

# **Schedule for the Week**

**Monday; 30 May - The Holy Apostle Simon the Zealot**

*Acts 12:12-17 John 8:42-51*

**Tuesday; 31 May - The Holy Martyr Theodotus of Ancyra and the Seven Virgin-Martyresses with Him**

*Acts 17:19-28 John 12:19-36*

6:30 PM - MOLEBEN TO THE MOTHER OF GOD FOR THE PEACE AND STABILITY OF UKRAINE -

St. Mary Ukrainian Orthodox Cathedral 1031 Fullerton Avenue Allentown  
(Sponsored by the Brotherhood of Ukrainian Clergy)

**Wednesday; 01 June - The Holy Hieromartyr Patrick, Bishop of Prusa and His Companions**

*Acts 18:22-28 John 12:36-47*

6:30 PM - VESPERS FOR THE FEAST OF THE ASCENSION

**THURSDAY; 02 JUNE - ASCENSION OUR LORD JESUS CHRIST (MAJOR HOLY DAY)**

*Acts 1:1-12 Luke 24:36-53*

**9AM - DIVINE LITURGY**

**Friday; 03 June - The Holy Equals-to-the-Apostles Constantine and Helen**

*Acts 19:1-8 John 14:1-11*

**Saturday; 04 June - The Holy Hieromartyr Basiliscus, Bishop of Comana**

*Acts 20:7-12 John 14:10-21*

*NO VESPERS*

**SUNDAY - 05 June - SEVENTH SUNDAY OF PASCHA - SUNDAY OF THE FATHERS OF THE FIRST ECUMENICAL COUNCIL**

*Acts 20:16-18,28-36 John 17:1-13*

**9:30 AM - DIVINE LITURGY**

# Announcements

- **PRAY FOR UKRAINE!** - Clearly Ukraine is in need of our prayers. The Brotherhood of Ukrainian Clergy in the Lehigh Valley will be sponsoring weekly Moleben services for the peace and well-being of Ukraine. **The next Moleben service will be this Tuesday; 31 May at 6:30 PM in our own church - St. Mary Ukrainian Orthodox Cathedral 1031 Fullerton Avenue Allentown.** We urge everyone to attend and PRAY FOR UKRAINE!
- **NO KNEELING:** - Please take note, during the Paschal Season, there is no kneeling during liturgical services. For that matter, there is, in fact, no kneeling even for private prayer! We stand in the glorious light of our Savior's Resurrection. Kneeling will begin again with Vespers on Pentecost Sunday.
- **Saturday Evening Vespers Postponed** - Beginning immediately, Saturday evening Vespers will be postponed for the Summer months. This postponement affects ONLY Saturday Evening Vespers. Vespers for the Great Feasts will still be celebrated and will be announced in the bulletin. Saturday evening Vespers will resume in the Fall.
- **Memorial Service Today** - Following Divine Liturgy today, there will be a Memorial Litiya for the repose of all those who sacrificed their lives in defense of our country, the United States of America.
- **The Worldwide Ukrainian Play Reading initiative** - a free event in support of Ukraine. The Worldwide Ukrainian Play Reading initiative is a free event in support of Ukraine. To date, 70 theatres in 7 countries around the world have committed to stage readings of new works by 15 Ukrainian playwrights, documenting their experience of the war in Ukraine. On Saturday evening June 4th at 7:00 pm, the Lehigh Valley will present three short commissioned works for our local community at Passer Auditorium at Moravian University. UNWLA Branch 91 is supporting the director in this initiative. There will be a display of cultural items in the lobby as well as refreshments available afterwards.
- **Ukrainian American Sport Center Father's Day Heritage Fest** - Sunday, June 19, at 1 PM County Line and Lower State Roads, Horsham, PA. Stage show will feature Voloshky School of Ukrainian Dance and the Soloveyky Vocal Ensemble, singer musician Ihor Syphen, as well as dance ensembles of other ethnic communities in the area; and. Picnic foods, desserts and cool refreshments will be available. 3:30 PM soccer game. Admission and parking are free. For more information call: 267-664-3857 or visit [www.tryzub.org](http://www.tryzub.org)
- **Refugees from Ukraine:** Recently, in his trip to Poland, President Biden made a statement that the United States is ready to accept 100,000 refugees from Ukraine. We now have received information on the process. Anyone who might be willing to provide temporary shelter for any Ukrainian individual or families that might need a home. *If you are interested or know someone who is, please sign-up on the bulletin at the office*
- **Fall Ukrainian Language Classes** - These classes will be starting here at our parish soon. The classes will be open to all ages. ***If anyone is interested, please sign-up on the bulletin board at the office.*** Mr. Ihor Mirchuk will be the instructor. The list to sign up is on the office door.

