

**Assumption of the Virgin Mary Ukrainian Orthodox Church
Weekly Bulletin Apr. 5, 2026**



ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME

We are on the New Calendar

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

- Communion is only for Orthodox Christians.

- Preparation for Communion: going for Confession, praying, and fasting.

- Confessions: Vespers-first Saturday of the month, Sun. before Liturgy, or by appointment.

-Make a list of living and deceased and bring it to the Altar. We'll pray for them during a Liturgy.

- For pastoral visits at home or hospital or special prayer requests ask Fr. Oleg.

- A directory of parishioners' names and addresses is available (vestibule) for those who would like to send cards or good wishes.

- Follow us on Facebook Click [HERE](#).

Glory to Jesus Christ! Glory Forever!

Слава Ісусу Христу! Навіки Слава!

Молімось за мир в Україні!

Let us pray for peace in Ukraine!

Sun. 05 Apr. ENTRY of our LORD into JERUSALEM. (PALM SUNDAY). Martyrs THEODULUS and AGATHODES the deacon and those with them (303) Venerable MARK the Anchorite of Athens (400) Venerable PLATO, Abbot of the Studion Monastery (813)

Epistle: Philippians 4:4-9

Gospel: John 12:1-18

Welcome all for the Coffee Hour after the Liturgy – Запрошуємо на каву після Літургії

04:00 PM PASSIA Service or Divine Suffering of Christ (Allentown)

MENEION & SCRIPTURES (STRICT FAST).

(Confessions are before and after the services).

**Mon. 06 Apr. GREAT MONDAY. St. Platonida of Nisibis (308). 120 Martyrs of Persia.
Mt. 21:18-43 Mt. 24:3-35**

**Tue. 07 Apr. GREAT TUESDAY. Martyrs Rufinus deacon, Aquilina, and 200 soldiers.
Mt. 22:15 - 23:39 Mt. 24:36 - 26:2**

05:30 PM Liturgy of the Presanctified Gifts in Lansford, PA.

(Transport provided. Let Fr. Oleg know if you would like to go).

06:30 PM Moleben for Peace in Ukraine (Holy Ghost, Easton).

**Wed. 08 Apr. GREAT WEDNESDAY. St. Celestine, pope of Rome (432).
Jn. 12:17-50 Mt. 26:6-16**

06:00 PM HOLY UNCTION – SACRAMENT OF HEALING.

**Thu. 09 Apr. GREAT THURSDAY. THE MYSTICAL SUPPER. Martyr Euppsychius.
Lk. 22:1-39 1 Cor. 11:23-32;**

09:00 AM COMMEMORATION OF THE FIRST LITURGY (VESPERAL).

06:00 PM MATINS WITH 12 PASSION GOSPELS

Fri. 10 Apr. GREAT FRIDAY. Prophetess Huldah (Olda), Martyrs James, presbyter.

06:00 PM VESPERS, PROCESSION AND PLACING THE HOLY SHROUD.

Sat. 11 Apr. GREAT SATURDAY. Hieromartyr Antipas, bishop of Pergamus.

03:00 PM VESPERAL LITURGY. BLESSING OF PASCHAL FOOD (HALL).

Sun. 12 Apr. THE BRIGHT RESURRECTION OF CHRIST. PASCHA.

07:30 AM THE MIDNIGHT OFFICE. THE MATINS OF PASCHA. LITURGY.

BLESSING OF PASCHAL FOOD (AT THE CHURCH HALL).

COMMON MEAL OF BLESSED FOOD “SVIACHENE”

-Many thanks and appreciation to Jessie Hnatow and Christina Deutsch for conducting a Pysanky Workshop on Saturday, March 14, 2026. Each of the 32 attendees left the workshop with a colorful, symbolic, completed pysanka, continuing the culture and rich traditions of our ancestors!

- **Thank you to everyone who hosted Coffee Hour from January through March:** Baird family, Sandy Park, UOL, Zurat family, Margaret Leindecker, Ost family, Woyewoda family, Karen Osmun, Unger family and Misko family. We truly appreciate your service. We are now looking for volunteers for the upcoming months.

- **Dear Brothers and Sisters in Christ, please take note of the yellow folders that have been placed in our Church pews. They are there for all of you to take part in singing some of our antiphons and other liturgical music. It would be uplifting if we all took part in singing to the glory God during our Liturgy. "Sing praises to our Lord, sing praises!"**

- **Pyrohy schedule: Apr. 16; May 7, 28.** First come, first served (until we reach 250 doz.). Please volunteer for peeling, running, cooking/mashing, pinching and clean-up.

