

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

WHERE FAITH AND TRADITION MEET



SEPT 10 SUNDAY BEFORE THE ELEVATION OF THE CROSS (5)

SEPT 10: SUNAY BEFORE THE ELEVATION OF THE CROSS

6:30 PM Sat. Evening: +William Rybak (Daughter Mary)

10:00 AM: ++Michael Onesky (Daughter Marlene and LeSanto Family)

Installation of of teachers. ECF CLASSES GRADES 1-8 BEGIN TODAY

MON SEPT 11 Theodora (Venerable)

8:00 AM: +Dmytro & +Maria Jury nec

7:00 PM; Monthly Tryzub Meeting

TUE SEPT 12 Leave-taking Birth of the Mother of God

8:00 AM: +Wasył Romanyshyn (Gehman Family)

WED SEPT 13: Dedication of the Church of the Resurrection (Jerusalem)

6:30 PM: GREAT VESPERS – ELEVATION OF THE HOLY CROSS

THUR SEPT 14: ELEVATION OF THE HOLY CROSS

9:00 AM: EXPOSITION OF THE CROSS AND DIVINE LITURGY (PP)



FRI SEPT 15: Great Martyr Nicetas [FAST]

Read mark 6:45-53

SAT SEPT 16: Saturday After the Elevation of the Holy Cross

Read John 8:21-30

SEPT 17: SUNAY AFTER THE ELEVATION OF THE CROSS

6:30 PM Sat. Evening: +Mary Liptock (Bob and Sarah Moser)

10:00 AM: +Sandra Holod (Mary Yaremko)

ECF CLASSES 1-12 TODAY

Breakfast and Bake Sale sponsored by the Tryzub and Ladies Auxiliary



Next Sunday, Sept 17, ECF Classes for grades 9-12 begin following Divine Liturgy. Meet in the rectory like last year. This class will be abridged.

THURSDAY OF THIS WEEK IS THE ELEVATION OF THE HOLY CROSS. GREAT VESPERS WILL BE SERVED ON WEDNESDAY EVENING AT 6:30. THE EXPOSITION OF THE CROSS AND LITURGY BEGIN AT 9:00 AM ON THUR.

READERS

- ☞ SEPT 9: Rybak
- ☞ SEPT 10: Gorsky/Kidd
- ☞ SEPT 13: Wetherill
- ☞ SEPT 14: Hambor
- ☞ SEPT 16: DeNardo
- ☞ SEPT 17: Wetherill

GREETERS

- ☉ Kadingo
- ☉ Buddock Pastrick Belzecky
- ☉ Palmer
- ☉ Place on Tetrapod
- ☉ Meixell
- ☉ Buddock Pastrick Arnold

Church Cleaning this week: None this Week

anniversaries at the Ukrainian Catholic Cathedral, Philadelphia on Sunday October 15, 2017 at 11:00 AM. A banquet will follow in their honor. Please see the flyer on the bulletin board for details. If you are interested in attending, contact Fr. Daniel who has a registration form for you to fill out. Deadline is Sept. 30, 2017

FUTURE EVENTS

- TODAY: ECF Classes begin
- MON: Monthly Tryzub Meeting
- WED: Elevation of the Cross (6:30 pm)
- THUR: Elevation of the Cross (9:00 am)
- Sept 17: Tryzub Fall Breakfast & Bake Sale
- Sept 17: High School ECF Classes begin.
- Sept 24: 3:00 PM: Hierarchical Liturgy of new Auxiliary Bishop Most Rev Andriy

HELP AND INFORMATION NEEDED

Bring your any old photos of the church, events, etc. with you on Sundays. There will be a scanner in the church hall. Your photos will be scanned and returned to you that same day. It is very important that this information be gathered so that it can be determined what can be used for the 100th Anniversary Book. See Mat Koziak with your pictures and or questions.

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.

ANNUAL PILGRIMAGE TO THE MOTHER OF GOD

Once again the annual pilgrimage to the Mother of God will be held on the grounds of the Sisters of St. Basil the Great in Fox Chase Manor, on Sunday October 1, 2017. The theme for this year's Pilgrimage is "Set Aside all Earthly Cares. Find Peace Through the Mother of God." The homilist will be the Most Reverend Stefan Soroka, Metropolitan Archbishop. The Sacrament of Penance (Confession) will be available throughout the day. Plan to attend. You will find the day beneficial both spiritually and socially. If you have any questions please call 215-663-9153. The schedule is posted on the bulletin board in the vestibule.

FALL BREAKFAST AND BAKE SALE

The annual Fall Breakfast and Bake Sale will take place on September 17th following the Divine Liturgy in the Church Hall. The Ladies Auxiliary will also be hosting a Bake Sale on that day. Tickets are available from Tryzub and Auxiliary Members. This event helps with church expenses. Join us.

ETERNAL LIGHT

The Eternal Light burns this week in memory of +Michael Onesky, offered by Marlene Onesky and the LeSanto Family.

