

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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Confessions: Vespers on the first Saturday of the month, Sundays before Liturgies, 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.

Please, don't throw away the bulletin. Bring it back to the church. Thank you.

You are welcome to contribute articles or pictures to the bulletin. Let's make bulletins together! - Follow us on Facebook: <https://www.facebook.com/avmuocoftheusa>

Слава Ісусу Христу! Навіки Слава! Glory to Jesus Christ! Glory Forever!

Let's pray for peace in Ukraine

Молімось за мир в Україні

Questions about Fasting? Click [here](#) to read "Holy Orthodox Church: The Great Lent Ultimate Fasting Guide"

Sun. 24 Mar. (11 Mar.) FIRST SUNDAY of the GREAT FAST. TRIUMPH of ORTHODOXY. TONE 1. SOPHRONIUS, Patriarch of Jerusalem (638) Hieromartyr PIONIUS of Smyrna & those with him (250) Translation of the relics of Martyr EPIMARCHUS to Constantinople. SOPHRONIUS, recluse of the Caves.

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

UOL meeting after the coffee hour.

Liturgical Meneion & Scripture Readings (STRICT FASTING)

Mon. 25 Mar. Gregory the Dialogist, pope of Rome (604).

Is. 4:2-5:7

Gen. 3:21-4:7 Prov. 3:34-4:22

Tue. 26 Mar. Martyr Alexander of Macedonia (305). Martyr Christina of Persia (4th c.).

Is. 5:7-16

Gen. 4:8-15; Prov. 5:1-15

6:30 PM MOLEBEN FOR UKRAINE (St. Josaphat, Bethlehem)

Wed. 27 Mar. St. Benedict of Nursia, abbot (543). St. Theognostus, metropolitan of Kyiv.

Is. 5:16-25

Gen. 4:16-26

Prov. 5:15-6:3

Thu. 28 Mar. Hieromartyr Alexander of Side in Pamphylia (270-275).

Is. 6:1-12

Gen. 5:1-24

Prov. 6:3-20

5:00 PM Movie Evening: 20 Days in Mariupol – the Oscar-winning Ukrainian documentary. At the Church Hall.

Fri. 29 Mar. Hieromartyr Alexander, pope of Rome (119).

Is. 7:1-14

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

4:30 PM Confessions

5:00 PM LITURGY OF THE PRESANCTIFIED GIFTS. Welcome all to the common soup supper after Service. (Please volunteer for the next soup).

Sat. 30 Mar. Memorial Saturday. St. Alexis the Man of God, in Rome (411)

Heb. 3:12-16 Mk. 1:35-44

9:00 AM PANAHYDA. Leave the lists to pray for deceased near the bulletins.

5:00 PM GREAT VESPERS.

Sun. 31 Mar. 9:00 AM DIVINE LITURGY of St. Basil the Great.

- Easter flower orders are due April 14. Please make your check to Sisterhood of Faith, Hope, and Love.

-Great Lent fundraiser: we collect Baby/Mommy Items for the Houses for pregnant women in need (Bethlehem, Allentown). The baby bottles for monetary donations, the completed list of needs and the pack-n-play for donations are downstairs. We will deliver that all after Pascha.

-Purchase a kit to embroider a pocket “protection cross” for our Ukrainian soldiers. The Protection Cross is kept in the pocket to protect our heroes. Protection crosses will be mailed to soldiers in Ukraine with notes of support. \$5 for each kit includes cloth, threads, needle and design. All funds collected are used to support Ukraine. To order a kit please contact Kathleen Kuchinos.

-Wednesdays of Great Lent Fr. Oleg substitutes at the Church in Nesquehoning, PA. If you would like to participate in the Liturgies of Presanctified Gifts that day, please let him know.

-Kowalonek’s kielbasy sampler for Paschal basket. \$20 each. Take a flyer downstairs.

-Lenten Retreat. Focus on Confession. Speakers: Metropolitan Antony and Fr. Antony Perkins. April 6. Details and prices are on the whiteboard downstairs. Please let Fr. Oleg know if you want to come. We will organize transportation. Great Vespers that day is cancelled.

- Pyrohy schedule: April 11, 25, May 9, 23. First come, first served (until we reach 300 doz.). Please volunteer for peeling, running, cooking/mashing, pinching and clean-up.

