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**

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**Sun. 09 Apr. (27 Mar.) ENTRANCE of the LORD into JERUSALEM. PALM SUNDAY. MATRONA of Thessalonica (4th C). Martyrs MANUEL and THEODOSIUS (304). JOHN the Clairvoyant of Lycopois, Anchorite of Egypt (394).**

**Epistle: Philippians 4: 4-9 Gospel : John 12: 1-18**

***DIVINE LITURGY AND BLESSING OF PUSSY-WILLOWS***

**Liturgical Meneion & Scripture Readings**

**Passion Week. STRICT FAST**

**Mon. 10 Apr. GREAT MONDAY.** Martyr Eustratius of the Kyiv Caves (1097).

**Mt. 21:18-43 Mt. 24:3-35**

***6:00 PM LITURGY OF THE PRESANCTIFIED GIFTS.***

**Tue. 11 Apr. GREAT TUESDAY.** Venerable John, Anchorite of Egypt.

**Mt. 22:15 - 23:39 Mt. 24:36 - 26:2**

***09:00 AM AKATHIST TO PASSIONS OF CHRIST***

***06:30 PM MOLEBEN FOR UKRAINE (BETHLEHEM).***

**Wed. 12 Apr. GREAT WEDNESDAY.** Ven. John of Sinai.

**Jn. 12:17-50 Mt. 26:6-16;**

***6:00 PM HOLY UNCTION SACRAMENT (Holy Protection, Allentown)***

**Thu. 13 Apr. GREAT THURSDAY. THE MYSTICAL SUPPER.**

**Jn. 13:1-11 Jn. 13:12-17**

***9:00 AM COMMEMORATION OF THE FIRST LITURGY (VESPERAL)***

***6:00 PM MATINS WITH 12 PASSION GOSPELS***

**Fri. 14 Apr.** **GREAT FRIDAY.** Ven. Mary the Egyptian (522).

***9:00 AM ROYAL HOURS***

***6:00 PM VESPERS, PROCESSION AND PLACING THE HOLY SHROUD***

**Sat. 15 Apr. GREAT SATURDAY.** Ven. Titus the Wonderworker (9th c.).

***3:00 PM VESPERAL LITURGY. BLESSING OF PASCHAL FOOD (HALL)***

**Sun. 16 Apr. THE BRIGHT RESURRECTION OF CHRIST. PASCHA.**

***6:00 AM THE MIDNIGHT OFFICE. THE MATINS OF PASCHA. LITURGY***

***BLESSING OF PASCHAL FOOD (IN THE CHURCH HALL)***

***COMMON MEAL OF THE BLESSED FOOD “SVIACHENE”***

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

**Antiphon One, Tone 1**

Verse 1: I am filled with love, for the Lord will hear the voice of my supplication.

Refrain: Through the prayers of the Birth-Giver of God, Savior, save us.

2: The anguish of death encompassed me, the perils of Hell beset me.

Refrain.

3: I found tribulation and anguish and I called upon the Name of the Lord. Refrain

Verse 4: I will walk before the Lord in the land of the living. Refrain

Glory… now and ever... Amen. Refrain.

**Antiphon Two, Tone 2**

Verse 1: I believed and therefore, I have spoken, but was sore troubled.

Refrain: Son of God, Who was carried on the colt of a donkey, save us who sing to You: Alleluia.

Verse 2: What shall I give to the Lord for all that He has given to me?

Refrain: Son of God, Who was carried…

Verse 3: I will take the cup of salvation and I will call upon the Name of the Lord. Refrain

Verse 4: I will fulfill my vows to the Lord in the presence of all His people. Refrain

**Glory… now and ever... Amen. Only Begotten Son…**

**Antiphon Three, Tone 1**

Verse 1: Give thanks to the Lord, for He is Good: for His mercy endures forever.

Tropar, Tone 1: By raising Lazarus from the dead before Your passion/ You confirmed the universal Resurrection, O Christ God/ Like the children with the palms of victory/ we cry out to You, O Vanquisher of Death/ Hosanna in the Highest/ Blessed is He Who comes in the Name of the Lord.

Verse 2: Let the House of Israel now confess that He is Good, for His mercy endures forever. Tropar.

Verse 3: Let the House of Aaron now confess that He is Good, for His mercy endures forever. Tropar.

