***Feb. 07, 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**

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***NOTE: The Feb 7th Divine Liturgy is cancelled . Please go to Facebook page of the S. Boundbrook’s Livestream in lieu of the Assumption of Virgin Mary’s Livestream.***

**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. 07 Feb. (Jan. 25th) 35th SUNDAY after PENTECOST. Tone 2. St. GREGORY the Theologian (389). Martyrs FELICITAS of Rome and seven sons (164). Ven. PUBLIUS, ascetic of Syria (380). Ven. MARES the Singer of Syria.**

**1 Timothy 1:15-17 Luke 18:35-43**

**1 Corinthians 12:7-11 John 10:9-16**

**This bulletin is sponsored by Betty Ann and Janet Woyewoda in loving memory of their Baba, Anna Hewko and our Father, John Woyewoda.**

**Liturgical Meneion & Scripture Readings For The Next Week**

**Mon. 08 Feb.** Ven. Xenophon and his wife, St. Mary, and their two sons.

**Jas. 2:14-26 Mk. 10:46-52**

**Tue. 09 Feb.** Translation of the relics of St. John Chrysostom (438).

**Jas. 3:1-10 Mk. 11:11-23**

**Wed. 10 Feb.** St. Ephraim the Syrian (373). St. Isaac the Syrian, bishop of Nineveh (7th c.).

**Jas. 3:11-4:6 Mk. 11:23-26**

**Thu. 11 Feb.** Translation of the relics of Hieromartyr Ignatius the God-bearer (107).

**Jas. 4:7-5:9 Mk. 11:27-33**

**Fri. 12 Feb.** Synaxis of the Three Hierarchs: St. Basil, St. Gregory, and St. John.

**Heb. 13:7-16 Mt. 5:14-19**

**Sat. 13 Feb.** Holy Wonderworkers and Unmercenaries Cyrus and John (311)

**1 Thess. 5:14-23 Lk. 17:3-10**

***5:00 PM Great Vespers.***

**Sun. 14 Feb. 1 Тim. 4:9-15 Lk. 19:1-10**

***8:30 AM Third & Sixth Hours***

***9:00 AM Divine Liturgy (restriction of 40 people; Also available Online)***

I read an impressive story about a blind man who lives on the streets of New York City. On a beautiful day in the month of May people were enjoying a spring morning. Their emotions were stirred when they came upon this blind beggar who carried a sign reading: "It is spring and I am blind." The blind man knew there was beauty all around him: spring flowers, blossoming shrubs and trees, newly-sprouted leaves, but he could only imagine how wonderful all that beauty was. It must be vexing to smell spring in the air but not be able to witness it or during this wonderful time of year to hear the rustling of falls leaves but never see their brilliant colors. Do we fully appreciate the blessings of sight which God has given us? Are we moved to express gratitude for so wonderful a physical sense? Do we see the gift so graciously given.

(By Harold H. Lentz, Preaching *The Miracles*, CSS Publishing, Lima, Ohio, 1999)

For 51 years Bob Edens was blind. He couldn't see a thing. His world was a black hall of sounds and smells. He felt his way through five decades of darkness. And then, he could see. A skilled surgeon performed a complicated operation and, for the first time, Bob Edens had sight. He found it overwhelming. "I never would have dreamed that yellow is so...yellow," he exclaimed. "I don't have the words. I am amazed by yellow. But red is my favorite color. I just can't believe red. I can see the shape of the moon--and I like nothing better than seeing a jet plane flying across the sky leaving a vapor trail. And of course, sunrises and sunsets. And at night I look at the stars in the sky and the flashing light. You could never know how wonderful everything is."

(Max Lucado, *God Came Near*, Multnomah Press, 1987, p. 13.)

Questions

1. What motivates Blind Bartimaeus to call out to Jesus? What motivates the bystanders to try to stop him?
2. What can we learn about Bartimaeus' faith by the evidence of his actions and his words?
3. What were the political and spiritual implications of the phrase "Son of David"?
4. Why did Jesus ask the blind man, "What do you want me to do for you?" What was Jesus' purpose in asking the question?
5. In what ways is the question, "What do you want Jesus to do for you?" a good question for disciples today to ask?
6. In what sense did the blind man's own faith heal him? If he had faith, why hadn't he been healed before?
7. What was the blind man's response after being healed? In what ways is this a good model for us?
8. What area in your life needs a dose of Bartimaeus' unstoppable faith? What's stopping you from asking God for that quality of faith right now?

