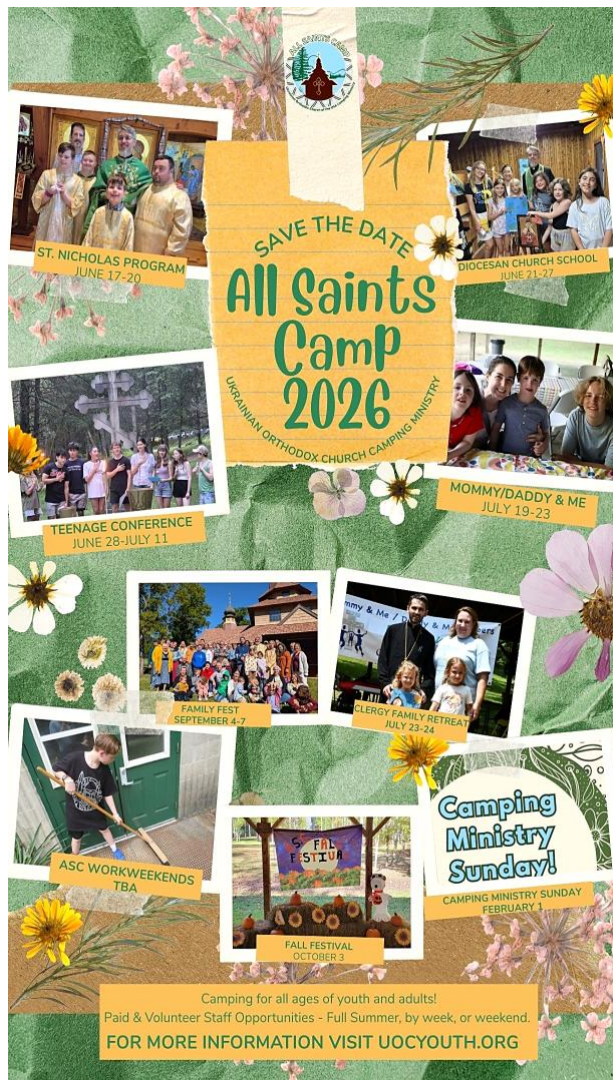


**Assumption of the Virgin Mary Ukrainian Orthodox Church
Weekly Bulletin Feb. 1 2026**



**ECUMENICAL PATRIARCHATE OF
CONSTANTINOPLE AND NEW ROME**

We are on the New Calendar

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Pennsylvania 18067**

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Protodeacon Mikhail Sawarynski, Attached**

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ukrainianorthodoxchurchusa.org**

**Facebook: Assumption of the Virgin Mary
Ukrainian Orthodox Church**

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**- 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: <https://www.facebook.com/avmuocoftheus>

**Glory to Jesus Christ! Glory Forever!
Моли́мось за мир в Україні!**

**Слава Ісусу Христу! Навіки Слава!
Let us pray for peace in Ukraine!**

**Sun. 01 Feb. SUNDAY of the PUBLICAN & PHARISEE. BEGINNING OF THE LENTEN
TRIODION. Tone 1. Forefeast of the MEETING of our LORD. Martyr TRYPHON of Campsada
(250) Martyrs PERPETUA, SATURUS, REVOCATUS, SATURNINUS, SECUNDULUS &
FELICITAS (203) Ven. PETER of Galatia. Ven. VENDEMIANUS the Hermit of Bithynia.**

Epistle: 2 Timothy 3:10-15

Gospel: Luke 18:10-14

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

ANNUAL PARISH MEETING following Liturgy. Coffee/breakfast hour sponsored by the UOL to benefit St. Andrew's Society.

03:00 PM Annual Water Blessing sponsored by the Orthodox Clergy Brotherhood at Jordan Creek (1001 N 6th Ext. 1 Whitehall).

TODAY'S BULLETIN IS SPONSORED WITH JOY AND LOVE FOR ANTHONY AND JENNA ON THE OCCASION OF THEIR MARRIAGE YESTERRDAY IN OUR CHURCH FROM BABA AND DYEDO. GOD GRANT THEM MANY HAPPY YEARS

LITURGICAL MENEION & SCRIPTURE READINGS (FAST FREE WEEK)

Mon. 02 Feb. MEETING OF OUR LORD, GOD AND SAVIOR JESUS CHRIST.

