

TWENTIETH SUNDAY AFTER PENTECOST
SUNDAY OF THE 7TH ECUMENICAL COUNCIL



Icon of Parable of the Sower and Seed

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, Oct 14th:** **The Venerable Mother Paraskevia**
10:00 am: UNWLA Branch 91 Meeting (Church Hall)
12:00 pm—5:00 pm: Holy Ghost Ukrainian Catholic Church Tricky Tray Fundraiser (Holy Ghost Church Hall, West Easton, PA)
6:30 pm: Divine Liturgy of St. John Chrysostom. Intention for God's Blessings on Maria and Tyler on the Occasion of their Marriage, by Rev. Paul J. Makar.
- Sun, Oct 15th:** **The 20th Sunday After Pentecost; of the Fathers of the Seventh Ecumenical Council (Nicaea II)**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Elise Pires (3rd/9th Days), by Rev. Paul J. Makar.
12:00 pm—4:00 pm: Holy Ghost Ukrainian Catholic Church Tricky Tray Fundraiser (Holy Ghost Church Hall, West Easton, PA—Closed Prize Drawing Starts at 4:30 pm and Will be Livestreamed on the Holy Ghost Facebook Page)
- Mon, Oct 16th:** **The Martyr Longinus**
No Divine Services (9:00 am Matins/3rd Hour at Holy Ghost, West Easton).
- Tue, Oct 17th:** **The Prophet Hosea**
9:00 am: Matins/3rd Hour.
6:30 pm: Moleben for Peace in Ukraine; Saint John the Baptist Ukrainian Catholic Church, Northampton, PA.
- Wed, Oct 18th:** **The Apostle and Evangelist Luke**
No Divine Services (9:00 am Matins/3rd Hour at Holy Ghost, West Easton).
- Thu, Oct 19th:** **The Prophet Joel**
9:00 am: Matins/3rd Hour.
- Fri, Oct 20th:** **The Great Martyr Artemius**
No Divine Services
- Sat, Oct 21st:** **The Venerable Father Hilary the Great**
6:30 pm: Divine Liturgy of St. John Chrysostom. Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Oct 22nd:** **The 21st Sunday After Pentecost; of the Hierarch and Wonderworker Abercius**
9:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for +Maria Chorwat, by Jaroslaw Chorwat.

PARISH ANNOUNCEMENTS:

1. With the arrival of Father Paul's assistant, Father Andrii in West Easton this month, St. Josaphat's will be returning to the original 10:00 am Divine Liturgy schedule starting on Sunday, October 29th. Please be sure to mark your calendars.
2. We are looking to replace the old and worn priest and altar boy vestments that are currently in use. This will require the purchase of three pairs of priest vestments (est. \$700-800 per set, total est. \$2400.00) and three sets of altar boy vestments (est \$125.00 per stichar, require 6-8 stichars per set for a total of \$3000.00). If you, or your family, would like to donate for the purchase of new priest and altar boy vestments for St. Josaphat Church, please contact Father Paul for more infor-

mation.

3. The October Church Clean Up scheduled for Thursday, October 19th, has been moved to October 31st on account of ongoing repairs in the sanctuary by Bennington and Sons.
4. Our sister parish, Holy Ghost Ukrainian Catholic Church, will be hosting their Annual Tricky Tray fundraiser this weekend. All are invited to come, bid on prizes, purchase good food for take out and have fun. Bidders need not be present to win; prize drawing will be livestreamed on the Holy Ghost Facebook page. Credit/debit cards accepted. For more information, please contact Father Paul at St. Josaphat Rectory.
5. The St. Josaphat Tryzub Association is planning to have their fall Holubtsi/Halupki sale Saturday, November 11th. Price for Holubtsi is \$10.00 for 4 rolls. For more information or to order, see David Kadingo or any Tryzub member
6. The St. Josaphat Tryzub Association have started selling tickets for their annual St. Josaphat Dinner, tentatively scheduled for Sunday, November 12th. For information, please see David Kadingo, or any Tryzub Member.
7. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, October 17th, 2023, at Saint John the Baptist Ukrainian Catholic Church, Northampton, PA. All are encouraged to come and pray with us.

St. Josaphat Calendar of Events – Mark Your Planners!

