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. 12 Mar. (27 Feb.) SECOND SUNDAY of the GREAT FAST. GREGORY PALAMAS, Archbishop of Thessalonica. Tone 6. SYNAXIS of the Venerable FATHERS of the Kyiv Caves. PROCOPIUS the Confessor (750) THALELAEUS, Hermit of Syria (460) TITUS the Soldier & Presbyter TITUS of the Kyiv Caves.**

**Epistles: Hebrews 1:10-2:3 & Hebrews 7:26-8:2**

**Gospels: Mark 2:1-12 & John 10:9-16**

**04:00 PM Pan-Orthodox Vespers at St. Paul’s Antiochian Church, Emmaus**.

**Liturgical Meneion & Scripture Readings**

**Great Lent**

**Mon. 13 Mar.** St. Basil the Confessor (747). Hieromartyr Nestor, bishop of Magydos (250).

**Is. 8:13–9:7 Gen. 6:9-22 Prov. 8:1-21**

**11:00-11:30 Viewing. 12:00 Funeral of Mary Ann Raynor (Vasilawsky)**

**Tue. 14 Mar.** Martyr Eudocia of Heliopolis (152). Virgin Domnina of Syria (450-460).

**Is. 9:9–10:4 Gen. 7:1-5 Prov. 8:32–9:11**

**06:30 PM Parish Council meeting**

**06:30 PM Moleben for Ukraine (St. Josaphat UCC, Bethlehem).**

**Wed. 15 Mar.** Virgin-martyr Euthalia (257). 440 Martyrs slain by the Lombards (579).

**Is. 10:12-20 Gen. 7:6-9 Prov. 9:12-18**

**05:00 PM Movie evening: “Interview with God”.**

**Thu. 16 Mar.** Martyrs Eutropius, Cleonicus and Basiliscus (308). St. Piama, virgin (337)

**Is. 11:10–12:2 Gen. 7:11–8:3 Prov. 10:1-22**

**Fri. 17 Mar.** Martyr Wenceslaus, prince of the Czechs (938).

**Is. 13:2-13 Gen. 8:4-21 Prov. 10:31–11:12**

**06:00 PM Liturgy Of The Presanctified Gifts. Common supper.**

**Sat. 18 Mar.** **Memorial Saturday.** Martyrs Conon, Onisius of Isauria (2nd c.).

**Heb. 10:32-38 Mk. 2:14-17**

**09:00 AM Panakhyda – Service for deceased (please write the names and give to priest)**

**05:00 PM Great Vespers.**

**Sun. 19 Mar. Adoration of Cross. 09:00 AM Divine Liturgy of St. Basil the Great**

**04:00 PM Pan-Orthodox Vespers at St. Nicholas Greek Orthodox, Bethlehem**.

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

**Tropar of the Resurrection, Tone 6.** The angelic powers were at Your tomb. The guards became as dead men. Mary stood by Your grave seeking Your Most Pure Body. You captured Hell, not being tempted by it. You came to the Virgin, granting Life, Lord risen from the dead, glory to You.

**Tropar of the Dormition of the Mother of God, Tone 1.** In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, Birth-Giver of God. You were translated to Life, Mother of Life, and through your prayers you deliver our souls from death.

**Tropar to Gregory Palamas, Tone 8.** Light of Orthodoxy, support and teacher of the Church, glory of monks and invincible champion of theologians, O Gregory the Wonderworker pride of Thessalonica and preacher of grace; pray without ceasing for the salvation of our souls.

**Kondak of the Triodion, Tone 4.** The season of good action has now been revealed and judgment is at the doors. Let us rise, keeping the fast, offering tears of compunction with almsgiving crying out: we have sinned more than the sands of the sea. Forgive us Creator of All, so that we may receive the incorruptible crowns.

**Glory… Kondak to Gregory Palamas, Tone 8.** Holy and divine organ of wisdom and joy, the trumpet of theology, we chant your praises in harmony, divinely inspired Gregory. But as mind standing before the Primordial Mind, guide our mind to Him O Father, that we may cry: Rejoice, preacher of grace.