Heb. 7:7-17

Lk. 2:22-40

09:00 AM DIVINE LITURGY.

Tue. 03 Feb. Holy and Righteous Symeon the God-receiver and Anna the Prophetess(1 c).

2 Pet. 2:9-22

Mk. 13:14-23

06:30 PM Moleben for Peace in Ukraine (Our Church).

Wed. 04 Feb. Martyrs Jadorus and Isidore (249-251). Hieromartyr Abramius in Assyria.

2 Pet. 3:1-18

Mk. 13:24-31

Thu. 05 Feb. Holy Martyr Agatha (251). St. Theodosius, archbishop of Chernihiv (1696).

1 Jn. 1:8-2:6

Mk. 13:31-14:2

Fri. 06 Feb. Virgin-martyr Dorothea, and with her Martyrs Christina and Callista, sisters.

1 Jn. 2:7-17

Mk. 14:3-9

Sat. 07 Feb. Ven. Parthenius, bishop of Lampsacus on the Hellespont (4th c.).

2 Tim. 3:1-9

Lk. 20:45-21:4

04:00 PM GREAT VESPERS.

Sun. 08 Feb. 09:00 AM DIVINE LITURGY.

- Ukrainian Cultural Celebration. Sun., Feb. 8. Transfiguration Ukr.-Cathol. church (near Wilkes Barre). Ukie food, dances and items sail. Flyer downstairs. Transportation provided. Ask Fr. Oleg.

- Pysanky Workshops – Saturday, March 14, 2026 in the Church hall. Choose from 9 a.m.-12 noon OR 1:30-4:30 p.m. Cost: \$40 per person (\$5 non-refundable registration fee and \$35 at the door) You will have the use of all materials (emptied eggs, kistka, wax, dyes, etc.) to create a beautiful pysanka to take home. Contact Jessie Hnatow at jessie.hnatow@gmail.com or 610-428-8389 (text only) for registration information. Class size is limited. Instructors: Christina Deutsch and Jessie Hnatow

- Thank you all who made donations in memory of Resemarie Pypiuk: Deacon and Pani

Sawarynski, Misko family, Karen Osmun, Janet Woyewoda, Martha Dowling, Unger family, John and Jessie Hnatow, Stanley Scioscia, Kathleen Krayosky, Linda Winters, Vitushinski family, Savitz family, Michael Baird, James Frick, Borger and Antoniuk families.

- **Pyrohy schedule: Feb. 5, 19; Mar. 5, 19.** 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 is facing a **large bill** for its water system. Let's help! Envelopes are 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. Thanks!
- **Virtual Bible Study Day.** Check the information on the board downstairs.

BIRTHDAYS:

03 Feb...Reader Maximos (Darryl) Meashock

05 Feb...George Alexander

МНОГАЯ ЛИТА! MANY YEARS!

NECROLOGY:

Ukrainian civilians and soldiers, killed in the Russian invasion.

01 Feb...Michael Plotsko '59, Stephen Kotoris '88

02 Feb...Maxim Lubianecky '33, Jennifer Melton '88

03 Feb...Ostap Hewko '28, David Kereb '97, Catherine Huzela '10

05 Feb...Anna Hewko '82 06 Feb...Slava Werbicky (2 yr. old) '26, Anna Piatok '42

07 Feb...Elizabeth Fedko '73, Pauline Ziatyk '83

ВІЧНА ПАМ'ЯТЬ! MEMORY ETERNAL!

Євангеліє. 10 Два чоловіки прийшли до храму помолитися: один фарисей, а другий митар. 11 Фарисей, ставши, так про себе молився: Боже! Дякую Тобі, що я не такий, як інші люди, грабіжники, неправедні, перелюбники, або як цей митар. 12 Пошу двічі на тиждень, даю десятину з усього, що надбаю. 13 А митар, стоячи віддалік, не смів навіть очей звести на небо; але, б'ючи себе в груди, говорив: Боже, будь милостивий до мене, грішного! 14 Кажу вам, що цей пішов до дому свого виправданий більше, ніж той: бо всякий, хто підноситься, принижений буде, а хто принижує себе, піднесеться.