October 25th:	<i>UAV (Ukr. American Veterans) Post 41 Meeting – Holy Ghost Chapel, West Easton.</i>
October 29th:	Theology on Tap (Weyerbacher Brewery).
October 31st:	Church Clean up
November 5th:	Daylight Savings Time Ends.
November 5th:	Catechetical Sunday/Begin Eastern Catholic Catechism (ECC) Classes
November 11th:	St. Josaphat Holubtsi/Halupki Sale.
November 12th:	Annual St. Josaphat Dinner

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. Paul Wolensky
Very Rev. Mitred Archpriest Roman Mirchuk		Rev. Andrii and Halyna Rubel	
All Our Archeparchial Seminarians		The Missionary Sisters of the Mother of God	

If anyone knows of someone in need of our prayers, or who is sick or shut in and cannot make it to church, please contact Father Paul via email or telephone as listed on the cover of this bulletin if you wish to have their name added to our prayer list. Thank you and God bless you!

The Sayings of the Desert Fathers

A soldier asked Abba Mius if God forgave sins of the worst sinners who repented of their evil deeds. After the old man had taught him many things he said, "Tell me, my son, if your cloak is torn, do you throw it away?" He replied, "No, I mend it and use it again." The old man said to him, "If you are so careful about your cloak, will not God be equally careful about his creature?"

Abba Mius

Sunday Propers:
The 20th Sunday After Pentecost;
of the Fathers of the 7th Ecumenical Council

Troparion (3): Let the heavens be glad, let the earth rejoice, for the Lord has done a mighty deed with His arm. He trampled death by death; He became the firstborn of the dead; He saved us from the abyss of Hades and granted great mercy to the world.

Troparion (8): O Christ our God, You are above all praise, for You established our Fathers as lights upon the earth. You led us to the true faith through them. O most bountiful Lord, glory be to You.

Kontakion (6): *Glory be to the Father, and to the Son, and to the Holy Spirit. Now and forever, and ever. Amen.* How the Son proceeded from the Father, our words cannot express; but having two natures, He was born of a woman. We do not reject His image when we behold it; but, in faith, we venerate and honor it. And the Church professes it as true belief when she honors the image of Christ's incarnation.

Prokimenon (3): Sing to our God, sing; sing to our King, sing.

Verse: Clap your hands, all you nations; shout unto God with the voice of joy.

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

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

Epistle (Gal 1:11-19): Brethren: I want you to know that the gospel preached by me is not of human origin. For I did not receive it from a human being, nor was I taught it, but it came through a revelation of Jesus Christ. For you heard of my former way of life in Judaism, how I persecuted the church of God beyond measure and tried to destroy it, and progressed in Judaism beyond many of my contemporaries among my race, since I was even more a zealot for my ancestral traditions. But when [God], who from my mother's womb had set me apart and called me through his grace, was pleased to reveal his Son to me, so that I might proclaim him to the Gentiles, I did not immediately consult flesh and blood, nor did I go up to Jerusalem to those who were apostles before me, rather, I went into Arabia and then returned to Damascus. Then after three

Тропарі і Кондаки:
20-а Неділя по Зісланні Св. Духа;
Свв. Оців Сьомого Вселенського Собору

Тропар (3): Нехай веселяться небесні, нехай радується земляни, бо показав владу рукою Своєю Господь. Він смертю смерть подолав, первістком з поміж мертвих став, визволив нас із глибин аду, і подав світові велику милість.

Тропар (8): Препрославлений Ти, Христе Боже наш, що на землі Отців наших появив світлами і ними навів усіх нас на істинну віру. Багатомилосердний, слава Тобі!

Кондак (6): *Слава Отцю, і Сину, і Святому Духові, і нині, і повсякчас, і на віки вічні. Амінь.* Сину Божий, що несказанно засяяв із Отця і від жінки народився у двох природах. Оглядаючи Тебе, ми не відрікаємося виду Твого зображення, але, побожно його намалювавши вірно почитаємо. Тому-то Церква, зберігаючи істинну віру, цілує ікони Твого воплощення.

Прокімен (3): Співайте Богові нашому, співайте; співайте цареві нашому, співайте.

Стих: Всі народи, заплещіть руками, кликніть до Бога голосом радості.

Прокімен (4): Благословенний Ти, Господи, Боже Отців наших, і хвальне, і прославлене ім'я Твоє навіки. Амінь.

Стих: Бо Ти праведний у всьому, що вчинив Ти нам.

Апостоль (Гал 1,11-19): Браття, звістую вам, що Євангелія, яку я вам проповідував, не є за людською мірою; бо ж я її не прийняв, ані навчився від людини, лише - через об'явлення Ісуса Христа. Ви чули про мою поведінку колись у юдействі, про те, як я несамовито гонив Божу Церкву та руйнував її. Я перевищував у юдействі багатьох ровесників з мого роду, будши запеклим прихильником передань моїх предків. Та коли той, що вибрав мене вже від утроби матері моєї і покликав своєю благодаттю, зволив об'явити в мені Сина свого, щоб я проповідував його між поганями, то я негайно, ні з ким не радившись, ані подавшись в Єрусалим до тих, що були апостолами передо мною, пішов в Арабію, а потім знову повернувся в Дамаск. По трьох роках, по тому пішов я в Єрусалим відвідати

years I went up to Jerusalem to confer with Kephias and remained with him for fifteen days. But I did not see any other of the apostles, only James the brother of the Lord.