**PROPERS FOR THE LITURGY of JOHN CHRYSOSTOM**

**Tropar of the Resurrection, Tone 2**

When You descended to death, Life Immortal, You slayed Hell with the splendor of Your Divinity. And when from the depths You raised the dead, all the powers of Heaven cried out: “Giver of Life, Christ our God, 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 Gregory the Theologian, Tone 1**

The sweet sounding shepherd’s pipe of your theology over-powered the trumpeting of the orators; for having searched the depths of the Spirit eloquence was also bestowed upon you. Pray to Christ God, Father Gregory, that our souls be saved.

**Kondak of the Resurrection, Tone 2**

Hell became fearful, Almighty Savior, seeing the miracle of Your Resurrection from the tomb. The dead arose and all creation, with Adam, beheld this and rejoiced with You and the world, my Savior, praises You forever.

**Glory to the Father and to the Son and to the Holy Spirt.**

Kondak to Gregory the Theologian, Tone 3

By words of theology you unraveled the complex webs of the orators, glorious Gregory, and adorned the Church with the robe of Orthodoxy woven from on high. Wearing it, she cries out with us, her children: “Rejoice, O Father, supreme mind of theology.”

**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 inter-cession 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 2**

The Lord is my strength and my song. He has become my salvation.

**Verse:** The Lord has chastened me sorely, but He has not given me over to death.

**Prokimen to the Venerable Gregory the Theologian, Tone 1**

My mouth shall speak of wisdom and the meditation of my heart shall bring forth understanding.

**Readings: 1 Timothy 1: 15-17 & 1 Corinthians 12: 7-11**

**Alleluia Verses, Tone 2.** May the Lord answer you in the day of trouble. May the Name of the God of Jacob protect you.

Give heed, my people, to my law; incline your ear to the words of my mouth.

**Gospel: Luke 18:35-43 & John 10:9-16**

**Hymn to the Mother of God:**

It is right in truth, to glorify you, the Birth-Giver of God…

**Communion Hymn:**

Praise the Lord from the heavens, praise Him in the highest. The Righteous shall be in everlasting remembrance. They shall not fear any evil report. Alleluia (3X)

Are your children longing to come back to **RELIGIOUS EDUCATION** and see and socialize with other kids who share their Orthodox faith, but you have reservations about COVID safety?  Let Church school come to your home by attending a Faith, Hope and Love session via Zoom!  Every Wednesday evening, the Office of Youth Ministry holds 30-minute sessions, with a different theme for each week of the month. 6:30 PM  FHL Mini, Story, Stretch and Song with Miss Kira, Miss Denise or Miss Natalie (age 8 and under). 6:30 PM  Faith, Hope & Love Jr.  (ages 9-12). 7:00 PM  Faith, Hope & Love - Teen  (ages 13-18). 10:00PM EST - FHL Late Night for Young Adults (Third Wednesday of the month) (ages 18-30). For details, go to <https://www.uocyouth.org/faithhopeandlovehomeedition>. You don’t have to register in advance, just provide your e-mail when joining the session (for security purposes).

**For the food banks**, we were assigned baby foods, but they also needed cans of potatoes, tuna fish, canned meats, pasta, spaghetti sauce, mac & cheese.

**BIRTHDAYS:**

**09 Feb…John Thomas Hnatow**

**10 Feb…John Vitushinsky**

**11 Feb…Cheryl Sawarynski, Patrick Phillips**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**07 Feb…Elizabeth Fedko ’73, Pauline Ziatyk ‘83**

**08 Feb…John Woyewoda ‘82**

**09 Feb…Wasyl Kotoris ’39, Mary Isczuk ‘07**

**10 Feb…Stephania Hnatow ‘11**

**11 Feb…John Antoniuk ‘69**

**12 Feb…Cyprian Witushynski ‘60**

**13 Feb…Paul Magerka ’52, Dmytro Isczuk ‘92**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: child Oleksandra, Fr. George and Pani Oksana Bazylevsky, Michael Hnatow, Catherine Kochenash, Joan Molnar, Bill Ketterer, Paul, Richard Stetch, Fr. John & Panimatka Anne Haluszczak, Fr. Victor and Panimatka Ivanka Wronskyj, Evan, Brandon and Stacy Snyder, Aaliyah Osmun, Olga Dorosh, Michael Mack, Allan Bach, 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.