- **Medical and other supplies are still needed for Ukraine !!! - We wish to thank EVERYONE who has contributed to this effort whether the donations have been items from the list or financial donations. They are all very much needed.** Please check the parish website for an updated list. **In addition, we need volunteers to help collect and organize these donations. To volunteer, please see Susan Cooke or Tania Smirnova or Barbara Hutzalyuk**
- **Administrator Assistance Needed:** Volunteers are needed to help with the extra office work that we have encountered as a result of the war in Ukraine. We are looking for a number of people who could commit to one or two sessions a week, either a morning or afternoon session. Duties would include answering phone calls, taking donations, etc. Please see Vera Muzychka to sign up.
- **Coffee Social:** Please consider hosting an upcoming Sunday.
- **Please pray for the sick and infirm of our Church:** Metropolitan Antony; Fr. Yakiw Norton, Fr. Oleh Hucut, Fr. Vasyl Dovgan, Tanya Antoniewicz, Richard Antoniuk, Bohdan Baranczyk, John Chorney, Gloria Dunski, Joan Hepner, Peter Holowiak Eva Lazor, Mary Maksymiak, Daniel Milinichuk, Michael Onushko, Rosalie Onushko Mary Ellen Mackiewicz, William Radio, Kathryn Solan, Elsie Moroz, Myroslav Kmet, Andriy Kmet, Dan Gulack. Rodney Townes, Karina Strashinsky; Katherine Cox

## Today's Liturgical Propers

*Priest: "Blessed is the Kingdom..."*

*Choir: "Amen."*

*Priest: "Christ is risen... " (2 ½ times)*

*Choir: "and upon those in the tombs bestowing life!"*

*(The Divine Liturgy is begun in this manner until the Leavetaking of Pascha.)*

### **Tone 5      Troparion    (Resurrection)**

Let us, the faithful, praise and worship the Word,  
co-eternal with the Father and the Spirit,  
born for our salvation from the Virgin;  
for He willed to be lifted up on the Cross in the flesh,  
to endure death,  
and to raise the dead//  
by His glorious Resurrection.

### **Tone 4      Kontakion    (Pentecostarion)**

I come to You, O Christ, blind from birth in my spiritual eyes,  
and call to You in repentance://  
"You are the most radiant Light of those in darkness."

**Tone 8      Kontakion    (*Pascha*)**

You descended into the tomb, O Immortal,  
You destroyed the power of death.  
In victory You arose, O Christ God,  
proclaiming: “Rejoice!” to the Myrrhbearing Women,//  
granting peace to Your Apostles, and bestowing Resurrection on the fallen.

**Tone 8      Prokeimenon      (*Pentecostarion*)**

Pray and make your vows / before the Lord, our God! (*Ps. 75:10a*)

*V. In Judah God is known; His name is great in Israel. (Ps. 75:1)*

**Epistle**

Acts 16:16-34

**Tone 8**

Alleluia, Alleluia, Alleluia!

*V. Look upon me and have mercy on me! (Ps.118:132a)*

*V. Guide my steps according to Your word! (Ps. 118:133a)*

**Gospel**

John 9:1-38

*(Instead of “It is truly meet...,” we sing:)*

The Angel cried to the Lady, full of grace:  
“Rejoice, O pure Virgin! Again, I say: Rejoice,  
your Son is risen from His three days in the tomb!  
With Himself He has raised all the dead.”  
Rejoice, O ye people!

Shine, shine, O new Jerusalem!  
The glory of the Lord has shone on you.  
Exult now, and be glad, O Zion!  
Be radiant, O pure Theotokos,  
in the Resurrection of your Son!

## Communion Hymn

Receive the Body of Christ; taste the fountain of immortality!  
Praise the Lord from the heavens, praise Him in the highest! (Ps. 148:1)  
Alleluia, Alleluia, Alleluia!

*Priest: "In the fear of God..."*

*Choir: "Blessed is He that comes in the Name of the Lord..."*

*Priest: "O God, save Your people..."*

*Choir: "Christ is risen from the dead..." (sung once, instead of "We have seen the True Light...")*

