

# ST. JOSAPHAT UKRAINIAN CATHOLIC CHURCH

W. Union Blvd. at Kenmore Ave -- Bethlehem, PA.



Archpriest Daniel Gurovich, Pastor -- Carol Hanych, Cantor

Vesperal Liturgy: Sat. 6:30 PM Liturgy: Sun. 10:00 AM

Vespers: Evenings before Holydays 6:30 PM

Matins: Major Holydays 8:00 AM

(610) 865-2521 -- Email: Yaroway@aol.com

[www.stjosaphatbethlehem.us](http://www.stjosaphatbethlehem.us)

**WHERE FAITH AND TRADITION MEET**

**JULY 16**

**FATHERS OF THE SIXTH COUNCIL**

**TONE 1**

**SUN JULY 16: 6<sup>TH</sup> SUNDAY AFTER PENTECOST (TONE 5)**

**6:30 PM Sat. Evening: +Nadia Cehesky (M/M Orest Hanas)**

**10:00 AM: +Wasył Romanyshyn (Jean Morkowchuk)**

**MON JULY 17:** Great Martyr Marina

*Read 1 Cor. 5:96-11*

**TUE JULY 18:** Martyrs Hyacinth and Emilian

*Read Mt. 14:1-13*

**WED JULY 19:** Venerable Macrina

*Read Mt. 14:14:35 – 15:11*

**THUR JULY 20:** Synaxis Great Prophet Elijah (LEV)

**8:00 AM: +Caroline Gabrick (Husband Vincent)**

**FRI JULY 21:** Venerable Simeon and John [FAST]

*Read Mt. 15:29-31*

**SAT JULY 22:** Equal to the Apostles, Mary Magdelene (5)

*Read Romans 12:1-3*

**SUN JULY 23: 7<sup>TH</sup> SUNDAY AFTER PENTECOST (TONE 6)\**

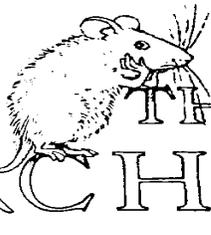
**6:30 PM Sat. Evening: +Roman Oleszczuk (Helen Wengryn)**

**Blessing of Autos follows**

**10:00 AM: +Nicholas Beckage (Daughter Cathy Schmidt)**

**Blessing of Autos follows**





ЦЕРКОВНА THE МИШКА  
CHURCH MOUSE

**READERS**

📖 JULY 15: Rybak  
 📖 JULY 16: Hambor  
 📖 JULY 22: Denardo  
 📖 JULY 23: Gorsky/Stegura

**GREETERS**

☺ Kadingo  
 ☺ Buddock, Pastrick, Arnold  
 ☺ Miexell  
 ☺ Buddock, Pastrick, Belzecky

Church Cleaning this week: E. Balandovich, S. Moser, T. Miles, J. Montero

**FUTURE EVENTS**

July 30: Ukrainian Seminary Day (Primrose – Minersville)  
 Aug:6: Transfiguration of the Lord  
 Aug 7: Monthly Tryzub Meeting  
 Aug 10: Meeting of 100<sup>th</sup> Anniversary Committees  
 Aug 27: Fourth Annual Parish Picnic  
 Sept 10: ECF Classes begin

**WELCOME**

*If you are visiting our church, our parish family is delighted to welcome you here! All are welcome. If you would like to know more about the Ukrainian Catholic Church, check out the brochure entitled “Welcome to this Holy House,” located in the vestibule. If not found contact an usher or Fr. Daniel.*

The next meeting of the anniversary committees, **THURSDAY AUGUST 10 AT 7:00.** Come on, get involved in this once in a lifetime event!

**NOTICE TO THE PARISH**

Please pass this notice to those members of our parish who have not been regular in their church attendance and ask them to carefully consider the message below.

I want you to know that our parish needs you, and that you also need to be here with us. We have a responsibility to one another as members of the

Body of Christ – the Church – and these responsibilities are growing daily, given the events taking place in the world around us. Please make church attendance and prayer a regular part of your daily lives. Please.

**THE WAY**

Did you know *The Way*, our archiepiscopal newspaper is available for FREE through the internet? Our newspaper is published twice a month in both an English language version and a Ukrainian language version. To receive this online newspaper, simply send your email address to: [theway@ukrarcheparchy.us](mailto:theway@ukrarcheparchy.us). You may also share The Way with family and friends by sending their email addresses to: [theway@ukrarcheparchy.us](mailto:theway@ukrarcheparchy.us). All parishioners are encouraged to receive and read *The Way*, the Catholic newspaper of our Philadelphia Archeparchy.

