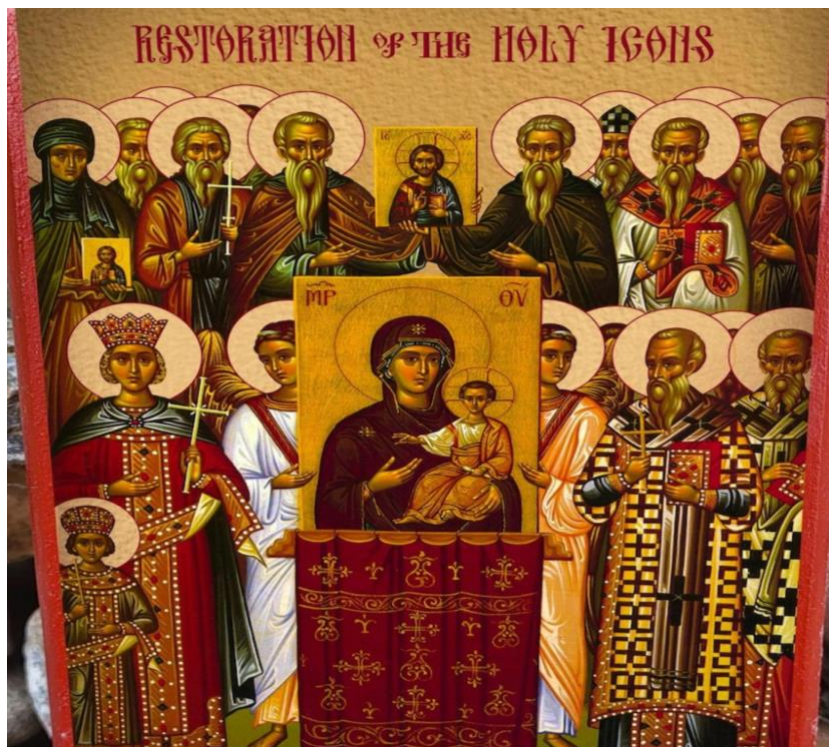


Assumption of the Virgin Mary Ukrainian Orthodox Church
Weekly Bulletin Mar. 1 2026



ECUMENICAL
PATRIARCHATE OF
CONSTANTINOPLE AND
NEW ROME

We are on the New Calendar
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Northampton, Pennsylvania
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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!
Молімось за мир в Україні!

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

Sun. 01 Mar. FIRST SUNDAY of the GREAT FAST. TRIUMPH of ORTHODOXY. TONE 5. Martyr EUDOXIA of Heliopolis (152) Martyrs NESTOR, TIBIMUS, MAR-CELLUS, ANTHONY (3rd C.) Martyr ANTONINA of Nicea (305) Virgin DOMNINA of Syria (460).

Epistle: Hebrews 11: 24-26, 32-12:2 Gospel: John 1:43-51

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

Video “Great Lent: Who do we want to become?” (25 min.)

04:00 PM SUNDAY OF ORTHODOXY at St. Nicholas Greek Orthodox Cathedral

MENEION & SCRIPTURES (GREAT LENT).

Mon. 02 Mar. Virgin-martyr Euthalia (257). St. Agatho of Egypt, monk (5th c.).

Is. 4:2–5:7 Gen. 3:21–4:7 Prov. 3:34–4:22

Tue. 03 Mar. St. Piama, virgin (337), and Sts. Zeno and Zoilus.

Is. 5:7-16 Gen. 4:8-15 Prov. 5:1-15

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

Wed. 04 Mar. St. Gerasimus of the Jordan (475). St. Julian, patriarch of Alexandria (189).

Is. 5:16-25 Gen. 4:16-26 Prov. 5:15–6:3

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

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

Thu. 05 Mar. Virgin-martyr Irais of Antioch in Egypt (3rd c.). St. Hesychius (790).