Verse 4: Let all who fear the Lor d now confess that He is Good, for His mercy endures forever. Tropar.

**The Little Entrance Hymn:** Blessed is He Who comes in the Name of the Lord. We bless You from the House of the Lord. God is the Lord and has revealed Himself to us.

**Tropar, Tone 1:** By raising Lazarus from the dead…

**Tropar, Tone 4:** When we were buried with You in Baptism, O Christ God, we were made worthy of eternal life by Your Resurrection. Now we praise You and sing: Hosanna in the Highest. Blessed is He Who comes in the Name of the Lord.

**Glory… now and ever... Amen. Kondak, Tone 6:** Sitting on Your throne in heaven, carried on a colt on earth, O Christ God. Accept the praise of angels and the songs of children, who sing; Blessed is He Who comes to recall Adam.

**Trisagion as usual. Holy God, Holy Mighty, Holy Immortal…**

**Prokimen of the Feast, Tone 4:** Blessed is He Who comes in the Name of the Lord; the Lord is God and He has appeared to us.

**Verse:** Give thanks to the Lord, for He is Good, for His mercy endures forever.

**Epistle: St. Paul to the Philippians 4: 4-9**

**Alleluia Tone 1.** Sing to the Lord a new song, for He has done marvelous things.

**Verse:** All the ends of the earth have seen the salvation of our God.

**Gospel: John 12: 1-18**

**In Place of “It is right …”** Magnify, my soul, the Lord Who sat upon a colt.

**Irmos, Tone 4:** The Lord appeared to us, let us keep the feast together. Come with great rejoicing, let us magnify Christ with palms and branches. Let us cry aloud: Blessed is He Who comes in the Name of the Lord, Our Savior.

**Communion Hymn:** Blessed is He Who comes in the Name of the Lord. God is the Lord and has revealed Himself to us. Alleluia (3X).

**- Thanks to Walter Seremula for the pussy willows, Janet and Bettyann Woyewoda for palm trees and Nadda Pavlinsky for palms.**

**- Paska bread sale, Friday, April 14, 11 AM – 1 PM. Plain - $10, raisins - $12. Please call or sign up downstairs.**

- **Pierogi schedule: April 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.

**- 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:**

**10 Apr…Lara Smallen, Jerome Kroboth**

**12 Apr… Lesya Semonovych, Janelle Kroboth**

**МНОГАЯ ЛІТА! MANY YEARS!**

**NECROLOGY:**

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

**11 Apr…Katherine Bochnok ’70, Wassyl Sawka ’93**

**12 Apr…John Roman ’33**

**13 Apr…Theodosia Gontar ’83, Olexander Reminniy ‘12**

**14 Apr…John Shushinski ’52, Nicholas Gill ’67, Harry Kowalchuk ’83,**

**George Kowalchuk ’95, Paul Kochenash ’99, Volodymyr Pypiuk ‘72**

**15 Apr…Anne Yaremchuk ‘01**

**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, Linda Hnatow, Nicholas Alexander, James Osmun, William Savitz, Vladimir Krasnopera, Tom Petro Jr., Volodymyr Hranat(wounded soldier), 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**

The city council of Chernihiv, Ukraine plans to rename a street in honor of Metropolitan Ivan (Maximovitch) born in 1651 in Nizhyn. An Orthodox prelate, scholar, educator & author, he was consecrated Bishop of Chernihiv, reposed in 1715 & glorified a saint in 1916.

On March 17th Patriarch of Jerusalem Theophilos III commemorated the 5th century Abba Gerasim of Jordan in the monastery he founded on the Jordan River near the Dead Sea which still exists today. A great defender of Orthodoxy he attended the 4th Council in Chalcedon(451).

A new Orthodox Church of St. Eleftherios was consecrated in March by Bishop Chrysostomos of Bukoba in the town of Rukoma, Tanzania.

Archbishop Ieronymos of Athens made an official visit to the Patriarchate of Antioch celebrated the Divine Liturgy in the Church of Holy Cross in Damascus with Patriarch John X of the East. The Church of Greece has provided large scale aid to the earthquake victims of Syria.

Archbishop Daniel of the USA made a pastoral visit to Orthodox churches in Germany, celebrating Liturgy in the newly invigorated parish of Great Martyr Barbara in the historic 14th century church of Augsburg, Bavaria, he also met with clergy of Western Europe at the Protection of the Virgin Mary Church in Ingolshtadt, Germany.