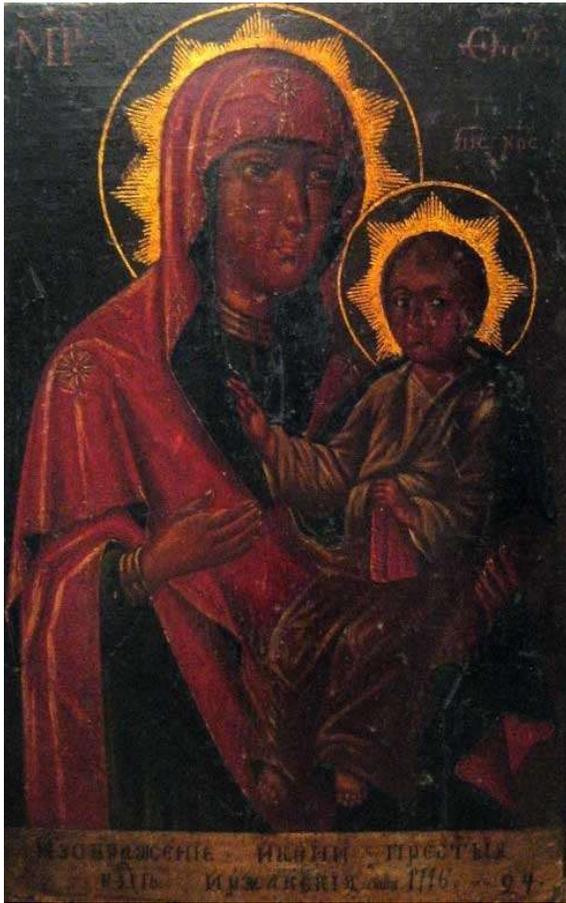
*Priest: "Always, now and ever..."*

*Choir: "Let our mouths be filled..."*

*At the Dismissal, the Priest says: "Glory to You, O Christ..." and the choir sings "Christ is risen from the dead..." (thrice).*

And unto us He has given eternal life.  
Let us worship His Resurrection on the third day!

on on the third day!



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## UKRAINIAN DEVOTION TO THE MOTHER OF GOD: THE IRZHAVETZ ICON OF THE MOST PURE MOTHER OF GOD. \_\_\_\_\_ in a series.

According to chronicles, the icon of the Irzhavetz was painted in 1572. That was the time when Ukraine was subjected to raids by Tatar forces from Crimea carried out annually with the goal of capturing men, women, and children for the extensive slave market of the Ottoman Middle Eastern empire. Historians estimate that over 2 million Ukrainians were seized in those raids that lasted for more than three centuries and sold into slavery.

The military order of the Zaporozhian Kozaks arose to protect the population against the hostile forays and to free Ukrainian captives held in dungeons. From their founding, the Kozaks had a tradition to pray to the Holy Mother of

God before every military campaign for her protection.

The icon which came to be called the “Irzhavetz Icon” was originally housed in the main church of the fortified capital of the Zaporozhian Kozak, “Sich,” that stood on one of the islands of the Dnipro River, south of the unnavigable rapids. There is no record of the date or of the circumstances whereby the icon came to be housed at the Sich.

The icon had a gloomy prophetic attribute: it would foretell Kozak military defeats by shedding tears that ran down the bright face of the Blessed Mother. According to legend, the icon “wept” before the Battle of Poltava which marked the end of the semi-independent Ukrainian state under Kozak leader - Hetman Ivan Mazepa.

In 1709, the commander of the Zaporozhian Kozak force, Kostyatyn Hordiyenko, in agreement with Hetman Mazepa, brought an army of 8,000 troops to Poltava to join forces with King Charles XII of Sweden in war against Muscovy (which several years later came to be known as Russia). The Kozaks brought the icon with them. Tragically, the joint Ukrainian-Swedish army was defeated by the troops of the Muscovite Tsar Peter “the Great.” The surviving forces retreated to lands in southern Ukraine, which were under the control of the Turkish empire. Their main fortress, or Sich, was soon destroyed at Peter’s command along with its venerated church.

The Kozaks then built a new Sich in the lower reaches of the Dnipro River, on lands that were controlled by the Crimean Khan. They were, however, prohibited from erecting a church in the new fortress as had been their tradition for centuries. So the icon of the Mother of God was installed in a tent and the Kozaks would pray before it secretly. The miraculous icon often shed tears then bemoaning Ukraine's sad fate.

In 1716, the territory of the Kozak Host was transferred from Ottoman to Muscovite control. A group of Kozaks then secretly took the icon to the town of Irzhavets fearing that it may suffer an undesirable fate as a result of the constant changes in the status of the Kozak host. Irzhavets was chosen because it was located in the area of residence of a prominent family of former Kozak captains who were in a position to guarantee it proper protection. The town of Irzhavets is located in northeast Ukraine, near Chernihiv and Baturyn, which was previously the capital of the Ukrainian Hetman state.

The Kozaks entrusted the icon to the local priest who, seeing that it was old and that the image on it was blurred in several places, decided to turn to an iconographer of a neighboring monastery to have the icon restored. When the restoration was completed, a miracle occurred: a bright light filled the cell of the iconographer as beams began to radiate from the icon. The faces on the icon are said to have become even more distinct. The next day the icon was taken back to Irzhavets, and was placed in an old wooden church. On that day another miracle occurred: tears began to flow from the eyes of the Mother of God and continued to do so for three days. News of this quickly spread throughout the area, and believers began pouring into the shrine in pilgrimages. On the fourth day, the icon stopped shedding tears. Only traces of a thin stream of tears that had flowed from the right eye remained on the face of the Blessed Mother of God.