- **Loving Waters Campaign for the All-Saints Camp Water System Repair** (Emlenton, PA). The camp got a **large bill** for its water system. Let's help! Envelopes near entrance.

- **Sunday School Schedule: Every Sunday right after the Communion. Welcome.**

- **Please turn in Redner's save a tape.** The receipt must show the Save-A-Tape amount.

- **Virtual Bible Study Day.** Check the information on the board downstairs.

BIRTHDAYS:

06 Apr...Nataliya Palubniak, David Dworakivsky

07 Apr...Karen Osmun, Walter Dworakivsky

08 Apr...Patricia Kuchinos, Michael Kuchinos, Jared Kroboth

10 Apr...Lara Smallen, Jerome Kroboth

МНОГАЯ ЛІТА! MANY YEARS!

NECROLOGY:

Ukrainian civilians and soldiers, killed in the Russian invasion.

05 Apr...Michael Mizhuk '22, Katherine Korutz '45, Mary Antoniuk '90, Mary Grundstrom '99

06 Apr...Anna Fanok '69, Olga Tripolone '08

07 Apr...Gregory Zaoba '32, Katherine Wentz '78

09 Apr...Volodymyr Burskyj (infant) '35, Karolina Yaremchuk '85 Nicholas Chuyko Jr. '88, Michael Kuchinos '03

11 Apr...Katherine Bochnok '70, Wasyl Sawka '93, Vladimir Krasnopera '24

ВІЧНАЯ ПАМ'ЯТЬ! MEMORY ETERNAL!

Prayer for the health & salvation of the afflicted: Ukrainian soldiers and civilians, wounded during the Russian aggression, Helen Crayosky, Caroline Hallman, Joseph Killino, Barbara Grason, Sandra Miller, Raisa Bakalets, Karen Yurconic, Martha Dowling, Michael Szymonifka, Karen Kankula, Evelyn Kankula, Russel Kerick, Christina Truss, John Vitushinski, Matthew Vitushinsky, Luke Vitushinski Nadine Savitz, William Savitz, William Leszczuk, Mary Berger, Jessica Meashock, Ray Stoner, Zachary Y. Siyufy, soldier Oleh, Soldier Volodymyr, Raisa Melnychuk, Vasyl Beizyn, Lubov Shevchuk, Volodymyr Hranat, Ihor Broda, Gary Lelo, Debi Hutnick, Eric Hewko, Phil O'Brien, child Charlie, Juliana, Shirl Merolli, Stephanie Donnelly, child Alexandria, Elizabeth Pastushenko, MaryAnn Ramaley, Aaliyah Osmun, Brendan Phillips, Adam Hewko, Andrew Thaxton, Susan Ferretti, Judy Albright, Daniel Kochenash, Christopher Mack, Joann Hoodmaker, Norman Betrous, Lisa Kulhanek, Esther Wilt, Benjamin Tomeo, Olena Kalichenko, Robert, Marybeth Smith, Charles Ermert.

Holy Week: How to Live It Consciously and Why We Come to Church?

Holy Week is not simply a preparation for Pascha; it is a journey with Christ through the final days of His earthly life. Each day carries deep meaning, even if it does not have a major service of its own. This is the time when the Church invites us not only to know the Gospel, but to live it.

Great and Holy Monday reminds us of the righteous Joseph, betrayed by his brothers, and of the barren fig tree — a symbol of a soul without spiritual fruit. It is a day for an honest look at ourselves, a moment to ask what in our life is truly alive and what only appears to be. We begin the week with truthfulness of heart and a desire for change.

Great and Holy Tuesday speaks about vigilance and responsibility through the parables of the Ten Virgins and the Talents. Christ calls us not to postpone life with God “for later,” reminding us that faith is not theory but a daily choice.

Great and Holy Wednesday is a day of repentance and decision. The Church remembers the woman who anointed Christ with tears and the moment Judas chose to betray Him. On this day the Sacrament of Holy Unction is celebrated — not as magic or automatic healing, but as a grace-filled mystery in which God grants healing of soul and body, forgiveness of sins, and spiritual strength through prayer, faith, and repentance. It is a day to open ourselves to God’s healing and take a conscious step toward renewal.

Great and Holy Thursday is the day of the Mystical Supper, when Christ established the Eucharist. In the evening, the Twelve Passion Gospels are read, recounting His suffering. This is a time not only to hear the Gospel but to experience how deeply God loves humanity, becoming witnesses of that love.

Great and Holy Friday is the day of Christ’s crucifixion and death. The Vespers with the placing of the Holy Shroud (Plashchanitsa) is served — the image of Christ laid in the tomb. It is a day to pause, enter into silence, and understand the cost of His sacrifice. Without this day, Pascha cannot be truly felt.

