***Mar. 14, 2021***

**ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

**1301 Newport Avenue**, **Northampton, Pennsylvania 18067**

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**Attendance at any Liturgy: If you wish to attend a liturgy, you must sign up by 7:00 PM the evening before the liturgy. Currently, registration is limited to 40 participants. NOTE:  If you have signed up but cannot attend the service, please edit your sign up so the slot will be open for someone else.**

[**Sign up here to be on a list of people who will be allowed in our church to attend a liturgy on the specified date**](https://www.signupgenius.com/go/9040548ADAC29A1F85-assumption)

**Tune in to our news, announcements, and online Facebook Livestream Liturgies** [**HERE!**](https://www.facebook.com/Assumption-of-the-Virgin-Mary-Ukrainian-Orthodox-Church-113456096722198)

**Great Vespers: If you wish to attend a Vespers service you must sign up by 7:00 PM Friday. Currently, registration is limited to 40 participants.**

[**Sign up here to be on a list of people who will be allowed in our church to attend a Vespers service on the specified date**](https://www.signupgenius.com/go/9040548adac29a1f85-vespers)

**Holy Confession: Our Heirarchs have indicated that all parishioners must receive the sacrament of Holy Confession prior to receiving Holy Communion. Father Oleg has scheduled general confessions immediately after Vespers on the first Saturday of each month. Father will also hear confession by appointment on Saturdays.**

[**Sign up here for a Saturday appointment for Holy Confession**](https://www.signupgenius.com/go/9040548ADAC29A1F85-confession1)

**Sun. 14 Mar. (Mar. 01) Cheesefare Sunday, of Forgiveness. Tone 7. Expulsion of Adam from the Paradise of Bliss. Martyr Eudocia of Heliopolis (152). Martyrs Nestor, Tribimius, Marcellus, and Anthony (3rd c.). Martyr Antonina of Nicaea in Bithynia (284-305). Virgin Domnina of Syria (450-460).**

**Rom. 13:11–14:4 Mt. 6:14-21**

**Liturgical Meneion & Scripture Readings For 1st Week of the Great Lent**

**Mon. 15 Mar.** Hieromartyr Theodotus, bishop of Cyrenia (326). Virgin-martyr Euthalia.

**Is. 1:1-20 Gen. 1:1-13 Prov. 1:1-20**

***5:00 PM* *The Great Canon of Repentance of St. Andrew of Crete.***

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

**Is. 1:19–2:3 Gen. 1:14-23 Prov. 1:20-33**

***5:00 PM* *The Great Canon of Repentance of St. Andrew of Crete.***

**Wed. 17 Mar.** St. Gerasimus of the Jordan (475). St. Julian, patriarch of Alexandria (189).

**Is. 2:3-11 Gen. 1:24–2:3 Prov. 2:1-22**

***5:00 PM* *The Great Canon of Repentance of St. Andrew of Crete.***

**Thu. 18 Mar.** Martyrs Conon, Onisius of Isauria (2nd c.). Martyr Conon the Gardener.

**Is. 2:11-21 Gen. 2:4-19 Prov. 3:1-18**

***5:00 PM* *The Great Canon of Repentance of St. Andrew of Crete.***

**Fri. 19 Mar.** The 42 Martyrs of Ammoria in Phrygia.

**Is. 3:1-14 Gen. 2:20–3:20 Prov. 3:19-34**

***6:00 PM Liturgy of the Presanctified Gifts.***

**Sat. 20 Mar.** Great-martyr Theodore the Tyro (306).

**Heb. 1:1-12 Mk. 2:23–3:5**

***5:00 PM Great Vespers***

**Sun. 21 Mar. Triumph of Orthodoxy. Liturgy of St. Basil the Great.**

**Heb. 11:24-26, 32–12:2 Jn. 1:43-51**

***9:00 AM Divine Liturgy (restriction of 40 people; Also available Online)***

***5:00 PM Vespers*** (***The Protection of the Holy Theotokos Parish (Allentown)***

**Great Lent** is the 40-day season of spiritual preparation that comes before the most important Feast of the Christian year, Holy Pascha (which means “Passover” and is commonly called “Easter”). This annual season of repentance is a spiritual journey with our Savior. Our goal is to meet the risen Lord Jesus, Who reunites us with God the Father. The Father is always waiting to greet us with outstretched hands. We must ask ourselves the question, “Are we willing to turn to Him?” During Great Lent, the Church teaches us how to receive Him by using the two great means of repentance — prayer and fasting.

