

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

Websites: holyassumption.org and ukrainianorthodoxchurchusa.org

Facebook: Assumption of the Virgin Mary Ukrainian Orthodox

Church YouTube: AVM UOC

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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>

Христос Воскрес! Воістину Воскрес! Christ is Risen! Indeed He is Risen!

Let's pray for peace in Ukraine

Молимося за мир в Україні

BLESSED FEAST DAY OF CHRIST RESURRECTION TO YOU!

Sun. 05 May. THE BRIGHT RESURRECTION OF CHRIST. HOLY PASCHA OF THE LORD.

Acts 1:1-8

John 1:1-17

THE MIDNIGHT OFFICE. THE MATINS OF PASCHA. LITURGY.

BLESSING OF PASCHAL FOOD (IN THE CHURCH HALL).

COMMON MEAL OF THE BLESSED FOOD "SVIACHENE".

LITURGICAL MENEION & SCRIPTURE READINGS (NO KNEELING FOR 50 DAYS. FAST FREE WEEK)

Mon. 06 May. BRIGHT MONDAY. Ven. Job, abbot and wonderworker of Pochaiv (1651).

Acts 1:12-17, 21-26

Jn. 1:18-28

09:00 AM DIVINE LITURGY AT HOLY PROTECTION, ALLENTOWN.

Tue. 07 May. BRIGHT TUESDAY. St. Lydia of Philippi (1st c.).

Acts 2:14-21

Lk. 24:12-35

06:30 PM MOLEBEN FOR UKRAINE (EASTON).

Wed. 08 May. BRIGHT WEDNESDAY. Holy Apostle John the Theologian (98-117).

Acts 2:22-36

Jn. 1:35-51

10:00 AM LITURGY AND CLERGY DEANERY MEETING AT HOLY PROTECTION, ALLENTOWN.

Thu. 09 May. BRIGHT THURSDAY. Righteous Tabitha (1st c.).

Acts 2:38-43

Jn. 3:1-15

Fri. 10 May. BRIGHT FRIDAY. Apostle Simon the Zealot. Blessed Taisia of Egypt.

Acts 3:1-8

Jn. 2:12-22

Sat. 11 May. BRIGHT SATURDAY. Holy Equals-to-the Apostles Methodius (885) and Cyril (869), first teachers of the Slavs.

Acts 3:11-16

Jn. 3:22-33

05:00 PM GREAT VESPERS

Sun. 12 May. ANTIPASCHA. ST THOMAS SUNDAY.

09:00 AM DIVINE LITURGY. Fr. Witalis substitutes. Fr. Oleg serves in S. Bound Brook.

- Father Protodeacon Michail celebrated 20 years of his Ordination! Many Blessed Years! Thank you for your great commitment to the Parish and to the Orthodox Church!

- Pilgrimage to our Church Center – South Bound Brook on the annual event - St. Thomas Sunday Memorial Liturgy and Fellowship! Please let Fr. Oleg know if you are planning to go. We'll organize the transport.

-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.

- Garage Sale. The UOL will be sponsoring a Garage Sale on June 8th. We will be in need of items to sell at the Garage Sale and are asking all parishioners to assistance us by searching through your homes, basements, and garages for items to donate for the sale.

The items should be in fairly decent condition and cleaned before donating items to the sale. We will try to schedule drop-off dates and times for larger items to be placed in the parish garage. Obviously, we have limited space and we do not want to clutter our church hall. Please consult the bulletin for drop off dates closer to the June 8th sale. Thank you.

- Trip to Sight & Sound Theater in Lancaster for the 3 pm showing of Daniel on July 18. We will be accompanied by His Eminence, Archbishop Daniel! For those who are able, supper at Shady Maple to follow. If you are interested in attending, please sign up in the Parish Hall by May 15. Group rate for an adult ticket is 84.55. Cost of youth will be covered by our Youth Ministry budget. Payment for adults is due at the time of signup—cash or check made out to the Church. Payment can be given to Mary Ost or Melanie Unger. We currently have 30 seats reserved. Preference will be given to our parishioners and their immediate families. After May 15, we will open it up to neighboring parishes if there are remaining seats.

- Summer church youth camp of UOC in Emlenton, PA. Our parish covers the expenses. Transportation will be provided. June 23-29 Church School Camp; June 30-July 13 Teenage Conference. We hope you have a great summer!

-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.

- Pyrohy schedule: 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: Nº1 Pan-Orthodox at 12 PM.
Meeting ID: 576 301 6482. Passcode: 238492. Nº2 with Fr. Demetrios at 7 PM. Ask Fr.



Oleg for the link.

PASCHAL PROPERS of the LITURGY of JOHN CHRYSOSTOM

After “Blessed is the Kingdom” The Paschal Tropar.

