

SUNDAY OF THE FATHERS OF THE FIRST COUNCIL



Icon of the Fathers of the First Ecumenical Council of Nicea

WEEKLY SCHEDULE OF SERVICES AND EVENTS

- Sat, May 11th:** **The Apostles Cyril and Methodius, Teachers of the Slavs**
2:45 pm: Confessions.
4:00 pm: Divine Liturgy of St. John Chrysostom; Intention for +Christine Hanas, by Natasha Zajac.
- Sun, May 12th:** **The Sunday of the Fathers of the First Ecumenical Council of Nicaea — MOTHER'S DAY**
8:45 am: Confessions.
10:00 am: Divine Liturgy of St. John Chrysostom (Eng.) with Panachyda for our All of Our Deceased Mothers; Intention for +John Zallie (1 Year Anniversary), by Mary Beth Zallie
- Mon, May 13th:** **The Martyr Glyceria**
9:00 am: Daily Matins; Panachyda for +Bohdan and Christine Kulchyskyj, by the Kulchyskyj Family.
- Tue, May 14th:** **The Martyr Isidore**
6:30 pm: Moleben to the Mother of God for Peace in Ukraine, Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA.
- Wed, May 15th:** **The Venerable Father Pachomius the Great**
9:00 am: Daily Matins
- Thu, May 16th:** **The Venerable Father Isidore**
9:00 am: Daily Matins
- Fri, May 17th:** **The Apostles Andronicus and His Companions**
No Divine Services.
- Sat, May 18th:** **All-Souls Saturday (Sorokousty) V**
9:00 am: Matins for the Deceased (Parastas)
2:45 pm: Confessions.
4:00 pm: Divine Liturgy of St. John Chrysostom; Intention for God's Blessings on Our Living and Deceased Parishioners.
- Sun, May 19th:** **Pentecost Sunday (HOLY DAY OF OBLIGATION)**
8:45 am: Confessions.
10:00 am: Divine Liturgy of St. John Chrysostom (Ukr.); Intention for God's Blessings on Chase Fanelli and Mary Ann Hester, by Matt Kenenitz and Fr. Paul.
6:00 pm: Great Vespers With The Kneeling Prayers To The Holy Spirit

PARISH ANNOUNCEMENTS:

1. As we celebrate Mother's Day this weekend, please do not forget to keep all of our living and deceased mothers of our family, friends, and parish in your prayers. May the Holy Theotokos keep all of our mothers under her protection and may God bless all of our mothers for what they do - многая літа! Also, may the memories of our deceased mothers be eternal - вічная пам'ять!
2. Congratulations to our Archeparchial Seminarian Subdeacon Bohdan Vasylyv and also Subdeacon Ihor Demydas, who will be ordained to the Holy Order of Deacon on Sunday, June 9th, 2024, at 10:00 am at the Ukrainian Catholic Cathedral of the Immaculate Conception in Philadelphia. Please

keep them in your prayers; Axios!!

3. We will be scheduling a parish clean up and changing of vestments on Saturday, May 25th, 2024. The time for this event will be posted in next week's bulletin. We can use all the help we can get. NOTICE FOR PARENTS: This is a great way to have your junior high/high schooler to earn service credit hours! For more information, contact St. Josaphat Rectory or Carol Seiling.
4. The Ukrainian Catholic/Orthodox Clergy Brotherhood of the Lehigh Valley will have their next weekly Moleben for Peace in Ukraine on Tuesday, May 14th, at Assumption of the BVM Ukrainian Orthodox Church, Northampton, PA, at 6:30 pm. All are encouraged to come and pray with us.
5. Mark your calendars! The St. Josaphat Tryzub Association will be holding their Annual Parish Family Day at the Iron Pigs Coca Cola Park on Sunday, June 9th, 2024. For ordering tickets and more information, please see the ad in the back of this bulletin or the flyer posted in Church.
6. We thank everyone who came out to lend a hand with the last pyrohy/noodle sale at Holy Ghost Ukrainian Catholic Church last Tuesday and Wednesday. Thank you for your support!

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
Slava Harasymovych	Oleh Balaziuk	Nick Hanych
Nicholas Hanych	Maria Wetherill	Helen Karol
Maria Dowhan	Bob Taylor	Anna Smolij
Rev. Paul Wolensky	Michael Hys	Mary Ann Cokos
Subdeacon Bohdan Vasyliv	Subdeacon Ihor Demydas	

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.