- Church School is every Sunday: Mrs. Mary Ost (Preschool/ Elementary) 8:55-9:20 AM. Mrs. Karen Osmun (Secondary) at 8:45-9:15AM. Once a month with Fr. Oleg after Liturgy.

- For Food Bank: baby foods, canned potatoes, and meats, tuna, pasta, sauces, mac. & cheese.

- Virtual Bible Study Day - every Wednesday via Zoom: №1 Pan-Orthodox at 12 PM. Meeting ID: 576 301 6482. Passcode: 238492. №2 with a professor of Saint Sophia Seminary, Fr. Demetrios at 7 PM. Ask Fr. Oleg for the link.

BIRTHDAYS:

24 Mar...Barbara Baird

25 Mar...John Miller

26 Mar...Stephanie Burk

29 Mar...Martha Misko

МНОГАЯ ЛІТА! MANY YEARS!

NECROLOGY:

Ukrainian civilians and soldiers, killed in the Russian invasion.

Newly departed Margaret Steck, Edward Muraszko, David Wilt

25 Mar...Helen Kokolus '96

26 Mar...Suzette Kropf '93, Xenia Sheska '12

27 Mar...Stephen Myc '30, Constantine Wulchak '60, John Gulka '89

29 Mar...Oksana Poshtar '07

30 Mar...Maxim Zuravel '37, Paul Poticha '92

ВІЧНА ПАМ'ЯТЬ! MEMORY ETERNAL!

PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED: Ukrainian soldiers and civilians, wounded during the Russian aggression, His Eminence Metropolitan Antony,

Vladimir Krasnopera, Barbara Grason, Paul Kochenash, Helen Crayosky, Rosemarie Pypiuk, priest Demetrius Nicoloudakis, priest Vasyl Dovgan, Karen Kankula, Edward Bachert, Jon Hewko, Matthew Vitushinsky, Nadine Savitz, William Savitz, Nicholas Alexander, Tom Petro Jr., William Leszczuk, Mary Berger, Jessica Meashock, James Osmun, Maria Joseph, Zachary Y. Siyufy, Ruslana Reznik, Lubov Slonova, Raisa Melnychuk, Vasyl Beizyn, Lubov Shevchuk, Volodymyr Hranat, Ihor Broda, Debi Hutnick, Eric Hewko, Phil O'Brien, child Charlie, Juliana, Shirl Merolli, Kirk Swauger, Stephanie Donnelly, Danny Berro, child Alexandria, Elizabeth Pastushenko, Aaliyah Osmun, Brendan Phillips, Adam Hewko, Andrew Thaxton, Susan Ferretti, Judy Albright, Daniel Kochenash, Christopher Mack, Joann Hoodmaker, Norman Betrous, Robert Zarayko, Lisa Kulhanek.

PROPERS FOR THE LITURGY OF ST. JOHN CHRYSOSTOM

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 arose on the third day, Savior, granting life to the world/ Therefore, the Powers of Heaven cried to You, Giver of Life/ Glory to Your Resurrection, Christ/ Glory to Your Kingdom/ Glory to Your Divine Plan, only Lover of Mankind.

Tropar Triodion, Tone 2: We venerate Your most pure image, O Good One/ and ask forgiveness of our transgressions, O Christ God/ Of Your own will You were pleased to ascend the Cross in the flesh/ to deliver Your creatures from bondage to the enemy/ Therefore, with thanksgiving we cry aloud to You:/ You have filled all with joy, O our Savior/ by coming to save the world.

Glory... Kondak of the 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 word and images.

Prokimen of the Triodion, Tone 4: Blessed are You, Lord, God of our Fathers, praised and glorified is Your Name to the ages.

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

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

Alleluia Verses, Tone 4. Moses and Aaron are among His Priests and Samuel among those who call upon His Name.

They called upon the Lord and He answered them.

Gospel: John 1: 43-51

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. Rejoice in the Lord, you Righteous. Praise befits the upright. Alleluia (3X)

ORTHODOXY IN THE WORLD



Patriarch Neofit, the soft-spoken Primate of the Orthodox Church of Bulgaria (1971-2012), reposed in the Lord on Mar. 14th in Sofia.

At St. Savvas Monastery on Mar. 10th Patriarch Theodore II of Alexandria presided over the consecration of Bishop Polycarp as the new hierarch of the Diocese of Bunia and Kisangani in Eastern Congo.

