

TWENTY-FOURTH SUNDAY AFTER PENTECOST



Icon of the Good Samaritan

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, Nov 11th: The Martyrs Means, Victor, and Vincent**
6:30 pm: Great Vespers with Divine Liturgy of St. John Chrysostom; Intention for +Elise Pires (40th Day), by Rev. Paul J. Makar.
7:30 pm: Change Altar Vestments for Philip's Fast.
- Sun, Nov 12th: The 24th Sunday After Pentecost, of the Martyr and Archbishop Josaphat of Polotsk, Patron of Our Parish**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.) Intention for God's Blessings on Our Living and Deceased Parishioners.
11:30 am: St. Josaphat Ukrainian Catholic Church Annual Festal Dinner, 1826 Kenmore Avenue, Bethlehem, PA.
- Mon, Nov 13th: The Archbishop John Chrysostom**
8:00 am: Divine Liturgy of St. John Chrysostom; Intention for +John Kasenych (3rd/9th Days).
- Tue, Nov 14th: The Apostle Philip [PHILIP'S FAST/PYLYPIVKA BEGINS]**
8:00 am: Matins/3rd Hour.
6:30 pm: Moleben for Peace in Ukraine; Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA.
- Wed, Nov 15th: The Martyrs Gurias, Samonas, and Habib**
8:00 am: Matins/3rd Hour.
- Thu, Nov 16th: The Apostle and Evangelist Matthew**
8:00 am: Matins/3rd Hour.
- Fri, Nov 17th: The Hierarch Gregory the Wonderworker**
No Divine Services
- Sat, Nov 18th: The Martyrs Plato and Roman**
6:30 pm: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, Nov 19th: The 24th Sunday After Pentecost, of the Prophet Audiy and Martyr Varlaam**
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.) Intention for +Dmytro Chorwat, by Jaroslaw Chorwat.

PARISH ANNOUNCEMENTS:

1. Philip's Fast/Pylypivka starts on the evening of Tuesday, November 14th, 2023, and runs through Christmas Eve, December 24th, 2023. The fasting rule of the Ukrainian Catholic Church and the Archeparchy of Philadelphia applies to all Ukrainian Catholics (simple abstinence from meat products on Fridays; those who wish to practice a stricter fasting regimen, i.e., Mondays, Wednesdays and Fridays can do so with consultation of their father confessor or spiritual director). Given the secular spirit of our times that has so gripped the holy days that we cherish, we encourage our parishioners to fast and increase their prayers and good works during this time.

Also, as an increase of our good works for Philip's Fast, we will be having a collection of dry/canned

food goods for the poor during the Fast from Saturday, November 18th, 2023, through Christmas Day, December 25th, 2023. As we did during the Great Fast of this year, we will continue our support of Central Moravian Food bank in Bethlehem, PA. Boxes for collection of food items will be placed in the Church Vestibule and Basement starting Saturday, November 18th. Please remember the poor and less fortunate in your generosity!

1. We thank everyone for coming out to help with our monthly Pyrohy/Noodle Fundraiser; your help is greatly appreciated! Our next Pyrohy/Noodle Fundraiser sale will be on December 6th, 2023; order sheets will be put out shortly.
2. Holy Ghost Ukrainian Catholic Church is planning to have their next Kiffle sale on Tuesday, November 28th, 2023; preparation and baking will start on Monday, November 27th. For more information, please call Holy Ghost Rectory. Order forms will be put out shortly.
4. The Women of the Ukrainian American Women's National League/Союз Українок Branch 91 of the Lehigh Valley will be hosting a remembrance of the Victims of the Famine-Genocide/Голодомор of Ukraine on Sunday, November 19th, 2023, 5:00 pm, at Bethlehem City Hall (Payrow Plaza). For more information, please contact any member of the UNWLA of our parish, or contact St. Josaphat Rectory.
5. In addition to hosting their remembrance of the Victims of the Famine-Genocide of Ukraine, the UNWLA Branch 91 will also be holding a collection drive for canned and dry goods for the poor and needy of the Lehigh Valley. A collection box for this food drive is in the vestibule of the Church and marked "Food Drive". This food collection will take place from Saturday, November 4th, through Sunday, November 19th, 2023.
6. The UNWLA Branch 91, along with the Ukrainian-American Veterans Post 42, and the Ukrainian Catholic-Orthodox Clergy of the Lehigh Valley are looking to sponsor a bus trip to the annual commemoration of the Holodomor (Famine-Genocide of Ukraine) at St. Patrick's Cathedral, New York City, NY, on Saturday, November 18th, 2023. Information regarding this trip is being posted on the parish facebook page; all are invited 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, November 14th, 2023, at Assumption of the BVM Ukrainian Orthodox Church, Northampton, 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 Church in Bethlehem!