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, John Vitushinski, Raisa Bakalets, Karen Yurconic, Tom, Sylvia Petro, priest Demetrius Nicoloudakis, Martha Dowling, Michael Szymonifka, Karen Kankula, Evelyn Kankula, Russel Kerick, Christina Truss, Matthew Vitushinsky, Nadine Savitz, William Savitz, William Leszczuk, Mary Berger, Jessica Meashock, Ray Stoner, Zachary Y. Siyufy, soldier Oleh, 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, Robert Zarayko, Lisa Kulhanek, Esther Wilt, Benjamin Tomeo, Olena Kalichenko, Robert, Marybeth Smith.

Why do we bless candles for the feast of Meeting of the Lord and what are they for? The blessing of candles on February 2 is one of the most beloved traditions in the Orthodox Church. It is deeply theological act rooted in Scripture, the hymnography of the feast, and the Church's understanding of Christ as the Light of the world. At the Meeting of the Lord, the infant Christ is brought into the Temple and is recognized by the righteous elder Simeon as the long-awaited Messiah. Simeon proclaims: "A Light to enlighten the Gentiles, and the glory of Thy people Israel." (Luke 2:32). Because Christ is revealed as the Light, the Church blesses candles as a visible sign of that divine illumination. The candles are not "magic objects." They are a symbol of Christ's presence, His guidance, and His victory over darkness. The Blessed Candles symbolize: Christ as the Light of the world; the purification of the heart, just as the Theotokos came for purification; the offering of our lives to God, like the candle that burns itself out in love. The candle is a small sermon: it gives light, it warms, it burns itself for others — just as a Christian should. Traditionally, the faithful take the blessed candles home and use them throughout the year in moments of prayer and need. Lighting a candle creates a prayerful atmosphere and reminds us that Christ is present. A candle may be lit while praying for healing, asking Christ the Light to bring comfort and strength. In many Orthodox cultures, people light a Candle of the Meeting of the Lord during severe weather, asking God's protection. A candle symbolizes the soul's passage from this world into the eternal Light of Christ. Lighting the candle becomes a way of sanctifying the home and remembering God's presence. Blessed candles remind us that: Christ enters our "inner temple" just as He entered the Temple in Jerusalem; we are called to carry His light into the world; our faith must be warm, bright, and self-giving. Saint Symeon the New Theologian beautifully says that the Christian must become "all light, all flame" through union with Christ.

Holy Fathers on Light and candles. St. Gregory the Theologian "God is light, and those who approach Him must become light." St. Symeon the New Theologian "When a man is filled with the love of God, he becomes all light, all flame."

St. John of Damascus: "The candle is a symbol of the divine light of Christ that illumines every man."

St. Nikolai Velimirovich: "A candle is a little sermon: it gives light, it warms, and it sacrifices itself."

St. Innocent of Alaska: "The candle reminds us that our faith must shine before others, not be hidden.

PROPERs for DIVINE LITURGY

Tropar of the Resurrection, Tone 1: When the stone had been sealed by the Jews/ while the soldiers were guarding Your Most Pure Body/ You rose on the third day, Savior/ granting life to the world/ The powers of heaven therefore cried to You, O Giver of Life:/ "Glory to Your Resurrection, O Christ/ Glory to Your Kingdom/ Glory to Your Divine Plan, O Lover of mankind."

Tropar of the Forefeast, Tone 1: The celestial choir of heavenly angels/ bends down to the earth/ and sees the First-born of all creation being carried into the Temple as a Babe/ by a Mother who has not known man/ and in amazement they sing along with us/ a hymn of the Forefeast.

Glory... Kondak of the Lenten Triodion, Tone 4: Let us flee from the pride of the Pharisee/ Let us learn humility from the Publican's tears/ Let us cry to our Savior/ "Have mercy on us/ O only Merciful One."

Now and ever... Kondak of the Forefeast, Tone 6: The Word unseen with the Father/ now is seen in the flesh, ineffably born of the Virgin/ and is given into the arms of the priest and Elder/ Let us worship Him, our True God.

Prokimen of the Resurrection, Tone 1: Let Your mercy, O Lord, be upon us/ as we have set our hope on You.

Verse: Rejoice in the Lord, O you righteous. Praise befits the upright.

