

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



JAN 14

SUNDAY OF ZACCHAEUS

TONE 7

SUN JAN 14: Sunday of Zacchaeus

6:00 PM Sat Eve Vigil: For the Living and Departed Members of the Parish

10:00 AM: +Mary Jadowsky (M/M Zenon Balaziuk)

ECF CLASSES GRADES 1-12

NOTE THE SATURDAY EVENING LITURGY(JAN 13) BEGINS AT 6:00.

MON JAN 15: Venerable Paul and John (8)

8:00 AM: Special Intention (M/M Michael Wetherill)

TUE JAN 16: Veneration of the Chains of St. Peter (5)

8:00 AM: +Alex & +Barbara Pierok (Granddaughter Rita Pierok)

WED JAN 17: Anthony the Great (8)

8:00 AM: +Wasył Romanyshyn (Vera Fedorkiw)

THUR JAN 18: Athanasius & Cyril (11)

No services

7:00 PM: 100th Anniversary Committees meeting

FRI JAN 19: St. Macarius (8) [FAST]

No services

SAT JAN 20: Saturday after Theophany

Read Luke 6:17-23

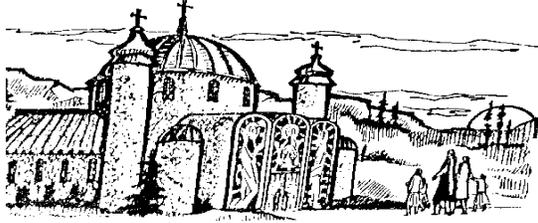
SUN JAN 20: Sunday of The Publican and Pharisee

(Cantors note:) Beginning of the Lenten Triodion

6:30 PM Sat Eve Vigil: +George Brucker (Daughter Susan Gorsky)

10:00 AM: For the Living and Departed members of the Parish

ECF CLASSES GRADES 1-12



READERS

☞ JAN 13: DeNardo

☞ JAN 14: Wetherill/Stegura

☞ JAN 20: Rybak

☞ JAN 21: Gorsky

Church Cleaning : None this week

GREETERS

☺ Meixell

☺ Buddock/Pastrick/Belzecky

☺ Palmer

☺ Buddock/Pastrick/Arnold

FUTURE EVENTS

Saturday Evening Liturgy begins at 6:00.

THURSDAY: 100th Ann. Committees meet 7:00 PM

Feb 5: Monthly Tryzub Meeting 7:00 PM.

St. Josaphat Day at Coca Cola Park Tuesday, May 22 at 7:00 PM.

SAVE THE DATE Sept. 30, 2018: 100th Anniversary Celebration.

2018 ENVELOPES

Your 2018 envelopes are ready for pick up in the vestibule.

MEMORIAL FUND

We would like to thank Michael and Mary Gregoris for their recent donation to the Memorial Fund in memory of +Stephen and +Julia Gregoris. We would also like to thank Ann Yost for her recent donation to the Memorial Fund in memory of parents +Wasył and +Anna Paraszczak.

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 archeparchial 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. You may also share *The Way* with family and friends by sending their email addresses to: 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 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.

REMEMBER WHY YOU ARE HERE

“Let all persons be seized with fear; let heaven exult when Christ, the Son of God, is on the altar in the hands of the priest.” [St. Francis of Assisi]

Too much talking in church after Liturgy

“The temporary suspense of the function of the *Ecclesia Docens*”

By Fr. John Honwickle
Edited for the bulletin

A world-wide group of laymen and laywomen have just issued a defense of Catholic doctrine concerning Family and Life matters. The crucial paragraph, in my view, is this:

“We pledge our full obedience to the hierarchy of the Catholic Church in the legitimate exercise of its authority. However, nothing will ever persuade us, or compel us, to abandon or contradict any article of the Catholic faith or any truth definitively established. If there is any conflict between the words and acts of any member of the hierarchy, even the pope, and the doctrine that the Church has always taught, we will remain faithful to the perennial teaching of the Church. If we were to depart from the Catholic faith, we would depart from Jesus Christ, to whom we wish to be united for all eternity.”

