

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



JULY 15

FATHERS OF THE SIX COUNCILS

TONE 7

SUN JULY 15: Fathers of the Six Ecumenical Councils (Tone 7)

6:30 PM: Sat. Eve Vigil: +Eleanor Horoschock (M/M Walter Chaplick)

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

MON 16: Martyr Athenogenes

No Divine Services

TUE 17: Great Martyr Marina

No Divine Services

WED 18: Hyacinth and Emilian

8:00 AM: +Mary Jadowsky (M/M Zenon Balaziuk)

THUR 19: Venerable Macrina

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

FRI 20: Holy Great Prophet Elijah [We do not fast today]

8:00 AM: +Louise Rybak (Agnes Golab)

SAT 21: Venerables, Simon and John

No Services

SUN JULY 22: 9th Sunday after Pentecost (Tone 8)

6:30 PM: Sat. Eve Vigil: +Olga Petrowsky (Frank and Irene Gannon)

Blessing of Autos Follows

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

Blessing of Autos Follows



READERS

📖 JULY 14: DeNardo
📖 JULY 15: Hambor/Arnold
📖 JULY 20: Cantor
📖 JULY 21: Rybak
📖 JULY 22: Hambor/Halibey
Church Cleaning: E.Balandovich, S. Moser, T. Miles, J. Montero

GREETERS

☺ Meixell
☺ Buddock/Pastrick
☺ Palmer
☺ Buddock/Pastrick/Belzecky

FUTURE EVENTS

JULY 12: ANNIVERSARY MEETING 7:00 AM
Aug 6: Tryzub Meeting 7:00 PM
Aug 9: Anniversary Committee Meeting
Aug 26: Annual Parish Picnic

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

ANNIVERSARY CHOIR PRACTICE

Choir practice will resume on August 5th.

INTERNET WEBSITE

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]

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.

PRAYERFUL ATMOSPHERE

There are people who come to Church early to pray and meditate before the Divine Services begin. There are also those who choose to stay afterwards to do the same. **Please refrain from unnecessary talking, both before and after the divine services**, so that an appropriate atmosphere of prayer in God’s holy house may be maintained.



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

[Nicea, A.D. 787]

TROPARION Resurrectional Tone 7

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 7

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)



SUMMARY OF THE FIRST 6 ECUMENICAL COUNCILS

The First Ecumenical Council.

The First Ecumenical Council was convened in 325 A.D., in the city of Nicea, under the Emperor Constantine I. This Council was called because of the false doctrine of the Alexandrian priest Arius, who rejected the Divine nature and pre-eternal birth of the second person of the Holy Trinity, namely the Divine Son of God the Father, and taught that the Son of God is only the highest creation. 318 bishops participated in this Council. The Council condemned and repudiated the heresy of Arius and affirmed the dogma that the Son of God is true God, born of God the Father before all ages, and is eternal, as is God the Father; He was begotten, and not made, and is of one essence with God the Father. In order that all Christians may know exactly the true teaching of the faith, it was clearly and concisely summarized in the first of seven sections of the Creed, or Symbol of Faith. At this Council, it was resolved to celebrate Pascha on the first Sunday after the first full moon following the spring equinox, after the Jewish Passover. It also determined that priests should be married, and it established many other rules or canons.

The Second Ecumenical Council.

The Second Ecumenical Council was convened in the year 381, in the city of Constantinople, under the Emperor Theodosius I. This Council was convoked against the false teaching of the Arian bishop of Constantinople, Macedonius, who rejected the deity of the third Person of the Holy Trinity, the Holy Spirit. He taught that the Holy Spirit is not God, and called Him a creature, or a created power, and therefore subservient to God the Father and God the Son, like an angel. There were 150 bishops present at the Council, among whom were Gregory the Theologian, who presided over the Council. At this Council, the Macedonian heresy was condemned and repudiated. The Council affirmed as a dogma the equality and the single essence of God the Holy Spirit with God the Father and God the Son. The Council also supplemented the Nicene Creed, or "Symbol of Faith," with five Articles in which is set forth its teaching about the Holy Spirit, about the Church, about the Mysteries, about the resurrection of the dead, and the life in the world to come. Thus they composed the Nicene-Constantinopolitan Creed, which serves as a guide to the Church for all time.