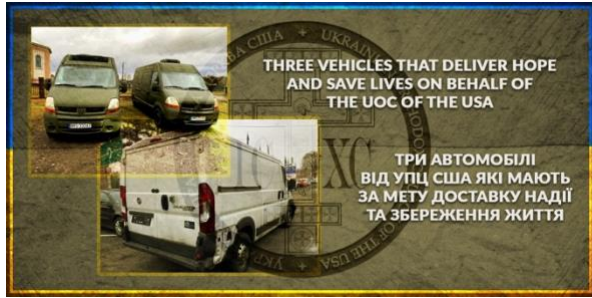


The all-English Church of St. Sophrony of Essex in Adelaide, Australia celebrated a mass Baptism followed by multiple weddings.



Svyatohirsk Monastery in Ukraine, founded in the 16th C., marked its 20th anniversary in March as a Lavra.

A soup kitchen in Tirana, Albania, provides 300 needy people with food daily since 2005, has expanded its service, serving 50 people at home, who are unable to travel to the kitchen for food.



THE GREAT LENT

A LIFE OF PARADISE ON EARTH

RESTORING A LIFE OF BIBLE READING, PRAYERS, AND MEDITATION

Sanctify your Body, Mind,
and Soul through Ascetic
Practices

Continue on the Path to
Eternal Life

Commit ourselves to a
righteous life

Stand firmly against Satan



Remember that through
Holy Baptism you are
born of Water and Spirit

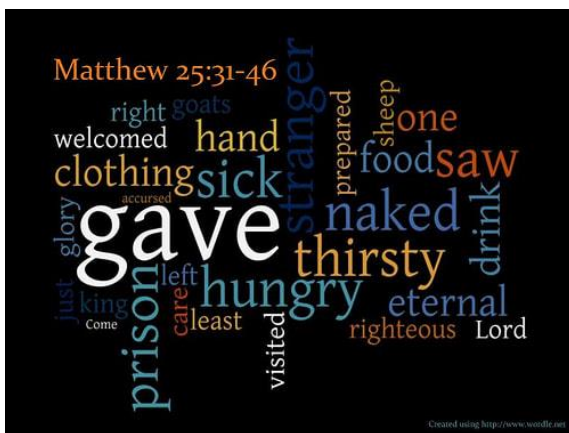
Be born again through the
Renewal of the Mind

Through the Sacraments of
Holy Confession and Holy
Communion, partake in the
Body and Blood of Jesus Christ

Repent and Seek Forgiveness

◆ DURING GREAT LENT ◆

- ◆ Follow the Rules of Abstinence and Lenten Practices prescribed by the Church
- ◆ Read the Scriptures Daily and Pray Unceasingly
- ◆ Fast
- ◆ Participate in Church Services Regularly
- ◆ Give food to those who hunger, and drink to those who thirst
- ◆ Set aside a portion of your wealth for the Needy
- ◆ Be Enthusiastic in Good Works
- ◆ Do not be Wasteful and Avoid Arrogance
- ◆ Forgive Everyone and let go of all Grudges
- ◆ Love your Neighbor as yourself



OUR JOURNEY TO PASCHA! 2024

Created by Fr. Jonathan Bannon (ACROD)