This seems to me exactly right and exactly proportionate to the present situation in the Catholic Church. By a happy disposition of Providence, this Statement hit the media at the same time as Walter Kasper’s gleeful conviction that *Amoris laetitia* has now become irreformable and that the ‘controversy’ is now over. Gracious me, what uberpapalist views of the Petrine Ministry these Liberals do have when they get a foul wind into their sails.

And the Statement reminds me of the phrase which Blessed John Henry Newman used in the context of the Arian controversy, in which the great majority of the Bishops, the *Ecclesia docens*, [the teaching Church] and including the Successor of St. Peter, were either heretics, or were cowed into silence or compromise by the heretics.

I suppose we had a good example of this phenomenon of “**suspense**” in the pontificate of Blessed Paul VI, in the period between his setting up of a commission to consider the question of Contraception, and his very courageous subsequent reaffirmation of the Church’s Magisterial Teaching with the publication of *Humanae vitae*.

Surely, we are in another such period of “**suspense**” now. The question of the admission of adulterers to Holy Communion was magisterially dealt with as recently as 2007, only eleven years ago, in “*Sacramentum Caritatis*” para 29; it had received synodical and papal clarification in each of the last two pontificates; and is embedded in the *Catechism*. But a “**suspense**” began when it was opened up to synodal debate; and that “**suspense**” grew wider when Pope Francis issued a document which has been interpreted in diametrically opposed

ways. The “**Suspense**” will end when this or a subsequent Roman Pontiff or an Ecumenical Council reasserts with unmistakable clarity the teaching of the Magisterium (or possibly when the error, having run its course, happily dies a natural death).

Blessed John Henry Cardinal Newman, made clear that he in no way implied the cessation of the Magisterial teaching or office during a “**suspense**”. The Dogma of Nicea remained *de jure* fully in force; but was simply not treated as such by many bishops and so did not ‘function’. The bishops remained *ex officio* guardians and teachers of the Faith; not a micro-gram of their God-given authority to teach the Faith was lost to them; but *de facto* they failed to guard and to teach that Faith. The concept of “**suspense**” is not so much *theological* as *historical*.

Things now are very similar. The teaching of the Magisterium is still, obviously, formally still *vigore pleno*; but numbers of unfaithful or negligent bishops behave as though it were not. In many cases, they appear and/or claim to do so with the connivance of the Successor of St. Peter.

THE SUNDAY OF ZACCHAEUS

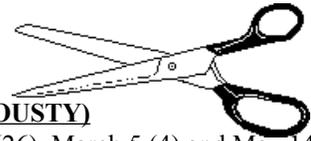
The Sunday of Zacchaeus reminds us that we will soon be entering the time of the Holy Great Fast which in turn prepares us for the passion and death of Jesus through which our salvation is secured and promised in the Holy resurrection.

Before we enter the Great Forty-Days, we already get a glimpse of the Feast of feasts – Pascha as we hear the words of our Lord to Zacchaeus: “Today salvation has come to this house. . . .” Salvation is not just a word but rather a person – the person of Jesus Christ! Isn’t it a feeling of joy for us to realize that Jesus comes to be the guest of one of us? Zacchaeus, a public swindler, welcomed Him with great joy. And yet, today’s holy gospel account tells us that when Jesus was asked to stay with Zacchaeus, everyone began to murmur, because He was entering the house of a known sinner, a publican – a puppet tax collector for the Roman occupation forces in Israel.

Isn’t it a pity that we seem to be kinder to people in their times of adversity than in their times of joy? The twins of envy and jealousy hidden within us try to prevent us from rejoicing in the good fortunes of neighbors. We ourselves have received many blessings, but often we would deny the same to others. We see this same attitude on the part of the Pharisees and scribes as described in the holy gospels.