Is. 6:1-12 Gen. 5:1-24 Prov. 6:3-20

Fri. 06 Mar. The 42 Martyrs of Ammoria in Phrygia. St. Arcadius, monk, of Cyprus(361)

Is. 7:1-14 Gen. 5:32–6:8 Prov. 6:20–7:1

05:30-06:00 PM 9th Hour and Confessions.

06:00 PM Liturgy of the Presanctified Gifts. Common Lenten soup. Welcome all.

Sat. 07 Mar. Memorial Saturday.

09:00 AM Memorial Panachyda (make a list of departed and put it near bulletins).

05:00 PM Great Vespers.

Sun. 08 Mar. 09:00 AM DIVINE LITURGY. UOL meeting.

04:00 PM PASSIA or Divine Suffering of Christ (Pokrova Cathedral, Allentown)

- This Great Lent we collect money for power generators for Ukrainians \$1500 each. Please put your donations to a box on the wall above bulletins. Thank you.

- UOL Lenten Retreat. March 28. Flyer downstairs. Transport provided (ask Fr. Oleg).

- The flower order paper needs to be given by March 8.

- Nut Roll Sale. Six fillings. \$18 each. Order by March 13. Call Marty: 610-682-4458

- 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. Instructors: Christina Deutsch and Jessie Hnatow.

- **Pyrohy schedule: 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:

04 Mar...Joann Yurconic

07 Mar...John Hnatow

МНОГАЯ ЛИТА! MANY YEARS!

NECROLOGY:

Ukrainian civilians and soldiers, killed in the Russian invasion.

01 Mar...Wasył Palanitsa (infant) '26, Harry Kuchinos '65, Michael Vitushinsky '13, Marianne Vasilevsky '23

02 Mar...Julia Arbatowsky '63, Thomas Huryn '72, Elizabeth Paukovits '20

03 Mar...Dionisij Janokovyi '30, Anna Pypiuk '88, Joseph Petro '01

04 Mar...Mary Martyniuk (infant) '24, Mary Talalaj (6 yrs. old) '27, Alex Lubianecki '53

05 Mar...Micharl Magerka '57

06 Mar...Melania Syplyvy '75

07 Mar...Mary Werbicky '68, Olga Dorosh '21

ВІЧНАЯ ПАМ'ЯТЬ! MEMORY ETERNAL!

Євангеліє. Филип знаходить Нафанаїла і каже йому: ми знайшли Того, про Якого писали Мойсей у законі і пророки, Ісуса, сина Йосифа, з Назарета. 46 Але Нафанаїл сказав йому: чи може щось добре бути з Назарета? Филип говорить йому: піди і подивись. 47 Ісус, побачивши Нафанаїла, який ішов до Нього, говорить про нього: ось воістину ізраїльтянин, у якому нема лукавства. 48 Нафанаїл говорить Йому: звідки Ти мене знаєш? Ісус відповів йому: перше ніж покликав тебе Филип, Я бачив тебе під смоковницею. 49 Нафанаїл відповів Йому: Учителю! Ти — Син Божий, Ти — Цар Ізраїлів. 50 Ісус сказав йому у відповідь: через те, що Я сказав тобі, що бачив тебе під смоковницею, ти віруєш; більше цього побачиш. 51 І говорить йому: істинно, істинно кажу вам: віднині побачите небо відкрите і ангелів Божих, які піднімаються і спускаються над Сином Людським.

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, Martha Dowling, Michael Szymonifka, Karen Kankula, Evelyn Kankula, Russel Kerick, Christina Truss, Matthew Vitushinsky, Nadine Savitz, William Savitz, William Leszczuk, Mary Berger, Jessica Meashock, Warren Stahler, Joyce Welliver, 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, Robert Zarayko, Lisa Kulhanek, Esther Wilt, Benjamin Tomeo, Olena Kalichenko, Robert, Marybeth Smith.

