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. 27 Aug. (14 Aug.) 12th SUNDAY after PENTECOST. TONE 3. Forefeast of the DORMITION of the MOTHER OF GOD. Prophet MICAH (8th C. B.C.) Hieromartyr MARCELLUS of Apamea (389) Translation of the Relics of THEODOSIUS of the Kyiv Caves. (1091). Dormition Fast ends tomorrow. 1 Corinthians 15:1-11 Matthew 19:16-26**

**Blessing of Flowers and Herbs**

**HAPPY PATRONAL FEAST DAY OF OUR PARISH!**

**Liturgical Meneion & Scripture Readings**

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**Mon. 28 Aug. THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY**

**Phil. 2:5-11 Lk. 10:38-42; 11:27-28**

**09:00 AM Holy Assumption Parish Feast Day Liturgy and Baptism**

**Tue. 29 Aug.** Translation of the Image Not-Made-By-Hands of our Lord Jesus Christ from Edessa to Constantinople (944).

**06:30 PM MOLEBEN FOR UKRAINE (Holy Ghost, Easton)**

**Wed. 30 Aug.** Martyr Myron of Cyzicus (250). Martyrs Paul and his sister Juliana of Syria

**2 Cor. 9:12 – 10:7 Mk. 3:20-27**

**06:30 PM Parish Board meeting**

**Thu. 31 Aug.** Repose of St. John, abbot of Rila (946).

**2 Cor. 10:7-18 Mk. 3:28-35**

**06:00 PM The Akathist of Thanksgiving: “Glory to God for All Things”**

**Fri. 01 Sep.** Martyr Andrew Stratelates and 2,593 soldiers with him in Cilicia (3rd c.).

**2 Cor. 11:5-21 Mk. 4:1-9**

**Sat. 02 Sep.** Prophet Samuel (6th c. B.C.).

**1 Cor. 2:6-9 Mt. 22:15-22**

**05:00 PM Great Vespers. Examination of Conscience.**

**Sun. 03 Sep. 09:00 AM DIVINE LITURGY. *Blessing of the youth for the new Academic Year***

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

**Tropar of the Resurrection, Tone 3:** Let the heavens rejoice. Let the earth be glad. For the Lord has shown 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.

**Tropar of the Forefeast of the Dormition, Tone 4:** Dance with joy, O peoples! Clap your hands with gladness! Gather with fervor and jubilation; sing with exultation. The Mother of God is about to rise in glory, ascending from earth to heaven. We ceaselessly praise her in song as truly Theotokos.

**Glory… Kondak of the Resurrection, Tone 3:** On this day You rose from the tomb, Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. With the prophets and patriarchs, they unceasingly praise the divine majesty of Your Power.

**Now and ever… Kondak of the Forefeast of the Dormition, Tone 4:** Today the universe dances with joy at your glorious memorial, and cries out to you, O Mother of God: “Rejoice, O Virgin, Pride of Christians!”

**Prokimen of the Resurrection, Tone 3:** Sing praises to our God, sing praises. Sing praises to our King, sing praises.

**Verse:** Clap your hands, all you peoples. Shout to God with a joyful voice.

**Reading: St. Paul 1st Corinthians 15:1-11**

**Alleluia Verses, Tone 3.** Lord, in You have I hoped. Let me never be put to shame.

Be a God of protection for me, a house of refuge to save me.

**Gospel: Matthew 19: 16-26**

**Communion Hymn:** Praise the Lord from the heavens. Praise Him in the Highest. **Alleluia 3X**

**- Happy Feast Day to our Parishioners and Parish Organizations, Parish  
Council, Sisterhood of Faith, Hope, and Love, Ukrainian Orthodox  
League, Sunday School teachers, Altar servers and candle bearers, all  
those who sing, read, and serve in the church, all pierogi makers,  
donors, greeters, cooks, organizers of renovations, events, coffee  
hours and workshops, money counters and workers with documents,  
cleaners, grass cutters, pictures and video makers, decorators, all  
those who sacrifice their time, efforts and resources for our  
beautiful Church and the Glory of God! Many Blessed Years to You all!**