The gospel lessons of the pre-great fast Sundays give us the guidelines to complete the great fast journey successfully. The desire to see Jesus is one of the key attitudes that we must take along on our journey to Pascha. Obviously the desire of Zacchaeus to see the Lord was so great that he gave no thought to the people around him as they tried to prevent him in his quest. Desire is our lesson for this first pre-great fast Sunday. This is the first step toward repentance.

The next four Sundays of the pre-great fast season will also give us lessons and attitudes as conveyed through the holy epistles and gospels that will help us along the way. Envy and jealousy are not the vehicles of travel for us. But rejoicing in the Lord for the abundance of His blessings is an excellent means to reach the goal. Jesus' words directed towards Zacchaeus are meant for all of us: Today salvation has come to this house...."



THE FIVE SATURDAYS OF ALL SOULS (SOROKOUSTY)

The Church Typicon Designates January 30, February 20 (19), February 27 (26), March 5 (4) and May 14, as the Five All Souls Saturdays (Sorokousty) for 2018. IF YOU WISH YOUR DEPARTED LOVED ONES REMEMBERED IN THE DYPTYCHS THESE FIVE SPECIAL DAYS, PLEASE FILL OUT THE FORM BELOW AND RETURN IT IN THE SPECIAL OFFERING ENVELOPES WHICH CAN BE PICKED UP IN THE VESTIBULE OF THE CHURCH.

All Requests must be returned by Sun. January 27th. No exceptions PLEASE!

_____ clip here _____

Commemoration of the Departed souls on
ALL SOULS SATURDAYS 2018 (SOROKOUSTY)

Fr. Daniel:

Kindly include the following names of these beloved souls in the DYPTYCHS to be commemorated during the Panahyda on the 5 All Souls Days. If your list has not changed since 2015 simply check here. _____ Remember to complete the form with your own name.

1. _____ 2. _____

3. _____ 4. _____

5. _____ 6. _____

[use extra paper if necessary — please print!!!]

YOUR NAME: _____ **OFFERING:** _____

If you did not submit a request in 2015 please do so.



I made a discovery in the Bible recently that helped to answer this question

David says to Solomon, “My son, I had it in my heart to build a house for the Name of the Lord my God. But this word of the Lord came to me: ‘You have shed much blood and have fought many wars. You are not to build a house for my Name, because you have shed much blood on the earth in my sight. But you will have a son who will be a man of peace and rest, and I will give him rest from all his enemies on every side. His name will be Solomon, and I will grant Israel peace and quiet during his reign’” (1 Chron. 22:7-9, NIV).

David always had to fight for everything—for his sheep, his life, his kingdom—but through David, God poured out for all men the great songs of comfort. The Psalms.

Solomon was rich and lived in complete peace, and through Solomon God poured out for all men His great wisdom.

Two very different lives. Two flavors of rich contribution to the world.

God grants to some conflict and difficulty.

God grants to some peace and ease.

Of course, often life is hard because of our sinful choices, and we must own up to this if we know it’s true.

But circumstance is not always by our choice. Sometimes it’s a granting. To grant means to put upon, to entrust.

Solomon did not ask to be rich or to build a magnificent temple or to have no enemies. His wealth and construction assignment and peace were entrusted to him with a great purpose.

David did not ask for the lion and the bear and Goliath and crazy Saul and enemies on every side, but it seems those circumstances were entrusted to him with a great purpose.

We need to change our question. Instead of asking, “Why am I in this situation instead of in his or her situation?” we need to ask, “For what purpose has God entrusted me with this particular situation in life?”

СЛІВА ІСУСУ ХРИСТУ !

Changing the Way the World Ages



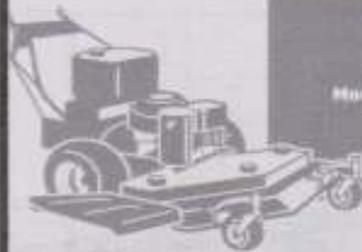
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