Sunday Propers:

The Sunday of the Holy Fathers of the First Ecumenical Council of Nicea

(Seventh Paschal Sunday)

First Antiphon: All you peoples, clap your hands; shout to God with cries of gladness. Through the prayers of the Mother of God, O Savior, save us.

For the Lord, the Most High, we must fear; great King over all the earth. Through the prayers of the Mother of God, O Savior, save us.

He subdues peoples under us, and nations under our feet. Through the prayers of the Mother of God, O Savior, save us.

God ascends amid shouts of joy; the Lord ascends amid sounds of trumpets. Through the prayers of the Mother of God, O Savior, save us.

Glory be . . . Now and forever . . . Only Begotten . . .

Third Antiphon: Come, let us sing joyfully to the

Тропарі і Кондаки:

Неділя Святих Отців (Першого Вселенського Собору у Нікеї)

(7-а Неділя Пасхи)

Антифон 1: Усі народи, заплещіть руками, кликніть до Господа голосом радості. Молитвами Богородиці, Спасе, спаси нас.

Бо Господь Всевишній, могутній Владар по всій землі. Молитвами Богородиці, Спасе, спаси нас.

Він підкорив людей нам, і народи під ноги наші. Молитвами Богородиці, Спасе, спаси нас.

Зійшов Бог під оклики веселі, Господь - під голос сурми. Молитвами Богородиці, Спасе, спаси нас.

Слава Отцю . . . І нині . . . Єдинородний Сину . . .

Антифон 3: Прийдіте, радісно заспіваймо

Lord; let us acclaim God, our Savior. Son of God, who ascended in glory, save us who sing to You: Alleluia.

Let us come before His face with praise, and acclaim Him in psalms. Son of God, who ascended in glory, save us who sing to You: Alleluia.

For God is the great Lord and the great king over all the earth. Son of God, who ascended in glory, save us who sing to You: Alleluia.

Hymn of the Little Entrance: Come, let us worship and fall down before Christ. Son of God, who ascended in glory, save us who sing to You: Alleluia.

Troparion (6): Angelic powers were upon Your tomb and the guards became like dead men; Mary stood before Your tomb seeking Your most pure body. You captured Hades without being overcome by it. You met the Virgin and granted life. O Lord risen from the dead, glory be to You!

Troparion - Ascension (4): You ascended in glory, O Christ our God; You delighted the disciples with the promise of the Holy Spirit. Through this blessing, they were assured, that You are the Son of God, the Redeemer of the world.

Troparion - Holy Fathers (8): O Christ our God, You are most glorified, for You established our fathers as lights upon the earth. Through them You led us to the true faith. O most merciful Lord, glory be to You!

Kontakion - Holy Fathers (8): *Glory be to the Father, and to the Son, and to the Holy Spirit.* The preaching of the apostles and the decisions of the fathers have established the true faith of the Church which she wears as the garment of truth, fashioned from the theology on high. She justly governs and glorifies the great mystery of worship.

Kontakion - Ascension (4): *Now and for ever and ever: Amen.* When You fulfilled the plan of salvation for us and united all things on earth to those in heaven, O Christ our God, You ascended in glory, never leaving us, but remaining ever-present. For You proclaimed to those who love You: I am with you and no one else has power over you.

Prokimenon (4): Blessed are You, and praise-

Господеві, воскликнім Богу, Спасителєві нашому. Спаси нас, Сину Божий, що возніся у славі, співаємо Тобі: Аلیلуя.

Прийдім з похвалами перед обличчя Його, і псалмами воскликнім Йому. Спаси нас, Сину Божий, що возніся у славі, співаємо Тобі: Аلیلуя.

Бо Бог великий Господь, і цар великий по всій землі. Спаси нас, Сину Божий, що возніся у славі, співаємо Тобі: Аلیلуя.

Малий Вхід: Прийдіте, поклонімся і припадім до Христа. Спаси нас, Сину Божий, що возніся на небо, співаємо Тобі, Аلیلуя.