**Now and ever… Kondak of the Dormition, Tone 2.** Neither the tomb nor death had power over the Birth-Giver of God, she is ever watchful in her prayers, and in her intercession lies unfailing hope, for as the Mother of Life, she has been translated to Life, by the One who dwelt within her ever-virginal womb.

**Prokimen of the Triodion, Tone 8.** You, O Lord, shall protect us and preserve us from this generation forever.

**Verse:** O Lord, save me for there is no longer any righteous man.

**Prokimen to Gregory Palamas, Tone 1.** My mouth shall speak of wisdom and the meditation of my heart shall bring forth understanding.

**Epistles: Hebrews 1: 10-2:3 & Hebrews 7:26-8:2**

**Alleluia Verses Tone 5.** Lord I will chant of Your mercies forever.

With my mouth I will proclaim Your truth from generation to generation.

You have said: Mercy will be built up forever. Your Truth will be established in the heavens.

**Gospels: Mark 2:1-12 & John 10:9-16**

**In place of “It is right in truth…”** All of creation rejoices in you, Lady, Full of Grace, the assembly of angels and the human race, 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 more spacious than the heavens. All of creation rejoices in You, Lady Full of Grace, Glory to you!

**Communion Hymn:** Praise the Lord from the Heavens. Praise Him in the Highest. The righteous man shall be in everlasting remembrance. He shall not be afraid of any evil report. Alleluia (3X).

**- Pysanky workshop participants donated $225 for aid to Ukraine.**

**- The Easter flower order forms are available in the vestibule.**

**- UOL is sponsoring an Easter nutroll sale.** An order sheet is in the hall or call Martha Dowling 610-682-4458 to place your order. Cost is $17 each. Last date to order is March 17th and pickup will be Saturday, April 1st from 10-12AM

- Pierogi schedule: March 23; April 6, 20; May 4, 18. Please volunteer when you can.

**- Sunday School schedule:** Mrs. Mary Ost (Preschool/Elementary) Sundays 8:55-9:20 AM. Mrs. Karen Osmun (Secondary) Sundays at 8:45-9:15 AM.

**- Ukrainian classes for kids** (3-6 y.o.) - Fridays from 4 to 5 PM.

**- Pan-Orthodox Virtual Bible Study via Zoom every Wednesday 12 PM. Meeting ID: 576 301 6482. Passcode: 238492.**

**- Bible Study via Zoom every Wednesday Evening 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.

- Welcome to contribute **articles or pictures to the bulletin**. Let's make bulletins together!

**BIRTHDAYS:**

**12 Mar…Victor Garnaho**

**13 Mar…Julie Mauser**

**18 Mar…Nadine Savitz**

**МНОГАЯ ЛІТА! MANY YEARS!**

**NECROLOGY:**

**Ukrainian civilians and soldiers killed in the Russian invasion.**

**14 Mar…Michael Czepeliak ’26, Anna Tokarzk ’88**

**16 Mar…Mary Gill ’48, Anna Onuschak ’66**

**17 Mar…John Nazar ’07**

**18 Mary…Marianne Proch ‘06**

**ВІЧНА ПАМ’ЯТЬ! MEMORY ETERNAL!**

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** Ukrainian soldiers and civilians wounded during the Russian aggression, Paul Kochenash, Justin Ost, Rosemarie Pypiuk, Helen Crayosky, Nadine Savitz, Barbara Grason, Michael Hnatow, Nicholas Alexander, James Osmun, William Savitz, Vladimir Krasnopera, Tom Petro Jr., William Leszczuk, Jessica Meashock, priest Vasyl Dovgan, Joan Molnar, Raisa Melnychuk, Olha Beizyn, Vasyl Beizyn, Mary Berger, 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.

**ORTHODOXY AROUND THE WORLD**

On Forgiveness Sunday, Metropolitan Epiphaniy and 9 other bishops consecrated Archimandrite Ephraim (Khomiak) of Verben, Rivne oblast, as the Bishop of Vasylkiv and Vicar of the Kyiv Diocese in St. Michael’s Golden Domed Cathedral.

