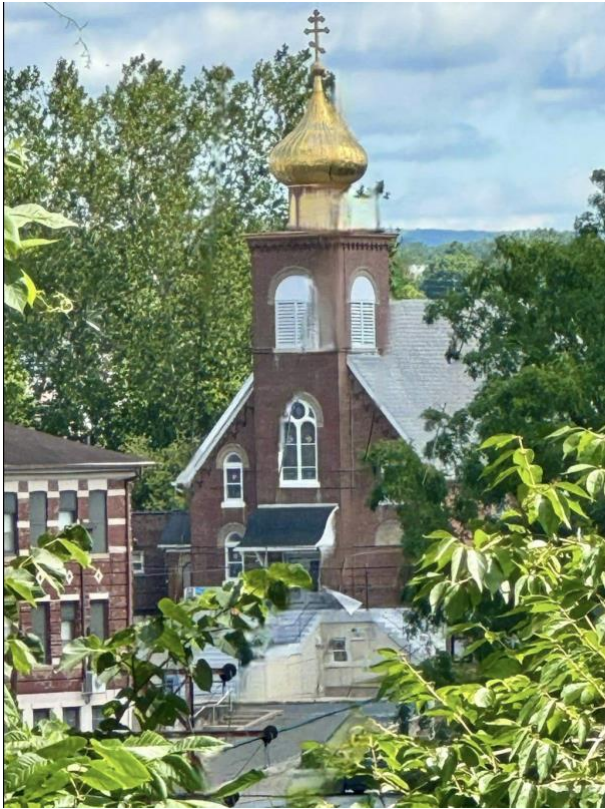


ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH  
ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME



1301 Newport Avenue, Northampton, Pennsylvania 18067

Rev. Fr. Oleg Kravchenko, Rector

Protodeacon Mikhail Sawarynski, Attached

Websites: [holyassumption.org](http://holyassumption.org) and [ukrainianorthodoxchurchusa.org](http://ukrainianorthodoxchurchusa.org) Facebook: Assumption of the Virgin Mary Ukrainian Orthodox Church YouTube: AVM UOC

**Church Contacts:**

Fr. Oleg Kravchenko - (484) 834-7261; [olegkravchenko2212@gmail.com](mailto:olegkravchenko2212@gmail.com)

Protodeacon Mikhail – (H) (610) 262-3876; [pravoslavni@rcn.com](mailto:pravoslavni@rcn.com)

Office – (610) 262-2882; [avmuoc@gmail.com](mailto:avmuoc@gmail.com)

Webmaster, John Hnatow – [john.hnatow@gmail.com](mailto:john.hnatow@gmail.com)

---

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 Посеред Нас! Є І Буде!**  
Let's pray for peace in Ukraine

**Christ Is Among Us! Is And Shall Be!**  
Молімось за мир в Україні

---

**Sun. 01 Dec. 23rd SUNDAY after PENTECOST. TONE 6. Prophet NAHUM (7th C. B.C.) Righteous PHILARET the Merciful of Amnia (792) Martyr ANANIAS of Persia. ELIGUS, Bishop of Noyon. Ven. ANTHONY of Chios (865)**

