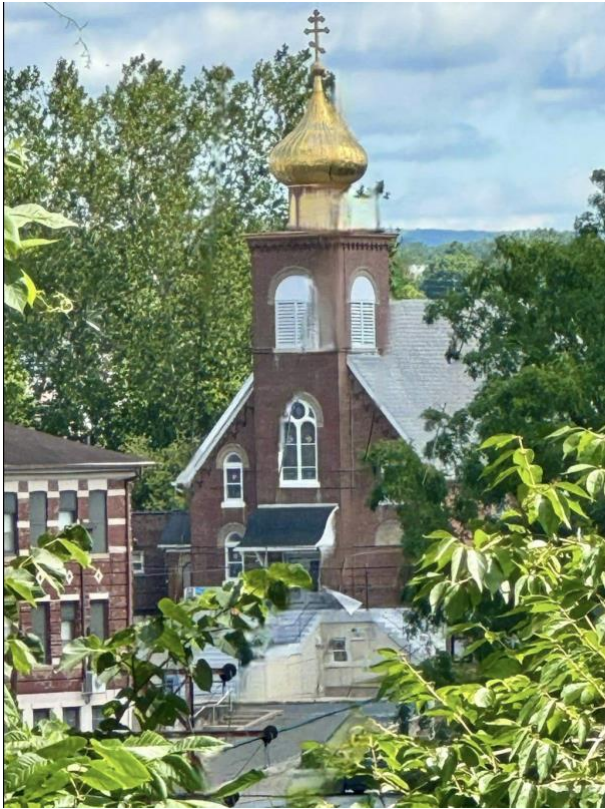


ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH
ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME



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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>



**Christ is Born!
Glorify Him!**



**Христос Народився!
Славимо Його!**



Wed. 25 Dec. THE NATIVITY ACCORDING TO THE FLESH OF OUR LORD, GOD AND SAVIOUR JESUS CHRIST.

Gal. 4:4-7

Mt. 2:1-12

9:00 AM

FESTAL DIVINE LITURGY AND CAROLING.

Thu. 26 Dec.

Synaxis of the Most Holy Theotokos

1 Tim. 6:11-16

Mt. 12:15-21

9:00 AM

DIVINE LITURGY.

BLESSED NATIVITY OF OUR LORD JESUS CHRIST TO THE WHOLE CHRISTIAN FAMILY, TO ALL OUR PARISHIONERS, PARISH BOARD, SISTERHOOD AND UOL MEMBERS, CHOIR, CHURCH SCHOOL, ALTAR SERVERS, ALL WHO DONATE THEIR TIME AND RESOURCES TO OUR CHURCH. GOD BLESS YOU ALL!

- Please pick up calendars and envelopes downstairs in the hall)
 - Welcome all to the Parish Holy Supper before the Feast of Christ's Baptism.
 - Sun., January 5. Begins with Great Compline Service at 4 PM. Sign up downstairs.
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The urban legend goes that December 25 is derived from the birth of the ancient Roman sun god. But when we look back in history, we find that several Christian writers calculated the date of the Lord's Nativity long before the Roman celebration of Dies Natalis Solis Invicti—Birthday of the Unconquered Sun—was established. The fact is though, ancient Christian writers built the timing for the birth of Christ from the Scriptural observation that Zechariah was on duty on Yom Kippur (September 23). This observation comes from the information we find in the gospel of Luke. "Once when Zechariah's division was on duty and he was serving as priest before God, he



was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense" (Luke 1:8–11). The day of Yom Kippur is the day in which incense was offered in this manner. Based on this observation, Christians were able to calculate the birth of John the Forerunner as being September 23 + 270 days = June 24. They then observed that the Annunciation of Christ's birth was six months after John the Baptist's conception. "In the sixth month [of Elizabeth's pregnancy] the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David. And the virgin's name was Mary" (Luke 1:26–27). Calculating September 23 and adding six months brings us to March 25. Through this reasoning, Irenaeus had established March 25 as the date of the Annunciation before the end of the second century. The Annunciation was being celebrated long before Christmas, since the Annunciation was miraculous, whereas the birth was a mere function of human biology. The date of December 25 is therefore derived from the date of Jesus' conception. By the year 221 AD, three Christian writers had independently calculated the date of Jesus' birth as December 25. Irenaeus, as we have just said, identified the date of his annunciation before the end of the second century. Hippolytus used a different method, but determined December 25 as the date of the Nativity in 202 AD when he wrote his commentary on Daniel 4:23. Finally, Sextus Julius Africanus, in writing his "Chronology of the World" in 221 AD had also calculated December 25.