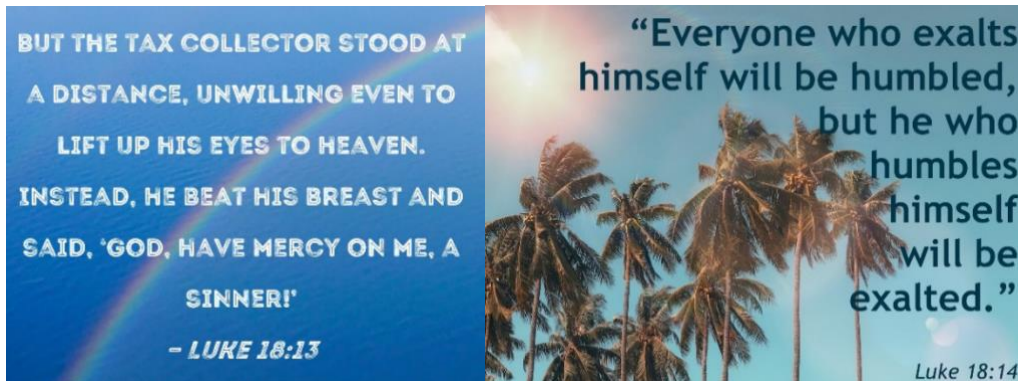
Epistle: 2 Timothy 3: 10-15

Alleluia Verses, Tone 1: God gives vengeance unto me, and subdues people under me.

He magnifies the salvation of the King and deals mercifully with David, His anointed and his seed forever.

Gospel: Luke 18: 10-14

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



ORTHODOX NEWS AROUND THE GLOBE

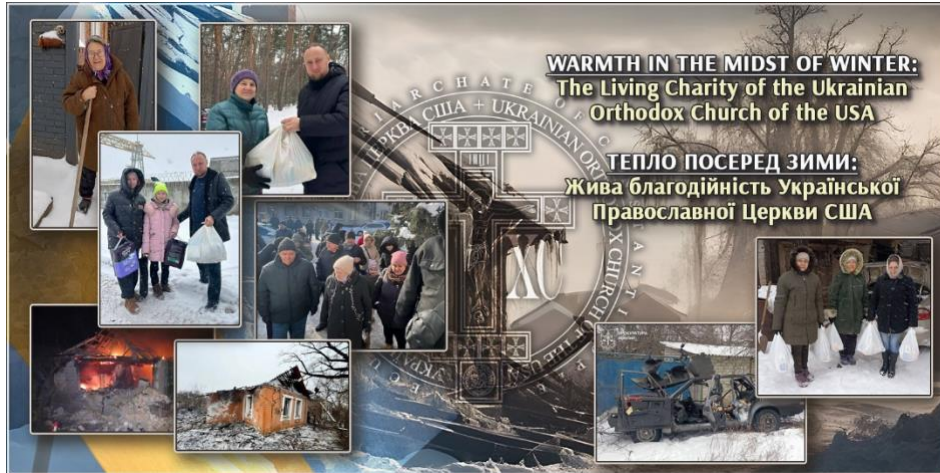
Priest Timothy Triantafyllou led Theophany services in the Cathedral of the Holy Trinity in Fiji and the Blessing of the Waters at the sea.

50 participants dove into the waters of the Golden Horn in Istanbul, Turkey for the Holy Cross thrown by Patriarch Bartholomew on the Feast of the Theophany and Great Blessing of the Waters.

After his visit to the U.S. Metropolitan Neofitos of Northern Kenya raised enough funds to build St. Nicholas School Hall for students and purchase 15 motorbikes for clergy to travel to rural villages.

A traditional festival of carols was held in the Dormition Church of the Pochaiyev Lavra during Nativity season, 20 Choirs participating.

33 catechumens were baptized in the Ivory Coast under the spiritual care of Metropolitan Daniel of Accra.



Winter in Ukraine has become more than a season - it is a crucible. As the ongoing Russian invasion grinds on, the cold descends upon cities and villages already scarred by destruction. For many

families, electricity is available for only an hour a day - sometimes less - just enough time to warm a room briefly, charge a phone, or boil water before darkness returns. In this prolonged night, the Church has chosen not to remain distant. Across the ocean, the Ukrainian Orthodox Church of the USA has opened her heart in a profoundly Eucharistic way - receiving Christ in prayer and offering Him back to the world through concrete acts of mercy. This charitable ministry, carried out with blessing and careful coordination, has become a lifeline for people enduring brutal cold, hunger, and uncertainty. We prayerfully invite you to continue supporting the humanitarian ministry of the Ukrainian Orthodox Church of the USA.