**Epistle: Ephesians 2: 4-10**

**Gospel: Luke 18: 18-27**

**During the coffee hour: "Journey to Fullness" – 20-minute series about Orthodox Faith.**

---

**MENEION & SCRIPTURES (THE NATIVITY FAST).**

**Mon. 02 Dec.** Prophet Habakkuk (7th c. B.C.). Martyr Myrope of Chios (251).

**Thess. 2:20–3:8 Lk. 20:27-44**

**Tue. 03 Dec.** Prophet Zephaniah (Sophonias) (635 B.C.). Ven. John the Silent.

**1 Thess. 3:9-19 Lk. 21:12-19**

**06:30 PM MOLEBEN FOR PEACE IN UKRAINE (OUR CHURCH).**

**Wed. 04 Dec.** Great-martyr Barbara and Martyr Juliana at Heliapolis in Syria (306).

**1 Thess. 4:1-12 Lk. 21:5-7, 10-11, 20-24;**

**Thu. 05 Dec.** St. Sabbas the Sanctified (532). St. Karion (Cyrion) and his son.

**1 Thess. 5:1-8 Lk. 21:28-33**

**Fri. 06 Dec.** St. Nicholas the Wonderworker, archbishop of Myra in Lycia (345).

**Heb. 13:17-21 Lk. 6:17-23**

**09:30 AM Divine Liturgy at St. Nicholas Greek Orthodox Cathedral, Bethlehem.**

**Bandurist Chorus: Ukrainian Christmas performance. Details downstairs. Transportation is provided.**

**Sat. 07 Dec.** St. Ambrose, bishop of Milan (397). Ven. John, faster of the Kyiv Caves.

**2 Cor. 11:1-6 Lk. 13:18-29**

**04:00 PM GREAT VESPERS**

**Sun. 08 Dec. 09:00 AM DIVINE LITURGY. "Journey to Fullness" series.**

---

**Tropar 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 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 translated to life, Mother of Life/ and through your prayers you deliver our souls from death.

**Tropar to Prophet Nahum, Tone 4:** We celebrate the memory/ of Your Prophet Nahum, O Lord/ through him we entreat You/ save our souls.

**Kondak of the Resurrection, Tone 6:** When Christ God the Giver of Life/ with His Life-giving Hand raised all of the dead from the valleys of misery/ He bestowed Resurrection on the human race/ He is the Savior/ the Resurrection, the Life and the God of all.

**Glory... Kondak to Prophet Nahum, Tone 2:** Enlightened by the Spirit, your pure heart became the dwelling place of most splendid prophecy/ for you saw things far off as if they were near/ Therefore, we honor you, blessed and glorious Prophet Nahum.

**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 Resurrection, Tone 6:** Save Your people, O Lord, and bless Your inheritance.

**Verse:** O Lord, to You will I call. O my God, be not silent to me.

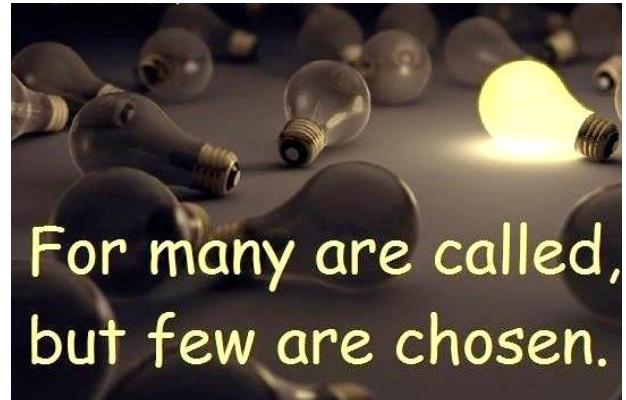
**Epistle: Ephesians 2: 4-10**

**Alleluia Verses, Tone 6:** He who dwells in the aid of the Most High will abide in the shelter of the God of Heaven.

He will say to the Lord: You are my Helper and Refuge. He is my God and I will hope in Him.

**Gospel: Luke 14: 16-24**

**Communion Hymn:** Praise the Lord from the heavens. Praise Him in the Highest. **Alleluia (3X)**



---

- **Jim Osmun Viewing:** Sun Dec 1st 6:30 - 8:00 PM. **Funeral:** Mon. Dec 2nd 10:00 AM. At Heintzelman Funeral Home: 4906 Rt 309, Schnecksville Pa 28078.

- **Thank you to Bettyann and Janet Woyewoda** who are honoring the deceased members of the Woyewoda and Hewko families with the purchase of poinsettias.

- **Thank you to Gary Lelo** for a donation in memory of the Pokotello and Lelo families. This is for the purchase of poinsettias to decorate our Church.