The Tanzanian Government has donated 495 acres to the Orthodox Diocese of Bukoba in Shinyanga, Western Tanzania for use by the parish for educational, spiritual and missionary needs.

Continuing his trip in Congo, Patriarch Theodore celebrated Presanctified Liturgy in St. Nicholas Church in Kolwezi, toured the Orthodox hospital of Ss. Cosmas & Damian and met the children of the diocese.

During the 4th week of the Great Fast monastic vows were taken by 12 men and women in the Dioceses of Vinnytsia, Rivne, Poltava and Kyiv. The Orthodox Church in Ukraine has 339 monasteries with more than 5 thousand monastics.

On March 23rd Patriarch Theodore II of Alexandria began a six day visit to the Orthodox faithful in Central Africa His first stop was Annunciation Cathedral in Lubumbashi, Democratic Republic of Congo where he was greeted by Metropolitan Meletios and met with 93 clergy.

**Resurrection of Lazarus.** Before we leave on a trip, we ought to know exactly where we are going. Christ Himself knew that His journey to the cross and Resurrection would be a difficult one, and especially so for His followers, since they had no idea of what awaited them in the end. Thus it is not strange that the road to the cross begins with the joyful events of the raising of Jesus' friend Lazarus and of Christ's triumphal entrance into Jerusalem. "Lazarus, come forth" is the call of Christ to His friend. Jesus calls Lazarus - and all of us - to life! The end of our long journey will be only the beginning for us - the beginning of a life that will have no end. Christ's journey ends in His Resurrection from the dead. It announces the victory over death and the beginning of a new and glorious life-like without end, life everlasting. It is this life that Christ announces as He calls forth Lazarus from the dead. It is to obtain this new life for ourselves that we begin our journey with Christ to the cross and to our glorious resurrection in Him. As the hymns for the day proclaim: By raising Lazarus from the dead before Your passion, You did confirm the universal Resurrection, O Christ God.... Christ the Joy, the Truth and Light of all, The Life of the world and the Resurrection - Has appeared in His goodness to those on earth. He has become the Image of our resurrection, Granting divine forgiveness to all.

**Holy Thursday (By St. Cyril of Jerusalem (c.315-386)** Once at Cana in Galilee He changed water which is akin to blood into wine; is it not credible, then, that He changed wine into blood? If as a guest at a physical marriage He performed this stupendous miracle, shall He not far more readily be confessed to have bestowed on "the friends of the bridegroom" (Mt 9:15) the fruition of His own Body and Blood? With perfect confidence, then, let us partake of the Body and Blood of Christ. For in the figure of bread His Body is given to you, and in the figure of wine His Blood, that by partaking of the Body and Blood of Christ you may become the same body and blood with Him. For when His Body and Blood become the tissue of our members, we become Christ-bearers and as the blessed Peter said, "partakers of the divine nature." (2 Pet 1:4). Once, speaking to the Jews, Christ said: "Unless you eat my flesh and drink my blood, you can have no life in you." (Jn 6:53) Not understanding His words spiritually, they "were shocked and drew back," imagining that He was proposing the eating of human flesh. The Old Testament had its loaves of proposition, but they, as belonging to the Testament, have come to an end. The New Testament has its heavenly bread and cup of salvation, to sanctify both body and soul. For as the bread is for the body, the Word suits the soul. Do not then think of the elements as bare bread and wine; they are, according to the Lord's declaration, the Body and Blood of Christ. Though sense suggests the contrary, let faith be your stay. Instead of judging the matter by taste, let faith give you an unwavering confidence that you have been privileged to receive the Body and Blood of Christ.

**Good Friday (By Basil the Great (675-749 AD)** When mankind was estranged from him by disobedience, God our Savior made a plan for raising us from our fall and restoring us to friendship with himself. According to this plan Christ came in the flesh, he showed us the gospel way of life, he suffered, died on the cross, was buried and rose from the dead. He did this so that we could be saved by imitation of him, and recover our original status as sons of God by adoption.

To attain holiness, then, we must not only pattern our lives on Christ's by being gentle, humble and patient, we must also imitate him in his death. Taking Christ for his model, Paul said that he wanted to become like him in his death in the hope that he too would be raised from death to life.

