

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



FEB 18

SUNDAY OF ORTHODOXY

TONE 4

SUN FEB 18: First Sunday of Lent – Sunday of Orthodoxy

6:30 PM Sat Eve Vigil: +Stephen Lepeta (2 years) (Mary DeNardo)

10:00 AM: +Eleanor Horoschock (Tina Miles and Family)

ECF CLASSES 1-12

MON FEB 19: Second Week of Great Lent [FAST]

ALL WEEKDAYS OF GREAT LENT ARE ALITURGICAL

Private Lenten Reading – Perform an act of kindness to someone with whom you don't get along.

TUE FEB 20: Leo, Bishop of Catania and Agathon Pope of Rome

WED FEB 21: Timothy of Symbola [FAST]

6:30: LENTEN LITURGY OF THE PRESANCTIFIED GIFTS



THUR FEB 22: Martyr Eugenia

Private Lenten Reading

FRI FEB 23: Polycarp, Bishop of Smyrna [FAST]

6:30: LENTEN LITURGY OF THE PRESANCTIFIED GIFTS



SAT FEB 24: Finding of the Head of John the Baptist

Note from the Typicon: “This commemoration of St. John the Baptist replaces the 2nd All Souls Saturday.

SUN FEB 25: Second Sunday of Lent – St. Gregory Palamas

6:30 PM Sat Eve Vigil: For the Living and Departed members of the Parish

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

ECF CLASSES 1-12



THE SECOND WEEK OF GREAT LENT

Monday:

Recommended Fast Day

Wednesday: Lenten Presanctified 6:30 PM

Recommended Fast Day

Friday: Lenten Presanctified 6:30 PM

Obligatory Fast Day

READERS

- Feb 17 Rybak
- FEB 18: Hambor
- FEB 21: Gorsky
- FEB 23: Wetherill
- Feb 24: DeNardo
- FEB 25: Gorsky/Stegura

GREETERS

- Meixell
- Buddock/Pastrick/Arnold
- Kadingo
- Palmer/Buddock
- Kadingo
- Buddock/Pastrick/Belzecky

Church Cleaning : O & R Salamakha, Z Hrycenko, Z Hrycenko, H. Nagle

FUTURE EVENTS

- TODAY: ECF Class 1-12
- Feb. 21 & 23 Lenten Presanctified devotions
- Mar 5: Monthly Tryzub Meeting 7:00.
- Mar 8: 100th Anniversary Committees Meeting
- St. Josaphat Day at Coca Cola Park Tuesday, May 22 at 7:00 PM.

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

100TH ANNIVERSARY CHOIR

We will need a group of church members, both men and women (especially men) to prepare to sing the responses for the Anniversary Divine Liturgy on September 30th. Like we did for the 75th Anniversary we gathered each Wednesday following the Lenten Presanctified Service. The first practice and rehearsal will be on Wednesday, February 14th. Please join us then and every Wednesday thereafter to help us prepare for the anniversary services.



DAILY EMAIL PRAYERS

Eastern Christian Publications, supplier of our Sunday Bulletin covers, is now offering their daily

email prayer service for Morning and Evening Prayer for free. Go to their website <http://ecpubs.com/byzantine-daily-office-bdo/> and sign up. This subscription service includes all the changeable parts you need according to the Byzantine/Ukrainian Calendar in various PDF files viewable on any portable device. This is an excellent recourse for your Lenten prayer life.

ANNIVERSARY ADS

Ads continue to be accepted for the 100th Anniversary Booklet. Please see Mathew Koziak, Jerry Kindrachuk, or Mike Zagwoski for information and to sign up.

There are few remaining copies of the book "Journey to Pascha" for your daily Lenten reading. See Fr. Dan for purchase of a copy.

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.



The SUNDAY of ORTHODOXY

TODAY WE ARE COMMEMORATING the triumph of the True Faith after a violent struggle that lasted over 120 years. Through the 8th and 9th centuries, a heresy known as *iconoclasm* grew in the Church. This movement fiercely opposed the veneration of icons. The Fathers of the Church rightly understood that this was not just a controversy about religious art. Attacking the veneration of icons was an attack on the very human nature of Christ himself.

The Second Council of Nicaea in 787 condemned the teaching of the iconoclasts. The orthodox Fathers maintained that the veneration of the image of Christ was good and proper, since God Himself had entered into the material world and sanctified it by becoming human.

The theme of the victory of the icons - “The Triumph of Orthodoxy” - points us to the basic Christian truth that the one whose death and resurrection we celebrate at Pascha was none other than God Himself, who became human in Jesus Christ. In celebration, we carry icons in procession today, proudly proclaiming the true faith and honoring its defenders.