St. Josaphat Calendar of Events – Mark Your Planners!

November 15th:	Philip's Fast/Пилипівка Begins
November 18th:	TENTATIVE: Lehigh Valley Bus Trip to Holodomor Remembrance, St. Patrick's Cathedral, New York City, NY
November 19th:	Holodomor Remembrance (Sponsored by Soyuz Ukrainok Branch 91)
November 29th:	Kiffle Sale, Holy Ghost Ukrainian Catholic Church, West Easton, PA

Sunday Propers:
The 24th Sunday After Pentecost;
of the Martyr and Archbishop Josaphat of
Polotsk

Troparion (7) By Your cross You destroyed death; You opened Paradise to the thief; You changed the lamentation of the myrrh bearers to joy, and charged the apostles to proclaim that You are risen, O Christ our God, offering great mercy to the world.

Troparion (4): You have become a brilliant light, O priest-martyr Josaphat. You gave up your life for your sheep like the Good Shepherd. You were slain by the lovers of heresy, and you have walked into the Holy of Holies to rest in the company of the angels. O long-suffering saint, we make this petition to you: Beg Christ, the Prince of Shepherds, to save our souls and to number us among the sheep on his right hand.

Kontakion (7): *Glory be to the Father and to the Son and to the Holy Spirit. Now and for ever and ever. Amen.* No longer shall the dominion of death be able to hold humanity, for Christ went down shattering and destroying its powers. Hades is bound. The prophets exult with one voice: The Savior has come for those with faith, saying: Come forth, O faithful, to the resurrection!

Prokimenon (7): The Lord will give strength to His people; the Lord will bless His people with peace.

Verse: Bring to the Lord, O you sons of God; bring to the Lord young rams.

Epistle: (Ephesians 2:14-22): Brethren: Christ is our peace, he who made both one and broke down the dividing wall of enmity, through his flesh, abolishing the law with its commandments and legal claims, that he might create in himself one new person in place of the two, thus establishing peace, and might reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who are near, for through him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with

Тропарі і Кондаки:
24-а Неділя по Зісланні Св. Духа;
Св. Свщмч. Йосафата архієпископа
Полоцького

Тропар (7): Знищив Ти хрестом Твоїм смерть, відчинив розбійникові рай, мироносицям плач на радість перемінив і апостолам звелів проповідувати, що воскрес Ти, Христе Боже, даючи світові велику милість.

Тропар (4): Світільником світлим явився Ти, священномученику Йосафате, бо як добрий пастир душу Свою поклав Ти за вівці, ставши жертвою за святе з'єднання. Ти ввійшов у Святе-святих, з безтілесними перебуваючи, тож молимо Тебе багатостраждальний: Прости пастирів начальника Христа, щоб Він залічив нас до тих, що стоять по правиці Його стада та щоб спаслися душі наші.

Кондак (7): *Слава Отцю, і Суну, і Святому Духові. І нині, і повсякчас, і на віки вічні. Амінь.* Вже більше влада смерти не зможе людей держати, зійшов бо Христос, знищивши і знівечивши сили її, зв'язується ад, пророки ж однодушно радіють. З'явився Спас тим, що вірують, промовляючи: Виходьте, вірні, до воскресіння.

