***May 24, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 24 May (May 11th) 2020. SIXTH SUNDAY OF PASCHA. THE BLIND MAN.** Tone 5 Hiero-martyr MOSCIUS (295). Holy Equal to the Apostles CYRIL 869) & METHODIUS (885), Teachers of the Slavs. Ven. SOPHRONIUS, recluse of the Kyiv Caves (12th C.)

**Acts 16:16-34 John9: 1-38**

**Hebrews 7:26-8:2 Matthew 5:14-19**

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

**ONE THING I KNOW, THAT THOUGH I WAS BLIND, NOW I SEE!**

**Liturgical Meneion & Scripture Readings For The Fifth Week After Pascha**

**Mon. 25 May** Sixth Week of Pascha. St. Epiphanius, bishop of Cyprus (403). St. Germanus, patriarch of Constantinople (740). St. Sabinus, archbishop of Cyprus (5th c.).

**Acts 17:1-15 Jn. 11:47-57**

**Memorial Day service at 9:00 AM**

**Tue. 26 May** Virgin-martyr Glyceria at Heraclea (ca. 177) Martyr Alexander of Rome (298). St. George the Confessor of Constantinople, with his family (ca. 842).

**Acts 17:19-28 Jn. 12:19-36**

**Wed. 27 May (Fast Day)** Leave-taking of the 40-day Paschal Season. Martyr Isidore of Chios (251). Martyr Maximus (250). Ven. Nicetas recluse of the Kyiv Caves (1109).

**Acts 10:44–11:10 Jn. 8:21-30**

**Thu. 28 May THE ASCENSION OF OUR LORD.** Ven. Pachomius the Great (346). St. Isaiah, of Rostov (1090). Ven. Isaiah of the Kyiv Caves (1115).

**Acts 1:1-12 Lk. 24:36-53**

***9:00 AM Divine Liturgy (Online)***

**Fri. 29 May** Afterfeast of the Ascension. St. Theodore the Sanctified (368). St. Alexander, archbishop of Jerusalem (3rd c.). Blessed child Musa (5th c.).

**Acts 19:1-8 Jn. 14:1-11**

**Sat. 30 May** Apostle Andronicus of the Seventy and his fellow laborer Junia (1st c.). Martyrs Solochon, Pamphamer, and Pamphalon at Chalcedon (298).

**Acts 20:7-12 Jn. 14:10-21**

**Sun. 31 May Seventh Sunday of Pascha, of the Fathers of the First Ecumenical Council.**

**Acts 20:16-18, 28-36; Jn. 17:1-13**

***9:00 AM Divine Liturgy (Online)***

**Patristic Commentary of today’s Gospel.** You have heard that story in the gospel where we are told that the Lord Jesus, as he was passing by, caught sight of a man who had been blind from birth. Since the Lord did not overlook him, neither ought we to overlook this story of a man whom the Lord considered worthy of his attention. In particular we should notice the fact that he had been blind from birth. This is an important point.There is, indeed, a kind of blindness, usually brought on by serious illness, which obscures one's vision, but which can be cured, given time; and there is another sort of blindness, caused by cataract, that can be remedied by a surgeon: he can remove the cause and so the blindness is dispelled. Draw your own conclusion: this man, who was actually born blind, was not cured by surgical skill, but by the power of God.When nature is defective the Creator, who is the author of nature, has the power to restore it. This is why Jesus also said, As long as I am in the world, I am the light of the world, meaning: all who are blind are able to see, so long as I am the light they are looking for. Come, then, and receive the light, so that you may be able to see.What is he trying to tell us, he who brought human beings back to life, who restored them to health by a word of command, who said to a corpse, Come out! and Lazarus came out from the tomb; who said to a paralytic, Arise and pick up your stretcher, and the sick man rose and picked up the very bed on which he used to be carried as a helpless cripple? Again, I ask you, what is he trying to convey to us by spitting on the ground, mixing his spittle with clay and putting it on the eyes of a blind man, saying: Go and wash yourself in the pool of Siloam (name that means "sent')? What is the meaning of the Lord's action in this? Surely one of great significance, since the person whom Jesus touches receives more than just his sight.In one instant we see both the power of his divinity and the strength of his holiness. As the divine light, he touched this man and enlightened him; as priest, by an action symbolizing baptism he wrought in him his work of redemption. The only reason for his mixing clay with the spittle and smearing it on the eyes of the blind man was to remind you that he who restored the man to health by anointing his eyes with clay is the very one who fashioned the first man out of clay, and that this clay that is out flesh can receive the light of eternal life through the sacrament of baptism. (*St. Ambrose)*

**PROPERS FOR LITURGY OF ST. JOHN CHRYSOSTOM**

***“After Blessed is the Kingdom…”***

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

***Following the “Small Entrance”***

***Tropar of the Sixth Sunday of Pascha, Tone5***

Let us, the faithful, praise and worship the Word without beginning like the Father and the Spirit, born for our salvation of the Virgin. He willed to be lifted up on the Cross in the flesh to endure death and to raise the dead by His glorious Resurrection.

***Tropar to Ss. Cyril and Methodius, Tone 4***

Divinely wise, Cyril and Methodius, you became Equals to the Apostles by your lives. As the Teachers of the Slavs, intercede with the Master of All that He might strengthen all Slavic people in the Orthodox Faith and unity of mind, that He may grant peace to the world and salvation for our souls.

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

***Kondak to Ss. Cyril and Methodius, Tone3***

Let us praise the two priests of God who enlightened us and poured out on us the torrent of divine knowledge by translating the Divine Scriptures. Cyril and Methodius, because we still draw abundant learning from this translation, we exalt you, who now stand before the Most High, interceding fervently for the salvation of our souls.