The Third Ecumenical Council.

The Third Ecumenical Council was convened in the year 431 A.D., in the city of Ephesus, under Emperor Theodosius II. The Council was called because of the false doctrine of Nestorius, Archbishop of Constantinople, who profanely taught that the Most-holy Virgin Mary simply gave birth to the man Christ, with whom then God united morally and dwelled in Him, as in a temple, as previously He had dwelled in Moses and other prophets. Therefore, Nestorius called the Lord Jesus Christ, God-bearing, and not God incarnate; and the Holy Virgin was called the Christ-bearer (Christotokos) and not the God-bearer (Theotokos). The 200 bishops present at the Council condemned and repudiated the heresy of Nestorius and decreed that one should recognize that united in Jesus Christ at

the time of the incarnation were two natures, divine and human, and that one should confess Jesus Christ as true God and true Man, and the Holy Virgin Mary as the God-bearer (Theotokos). The Council also affirmed the Nicene-Constantinopolitan Creed, and strictly prohibited making any changes or additions to it.

The Fourth Ecumenical Council.

The Fourth Ecumenical Council was convened in 451 A.D., in the city of Chalcedon, under Emperor Marcian. The Council met to challenge the false doctrine of an archimandrite of a Constantinople monastery, Eutychius, who rejected the human nature of the Lord Jesus Christ. Refuting one heresy and defending the divinity of Jesus Christ, he himself fell into an extreme, and taught that in the Lord Jesus Christ human nature was completely absorbed in the Divine, and therefore it followed that one need only recognize the Divine nature. This false doctrine is called Monophysitism, and followers of it are called Monophysites. The Council of 650 bishops condemned and repudiated the false doctrine of Eutychius and defined the true teaching of the Church, namely that our Lord Jesus Christ is perfect God, and as God He is eternally born from God. As man, He was born of the Holy Virgin and in every way is like us, except in sin. Through the incarnation, birth from the Holy Virgin, divinity and humanity are united in Him as a single Person, infused and immutable, thus reputing Eutychius; indivisible and inseparable, reputing Nestorius.

The Fifth Ecumenical Council.

The Fifth Ecumenical Council was convened in 553 A.D., in the city of Constantinople, under the famous Emperor, Justinian I. It was called to quell a controversy between Nestorians and Eutychians. The major points of contention were the well-known works of the Antiochian school of the Syrian church, entitled "The Three Chapters." Theodore of Mopsuestia, Theodoret of Cyrus, and Ibas of Edessa, clearly expressed the Nestorian error, although at the Fourth Ecumenical Council, nothing had been mentioned of their works. Nestorians, in argument with Eutychians (Monophysites), referred to these works, and Eutychians found in them an excuse to reject the Fourth Ecumenical Council and to slander the universal Orthodox Church, charging that it was deviating toward Nestorianism.

The Council was attended by 165 bishops, who condemned all three works and Theodore of Mopsuestia himself, as not having repented. Concerning the other two, censure was limited only to their Nestorian works. They themselves were pardoned. They renounced their false opinions and died in peace with the Church. The Council reiterated its censure of the heresies of Nestorius and Eutychius.

