

TWENTY-SECOND SUNDAY AFTER PENTECOST



Icon of Saints Cosmas and Damian -- November 1st

WEEKLY SCHEDULE OF SERVICES AND EVENTS

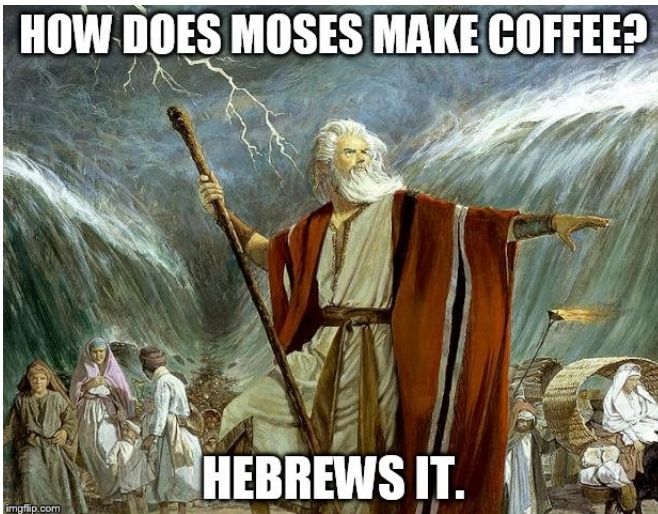
- Sat, Oct 28th:** **The Martyr Paraskevia**
6:30 pm: Divine Liturgy of St. John Chrysostom. Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Oct 29th:** **The 22nd Sunday After Pentecost; of the Venerable Mother and Martyr Anastasia**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.); Intention for Rev. Dn. +James Bremer, Rev. Dn. +Michael Waak, and Rev. +Anthony Radchuk, by Mary Ann Cokos.
12:30 pm: *Theology On Tap (Theme: Where Does the Bible Fit Into the Ukrainian Catholic Church), Weyerbacher Brewery, Easton, PA.*
- Mon, Oct 30th:** **The Martyrs Zenoviy and Zenovia**
8:00 am: Matins/3rd Hour.
- Tue, Oct 31st:** **The Martyr, Blessed Theodore Romzha**
8:00 am: Matins/3rd Hour.
9:00 am: *Church Clean Up.*
6:30 pm: *Moleben for Peace in Ukraine; St. Josaphat Ukrainian Catholic Church, Bethlehem, PA.*
- Wed, Nov 1st:** **The Unmercenaries Cosmas and Damian**
8:00 am: Matins/3rd Hour.
- Thu, Nov 2nd:** **The Martyrs Akindynos and His Companions**
8:00 am: Matins/3rd Hour.
- Fri, Nov 3rd:** **The Martyrs Aceptsimas and His Companions**
No Divine Services
- Sat, Nov 4th:** **The Venerable Father Ioannicus**
6:30 pm: Divine Liturgy of St. John Chrysostom. Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Nov 5th:** **The 23rd Sunday After Pentecost; of the Martys Galaktion and Episteme**
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr./OCS.); Intention for +Neonila Dubitsky, by Irene and Adrian Strysky.

PARISH ANNOUNCEMENTS:

1. Regarding the plan to replace priest/subdeacon/altar boy vestments, we have had a flood of people offering pledges and are grateful for your support. We have enough pledges to fill all of our priest/subdeacon/altar boy vestments; to fill all pledge requests, we are now taking pledges for vestments to cover the altars/tetrapod/analoi (Gospel/Icon stands). Those who could not get a pledge in for priest/altar boy vestments will be assigned to vestments for the altars. We expect to be placing the orders in the next two weeks; lead time for ordering and making the vestments is expected to be about 4-6 months. Again, we thank you for your generosity and support; may God's blessings be with you always!
2. Church clean up for St. Josaphat's Church is scheduled for this coming Tuesday, October 31st. All who can come to lend a hand cleaning the church with our cleaning crew are invited; all help, no matter how small, is greatly appreciated! Also, with Philip's Fast coming upon us soon, we will be

changing altar vestments Saturday, November 11th, after the 6:30 pm Divine Liturgy.