**- Holy Assumption Parish Feast Day and Baptism is TOMORROW, August 28. 09:00 AM Divine Liturgy, 11:00 AM Baptism of David and reception. Let’s greet His Eminence Archbishop Daniel with our Parish family. Please RSVP to Fr. Oleg or Pani Olha.**

**- We thank the parish UOL chapter for the gift of $1000.00 in honor of the Church’s Feast.**

**- Thanks to Bob, James and Karen Osmun for their work on the ceiling lights in the hall!**

**- Parish picnic Wayne Grube Park for Saturday, Sept. 30, 2023.**

**- REGISTER – We will have 2 Christmas pysanky workshops on November 4, 2023. Participants will write 2 Christmas-themed eggs that will have a gloss coating, holder and ribbon. $35 per person. The workshops are more than half filled already! If you want to attend this unique hands-on workshop, contact Jessie Hnatow at jessie.hnatow@gmail.com or text her at 610-428-8389.**

**- Pan-Orthodox Virtual Bible Study via Zoom every Wednesday at 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.

**ANNIVERSARIES:**

**01 Sept.. Paul & Cheryl Sawarynski 02 Sept.. William & Nadine Savitz**

**BIRTHDAYS:**

**27 Aug…Joseph Seremula, Tom Petro 02 Sept…Juanita Vitushinsky**

**МНОГАЯ ЛІТА! MANY YEARS!**

**NECROLOGY: Ukrainian civilians and soldiers, killed in the Russian invasion.**

**27 Aug...Michael Budnick ’44, Anna Piatok ’87, Evhen Proch ‘14**

**29 Aug...John Sawarynski ’62, Pauline Poticha ‘68**

**31 Aug...Danylo Chymij ’26, Mary Vitushinsky ’82, George Dorosh ‘00**

**01 Sept...Stephen Nazar ’64, Wasyl Andrus 69, Stephen Trimpey ’75, Lyudmila Poshtar 93 02 Sept…James Onuschak ‘27**

**ВІЧНА ПАМ’ЯТЬ! MEMORY ETERNAL!**

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** Ukrainian soldiers and civilians, wounded during the Russian aggression, Justin Ost, Helen Crayosky, Barbara Grason, Paul Kochenash, Rosemarie Pypiuk, priest Gerald Ozlanski, priest Vasyl Dovgan, Matthew Vitushinsky, Nadine Savitz, William Savitz, Nicholas Alexander, Vladimir Krasnopera, Tom Petro Jr., William Leszczuk, Mary Berger, Jessica Meashock, James Osmun, Zachary Y. Siyufy, Ruslana Reznik, Lubov Slonova, Raisa Melnychuk, Vasyl Beizyn, Elena Iaroshenko, Volodymyr Hranat, Ihor Broda, Matthew Barber, Debi Hutnick, Eric Hewko, 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.

**Remembering Our Baptism: Uniting With Christ.** What is baptism? The late Fr. Lazarus Moore of blessed memory wrote a booklet entitled Baptism as Thirty Celebrations (1) wherein he enumerates thirty blessings that God bestows on us in the celebration of holy baptism. It is evident that God's love holds nothing back. He showers His blessings upon us in infant baptism even before we can know Him in what is pure grace. Let us examine briefly a few of those thirty baptismal blessings.

**Exodus.** Baptism is our passage through the Red Sea of sin. Augustine wrote, “Your sins are your enemies. They will follow you, but only up to the Red Sea . When you have entered (the Red Sea through baptism), you will escape: they (your sins) will be destroyed, just as the Egyptians were engulfed by the waters while the Israelites escaped on dry land.” Thus baptism is an act of liberation, a paschal experience, an exodus, a passage through the Red Sea of sin and death to the glorious freedom of the children of God. It is the transition from the world that is under the power of the evil one to the world that has been redeemed by Christ.

**A Drowning.** Baptism is our trip to the Jordan River . In this water we are crucified with Christ; nevertheless we live, sharing His living water. The old sinful nature is drowned in these waters and we rise, as from a grave, to share in the new life of Christ. Baptism is indeed a tomb and a womb. The waters of baptism are our waters of Siloam and our pool of Bethesda . The Spirit breathes upon this water and we enter to be bathed with thirty blessings of God's abundant grace.

