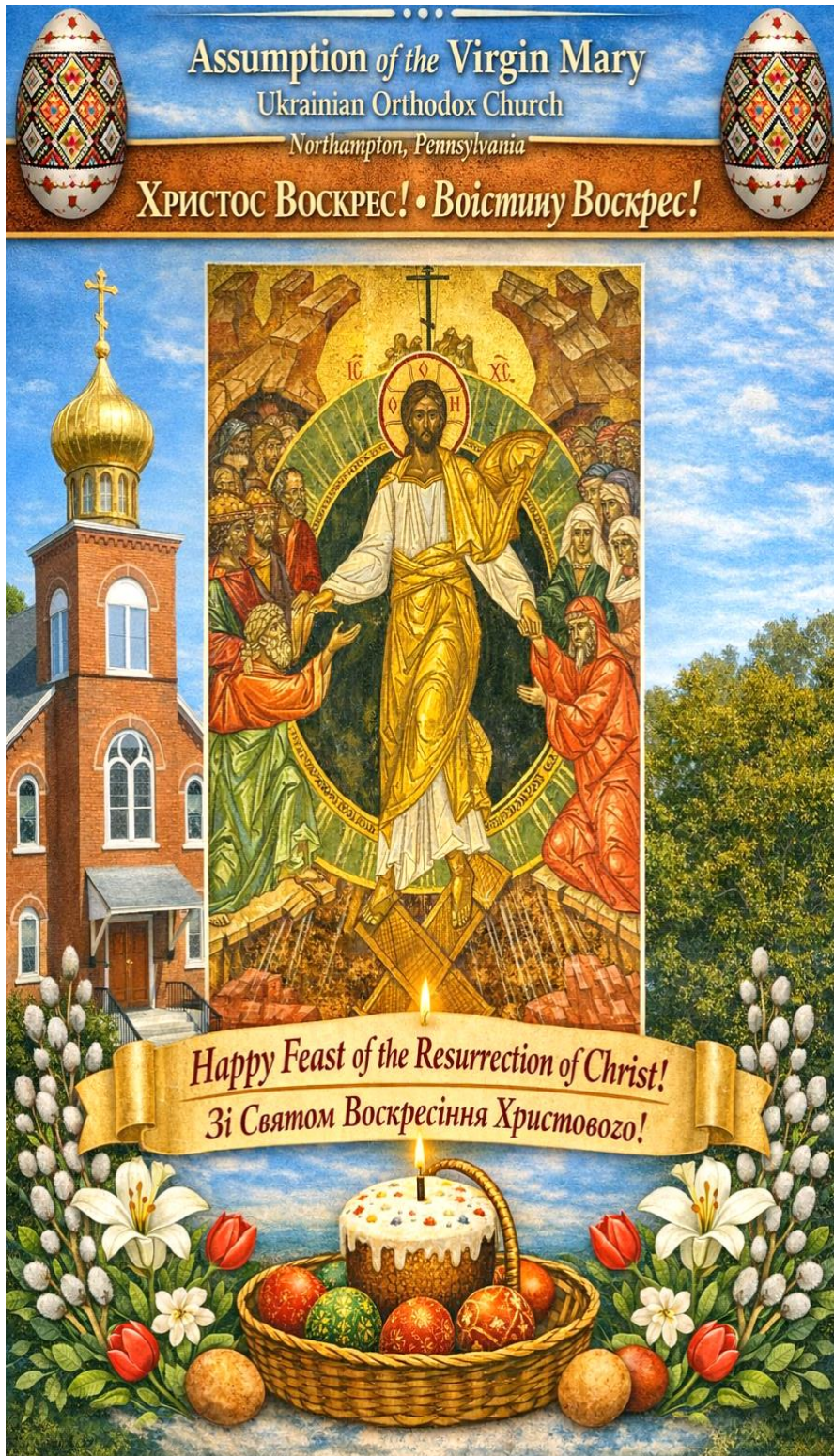


Assumption of the Virgin Mary Ukrainian Orthodox Church
Weekly Bulletin Apr. 12, 2026



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;

- 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](#).