WEDDING ANNIVERSARY CELEBRATION

The Archeparchy invites all married faithful to join Metropolitan Stefan to celebrate their wedding

SUNDAY BEFORE THE EXALTATION OF THE CROSS

TROPARION OF THE SUNDAY— (Tone 5)

TROPARION OF THE BIRTH OF THE MOTHER OF GOD (Tone 4)

Your birth, O Virgin Mother of God,* heralded joy to the Universe; * from from you rose the Sun of Justice, Christ our God. * He took away the curse, *He gave the blessing, * and by trampling Death, * He gave us everlasting life.

Glory be...(Tone 5)

KONTAKION OF THE SUNDAY (Tone 5)

Now and ever (Tone 5)

THEOTOKION (Tone 5)

PROKIMENON – (Tone 7)

Save Your people, O Lord, and bless Your inheritance.

V. Unto You I cry, O Lord my God, lest You turn from me in silence.

ALLELUIA – (Tone 1)

Alleluia! Alleluia! Alleluia!

V. I have exalted one chosen from the people, and with my holy oil I have anointed him.

V. My hand shall always be with him, and my arm shall make him strong.

Remainder as the Sunday Tone 5



Education

CATECHETICAL SUNDAY: Our Lord came to offer salvation to all people.

Some feel that they are unworthy of this gift. No one is worthy but it is God's love for us that makes us worthy to receive. We are valuable to God. All persons are God's treasure. The Church is God's instrument to bring salvation and to show us that even in our unworthy state we are important to God. The Church uses catechists to help us discover our true worth and how to live as "partakers of the divine nature." They are entrusted with a great responsibility. They are given an enormous task. We will honor our parish catechists when we celebrate Catechetical Sunday at St. Josaphat's today.



CATECHISM THEN, CATECHISM NOW

From the Way: (Edited for the Bulletin)

Have you ever wondered, “To whom may our present day religious education teachers trace their legacy?” Some say, “stemming from the days of the early Church founded by Jesus Christ, the Teacher.



The nun Etheria wrote in her diary during the fourth century, about the role of the bishop and the teaching of religious education. She tells us that back then, bishops were the catechists who conducted the catechism classes. Their classes were held in the middle of the church, during the eight weeks of Lent and Passions Season. [You have to remember that pews were not part of our church.] They kept a list of their students. The students had a “dress code” with and a “behavior code” which directed them to remove their outer garments, to be barefoot and put on an outer garment of symbolic penance. And yes, there was a “final exam.” The “graduates” were permitted to receive the Holy Mysteries of Initiation (Baptism, Chrismation, and Eucharist.)

The bishops taught special students called “catechumens.” They were not permitted to remain in the church for the entire Divine Liturgy. You will notice that a this practice is recalled during the Liturgy of St. Basil the Great, when the priest, to this day, dismisses the catechumens. These people who wanted to become members of “The Way” as the Christians first called themselves, before they called themselves Catholic or Orthodox. Each catechumen appeared before the Bishop with his or her Godparent, whose mission was to ensure that the catechumen was both learning and living their new found faith, i.e. “doing their homework” and then finally serving as witnesses that their Godchild was adequately prepared and disposed to embrace the Christian life. Catechumens were to repent and learn ways of being good, while learning about God and the teachings of the Church.

During each “class” the Bishop-Teacher also prayed “exorcisms” for his students, so that they would become strong in living their faith, especially in their challenges with Satan. These prayers remain in the ceremony of Baptism to this day. Outside “class time” Godparents helped their Godchild to repent and believe the message of the Gospel thus filling them with grace. The nun Etheria tells us that these students needed to always keep learning more about their faith, thus becoming more one with God, together as “living saints” in their daily lives.

Today, bishops offer their teaching to the members of the Church and others throughout the world. Their teaching methods have adapted to the changing circumstances of the Church. They teach by their preaching, writings, and letters to the baptized.

Since it is infants who usually receive the Mysteries of Initiation today, parents, and Godparents and all those already baptized are called to teach and mentor these Christians as they are educated and formed. Our ECF teachers serve as a key catalyst in the religious education/formation process. They have come to replace the bishop in the formation process. They have inherited this awesome responsibility from the bishop who in turn has inherited the responsibility from Jesus Christ. Next to the clergy and cantor, they are the most important people in any community (i.e. parish).

We spend many years of education and training for secular careers. How much more important it is that we invest our best in our careers as Christians, which lasts beyond the grave. This leads to the question, "How can one or a few years of ECF instruction be sufficient?" For what is secular is important, but what is spiritual is vital. This is why our teachers here at St. Josaphat's have committed themselves to a complete program of preparation, Pre-school to adult education. They are merely continuing the role of the bishop and ultimately Jesus Christ. The practice of the early church continues in 2014.

