***Mar. 28, 2021***

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

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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

**Rev. Fr. Oleg Kravchenko, Rector**

**Protodeacon Mikhail Sawarynski, Attached**

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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. 28 Mar. (Mar. 15) SECOND SUNDAY of the GREAT FAST; GREGORY PALAMAS, Archbishop of Thessalonica. SYNAXIS of the VENERABLE FATHERS of the Kyiv Caves. TONE 1. Martyrs AGAPIUS, PUBLIUS, TIMOLAUS, ROMULUS, DIONYSIUS, DIONYSIUS, ALEXANDER, ALEXANDER at Caesarea, Palestine (303). Hieromartyr ALEXANDER of Side in Pamphylia (275). Martyr NICANDER of Egypt (302).**

**Hebrews 1:10-2:3 Mark 2:1-12**

**Hebrews 7:26-8:2 John 10:9-16**

***5:00 PM Passia or the Divine Suffering of Christ***  (***Allentown)***

**The Bulletin is sponsored in Memory of Xenia Sheska**

**by Martha and Michael Misko**

**Liturgical Meneion & Scripture Readings**

**Mon. 29 Mar.** Martyr Sabinas of Hermopolis, Egypt (303). Martyr Papas of Lycaonia.

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

**Tue. 30 Mar.** St. Alexis the Man of God, in Rome (411). Martyr Marinus, soldier

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

**Wed. 31 Mar.** St. Cyril, archbishop of Jerusalem (386). Martyrs Trophimus.

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

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

**Thu. 01 Apr.** Martyrs Chrysanthus and Daria

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

**Fri. 02 Apr.** The Holy Fathers who were slain at the Monastery of St.Sabbas

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

**Sat. 03 Apr. Memorial Saturday**

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

***9:00 AM Divine Liturgy of St. John Chrysostom***

***5:00 PM Great Vespers*** Examination of Conscience and Confessions

**Sun. 04 Apr. 3rd Sunday of the Great Lent. Adoration of Cross.**

***9:00 AM Divine Liturgy of St. Basil the Great. (40 people; available Online)***

***5:00 PM Passia or the Divine Suffering of Christ***  (***our church)***

**St. Gregory Palamas was born** in Constantinople in the year 1296 to a wealthy family, his father a member of the senate of the Byzantine empire. St. Gregory was personally known by the Emperor Andronikos II Paleologos who admired the youth’s intelligence and talents and hoped to use his service in the imperial court. Gregory, however, like Mary the sister of Lazarus who sat at the Lord’s feet, was searching for “the one thing needful” (Luke 10:42), that is, the one thing that is eternal and will truly satisfy a man’s heart. Gregory set off to the monasteries of Mount Athos, Greece to seek a deeper relationship with God. There Gregory became a disciple of experienced spiritual guides who taught him what is called the Prayer of the Heart or the Jesus Prayer which is based on Luke 18:38: Lord Jesus Christ, Son of God, have mercy on me a sinner. Gregory learned to combine this prayer with solitude and silence combined with physical exercises and breathing methods. This practice of prayer is known as hesychasm from the Greek word hesychos meaning inner stillness, peace or silence. Through this practice of prayer Gregory and his fellow monks fulfilled the command of the Holy Apostle Paul to “pray without ceasing”. (1 Thessalonians 5:17) 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.

Text

Description automatically generated with medium confidenceIn the year 1326 with the threat of a Turkish invasion hanging over Mount Athos, Gregory moved to the city of Thessalonica where he was ordained as a priest. There he divided his time between his practice of hesychasm and service to the people of the city. He later returned to Mount Athos, serving for a time as the abbot of Esphigmenou Monastery. He was eventually consecrated as the metropolitan of Thessalonica in 1347. In 1354 a ship he was sailing on was captured by Turkish pirates, he was beaten, imprisoned and eventually ransomed. He died on November 14, 1359 with his dying words “To the heights! To the heights!” He was canonized by the Church in 1368. His teachings are so important that the Church honors his memory twice a year: November 14/27 and on the second Sunday of Great Lent.

**PROPERS FOR THE LITURGY of BASIL the GREAT**

**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 of the Dormition, 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 to the Father and to the Son and to the Holy Spirit.**

**Kondak to Gregory Palamas, Tone 8**

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

**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 Resurrection, Tone 5**

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.