**Now and ever and unto ages of ages. Amen.**

***Kondak of the Blind Man, Tone 4***

I came to You, my Christ, blind from birth in my spiritual eyes and call to You in repentance: You are the most radiant light for those in darkness.

***Prokimen of the Blind Man, Tone 8***

Pray and make your vows before the Lord our God.

***Verse:***In Judah God is known; His Name is great in Israel.

***Prokimen of the Saints, Tone 7***

Precious in the sight of the Lord is the death of His saints.

***Alleluia Verses in Tone8***

Look upon me and have mercy on me.

Your priests shall clothe themselves with righteousness and Your saints shall exult.

***Instead 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 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 the fountain of Immortality. The Righteous shall be in everlasting remembrance. They shall not be afraid of any evil reports. Alleluia (3X)

***Instead of “We have seen the True Light…”***

Christ is risen from the dead, trampling down Death by death and upon those in the tombs bestowing Life.

***At the Dismissal the Tropar: Christ is risen from the dead (3X)***

**BIRTHDAYS:**

**25 May…** Danielle Vitushinsky, Oleksandr Semenovych

**27 May…**Jessie Hnatow

**28 May…**Lienna Rippey

**30 May…**Irene Alexaner, Paul Carlantone

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**27 May…**Mary Doncscez ‘13

**28 May…**Alex Hewko ‘09

**29 May…**Fannie Micio ‘70

**30 May…**Richard Dowling ’92, Ludmila Klynowski ‘18

**Veterans from WWII Killed in Action**

Michael Bodnyk

Phillip Kereb

Alexander Lubenesky

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**Regarding to the situation, Sunday School, Pierogi making, Church Studies, ARE CANCELLED. All services are online on our Facebook page.**

**If it's necessary for you to receive the Sacrament of Communion at your home, please call Father Oleg at (732) 507-2274.**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Allan, James, Christine, Lubov Slonova, Chet Bohanek, William Savitz, Catherine Kochenash, Vladimir & Emma Krasnopera, Brendan Phillips, Jessie Hnatow, Jessica Meashock, Adam Hewko, Betty Hendrickson, Andrew Thaxton, Michelle Pierzga, Susan Ferretti, Mariana Goshow, Judy Albright, Rob Hewko, Daniel Kochenash, Christopher Mack, Norman Betrous.

**ASCENSION**. “... and Ascended into heaven, and sits at the right hand of the Father”.   
After his resurrection from the dead Jesus appeared to men for a period of forty days after which he "was taken up into heaven, and sat down at the right hand of God" (Mk 16:19; see also Lk 24:50 and Acts 1:9-11). The ascension of Jesus Christ is the final act of his earthly mission of salvation. The Son of God comes "down from heaven" to do the work which the Father gives him to do; and having accomplished all things, he returns to the Father bearing for all eternity the wounded and glorified humanity which he has assumed (see e.g. Jn 17). The doctrinal meaning of the ascension is the glorification of human nature, the reunion of man with God. It is indeed, the very penetration of man into the inexhaustible depths of divinity. We have seen already that "the heavens" is the symbolical expression in the Bible for the uncreated, immaterial, divine "realm of God" as one saint of the Church has called it. To say that Jesus is "exalted at the right hand of God" as St. Peter preached in the first Christian sermon (Acts 2:33) means exactly this: that man has been restored to communion with God, to a union which is, according to Orthodox doctrine, far greater and more perfect than that given to man in his original creation (see Eph 1-2). Man was created with the potential to be a "partaker of the divine nature," to refer to the Apostle Peter once more (2 Pet 1:4). It is this participation in divinity, called theosis (which literally means deification or divinization) in Orthodox theology, that the ascension of Christ has fulfilled for humanity. The symbolical expression of the "sitting at the right hand" of God means nothing other than this. It does not mean that somewhere in the created universe the physical Jesus is sitting in a material throne. The Letter to the Hebrews speaks of Christ's ascension in terms of the Jerusalem Temple. Just as the high priests of Israel entered the "holy of holies" to offer sacrifice to God on behalf of themselves and the people, so Christ the one, eternal and perfect High Priest offers himself on the cross to God as the one eternal, and perfect, Sacrifice, not for himself but for all sinful men. As a man, Christ enters (once and for all) into the one eternal and perfect Holy of Holies: the very "Presence of God in the heavens."

...we have a great high priest who has passed through the heavens, Jesus, the Son of God. ... (Heb 4:14) For it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. ... He has no need like those high priests to offer sacrifice daily, first for his own sins and then for those of the people; he did this once and for all when he offered up himself. Now, the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tabernacle which is set up not by man but by the Lord (Heb 7:26; 8:2). For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf (Heb 9:24).

Thus, the ascension of Christ is seen as man's first entry into that divine glorification for which he was originally created. The entry is made possible by the exaltation of the divine Son who emptied himself in human flesh in perfect self-offering to God. *(By Fr. Thomas Hopko)*

**MEMORIAL DAY.** Therefore: after God and our parents, no one has given us more than our country; moreover, the common good we share as citizens is greater and more loveable than any private good we possess in life. Since soldiers offer and risk their lives to provide for us the greatest natural common goods--such as life, liberty, and peace in the order of natural loves, we ought to love our fellow citizen soldiers most of all our fellow citizens. Just as we ought to love the common good more than our own private share of it, so we ought to love more those who love, not only us, but all citizens, and are willing to risk their lives for the sake of the common good. And soldiers who do give their bodily lives for the common good, the greatest natural gift one can offer ("the last full measure of devotion"), demonstrate this love for the common good most excellently, and so deserve our love most supremely, and are worthy of the greatest public veneration. *(St. Thomas Aquinas)*

**GOD BLESS YOU. HOPE TO SEE YOU SOON IN THE CHURCH**