We imitate Christ's death by being buried with him in baptism. If we ask what this kind of burial means and what benefit we may hope to derive from it, it means first of all making a complete break with our former way of life, and our Lord himself said that this cannot be done unless a man is born again. In other words, we have to begin a new life, and we cannot do so until our previous life has been brought to an end. When runners reach the turning point on a racecourse, they have to pause briefly before they can go back in the opposite direction. So also when we wish to reverse the direction of our lives there must be a pause, or a death, to mark the end of one life and the beginning of another.

Our descent into hell takes place when we imitate the burial of Christ by our baptism. The bodies of the baptized are in a sense buried in the water as a symbol of their renunciation of sins of their unregenerate nature. As the Apostle says:

The circumcision you have undergone is not an operation performed by human hands, but the complete stripping away of your unregenerate nature. This is the circumcision that Christ gave us, and it is accomplished by our burial with him in baptism.

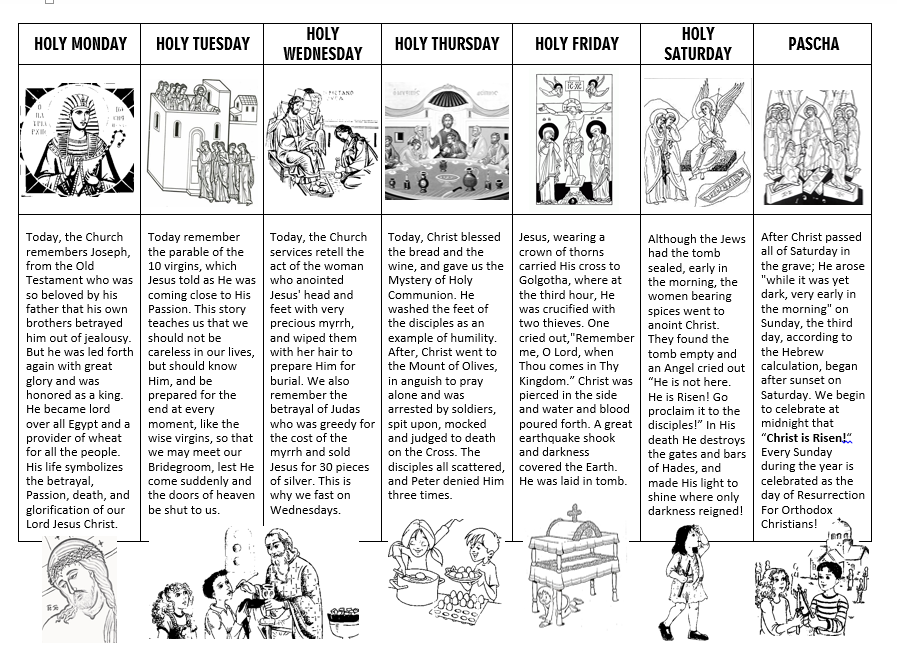
Baptism cleanses the soul from the pollution of worldly thoughts and inclinations: You will wash me, says the psalmist, and I shall be whiter than snow. We receive this saving baptism only once because there was only one death and one resurrection for the salvation of the world, and baptism is its symbol.

**Great And Holy Saturday (By Sr. Vassa)** “Now behold, there was a man named Joseph, a council member, a good and just man. He had not consented to their decision and deed. He was from Arimathea, a city of the Jews, who himself was also waiting for the kingdom of God. This man went to Pilate and asked for the body of Jesus. Then he took it down, wrapped it in linen, and laid it in a tomb that was hewn out of the rock, where no one had ever lain before. That day was the Preparation, and the Sabbath drew near. And the women who had come with him from Galilee followed after, and they observed the tomb and how his body was laid. Then they returned and prepared spices and fragrant oils. And they rested on the Sabbath according to the commandment.” (Lk 23:50-56)

The now-deceased Body of our Lord is both clothed, “in linen,” and buried, by one of us, “a man named Joseph.” Christ allowed one of “us” to clothe Him, before He brought us both New Life and new “clothing,” when He exited the Tomb. At His resurrection, He left that “linen” behind, as our triumphant King, now “clothed in majesty.”