Тропар (6): Ангельські сили на гробі Твоїм, і сторожі омертвіли; Марія ж стояла при гробі, шукаючи пречистого тіла Твого. Полонив Ти ад і непереможений від нього, зустрів Ти Діву, даруючи життя. Воскреслий з мертвих, Господи, слава Тобі!

Тропар - Вознесіння (4): Возніся Ти в славі, Христе Боже наш, учинивши учням радість, обітуванням Святого Духа, і скрипив їх Своїм благословенням, бо Ти - Син Божий, визволитель світу.

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

Кондак - Отців (8): *Слава Отцю, і Сину, і Святому Духові.* Проповідування апостолів і догмати Отців утвердили Церкви єдину віру, носячи ризу істини, виткану з вишнього богослов'я, вона право править і славить велике таїнство благочестя.

Кондак - Вознесіння (6): *І нині, і повсякчас, і на віки вічні. Амінь.* Виконавши діло нашого спасіння і, з'єднавши земних з небесними, у славі возніся Ти, Христе Боже наш, не відлучаючись зовсім від нас, але перебуваючи з нами невідступно, Ти кличеш до тих, що люблять Тебе. Ось я з вами і ніхто і не переможе вас!

Прокімен (4): Благословенний Ти, Господи

worthy, 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 (Acts 20,16-18;28-36): In those days, Paul had decided to sail past Ephesus in order not to lose time in the province of Asia, for he was hurrying to be in Jerusalem, if at all possible, for the day of Pentecost. From Miletus he had the presbyters of the church at Ephesus summoned. When they came to him, he addressed them, "You know how I lived among you the whole time from the day I first came to the province of Asia. Keep watch over yourselves and over the whole flock of which the holy Spirit has appointed you overseers, in which you tend the church of God that he acquired with his own blood. I know that after my departure savage wolves will come among you, and they will not spare the flock. And from your own group, men will come forward perverting the truth to draw the disciples away after them. So be vigilant and remember that for three years, night and day, I unceasingly admonished each of you with tears. And now I commend you to God and to that gracious word of his that can build you up and give you the inheritance among all who are consecrated. I have never wanted anyone's silver or gold or clothing. You know well that these very hands have served my needs and my companions. In every way I have shown you that by hard work of that sort we must help the weak, and keep in mind the words of the Lord Jesus who himself said, 'It is more blessed to give than to receive'." When he had finished speaking he knelt down and prayed with them all.

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

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

Gospel (John 17:1-13): At that time, Jesus raised his eyes to heaven and said, "Father, the hour has come. Give glory to your son, so that your son may glorify you, just as you gave him authority over all people, so that he may give eternal life to all you gave him. Now this is eternal life, that they should know you, the only true God, and the one whom you sent, Jesus Christ. I

Боже Отців наших, і хвальне й прославлене ім'я Твоє повіки.

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

Апостоль (Діяни 20,16-18;28-36): Тими днями, Павло вирішив плисти попри Ефес, щоб не баритися в Азії; поспішав бо, щоб по змозі, на день П'ятидесятниці бути в Єрусалимі. З Мілету він послав у Ефес і прикликав пресвітерів Церкви. Коли ж вони прийшли до нього, він до них промовив: "Ви знаєте, як з першого дня, коли я вступив у Азію, увесь час поводився з вами. Зважайте на самих себе й на все стадо, над яким Дух Святий поставив вас єпископами, щоб пасли Церкву Божу, що її він придбав кров'ю власною. Я знаю, що по моїм відході ввійдуть поміж вас вовки хижі, які не щадитимуть стада. Та й зпоміж вас самих повстануть люди, що говоритимуть погубні речі, щоб потягнути за собою учнів. Тому чувайте, пригадуйте собі, що я три роки, ніч і день, не переставав кожного з вас із сльозами наводити на розум. А тепер передаю вас Богові і слову його благодаті, що може збудувати й дати вам спадщину між усіма освяченими. Ні срібла, ні золота, ані одяжі я не вимагав ні від кого. Ви самі знаєте, що моїм потребам і тих, які зо мною, служили оці руки. У всьому я показав вам, що, так працюючи, треба допомагати слабосильним і пам'ятати слова Господа Ісуса, що сам сказав: 'Більше щастя - давати, ніж брати.'" Промовивши це, він упав на коліна і з усіма ними почав молитися.