Why All Saints Camp: A Sacred Mission for the Whole Church

All Saints Camp is not just a program or a property—it is a shared ministry of the Ukrainian Orthodox Church of the USA. Whether you've visited or not—whether your parish is near or far—this camp is yours. It belongs to the whole body of Ukrainian Orthodox Christians. It is a sacred space that serves our entire Archdiocese, and every one of us has a role in preserving this sacred gift that God has placed within

our care. Here, the Gospel of Christ is made real—not in theory, but in the rhythm of campfires, morning prayers, shared meals, and the hands-on work of service. Children and young adults grow in faith through prayer, song, fellowship, and work. Families and friends reconnect. Clergy find rest. Visitors from other traditions encounter the beauty and hospitality of Orthodox Christianity and its Ukrainian cultural roots. Every log split, cabin repaired, and camper or guest welcomed is part of the Church's work of formation and evangelism. Supporting All Saints Camp—through time, gifts, or resources—is more than maintenance. It is mission. It is stewardship. It is an act of communion across parishes, generations, and faith traditions. When

we invest in the camp, we proclaim that the Orthodox Church is not static or shrinking. It is alive, rooted, and growing. We are called by Christ to become part of something lasting—and to know it in our bones. To fulfill our responsibility to God and to one another. To support a place where faith, formation, and fellowship come together—and where Christ is encountered in the beauty of creation and the life of the Church. This property also serves as a quiet ambassador. Throughout the year, All Saints Camp welcomes other Christian groups and community organizations—people who may have never stepped inside an Orthodox church. Yet here, they encounter Orthodoxy’s presence through experience, not dogma. Our faith is woven into the landscape itself: glimpses of icons tucked among the trees and trails, the “windows to heaven” of St. Thomas Chapel radiating the presence of Christ, the chapel bells echoing across the hills, and paths blessed by generations of campers walking in prayer. Even the silence here is formed by worship. In this way, the camp becomes more than a rental space—it becomes a living expression of Orthodox Christianity. Visitors experience echoes of Orthodoxy that are beautiful, ordered, and deeply rooted in communion with God and His creation. What they encounter is not just hospitality—but holiness. And for many, it may be their first encounter with a powerful living icon of the Ukrainian Orthodox Church—not merely an institution, but a way of being, embodied in sacred space. Caring for All Saints Camp is to take our place in the great line of stewards who have come before us—to honor them, and to prepare the way for those who will come after. It is an act of love. An act of faith. And an act of sacred responsibility. This is your camp. This is your Church. And this is the time to tend what God has given us— with joy and with purpose.

(Marianne S. Carmack)

Sunday of the Publican and Pharisee. This Sunday opens the Lenten Triodion, calling us to begin the journey toward repentance with the right spirit. The Church teaches that humility is the foundation of all spiritual life. Pride closes the heart; humility opens it to God. The Pharisee shows how religious actions without repentance become empty. The Publican shows how even a sinner becomes justified through honest self-knowledge and a broken heart. The central message is simple and life-changing: God receives the humble and resists the proud. The prayer of the Publican—“God, be merciful to me, a sinner”—becomes the model for our own Lenten prayer.

The Lenten Triodion is the Orthodox Church’s liturgical book that leads us from the Sunday of the Publican and Pharisee through Holy Saturday. It prepares the heart for Pascha through hymns of repentance, humility, and spiritual awakening. Its services guide us step by step into deeper prayer, fasting, and self-examination, reminding us that Great Lent is a journey of returning to God and rediscovering the joy of communion with Him.

The book itself is the fruit of many centuries of Orthodox worship. Its core hymns were composed by great Byzantine hymnographers such as St. Andrew of Crete, St. John of Damascus, St. Kosmas the Melodist, St. Theodore the Studite, and other monastic poets of the 7th–9th centuries. Their work was later arranged and refined in the Studite and Jerusalem monastic traditions, giving us the Triodion as we know it today.

BLESSING OF HOMES STILL PENDING. You will get a call before the visit. To schedule, reschedule home blessing or cancel one, please text or call Fr. Oleg at 484-834-7261. Thank you.