- **St. Nickolas is coming to our parish on December 15. Welcome all the youth to greet him!**

- **Pyrohy schedule:** December 5, 19. First come, first served (until we reach 250 doz.). **Please volunteer** for peeling, running, cooking/mashing, pinching and clean-up.

- **Church School.** Mrs. Mary Ost (Preschool/ Elementary) 8:55-9:20 AM. Mrs. Karen Kankula (Secondary) at 8:45-9:15 AM. Fr. Oleg occasionally. **Welcome all children and youth.**

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

- **Virtual Bible Study Day** - Wednesdays via Zoom: Pan-Orthodox at 12 PM. Meeting ID: 576 301 6482. Passcode: 238492. Tuesdays: with Fr. Demetrios at 7 PM. Ask Fr. Oleg for the link.

---

**BIRTHDAYS:**

**01 Dec...Tatiana Seremula**

**06 Dec...Linda Schmall**

**07 Dec...Oleksandra Harnaho**

**МНОГАЯ ЛІТА! MANY YEARS!**

---

**NECROLOGY: Ukrainian civilians and soldiers, killed in the Russian invasion.**

**Newly Departed James Osmun**

**01 Dec...Paul Bilyk '48**

**03 Dec...John Faryna '25 04 Dec...Theodore Lubianecki '49**

**05 Dec...Anna Porochiak (infant) '26, Marie Domaratazky '02, Eudokia Nikitich '75**

**06 Dec...Julia Kurey (3 yrs. old) '20, Dmytro Fedorovych '47**

**07 Dec...Anna Smallen '98**

**ВІЧНА ПАМ'ЯТЬ! MEMORY ETERNAL!**

---

**Saint Nicholas conflict with a heretic Arius.** This episode reminds us that even the most humble and pious individuals can have moments of human weakness, but it's their repentance and continued dedication to God's truth that truly defines their sainthood.

**Saint Barbara's relations with her father** serves as a powerful example of the potential struggles within family dynamics, emphasizing the need for mutual respect, understanding, and the courage to stay true to one's convictions.

---

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** Ukrainian soldiers and civilians, wounded during the Russian aggression, Joseph Killino, Barbara Grason, Helen Crayosky, Rosemarie Pypiuk, Sandra Miller, Tom Petro Jr., priest Demetrius Nicoloudakis, priest Vasyl Dovgan, David Scharba, Karen Kankula, Russel Kerick, Christina Truss, Jon Hewko, Matthew Vitushinsky, Nadine Savitz, William Savitz, Nicholas Alexander, William Leszczuk, Mary Berger, Michael Szymonifka, Jessica Meashock, Maria Joseph, Zachary Y. Siyufy, 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, Esther Wilt, Michele and Ron Moser, Benjamin Tomeo, Olena Kalichenko.

---

**What can we learn from today's Gospel?** Luke 14:16-24, often referred to as the Parable of the Great Banquet. Here's a reflection on the passage from this perspective:

1. God's Invitation to His Kingdom. The parable depicts a man who organizes a great banquet and sends out invitations, symbolizing God's calling to all humanity to partake in His Kingdom. The Orthodox tradition sees this as a representation of God's boundless love and grace, freely extended to everyone without partiality.

Banquet as the Kingdom of God: The feast symbolizes eternal life in the Kingdom of Heaven, where God invites all people to communion with Him. This aligns with Orthodox theology that salvation is offered universally, but it requires our response.

2. Rejection of the Invitation. The excuses made by those invited reflect the distractions of worldly concerns—possessions, work, and relationships. These preoccupations hinder the acceptance of God's grace.

Warning Against Prioritizing the World: The Orthodox Church often emphasizes asceticism and the need to detach from earthly desires to focus on spiritual life. The excuses in the parable serve as a reminder that we must prioritize our relationship with God above all else.

3. Inclusivity of the Call. When the initial invitees reject the invitation, the master sends his servant to bring in "the poor, the crippled, the blind, and the lame." This demonstrates God's love for all, especially those marginalized by society.