Апостольські Стих: Бог Господь прорік, покликав землю від сходу сонця до його заходу.

Стих: Зберіть Мені Моїх побожних, які над жертвою союз зо Мною учинили.

Євангелія (Іван 17,1-13): Того часу, Ісус, підвівши очі свої до неба, проказав: "Отче, прийшла година! Прослав свого Сина, щоб Син твій тебе прославив, згідно з владою, що її ти дав йому над усяким тілом: дарувати життя вічне тим, яких ти передав йому. А вічне життя у тому, щоб вони спізнали тебе, єдиного, істинного Бога, і тобою посланого -

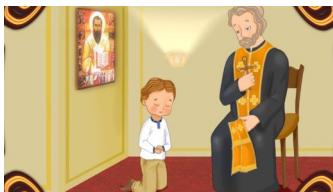
glorified you on earth by accomplishing the work that you gave me to do. Now glorify me, Father, with you, with the glory that I had with you before the world began. I revealed your name to those whom you gave me out of the world. They belonged to you, and you gave them to me, and they have kept your word. Now they know that everything you gave me is from you, because the words you gave to me I have given to them, and they accepted them and truly understood that I came from you, and they have believed that you sent me. I pray for them. I do not pray for the world but for the ones you have given me, because they are yours, and everything of mine is yours and everything of yours is mine, and I have been glorified in them. And now I will no longer be in the world, but they are in the world, while I am coming to you. Holy Father, keep them in your name that you have given me, so that they may be one just as we are. When I was with them I protected them in your name that you gave me, and I guarded them, and none of them was lost except the son of destruction, in order that the scripture might be fulfilled. But now I am coming to you. I speak this in the world so that they may share my joy completely.”

Instead of *It is truly right...*, the Irmos: O my soul, extol the Lord, Who, in glory ascended bodily into heaven. We, the faithful, with one accord extol you, O Mother of God; for, in a manner beyond our understanding and expression, you gave birth in time to the Lord, Whom time cannot contain.

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).

Instead of *We have seen the true light.* . . .: Be exalted above the heavens, O God, and let Your glory be over all the earth.

Instead of *May our mouths be filled.* . . .: Be exalted above the heavens, O God, and let Your glory be over all the earth. Alleluia (3x).



Ісуса Христа. Я тебе на землі прославив, виконавши те діло, яке ти дав мені до виконання. Тепер же прослав мене, Отче, у себе - славою тією, що її мав у себе перед тим, як постав світ! Я об'явив твоє ім'я людям, яких ти від світу передав мені. Вони були твої, ти ж передав мені їх, і зберегли вони слово твоє. Нині збагнули вони, що все тобою дане мені - від тебе; слова бо, тобою мені дані, я їм дав, і сприйняли вони їх, і справді збагнули, що від тебе я вийшов, і увірували, що ти мене послав. Молю ж за них: не за світ молю, лише за тих, яких ти передав мені, бо вони - твої. І все моє твоє, твоє ж - моє, і в них я прославився. Я вже більш не у світі, а вони у світі, і я до тебе йду. Отче Святий! Заради імени твого бережи їх, тих, що їх ти мені передав, щоб було одно, як ми! Бувши з ними у світі, я беріг їх у твоє ім'я; тих, яких ти передав мені, я їх стеріг, і ніхто з них не пропав, лише син загибелі, щоб збулося Писання. Тепер же іду до тебе, і кажу те, у світі бувши, щоб вони радощів моїх мали у собі щерть.”

Замість *Достойно* . . . Ірмос: Величай, душе моя, Господа, що тілом у славі на небеса вознісся. Тебе, матір Божу, що понад усяке розуміння і слово несказанно в часі породила Вічного, ми, вірні, однодумно величаємо.

Причасний Стих: Хвалить Господа з небес, хваліте Його на висотах. Радуйтеся, праведні, в Господі, правим належить похвала. Алилуя (3x).

Замість *Ми бачили світло* . . .: Вознесися на небеса, Боже, і по всій землі слава Твоя.