**An Adoption Into God's Family**. Through baptism God adopts us as His own sons and daughters. He makes us heirs of all His riches. He makes us members of His family. As members of God's family we are all related to each other and responsible for each other. Yet baptism is more than all of this. Through baptism we are attached to Christ. We become members of His body. Each baptized Christian becomes an extension of Christ. We become other Christs in the world. We become His eyes, His hands His tongue, His feet. Christ has chosen to work in the world through us – the members of His body. It is our special responsibility as baptized Christians to let Christ be present wherever we ourselves are stationed in the world as baptized Christians.

Christ has made Himself dependent on us to do His work in the world today. To quote St. Chrysostom, “ Christ is the head of the Church, but what can the head do without hands, without feet, without eyes, without ears, without tongue?”

In baptism the members of our body are anointed with the sign of the cross to signify that they are now dedicated to serve Him since they are members of His Body. Baptism is the sacrament of belonging.

**God Claims Us.** Baptism is God laying claim to you. St. Paul says, “You are not your own, you are bought with a price, so glorify God in your body.” God doesn't rent you. He buys you. He holds title to you. He owns you. Through baptism you become His child. And when God adopts you as His child, He does so for a purpose. He has a plan for you. You're saved from sin. You're saved for service, for love, for good works, forenlarging the kingdom. You're saved into significance. You're saved for theosis. Your life has real worth and meaning. “I know My sheep,” said Jesus. “And nobody can pluck them out of my hand.”

Following baptism you are God's property. You have the authority to say to the devil, “Take your hands off me. I don't belong to you. I belong to God. I am His property. You have no claim over me. I renounce you!”

**A New Birth.** Baptism is the sacrament of new birth. It is the creation of the new person in Christ. It is to be born anew of water and the Spirit. I had nothing to do with my physical birth. Birth for me was a great gift of God which He wrought through my parents. This first birth was a birth of the flesh. My second birth, the “born-anew” birth, was also something with which I had nothing to do. It also was a gift of God wrought for me by God's grace at the baptismal font.

After baptism man is a living member of the Body of Christ. He is no longer mere man, but man transformed, divinized, newly transfigured , begotten as God's own son or daughter. He carries within him the very life of God.

**A Mantle Of Salvation**. Baptism in the Orthodox Church is far more than the remission of sins. The dominant theme of baptism is positive. As St. Nicholas Cabasilas, a 14 th century Byzantine theologian points out all the scriptural and traditional terms applied to baptism point to a positive meaning: “birth”, “new birth”, “clothing”, “anointing”, “gifts”. “washing”, “enlightening”, “refashioning”, “seal”, etc. Theodore of Cyrus (393-466 A.D.) confirms this when he writes:

If the only meaning of baptism were remission of sins, why would we baptize newborn children who have not yet tasted of sin? But the mystery of baptism is not limited to this; it is a promise of greater and more perfect gifts. In it are the promises of future delights; it is the type of the future resurrection, a communion with the Master's passion, a participation in His resurrection, a mantle of salvation, a tunic of gladness, a garment of light, or rather it is light itself.

**Clothed With Christ.** St. Gregory of Nazianzus wrote, “The Holy Spirit divinizes (deifies) the person who is baptized.” Baptism, according to Orthodox theology, does more than set us free from the bondage of original sin, it clothes us with Christ and makes us partakers of His divine nature. Hence the singing during the baptismal service of the verse from the letter of Paul to the Galatians, “As many of you as have been baptized in Christ have put on Christ.”

At a certain point in the baptismal service, the celebrant priest says to the newly baptized, “You are baptized. You are illumined. You are anointed with the Holy Chrism. You are sanctified. You are washed in the name of the Father and the Son and the Holy Spirit.” We may add to these words the expression of St. Gregory of Sinai: “Become what you already are,” i.e., claim the gift of theosis that God has given you in holy baptism and develop it as you go through life. Grow in the life of Christ which you have received in baptism that you may become a true son or daughter of the heavenly Father.