The Church as a Welcoming Home: The Orthodox perspective highlights the Church's mission to embrace everyone, particularly the outcast and brokenhearted. This reflects Christ's ministry on Earth and the Church's role as a spiritual hospital for sinners.

4. Urgency of the Response. The master insists that the banquet be filled, symbolizing the urgency of the Kingdom's call. There is no time to delay or offer excuses; the invitation requires immediate action.

Repentance and Readiness: Orthodox teaching often stresses the importance of repentance and vigilance in the spiritual life. The parable reminds believers that God's call demands a prompt and wholehearted response.

5. Judgment on the Unresponsive. The parable concludes with a stern warning: those who reject the invitation will not taste the banquet. This reflects the reality of free will in Orthodox theology; God's grace is offered, but humans must choose to accept it.

Cooperation with God: In the Orthodox tradition, salvation is understood as synergy—a cooperation between God's grace and human effort. Rejection of God's call is seen as a refusal to engage in this cooperative process.

Liturgical and Sacramental Context. In the Orthodox Church, the parable is often connected to the Eucharist. The banquet prefigures the Divine Liturgy, where believers are invited to partake of Christ's Body and Blood. The excuses can symbolize the spiritual negligence that prevents faithful participation in the sacramental life.

Call to Action. The Orthodox Christian response to this parable is a call to self-examination: Are we prioritizing God in our daily lives?

Do we welcome the spiritually and materially poor into our communities?

Are we vigilant and prepared to respond to God's invitation?

By embracing these lessons, we strive to live a life worthy of the heavenly banquet, grounded in humility, repentance, and love for God and neighbor.

---

## ORTHODOX WORLD NEWS

Ecumenical Thanksgiving Prayer at Holy Trinity Memorial Lutheran Church, Catasauqua:



Metropolitan Epiphaniy prayed for the souls of Holodomor victims and laid wheat sheaves at the Holodomor "Victims Memorial" in Kyiv, Nov. 23rd.

At the 21st International Festival of Religious Songs in Siemiatycze, Poland, the youth choir, "Pokrov", from Lutsk of the Volyn Diocese participated. The Roma parish of Dormition in Eastern Slovakia received the relics of newly canonized St. Athanasios the Younger from Metropolitan Kyrillos of Greece.



The Roma parish of Dormition in Eastern Slovakia received the relics of newly canonized St. Athanasios the Younger from Metropolitan Kyrillos of Greece.

The miraculous icon of St. Nektarios of Aegina was brought to the Odessa Diocese of the Ukrainian Orthodox Church from Greece. The Bila Tserkva Diocese held a conference dedicated to Abbess Maria Magdalena, philanthropist, educator & mother of Ivan Mazepa.

Danica participated in Performance at the Chrysostom Academy:



Memory Eternal to our dear friend Jim Osmun 🙏 May Lord rest his soul



# Christmas Bazaar

**Ukrainian foods,  
soups, baked goods,  
crafts, gift basket raffle**

**Saturday,  
December 7  
9 am – 3 pm**



St. Mary's Ukrainian Orthodox Church  
1031 Fullerton Ave., Allentown, PA 18102



---

## **The Nativity Fast guide.**

**Purpose of the Fast.** The Nativity Fast is a time for spiritual renewal, repentance, and preparation to joyfully celebrate Christ's birth. The fast involves not only abstaining from certain foods but also deepening prayer, reading Scripture, participating in church services, and performing acts of charity.

**General Rules of the Nativity Fast. Foods to Avoid:** Meat: Including beef, pork, poultry, and other animal flesh. Dairy Products: Milk, cheese, butter, yogurt, etc. Eggs: All forms of eggs and dishes containing them. Wine and Oil: Restricted on certain days of the fast.

**Permitted Foods:** Fruits and Vegetables: Fresh, cooked, or preserved. Legumes: Lentils, beans, chickpeas, etc. Grains: Rice, wheat, oats, etc. Seafood: Shellfish (like shrimp, crab, and lobster) is permitted on strict fast days; fish with backbones is allowed on certain feast days. Nuts and Seeds.