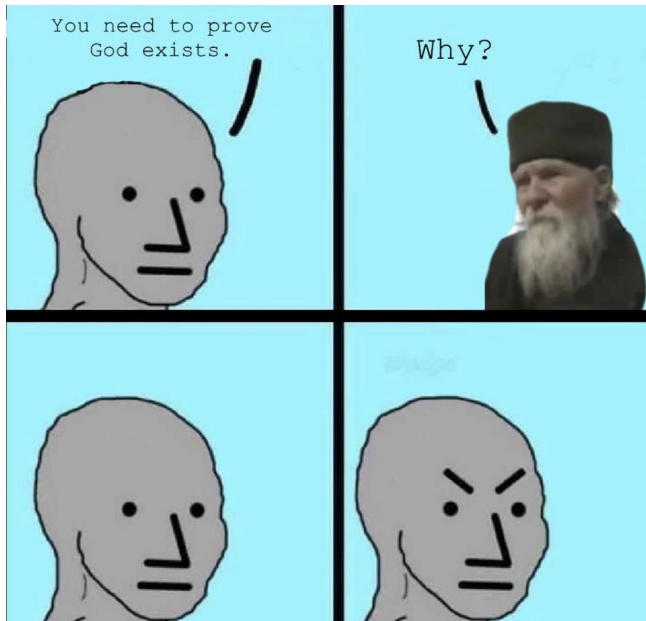
Замість *Нехай сповняться уста наші* . . .: Вознесися на небеса, Боже, і по всій землі слава Твоя. Алилуя (3р).

Confession \ Сповідь

Call for Appointment/Зателефонувати на прийом, or/або :

Every Saturday : from 2:45 PM - 3:30 PM / Щосуботу : з 14:45 до 15:30

Every Sunday: from 8:45 AM - 9:30 AM / Щонеділі: з 8:45 до 9:30



WHEN IS IT TIME TO SCHISM? (PART I)

By Rod Dreher, Reproduced from <https://tinyurl.com/mt229fmj>.
Edited for the Bulletin, For Local Use Only.

Pastor's Note: This is a long article from substack authored by Rod Dreher, a former Protestant Christian who converted to Catholicism and later to Eastern Orthodoxy. We post this here not because of the author's faith but because this is an excellent piece not only on how divisions occur in a church when the Truth is not preached or adhered to, but also why Church authority is important, and most of all, why it is important that the faith be LIVED (and not merely cruised through by doing the absolute minimum and not even understanding why we believe what we believe). The second part of this article will be posted next week.

Here's [an account by a conservative Methodist pastor](#) about how progressive United Methodists brought the denomination together by driving the conservatives out. I don't know enough about the details of what happened to the United Methodists to be able to judge the accuracy of this account, but the story the pastor tells is right in line with how progressives in power behave in all churches. It's such a familiar story by now that whenever there is even the slightest manifestation of progressive nonsense in the Orthodox churches, usually masking itself as a sincere desire for "dialogue," or somesuch phony twaddle, I want to yell from the rooftops

As you know, I left Methodism many years ago, but I'm still sorry to see this split in the church in which I grew up (the local congregation, I mean). Nevertheless, as someone who has gone through a literal divorce, I agree that as heartbreaking as it can be, there are times when there is nothing of substance left in a marriage, and both parties should go their separate ways. About this situation, I only know hearsay, and don't want to speculate much, because I have friends and family on both sides. My understanding is that the Remainers (those who voted to stay with the national denomination) included people who were genuinely more liberal in their theology (read: pro-LGBT), others who may have had mixed feelings about LGBT but who didn't want to appear unwelcoming, and those whose conservatism was not moral or theological, but more along the lines of Don't Rock The Boat.

Normalizing homosexuality is a very, very big deal, no matter which side you are on. Some progressives have a habit of accusing conservatives of making too big a deal of it. But this is hypocritical. If it weren't

a big deal, then progressives wouldn't wreck whole denominations over it. To be fair, if I believed about homosexuality and the human person what progressives believe, I would probably be doing exactly what they're doing, as a matter of justice. I would hope, though, that I would have the humility to recognize that what I was asking of my fellow churchmen was to accept and affirm a massive theological and historical change within Christianity, one that overturns the clear and unambiguous testimony of Scripture and Tradition. But they don't. Those people typically act like it's no big deal, except to the bigots who resist Progress.