Прокімен (7): Господь силу людям Своїм дасть, Господь поблагословить людей Своїх миром.

Стих: Принесіть Господові, сини Божі, принесіть Господові молодих баранців.

Апостол (Еф 2,14-22): Браття, Христос наш мир, він, що зробив із двох одне, зруйнувавши стіну, яка була перегородою, тобто ворожнечу, - своїм тілом скасував закон заповідей у своїх рішеннях, на те, щоб із двох зробити в собі одну нову людину, вчинивши мир між нами, і щоб примирити їх обох в однім тілі з Богом через хрест, убивши ворожнечу в ньому. Він прийшов звістувати мир вам, що були далеко, і мир тим, що були близько; бо через нього одні й другі маємо доступ до Отця в однім Дусі. Отже ж ви більше не чужинці і не приходні, а співгромадяни святих і домашні Божі, побудовані на підвалинах апостолів і пророків, де наріжним каменем сам Ісус

Christ Jesus himself as the capstone. Through him the whole structure is held together and grows into a temple sacred in the Lord; in him you also are being built together into a dwelling place of God in the Spirit.

Alleluia Verse: It is good to give praise to the Lord; and to sing in Your name, O Most High.

Verse: To announce Your mercy in the morning, and Your truth every night.

Verse: Your priests shall clothe themselves with justice, and Your venerable ones shall rejoice.

Gospel (Luke 10,25-37) At that time, there was a scholar of the law who stood up to test him and said, "Teacher, what must I do to inherit eternal life?" Jesus said to him, "What is written in the law? How do you read it?" He said in reply, "You shall love the Lord, your God, with all your heart, with all your being, with all your strength, and with all your mind, and your neighbor as yourself." He replied to him, "You have answered correctly; do this and you will live." But because he wished to justify himself, he said to Jesus, "And who is my neighbor?" Jesus replied, "A man fell victim to robbers as he went down from Jerusalem to Jericho. They stripped and beat him and went off leaving him half-dead. A priest happened to be going down that road, but when he saw him, he passed by to the opposite side. Likewise a Levite came to the place, and when he saw him, he passed by on the opposite side. But a Samaritan traveler who came upon him was moved with compassion at the sight. He approached the victim, poured oil and wine over his wounds and bandaged them. Then he lifted him up on his own animal, took him to an inn and cared for him. The next day he took out two silver coins and gave them to the innkeeper with the instruction, 'Take care of him. If you spend more than what I have given you, I shall repay you on my way back.' Which of these three, in your opinion, was neighbor to the robbers' victim?" He answered, "The one who treated him with mercy." Jesus said to him, "Go and do likewise."

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

Христос. На ньому вся будівля; міцно споєна, росте святим храмом у Господі; на ньому ви теж будуетесь разом на житло Бога в душі.

Апостольські стихи: Добре воно – прославляти Господа, і співати Твоєму імені, Всевишній.

Стих: Звіщати вранці Твою милість, ночами – Твою вірність.

Стих: Священики Твої зодягнуться в праведність і преподобні Твої возрадуються.