**Betrothed To Christ.** Through baptism we are betrothed to Jesus. He becomes our Bridegroom. We enter into a marriage relationship with Him that requires love and faithfulness.

**The Robe Of Glory Regained**. Through baptism we “put on Christ.” This has tremendous implications. If we have put on Christ, then we have put on His love, His forgiveness, His peace, His joy. If we have put on Christ, we have put on His servanthood: “If I your Lord and Master have washed your feet, then you also ought to wash one another's feet.” If we have put on Christ, then we shall suffer as Christ suffered; we shall be persecuted for the truth as Christ was persecuted. If we have put on Christ, we shall be resurrected as Jesus was. We shall be glorified as Christ was glorified; we shall ascend to the Father as He ascended to the Father. We shall sit at the right hand of the Father with Jesus. We shall partake of His divine nature and share in His life and glory, becoming “gods by grace” as He is God by nature and essence. Some early Church Fathers see this as the recovery of the “robe of glory”, lost by Adam at the fall.

**A Personal Response.** Baptism demands a personal response on the part of the baptized child when it grows up. The child must accept what God did for him or her in baptism. For baptism is not a divine pass that will get us into heaven automatically. Dr. Nikos Nissiotis, a well known Orthodox theologian, once said, “A baptized Christian – especially in the Churches in which infant baptism is practiced – needs to make a personal decision regarding the Christian faith which he has passively inherited from his Christian environment.”

Any relationship has to be developed by two parties. The baptized infant has not yet developed a relationship with God. But one party in the relationship has already taken the initiative: God loves us from the first moment of our conception. He takes the initiative to establish the relationship. Infant baptism is an expression of God's wooing love from the first moment of life.

As the child becomes aware of faith in Jesus Christ, he looks back and realizes that something or someone led him to this act of faith. Eventually, he realizes that it all began back there in baptism when God came to him. At that moment he must make a personal response to God, committing his life to Him.

**Mere Belonging To The Church Not Enough**. One does not become a Christian automatically. Fr Schmemann, a respected Orthodox theologian, said, “It is not mere belonging to the Church that saves, for there is no magic in Christianity, but the acceptance of the Spirit of Christ.” St. Peter said, “Repent, and every one of you must be baptized in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit” (Acts 2:38). To become truly a Christian, one must agree freely to be converted, to repent, to turn to Christ, and accept His Holy Spirit.

In baptism there is something that is done by God and something that is done by man. Man responds to God's initiative. He accepts the gift and turns with faith to follow Christ as Lord.

**A Process Of Unending Growth**. The new life, initiated by baptism and sustained by the Eucharist, becomes the way to follow as one walks through this world. This means that salvation is not instant. It begins on the day of our baptism and chrismation when we renounce the devil, receive Christ, and accept the gift of the Holy Spirit. From that moment we begin a process of slow spiritual growth. The sacraments of the Church provide us with the grace we need to become gods by grace, deified, “partakers of divine nature” as St. Peter says. Our salvation (deification) begins at baptism and continues throughout life. It is a process of unending spiritual growth. “Keep working with fear and trembling to complete your salvation,” writes St. Paul (Phil. 2:12).

Simon Tugwell, a patristic scholar, expressed it succinctly when he wrote: There can be no brisk “On with the new man, off with the old!” A long process of growth is required to bring us to perfection. Baptism gives us an “image of perfection” but this has to mature slowly, just as a baby is, in one sense, fully formed, but still has to grow. The immediate result of baptism is that there are now two “personae at work in us. Sin and grace coexist in us. The important thing is that we should side with grace. (2)

**A Matter Of Daily Concern.** There is no end to baptism; it is ongoing, a lifelong journey. The sins committed following baptism also need to be washed away by water, but this time it is the water of our tears, the tears of repentance. As we renounced the evil one in baptism and united ourselves to Christ, so we need to keep saying “yes” to Jesus and “no” to Satan many times each day as we go through life.

**Fan The Spark Back Into The Flame Of Theosis**. St. Nicodemos of the Holy Mountain once said that many Christians through indifference and neglect, allow the flame of baptism to die down to a tiny spark. He calls on us to fan that spark back into the flame of theosis, or union with Christ, through heartfelt repentance and prayer.