3. Our sister parish, Holy Ghost Ukrainian Catholic Church, will be hosting their next pyrohy/noodle sale on Wednesday, November 8th, 2023. A sign up sheet will be provided next weekend for ordering; or you may order online by emailing foodsales@holyghostucc.com.
4. 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
5. The St. Josaphat Tryzub Association have started selling tickets for their annual St. Josaphat Dinner, tentatively scheduled for Sunday, November 12th. The Tryzub Association has an extensive menu set for this event, and we invite all our parish family and friends to purchase tickets to enjoy an afternoon of fellowship with good food and friends. For information, please see David Kadingo, or any Tryzub Member.
6. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, October 31st, 2023, at St. Josaphat's Ukrainian Catholic Church, Bethlehem, PA. All are encouraged to come and pray with us.



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!

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	Maria Wetherill
Adisu Picca	Rev. Paul J. Makar	Helen Karol	Rev. Paul Wolensky
Very Rev. Mitred Archpriest Roman Mirchuk		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.

The Sayings of the Desert Fathers

Abba Anthony said, "A time is coming when men will go mad, and when they see someone sane, they will attack him saying, "YOU are mad, you are not like us."

Anthony the Great

Sunday Propers:
The 22nd Sunday After Pentecost;
of the Venerable Mother & Martyr Anastasia

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 (Gal 6:11-18): Brethren: See with what large letters I am writing to you in my own hand! It is those who want to make a good appearance in the flesh who are trying to compel you to have yourselves circumcised, only that they may not be persecuted for the cross of Christ. Not even those having themselves circumcised observe the law themselves; they only want you to be circumcised so that they may boast of your flesh. But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. For neither does circumcision mean anything, nor does uncircumcision, but only a new creation. Peace and mercy be to all who follow this rule and to the Israel of God. From now on, let no one make troubles for me; for I bear the marks of Jesus on my body. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Alleluia Verse (5): Your mercies, O Lord, I will

Тропарі і Кондаки:
22-а Неділя по Зісланні Св. Духа;
Св. Преподобномучениці Анастасії

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 Своїм.

Кондак (5): *Слава Отцю, і Сину, і Святому Духові.* До аду, Спасе мій, зійшов Ти, і, як всемогутній, сокрушивши його брами, Ти, Чоловіколюбче, як Творець, воскресив з Собою померлих, жало смерті 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 (Гал 6,11-18): Браття, гляньте, якими буквами пишу вам власною рукою. Ті, що хочуть показатися гарними тілом, - вони силують вас обрізатися, щоб тільки уникнути переслідування за хрест Христа. Бо й самі обрізані, не додержують закону, а хочуть, щоб ви обрізувалися, щоб їм хвалитися вашим тілом. Мене ж, не доведи Боже, чимсь хвалитися, як тільки хрестом Господа нашого Ісуса Христа, яким для мене світ розп'ятий, а я - світові; бо ані обрізання, ані необрізання є щось, лише - нове створіння. На тих, які поступають за цим правилом, мир на них і милосердя, а й на Ізраїля Божого. На майбутнє нехай ніхто мені не завдає клопоту, бо я ношу на моїм тілі рани Ісуса. Благодать Господа нашого Ісуса Христа нехай буде з вашим духом, брати! Амінь.

Апостольські Стих (5): Милості Твої,

sing for ever; from generation to generation I will announce Your truth with my mouth.

Verse (5): For You have said: Mercy shall be built up for ever; in the heavens Your truth shall be prepared.

Gospel (Lk 8:26-39): At that time, Jesus came to the territory of the Gerasenes, which is opposite Galilee. When he came ashore a man from the town who was possessed by demons met him. For a long time he had not worn clothes; he did not live in a house, but lived among the tombs. When he saw Jesus, he cried out and fell down before him; in a loud voice he shouted, "What have you to do with me, Jesus, son of the Most High God? I beg you, do not torment me!" For he had ordered the unclean spirit to come out of the man. (It had taken hold of him many times, and he used to be bound with chains and shackles as a restraint, but he would break his bonds and be driven by the demon into deserted places.) Then Jesus asked him, "What is your name?" He replied, "Legion," because many demons had entered him. And they pleaded with him not to order them to depart to the abyss. A herd of many swine was feeding there on the hillside, and they pleaded with him to allow them to enter those swine; and he let them. The demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned. When the swineherds saw what had happened, they ran away and reported the incident in the town and throughout the countryside. People came out to see what had happened and, when they approached Jesus, they discovered the man from whom the demons had come out sitting at his feet. He was clothed and in his right mind, and they were seized with fear. Those who witnessed it told them how the possessed man had been saved. The entire population of the region of the Gerasenes asked Jesus to leave them because they were seized with great fear. So he got into a boat and returned. The man from whom the demons had come out begged to remain with him, but he sent him away, saying, "Return home and recount what God has done for you." The man went off and proclaimed throughout the whole town what Jesus had done for him.