As the Body of our Lord “rests” in the Tomb on this Holy and Great Saturday, when His divine Soul is descending into our hell and darkness, to bring us out of there, I’m thinking about the “new” clothing or baptismal robe that we receive in Holy Baptism. This sacrament or mystery, Baptism, by which we participate in Christ’s death, burial, and resurrection, (by being “buried” or “immersed” in baptismal water, and then emerging from them, to New Life), is also the culmination of God’s salvific project to “re-clothe” us, which began right after the Fall of Adam and Eve, when He made them “tunics of skin, and clothed them.” (Gen 3: 21) They had become so uncomfortable in their own “skins,” after the Fall, that they had “sewn fig-leaves together,” to cover themselves up. (Gen 3: 7) But the better “tunics of skin” that God made for them, (because apparently humanity’s first attempt at fashion needed divine intervention :)), were just a foreshadowing of the “skin” in which our loving God intended to “clothe” us; in His own “skin,” – in the resurrected Body of His Son. As “all of us who were baptized in Christ, are clothed in Christ” (cf. Gal 3: 27), our baptismal robe signifies this new “skin,” His own.

But we receive this new clothing, as well as the whole mystery of Baptism, through one of us, from a priest, just as Christ was clothed and buried by one of us, “a man named Joseph.” Because, although the power of the resurrection, and our “new skin” does not come to us “from” any human being, Christ did will it so, that salvation does come to us “through” one another, in the Era of the Church. Thank You, Lord, for making us comfortable again, in our “own skin,” when we allow ourselves to be clothed in You, in communion with You and with one another.

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Additions in Ukrainian

**Недільний Апостол і Євангеліє**

**Филип'ян 4:4-9.** 4 Радійте завжди в Господi, i ще кажу: радійте. 5 Лагiднiсть ваша нехай буде вiдома всiм людям. Господь близько. 6 Hе турбуйтесь нi про що, але завжди в молитвi та проханнi з подякою вiдкривайте свої бажання перед Богом, 7 i мир Божий, який перевищує всякий розум, збереже серця вашi й помисли вашi в Христi Iсусi. 8 Hарештi, браття мої, що тiльки iстинне, що чесне, що справедливе, що чисте, що любе, що гiдне слави, що тiльки чеснота й похвала, про те помишляйте. 9 Чого ви навчились, що прийняли й чули та бачили в менi, те виконуйте, — i Бог миру буде з вами.

**Івана 12:1-18.** Ісус же за шість днів до Пасхи прийшов у Вифанію, де був Лазар померлий, якого Він воскресив з мертвих. 2 Там приготували Йому вечерю, і Марфа прислуговувала, а Лазар був одним з тих, що возлежали з Ним. 3 Марія ж, узявши літр нардового чистого дорогоцінного мира, помазала ноги Ісуса і обтерла волоссям своїм ноги Його; і дім наповнився пахощами мира. 4 Тоді один з учеників Його, Іуда Симонів Іскаріот, який хотів видати Його, сказав: 5 а чому б було не продати це миро за триста динаріїв і не роздати убогим? 6 Сказав же він це не тому, що піклувався про убогих, а тому, що був злодієм. Він мав при собі грошову скриньку і носив, що туди вкидали. 7 Ісус же сказав: залиште її; вона зберегла це на день погребіння Мого. 8 Бо вбогих завжди маєте з собою, а Мене не завжди. 9 Багато юдеїв дізналися, що Він там, і прийшли не тільки заради Ісуса, але щоб бачити і Лазаря, якого Він воскресив з мертвих. 10 Первосвященики ж змовились убити і Лазаря, 11 бо через нього багато хто відходив від юдеїв і вірував в Ісуса. 12 На другий день багато народу прийшло на свято; почувши, що Ісус іде в Єрусалим, 13 взяли пальмове віття, вийшли назустріч Йому і викликували: осанна! Благословен, Хто йде в ім’я Господнє, Цар Ізраїлів! 14 Ісус же, знайшовши осля, сів на нього, як написано: 15 не бійся, дочко Сионська! Ось Цар твій гряде, сидячи на молодому ослі. 16 Ученики Його спочатку не зрозуміли цього, але коли прославився Ісус, тоді згадали, що так було про Нього написано, і це зробили Йому. 17 Народ, що був з Ним раніш, свідчив, що Він викликав Лазаря із гробу і воскресив його з мертвих. 18 Тому і зустрів Його народ, бо чув, що Він сотворив це чудо.