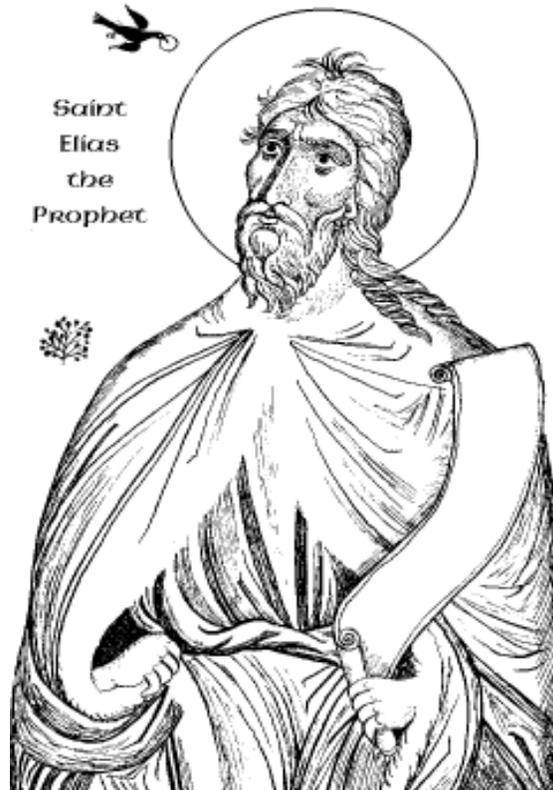
The Sixth Ecumenical Council.

The Sixth Ecumenical Council was convened in the year 680 A.D., in the city of Constantinople, under the Emperor Constantine IV, and was composed of 170 bishops. The council was convoked against the false doctrine of heretics, Monothelites, who, although they recognized in Jesus Christ two natures, God and man, ascribed to Him only a Divine will. After the Fifth Ecumenical Council, agitation provoked by the Monothelites continued and threatened the Greek Emperor with great danger. Emperor Heraclius, wishing reconciliation, decided to incline Orthodoxy to concession to the Monothelites, and by the power of his office, ordered recognition that in Jesus Christ is one will and two energies.

FEAST OF ST. ELIAS – JULY 20

On July 20 we celebrate the feast day of the holy prophet Elias who first appeared in Israel during the reign of King Ahab around 870 B.C. The details about his life cannot be recounted exactly because all that we know about him is contained in a few legends and episodes recorded in the Book of Kings. Although his life is mentioned in only a few chapters of the Old Testament, he became regarded as one of the greatest of all the prophets and holds a place of high honor in Judaism, Islam and Christianity. He is a personality who is so mysterious and awe-inspiring that his deeds became legendary in ancient Israel and his influence carried up to and beyond the time of Christ. Elias appears out of nowhere to confront King Ahab of Israel. He predicts a terrible drought which will afflict Israel due to the spread of paganism and the Canaanite religion which Ahab's wife Jezebel brought

to Israel. Elias prays for this drought and it comes to pass. He then hid from Ahab by the brook of Cherith where he was fed and sustained by ravens who brought him food. Many icons of Elijah depict him sitting by a brook being fed by a raven. Later, he journeyed to Phoenicia where he multiplied the food of a widow to sustain her and her son. When the widow's son died, Elias brought him miraculously back to life by praying to Yahweh. After three years, the famine ended through the intercession of Elias. Upon returning to Israel, Elias threatened Ahab with retribution for condoning the murder and stealing of the vineyards of Naboth instigated by Jezebel. He condemned Ahab who repented, but when Ahab's son Ahaziah continued his pagan ways, he suffered the curse which Elias originally pronounced upon Ahab. Elias then called down fire from heaven to devour the messengers of Ahaziah which is reminiscent of when the Sons of Thunder, James and John, called on Christ to call down fire from heaven to devour the unbelievers (Lk. 9:14). Finally, around 845 B.C., Elijah was carried off in a fiery chariot in a whirlwind and the prophet Elisha succeeded him.



PRAYER FOR VOCATIONS

*Almighty and Merciful God,
inspire those You have chosen
to hear and answer Your call
to the
Priesthood and Religious Life.*

*Give them the courage
to be the prophets for our
times.*

*Give them the wisdom and
openness
to live their personal call.*

*Give them the strength
to be ready witnesses of
Your love and care for the
world.*

*May they find support and
encouragement
in our words and in our
prayers,
through the intercession of
Mary, the Mother of God,
and all the Saints.*

Amen

*Vocations Committee
Ukrainian Catholic Archeparchy of
Philadelphia*

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