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

Господи, оспівуватиму повік, і з роду в рід сповіщу устами моїми Твою вірність.

Стих (5): Бо сказав Ти: Повік милість збудується, на небесах приготується істина Твоя.

Євангелія (Лк 8,26-39): Того часу, вони пристали в краю Геразинським, що проти Галилеї. Як Ісус вийшов на берег, трапився йому назустріч один чоловік з міста, що мав бісів. Він з давнього часу вже не носив одержі й мешкав не в хаті, а по гробах. Побачивши Ісуса, закричав, припав йому до ніг і сказав голосом сильним: "Що мені й тобі, Ісусе, сину Бога Всевишнього? Благаю тебе, не муч мене!" Бо він велів нечистому духові вийти з чоловіка. Дух той часто хапав чоловіка, і його тоді в'язали кайданами і ланцюгами й стерегли, та він трощив окови, і демон гонив його по пустинях. Ісус же спитав його: "Як тобі на ім'я?" "Леґіон" - відповів той, багато бо бісів увійшло в нього. І вони благали його, щоб він не велів їм іти в безодню. А було там велике стадо свиней, що паслося на горі. І демони просили його, щоб він дозволив їм увійти до них. І він дозволив їм. Вийшли ті демони з чоловіка, увійшли в свиней, і кинулося стадо з кручі в озеро та й потонуло. Побачивши, що сталося, пастухи кинулись урозтіч і розповіли про це в місті та по селах. І вийшли люди подивитися, що сталося. Вони прибули до Ісуса й знайшли, що чоловік, з якого вийшли біси, сидів при ногах Ісуса, зодягнений та при умі - і злякались. Наочні свідки їм розповіли, як вилікувався біснуватий. Тоді все населення Геразинської округи почало його просити, щоб відійшов від них, бо великий страх огорнув їх. І він увійшов до човна й повернувся. А чоловік, з якого вийшли біси, просив Ісуса, щоб бути з ним, але відпустив його, кажучи: "Вернися додому й розкажи все те, що Бог зробив тобі." Пішов той, сповіщаючи по всьому місті, що Ісус зробив йому.

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

**The Lives of the Saints:
The Venerable Mother and Martyr Anastasia
Commemorated on Sunday, October 29th, 2023**

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

The Venerable Mother and Martyr Anastasia the Roman lost her parents when she was three years old, and was taken to be raised by the Igoumena (Abbess) of a women's monastery, whose name was Sophia, a nun who had attained a high degree of spiritual perfection. She raised Anastasia in fervent faith, in the fear of God, and obedience. After seventeen years, Anastasia became known as a great ascetic, and she was very beautiful.

The Emperor Decius (249-251) began his persecution of Christians at that time. The city administrator, Probus, following the Emperor's orders, commanded that Anastasia be brought to him. The young martyr Anastasia went out to meet the armed soldiers. Seeing her youth and beauty, Probus first tried flattery to make her deny Christ. "Why do you waste your youth deprived of pleasure? Worship our gods, marry a handsome husband, and live with glory and honor," he said. While Saint Anastasia stood before the ruler, her mind stood before Christ, and with her spiritual eyes, she beheld the comeliness of her Bridegroom. The Saint replied, "My spouse, my riches, my life and my happiness are my Lord Jesus Christ, and you cannot turn me away from Him by your deceit!"

Probus had her stripped of her clothing, in order to humiliate her. She told him, "You can have me whipped, beaten, and cut to pieces, and then my nakedness will be hidden by my wounds, and my blood will cover my shame." Probus subjected Anastasia to horrible tortures. The holy martyr bravely endured all of them, glorifying and praising God. When the people witnessed the inhuman and disgusting treatment the Saint received, they became indignant, and Probus was forced to end the tortures by having her beheaded. In this manner, Saint Anastasia received the unfading crown of martyrdom.

Her relics are still venerated in the Eastern Churches to this day.



