ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME

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**Let’s pray for peace in Ukraine Молімось за мир в Україні**

**Tune in to our news, announcements, and online Facebook Livestream Liturgies** [HERE!](https://www.facebook.com/Assumption-of-the-Virgin-Mary-Ukrainian-Orthodox-Church-113456096722198)

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**Sun. 26 Mar. (13 Mar.) FOURTH SUNDAY of the GREAT FAST. Venerable JOHN CLIMACUS (The Ladder of Divine Ascent). Tone 8. Translation of the Relics of St. NICEPHORUS the Confessor, Patriarch of Constantinople (829) Martyr SABINUS of Egypt (303) Martyrs AFRICANUS, PUBLIUS, TERENCE of Carthage (3rd C.) Martyr ALEXANDER of Macedonia (305) Martyr CHRISTINA of Persia (4th C.) Presbyter ANINAS of the Euphrates. Epistles: Hebrews 6:13-20 & Ephesians 5:9-19**

**Gospels: Mark 9:17-31 & Matthew 4:25-5:12**

**UOL meeting**

**04:00 PM Pan-Orthodox Vespers at the Antiochian Church, Souderton.**

**The bulletin is sponsored by Martha and Michael Misko in memory of Xenia Sheska**

**Liturgical Meneion & Scripture Readings**

**Great Lent**

**Mon. 27 Mar.** **St. Benedict of Nursia, abbot (543). St. Rostislav-Michael, prince of Kyiv (1167)**

**Is. 37:33–38:6 Gen. 13:12-18 Prov. 14:27–15:4**

**Tue. 28 Mar. Hieromartyr Alexander of Side in Pamphylia (270-275). Martyr Nicander.**

**Is. 40:18-3 Gen. 15:1-15 Prov. 15:7-19**

**06:30 PM Moleben for Ukraine (Our church).**

**Wed. 29 Mar. Apostle Aristobulus of the Seventy, bishop of Britain (1st c.).**

**Is. 41:4-14 Gen. 17:1-9 Prov. 15:20–16:9**

**06:00 PM Canon of St. Andrew of Crete**

**Thu. 30 Mar. St. Alexis the Man of God, in Rome (411). Martyr Marinus, soldier, at Palestine.**

**Is. 42:5-16 Gen. 18:20-33 Prov. 16:17–7:17**

**Fri. 31 Mar. St. Cyril, archbishop of Jerusalem (386). St. Ananias (Aninas) of the Euphrates.**

**Is. 45:11-17 Gen. 22:1-18 Prov. 17:17–18:5**

**06:00 PM Liturgy Of The Presanctified Gifts. Common supper.**

**Sat. 01 Apr.** **Glorification of the Birth-Giver of God (Akafist Saturday).**

**Heb. 9:24-28 Mk. 8:27-31**

**10-12 AM UOL Easter nutroll sale**

**UOL RETREAT DAY – NO SERVICES IN OUR CHURCH TODAY**

**Sun. 02 Apr. Venerable Mary of Egypt. 09:00 AM Divine Liturgy.**

**04:00 PM Pan-Orthodox Vespers at the Greek Orthodox Church at Stroudsburg.**

**PROPERS FOR THE LITURGY OF OF ST. BASIL the GREAT**

**Tropar of the Resurrection, Tone 8.** You descended from on high, Merciful One. You accepted the three day burial to free us from our passions. Lord, our Life and Resurrection, Glory to You.

**Tropar of the Dormition of the Mother of God, Tone 1.** In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, Birth-Giver of God. You were translated to Life, Mother of Life, and through your prayers you deliver our souls from death.

**Tropar to John Climacus, Tone 1.** Dweller of the Wilderness and Angel in the Flesh. You were shown to be a wonderworker, O our God-Bearing Father John. You received heavenly gifts through fasting, vigil and prayer. You heal the bodies and souls of those who approach you in faith. Glory to the One Who gave you strength. Glory to the One Who crowned you. Glory to the One Who through you grants healing to all.

**Glory… Kondak to John Climacus, Tone 4.** On the height of abstinence did the Lord place you, O our Father and Teacher John, as an unerring star which enlightens the ends of the earth.

**Now and ever… Kondak of the Dormition, Tone 2.** Neither the tomb nor death had power over the Birth-Giver of God, she is ever watchful in her prayers, and in her intercession lies unfailing hope, for as the Mother of Life, she has been translated to Life, by the One who dwelt within her ever-virginal womb.