Zac Hanson, drummer in the famous MMMBOP band was ordained to the diaconate by Bishop Saba with the name Mecurios. Married with 5 children, he will serve St. James’ Monastery in Oklahoma. His Aunt Aemiliane is the Abbess of St. Nina’s Monastery in Maryland.

The Orthodox Pro-Life Society of St. John the Forerunner held a prayer service in front of the abortuary in NYC led by Archbishop Michael.

Two new Ukrainian Orthodox parishes have been established in Germany: St. Nicholas in Hera and Nativity of the Virgin in Plauen.

Bishop Saba of the Georgian Orthodox Church ordained Hierodeacon Madai, an ethnic Kurd, to the priesthood at St. Nina’s Monastery. A graduate of the University of Athens, he translated services into Kurdish and will serve their parishes in the U.S.

On Feb. 25th the Orthodox Archdiocese of Great Britain held a mass baptism at Holy Wisdom Cathedral in London. The 12 individuals who completed the online catechism course approved by the Archdiocese. Since its inception the program has received 70 into the faith.

On Feb. 26th twenty-five people were received into Orthodoxy at St. John Chrysostom Church in Rwanda by baptism and chrismation.

The first rehabilitation home for children with cancer & their families was consecrated in Tbilisi, Georgia. “Happy Home” is a charity in honor of Monk Andria, who died of cancer in 2011.

The African impala can jump to a height of over 10 feet and cover a distance of greater than 30 feet. Yet these magnificent creatures can be kept in an enclosure in any zoo with a 3-foot wall. The animals will not jump if they cannot see where their feet will fall.

Faith is the ability to trust what we cannot see, and with faith we are freed from the flimsy enclosures of life that fear allows to entrap us.

**Jesus Prayer.** In the Scripture, St. Paul tells us to: "Pray at all times" (Eph 6:18); "Pray without ceasing" (1 Thess 5:1); and "be constant in prayer" (Rom 12:12). He saw prayer as endless conversation. So, if we are to pray this way, we have to form the habit of prayer. And, like any good habit or skill, prayer requires a sustained effort, over time, with much repetition. St. Gregory Palamas, who we commemorate this Sunday, said the following: “Let no one think that it is the duty only of clergy and monastics to pray with ceasing and not of laypeople. No, absolutely not; it is the duty of all Christians to remain always in prayer.” Using the Jesus prayer (Lord Jesus Christ, Son of God, have mercy on me a sinner) “… this we can always do if we wish. For when we sit down to work with our hands, when we walk, when we eat, etc. we can always pray mentally as this is pleasing to God. Let us work with the body and pray with the soul.” Gregory learned to combine this prayer with solitude, silence, physical exercises and breathing methods. This practice of prayer is known as hesychasm from the Greek word hesychos meaning inner stillness, peace or silence. From this experience of prayer, along with repentance, fasting, struggle against the passions and service to their brethren, the monks experienced God's vision for their lives: to know Him, experience Him, share His life, to become one with Him. What better time to practice this than the Great Fast. The Jesus Prayer considered the root and summary of all prayer and of the Christian faith.

**Great Lent: an empirical journey into the depths of our being**. By fasting, we learn to say ‘No’ to our desire for food and also learn to say ‘No’ to our often self-destructive will. We also learn to say ‘Yes’ to God, which is always redemptive.

We’ve begun the Triodio, this blessed period of the liturgical year, with repentance, because we’ve felt deeply, existentially, within us the need to return from our expatriation. Like the Prodigal Son in the parable, we’ve felt the need to return to God, the source of life (Sunday of the Prodigal).

We’ve continued our journey towards the risen Christ through our encounter with other people, with the ‘least’ of our brothers and sisters (Cheese-fare Sunday).