**The 23rd Sunday After Pentecost
"Exorcizing the Demons"**

Author Unknown; Edited for the Bulletin—For Local Use Only

In the famous words of Franklin Delano Roosevelt, "We have nothing to fear, but fear itself.", we hear an echo of the words of the immortal Pogo, "We have met the enemy, and it is us." To the mind of a first century Palestinian Jew, the best fate that they may imagine befalling either a Roman Legion, or a herd of swine would be for them to go over a high cliff and drown in a lake. I'm sure those who first heard this story of the Gerasene Demoniac had a good chuckle, if not a full belly laugh.

In Jesus day, demons were very real. People took demon possession seriously. Demons could seriously impair a person's ability to function normally within a community. Demons were believed to be evil spirits who could inhabit a person and cause mental or even physical illness. It can be speculated that perhaps the Gerasene Demoniac suffered from a traumatic experience involving atrocities committed by Roman Legions; and they were indeed known to commit brutal atrocities.

Today, we would perhaps call the condition post traumatic shock syndrome. Friends would suggest, "Get over it, already!" A doctor might prescribe a sedative. Sometimes "friends" are indeed not helpful. And the sedative prescribed by a doctor only masks the symptoms. What is really needed is a cure for the deep dark abyss of despair and meaninglessness of life, when facing the pit of our existential angst. What we need is a light for the dark days of our lives.

Perhaps we may find such a light in the scriptures. The authors of both Luke and Matthew took and adapted Mark's story of the Gerasene Demoniac. Both Mark and Luke place the story following the stilling of a storm on the lake and the healing of Jarius' (a synagogue leader) daughter. This is a very

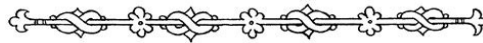
interesting story. It begins with the landing of Jesus and his followers on Gentile territory. Moving from a storm at sea to a swarm of demons, for Jesus' followers, I'm sure was not exactly what they had in mind when they set out. The plea for release did not come from the man possessed, but rather from the demons within. And the plea for Jesus and his followers to return from whence they had come came not from his followers, fearing perhaps other such encounters, but from the swineherds. And the demoniac, now free from the demons, requested permission to follow. Yet, he was instructed by Jesus to take the message of the gospel to those whom he knew best.

The gospel, the good news, is that in the person of Jesus of Nazareth, God took on human form, walked God's good Earth, and chased away any cause for human fear. In other words, with the presence of Jesus in our lives, we are free to find alternative possibilities. If our lives are centered in Jesus, we are not chained to negative emotional baggage, because we know the grace of God, the hope of Christ, and the joy of the Spirit's presence within. Faith, in this, the "good news", releases the creative tensions we face in life to find other ways.

I've met a lot of people who appear to think of "grace" and "faith" as twin ruts in the road of life, in which they get stuck. "Grace" and "faith" are the wheels that get us each day from where we are to where we are going.

If you are stuck in a traffic jam, and someone cuts into your lane, there is no need to lay on the horn, scream, and flip 'em off. Plot and plan your way towards the next exit; and give those who are rude your warmest blessings.

Let us all go into the world of our lives, this day and in the weeks ahead, telling everyone what God has done for us.



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"

1826 Kenmore Avenue
Bethlehem, PA 18018

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For emergencies, call: (215) 300-9147

E-Mail: bethlehem@ukrcatholic.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!

Physicians Who Work for Free

On November 1st, we celebrate the feast of two remarkable brothers who lived during the early years of the Christian Church. Cosmas and Damian were born of wealthy parents in Asia Minor who gave their sons the best education in the Roman Empire. They were interested in medicine and became physicians at an early age. During this same time, the two brothers also became Christians. Their unique combination of medicine and prayer attracted the attention of many. Through their commitment to Christ they endeavored to become healers not only of the body, but of the soul as well. Consequently, their fame spread and they soon developed a reputation as being miracle-workers who could heal with an herb as well as with a prayer.

About this same time, the brothers made a most unique pledge: they pledged not to take

any money for their services. They healed thousands of people from diseases of body and soul and never accepted anything for their efforts. Their reputation spread even more rapidly as they became known as "unmercenaries" – someone who does not expect payment of any kind in return for services rendered.

In a sense, each of us can become unmercenaries in the same spirit as were Saints Cosmas and Damian. Each of us can freely give something of ourselves without expecting anything in return. Perhaps we can give our time to a person in need without expecting an equal favor in return. Perhaps we can freely give advice without being offended if it is not followed. Or, perhaps we can give the gift of forgiveness without receiving an apology in return.

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