ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH

ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME

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1301 Newport Avenue, Northampton, Pennsylvania 18067

Rev. Fr. Oleg Kravchenko, Rector

Protodeacon Mikhail Sawarynski, Attached

Websites: holyassumption.org and ukrainianorthodoxchurchusa.org

Facebook: Assumption of the Virgin Mary Ukrainian Orthodox Church

YouTube: AVM UOC Church

Contacts:

Fr. Oleg Kravchenko - (484) 834-7261; olegkravchenko2212@gmail.com

Protodeacon Mikhail – (H) (610) 262-3876); pravoslavni@rcn.com

Office – (610) 262-2882; avmuoc@gmail.com

Webmaster, John Hnatow – john.hnatow@gmail.com

**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. 07 May. (24 Apr.) 4th SUNDAY of PASCHA. SUNDAY of the PARALYTIC. Tone 3. Righteous TABITHA. Translation of the relics of Martyr ABRAMIUS of Bulgaria. Martyr SABBAS STRATELATES of Rome & 70 soldiers (272) Martyrs PASICRATES, VALENTINE & JULIUS of Bulgaria (228) Martyrs EUSEBIUS, NEON, LEONTIUS, LONGINUS & others in Nicomedia (303) Ven. THOMAS the Fool of Syria (550) Ven. ELIZABETH the Wonder-worker of Constantinople (540) Venn. SABBAS & ALEXIUS the Hermit of the Kyiv Caves (13th C.) Reading: Acts of the Apostles 9:32-42 Gospel: John 5:1-15**

**- Chrysostom Academy representative Elenie Hahalis will visit our church today. Welcome all who would like to know more about the school.**

**- Music benefit for Ukraine: Beethoven. Eagle Scout project of Matthew Kopetskie. Today at 3 PM at Wesley United Methodist Church, Bethlehem.**

**The bulletin is sponsored by Darryl Meashock in memory of his grandfather Michael Meashock.**

**Christ is Risen! Truly He is Risen! Christos Anesti! Alethos Anesti!**

**Христос Воскрес! Воістину Воскрес!**

**Liturgical Meneion & Scripture Readings (no kneeling until pentecost sunday)**

**Mon. 08 May** Holy Apostle and Evangelist Mark (63).

**Acts 10:1-16 Jn. 6:56-69**

**Tue. 09 May** Righteous Virgin Glaphyra of Nicomedia (322).

**Acts 10:21-33 Jn. 7:1-13**

***06:30 PM MOLEBEN FOR UKRAINE (Holy Protection, Allentown ).***

**Wed. 10 May** Mid-Pentecost. Holy Apostle and Hieromartyr Symeon (107).

**Acts 14:6-18 Jn. 7:14-30**

**06:30 PM Parish Board Meeting**

**Thu. 11 May** Apostles Jason and Sosipater of the Seventy, and their companions (1st. c.).

**Acts 10:34-43 Jn. 8:12-20**

**10:00 AM Divine Liturgy and a meal in South Bound Brook. 15 Years Anniversary of Episcopacy of Archbishop Daniel. Let’s visit and greet His Eminence.**

**Fri. 12 May** St. Memnon the Wonderworker of Corfu (2nd c.).

**Acts 10:44–11:10 Jn. 8:21-30**

**Sat. 13 May** Holy Apostle James, the brother of St. John the Theologian (44).

**Acts 12:1-11 Jn. 8:31-42**

***05:00 PM GREAT VESPERS.***

**Sun. 14 May *09:00 AM DIVINE LITURGY.***

**PROPERS FOR THE LITURGY OF ST. JOHN CHRYSOSTOM**

**Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life. (3X)**

**Tropar of the Resurrection, Tone 3. Let the heavens rejoice, let the earth be glad. For the Lord has shone strength with His Arm, He has trampled down Death by death. He has become the First-born of the Dead. He has delivered us from the depths of Hell and has granted the world great mercy.**