LENTEN FOOD DONATIONS

The annual Lenten Food drive for the poor has begun.

Place your non perishable food offerings on the tables on the stage in the hall. The food will be blessed on Pascha and given to the St. Vincent DePaul soup kitchen located at Ss. Simon and Jude Church.



LENTEN MITE BOXES

Lenten gift boxes are available in the back on the church. Please use them to support the charitable outreach of our PARISH. And remember, this is not just a children’s activity. As followers of Christ we have a solemn obligation to participate in almsgiving, especially during the season of Great and Holy Lent.

Venerated, but not Worshipped

The Seventh Ecumenical Council dealt with the controversy regarding icons and their place in Orthodox worship. It was convened in Nicaea in 787 by Empress Irene at the request of Tarasios, Patriarch of Constantinople. The Council was attended by 367 bishops.

Almost a century before this, the iconoclastic controversy had once more shaken the foundations of both Church and State in the Byzantine empire. The Iconoclasts opposed the use of icons and wanted them completely taken out of the liturgical life of the Church. They asserted that the devotion given to icons approached the point of worship (due only to God) and was, therefore, idolatry. The Iconophiles, on the other hand, believed that icons served to preserve the doctrinal teachings of the Church; they considered icons to be man's dynamic way of expressing the divine through art and beauty. The Council decided on a doctrine by which icons should be venerated but not worshipped.

The decree of the Council proclaimed the teaching which still stands at the foundation of the rationale for using and venerating icons to this very day: "We define that the holy icons ... should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people ... We define also that they should be kissed and that they are an object of veneration and honor, but not of real worship, which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands."

The veneration of icons was solemnly proclaimed at the Hagia Sophia Cathedral. The Empress, her son Michael III, Patriarch Methodios, and monks and clergy came in procession and restored the icons in their rightful place. The day was called "Triumph of Orthodoxy," and this event is commemorated yearly on the first Sunday of Lent, the "Sunday of Orthodoxy".

The icon of the Sunday of Orthodoxy commemorates the "restoration" of icons in the churches and to their use in Orthodox worship. The focal point of the icon is an icon itself, the Virgin Hodegetria, a popular depiction of the Theotokos as "Directress," or literally "She who shows the way to God." The icon is carried by two angels. The icon of the Virgin Hodegetria, depicting the Theotokos as the "Directress", is processed amongst the people and held on high by two angels. To the left of the icon is the Empress Theodora and her son Michael III. To the right of the icon are the Patriarchs Methodios and Tarasios. The icon is surrounded by numerous saints who struggled against the Iconoclastic heresy.

The icon also represents the triumphant procession that was made on Sunday, March 11, 843, from the Church of the Theotokos in Blachernai to Hagia Sophia, where a Liturgy was celebrated to mark the restoration of icons.

1ST SUNDAY OF GREAT LENT

Sunday of Orthodoxy

TROPARION OF THE SUNDAY(Tone 4)

TORPARION OF THE SUNDAY OF ORTHODOXY (Tone 2)

We bow before your sacred image, O gracious Lord, * and beg forgiveness for our offences, O Christ our God; * for You, of Your own will, deigned to ascend the cross in Your human nature * to deliver from bondage under the enemy, those whom You created. * Therefore, we gratefully cry out to You: * “Through Your coming to save the world, O Savior, * You have filled all with joy.

KONTAKION (Tone 4) **Glory be: Now and ever:**

O Mother of God, through you, in the incarnation, * the indescribable Word of God became describable; * for through the divine goodness, * the Word spoken from eternity became an image, * May we, who believe in salvation, * clothe yourselves in the same image both in word and deed.

PROKIMENON (Tone 4)

Blessed are You, O Lord the God of our fathers. Your Name is praised and glorified forever.

V: In all that you have done Your justice is apparent.

ALLELUIA (Tone 4)

Alleluia, Alleluia, Alleluia

V. Among his priests were Aaron and Moses; among those who invoked His name was Samuel.

V. They invoked the Lord and He answered.

INSTEAD OF “It is truly right...”

“In you O woman full of Grace...” (Pg. 109)

COMMUNION HYMN (Of the Sunday)

Second Communion Hymn:

Exult, you Just, in the Lord; praise from the upright is fitting.