**Prokimen of the Triodion, Tone 8.** Make your vows and pay them to the Lord our God.

**Verse:** In Judah God is known; His Name is great in Israel.

**Prokimen to John Climacus, Tone 4.** The saints shall rejoice in glory and they shall rejoice upon their beds.

**Epistles: Hebrews 6:13-20 & Ephesians 5:9-19**

**Alleluia Verses Tone 8.** Come let us rejoice in the Lord. Let us shout with jubilation to God our Savior.

Let us come before His Face with thanksgiving; with psalms let us shout in jubilation to Him.

They who are planted in the House of the Lord shall flourish in courts of our God.

**Gospels: Mark 9:17-31 & Matthew 4:25-5:12**

**In place of “It is right in truth…”** All of creation rejoices in you, Lady, Full of Grace, the assembly of angels and the human race, Sanctified Temple and Spiritual Paradise, the Glory of Virgins, from whom God was incarnate and became a Child – our God before the ages. He made your body into a throne, and your womb more spacious than the heavens. All of creation rejoices in You, Lady Full of Grace, Glory to you!

**Communion Hymn:** Praise the Lord from the Heavens. Praise Him in the Highest. The righteous man shall be in everlasting remembrance. He shall not be afraid of any evil report. Alleluia (3X).

**- Pierogi schedule: April 6, 20; May 4, 18. Please volunteer when you can.**

**- Sunday School schedule: Mrs. Mary Ost (Preschool/Elementary) Sundays 8:55-9:20 AM. Mrs. Karen Osmun (Secondary) Sundays at 8:45-9:15 AM.**

**- Ukrainian classes for kids (3-6 y.o.) - Fridays from 4 to 5 PM.**

**- Pan-Orthodox Virtual Bible Study via Zoom every Wednesday 12 PM. Meeting ID: 576 301 6482. Passcode: 238492.**

**- Bible Study via Zoom every Tuesday during Great Lent at 7 PM with a professor of Saint Sophia Seminary Fr. Demetrios. Ask Fr. Oleg for the link.**

**- For Food Bank: baby foods, canned potatoes and meats, tuna, pasta, sauces, mac. & cheese.**

**- Welcome to contribute articles or pictures to the bulletin. Let's make bulletins together!**

**BIRTHDAYS:**

**26 Mar…Stephanie Burk**

**29 Mar…Martha Misko**

**МНОГАЯ ЛІТА! MANY YEARS!**

**NECROLOGY:**

**Ukrainian civilians and soldiers killed in the Russian invasion.**

**Killed soldier Ihor (father of Pani Ilona Dovgan).**

**Newly Departed Joan Molnar**

**26 Mar…Suzette Kropf ’93, Xenia Sheska ’12**

**27 Mar…Stephen Myc ’30, Constantine Wulchak ’60, John Gulka ‘8929 Mar…Oksana**

**Poshtar ’07**

**30 Mar…Maxim Zuravel ’37, Paul Poticha ’92**

**01 Apr…Serhiy Kutas ’70, Frank Haas ’04, Gnat Rud ‘80**

**ВІЧНА ПАМ’ЯТЬ! MEMORY ETERNAL!**

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** Ukrainian soldiers and civilians wounded during the Russian aggression, Barbara Grason, Paul Kochenash, Rosemarie Pypiuk, Helen Crayosky, Nadine Savitz, Michael Hnatow, Nicholas Alexander, James Osmun, William Savitz, Vladimir Krasnopera, Tom Petro Jr., William Leszczuk, Jessica Meashock, priest Vasyl Dovgan, priest Yurij Siwko, Raisa Melnychuk, Olha Beizyn, Vasyl Beizyn, Mary Berger, Phil O’Brien, child Charlie, Juliana, Shirl Merolli, Kirk Swauger, Stephanie Donnelly, Danny Berro, child Alexandria, Elizabeth Pastushenko, Philippe Chasseuil, Aaliyah Osmun, Brendan Phillips, Adam Hewko, Andrew Thaxton, Susan Ferretti, Judy Albright, Daniel Kochenash, Christopher Mack, Joann Hoodmaker, Norman Betrous, Robert Zarayko Jr.

**ORTHODOXY AROUND THE WORLD**

A large crowd of Ukrainian Orthodox refugees living in Belgium attended the Divine Liturgy in the new parish of the Icon of the Virgin Mary on the Feast of the Commemoration of the Saints of Pecherska Lavra in Brussels.