Євангелія (Лк 10,25-37) Того часу, якийсь законовчитель устав, щоб його випробувати, та й каже: "Учителю, що мені робити, щоб вічне життя досягнути?" А Ісус мовив до нього: "В законі що написано? Як там читаєш?" Озався той і каже: "Люби Господа, Бога твого, всім серцем твоїм, усією твоєю душею і всією силою твоєю і всією думкою твоєю; а ближнього твого, як себе самого." "Ти добре відповів," сказав (Ісус), - "роби це й будеш жити." Та той, бажаючи себе самого виправдати, каже до Ісуса: "А хто мій ближній?" Мовив тоді Ісус, кажучи: "Один чоловік спускався з Єрусалиму до Єрихону й потрапив розбійникам, що його обдерли й побили тяжко та пішли геть, залишивши півмертвого. Випадком ішов якийсь священик тією дорогою; побачив його й, збочивши, пройшов мимо. Так само й левіт прийшов на те місце, глянув на нього й пройшов мимо. Але один самарянин, що був у дорозі, зненацька надійшов (на нього) й, побачивши його, змилосердився. Він приступив до нього, перев'язав йому рани, полив їх оливою і вином; потім посадив його на власну скотину, привів до заїзду й доглянув за ним. На другий день він вийняв два динарії, дав їх господареві й мовив: Доглядай за ним, і те, що витратиш на нього більше, я заплачу тобі, коли повернуся. Хто з цих трьох, на твою думку, був ближнім тому, що потрапив розбійникам в руки?" Він відповів: "Той, хто вчинив з ним милосердя." Тоді Ісус сказав до нього: "Іди і ти роби так само."

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

HOW LATE CAN YOU BE FOR LITURGY?

By Matthew Kenenitz for the Facebook Page of Assumption of the BVM Ukrainian Greco-Catholic Church, Centralia, PA. Reprinted from <https://www.facebook.com/ABVMUGCC/>;
Edited for the Bulletin



How many times do priests hear the question: "Is being late to Liturgy a sin?" Or "Is it possible to go to Communion if you're 10 minutes late?" In such cases, one has to wonder what one should even say...

Think about it: If we are consistently late for work, then we would be out of a job. Be three minutes late for a plane or train, and they will leave without you. But, with church, that's not even the case. It should be known that the Liturgy begins well before its "beginning." Upon entering the church temple, the priest is to pray the Door Prayers in front of the iconostasis. He then prays Proskomedia, where he prepares the offering for the Eucharistic Liturgy. While this is happening, the cantor/chanter is singing the

Hours in order to establish the setting of prayer and praise. People are lighting candles and praying silently for their intentions, in preparation to encounter our Lord and Savior in the Eucharist.

All of this reminds us of the eternal choirs of angels singing in praise of our Lord—an eternity that we, as Christians, aspire to attain once we leave this earth. The church temple is meant to reflect heaven, where we meet our Lord and Savior in HIS house surrounded by the sounds, sights, and smells of His dwelling.

In church, God is waiting for us. And if we nurture a relationship of trust and love with our God, then the issue of being late doesn't even arise. After all, going to the Liturgy is not a weekly Sunday obligation. It is something that we freely should choose to do, not to "gain" anything, but because we truly believe in our Lord and Savior, and we want to offer Him praise and spend time with Him in His house. Simply put, the time that we spend in church is meant to be a taste of what eternity in heaven will be like.

Simply put, if we are focused on God, we would find being late for church unacceptable in our lives. We would take every safeguard to be on time for our dream vacation... Going to church is the joy of meeting, the pursuit of union with our Creator—it is our sincere response to His invitation... Let's hurry to God!

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
Pearl Kiniuk	Helen Karol	Rev. Paul J. Makar	Rev. Paul Wolensky
Very Rev. Mitred Archpriest Roman Mirchuk		Rev. John W. Hunwicke	
All of Our Archeparchial Seminarians			

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 Lives of the Saints:

St. Josaphat Kuntsevych, Archbishop of Polotsk and Martyr for Christian Unity

Reprinted from *THE REDEEMER'S VOICE* (A Ukrainian Catholic Publication). Edited for the Bulletin;
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St. Josaphat Kuntsevych, OSBM, Archbishop of Polotsk and Martyr, was born around 1580 in Wolodymyr Ukraine. As a teenager he was interested in Church matters, often to the detriment of his business duties. After his father's death in 1604, John Kuntsevych entered the Basilian Holy Trinity monastery in Vilna; he took the religious name of Josaphat.