THE FATHERS SPEAK: *On the Meaning of the Cross*

The cross is the door to mysteries. Through this door the intellect makes entrance in to the knowledge of heavenly mysteries. The knowledge of the cross is concealed in the sufferings of the cross. And the more our participation in its sufferings, the greater the perception we gain through the cross. For, as the Apostle says, 'As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

-The Ascetical Homilies of St. Isaac of Syria

Of course, it would be easier to get to paradise with a full stomach, all snuggled up in a soft feather-bed, but what is required is to carry one's cross along the way, for the kingdom of God is not attained by enduring one or two troubles, but many! *-Elder Anthony of Optina*

The Most High planted in the middle of Paradise The thrice blessed wood, the gift of life for us, In order that, in approaching it, Adam might find eternal and immortal life; But he did not strive earnestly to know this life, And he failed to attain it, and revealed death. However, the robber, seeing how the plant in Eden Had been beautifully transplanted in Golgotha, Recognized the life in it and said to himself: "This is what my father lost formerly In Paradise."

-St Romanos the Melodist

THE EXALTATION OF THE HOLY CROSS

By St. Andrew of Crete

We are keeping the feast of the Holy Cross - that Cross which dispelled darkness and restored light. In celebrating this feast we are raised aloft with the Crucified, leaving earth and sin behind and taking possession of heaven. Possess the Cross and you possess a treasure, for surely the most precious object on earth is rightly called a treasure. If there had been no Cross, there would have been no crucified Christ, no Life nailed to the wood, no Immortal fountain of blood and water flowing from a pierced side to purify the world, no declaration of our freedom, no paradise. If there had been no cross, death would not have been slain, hell would not have been robbed of its prey. How immeasurably great and priceless, then, is the cross — great because so much good was wrought through it; priceless because the Cross was the instrument of Christ's sacred trophy of victory. On it the devil was fatally wounded, and death thereby was slain. The gates of hell were shattered as the Cross became the means of universal salvation. The Cross has also been called Christ's glory and exaltation. It was the cup he yearned to drink, the crown upon the torments he bore for us. Here is how He Himself spoke of it: "Now is the Son of Man glorified! God is glorified in him and shall straightway glorify him again." His words were fulfilled on the Cross. Christ likewise viewed the Cross as his exaltation. "And I, when I am lifted up, shall draw everyone to myself." Clearly, then, we must regard the Cross as Christ's glory and exaltation.

Why do we give the the Body and Blood of Christ on a spoon?

Our Church fervently believes when Jesus said “take this and eat...” and “drink of this all of you...” He meant for us to receive His Sacred Body and Precious Blood when we “go to Communion.” For centuries the Church has maintained a way for that command to “eat” and “drink” to be carried out in a most symbolic and convenient manner: together as a whole. What looks like bread is no longer simply that – what looks and tastes like wine also is transformed. Their physical, chemical properties remain, yet their substance is changed.



When the priest repeats Jesus’ words [note – in the first person singular] first over the bread and again over wine – our faith “informs” us that what was previously bread and wine becomes the Body of Christ and the Blood of Christ. Here the Sacrifice of Christ is made real. Body and Blood are separated. This recalls Christ’s words on the Cross: “it is consummated.” Yet during the course of the Divine Liturgy, the Gifts (Christ’s Body and Blood) are re-joined to show that Christ was not destroyed by His sacrifice. He is alive, whole and entire, body, soul, humanity and divinity!

The chalice is the repository of the victorious Jesus. [This is why some people venerate it after receiving the “Holy Gifts”.] The Christ, Messiah, is there for our nourishment. It is no coincidence that the chalice and the spoon are gold plated precious metal. They give a visual impression that what they contain is something of great value. The spoon which is used to distribute the Holy Eucharist is a special instrument – reminiscent of the tongs which the Angel used to take a burning coal from the Altar in order to touch the lips of Isaiah to purify him of his sins (Isaiah 6:7). [Note the words of the priest after the last person receives the Holy Eucharist. He is quoting Isaiah 6:7.]

From a purely spiritual perspective, the Holy Gifts are exactly that: sacred, imbued with the fullness of Gods presence and grace, and are divine (not human) gifts. “for every good and perfect gift is from above, coming down from You the Father of lights” (Prayer behind the Ambon – Divine Liturgy). If we truly believe in God, we know quite well that God would never allow harm to come to us, most especially in the [worthy] reception of Holy Communion.

Historically early Christians received Communion from the celebrant, a portion of the consecrated Bread placed into their hands. They then drank from the chalice. Some ancient liturgies – the Alexandrian Liturgy of St. Mark and the Jerusalemite Liturgy of St. James – still commune the laity this way. (The Roman Church sometimes uses this option). [However the Byzantine Church has developed a much deeper understanding of the Eucharist and just what is really happening.] Because of the fear of accidents, the Byzantine Church adopted the use of tongs with which the elements were mingled and placed carefully into the mouths of the communicants. By the ninth century, the Church changed to the Communion spoon for the same practical reasons, a practice that remains in use today, which has become for us the “better” way.

Changing the Way the World Ages



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