Thereafter we’re called upon, in essence, to deny our self, through the forty-day fast from food and the passions. By learning to say ‘No’ to our desire for food, we learn to say ‘No’ to our own will, which is often self-destructive, and to say ‘Yes’ to the will of God, which always saves us.

Over the course of the centuries, the Church has shown itself to be a real treasury of God’s wisdom and the experience of generation after generation of the God-bearing Fathers. When it accentuates the fast, it doesn’t do so out of contempt for the body, as is sometimes glibly claimed, but because it regards the body as a gift and possession of God; a ‘member of Christ’, and ‘temple of the Holy Spirit’, as Saint Paul puts it. Christians don’t hate their flesh, they don’t abstain from food out of disdain, but they don’t allow anything to have power over them. The balanced use of food or the abstinence from it for a time keeps the psychosomatic equilibrium of the body and is a way of glorifying God in our ‘body and spirit’, as Saint Paul says.

From this perspective, Lent is an empirical journey into the depths of our being. It’s a journey in search of meaning, of our discovery of God’s meaning in our life, of its hidden depths. And, to use an example, by abstaining from food, that is by fasting, we rediscover the sweetness of life and relearn the lesson that we should receive it from God with joy and gratitude. By restricting relaxations, entertainments, music, endless conversations and trivial social interactions, we finally discover the value of genuine inter-personal relationships. And we rediscover all this precisely because we rediscover God himself, because we return to him and, through him, to everything he’s given us out of his perfect love and mercy. May you have a good Great Lent!

(Elder Patapios Kavsokalyvitis, Superintendent of the Skete of the Holy Trinity, Mount Athos)

Additions in Ukrainian

**Недільний Апостол і Євангеліє**

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**Євреїв 1:10-2:3.** 10 Та: «Hа початку Ти, Гос­поди, заснував землю, i небеса — дiло рук Твоїх; 11 вони загинуть, а Ти перебуваєш, i всi постарiють, як риза, 12 i як одяг згорнеш їх, i змiняться; але Ти Той самий, i лiта Твої не скiнчаться». 13 Кому коли з ангелiв сказав Бог: «Сиди праворуч Мене, доки не покладу ворогiв Твоїх до пiднiжжя нiг Твоїх»? 14 Чи не всi вони духи служіння, що їх посилають служити тим, якi мають успадкувати спасiння?

Тому ми повинні бути особливо уважні до того, що чули, щоб не відпасти. 2 Бо коли слово, сповіщене через ангелів, було тверде і всякий злочин і непослух одержували справедливу кару, 3 то як ми уникнемо, не подбавши про таке спасіння, яке, будучи спочатку проповідане Господом, ствердилось у нас тими, хто чув від Нього,

**Марка 2:1-12.** Коли через кілька днів знову прийшов до Капернаума, пішла чутка, що Він у домі. 2 Зразу ж зібралося багато людей, так що вже не вміщалися біля дверей, і Він говорив їм слово. 3 І прийшли до Нього з розслабленим, якого несли четверо. 4 І, не маючи можливости наблизитись до Нього через народ, розкрили покрівлю дому, де Він був, і, розібравши її, спустили постіль, на якій лежав розслаблений. 5 Ісус, побачивши віру їхню, говорить розслабленому: чадо, відпускаються тобі гріхи твої. 6 Були там деякі з книжників, що сиділи і помишляли в серцях своїх: 7 чому Цей так богохулить? Хто може прощати гріхи, крім одного Бога? 8 Ісус, відразу зрозумівши духом Своїм, що вони так помишляють у собі, сказав їм: навіщо так помишляєте в серцях ваших? 9 Що легше — сказати розслабленому: прощаються тобі гріхи? Чи сказати: встань, візьми постіль свою і ходи? 10 Та щоб ви знали, що Син Людський має владу на землі відпускати гріхи, — говорить розслабленому: 11 тобі кажу: встань, візьми постіль твою та йди до дому твого. 12 Він зараз же встав і, взявши постіль, вийшов перед усіма, так що всі дивувались і прославляли Бога, кажучи: ніколи ще такого ми не бачили.