Great and Holy Saturday is a day of silence and waiting. Christ’s body rests in the tomb, yet the victory over death is already unfolding. It teaches us to trust God even in silence and darkness, marking the transition from sorrow to hope.

And finally, **Pascha — the Resurrection of Christ**. This is not merely a feast, but the very center of Christian faith: the triumph of life over death. It is a joy we are called not only to observe but to participate in.

The entire week is one spiritual journey — from self-examination and repentance to the encounter with the Risen Christ. When we live it attentively, Pascha ceases to be only a tradition and becomes a personal experience of joy that nothing can take away.

Walking Toward the Light: A Spiritual Reflection on the Final Days of Great Lent.

As the sun begins to set on the sacred landscape of the Great Fast, we now find ourselves at the edge of the final five days of Great and Holy Lent. These days are like the last stretch of a pilgrimage – a moment where the soul, weathered yet awakened by repentance, prepares to pass through the gates of the Holy City with Christ. The time is short, yet its spiritual potential is great. These final days are an invitation from the Lord Himself to make that last, earnest push toward the mystery of the Cross and the unfathomable joy of the Empty Tomb.

Saint Basil the Great teaches, “Repentance is the renewal of baptism. Repentance is a contract with God for a second life.” These final days are the final pages of our contract. The pen is still in our hands. Will we sign our name to this covenant with love, humility, and faith?

These final days are crowned by Lazarus Saturday and Palm Sunday - feasts that act as bridges between Lent and Holy Week. They are not merely commemorations of past events but revelations of Christ’s divine power and love. In raising Lazarus, Christ declares His authority over death itself - a sign of the Resurrection to come. In His triumphal entry into Jerusalem, He accepts the praise of children and the adoration of the crowds, even as He sets His face toward the Cross.

Holy Week then opens like a sacred door, and we are beckoned to walk with Christ not only as admirers but as participants.

Will we stay awake with Him in the garden? Will we follow Him to the judgment hall?

Will we carry our own crosses behind Him? Will we stand at the foot of His Cross with the Theotokos and the beloved disciple?

And at last - will we be there at the tomb, not with spices of sorrow, but with the burning hope of Resurrection?

Let us therefore lift up our hearts and finish the Fast with joy. Let us not fear the suffering of Holy Week, for it is the path to unspeakable light. Let us not mourn as those who have no hope, but as those who know that the tomb will be empty, and that Christ will trample down death by death.

And when the light of Pascha dawns, may we be able to say with St. Gregory the Theologian: “Yesterday I was crucified with Him; today I am glorified with Him. Yesterday I was dead with Him; today I am made alive with Him. Yesterday I was buried with Him; today I rise with Him.”

Brothers and sisters in Christ - take courage! Be strong. Be humble. Be vigilant. The Bridegroom is near. The Resurrection is at hand. Archbishop Daniel

PROPERs for the DIVINE LITURGY of ST. JOHN CHRYSOSTOM

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.

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

Refrain: Through the prayers...

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

Refrain: Through the prayers...

Verse 4: I will walk before the Lord/ in the land of the living. **Refrain. Glory** to the Father...now and ever. **Refrain:** Through the prayers...

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 me? **Refrain:** Son of God...

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

Refrain: Son of God, Who was carried...

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

Refrain: Son of God, Who was carried...

Glory to the Father...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: By raising Lazarus from the dead...

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

Tropar: By raising Lazarus from the dead...

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

Tropar: By raising Lazarus from the dead...

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 foal 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/ God is the Lord and has revealed Himself to us.

Verse: O give thanks to the Lord, for He is Good; for His mercy endures forever.

Epistle: Philippians 4: 4-9

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

All the ends of the earth have seen the salvation of our God.

Gospel: John 12:1-18

In place of “It is right in truth...” 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)

Thoughts on Today’s Gospel

What is spikenard oil? In ancient times, nard was valued very differently from how we judge perfumes or essential oils today. Its scent—heavy, earthy, and intense—might seem sharp to the modern nose, yet for people of the biblical world it was considered rich, noble, and even sacred. Cultural perception of fragrance changes over centuries, and what feels unusual to us was, for them, a sign of honor and reverence. Nard was extremely rare, brought from the distant Himalayan region, which made it costly and a symbol of wealth. For this reason it was reserved for significant moments—anoointing, ritual use, and preparation for burial. Importantly, in everyday life it was used to anoint the living as a gesture of honor, love, and blessing, not only in connection with death. It carried not only symbolic meaning but also practical value, serving as a soothing and medicinal oil. In its pure form, nard could smell strong, but it was often blended with other aromatics to create warm, complex fragrances. Thus, it was treasured not for “pleasantness” in the modern sense, but for its rarity, its deep spiritual symbolism, and its special place in the religious life of the ancient world.