During the summer of 1609 Josaphat was ordained a priest. In 1617 Josaphat was nominated much against his will, Bishop of Polotsk. In 1620 an event occurred which made Josaphat's position very difficult. Until then the Orthodox Church had no organized hierarchy in the area. But in 1620, under Kozak's protection, the Orthodox Patriarch of Jerusalem, on a trip through eastern Europe, ordained a metropolitan and five bishops for the Ukrainian Orthodox Church. (It is interesting to note that the Jerusalem Patriarch had no jurisdiction to do this and met from resistance from other Orthodox jurisdictions.) The Catholic bishops found themselves for the first time faced with organized opposition. The government was willing to withdraw its support from the Ukrainian Catholic

Church for the sake of peace within the country. Specifically, the government needed Kozak's help to fight the Turks.

On Sunday, November 12, 1623, a crowd (without the blessing of any Orthodox bishop) gathered outside Josaphat's residence in Vitebsk, one of the towns under his ecclesiastical jurisdiction. Josaphat was in residence preparing to celebrate Matins and Divine Liturgy. He came out to meet the angry crowd. But the instigators shouted: "Kill him!" and one of them sank an ax into his head.

Some of the immediate effects of his martyrdom were; the conversion of most of his killers and the strengthening of the Church union in the country. But most significant and more important was the discharge of tension between Catholic and Orthodox, leading to cooperation be-

The Sayings of the Desert Fathers

A brother lived in the cells and in his solitude he was troubled. He went to tell Abba Theodore about it. The old man said to him, 'Go, be more humble in your aspirations, place yourself under obedience and live with others.' Later, he came back to the old man and said, 'I do not find any peace with others.' The old man said to him, 'If you are not at peace either alone or with others, why have you become a monk? Is it not to suffer trials? Tell me how many years you have worn the habit?' He replied, 'For eight years.' Then the old man said to him, 'I have worn the habit seventy years and on no day have I found peace. Do you expect to obtain peace in eight years?' At these words the brother went away strengthened.

Abba Theodore of Pherme

Trying to impress the ladies at church like



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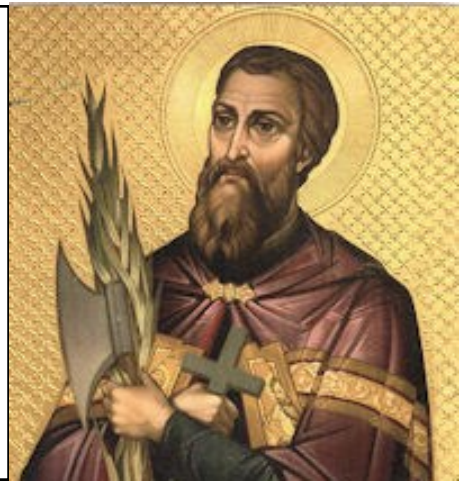
E-Mail: bethlehem@ukrcatholic.org

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!

Reflection on the Good Samaritan

First, we must pity the ill fortune of the man who fell unarmed and helpless among robbers, and who was so rash and unwise as to choose the road in which he could not escape the attack of robbers. For the unarmed can never escape the armed, the heedless the villain, the unwary the malicious. Since malice is ever armed with guile, fenced round with cruelty, fortified with deceit, and ready for fierce attack...

He poured in wine, that is, the blood of His passion, and oil, that is, the anointing of the chrism, that pardon might be granted by His blood, sanctification be conferred by the chrism...

The wounded parts are bound up by the heavenly Physician, and containing a salve within themselves, are by the working of the remedy restored to their former soundness. Having

poured in wine and oil, he placed him upon His beast...

For the Inn is the Church, which receives travelers, who are tired with their journey through the world, and oppressed with the load of their sins; where the wearied traveler casting down the burden of his sins is relieved, and after being refreshed is restored with wholesome food. And this is what is here said, and took care of him. For outside is everything that is conflicting, hurtful and evil, while within the Inn is contained all rest and health...

He said, if you see any one oppressed, say not surely he is wicked; but be he Gentile or Jew and need help, dispute not, he has a claim to your assistance, into whatever evil he has fallen.

St. John Chrysostom