**INTERNET WEB SITE**

The weekly bulletin is available on the World Wide Web in PDF Format. It is the same as the printed version you are now reading. The Internet version of the bulletin usually appears five to six days earlier than the printed version. Bookmark [www.stjosaphatbethlehem.us](http://www.stjosaphatbethlehem.us) and check it weekly for the latest bulletin, back issues, and information not appearing in the printed version. Check out the FAQ page. The material here is not usually found in the weekly bulletin. Thank you to Mark DeNardo and Robert Silvert for keeping the site up to date and in excellent format condition.

**SUNDAY OF THE HOLY FATHERS  
OF THE FIRST 6 ECUMENICAL COUNCILS**

[Nicea, A.D. 787]

**TROPARION Resurrectional Tone 5**

**TROPARION OF THE COUNCIL FATHERS — Tone 8**

O Christ our God, You are above all praise, for You established our Fathers as lights to all the earth. You led us to the true faith through them. O Most Merciful Lord, glory be to You.  
**Glory Be...**

**KONTAKION of the Sunday Tone 5**

**KONTAKION OF THE COUNCIL FATHERS — Tone 8**

**Now and ever...**

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.

**PROKIMENON — Tone 3**

Sing to our God, sing; sing to our King sing.

**V. Precious in the eyes of the Lord is the death of his venerable ones.**

**ALLELUIA — Tone 5**

Alleluia! Alleluia! Alleluia!

**V. Blessed is the man who fears the Lord, he shall delight exceedingly in his commandments.**

**V. In you, O Lord, have I hoped that I may not be put to shame for ever.**

**COMMUNION VERSES**

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

*Second Hymn:* Exult, you Just, in the Lord; praise from the upright is fitting. Alleluia!(3x)

**YOUR PARISH BULLETIN (NEWSLETTER)**

The weekly bulletin, available in church every Sunday and on the internet at anytime, not only contains the weekly schedule of Divine Services and notices of special attention but also articles of particular interest pertaining to the Church, Sacred Scripture, Feasts and Fasts, Sacred Tradition and more. Thus it is a means of education and formation as well as a vehicle of evangelization, understanding and appreciation of our theology and spirituality which we are called to apply in our daily lives and spread to others. For this reason, please do not leave the bulletin in the pew. Take it with you and as a Baptized Christian evangelize by giving or leaving it where someone who is un-churched might pick it up. Always welcome people to our church. The Bulletin is part of the Pastor's duty, obligation and responsibility to instruct the faithful.

## **The Holy Fathers of the First Six Ecumenical Councils**

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Church's teaching. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, "not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something" (St Gregory the Theologian).

**The Council of Nicaea in 325:** The 318 Holy Fathers of the First Ecumenical Council are spoken of in Canon I of Trullo as having: "with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity." [i.e Arianism]

**The Council of Constantinople in 381:** The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, "repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope."

**The Council of Ephesus in 431:** The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that "Christ, the Incarnate Son of God is One." They also confessed that "she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.



**The Council of Chalcedon in 451:** The 630 Holy Fathers of the Fourth Ecumenical Council decreed that "the One Christ, the Son of God... must be glorified in two natures."

**II Council of Constantinople in 533:** The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council "in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead."

**III Council of Constantinople in 680:** The 170 Holy Fathers of the Sixth Ecumenical Council "taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God."

## **AND EQUAL OF THE APOSTLES**

### **MARY MAGDALENE**

The Holy Myrrh-Bearer Equal of the Apostles Mary Magdalene. On the banks of Lake Genesareth (Galilee), between the cities of Capharnum and Tiberias, was the small city of Magdala, the remains of which have survived to our day. Now only the small village of Mejhdel stands on the site. A woman whose name has entered forever into the Gospel account was born and grew up in Magdala. The Gospel tells us nothing of Mary's younger years, but Tradition informs us that Mary of Magdala was young and pretty, and led a sinful life. It says in the Gospels that the Lord expelled seven devils from Mary (Luke. 8:2). From the moment of her healing Mary led a new life, and became a true disciple of the Savior.