At the outset of learning to pray there is one very important problem: God seems to be absent. Obviously I am not speaking of a real absence—God is never really absent—but of the sense of absence which we have. We stand before God and we shout into an empty sky, out of which there is no reply. We turn in all directions and He is not to be found. What ought we to think of this situation?

First of all, it is very important to remember that prayer is an encounter and a relationship, a relationship which is deep, and this relationship cannot be forced either on us or on God. The fact that God can make Himself present or can leave us with the sense of His absence is part of this live and real relationship. If we could mechanically draw Him into an encounter, force Him to meet us, simply because we have chosen this moment to meet Him, there would be no relationship and no encounter. We can do that with an image, with the imagination, or with the various idols we can put in front of us instead of God; we can do nothing of the sort with the living God, any more than we can do it with a living person.

A relationship must begin and develop in mutual freedom. If you look at the relationship in terms of mutual relationship, you will see that God could complain about us a great deal more than we about Him. We complain that He does not make Himself present to us for the few minutes we reserve for Him, but what about the twenty-three and a half hours during which God may be knocking at our door and we answer, ‘I am busy, I am sorry,’ or when we do not answer at all because we do not even hear the knock at the door of our heart, of our minds, of our conscience, of our life. So there is a situation in which we have no right to complain of the absence of God, because we are a great deal more absent than He ever is.

The second very important thing is that a meeting face to face with God is always a moment of judgment for us. We cannot meet God in prayer or in meditation or in contemplation and not be either saved or condemned. I do not mean this in major terms of eternal damnation or eternal salvation already given and received, but it is always a critical moment, a crisis. ‘Crisis’ comes from the Greek and means ‘judgment.’ To meet God face to face in prayer is a critical moment in our lives, and thanks be to Him that He does not always present Himself to us when we wish to meet Him, because we might not be able to endure such a meeting. Remember the many passages in Scripture in which we are told how bad it is to find oneself face to face with God, because God is power, God is truth, God is purity. Therefore, the first thought we ought to have when we do not tangibly perceive the divine presence, is a thought of gratitude. God is merciful; He does not come in an untimely way. He gives us a chance to judge ourselves, to understand, and not to come into His presence at a moment when it would mean condemnation.

Look at the various passages in the Gospel. People much greater than ourselves hesitated to receive Christ. Remember the centurion who asked Christ to heal his servant. Christ said, ‘I will come,’ but the centurion said, ‘No, don’t. Say a word and he will be healed.’ Do we do that? Do we turn to God and say, ‘Don’t make yourself tangibly, perceptively present before me. It is enough for You to say a word and I will be healed. It is enough for You to say a word and things will happen. I do not need more for the moment.’ Or take Peter in his boat after the great catch of fish, when he fell on his knees and said, ‘Leave me, O Lord, I am a sinner.’ He asked the Lord to leave his boat because he felt humble—and he felt humble because he had suddenly perceived the greatness of Jesus. Do we ever do that? When we read the Gospel and the image of Christ becomes compelling, glorious, when we pray and we become aware of the greatness, the holiness of God, do we ever say, ‘I am unworthy that He should come near me?’ Not to speak of all the occasions when we should be aware that He cannot come to us because we are not there to receive Him. We want something from Him, not Him at all. Is that a relationship? Do we behave in that way with our friends? Do we aim at what friendship can give us or is it the friend whom we love? Is this true with regard to the Lord?

Let us think of our prayers, yours and mine; think of the warmth, the depth and intensity of your prayer when it concerns someone you love or something which matters to your life. Then your heart is open, all your inner self is recollected in the prayer. Does it mean that God matters to you? No, it does not. It simply means that the subject matter of your prayer matters to you. For when you have made your passionate, deep, intense prayer concerning the person you love or the situation that worries you, and you turn to the next item, which does not matter so much—if you suddenly grow cold, what has changed? Has God grown cold? Has He gone? No, it means that all the elation, all the intensity in your prayer was not born of God’s presence, of your faith in Him, of your longing for Him, of your awareness of Him; it was born of nothing but your concern for him or her or it, not for God. It is we who make ourselves absent; it is we who grow cold the moment we are no longer concerned with God.

(From Beginning to Pray by Met. Anthony Bloom)