**Daily Fasting Guidelines.** The fasting discipline varies by the day of the week and particular feasts that occur during the fast: Weekdays (Monday to Friday): Strict fasting with no meat, dairy, fish, wine, or oil. Meals are typically simple and without excess.

Saturdays and Sundays: Wine and oil are usually permitted. Fish is allowed on Saturdays and Sundays until December 20.

Feast Days: Fish, wine, and oil are allowed on major feast days during the fast, such as the Entrance of the Theotokos into the Temple (November 21).

Last Week of the Fast (December 20-24): Stricter fasting is observed with no fish, wine, or oil, except when liturgical guidelines specify otherwise.

**Spiritual Practices During the Fast.** Prayer: Increase your personal and communal prayer life. Attend services such as the Divine Liturgy, Vespers, etc. Scripture Reading: Focus on the Gospels and readings related to the Nativity. Confession and Communion: Many faithful use this period to go to confession and prepare for Holy Communion.

Charity: Engage in acts of kindness and generosity, helping those in need.

Self-Examination: Reflect on your spiritual life and seek to grow closer to Christ.

**Tips for Fasting Correctly.** Consult Your Priest: Fasting practices can be tailored to your personal health and spiritual circumstances. Speak with your spiritual father for guidance.

Start Gradually: If you are new to fasting, begin with small steps and gradually adhere to the full fast.

Focus on the Spirit: Remember that fasting is not merely dietary but aims to foster spiritual growth. Avoid judging others who may fast differently.

Be Consistent: Strive for regularity in fasting, prayer, and other spiritual disciplines.

The Nativity Fast is an opportunity to deepen your relationship with Christ and prepare your heart to receive Him with joy. "Fasting and prayer are two wings on which our spirit soars" (St. John Chrysostom).

But in this he errs, that he thinks those things good which are indifferent. For there are some things good, some evil, some between the two. The good are chastity, and humility, and the like, which when a man chooses he becomes good. But opposed to these are the evil, which when a man chooses he becomes bad; and there are the neutral, as riches, which at one time indeed are directed to good, as to almsgiving, at other times to evil, as to covetousness. And in like manner poverty at one time leads to blasphemy, at another to wisdom, according to the disposition of the user. (Chrysostom)

It is true that a man's life does not come from his possessions or from have an overabundance of them. He is who is rich toward God is very blessed and has glorious hope. Who is he? Evidently, one who does not love wealth but instead loves virtue, and to whom few things are sufficient (see Luke 10:42). It is one whose hand is open to the needs of those in poverty, according to his means and the utmost of his ability. He gathers in the storehouses that are above and lays up treasures in heaven. Such a man will find the interest of his virtue and the reward of his right and blameless life.

---

### **Additions in Ukrainian**

---

**Недільне Євангеліє:** 16 Він же сказав йому: один чоловік справляв велику вечерю і запросив багатьох. 17 І коли настав час вечері, послав раба свого сказати запрошеним: ідіть, бо все вже готове. 18 І почали всі, ніби змовившись, вибачатися. Перший сказав йому: я купив землю і мені треба піти і оглянути її; прошу тебе, вибач мені. 19 Другий сказав: я купив п'ять пар волів та йду випробувати їх; прошу тебе, вибач мені. 20 Третій сказав: я одружився і через те не можу прийти. 21 І, повернувшись, раб той розповів про це господареві своєму. Тоді, розгнівавшись, господар сказав рабові своєму: піди швидше на вулиці й провулки міста і приведи сюди вбогих, калік, сліпих і кривих. 22 І сказав раб: господарю, зроблено, як ти велів, і ще є місце. 23 Господар сказав рабові: піди на дороги і загороди і умовляй прийти, щоб наповнився дім мій. 24 Бо кажу вам, що ніхто з тих запрошених не покуштує моєї вечері, бо багато званих, та мало обраних.