Again, though: if I really believed that homosexuality (and transgenderism) had the moral quality of race (which is to say, was morally neutral), and I also believed that people in any given era have the right to interpret the Bible in ways that they feel better suit the needs of the church in this time and place, then yeah, I would accept the progressive side. I say this to underscore that I don't think progressives are always villains on this issue. I think some of them, and maybe most of them, are sincere. But I also think they either don't understand, or refuse to understand, the violence they do to normative Christianity, for the sake of achieving their goal. After all, if it is permitted to interpret Scripture and Tradition to conform to what a particular community, in a particular time and a particular place, wants, then on what grounds do you stand against the racist Southern Methodists of ages past, who truly convinced themselves that the Bible teaches segregation, and all of it? Granted, all readings of the Bible are inescapably interpretive, and there is no such thing as a fully objective judge who can authoritatively interpret Scripture and Tradition without the possibility of error, **and whose judgments everyone can accept as valid.**

Catholicism and Orthodoxy have their own internal methods for determining theological truth and falsehood. I don't know how it works within various Protestant denominations, though. The point is, all ecclesial bodies have to have within them an agreed-upon method of **authoritatively** determining moral and theological truth. Simply as a sociological claim, if a church body cannot agree on an authoritative means of resolving these questions, what holds it together, except some combination of sentiment and historical inertia?

Standing outside the Methodist drama — a drama that is also being played out in many other churches (Catholic ones too, and soon we Orthodox will face this) — one sees how the final end game for Christianity in modernity is dissolution. Hear me out.

What it means to be modern is to be free of the weight of the past, and of any unchosen obligations. It is to be liberated as a choosing individual. As Patrick Deneen argues in his great book *Why Liberalism Failed*, it failed because it succeeded! That is, liberalism (meaning classical liberalism, in both its left-wing and right-wing manifestations) has been everywhere triumphant ... but it turns out that you cannot run a society based on the idea that everyone starts with a blank slate, and is free to pick and choose whatever "truths" they want.

All societies have to have a broadly shared concept of How The World Works. It is not enough to rely on the procedural framework of a liberal republic. There has to be a fundamental unchosen basis on which to base a society of choice. That is, there has to be a way to order liberty.

Until the last few decades, the United States was a Christian society. This does not mean it was a country filled with saints. It meant that the Narrative by which Americans understood How The World Works was that provided by the Bible and the traditions emerging from biblical religion. I think of my friend and this newsletter's reader Giuseppe Scalas, who told me once how fondly he recalls a Marxist professor from his university days. Giuseppe told me that the Marxist celebrated Christmas and all the things, not because he believed in it, but because he loved being Italian, and this is what Italians do. I get that! I don't find anything hypocritical about that.

Nevertheless, when hard decisions have to be made about how we are to live together, they have to be made **by legitimate authorities exercising legitimate authority.** A court (say) that issues a ruling that most people regard as illegitimate can only see its order carried out as a manifestation of raw power. Power is not the same thing as authority. Similarly, a court that is itself regarded as an illegitimate body might reach the "correct" rulings, but they have no force (except as an exercise in tyranny) if most peo-

ple do not accept that court as legitimate.

There are times in the life of a nation, of a church, and of any collective, where the differences in authority become irreconcilable. In a nation, when you have civil war, Americans of the 1860s were no longer able to agree to live and let live on the question of slavery. In a church, this results in schism. Neither of these fates should be desired, or accepted except as a last resort. But unless you have made an idol of the Nation, or the Church — that is, unless your ultimate end in life, the final authority, is the Country and its institutions, or the Church — then civil war (or a peaceful divorce, as the Czech Republic and Slovakia did after Communism ended) or schism has to be a possibility. A fate to be avoided if at all possible, but something that must be a last resort if Living In Truth is the most important thing.

I see why schism is such a difficult and painful thing for Catholics and Orthodox, who profess a theology that sees the church not so much as an institution but as an organic entity (the Body of Christ). I thought that church as the Body of Christ was only a metaphor, until I became a Catholic, and entered into the more historically traditional, sacramental way of thinking about church (a way that is also normative in Orthodoxy). Then I began to understand why schism is viewed with horror.

To be fair to Protestants, as an enthusiastic young Catholic convert, I used to join in the sneering at the fissiparous Protestants, who were adrift without our superior ecclesiology, which includes the Magisterium (teaching authority) of the Church. But you don't have to be around long to see that this is a coping mechanism. Within Catholicism — at least in the Western countries — there is all manner of dissent, even radical dissent, even among clergy. Unity under authority is an illusion.