**Glory… Kondak of Sunday of Paralytic, Tone 3. Lord, as You once raised the paralytic, now through Your divine mercy raise my soul, paralyzed by sins and thoughtless actions. So that being saved, I may chant to You: Glory to Your Might, Merciful Christ.**

**Now and ever… Kondak Pascha, T. 8. You descended into the tomb, Immortal One and destroyed the power of Death. In victory You rose, Christ God, proclaiming, “Rejoice” to the Myrrh-bearing women. You granted peace to Your Apostles and bestowed resurrection on the fallen.**

**Prokimen in Tone 1. Let Your mercy, Lord, be upon us as we have set our hope in You.**

**Verse: Rejoice in the Lord, you Righteous. Praise befits the upright.**

**Reading of the Acts of the Apostles 9:32-42**

**Alleluia Verses, Tone 5. Lord, I will chant of Your mercies forever; with my mouth I will proclaim Your Truth from generation to generation.**

**For You have said: “My mercy is established to the ages; in heaven You have confirmed Your faithfulness.”**

**Gospel: John 5:1-15**

**In Place of “It is right in truth…” The angel cried to the Lady Full of Grace: “Rejoice, Pure Virgin. Again I say Rejoice. Your Son is risen from His three days in the tomb. With Himself He has raised up all the dead. Rejoice, all peoples.” Irmos: Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on you. Exult now and be glad, O Zion and rejoice, Pure Birth-Giver of God, in the Resurrection of Your Son.**

**Communion Hymn: Receive the Body of Christ; taste the Fountain of Immortality. Praise the Lord from the heavens, praise Him in the highest. Alleluia (3X).**

**In Place of “We have seen the true light…”Christ is risen from the dead... (slowly)**

**- We have many varenyky left. Please ask during the coffee hour if you want to purchase.**

**- Prayer Service of healing of veterans. May 9, 7:00 PM in Queenship of Mary church(across the street). Organized by Catholic Veterans, Post 454.**

**- Chrysostom Academy will be performing the student edition of the Sound of Music on May 19 (06:30 PM) and May 20 (11:00 AM). Let’s visit and support the school**

**- Sight & Sound Theater trip (Lancaster): Moses Performance. June 30th at 3 pm. 79.80 per adult, kids 12 and under for FREE. Ask Mary Ost.**

**- Summer Church camp for youth in Emlenton, PA. The expenses are covered by our parish. Transportation will be provided. Paying positions for volunteers.**

**- Pierogi schedule: May 18. Please volunteer when you can.**

**- Ukrainian classes for adults, upper intermediate level, Tuesdays at 10 AM. Ask Pani Olha.**

**- 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 Wednesday 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:**

**09 May…Taras Pypiuk, Matthew Vitushinsky МНОГАЯ ЛІТА! MANY YEARS!**

**NECROLOGY:**

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

**08 May…Anastasia Schur ‘68**

**09 May…Anastasia Machibroda ’35, Catherine Osmun ’10**

**10 May…Michael Meashock ’78**

**11 May…John Sigleski (6 yrs. old) ’22, Helen Gontar ’87**

**12 May…Anastasia Dworakivsky ’94**

**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, Eric Hewko, Mary Berger, Pamela Williams, 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.

**Sunday of the Paralytic.**

In today’s Jesus asserts his superiority to and authority over major Jewish feast. Here he deliberately violates sabbath laws in order to reveal his equality with God, and his assertion gets more attention from the Jewish leaders than his instantaneous healing of the lame man. Unlike the occasions for the two Cana miracles, no person or circumstance prompted Jesus to heal this man. Jesus initiated the event himself by asking the man if he wanted to be healed. Then he cured him with a word that included a command to break the sabbath rules. He directed the man to walk around carrying his mat for two purposes: to demonstrate the life-giving power of his word and, by violating the sabbath law, to force the Jewish authorities to recognize his claims. When the expected challenge came, Jesus provoked the Jews even more by claiming equality with his Father, who continued his work of divine providence even on the sabbath.