Christ is risen from the dead, trampling down death by death and upon those in the tombs bestowing Life. (3X)

Paschal Verses followed by the Paschal Tropar.

Let God arise, let His enemies be scattered; let those who hate Him flee from before His Face. **Refrain: Christ is Risen...**

As smoke vanishes, so let them vanish; as wax melts before the fire. **Refrain.**

So the sinners will perish before the Face of God; but let the righteous be glad. **Refrain.**

This is the day which the Lord has made. Let us rejoice and be glad in it. **Refrain.**

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

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

Christ is risen from the dead, trampling down death by death.

And upon those in the tombs bestowing Life.

Antiphon One, Tone 2. Verse: Make a joyful noise to God, all the earth. Sing of His Name, give glory to His Praise.

Refrain: Through the prayers of the Birth-Giver of God, Savior, save us.

Verse: Say to God: How awesome are Your deeds. So great is Your Power that Your enemies cringe before You. **Refrain.**

Verse: Let all the earth worship You and praise You. Let it praise Your Name, O Most High. **Refrain.**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen. **Refrain.**

Antiphon Two, Tone 2

Verse: May God be gracious to us and bless us and may he make His countenance shine upon us and have mercy on us.

Refrain: Son of God, Who rose from the dead, save us who sing to You: Alleluia.

Verse: That we may know Your way upon the earth and Your salvation among all nations. **Refrain.**

Verse: Let the people give thanks to You, O God. Let all people give thanks to You. **Refrain.**

Verse: Let God bless us and let all the ends of the earth fear Him. **Refrain.**

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

Only Begotten Son and Word of God...

Antiphon Three, Tone 5

Verse: Let God arise, let His enemies be scattered; let those who hate Him flee from before His Face.

Paschal Tropar: Christ is risen from the dead...

Verse: As smoke vanishes, so let them vanish; as wax melts before the fire. **Paschal Tropar.**

Verse: So the sinners will perish before the face of God; but let the righteous be glad. **Paschal Tropar.**

Entrance Hymn: Bless God in the Churches, You, Lord, Who are of Israel's offspring.

Tropar: Christ is risen from the dead....

Ipakoe, Tone 4: Before the dawn, Mary and women came and found the stone rolled away from the tomb. They heard the angelic voice: "Why do you seek among the dead as a

mortal, the One Who is Everlasting Light? Behold the burial clothes in the tomb. Go and proclaim to the world: The Lord is risen. He has slain death, for He is the Son of God, saving the human race.”

Glory to the Father and to the Son and to the Holy Spirit, now and ever and to the ages of ages. Amen.

Konkak, Tone 8: You descended into the tomb, Immortal One and destroyed the power of Death. In victory You arose, Christ God, proclaiming, “Rejoice!” to the Myrrh-bearing women. You granted peace to Your Apostles and bestowed Resurrection upon the fallen.

Instead of the Thrice-Holy Hymn: As many as have been baptized into Christ have put on Christ. Alleluia! (3X)

Prokimen, Tone 8: This is the day that the Lord has made. Let us rejoice and be glad in it.

Verse: Give thanks to the Lord, for He is Good, for His mercy endures forever.

Reading from the Acts of the Apostles: 1:1-8

Alleluia Verses, Tone 4

Verse: Lord, You shall rise up and have mercy on Zion.

Verse: The Lord from Heaven has looked upon the earth.

Gospel: John 1: 1-17

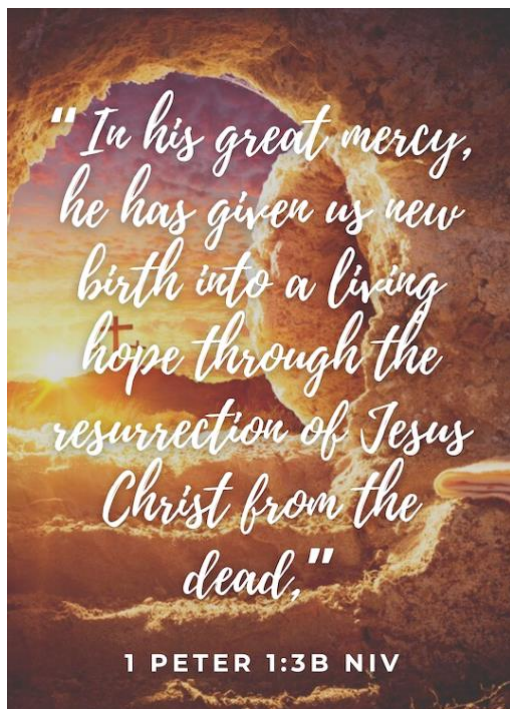
In Place of “It is right in truth”...

The angel cried to the Lady, Full of Grace: Rejoice, Pure Virgin. Again I say: Rejoice. Your Son is risen from His three days in the tomb. With Himself He has raised up all the dead. Rejoice, all peoples.