Alleluia Verse (3): In You, O Lord, have I hoped that I may not be put to shame for ever.

Verse (3): Be a protector unto me, O God, and a house of refuge to save me.

Verse (4): The God of gods, the Lord, has spoken and summoned the earth, from the rising of the sun to its setting.

Verse (4): Summon before Me, My people who made a covenant with Me by sacrifice.

Gospel (Lk 8:5-15): The Lord told this parable: "A sower went out to sow his seed. And as he sowed, some seed fell on the path and was trampled, and the birds of the sky ate it up. Some seed fell on rocky ground, and when it grew, it withered for lack of moisture. Some seed fell among thorns, and the thorns grew with it and choked it. And some seed fell on good soil, and when it grew, it produced fruit a hundredfold." After saying this, he called out, "Whoever has ears to hear ought to hear." Then his disciples asked him what the meaning of this parable might be. He answered, "Knowledge of the mysteries of the kingdom of God has been granted to you; but to the rest, they are made known through parables so that 'they may look but not see, and hear but not understand.' This is the meaning of the parable. The seed is the word of God. Those on the path are the ones who have heard, but the devil comes and takes away the word from their hearts that they may not believe and be saved. Those on rocky ground are the ones who, when they hear, receive the word with joy, but they have no root; they believe only for a time and fall away in time of trial. As for the seed that fell among thorns, they are the ones who have heard, but as they go along, they are choked by the anxieties and riches and pleasures of life, and they fail to produce mature fruit. But as for the seed that fell on rich soil, they are the ones who, when they have heard the word, embrace it with a generous and good heart, and bear fruit through perseverance."

Communion Verse: Praise the Lord from the heavens; praise Him in the highest. Exult, you just, in the Lord; praise from the upright is fitting. Alleluia (3x).

Кифу і перебув у нього п'ятнадцять день. А іншого з апостолів я не бачив, крім Якова, брата Господнього.

Апостольські Стих (3): На Тебе, Господи, уповаю, щоб не осоромитись навіки.

Стих (3): Будь мені Богом захисником і домом пристановища, щоб спасти мене.

Стих (4): Бог Господь прорік, покликав землю від сходу сонця до його заходу.

Стих (4): Зберіть Мені побожних, які над жертвою союз з Мною учинили.

Євангелія (Лк 8,5-15): Сказав Господь притчу оцю: "Вийшов сіяч сіяти своє зерно. І як він сіяв, одне впало край дороги й було потоптане, і птиці небесні його видзьобали. Друге впало на камінь і, зійшовши, висхло, бо вогкості не мало. Інше впало між тернину, і тернина, вигнавшись з ним вкупі, його заглушила. Врешті, інше впало на добру землю, і, зійшовши, сторицею вродило." Кажучи це, Ісус голосно мовив: "Хто має вуха слухати, нехай слухає." Учні його спитали, що б вона могла значити, оця притча. Він сказав їм: "Вам дано знати тайни Божого Царства; іншим же в притчах, щоб вони, дивлячись, не бачили, і слухаючи, не розуміли." Ось що значить оця притча; зерно це слово Боже. Тії, що край дороги, це ті, що слухають, та потім приходиться диявол і вириває геть з їх серця слово, щоб вони не увірували та й не спаслися. Ті ж, що на камені, це тії, що почувши, з радістю приймають слово, але не маючи коріння, вірують дочасу й під час спокуси відпадають. А те, що впало між тернину, це ті, що вислухавши, ідуть, та клопоти, багатства і життєві розкоші їх душать, і вони не дають плоду. Нарешті те, що на землі добрій, це ті, що чувши слово серцем щирим, добрим, його держать і дають плід у терпінні. Хто має вуха слухати, нехай слухає.

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

**The Lives of the Saints:
The Fathers of the Seventh Ecumenical Council (Nicaea II)**

Commemorated on Sunday, August 20th, 2023

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



This Council dealt predominantly with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene the Athenian at the request of Tarasius, Patriarch of Constantinople. The Council was attended by 367 bishops and many monastics.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine Empire. Excessive religious respect and the ascribed miracles to icons by some members of society approached the point of worship (due only to God) and idolatry. This instigated excesses at the other extreme by which icons were completely taken out of the liturgical life of the Church by the Iconoclasts. The Iconophiles, on the other hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty.