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

**Alleluia Verses, Tone 1**

Let Your mercy, Lord, be upon us as we have put our hope in You.

**Verse:** 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.

**Gospel: 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 n 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)

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

**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, spaghetti sauce, mac & cheese.

**BIRTHDAYS:**

**29 Mar…Martha Misko**

**03 Apr…Walter Seremula**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**30 Mar…Maxim Zuravel ’37, Paul Poticha ‘92**

**01 Apr…Serhiy Kutas ’70, Frank Haas ‘04**

**03 Apr…Florence Andrus ‘53**

**04 Apr…Anna Wagel ‘72**

**05 Apr…Michael Mizhak ’22, Katherine Korutz ’45,**

**Mary Antoniuk ’90, Mary Grunderom ‘99**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Allan Bach, 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, 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.

**EXPERIENCING GOD.** What is most important about St. Gregory Palamas is not the details of his life but his clear explanation of the Orthodox Faith: the Orthodox teaching about God’s vision for our lives. Gregory taught that we cannot experience God through education, philosophy, intellectual discussion and debates. God is a person with whom we are to be in a relationship, not a topic to be discussed or facts to memorize. He taught that God desires us to know Him, to experience Him, to share His life, to become one with Him. Even today, there exists a tendency in some non-Orthodox Churches to focus on knowing about God and these churches resemble lecture halls in which pastors deliver lengthy sermons which are the focus of the Sunday worship. The center of these churches is a man in a pulpit rather than the presence of God on the holy altar. The emphasis seems to be learning about God more than experiencing God. Gregory studied the Holy Scriptures, read the early Church Fathers and learned from his own experience on Mount Athos that it was possible to know and experience God in this life. This is what our Lord prayed for in His final prayer before His passion and death, that we share His life and become one with Him:

May they all be one, as You, Father, are in Me and I in You, so also may they be in Us. (John 17:21)

The Holy Apostle Peter says we are destined and called to “partake of the divine nature”. (2 Peter 1:4)

St. Gregory was vehemently opposed by other theologians among them a man named Barlaam who taught that education and learning are more valuable than hesychastic prayer. Barlaam said it was heresy to claim that one could know God, as a prayer of the Divine Liturgy says: “You are God, ineffable, inconceivable, invisible, incomprehensible...” Gregory agreed that God was unknowable and beyond human approach. But he drew a distinction between knowing God in His essence and knowing God in his energies or actions, the means by which He acts. St. Gregory knew the teaching of the early Church, especially the fourth century St. Basil the Great who taught:

We know our God form his energies, but we do not claim that we can draw near to His essence. For his energies come down to us, but His essence remains unapproachable. (Letter 234)

St. Gregory used the image of the sun: it is impossible to approach the essence or the center of the sun but it is possible to experience the energy of the sun: its light and warmth. Gregory said that through hesychasm, men and women can experience the light of God just as the apostles experienced the light of God streaming through the Body of Jesus at His Transfiguration.

**FOR ME?** Essence....engeries....hesychasm....what does this have to say to my life? My life consists of work, mortgage, bills, family. In the midst of our busy lives we need to remember and keep in focus the meaning and purpose of life. Do all the things I experience each day have a higher meaning and purpose? Is there a goal to my life? One person had a large poster hanging over his bed. The poster pictured a mansion on a hill overlooking the ocean. In the open garage doors were several expensive cars such as a Mercedes, BMW, Lamborghini. The caption on the poster read: “Justification for a Higher Education”. This seemed to be the man’s motivation and goal in life: to accumulate “stuff”. Unfortunately he died too early and never obtained the house and the cars he was striving for. What he did accumulate was all being left behind. God’s desire for us is something better than an expensive piece of machinery....He wants to know Him, to share His very life, to become one with Him in a relationship that will have no end. This is what St. Gregory Palamas reminds us. This is the purpose of our prayer, liturgical services, fasting, struggling against our sinful passions.

Your tongue, watchful in teaching, rings in the ears of our heart

and awakens the souls of the slothful.

Your words, inspired by God are a ladder leading us from earth to heaven.

O Gregory, wonder of Thessalonica, pray to Christ without ceasing, that we who honor you may be illumined with the divine light. *(-Vespers of the 2nd Sunday of Great Lent)*

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| March 21, 2020 – Assumption of the Virgin Mary Ukrainian Orthodox Church |