The word “fast” means not eating all or certain foods. Usually, fasting means limiting the number of meals and/or the type of food eaten. The purpose of fasting is to remind us of the Scriptural teaching, “Man does not live by bread alone.” The needs of the body are nothing compared to the needs of the soul. Above all else, we need God, Who provides everything for both the body and the soul. Fasting teaches us to depend on God more fully. The first sin of our parents, Adam and Eve, was eating from the forbidden tree (Genesis 3:1-19). We fast from food, or a food item, as a reminder that we are to fast from sinning and doing evil. There are several benefits of fasting. Fasting helps us pray more easily. Our spirit is lighter when we are not weighed down by too much food or food that is too rich. Through fasting, we also learn to feel compassion for the poor and hungry and to save our own resources so that we can help those in need. Fasting is more than not eating food. Saint John Chrysostom teaches that it is more important to fast from sin. For example, besides controlling what goes into our mouths, we must control what comes out of our mouths as well. Are our words pleasing to God, or do we curse God or our brother? The other members of the body also need to fast: our eyes from seeing evil, our ears from hearing evil, our limbs from participating in anything that is not of God. Most important of all, we need to control our thoughts, for thoughts are the source of our actions, whether good or evil. Fasting is not an end in itself. Our goal is an inner change of heart. The Lenten Fast is called “ascetic.” This refers to actions of self-denial and spiritual training which are central to fasting. Fasting is a spiritual exercise. It is not imposed or forced upon us. In the same way that true repentance cannot be forced upon anyone, each of us makes the choice to turn away from our sinful ways and go toward our loving, for giving Father in Heaven.

The Lenten Fast rules are intended for all Orthodox Christians, not just monks and nuns. The first week of Lent is especially strict. On Monday, Tuesday and Wednesday, a total fast is kept. In practice, very few people are able to do this. Some find it necessary to eat a little each day after sunset. Many Faithful do fast completely on Monday and then eat only uncooked food (bread, fruit, nuts) on Tuesday evening. On Wednesday, the fast is kept until after the Presanctified Liturgy. From the second through the sixth weeks of Lent, the general rules for fasting are practiced. Meat, animal products (cheese, milk, butter, eggs, lard), fish, olive oil and wine (all alcoholic drinks) are not consumed during the weekdays of Great Lent. On weekends, olive oil and wine are permitted. According to what was done in the monasteries, one meal a day is eaten on weekdays and two meals on weekends of Great Lent. No restriction is placed on the amount of food during the meal, though moderation is always encouraged in all areas of one's life at all times. Fish, oil and wine are allowed on the Feast of the Annunciation and on Palm Sunday.

**PROPERS FOR THE LITURGY of JOHN CHRYSOSTOM**

**Tropar of the Resurrection, Tone 7**

By Your Cross, You destroyed Death. To the Thief, You opened Paradise. For the Myrrh-bearing women, You changed weeping into joy. Christ God, You commanded Your disciples to proclaim that You are risen, granting the world great mercy.

**Tropar of the Dormition of the Virgin Mary, Tone 1**

In giving birth, you preserved your virginity. In falling asleep you did not forsake the world, Birth-Giver of God. You were trans-lated to life, Mother of Life and through your prayers you deliver our souls from death.

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

**Kondak of the Triodion, Tone 6**

O Master, Guide to wisdom, Giver of prudent counsel, Instructor of the foolish and Champion of the poor; make my heart stead-fast by granting it understanding. O Word of the Father, grant me words, for behold, I shall not stop my lips from crying out to You: I am fallen, have mercy on me in Your Compassion.

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

**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 3**

Make your vows and pay them to the Lord our God.

**Verse: In Judah God is known; His Name is great in Israel.**

**Reading: Romans 13: 11-14:4**

**Alleluia Verses, Tone 6**

It is good to give praise to the Lord, and to sing unto Your Name, O Most High.

**Verse:** To declare Your mercy in the morning and Your Truth by night.

**Gospel: Matthew 6: 14-21**

**Hymn to the Mother of God:**

It is right in truth, to glorify you, the Birth-Giver of God, the Ever Blessed wholly immaculate and the Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim. You, who without defilement did bare God the Word, true Birth-Giver of God, we magnify you.

**Communion Hymn**

Praise the Lord from the heavens, praise Him in the highest. Alleluia (3X)



**2021 Spring pierogi schedule:** April 1, 15; May 6, 13, 20. For orders or volunteers please call Helen: 610-261-4575.

**EASTER NUT ROLL SALE.** $16 each! Different fillings - apricot, prune, nut, poppyseed, red raspberry, pumpkin/cheese, coconut cream, apple. Pick-up: Sat., March 27, 9-12 AM. **Call for orders:** Marty 610-682-4458. Last day for orders – March 15. **Please wear masks.**

**RELIGIOUS EDUCATION**: Every Wednesday evening, the Office of Youth Ministry holds 30-minute sessions via Zoom, with a different theme for each week! For details, go to <https://www.uocyouth.org/faithhopeandlovehomeedition>.