Monastic tonsures of new nuns took place during the Great Fast at monasteries in Konotop and Sumy in Ukraine.

Patriarch Theophilos III of Jerusalem consecrated holy oil which will be used for anointing King Charles III at his coronation on May 6th.

Dozens of adults and children were baptized into the Orthodox Faith at St. Dionysios Missionary Center in Iringa, Tanzania.

Sunday of Orthodoxy was celebrated at Holy Resurrection Cathedral in Chicago with 5 bishops, 40 priests and deacons and more than 500 Orthodox faithful in attendance.

The foundation for the new Church of the Dormition was laid in Kisanti, Congo by Metropolitan Theodosios of Kinshasa.

Patriarch Theophilos III of Jerusalem led the procession around the Sacred Edicule of the Holy Sepulchure in Holy Resurrection Cathedral and read the Synodical of Orthodoxy

**On the fourth Sunday** the Church reminds the fasting faithful of the weaknesses of the flesh, urging them to "watch and pray." As long as we behave unfeelingly and passively, we do not conquer. But our soul wishes to work, to stretch out, to overcome the animal nature in man and transfigure man. We have to pray in such a way that our prayer will be a moral exertion, that we will seriously and determinedly want to achieve a more beautiful, purer, stronger frame of mind.

This Sunday is also dedicated to St. John Climacus (525-606 A.D.) the saintly abbot of the monastery on Mt. Sinai and author of The Ladder of Divine Ascent. His book consists of 30 steps towards the spiritual perfection of man, each step representing one year in the life of Christ. It is a fundamental book for religious, describing the perfect unity of man with God and giving directions to those who would follow the words of our Lord: "Be perfect, as your heavenly Father is perfect." (Mt. 5:48). He helped the flock of Christ to grow in holiness and righteousness and justice." (By Fr. Basil Shereghy)

**Short Quotes on the Cross**

- The Wood of the Cross, God was made manifest to all; His hands are stretched out to gather all men together. (Irenaeus (about the year 175).

- By The Wood of the Cross, the bitterness of the Law is changed into the sweetness of Spiritual understanding, and the People of God can quench its thirst. (Origin (about the year 225).

- Who would have imagined that two pieces of wood placed one upon the other, could assume as many shapes as there are individual destinies! And yet such is the case. Your cross is made to your measure, and you must stretch yourself upon it whether you want to or not, whether with hatred and revolt or with submission and love. (Francois Mauriac (about the year 1946).

- Seal the cross openly on your forehead and on your children's, so that the demons, seeing the royal sign, will tremble and flee. (St. Cyril of Jerusalem)

**Question: "What is the connection between prayer and fasting?"** Answer: Although the connection between prayer and fasting is not specifically explained in Scripture, a common thread connecting the two seems to run through all the instances of prayer and fasting recorded in the Bible. In the Old Testament, it appears that fasting with prayer had to do with a sense of need and dependence, and/or of abject helplessness in the face of actual or anticipated calamity. Prayer and fasting are combined in the Old Testament in times of mourning, repentance, and/or deep spiritual need.

The first chapter of Nehemiah describes Nehemiah praying and fasting, because of his deep distress over the news that Jerusalem had been desolated. His many days of prayer were characterized by tears, fasting, confession on behalf of his people, and pleas to God for mercy. So intense was the outpouring of his concerns that it’s almost inconceivable he could “take a break” in the middle of such prayer to eat and drink. The devastation that befell Jerusalem also prompted Daniel to adopt a similar posture: “So I turned to the Lord God and pleaded with him in prayer and petition, in fasting, and in sackcloth and ashes” (Daniel 9:3). Like Nehemiah, Daniel fasted and prayed that God would have mercy upon the people, saying, “We have been wicked and have rebelled; we have turned away from your commands and laws” (v. 5).

In several instances in the Old Testament, fasting is linked with intercessory prayer. David prayed and fasted over his sick child (2 Samuel 12:16), weeping before the Lord in earnest intercession (vv. 21-22). Esther urged Mordecai and the Jews to fast for her as she planned to appear before her husband the king (Esther 4:16). Clearly, fasting and petition are closely linked.

There are instances of prayer and fasting in the New Testament, but they are not connected with repentance or confession. The prophetess Anna “never left the temple but worshiped night and day, fasting and praying” (Luke 2:37). At age 84, her prayer and fasting were part of her service to the Lord in His temple as she awaited the promised Savior of Israel. Also in the New Testament, the church at Antioch was fasting in connection with their worship when the Holy Spirit spoke to them about commissioning Saul and Barnabas to the Lord’s work. At that point, they prayed and fasted, placed their hands on the two men and sent them off.