SUNDAYS	THEMES / GOSPEL READING	HOW TO PARTICIPATE:
Fast - Free Week FEBRUARY 25th	 <i>TRIODION WEEKS</i> Publican and the Pharisee Epistle: 2 Timothy 3:10-15 Gospel: Luke 18:10-14	Show compassion on the poor and distressed. Trust in God, not yourself and ask for His help before every task this week.
Normal Fast Week MARCH 3rd	 The Prodigal Son Returns! Epistle: 1 Corinthians 6:12-20 Gospel: Luke 15:11-32	Schedule a Confession. Every morning say, "Today I will be humble." Use up/freeze meats this week.
Meatfare MARCH 10th FAREWELL TO MEAT TODAY	 The Last Judgement Epistle: 1 Corinthians 8:8-9:2 Gospel: Matthew 25:31-46	Pray facing East this week. Christ is returning from the East and we wait for Him! Use up/freeze dairy this week.
Cheesefare MARCH 17th FAREWELL TO CHEESE TODAY	 Adam and Eve are cast from Paradise! <i>FORGIVENESS SUNDAY</i> Epistle: Romans 13:11-14:4 Gospel: Matthew 6:14-21	Ask each other for forgiveness each evening this week before bed.
1st Sunday of Lent MARCH 24th	 <i>GREAT LENT BEGINS WITH FORGIVENESS VESPERS</i> SUNDAY of ORTHODOXY Epistle: Hebrews 11:24-26, 32-12:2 Gospel: John 1:43-51	Bring an icon to church for a procession.
2nd Sunday of Lent MARCH 31st	 ST GREGORY PALAMAS Epistle: Hebrews 1:10-2:3 Gospel: Mark 2:1-12	Bring a prayer rope to be blessed today! Use it and pray the Jesus Prayer each day this week.
3rd Sunday of Lent APRIL 7th	 VENERATION OF THE HOLY CROSS <i>HALF WAY TO PASCHA!</i> Epistle: Hebrews 4:14-5:6 Gospel: Mark 8:34-9:1	Wear your cross to church and kiss the cross each morning with a bow!
4th Sunday of Lent APRIL 14th	 ST JOHN of the LADDER Epistle: Hebrews 6:13-20 Gospel: Mark 9:17-31	Every time you climb stairs this week ask St. John to help you reach Paradise with the sign of the cross!
5th Sunday of Lent APRIL 21st	 ST MARY of EGYPT Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45	Ask the Theotokos to offer you and the world pure thoughts and ideas this week.
FLOWERY (PALM) SUNDAY! APRIL 28th GREAT WEEK BEGINS	 <i>GREAT AND HOLY WEEK</i> ENTRY OF OUR LORD INTO JERUSALEM Epistle: Philippians 4:4-9 Gospel: John 12:1-18	Place your palm branches and pussywillows behind an icon at home and in your car!
GREAT AND HOLY FRIDAY MAY 3rd	 GREAT AND HOLY FRIDAY <i>JESUS DIES ON THE CROSS</i> CHECK WITH YOUR PARISH FOR ROYAL HOURS AND VESPERS SCHEDULE	Refrain from TV, Internet & Phones to honor Christ's Death.
FEAST OF FEASTS! MAY 5th NO FASTING!	 <i>BRIGHT WEEK</i> HOLY PASCHA! (CHRIST IS RISEN!) Epistle: Acts 1:1-8 Gospel: John 1:1-17	Greet everyone with "CHRIST IS RISEN!" & say it before good morning and goodnight!

Articles of the Great Lent

Liturgy of the Presanctified Gifts. As we already have seen, the eucharistic Divine Liturgy is not celebrated in the Orthodox Church on lenten weekdays. In order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Orthodox Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

“On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy

day of the Annunciation, the Liturgy of the Presanctified is to be served.” (Canon 52, Quinisext, 692) The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of 'presanctified.' The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning. During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all", indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens, those preparing to be baptized on Easter, who attended the service only to the time of the communion of the faithful. After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion. "Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in. Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia." After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ. The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium. (By Fr. Thomas Hopko)

The Anaphora of St. Basil: Our Catechesis. The Anaphora of St. Basil is read in the Divine Liturgies of the Great Fast and also on the Great Feasts of Christmas, Theophany and Pascha. The reason for this is that it is the most sublime statement of faith in our Liturgy. In it the whole story of our salvation in Christ is told, and, hearing it, we learn the basic message of the gospel. I've entitled these articles "our catechesis," but they are more

properly what is called “mystagogy,” the proclamation of faith by baptized, committed Christians. In the most holy times of our liturgical year, we tell how God has brought us salvation. It is more than instruction, it is our worship and confession of life in Christ.

After we sing the Hymn of Victory (“Holy, holy, holy ... “), the celebrant prays in our name, “Taking clay from the earth, you formed man and honored him with your own image, O God. You placed him in a delightful paradise and promised him immortal life and the enjoyment of eternal blessings through the observance of your commandments. But man disobeyed you, the true God who created him; he was led astray by the deceit of the Serpent, and by his own transgressions was subjected to death. In your righteous judgment, O God, you banished him from paradise into this world and returned him to the earth from which he had been taken, but provided for him the salvation of rebirth in your Christ.”

The story of Adam and Eve in Eden as told in the Book of Genesis is often called the “proto-gospel,” that is, it is the story of how it all began. This is not history in the ordinary sense of the word, but it is a parable illustrating a profound truth: that God made us in his image and likeness, but that we erred and rejected his plan for life, “led astray by the deceit of the serpent.”