Resurrection of the soul. Christ is Risen, and so we too must be resurrected with Christ, in order to ascend with Him. Our Resurrection is two-fold: in body and in spirit. Our bodily Resurrection will take place on the Last Day. We speak of this when we recite the Creed, the Symbol of Faith: "I look for the Resurrection of the dead." To be resurrected spiritually is to depart from our sins, to turn away from the vanities of this world, and to abide in true repentance and faith; to take up the struggle against any sin, to do the will of our Heavenly Father, to live His truth, and to follow Christ, the Son of God, with humility, love, meekness, and patience. This the new creation of which the Holy Apostle speaks when he says, "...if any man be in Christ, he is a new creature..." (II Corinthians 5, 17); a new person, renewed through repentance and faith, a true Christian, a living member of Christ and an heir to the Kingdom of God. (Holy Hierarch St. Tikhon of Zadonsk)

The icon of Christ's Descent into Hades reveals the mystery of His victory over death. Christ's robe flows upward, showing His radical descent into the realm of the dead to rescue all who had died. Beneath His feet lie the shattered gates of Hades, with broken locks and keys scattered below—signs that He has entered, conquered, and emptied death's kingdom. The chained skeletal figure represents Death or Satan, fulfilling Hebrews 2:14: through His own death Christ destroyed "him who had the power of death." Christ grasps Adam and Eve by the wrists and pulls them from their tombs, symbolizing the redemption of all humanity from the beginning of time. This gesture also foreshadows the universal resurrection before the Final Judgment. To one side stand Old Testament prophets and kings—David, Solomon, and often Christ's ancestors—together with John the Baptist, His forerunner in both life and death. On the opposite side are figures without halos, representing all people, past and future, whom Christ raises from Hades. Surrounding Christ is the mandorla, an almond-shaped field of uncreated divine light. In Orthodox mystical writings, God is encountered as light—the same light revealed at the Transfiguration and described by Christ as the power of the Kingdom. This light fills the darkness of Hades as Christ brings life into death. The mandorla darkens toward its center, expressing the paradox that the closer one draws to God, the more His mystery surpasses comprehension. To know God is to enter the "darkness of His light," the mystery revealed to the pure in heart.

Christ is Risen! Truly He is Risen!
Христос Воскрес!
Молимоь за мир в Україні!

Christos Anesti! Alethos Anesti!
Воістину Воскрес!
Let us pray for peace in Ukraine!

Sun. 12 Apr. **THE BRIGHT RESURRECTION OF CHRIST. HOLY PASCHA OF THE LORD.**

Acts 1:1-8

John 1:1-17

THE MIDNIGHT OFFICE. THE MATINS OF PASCHA. LITURGY.

BLESSING OF PASCHAL FOOD (IN THE CHURCH HALL).

*(Welcome everyone to the common meal of shared blessed food (sviachene)
in the hall after the service)*

LITURGICAL MENEION & SCRIPTURE READINGS (NO KNEELING FOR 50 DAYS. FAST FREE WEEK)

Mon. 13 Apr. **BRIGHT MONDAY.** Hieromartyr Artemon, presbyter of Laodicea in Syria.
Acts 1:12-17, 21-26 **Jn. 1:18-28**

09:00 AM **DIVINE LITURGY.**

Tue. 14 Apr. **BRIGHT TUESDAY.** Martyrs Anthony, John and Eustathius of Lithuania.
Acts 2:14-21 **Lk. 24:12-35**

06:30 PM **MOLEBEN FOR UKRAINE (OUR CHURCH).**

Wed. 15 Apr. **BRIGHT WEDNESDAY.** Martyr Sabbas the Goth (372).
Acts 2:22-36 **Jn. 1:35-51**

Thu. 16 Apr. **BRIGHT THURSDAY.** Virgin-martyrs Agape, Irene, and Chionia in Illyria.
Acts 2:38-43 **Jn. 3:1-15**

Fri. 17 Apr. **BRIGHT FRIDAY.** St. Agapitus, pope of Rome (536).
Acts 3:1-8 **Jn. 2:12-22**

Sat. 18 Apr. **BRIGHT SATURDAY.** Ven. John, disciple of St. Gregory of Decapolis.
Acts 3:11-16 **Jn. 3:22-33**

10:00 AM **LITURGY AT ST. ANDREW MEMORIAL CHURCH, BOUND BROOK. (Please
let Fr. Oleg know if you want to go).**

GREAT VESPERS IS CANCELLED

Sun. 19 Apr. **ANTIPASCHA. ST. THOMAS SUNDAY.**

09:00 AM **DIVINE LITURGY.** UOL meetng

Blessed Resurrection of Christ to our entire Christian family — to all our parishioners, Parish Board, Sisterhood and UOL members, our Choir, Church School, Altar servers, and to everyone who donates their time, talents, and resources to our parish.