The more critical the situation, the more appropriate the fasting and prayer. In Mark 9, Jesus casts a demon from a boy. The disciples had been unable to perform the exorcism, although they had previously been given authority over unclean spirits (Mark 6:7). Later, the disciples asked Jesus why they failed in their attempts to free the boy from the demon, and Jesus said, “This kind can come out only by prayer” (Mark 9:29). Matthew’s account adds the phrase “and fasting” (Matthew 17:21). In this particular case, the demon was exceptionally malicious and obdurate (Mark 9:21-22). Jesus seems to be saying that a determined foe must be met with an equally determined faith. Prayer is a ready weapon in the spiritual battle (Ephesians 6:18), and fasting helps to focus prayer and give it resolve.

The theology of fasting is a theology of priorities in which believers are given the opportunity to express themselves in an undivided and intensive devotion to the Lord and to the concerns of spiritual life. This devotion will be expressed by abstaining for a short while from such normal and good things as food and drink, so as to enjoy a time of uninterrupted communion with our Father. Our “confidence to enter the Most Holy Place by the blood of Jesus” (Hebrews 10:19), whether fasting or not fasting, is one of the most delightful parts of that “better thing” which is ours in Christ. Prayer and fasting should not be a burden or a duty, but rather a celebration of God's goodness and mercy to His children.

Additions in Ukrainian

**Недільний Апостол і Євангеліє**

**Євреїв 6:13-20.** 13 Бог, даючи обiтницю Авраамовi, оскільки не мiг нiким вищим клястися, клявся Самим Собою, 14 кажучи: «Iстинно благословляючи, благословлю тебе i, розмножуючи, розмножу тебе». 15 I так Авраам, завдяки довготерпiнню, одержав обiцяне. 16 Люди клянуться вищим, i клятва на запевнення закiнчує всяку суперечку їхню. 17 Тому i Бог, бажаючи iстотнiше показати спадкоємцям обiтницi незмiннiсть Своєї волi, вжив клятву, 18 щоб у двох непохитних речах, у яких Бог не мiг говорити неправду, тверде утiшення мали ми, що прийшли взятися за подану надiю, 19 яка для душi є неначе якiр безпечний i мiцний i входить аж до середини за завiсу, 20 куди предтечею за нас увiйшов Iсус, зробившись Первосвящеником навiк за чином Мелхиседековим.

**Марка 9:17-31.** 17 Один з натовпу сказав у відповідь: Учителю, я привів до Тебе мого сина, що має духа німого. 18 Де тільки нападе на нього, кидає його на землю, і він пускає піну, і скрегоче зубами своїми, і ціпеніє. Я казав ученикам Твоїм, щоб вигнали його, та вони не змогли. 19 Він же, відповідаючи йому, сказав: о роде невірний, доки буду з вами? Доки буду терпіти вас? Приведіть його до Мене. 20 І привели його до Нього. Побачивши Його, дух стряснув його; він упав на землю і валявся, пускаючи піну. 21 Ісус запитав батька його: скільки років, як це сталося з ним? Він сказав: з дитинства; 22 багато разів дух кидав його і в огонь і у воду, щоб згубити його; але, якщо можеш, допоможи нам, змилосердься над нами. 23 Ісус сказав йому: якщо хоч трохи можеш вірувати, все можливе віруючому. 24 І тут же скрикнув батько отрока, зі сльозами говорячи: вірую, Господи! Допоможи моєму невірству. 25 Ісус, побачивши, що збігається народ, заборонив духові нечистому, сказавши йому: душе німий і глухий! Я тобі повеліваю: вийди з нього і більше не входь у нього. 26 І, закричавши та сильно напружившись, вийшов; і він став наче мертвий, так що багато хто говорив, що він помер. 27 Але Ісус, взявши його за руку, підняв його; і той устав. 28 Коли Ісус увійшов у дім, ученики спитали Його на самоті: чому ми не змогли вигнати його? 29 І сказав їм: цей рід не може вийти інакше, як від молитви і посту. 30 Вийшовши звідти, проходили через Галилею, і Він не хотів, щоб хто довідався. 31 Бо навчав учеників Своїх і говорив їм, що Сина Людського видано буде до рук людських, і вб’ють Його, і, вбитий будучи, Він на третій день воскресне.