**For the food banks**: We were assigned baby foods, but they also need cans of potatoes, tuna fish, canned meats, pasta, spagetti sauce, mac & cheese.

**BIRTHDAYS:**

**18 Mar…Nadine Savitz**

**21 Mar…Brian Ost**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**Our parishioner Olga Dorosh reposed in Christ Monday morning. God rest her soul!**

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

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

**17 Mar…John Nazar ‘07**

**18 Mar…Marianne Proch ‘06**

**19 Mar…Michael Pontician ‘52**

**20 Mar…Julia Zadubera ’65, Dmytro Garnaho ‘19**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Pani Mary Ann Cherkas, child Oleksandra, child Alexandria, Catherine Kochenash, Joan Molnar, Bill Ketterer, Paul, Richard Stetch, Evan, Brandon and Stacy Snyder, Aaliyah Osmun, Michael Mack, Allan Bach, Ihor Broda, James Osmun, Matthew, Tom, William Savitz, Vladimir & Emma Krasnopera, Brendan Phillips, Jessie Hnatow, Jessica Meashock, Adam Hewko, Betty Hendrickson, Andrew Thaxton, Susan Ferretti, Judy Albright, Rob Hewko, Daniel Kochenash, Christopher Mack, Norman Betrous, Luba Walker.

**The Great Lent Epistle of the Permanent Conference of Ukrainian Orthodox Bishops Beyond the Borders of Ukraine.**

Beloved in the Lord: clergy, brothers and sisters in the Lord!

Once again, we are entering into the Sacred Season of the Holy and Great Lent.

In the First Gospel, our Lord and Savior Jesus Christ calls Matthew with a simple expression “Follow me.” Upon hearing the call, the tax collector “got up and followed him.” The Greek translation of “got up” is anastas, the word used also to describe the Resurrection (anastasis) of our Lord from the dead. Choosing to follow Him is also a kind of resurrection from the dead, since it involves the rising up from a “lower” path of life to a “higher” one, from a preoccupation with the temporal world to an ultimate immersion in the Divinity of God.

The Lenten season is an invitation to a sincere review of our life in the Light of the Gospel. Any illusion of self-sufficiency we may have held should have been dispelled by these past 12 months in which we have faced a global medical crisis, economic hardship, social unrest, and partisan divisiveness. Perhaps, when we emerge on the far side of COVID-19 pandemic, we would have learned to be a bit more humble — that, despite all our vast technology, we are not the masters of our destinies as we sometimes tend to believe.

The events of the past year have caused much suffering for many people and suffering does not usually exalt us. It can and does embitter us, and we can be and are tempted to self-pity, becoming completely self-centered. A faithful observance of the Holy and Great Lent can help us grow in humility - which is not “thinking less of ourselves” (as some erroneously believe) but rather, “thinking of ourselves less”. Great Lent, therefore, is a summons to reach out to others in their need so that we, having experienced mercy from God, might learn how to be ourselves merciful.

And, certainly, this past year has been very disruptive of our lives. We yearn for “normality” -whatever the “new” normal might be. And so, while we face the future with humility, we must also embrace the present with a strong dose of patience. Patience is the spiritual vaccine we all need during these days of pandemic, economic stress, social unrest, and political divisiveness and, therefore, a great virtue for us to work on this Great and Holy Lent of 2021. St. Peter says: “Finally, all of you, be like-minded, be sympathetic, love one another, be compassionate and humble. Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing. For, “Whoever would love life and see good days must keep their tongue from evil and their lips from deceitful speech. They must turn from evil and do good; they must seek peace and pursue it. For the eye of the Lord are on the righteous and his ears are attentive to their prayer, but the face of the Lord is against those who do evil.” (1 Peter 3:8-12)

Through prayer, repentance, fasting and simple daily kindness, we lead ourselves and our loved ones to a renewed faith in the power of God’s Love for us, a Love that is stronger than sin, death, and the devil. Through repentance in the Holy Mystery of Confession, we seek to overcome the influence of sin which has wounded our capacity to live in fellowship with others and union with God. In the Fourth Prayer – of St. Simeon the Translator – before receiving the Holy Eucharist – Communion, we pray: “The multitude of Your Loving-Kindness is immeasurable and the mercy of Your Goodness and Forbearance beyond description and there is no sin, which overcomes Your Love for all mankind.” Thus, we see that there is great hope always that we can be victorious over sin – turning away from sin and toward a Loving God, always ready to embrace us in His LOVE.

Let us all journey through this Sacred Season with a sense of repentance, with a renewed desire to love, to serve, to be present for one other; so that we can all proclaim to the world around us – WE ARE THE PEOPLE OF LOVE! WE ARE THE PEOPLE OF THE GOSPEL! WE ARE THE PEOPLE OF PASCHA!

Blessed Lenten Journey to all!