He Who is comes to be; the uncreated is created, the unconfined is confined, through the mediation of the intellectual soul, the bridge between the divinity and the grossness of the flesh. He Who enriches becomes poor: He takes upon Himself the poverty of my flesh so that I may receive the riches of His divinity. He who is full is emptied: He is emptied of His own glory for a little while, that I may share in His fullness. . . . What a mystery is this, concerned with me! I had my share in the divine image, and I did not preserve it. He shares in my flesh in order that He may rescue the image and confer immortality on the flesh. (St. Gregory the Theologian)

"I could have asked, 'Why then was He not called Immanuel, but Jesus Christ? The angel did not say You will call, but they will call, that is, the multitudes of people and the deeds accomplished by Christ. In this text, the name Immanuel is given by the deeds done by Christ... Therefore, the words They will call Him Immanuel mean nothing other than that they will see that God is with mankind. God has always been with mankind, but never so clearly as now.'" (St. John Chrysostom on the Incarnation)

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A heavenly way of life has been planted on the earth, angels communicate with men without fear, and men now hold speech with angels.

Why is this? Because God is now on earth, and man in heaven; on every side all things commingle.

(By St. John Chrysostom)

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In her virginity Eve put on leaves of shame. Your Mother put on, in her virginity, the garment of glory that suffices for all. I gave the small mantle of the body to the One Who covers all. Blessed are you also, Mary, whose name is great and exalted because of your Child. Indeed, you were able to say how much and how and where the Great One, Who became small, dwelt in you. (By St. Ephrem the Syrian)

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Become like Christ, since Christ has become like us. Become gods for him since he became human for us ... he has become poor to enrich us by his poverty ... he has come to earth to bring us to heaven. . . . Give all, offer all, to him who has given himself for us as a prize and ransom. We will give nothing as great as ourselves if we have grown by the nature of this mystery and have become for him all which he has become for us. (By St. Gregory of Nazianzus)

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God is in the flesh, not operating from a distance, as did the prophets, but through Him human nature, one with ours, He seeks to bring back all mankind to Himself. (St. Basil the Great)

PROPERS FOR THE DIVINE LITURGY OF THE FEAST OF THE NATIVITY OF OUR LORD AND SAVIOR JESUS CHRIST

ANTIPHON ONE, TONE 2

VERSE: I will praise You, Lord, with my whole heart: I will speak of all Your marvelous works.

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

VERSE: In the assembly of the upright and in the congregation: The works of the Lord are great. **REFRAIN**

VERSE: Great are the works of the Lord; precious to those who love them. **REFRAIN**

VERSE: His work is honorable and glorious: And His righteousness endures forever. **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: Blessed is the man who fears the Lord: Who delights greatly in His commandments.

REFRAIN: Son of God, born of the Virgin, save us who sing to You: Alleluia.

VERSE: His seed shall be mighty upon the earth: The generation of the upright shall be blessed. **REFRAIN**

VERSE: Abundance and riches shall be in His house; and His righteousness endures forever. **REFRAIN**

VERSE: To the upright there arises light in the darkness; He is gracious, full of compassion and righteousness. **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 4

VERSE: The Lord said to my Lord; sit at My right hand, until I make Your enemies Your footstool.

TROPAR: Your Nativity, O Christ our God, has shone to the world the Light of Wisdom. For by it, those who worshipped the stars, were taught by a star to adore You, the Sun of Righteousness and to know You the Orient from on High. Lord, glory to You.

VERSE: The Lord shall send you a rod of strength out of Zion, rule in the midst of your enemies. **TROPAR**

VERSE: With You is dominion in the day of Your Power; in the splendor of Your saints. **TROPAR**

THE LITTLE ENTRANCE HYMN: From the womb before the morning star have I begotten You. The Lord has sworn and will not repent; You are a priest forever according to the order of Melchizedek.

TROPAR, TONE 4: Your Nativity, O Christ our God... Glory... now and ever. Amen.

KONDAK, TONE 3: Today, the Virgin gives birth to the Transcendent One and the earth offers a cave to the Unapproachable God. Angels with shepherds glorify Him. The Magi journey with the star. Since for our sake the Eternal God was born as a little Child.

IN PLACE OF THE THRICE-HOLY HYMN: As many as have been baptized into Christ, have put on Christ. Alleluia.

PROKIMEN, TONE 8: Let all the earth worship You and sing to You. Let them sing to Your Name.

VERSE: Make a joyful noise to the Lord, all the earth. Sing forth the glory of His Name; make His praise glorious.

EPISTLE READING: GALATIANS 4: 4-7

ALLELUIA VERSES, TONE 1: The heavens declare the glory of God and the firmament shows His handiwork.

VERSE: Day speaks to the day and night shows knowledge to the night.

HOLY GOSPEL: ST. MATTHEW 2: 1-12

IN PLACE OF "IT IS RIGHT IN TRUTH": Magnify, my soul, the most pure Virgin Birth-Giver of God, who is greater in honor and more glorious than the hosts on high.

IRMOS, TONE 1: A strange and wonderful mystery do I see. The cave is heaven, the Virgin and the Throne of the Cherubim and the manger a room in which Christ, the Uncontainable God, is laid. Him do we praise and magnify.

COMMUNION VERSE: The Lord has sent deliverance to His people. (Alleluia 3X)

(On Holy Communion Please be advised that according to the Canons of the Orthodox Church, the Sacrament of Holy Communion may only be administered to Orthodox Christians, Baptized and Chrismated into the faith. One must be prepared to approach the Holy Chalice by fasting, prayer, and confession).