Jesus’ word brought immediate healing to a man who had been hobbled for 38 years. The account corrects those views that make faith the exclusive condition of healing. The lame man did not even recognize Jesus, and Jesus did not look for any proof of his faith. The powerful mercy of the Word made flesh cannot be confined by Jewish sabbath rules or by narrow Christian formulas.

For reflection: Are there areas in my life that need Jesus’ healing power? When he asks me if I want to be well, can I honestly say yes?

Prayer starter: Lord Jesus, there are some areas in my life that need your healing. Even if I am not ready to invite you into these areas, break into them with your healing power.

**From the sermon of Archbishop Daniel during his ordination**

**(May 10, 2008)**

I cannot help but to reflect upon the words of Holy Apostle Paul, describing the moral standards and characteristics of Episcopal service: “For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered … but hospitable, a lover of what is good, just, holy, self-controlled, holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.”

A steward of God…. Am I worthy of this responsibility? Were the Apostles worthy of this responsibility?

They were simple people – fishing, collecting taxes – doing the things ordinary people do to live. Then something happened.

They were called by someone and sent somewhere. And when that happened, everything changed. They saw themselves differently, went places they never thought of going before, thought thoughts that never would have come into their heads, and did things they never would have seen themselves doing. Their world turned upside down. They were called and sent – and everything was rearranged.

Standing in front of you I also reflect upon the words of Holy Prophet Isaiah, the very words that our Savior Jesus Christ once spoke at the beginning of his public ministry: "The Spirit of the Lord God is upon me because the Lord has anointed me. He has sent me to bring glad tidings to the poor, to heal the broken-hearted… to announce a year of favor from the Lord…"

One of the first duties of a bishop is the proclamation of the Good News of our Lord Jesus Christ.

**MANY BLESSED YEARS, YOUR EMINENCE!**

**Commemorating the Living and the Departed during Divine Liturgy**

The Orthodox remember our living and departed loved ones in our daily prayers, both Orthodox and non-Orthodox.  We also provide the names of our loved ones to our parish priest for    commemoration during Divine Liturgy.

For our Orthodox loved ones, these prayers occur during the Proskomedia, or the service of preparation before the actual Divine Liturgy begins.  The priest takes out particles of prosphora for the living saying, “Remember, O Lord, thy servant…,” and for the reposed, “Remember, O Lord, the soul of thy servant…”  As St. Symeon of Thessaloniki writes “...because it (the particle) is placed near the eucharistic Bread, when that becomes the Body of Christ in the course of the Liturgy, the particle too is immediately sanctified.  And when it is placed in the Chalice, it is united with the holy Blood.  That is why it transmits divine grace to the soul of the one for whom it is offered.  So a spiritual communion takes place (between that person and Christ).  If (the person commemorated) is among the godly, or those who have sinned but then repented, that person receives the communion of the Holy Spirit invisibly in his soul.”

This is a mystery, something we cannot fully comprehend, and yet we believe the truth of it completely.  Referring specifically to commemorations for the departed (which also applies clearly to the commemorations for the living), St. John Damascene writes: “The mystics and witnesses of the Word—the disciples and Apostles of the Savior sent round the world—ordained the commemoration of the departed faithful during the Dreadful and Immaculate and Life-giving Mysteries.  Truly and very incontrovertibly the Apostolic and Catholic Church has done this to the present throughout the world and will continue to do so until its end.  This they (the Apostles) inaugurated not thoughtlessly or at all in vain.”

St. John Chrysostom adds: “Not by accident did the holy Apostles decree that the departed would be commemorated in the presence of the awesome Mysteries.  They knew that there is much to be gained from that, much benefit.”