The Sunday of the Triumph of Orthodoxy is celebrated on the first Sunday of Great Lent. It is the celebration of the victory of the iconodules over the iconoclasts by the decision of the Seventh Ecumenical Council. Therefore, the service is to commemorate the restoration of icons for use in services and private devotional life of Christians. Services often include the clergy or the faithful triumphantly processing around the church, holding icons of their patron or parish saints.

The Passia (from Latin, “suffering”) is the most recent Orthodox liturgical service to have developed. A seventeenth-century work of Metropolitan Peter (Mohyla) of Kyiv (+1647). The Passia is served four times each year in the early weeks of Great Lent. As the name implies, the service commemorates the suffering of our Lord Jesus Christ. At each service a different account of the suffering of Christ is read: the twenty-sixth and twenty-seventh chapters of Matthew; the fourteenth and fifteenth chapters of Mark; the twenty-second and twenty-third chapters of Luke; and the eighteenth and nineteenth chapters of John. In this way a focus on the Passion of Christ is maintained throughout the Great Fast. The reading of the Holy Gospel customarily takes place in the center of the church before a large Crucifix. The faithful stand with lighted candles and many follows the readings in their own copies of the Holy Gospel. In addition to the reading, elements of the services for Great and Holy Friday and Great and Holy Saturday are chanted. For many, the Passia is an integral part of Great Lenten observance.

PROPERS for DIVINE LITURGY

Tropar of the Resurrection, Tone 5: Let us, the faithful, praise and worship the Word/ co-eternal with the Father and the Spirit/ born for our salvation from the Virgin/ for He willed to be lifted up on the Cross in the flesh/ to endure death/ and to raise the dead/ by His glorious Resurrection.

Tropar of the Triodion, Tone 2: We venerate Your Most Pure Icon, O Good One/ and ask forgiveness of our transgressions, O Christ our God/ Of Your own will You were pleased to ascend the Cross in the flesh/ and deliver Your creatures from bondage to the Enemy/ There-fore with thankfulness we cry aloud to You:/ “You have filled all with joy, O our Savior/ by coming to save the world.”

Glory... Kondak of the Lenten Triodion, Tone 8: No one could describe the Word of the Father/ but when He took flesh from you, Birth-Giver of God, He accepted to be described/ and restored the fallen image to its former state by uniting it to divine beauty/ We confess and proclaim our salvation in words and images.

Prokimen of the Fathers, Tone 4: Blessed are You, O Lord God of our Fathers/ and praised and glorified is Your Name forever!

Verse: For You just in all that You have done for us.

Epistle: Hebrews 11: 24-26, 32-12:2

Alleluia Verses, Tone 4. Moses and Aaron were among His priests; Samuel also was among those who called on His Name.

They called to the Lord and He answered them.

Gospel: John 1: 43-51

Instead of “It is right in truth...” Hymn to Theotokos, Tone 6. All of creation rejoices in you, O Full of Grace/ the assembly of angels and the race of men/ O sanctified temple and spiritual paradise/ the glory of virgins/ from whom God was incarnate and became a Child/ our God before the ages/ He made your body into a throne/ and your womb He made more spacious than the heavens/ All of creation rejoices in you, O Full of Grace/ Glory to you!

Communion Hymn: Praise the Lord from the heavens. Praise Him in the highest. Rejoice in the Lord, you righteous; praise befits the just. **Alleluia (3X)**

How can the church convince today’s skeptics? In some cases, people have been blinded by their preconceptions about the church, just as Nathanael was blinded by his preconceptions about Nazareth. What they have heard or seen about the church – from a distance – convinces them that the church is a bad thing. Sometimes these preconceptions are unfair. People prejudice the church without actually getting to know it. But the church must also ask itself whether it has failed to offer people reasons why they should “come and see.” Does the church thoughtfully offer people a coherent vision for life? Or does it offer a mixture of entertainment, pop psychology, and superficial spirituality that satisfies in the short term but leaves people empty, when the difficult questions and problems of life arise? If we are convinced that Christian faith holds the truth about human life, then we must, in all earnestness, show people how that truth makes sense and is embodied in our own lives, both as individuals and as communities.