The Gospel relates that Mary followed after the Lord, when He went with the Apostles through the cities and villages of Judea and Galilee preaching about the Kingdom of God. She served Him from her own possessions (Luke 8:1-3) and undoubtedly shared with the Apostles the evangelic tasks in common with the other women. The Gospel relates that Mary Magdalene was present on Golgotha at the moment of the Lord's Crucifixion. While all the disciples of the Savior ran away, she remained fearlessly at the Cross together with the Mother of God and the Apostle John.

Mary Magdalene was present at the Burial of the Lord. She watched as they covered over the entrance to the cave with a large stone, entombing the Source of Life. Faithful to the Law in which she was raised, Mary together with the other women spent the following day at rest, because it was the great day of the Sabbath, coinciding with the Feast of Passover. But all the rest of the peaceful day the women gathered spices to go to the Grave of the Lord at dawn on Sunday and anoint His Body according to the custom of the Jews.

It is necessary to mention that, having agreed to go on the first day of the week to the Tomb early in the morning, the holy women had no possibility of meeting with one another on Saturday. They went separately on Friday evening to their own homes. They went out only at dawn the following day to go to the Sepulchre, not all together, but each from her own house.

The Evangelist Matthew writes that the women came to the grave at dawn, or as the Evangelist Mark expresses, extremely early before the rising of the sun. The Evangelist John, elaborating upon these, says that Mary came to the grave so early that it was still dark. Obviously, she waited impatiently for the end of night, but it was not yet daybreak. She ran to the place where the Lord's Body lay.

Mary went to the tomb alone. Seeing the stone pushed away from the cave, she ran away in fear to tell the close Apostles of Christ, Peter and John. Hearing the strange message that the Lord was gone from the tomb, both Apostles ran to the tomb and, seeing the shroud and winding cloths, they were amazed. The Apostles went and said nothing to anyone, but Mary stood about the entrance to the tomb and wept. Here in this dark tomb so recently lay her lifeless Lord.

Wanting proof that the tomb really was empty, she went down to it and saw a strange sight. She saw two angels in white garments, one sitting at the head, the other at the foot, where the Body of Jesus had been placed. They asked her, "Woman, why are you crying?" She answered them with the

words which she had said to the Apostles, “They have taken my Lord, and I do not know where they have laid Him.” At that moment, she turned around and saw the Risen Jesus standing near the grave, but she did not recognize Him.

Holy Scripture does not tell us about the life of Mary Magdalene after the Resurrection of Christ, but it is impossible to doubt, that if in the terrifying minutes of Christ’s Crucifixion she was at the foot of His Cross with His All-Pure Mother and St John, she must have stayed with them during the happier time after the Resurrection and Ascension of Christ. Holy Tradition testifies that when the Apostles departed from Jerusalem to preach to all the ends of the earth, then Mary Magdalene also went with them.

According to Church Tradition, she remained in Rome until the arrival of the Apostle Paul, and for two more years following his departure from Rome after the first court judgment upon him. From Rome, St Mary Magdalene, already bent with age, moved to Ephesus where the holy Apostle John unceasingly labored. There the saint finished her earthly life and was buried.

Her holy relics were transferred in the ninth century to Constantinople, and placed in the monastery Church of St Lazarus. In the era of the Crusader campaigns they were transferred to Italy and placed at Rome under the altar of the Lateran Cathedral. Part of the relics of Mary Magdalene are said to be in Provage, France near Marseilles, where over them at the foot of a steep mountain a splendid church is built in her honor.

Thanks to Mary Magdalene the custom to give each other paschal eggs on the day of the Radiant Resurrection of Christ spread among Christians over all the world. In one ancient Greek manuscript, written on parchment, kept in the monastery library of St Athanasius near Thessalonica, is a prayer read on the day of Holy Pascha for the blessing of eggs and cheese: “Thus have we received from the holy Fathers, who preserved this custom from the very time of the holy Apostles, therefore the holy Equal of the Apostles Mary Magdalene first showed believers the example of this joyful offering.”



Formerly immersed in sin and having received healing, she sincerely and irrevocably began a new life and never wavered from that path. Mary loved the Lord Who called her to a new life. She was faithful to Him not only when He was surrounded by enthusiastic crowds and winning recognition as a miracle-worker, but also when all the disciples deserted Him in fear and He, humiliated and crucified, hung in torment upon the Cross. This is why the Lord, knowing her faithfulness, appeared to her first, and esteemed her worthy to be first to proclaim His Resurrection.

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