From the life of St. Philaret of Moscow, we learn of the following remarkable account:

A certain priest was particularly diligent in praying for the dead whose names were given to him to be remembered at the Liturgy.  He used to copy out these names into his private notebook and pray for them all his life.  The names accumulated, and eventually his notebook contained so many thousands of names that he was forced to divide it into sections and take up one section a day.

It so happened that he fell into some sin which threatened him with losing his priestly rank.  The matter reached Metropolitan Philaret.  As the Metropolitan was about to sign a resolution stating that the priest should be removed from his duties, he suddenly felt his hand grow heavy.  He thus postponed signing the document until the following day.  That night he had a dream wherein he saw a great crowd assembled under his windows.  In the crowd there were people of all ages and walks of life.  The crowd was agitated and finally addressed to the Metropolitan some kind of plea.  “What do you need?” asked the Bishop, “and who are you?”  -

We are departed souls and have come to you to plead for our priest.  Do not remove him from his office.”  Philaret, greatly impressed by this dream, was unable to forget it after he awoke.  He had the accused priest brought before him.  “What good deeds have you done?  Tell me,” asked the Metropolitan.  “None, my Lord,” the priest answered, “I deserve being punished.”  “Do you pray for the departed?” asked the Metropolitan.  “Well, yes, my Lord, always; it is a rule with me always to remember all whose names are handed to me, and I always take out parts of the prosphora for all of them, so much that my parishioners have begun complaining that my proskomedia is longer than the Liturgy itself.  But I cannot do otherwise.”  The Metropolitan limited himself to transferring the priest to another parish, having first explained to him who it was that had interceded for him.”

St. John Maximovich relates the following, regarding the importance of commemorations at Divine Liturgy:

Before the opening of the relics of St. Theodosius of Chernigov (1896), the priest who had revested the relics sat down exhausted near the relics and dozed off.  As he was sleeping, the hierarch appeared to him and said, “Thank you for laboring on my behalf.  I also ask that when you serve the Liturgy, You commemorate my parents,” and he gave their names, Priest Nikita and Maria.  “How is it that you, a holy hierarch, are asking my prayers, when you stand at the throne of Heaven and grant people God’s mercy?” asked the priest.  “That is true,” replied the Saint, “but the offering at the Divine Liturgy is more powerful than my prayers.”  
Abundant grace flows from the Divine Liturgy.  We are given the opportunity to participate by way of submitting for commemoration the names of our dearly loved living and departed.  We indicate if our loved ones are Orthodox or non-Orthodox so that the priest can know who he should include in the Proskomedia.  But all receive prayer.

Who can be provide lists for commemoration and who can be commemorated?

Only Orthodox Christians, and only those without impediment to receiving the Sacrament, may offer names for the living and departed.

Only Orthodox Christians may be commemorated on the diskos at the Proskomedia.

Non-Orthodox Christians (but not non-Christians) may be commemorated in the appropriate petitions of the Ektenia of Fervent Supplication at Vespers and of the Great Entrance at Divine Liturgy in the following manner.

*(Article from Saint Andrew Orthodox Church, Riverside)*

**Dear Brothers and sisters let’s use this powerful spiritual tool during every Divine Liturgy. You don’t need to donate any money for this. Your priest will be glad to pray for your living (for their health and wellbeing) and departed (for the rest of their souls) loved ones. It doesn’t have to be connected with the receiving of prosphora bread as it was before.**

**ORTHODOXY AROUND THE WORLD**

Metropolitan Cleopas of All Scandinavia led services on the Patronal Feast Day of St. George the Great Martyr in Stockholm, Sweden.

The Orthodox Church of Romania observed its 138th anniversary of autocephaly in April with the visit of the Head of St. Thomas the Apostle from St. John the Evangelist Monastery in Patmos, Greece. The Church is led by 53 bishops and consists of 15,700 parishes and 359 monasteries (7500 monastics) and more than 16 million believers.

The new parish of St. Nicholas, Bacoor, Luzon, Philippines celebrated its first Divine Liturgy and Baptism of 26 people on Bright Saturday.