For many of us, it is the example of our parents, other family members or friends, who in their own lives, presented a coherent witness to the faith that convinced us of the truth of Christian faith. John reminds us that it is not only marvelous signs that lead to faith. Jesus prayed that his disciples might be one, so that the world might believe (17:21). Thus, faith also comes about when people see communities – families, churches, and even larger communities – living out, in unity, the truth of the gospel and offering people a coherent vision for life.

Practice Denial of Self. It came as a total surprise to the young wife. Months before their first wedding anniversary, her husband presented her with an expensive-looking little box. She opened it and squealed with delight. There it was!—the exquisite diamond necklace that she had longed to have but knew they could not afford.

“How did you manage to buy this?” she asked with great admiration. He explained, “Since we got married, I have been fasting during every lunch hour. With the money I saved I was able to buy the necklace.” Was his lunchtime fasting “self-denial” or “denial of self”? Actually, it could have been either one, depending on his underlying motive.

Self-denial is giving up a cherished item for personal gain. Denial of self is a loving expression of total surrender to God. Abstinence from food or pleasures is admirable; however, it does not guarantee that there is genuine love behind it. Paul pointed out, “Though I bestow all my goods to

feed the poor, and though I give my body to be burned, and have not charity [love], it profiteth me nothing” (I Corinthians 13:3).

Self-denial is usually characterized by temporarily setting aside something we enjoy for our own ultimate benefit, but denial of self flows out of surrendering the right to have any personal enjoyment. Whatever enjoyments then come are not what we deserve, but are special gifts from God for which we are grateful.

When we exercise denial of self, others experience life, as Paul explained in the following passage: “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you” (II Corinthians 4:10–12). Self-denial is based on self-determined limits of giving. Denial of self is based on love without limits.

If our denial of self is to be effective, we must remember that in ourselves we can do nothing, but as we deny ourselves Christ is able to do all things through us. Are we actively experiencing this truth in our everyday lives? If not, we can begin by totally surrendering ourselves to the will and work of Christ in us — the hope of glory!

Nathanael said to himself: “ Here’s the man who understands my dreams! Here is the man who knows my prayers! Here is the man who has seen into my most intimate and secret longings, longings which I have never even dared put into words! Here is the man who can translate the inarticulate sigh of my soul! This must be God’s promised anointed one and no other.” Nathanael capitulated forever to the man who read and understood and satisfied his heart.

ORTHODOX NEWS AROUND THE GLOBE

A mass Baptism of 182 catechumens including 155 former Muslims was celebrated by Metropolitan Dimitrios at the Missionary Center in Morogoro, Tanzania. Since 2004 more than 60,00 have been baptized.

Kremikovtzi Monastery in Bulgaria hosted the 2026 celebrations of World Orthodox Youth Day with young adults from various countries.

Architect Buse Gul plans to rebuild the 160 yr. old Orthodox Church of St. Paul destroyed by earthquake in 2023 in Antakya, Turkey.

Students from the schools of the Diocese of Gjirocaster, Albania gathered at the cathedral to honor the Three Hierarchs, patron saints of education & students. Liturgy celebrated by Metropolitan Nathaniel Metropolitan Epiphany commemorated the Feast of St. Yaroslav at the Little Church of St. Sophia of Kyiv, on grounds of historic complex.

COMMEMORATIONS OF FOURTH ANNIVERSARY OF WAR IN UKRAINE:

Daniel Zelinsky is with Nelia Goliad and 49 others at St. Andrew Ukrainian...
3d · 🌐

This evening, in the quiet and prayerful presence of the myrrh-streaming Icon of the Mother of Go... more



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'It gives me a lot of comfort to be here': 2 mothers who lost sons in Ukraine join Allentown church community on 4-year anniversary of war

Michelle Wolf 14 hrs ago

Tuesday night's service at St. Mary's Ukrainian Orthodox Church in Allentown marked the fourth anniversary of Russia's invasion of Ukraine.