AT EVERY DIVINE LITURGY during the Great Fast we read from the Holy Gospel according to Mark – except for today. Why is this passage from St John’s Gospel read on this Sunday, the Sunday of Orthodoxy? The brief answer is that both the Gospel reading and the triumph of orthodoxy we commemorate today are about seeing God. In the Gospel story we hear how Philip invites Nathaniel to see Jesus (physically); when they meet, Nathaniel sees (spiritually) that Jesus is the Messiah. In the Church we (physically) see icons and see (spiritually) that they reflect the reality of Christ’s incarnation.

Nathaniel Sees God

The story of Jesus’ encounter with Nathaniel is a brief and almost cryptic tale which many have tried to explain. Nathaniel and his friend Philip were both disciples of St John the Forerunner. They had responded to John’s announcement that One was coming “*whose sandal strap I am not worthy to loose*” (Jn 1:27). The Lord Jesus had gone to the Jordan where John was baptizing and it is there that John identified Jesus as the Awaited One. “*Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’*” (vv. 35, 36) Philip may have been one of those who heard John’s testimony, so that when Jesus invited Philip to follow Him, he responded positively.

In turn, Philip goes to his friend Nathaniel with the news, “*We have found Him of whom Moses in the law, and also the prophets, wrote—Jesus of Nazareth, the son of Joseph*” (v. 45). Nathaniel replies laconically, “*Can anything good come out of Nazareth?*” (v.46)

Modern commentators generally see this remark of Nathaniel as a somewhat snide dismissal of Jesus because He was a Nazarene. The Fathers approach this passage differently, saying that Nathaniel was saying the exact opposite: that if Jesus was the Awaited One, then He could not have come from Nazareth. St John

Chrysostom suggested that Nathaniel “thought within himself that Philip was probably mistaken about the place” and that Jesus “was not from Nazareth” (Hom. 20 on John).

In any case, Philip responds with the same words that Jesus earlier said to Andrew, “*Come and see.*” When Nathaniel finally meets Jesus, the Lord utters another cryptic remark: “*Behold, an Israelite indeed, in whom is no deceit!*” Nathanael said to Him, ‘How do You know me?’ Jesus answered and said to him, ‘Before Philip called you, when you were under the fig tree, I saw you’” (vv. 47, 48).

What was Nathaniel doing under the fig tree? Again many suggestions have been offered; none of them are attested in the Scripture, so we cannot know for sure. One possibility upheld by many in our Tradition is that Nathaniel was praying at that time: *O God of our fathers, send us the One whom You have promised. Send us the Messiah, the Savior.* Faith in the promise of a Savior is what marks out a true Israelite. The Lord, they say, saw him at prayer and He saw Nathaniel’s heart.

Nathaniel’s response marks him as one of the first disciples of Christ, whom He called before His ministry in Galilee. “*You are the Son of God! You are the King of Israel!*” (v. 49), Nathaniel sees that Jesus is the Messiah and acclaims Him with the traditional titles of a royal Messiah: “Son of God” and “King of Israel.”

At the end of His public ministry Jesus’ followers would affirm their faith in His heavenly origin: “*See, now You are speaking plainly, and using no figure of speech! Now we are sure that You know all things, and have no need that anyone should question You. By this we believe that You came forth from God*” (Jn 16:29, 30). But it would only be after His resurrection, when the risen Christ was manifested to the disciples that the full force of Jesus’ words to Nathaniel would be realized: “*Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man*” (Jn 1:51). Nathaniel, like the rest of the apostles, would grow to see Jesus not as the earthly conqueror devout Jews were awaiting but as a King not of this world and, ultimately, the eternal Word of God incarnate.

Icons Reveal Christ as God’s Image

In the eighth and ninth centuries some Byzantine emperors and churchmen waged a struggle against the use of icons. This conflict was ultimately ended in 843 with the restoration of icons, called in the Church the “Triumph of Orthodoxy.” Today’s observance celebrates this act.

Iconoclasm formally began in the 720s when certain bishops began questioning the excessive way some people were revering icons. In 730 Emperor Leo III took up their cause and issued a decree forbidding the veneration of religious images, “the evil art of painters,” as a later iconoclastic council called it. While iconoclasts saw images as a departure from the practice of the early Church, those who supported the veneration of icons did so precisely on the basis of tradition: the Church had done so for years and was not in error.

It was St John of Damascus (676-749) who gave the Church the insight that the use of icons was the logical consequence of the incarnation of Christ. As he wrote in his Treatise on the Divine Images, “In former times, God, who is without form or body, could never be depicted. But now when God is seen in the flesh conversing with men, I make an image of the God whom I see. I do not worship matter; I worship the Creator of matter who became matter for my sake.”

St John’s teaching became normative in the Byzantine Church. Since the Triumph of Orthodoxy, the Byzantine Church has in the minds of many become identified as the “Church of Icons.”

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