Irmos. Shine, Shine, O New Jerusalem, for the Glory of the Lord has shone on You. Exult now and be glad, O Zion and rejoice, Pure Birth-Giver of God, in the Resurrection of your Son.

Communion Hymn: Receive the Body of Christ, taste of the fountain of immortality. Alleluia (3X).

Instead of “Blessed is He Who comes in the Name of the Lord,” “We have seen the True Light,” and “Let our mouths be filled” we sing the **Paschal Tropar once**: Christ is risen from the dead...



At the Dismissal the priest intones the Paschal Tropar.

After the tropar the final Hymn, **Tone 8**: And unto us He has given eternal Life. Let us worship His Resurrection on the third day.

PASCHAL Archpastoral Reflection of the Council of Bishops of the UOC of the USA and Diaspora

To the beloved Clergy, Monastics and Faithful entrusted to our spiritual care in the United States of America, South America, Western Europe, Australia and New Zealand, as well as all our beloved Sisters and Brothers in once again long-suffering Ukraine.

Dear Brothers and Concelebrants and all our Spiritual Children in the Vineyard of our Lord,

CHRIST IS RISEN! INDEED HE IS RISEN!

On this most joyous occasion of the celebration of the Resurrection of Our Lord and Savior Jesus Christ, we extend heartfelt greetings to you, your loved ones, and our entire Ukrainian Orthodox community throughout the world, wishing you all a joyful and blessed Pascha – RESURRECTION FEAST!

As we gather in the spirit of Paschal joy, we are reminded of the profound significance of this sacred season. Pascha is not merely a celebration of the Resurrection of our Lord and Savior Jesus Christ, but a testament to the triumph of Light over darkness, of Hope over despair and of LOVE over hate.

As we celebrate this sacred season, we are called to enter into the joy of the Disciples who encountered the Lord after His Resurrection. We can imagine the

incredible joy experienced by Mary Magdalene, the Apostles and the Disciples on the road to Emmaus as they encountered our RISEN LORD. They could not believe it initially, because of the horrors they all experienced during Holy Week, culminating in the Crucifixion. Just when they had given up all hope, they hear the GOOD NEWS from the myrrh-bearing women Disciples! Understandably, considering their circumstances, they received that news with skepticism, distrust and much reservation. Alas! In the depth of doubt, how much greater was the joy when our Risen Lord appeared to them casting out all doubt and fear. And their JOY was beyond measure.

Indeed, this is what we are called to do this Pascha – to seek the Risen Lord, not in the darkness of a tomb, but where we are. He is ALIVE in our midst! He is present to us, as He was to Mary Magdalene and the disciples walking to Emmaus. However, some among us have difficulty experiencing His presence because we are, indeed, living in tombs of our own creation sinfulness, weakness of faith, judgmental attitudes, hatred or especially the tomb of unwillingness to forgive others their trespasses. Or perhaps we are swallowed up in past sins and mistakes of our lives, which we refuse to let go through the Sacrament of Holy Penance (Confession) – or even after Penance where all has been forgiven. All these tombs can be wiped from existence if only we joyfully receive the Risen Christ our Lord from the empty Tomb, which now emanates the EVERLASTING LIGHT OF THE RESURRECTION!

In the midst of this sacred joy, we cannot ignore the somber reality of the ongoing invasion in Ukraine. The battle that rages on is a stark manifestation of the age-old struggle between Light and darkness, between forces of Righteousness and evil. Yet, in the face of such darkness, we must hold steadfast to the Eternal Truth that the Resurrection Light can never be extinguished and believe that the faithful of Ukraine experience it with us and are thus, filled with new hope.

To our parish communities and individuals across the globe we extend our deepest gratitude for your unwavering faith and steadfast support of our brothers and sisters in Ukraine. Your commitment to serving and caring for our people in the Name of Christ our Lord, exemplifies the true spirit of PASCHA. As we gather in prayer and fellowship during these Holiest of Holy Days, may we draw strength from one another and continue to shine the Light of Christ's Resurrection into all the world.

And to our beloved brothers and sisters from Ukraine, many of whom are refugees throughout the USA, South America, Australia, New Zealand, Western Europe, and the Diaspora, we extend a special welcome and embrace. We recognize the immense challenges you have faced and the sacrifices you have made. As you find refuge in our parish communities, may you feel the warmth of our love and the strength of our solidarity. You are not alone, for we stand with you as brothers and sisters in Christ. Having encountered the Risen Lord, like the disciples, we cannot keep the joy of the Good News, the New Life in Christ, to ourselves. We must go out to proclaim that Jesus Christ

is the One who gives life and remember always that the victory of Pascha is not just a historical event, but THE living reality that NEVER ceases to transform lives and bring hope to the world. *With heartfelt prayers and Paschal blessings,*

+Antony, Metropolitan +Jeremiah, Archbishop +Daniel, Archbishop

Resurrection Night

Blue blackened sky deep as a motionless sea hung with white lights of Myriads of stars
Mirrors the moving river of candlelight

Kindled by the faithful at the hour when the Savior rose.