God bless you all!

- **Welcome to all Saints Camp!** 2026 Schedule: St. Nicholas Program: June 17–20, Diocesan Church School Camp: June 21–27, Teenage Conference: June 28 – July 11, Mommy/Daddy & Me: July 19–23. For more info visit UOCYOUTH.ORG

- **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:

12 Apr...Lesya Semonovych, Janelle Kroboth

17 Apr...Pani Martha Sawarynski

МНОГАЯ ЛІТА! MANY YEARS!

NECROLOGY:

Ukrainian civilians and soldiers, killed in the Russian invasion.

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

17 Apr...Joakim Krawchuk '30, Russell Kowalshyn '88, Anna Yost '03, Yaroslava Zawierucha '12

19 Apr...Gregory Gal '30, Olga Sokalsky '92

ВІЧНАЯ ПАМ'ЯТЬ! MEMORY ETERNAL!

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PASCHAL PROPERS of the LITURGY of JOHN CHRYSOSTOM

After "Blessed is the Kingdom" The Paschal Tropar.

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

Paschal Verses followed by the Paschal Tropar.

Let God arise, let His enemies be scattered; let those who hate Him flee from before His Face.

Refrain: Christ is Risen...

As smoke vanishes, so let them vanish; as wax melts before the fire. **Refrain.**

So the sinners will perish before the Face of God; but let the righteous be glad. **Refrain.**

This is the day which the Lord has made. Let us rejoice and be glad in it. **Refrain.**

Glory to the Father and to the Son and to the Holy Spirit. **Refrain.**

Now and ever and to the ages of ages. Amen. **Refrain.**

Christ is risen from the dead, trampling down death by death.

And upon those in the tombs bestowing Life.

Antiphon One, Tone 2. Verse: Make a joyful noise to God, all the earth. Sing of His Name, give glory to His Praise.

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

Verse: Say to God: How awesome are Your deeds. So great is Your Power that Your enemies cringe before You. **Refrain.**

Verse: Let all the earth worship You and praise You. Let it praise Your Name, O Most High. **Refrain.**
Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.
Amen. **Refrain.**

Antiphon Two, Tone 2

Verse: May God be gracious to us and bless us and may he make His countenance shine upon us and have mercy on us.

Refrain: Son of God, Who rose from the dead, save us who sing to You: Alleluia.

Verse: That we may know Your way upon the earth and Your salvation among all nations. **Refrain.**

Verse: Let the people give thanks to You, O God. Let all people give thanks to You. **Refrain.**

Verse: Let God bless us and let all the ends of the earth fear Him. **Refrain.**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.
Amen.

Only Begotten Son and Word of God...

Antiphon Three, Tone 5

Verse: Let God arise, let His enemies be scattered; let those who hate Him flee from before His Face.

Paschal Tropar: Christ is risen from the dead...

Verse: As smoke vanishes, so let them vanish; as wax melts before the fire. **Paschal Tropar.**

Verse: So the sinners will perish before the face of God; but let the righteous be glad. **Paschal Tropar.**

Entrance Hymn: Bless God in the Churches, You, Lord, Who are of Israel's offspring.

Tropar: Christ is risen from the dead....

Ipakoe, Tone 4: Before the dawn, Mary and women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a mortal, the One

Who is Everlasting Light? Behold the burial clothes in the tomb. Go and proclaim to the world: The Lord is risen. He has slain death, for He is the Son of God, saving the human race.”

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages.
Amen.

Konkak, Tone 8: You descended into the tomb, Immortal One and destroyed the power of Death. In victory You arose, Christ God, proclaiming, “Rejoice!” to the Myrrh-bearing women. You granted peace to Your Apostles and bestowed Resurrection upon the fallen.