Back in 2014, I think it was, I was at a private conference of conservative intellectual Christians, most of whom were Catholics. It was fascinating to listen to the oldest Catholics in the room, all of whom were formed as young Catholic scholars in a period of church life when yes, there were liberals and there were conservatives, but there was general agreement on the validity of Church authority, and the bounds of both liberal and conservative thought were understood and implicitly accepted. The Second Vatican Council blew that all to smithereens.

During one of the breaks, I heard a couple of the younger Catholic scholars in the room — teachers at Catholic universities — observe that the older folks had no real understanding of how totally ignorant of Catholic theology and tradition students today are. **They really do show up at college convinced that they are fully and authentically Catholic not because of anything they believe, but because they were baptized and brought up Catholic.** Whatever they, as freely choosing individuals, chose to believe was Catholic (“Catholic”) by virtue of the fact that as Catholics, they approved of it. **And they had no understanding of why this was problematic.**

How can any church — Catholic, Orthodox, whatever — hold together with people in it who have no shared belief, and (more to the point) no shared agreement on authority? If you had walked into the St. Francisville Methodist church in 1973, and risen to speak after the sermon, telling them that you were an emissary from the future, and in fifty years, this congregation will break apart over the question of gay marriage and normalizing homosexuality — well, people would have called Sheriff Percy to come haul the lunatic to the asylum over in Jackson. It would have been completely incomprehensible, because the boundaries of the moral imagination of individual Methodists in that congregation could not have encompassed such an idea. Whatever their own thoughts about homosexuality, the Bible was very clear on the subject, so obviously — *obviously* — the so-called time traveler was a lunatic.

And yet, it happened exactly like that.

[To Be Continued Next Week . . .]

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June 9, 2024 Iron Pigs vs Bisons

Gates open: 12:30 Game Time: 1:35

3rd Base Party Porch

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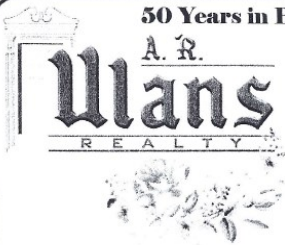
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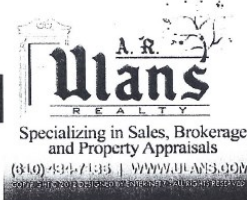
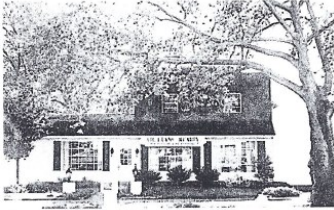
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Glory to Jesus Christ! Слава Ісусу Христу!

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!

Knowledge of the True God Nurtures Us to Eternal Life

Are we saying that knowledge is eternal life? Are we saying that to know the one true and living God will suffice to give us complete security for the future without need of anything else? Then how is "faith apart from works dead?" When we speak of faith, we mean the true knowledge of God and nothing else, since knowledge comes by faith. The prophet Isaiah tells us this: "If you do not believe, neither shall you understand." But he is not talking about a knowledge that consists in barren speculations, which is entirely worthless. For one of the holy disciples said, "You believe that God is one; you do well. Even the demons believe and shudder." What then shall we say to this? How is it that Christ speaks the truth when He says that eternal life is the knowledge of God the Father, the one true God, and with Him of the Son? I think, indeed, we must answer that the saying of the Savior is completely true. For this knowledge is life, laboring as it were in birth of the whole meaning of

the mystery and granting to us participation in the mystery of the Eucharist, whereby we are joined to the living and life-giving Word. And for this reason, I think, Paul says that the Gentiles are made fellow members of the body and fellow partakers of Christ, inasmuch as they partake in His Blessed Body and Blood. And our members may in this sense be conceived of as being members of Christ. This knowledge, then, which also brings to us the Eucharist by the Spirit, is life. For it dwells in our hearts, reshaping those who receive it into sonship with Him and molding them into incorruption and piety toward God through life, according to the Gospel. Our Lord Jesus Christ, then, knowing that the knowledge of the one true God brings to us and promotes our union with the blessings of which we have spoken, says that it is eternal life.

St. Cyril of Alexandria

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