The chilly springtime night air is heavy with the fragrance of lilies and lilacs and the
incense and waxen tapers burning.

Gusts of wind buffet and rock the flames of the Easter candles.

The flickering candlelight illumines the faces of the worshipers with golden light.

The Easter wind flutters their garments in the midnight procession around the church.

The gilt onion domes of the little white church look upward like copper mushrooms to the
sky.

The bishop, the priests, deacon, and acolytes are vested in white robes embroidered in
silver and gold,

And the gleam of the Orthodox cross and the icons

Reaches back a thousand years to far Byzantium

When the splendour of the heavens in the minds of believers shone in the glories of ritual
and vestment and resounded in sacred song.

To the babes in arms and to the small children the voices of the heavenly choir leave
indelible memories to be recalled at crises in life.

To the schoolgirls the beauty of the service and the festive dresses of their companions
will forever be mingled with their childhood memories of spring.

To the youths and maidens there is added the anticipation of the
Easter kiss.

To the young mothers come hopes of happy events to take place in the lives of those
entrusted to them as they recall earlier springs.

To those in the late summer of life the music of the tinkling church bells

Brings the realization that to continue to the end of life with
a vision of beauty

One must constantly renew oneself in spirit.

To those in exile from a distant northern land

Resurrection Night brings memories of the young birch that came to leaf and the lilac that
bloomed for Easter.

To exiles from a more southern clime come memories of modest brides of cherry trees
attiring themselves in nuptial veil to greet the Risen Savior.
For the aged Easter always comes as a time of ingathering;
Many without families find renewed faith to walk with firm steps to their earthly journey's
end.
To the unbelievers once Orthodox in childhood somewhere deep inside the loveliness of
Easter never disappears;
For as the climax of the Christian year culminates in worshiping the Risen Savior
It stirs within their hearts a sense of joy in beauties seen,
Triumphantly proclaimed by God in springtime, And restless awe disturbs their doubts as
to the Source from which such splendours rise.
Blue blackened sky deep as a motionless sea
Turns slowly into lighter hues of sapphire;
Then lavender and azure dawn appears;
The night stars and the Paschal tapers dim.
The Easter morning arrives and with it Easter Day;
The faithful's nightlong vigil ends
With God's own promise of a glorious day. (Tatiana Ostroumov)

Symbolism of the icon Christ's Descent into Hades.

• Christ's cape/robe is flowing upward, which symbolizes his radical descent into Hades to save those who have died in the flesh. • The golden bars by His feet are the gates of Hades, which He has broken and torn apart. Keys are floating in the abyss below, which symbolizes that He has entered and conquered both death and Hades. • You may also note the skeletal figure who is chained up: that is Death and/or Satan. Christ has bound and killed him, which is why all throughout Pascha we sing "Christ has trampled down death by death." The icon depicts Hebrews 2:14, "that through death He might destroy him who has the power of death, that is, the devil." The power of the devil and death were destroyed by the life-giving death of our Savior. • The two figures whom Christ has grasped and is pulling from tombs are Adam and Eve. This gesture symbolizes his victory which redeems all mankind, even back to the beginning. It also foreshadows the general resurrection of the bodies before the Final Judgment. • To one side will be the Old Testament Prophets: David and Solomon, and sometimes Christ's ancestors according to his fleshly nature. We also see, John the Baptizer, who was His forerunner in both life and death. Often the Old Testament Kings, Prophets and priests are also depicted. • The figures on the other side (without halos) represent the individuals who are and those who are yet to come, whom Christ also pulls out of Hades/Sheol. • The blue shape around Christ is called the Mandorla (which is Italian for almond, which describes its shape). The

Mandorla is the uncreated, eternal light of Christ. In the writings of the Eastern Orthodox mystics, God is often prayerfully experienced as light. This is not simply a pretty bright light. It's the light which filled the apostles with wonder when they witnessed His Transfiguration. Christ Himself described it as the power of the Kingdom of God (Mark 9:1 Matt 16:28 Luke 9:27). It is the light that filled the once perpetual darkness of Hades when Christ descended and brought life into the realm of death. Lastly, it is the light that is seen when one purifies their heart and mind (Blessed are the pure in heart, for they shall see God.) • The Mandorla is progressively darker as it moves toward its center, which is Christ. If God is represented by light, the Mandorla may seem confusing. However, those who seek God will find that the more they know Him, the less they comprehend Him. To know God, to experience Him, is to walk in the darkness of His light, to enter into the mystery of His presence. (orthodoxroad.com)