Instead of the Thrice-Holy Hymn: As many as have been baptized into Christ have put on Christ.
Alleluia 3X

Prokimen, Tone 8: This is the day that the Lord has made. Let us rejoice and be glad in it.

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

Reading from the Acts of the Apostles: 1:1-8

Alleluia Verses, Tone 4

Verse: Lord, You shall rise up and have mercy on Zion.

Verse: The Lord from Heaven has looked upon the earth.

Gospel: John 1: 1-17

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.

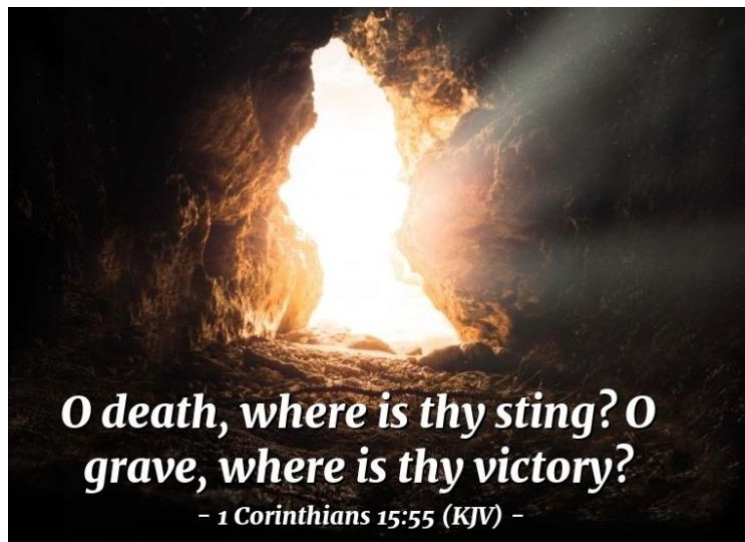
Irmos. Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on You. Exult now and be glad, O Zion and rejoice, Pure Birth-Giver of God, in the Resurrection of your Son.

Communion Hymn: Receive the Body of Christ, taste of the fountain of immortality. Alleluia (3X).

Instead of “Blessed is He Who comes in the Name of the Lord,” “We have seen the True Light,” and “Let our mouths be filled” we sing the Paschal Tropar once: Christ is risen from the dead...

At the Dismissal the priest intones the Paschal Tropar.

After the tropar the final Hymn, **Tone 8:** And unto us He has given eternal Life. Let us worship His Resurrection on the third day.



PASCHAL ARCHPASTORAL LETTER of the Council of Bishops of the Ukrainian Orthodox Church of the United States of America and Diaspora.

Beloved brothers in the Holy Priesthood, dear brothers and sisters in the Lord, faithful of our Ukrainian Orthodox communities in the United States of America and throughout the Diaspora: Christ is Risen! Indeed He is Risen!

With hearts filled with ineffable joy and radiant hope, we greet you on the Great and Glorious Feast of the Resurrection of our Lord, God, and Savior Jesus Christ - the Feast of Feasts and the Triumph of Triumphs!

On this holy and life-giving day, the Church proclaims to the world that Christ has conquered death, shattered the gates of Hades, and granted us the promise of eternal life. The empty tomb stands as an everlasting witness that darkness cannot overcome light, and that love, sacrificial and divine, is stronger than death itself.

As we prayerfully enter into the mystery of the Resurrection, our minds and hearts are drawn to that sacred moment when the Risen Lord appeared in the midst of His disciples - those who were fearful, uncertain, and burdened by the realities of their time. Standing among them, He spoke words that echo through the centuries and into our present moment: "Peace be with you."

This peace - the peace of Christ - is not as the world gives. It is not temporary, nor is it dependent upon the absence of conflict. It is the deep, abiding presence of God within the human heart - a peace that heals wounds, restores hope, and transforms fear into faith.

Today, humanity stands in desperate need of this divine peace. Our world is wounded by division, shaken by violence, and burdened by the tragedies of war. The ongoing suffering in Ukraine, the unrest in the Middle East, and conflicts across the globe reveal not only political and social fractures, but also a deeper spiritual crisis - a loss of the Christ-centered life rooted in humility, love, and truth.