Genesis tells us that there were two trees in Eden: “Out of the ground the Lord God made grow every tree that was delightful to look at and good for food, with the tree of life in the middle of the garden and the tree of the knowledge of good and evil. (Genesis 2:9)” The tree that Eve ate from in disobedience to God’s commandment was not an apple tree or a fig tree but the “tree of the knowledge of good and evil.” This might puzzle us, is it wrong to know good and evil? Most of the time, when I asked parents why they want their children to learn catechism, they say, “I want my child to know the difference between good and evil.” But that is not what the Hebrew means: the tree is symbolic, and “to know good and evil,” meant that Adam and Eve wanted to decide for themselves what is good and what is evil, and not listen to God, who in his loving-kindness tells us what is good for our lives and what is dangerous to our souls. That is why the serpent tempts Eve with the biggest lie ever told, “your eyes will be opened and you will be like gods, who know good and evil. (Genesis 3:5)” We see here how evil lies can be. The two trees were bound together, and so eating in disobedience to God of the tree of the knowledge of good and evil, they were deprived also of the tree of life, and death entered the world, God telling Adam those terrible words, “For you are dust, and to dust you shall return. (Genesis 3:19)”

We are no longer innocent. Every time we sin, we make the decision to decide for ourselves what is good for us, and to ignore God’s warnings. Sometimes we identify sin with impurity, but there are other sins: anger, envy, injustice to others, lying, cheating, stealing, and St. Basil even notes, ““When someone steals another’s clothes, we call them a thief. Should we not give the same name to one who could clothe the naked and does not? The bread in your cupboard belongs to the hungry; the coat unused in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one

who has no shoes; the money which you hoard up belongs to the poor.” All of these sins bring death, all these are “eating of the tree of the knowledge of good and evil.”

The Anaphora, however, continues, “provided for him (Adam, the human being) the salvation of rebirth in your Christ.” We see this liturgically in the Great Fast. The exile of Adam and Eve from the tree of life because of their sin is now reversed. Jesus did not do this by bringing us back to paradise, but by bringing paradise to us. The Kontakion of the Sunday of the Holy Cross speaks of the tree of life: “No longer does the flaming sword guard the gates of Eden, for the tree of the cross has come to quench it wondrously. The sting of death (which St. Paul calls “sin,” in 1 Corinthians 15:56) and the victory of Hades have been driven out. For you, O my Savior, stood and called out to those in Hades: Enter again into paradise.” Adam and Eve were turned away from the Tree of Life, but Christ has opened up the Tree of Life for us again. The tree of life is the wood of the cross.

This is reaffirmed frequently in the Liturgy of the Cross, especially in the Divine Praises. On Friday in Tone 2, we sing, “On the tree of the Cross, you become the second Adam, you have come to find your flock that was lost and to give life to the world.” On Friday in Tone 3, we sing, “On the pine, the cypress and the cedar, you are lifted up, O Lamb of God to save those who in faith venerate your voluntary crucifixion.” This is from the tradition that our Lord’s cross was made up of wood from three different trees. Finally, on Friday in Tone 8, we sing: “In the middle of Eden, a tree brought forth death, in the middle of the earth (referring here to Jerusalem) a tree brought forth life. By tasting the former, we fell into corruption, from the latter, we received the joy of immortality.”

(By Archpriest David M. Petras)

Vegetarian Vegetable (Barley, Bean or Rice) Soup

(Good for strict fast days)

1 cup of chopped celery

1 cup of diced carrots

1 cup of shredded cabbage

1 small can (6 oz.) tomato juice

1 cup of diced potatoes with peels on

1 diced parsnip

1 small can (8oz.) stewed tomatoes

About ¼ cup of chopped parsley

1 small chopped onion

1 bay leaf

About 2 quarts of cold water

2 tablespoons of salt (more or less to taste)

Add all ingredients to a large pot with a lid. Bring to a slow boil and cook until vegetables are tender: (about 2 hours by stove or 4 – 6 hours in a crock pot). May be served as is or over barley, beans or rice already prepared according to package directions. (By Fr.

Michael Hayduk)

Additions in Ukrainian

Недільне Євангеліє: Івана 1: 43-51 43 Наступного дня Ісус захотів йти до Галилеї; і знаходить Филипа, і каже йому: йди за Мною. 44 Филип же був з Вифсаїди, з одного міста з Андрієм і Петром. 45 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.