Fr. Cornelius Osuji of St. Michael the Archangel Church in Uli, Nigeria baptized 16 people on St.Thomas Sunday.

Thomas Sunday or Antipascha was celebrated in the Church of the Resurrection and Holy Sepulchre in Jerusalem.

Additions in Ukrainian

**Недільний Апостол і Євангеліє**

**Діяння 9:32-42.** 32 Трапилося, що Петро, коли обходив усiх, прийшов і до святих, якi жили в Лiддi. 33 Там знайшов вiн одного чоловiка на iм’я Еней, який уже вiсiм рокiв лежав на постелi i був розслаблений. 34 Петро сказав йому: «Енею! Зцiляє тебе Iсус Христос; встань з постелi твоєї». I вiн зараз же встав. 35 I бачили його всi жителi в Лiддi i Саронi, якi навернулися до Господа.

36 У Іоппiї ж була одна учениця на iм’я Тавифа, що значить «сарна»; вона була сповнена добрих дiл i творила багато милостинi. 37 Сталося ж у тi днi, що вона занедужала й померла. Її обмили i поклали у світлиці. 38 Лiдда ж була поблизу Іоппiї, тому ученики, почувши, що Петро перебуває там, послали до нього двох чоло­вiк просити, щоб вiн не забарився прийти до них. 39 Петро, вставши, пiшов з ними; i коли вiн прийшов, завели його у світлицю, i всi вдови iз слiзьми стали перед ним i показували сорочки та плаття, що їх робила Сарна, живучи з ними. 40 Петро вислав усiх i, ставши на колiна, помолився, i, звернувшись до тiла, сказав: «Тавифо, встань». I вона вiдкрила свої очi i, побачивши Петра, сiла. 41 Вiн подав їй руку, пiдвiв її i, покликавши святих i вдовиць, поставив її перед ними живою. 42 Це стало вiдомим по всiй Іоппiї, i багато хто увiрував у Господа. 43 I чимало днiв пробув вiн у Іоппiї в якогось Симона, кожум’яки.

**John 5:1-15.** Після цього було юдейське свято, і прийшов Ісус до Єрусалима. 2 В Єрусалимі ж біля Овечих воріт є купальня, що по-єврейськи зветься Вифезда, яка мала п’ять критих входів. 3 У них лежало багато хворих, сліпих, кривих, сухих, що чекали руху води, 4 бо ангел Господній щороку сходив у купальню і збурював воду; і хто перший входив після збурення води, той одужував, хоч би яку недугу мав. 5 Тут був чоловік, який хворів тридцять вісім років. 6 Ісус, побачивши, що він лежить, і знаючи, що вже довго хворіє, говорить йому: чи хочеш бути здоровим? 7 Недужий відповів Йому: так, Господи! Але людини не маю, щоб, коли збуриться вода, опустила мене в купальню; коли ж я приходжу, інший вже поперед мене входить. 8 Ісус говорить йому: встань, візьми постіль твою і ходи. 9 І він одразу одужав, взяв постіль свою і пішов. Була ж субота у той день. 10 Тому юдеї говорили зціленому: сьогодні субота, і не слід було тобі брати постіль свою. 11 Він відповів їм: Хто зцілив мене, Той сказав мені: візьми постіль твою і ходи. 12 Його спитали: Хто Той Чоловік, Який сказав тобі: візьми постіль твою і ходи? 13 А зцілений не знав, хто Він, бо Ісус зник у натовпі, що був на тому місці. 14 Потім Ісус зустрів його у храмі і сказав йому: ось ти одужав; не гріши більше, щоб з тобою не сталося чого гіршого. 15 Чоловік цей пішов і сказав юдеям, що Той, Хто зцілив його, є Ісус. 16 І почали юдеї переслідувати Ісуса, і шукали, як Його вбити за те, що творив такі діла в суботу.