In place of peace, we too often encounter pride. In place of love, anger. In place of selflessness, a consuming pursuit of power and control.

And yet, in the midst of this brokenness, the Risen Christ continues to stand among us - quietly, patiently - offering once again His eternal greeting: "Peace be with you."

Beloved in the Lord, this Paschal message calls each of us not only to receive this peace, but to become bearers of it - to become peacemakers in a world longing for healing.

In a particular way, we turn our hearts to the youth of our Church - the young souls entrusted to our care, who are growing and searching for meaning in a complex and often confusing world. They are not only the future of the Church; they are the living members of the Body of Christ today.

They look to us. They learn not only from what we say, but from how we live. If we desire for them to walk in the way of Christ, we must first become examples of that way.

Parents, clergy, and all faithful are called to embody lives of faith, morality, and piety - to create homes and communities where Christ is not only spoken of, but truly present. Our families must become small domestic churches, places where prayer is lived, forgiveness is practiced, and love is sacrificial.

Let us remember: Our children are in the Church - and they are learning the life in Christ by looking at us.

May we be mindful of our words, our actions, and the witness we offer. For in shaping the next generation, we participate in the sacred work of God Himself.

On this radiant Feast of Pascha, let us renew our commitment to live as true disciples of the Risen Lord - rejecting the darkness of sin and division, and embracing the light of peace, reconciliation, and love.

Let us bring the peace of Christ into our homes, our parishes, and our world. Let us become, in truth, witnesses of the Resurrection.

With heartfelt prayers for each of you, we ask the Risen Lord to bless your families with health, strengthen you in faith, grant peace to Ukraine and to all suffering lands, and fill your hearts with the unending joy of His victory over death.

May the light of the Resurrection guide your every step and remind you always that Christ is among us - now and forever.

Christ is Risen! Indeed He is Risen!

With archpastoral love in the Risen Lord,

+Antony, Metropolitan of the UOC of the USA and Diaspora

+Jeremiah, Archbishop of Ukrainian Orthodox Eparchy of South America

+Daniel, Archbishop of the Ukrainian Orthodox Church of the USA and Western Europe

† BARTHOLOMEW

BY GOD'S MERCY **ARCHBISHOP OF CONSTANTINOPLE** - NEW ROME AND ECUMENICAL PATRIARCH

TO THE ENTIRE PLENITUDE OF THE CHURCH:

GRACE, PEACE, AND MERCY FROM CHRIST, RISEN IN GLORY

Most honorable brother Hierarchs and blessed children in the Lord,

Having arrived, through fasting, prayer, and solemnity, at the radiant and all-festal day of Holy Pascha, we hymn and glorify the world-saving Resurrection of our Lord and God and Savior Jesus Christ, which marks the manifest victory of life over death, renews all creation, and opens to humanity the way of deification by grace. The Church of Christ preserves the paschal experience in her liturgical life, in the labors of the Saints and Martyrs of the faith, in the eschatological impulse of monasticism, in the proclamation of the Gospel "to the ends of the earth," in theology and the ecclesial arts, in the good witness of the faithful in the world, in the culture of love and solidarity, and in the immovable certainty that evil does not have the final word in history.

The Resurrection of the Lord is lived as a Christ-bestowed freedom, which inspires, nourishes, and strengthens the creative powers of the human person and the good struggle for "whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable," while reminding us all that the journey toward the Resurrection is inseparably bound to the Cross. The joy of the Cross and the Resurrection has preserved the people of God from identifying themselves with the spirit of this world, while at the same time safeguarding them from barren insularity and a spirituality devoid of dynamism and hope-bearing breath. The life of the faithful, in the crucified and risen Christ "for us men," still today refutes every alien narrative of

Christian ethos as a “morality of the weak,” supposedly embodied in humility, forgiveness, sacrificial love, asceticism, the Lord’s saying “but I say to you, do not resist the evil one,” and other principles and dispositions that belong to the very core of our identity. Nothing could be further from the truth than this reading of the ethos of Christianity — of sacrificial love that “does not seek its own,” a love interwoven with courage, boldness, and existential authenticity. Pascha is a hymn to this freedom, to faith “working through love,” which is not our own achievement but grace and a gift from above, and which is lived in the holy Sacraments of the Church and in the “mystery” of service to one’s neighbor. Indeed, “love for God does not in any way tolerate hatred toward one’s fellow human being.”

