthew also provides

us with the bloodline of the Theotokos because the Hebrew law stipulated that a man must take a wife of the same tribe and lineage as he. (Num. 36:8-9)

Although she was of both royal and priestly family, the Theotokos was born in a very humble place; the little town of Nazareth. One compiler of the lives of Saints, writes, "The place where the most blessed Virgin was born was a little town in the land of Galilee called Nazareth, which was subject to the city of Capernaum. It was inglorious and obscure, and its inhabitants were held in disdain, even as it was once said of Christ, Can there any good thing come out of Nazareth? (Jn. 1:46). But the Lord, Who dwelleth on high and looks down on things that are lowly, (Ps. 112:5) was well-pleased that His most pure Mother be born not in Capernaum, which in its pride was lifted up to heaven, but rather in humble Nazareth, indicating that that which is highly esteemed among men is an abomination in the sight of God. (Lk. 16:15) while that which is despised and disdained by them is regarded by Him as lofty and honorable. For the name Nazareth means a blossoming place, sacred, removed from the things of this world, adorned as it were, with a crown, and guarded." (T

A Miraculous Birth

Joachim and Anna lived righteously. It is said that they gave one third of their income to God's holy Temple, one third to the poor, and only kept the last third for themselves. They were blessed by God in every way but one: they had no children. The Hebrew people believed that childlessness was a curse from God which resulted from the sins of the couple. Children were greatly desired by every Hebrew family because each eagerly hoped to produce the coming Messiah. Of course, Joachim and Anna were greatly saddened by the fact that they had no child. This sadness was intensified by the insults and slurs which they endured from their neighbors and fellow Nazarenes.

Once, in old age, Joachim traveled the sixty-five miles from his home to the Temple in Jerusalem in order to offer a sacrifice to God. However, the priest there, who knew of his childlessness, refused his offering and drove him out of the temple. Joachim, bitterly grieving, left the city and spent 40 days in the wilderness in fasting and prayer, hoping that somehow God would console him. His wife, hearing what happened to him, also mourned and wept, asking God for His almighty help. Both were answered by an angelic visitor who announced to them that they were to bear a daughter who would be blessed by all the world. Overcome by joy and thanksgiving, they consecrated her to the Lord from the moment of her birth. This daughter would become the living Ark of God, the Temple of the Most High, more honorable than the Cherubim and beyond compare more glorious than the Seraphim!

Keeping The Feast

In celebrating the Nativity of the Mother of God, we bring to truth and life the words of the Theotokos in the Gospel of St. Luke: "All generations shall call me blessed." (Lk. 1:48) We join with the multitude of Saints and Orthodox Christians who, in every age, have offered their love to the Mother of God for choosing to become the instrument of our salvation. Although her birth occurred in a miraculous manner, this does not in any way lessen the fact that she was born human, like all of us, subject to the oppression of this fallen world. She, as a free person, had a choice in the matter of becoming the Mother of God, and she chose to say "yes" when she just as easily could have refused. Her free affirmation of the tidings of the Archangel Gabriel set in motion events which would culminate in the holy days of which we sing: "Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!" Most Holy Birth-giver of God, save us!

Rules to Live By

Reprinted from <https://tinyurl.com/bdeuk7mw>. Edited for the Bulletin.

The instructions which St. Louis IX, King of France, gave to the heir of his crown and which, he had constantly observed himself, testify to his great devotion and holiness. These were the last admonitions of the Holy King:

- Love God, the Almighty, above all else.
- Flee sin more quickly than you would a serpent.
- Become not fainthearted in adversity.
- Become not elevated in the days of prosperity.
- Show the wounds of your soul frequently, to your spiritual physician and refuse no remedies, however bitter, to heal them.
- Pray diligently.
- Be compassionate and generous to the poor.
- If your mind is harassed with doubt, consult a devout man.
- Keep faithful and pious counsellors around you and dismiss those who are wicked.
- All that is good hold fast: all that is bad discard.
- Lend a willing ear to those who speak of God.
- Listen not to calumniators and slanderers.
- So long as you reign, leave not unpunished those who blaspheme God and the Saints.
- First be grateful to God, then to men.
- Love and protect justice and neither neglect nor despise, the complaints of the needy.
- In your own affairs, when they are not perfectly clear, speak and act against yourself.
- Refund immediately the possessions of others.
- Protect the clergy.
- Love and honour your parents.
- If you are obliged to war against Christians, spare the Churches and the Convents.
- Endeavour to terminate all contentions with kindness.
- Guard all your officials with a watchful eye.
- Ever show due reverence to the Pope.
- Overstep not the bounds of moderation in your expenses.
- When I have departed, let prayers and Masses be said for the repose of my soul.

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

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



Glory to Jesus Christ! Слава Ісусу Христу!

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

The Old Has Passed Away: All Things Are Made New

The fulfillment of the law is Christ himself, who does not so much lead us away from the letter as lift us up to its spirit. For the law's consummation was this, that the very lawgiver accomplished His work and changed letter into spirit, summing everything up in Himself and, though subject to the law, living by grace. He subordinated the law, yet harmoniously united grace with it, not confusing the distinctive characteristics of the one with the other, but effecting the transition in a way most fitting for God. He changed whatever was burdensome, servile and oppressive to what is light and liberating, so that we should be enslaved no longer under the elemental spirits of the world, as the Apostle says, nor held fast as bondservants under the letter of the law.

Justly, then, do we celebrate this mystery since it signifies for us a double grace. We are led toward the truth, and we are led away from

our condition of slavery to the letter of the law. How can this be? Darkness yields before the coming of the light, and grace exchanges legalism for freedom. But midway between the two stands today's mystery, at the frontier where types and symbols give way to reality, and the old is replaced by the new. Therefore, let all creation sing and dance and unite to make worthy contribution to the celebration of this day. Let there be one common festival for saints in heaven and men on earth. Let everything, mundane things and those above, join in festive celebration. Today this created world is raised to the dignity of a holy place for Him who made all things. The creature is newly prepared to be a divine dwelling place for the Creator

St. Andrew of Crete

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