A specially appointed church commission recognized the miraculous attributes of the icon. It was decided that a new church building be erected. The new stone church was completed in 1723. On May 9 /May 22 the icon was solemnly brought into the church and placed on the left side of the iconostasis. Since that time, five generations of ancestors of the famous Ukrainian composer Lev Revutsky served as parish priests at that church.

The Irzhavetz Icon depicts the Virgin Mary in the manner of the "Hodegetria" type icons. She holds the Child Jesus at her side while pointing to Him as the source of salvation for humankind. The Virgin's head is slightly tilted towards the child as He raises His hand in the gesture for blessing the faithful. In His other hand, He holds the Gospel. The Mother of God is depicted with a soft, somewhat sad, expression, while Jesus is portrayed as an adolescent with an intense look on His face. With the passage of time, the icon came to be decorated with pearls and precious stones, and silver robes came to cover both figures. These were donations from pilgrims in gratitude for the healing they experienced.

For more than two centuries, May 24 (June 6) was celebrated as a holy day in memory of the 1716 miracle. Pilgrims would come, not only from surrounding areas, but from all Ukraine. Many were healed, especially the mentally ill, paralytics, and infertile wives.



In 1920, a scholar from the University of Kyiv made the only available photograph of the original icon. The photo is presently stored at the Institute of Literature in Kyiv. It is rather small and quite yellowed. An improved digital copy of the blurry photo is being used for recent reproductions of the icon.

The subsequent fate of the original icon was tragic. In 1932, members of the village communist organization burned the icon. The church was closed down, and after World War II, its bricks were used to build an office building for the district committee of the communist party.

The church was rebuilt in 1999 and is today a functioning church. The copy of the Irzhavetz Icon that it hosts, is a copy of the original one that was painted in the early 1900s for a neighboring village. Luckily, that copy survived destruction being stored away in a warehouse along with other icons from an iconostasis.

The miracle of the weeping Irzhavetz Icon forms the basis of a famous poem by Ukraine's greatest poet and bard, Taras Shevchenko. He had seen the legendary miraculous icon in the northern Ukrainian village of Irzhavetz in one of his journeys throughout Ukraine after he had been emancipated from serfdom. In the spring of 1843, he paid a visit to the church in Irzhavetz. Basing his information on folk tales and historical records, in 1847 the poet wrote the moving poem "Irzhavetz".

The poem begins with the bard's reflections on how a major contributing factor for the Poltava debacle were disagreement between some colonels and supporters of Hetman Ivan Mazepa. The poet muses that had not some Kozak colonels gone over to the side of Tsar Peter,

... *The Mother of God would not have cried for Ukraine in Crimea.*

Hearing of the destruction of their fortress capital, or Sich, by Russian forces as punishment for their support of Hetman Mazepa, the Kozak force that fought in the battle of Poltava, chose instead of returning to the Sich, to head south to an area that was part of Tatar Crimean domains.

*As they journeyed day and night,  
As the Zaporozhtzi abandoned  
the Great Meadow and Mother Sich,  
They took with them the Mother of God,  
And nothing else did they take with them.  
To Crimea, to the Khanate they bore it,  
To their new miserable Zaporozhya...  
Although the Khan permitted them  
to settle as a unit on the sands,  
he forbade the Zaporozhtzi  
to build a church there.  
So they placed the Image of the Blessed Virgin in a tent  
and secretly came to pray to her there...*



In the meantime those who remained behind in Ukraine were subjected to cruelties that surpassed anything Ukrainians had endured from various occupiers until then. Thousands were mercilessly tortured and then crucified, feasted upon by “*Tsar Peter’s dogs.*” Many were sent to erect trenches and barriers on the border with Finland where most of them “*perished in the snows.*”

News of their fate reached the Kozaks in distant Crimea, but those “*were silent*” because they could not help. “*They themselves were sent abroad to fight in wars by [Ottoman] murzas.*”

*Mercilessly tormented, the wretched souls wept,  
and with them the Mother of God wept  
with holy tears...  
And God looked down on those tears,  
and on Ukraine.  
For the tears of the Kozaks and the Blessed Mother  
He struck down Peter, the torturer,  
with an unexpected death.  
The Kozaks returned,  
brought with them  
to the Hetmanate that wonderful image  
of the Blessed Mother.  
Placed it in Irzhavetz  
in a stone church.  
There she still weeps  
for the Kozaks.*

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