The Church of Christ — the “salt of the earth,” the “light of the world,” the city “set on a hill,” the lamp placed “on the lampstand” — bears active witness in the world, before the signs of the times, about the grace that has come and “the hope that is in us.” The message of the Cross and the Resurrection resounds today as a Gospel of peace, reconciliation, and justice. War, hatred, and injustice stand opposed to the fundamental Christian principles for whose realization and establishment the people of God pray and labour each day. In the light of the Resurrection, we beseech the Lord on behalf of the victims of wartime violence, the orphans, the mothers who mourn their children, and all those who bear in body and soul the effects of human cruelty and callousness. “Christ is risen” is a denial and condemnation of violence and fear and an invitation to a life of peace. War brings forth lamentation and death; the Resurrection conquers death and bestows incorruptibility.

Before the daily images of the cruelty of war, the Church raises her voice and proclaims the sacredness of the human person — of every concrete human being anywhere on earth — and the duty of absolute respect for that dignity; and she calls upon us to “know our own worth, honour the Prototype, recognize the power of the mystery, and understand for whose sake Christ died.” The Resurrection of the Lord is the restoration of the human being to his pre-eternal calling. As the “beginning of another eternal life,” it heals alienating relationships and establishes the peace “which surpasses all understanding” — a peace that encompasses worldly reconciliation and pacification.

Inspired by God, the Holy and Great Council of the Orthodox Church — the tenth anniversary of whose convocation we honour this year — underlined the duty of the Church “to encourage whatever truly serves the cause of peace (Rom. 14:19) and opens the way to justice, brotherhood, true freedom, and mutual love among all the children of the one heavenly Father, as well as among all peoples who make up the one human family.”

Holy Pascha is the whole of our spiritual civilization, the very core of our piety. The Resurrection of the Lord is also our own resurrection in the present age, and at the same time a prefiguration and foretaste of the “common resurrection of all human beings” and of the renewal of the whole

creation. Illumined by the all-radiant light of the face of the Risen Christ, and glorifying in psalms and hymns and spiritual songs His all-holy Name — the Prince of Peace, who is with us “always, unto the end of the age”[10] — we wish you a blessed Resurrection, a paschal season filled with divine gifts, and every day of your lives likewise, crying out the universal proclamation of joy: “Christ is risen! Truly the Lord is risen!”

Phanar, Holy Pascha 2026

† Bartholomew of Constantinople

fervent supplicant for you all to the Risen Lord

Євангеліє. Споконвіку було Слово, і Слово було у Бога, і Слово було Бог. 2 Воно було споконвіку в Бога. 3 Все через Нього сталося, і без Нього ніщо не сталося, що сталося. 4 У Ньому було життя, і життя було світлом людям. 5 І світло в темряві світить, і темрява не огорнула його. 6 Був чоловік, посланий від Бога; ім'я йому Іоан. 7 Він прийшов для свідчення, щоб свідчити про Світло, щоб усі увірували через нього. 8 Він не був світлом, але був посланий, щоб свідчити про Світло. 9 Було Світло істинне, що освітлює кожну людину, яка приходить у світ. 10 У світі був, і світ через Нього постав, і світ Його не пізнав. 11 До своїх прийшов, і свої Його не прийняли. 12 А тим, які прийняли Його, що вірують в ім'я Його, дав силу дітьми Божими бути, 13 які не від крові, не від похоті плотської, не від хотіння чоловічого, а від Бога народилися. 14 І Слово стало плоттю, і вселилося між нами, повне благодаті й істини; і ми бачили славу Його, славу, як Єдинородного від Отця. 15 Іоан свідчить про Нього і голосно каже: це Той, про Кого я говорив; Той, Хто йде за мною, став попереду мене, бо раніше від мене був. 16 І від повноти Його ми всі прийняли і благодать на благодать, 17 бо закон був даний через Мойсея; а благодать і істина через Ісуса Христа сталися.