The Council decided on a doctrine by which icons should be venerated but not worshipped. In answering

the Empress' invitation to the Council, Pope Hadrian replied with a letter in which he also held the position of extending veneration to icons but not worship, the last befitting only God.

The decree of the Council for restoring icons to churches added an important clause which still stands at the foundation of the rationale for using and venerating icons in the Catholic Church to this very day: "We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people. Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that they are an object of veneration and honor but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands".

The Council issued also 22 canons relating to administrative and disciplinary matters, condemning Simony (ordination for payment), forbidding the election of bishops by secular authority, and putting a stop to the erecting of mixed monasteries. However, and in spite of the recognition of this Council by the Pope, the Holy Roman Emperor of the West, Charlemagne, refused to recognize it not only as Ecumenical but altogether. He disapproved of its decision for venerating the icons, and as a result of his hostility, a synod at Frankfurt in 794 condemned the veneration of icons and rejected the entire Council. And it was only by the end of the 9th century that the Council was recognized in the West but without its rules that were contrary to the established practices of the Roman Church.

Later, a regional synod of bishops was called in Constantinople in 843 at the request of the Empress Theodora of Constantinople, after having put down a second period of iconoclastic persecution under

Emperor Theophilus of Constantinople in 813 AD. The veneration of icons was solemnly proclaimed at the St. Sophia's Cathedral. Monks and clergy came in procession and restored the icons in their rightful place. The day was called "The Triumph of Orthodoxy." Since that time, this event is commemorated yearly with a special service on the first Sunday of Lent, the "Sunday of Orthodoxy".

We commemorate the Holy Fathers of the 7th Ecumenical Council on the Sunday between the 11th and 18th of October.



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 Ukrainian Catholic Church, Bethlehem, PA!

GUIDELINES FOR OUR FAITHFUL, GUESTS, AND FRIENDS

CHURCH MEMBERSHIP: Membership at Saint Josaphat Ukrainian Catholic Church benefits **YOU** as it enables you to participate in stewardship of your church and enjoy a fuller spiritual life. To join as a registered member, email or telephone the Rectory Office .

THE MYSTERIES OF CHRISTIAN INITIATION (BAPTISM, CONFIRMATION, HOLY EUCHARIST): Those who wish their children to receive the Mysteries of Christian Initiation must contact Saint Josaphat Rectory Office at least 6 weeks in advance of the desired Baptismal date; at least one parent must be an active registered parishioner of Saint Josaphat Church when requesting this Sacrament. Sponsors (Godparents) must provide a letter of suitability from the pastor of the Catholic Church they attend if they are not registered members this parish. Non-baptized adults who wish to be received into the faith should contact Saint Josaphat Rectory Office.

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 (or Father Andrii at Holy Ghost, West Easton) 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 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; otherwise, the funeral service will be conducted at the funeral home or the home of the deceased (**IMPORTANT—this rule does not apply to those who are sick, shut-in, or are actively supporting the parish and are registered but have moved out of the area**). In-church viewings and cremations are strongly discouraged. For inquires regarding Saint Josaphat Cemetery, contact Walter Zagwoski.

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

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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!

A Word of Warning

Store up in your minds the Lord's words which you receive through your ears, for the word of the Lord is the nourishment of the mind. When His word is heard but not stored away in the memory, it is like food which has been eaten and then rejected by an upset stomach. A person's life is despaired of if he cannot retain his food. So if you receive the food of holy exhortations, but fail to store in your memory those words of life which nurture righteousness, you have good reason to fear the danger of everlasting death. Be careful, then, that the word you have received through your ears remains in your heart. Be careful that the seed does not fall along the path, for fear that the evil spirit may come and take it from your memory. Be careful that the seed is not received in stony ground, so that it produces a harvest of good works without the roots of perseverance. Many people are pleased with what they hear and resolve to undertake some good work, but as soon as difficulties begin to arise and hinder them they leave the work

unfinished. The stony ground lacked the necessary moisture for the sprouting seed to yield the fruit of perseverance.

Good earth, on the other hand, brings forth fruit by patience. The reason for this is that nothing we do is good unless we also bear with equanimity the injuries done us by our neighbors. In fact, the more we progress, the more hardships we shall have to endure in this world; for when our love for the present world dies, its sufferings increase. This is why we see many people doing good works and at the same time struggling under a heavy burden of afflictions. They now shun earthly desires, and yet they are tormented by greater sufferings. But, as the Lord said, they bring forth fruit by patience, because, since they humbly endure misfortunes, they are welcomed when these are over into a place of rest in heaven.

St. Gregory the Great

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