Because, brethren, we have fallen into sins after baptism and consequently have buried the grace of the Holy Spirit which was given to us at our Baptism, it is necessary that we make every effort to recover that original grace which is found deeply buried underneath our passions, like an ember in the ashes. This ember of grace we must fan into a new flame in our hearts. In order to do that, we must remove the passions from our hearts as ashes from a fireplace, and replace them with the firewood of obedience in the life-giving commandments of the Lord. We can blow upon the spark with heartfelt repentance of the mind and with the repetition of this prayer: “Lord Jesus Christ, Son and Word of God, have mercy on me.” When this prayer remains permanently in our heart, it cleanses us from the ashes of the passions, and finding the ember of grace within, it strikes up a wondrous and strange fire.

**Become All Flame.** One of the Desert Fathers said, “If you will, you can become all flame.” Why not become “all flame” for Christ? In the early Church when the priest handed the baptismal candle to the newly baptized, he repeated the words of Jesus, “Let your light so shine before people, that they may see your good works and give glory to your Father who is in heaven” (Matt. 5:16).

Become “all light” for Him and spread that light to a deeply sin-scarred world. This is the great challenge of our baptism.(Father Anthony M. Coniaris)

**ORTHODOXY AROUND THE WORLD**

The Orthodox Mission Parish on Maui is coordinating a Community Outreach & Rescue Mission for the devastated island. If you would like to help, funds may be sent to IOCC, 110 West Road, Suite 360, Baltimore, MD 21204 designate for “Maui Mission Fire Relief.”

Fr. Antipas Odhiambo of the Orthodox School in Nairobi, Kenya recently baptized 7 students in the growing community. It is working to achieve economic stability with agriculture and livestock breeding.

Archbishop Daniel of the Western Eparchy visited the mission Church of St. Job of Pochaiyev in Los Alamos, N.M. led by Priest Theophan.

The women’s Monastery of the Transfiguration in Ellwood City, PA founded by Mother Alexandra, formerly Princess Ileana of Romania, observed its 55th anniversary in August.

The Synod of the Latvian Orthodox Church has nominated Archimandrite John (Lipsans), a native Latvian, to become its newest bishop. He was consecrated in Riga, Aug. 13th as Bishop of Valmiera.

Archbishop Seraphim of Sendai was elevated to locum tenens of the Metropolitan throne of the autonomous Orthodox Church of Japan.

Summer camps for children are very popular in Albania. This year 16 children were baptized in the Diocese of Apollonia and Fier camp.

UOC of the USA sponsored three refrigerated vehicles to transport the bodies of fallen heroes of war back to their families

**Недільне Євангеліє. Матфея 19: 16-26.** 16 І ось хтось, підійшовши, сказав Йому: Учителю Благий, що зробити мені доброго, щоб мати життя вічне? 17 Він же сказав йому: чому ти називаєш Мене благим? Ніхто не благий, тільки один Бог. Якщо ж хочеш увійти в життя вічне, дотримуйся заповідей. 18 Говорить Йому: яких? Ісус же сказав: не вбивай; не чини перелюбу; не кради; не лжесвідчи; 19 шануй батька й матір; і люби ближнього твого, як самого себе. 20 Юнак говорить Йому: все це я зберіг від юности моєї; чого ще не вистачає мені? 21 Ісус сказав йому: коли хочеш бути досконалим, піди продай добро твоє і роздай убогим; і матимеш скарб на небесах; і приходь та йди слідом за Мною. 22 Почувши слово те, юнак відійшов у скорботі, бо мав багато добра. 23 Ісус же сказав ученикам Своїм: істинно кажу вам, що тяжко багатому ввійти у Царство Небесне. 24 І ще кажу вам: легше верблюдові пройти крізь вушко голки, ніж багатому в Царство Боже ввійти. 25 Почувши це, ученики Його дуже здивувались і сказали: так хто ж може спастися? 26 Ісус, поглянувши, сказав їм: людям це неможливо, Богові ж усе можливо.