Why Does the Church Build Beautiful Temples? The Gospel gives us a moment that sheds light on this question. When a woman poured costly nard on the feet of Christ, Judas objected: “Why this waste? It could have been sold and given to the poor.” Yet the Gospel explains that he said this not out of genuine concern for the poor, but because he did not recognize the holiness of what was taking place. Today we sometimes hear similar comments: “Why build such expensive churches? Wouldn’t it be better to give the money to the poor?”

The Church does not condemn these questions — they are sincere and understandable. But it is important to remember that the beauty of a temple has never been opposed to charity.

Throughout history, the Church has done both: built houses of worship and cared for the hungry, the sick, and the suffering. A church is not merely a building. It is a place of encounter with God, “heaven on earth.” This is why believers have always desired to make God’s house beautiful — not out of vanity, but out of love. And when we build a temple, we are not taking from the poor; we are creating a space where hearts can be transformed, becoming more generous, compassionate, and open to God. From such hearts true charity flows.

ORTHODOX NEWS AROUND THE GLOBE



Patriarch Ilia II of Georgia reposed in the Lord in Tblisi, March 17th at the age of 93. Having served as Primate for 48 years. He was God-father to more than 50,000 Georgian children. Patriarch Bartholomew presided at his funeral service.

The 31st Assembly of Orthodox Bishops of Germany under the leadership of Metropolitan

Augustine met in Dusseldorf. Archbishop Daniel of the UOC of the USA represented Ukrainian diaspora parishes in Europe.

The Feast of St. Porphyrios was celebrated at the monastery he founded in 406 in Gaza which has housed hundreds of refugees during the current Israeli-Hamas War.

The Orthodox Christian Fellowship announced that Bishop Gerasim of Fort Worth, Texas will lead a “Real Break 2026” pilgrimage of college students and young adults to the Republic of Georgia in May.

Bishop Niphon of Mahajana, North Madagascar was enthroned as its new bishop in the Church of St. Nicholas.

In the midst of war, when the darkness of uncertainty and suffering threatens to overwhelm the human spirit, the light of Christian love shines ever brighter. The charitable initiative “Power of Hope: Generators for Ukraine”, born within the Mid-Atlantic Deanery of the Ukrainian Orthodox Church of the United States of America, stands as a living witness to that sacred truth. May the “Power of Hope” continue to shine - until darkness is no more...

Thank you very much to all who donated for that! Scan QR and read.



Євангеліє. 32 Коли вони були в дорозі, йдучи до Єрусалима, Ісус ішов попереду них, а вони жахалися і, йдучи за Ним слідом, боялися. 33 Покликавши знову дванадцятьох, Він почав їм говорити про те, що буде з Ним: ось ми йдемо до Єрусалима, і Син Людський виданий буде первосвященникам і книжникам, і осудять Його на смерть, і видадуть Його язичникам; 34 і знущатимуться з Нього, і битимуть Його, і обплюють Його, і уб'ють Його; і на третій день воскресне. 35 Тоді підійшли до Нього Яків та Іоан, сини Зеведеєві, і сказали: Учителю, ми хочемо, щоб Ти зробив нам, про що попросимо. 36 Він сказав їм: що хочете, щоб Я зробив вам? 37 Вони сказали Йому: дай нам одному праворуч від Тебе, а другому ліворуч від Тебе сісти у славі Твоїй. 38 Ісус же сказав їм: не знаєте, чого просите. Чи можете пити чашу, яку Я п'ю, і хрещенням, яким Я хрещусь, хреститися? 39 Вони відповіли Йому: можемо. Ісус же сказав їм: чашу, яку Я п'ю, вип'єте, і хрещенням, яким Я хрещусь, охреститися; 40 але щоб сісти праворуч і ліворуч від Мене — не від Мене залежить, а кому уготовано. 41 І, почувши, десять почали гніватись на Якова та Іоана. 42 Ісус же, покликавши їх, сказав їм: ви знаєте, що ті, яких називають князями народів, панують над ними, і вельможі їхні володіють ними. 43 Але між вами нехай не буде так: хто хоче бути більшим між вами, нехай буде вам слугою. 44 І хто хоче бути першим між вами, нехай буде всім рабом. 45 Бо і Син Людський не для того прийшов, щоб Йому служили, але щоб послужити і віддати душу Свою за визволення багатьох.