***June 21, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 21 June (June 08th)** **SECOND SUNDAY AFTER PENTECOST. ALL SAINTS OF UKRAINE. ALL SAINTS OF MT. ATHOS.** TONE 1. Great Martyr THEODORE STRATELATES. EPHRAIM, Patriarch of Antioch. Monk ZOSIMAS of Phoenicia. Bishop THEODRE of Suzdal (1023).

**Romans 2:10-16 Matthew 4:18-23**

**Hebrews 11:33-12:2 Matthew 4:25-5:12**

**TODAY’S BULLETIN, sponsored on the FIFTIETHWEDDING ANNIVERSARY of Protodeacon Mikhail & Matushka Martha,** is offered by their children: Maria, Matthew, Christina, Paul, Andrea & Cheryl; & grandchildren: Zachary, Nicholas, Tristan, Anthony, Patrick, Andrew, Brendan, Gabriel, Isabelle, Adrianna & John.

**Liturgical Meneion & Scripture Readings For The Third Week After Pentecost (Apostolic Fast)**

**Mon. 22 June** St. Cyril, archbishop of Alexandria (444). Five nuns beheaded in Persia: Martyrs Thecla, Mariamne, Martha, Mary, and Enmatha (346).

**Rom. 7:1-13 Mt. 9:36–10:8**

**Tue. 23 June** Hieromartyr Timothy, bishop of Prussia (362). Ven. Silvanus of the Far Caves in Kyiv (14th c.).

**Rom. 7:14–8:2 Mt. 10:9-15**

**Wed. 24 June Holy Apostles Bartholomew and Barnabas (1st c.).**

**Rom. 8:2-13 Mt. 10:16-22**

**Act 11:19-26, 29-30 Lk. 10:16-21**

**Thu. 25 June** Ven. Onuphrius the Great (400). Ven. Peter of Mt. Athos (734). Venn. John, Andrew, Heraclemon, and Theophilus, hermits of Egypt (4th c.).

**Rom. 8:22-27 Mt. 10:23-31**

**Fri. 26 June** Martyr Aquilina of Byblos in Lebanon (293). St. Triphyllius, bishop of Leucosia (Nicosia) in Cyprus (370). Martyr Antonina of Nicaea (284- 305).

**Rom. 9:6-19 Mt. 10:32-36-11:1**

**Sat. 27 June** Prophet Elisha (10th c. B.C.). St. Methodius, patriarch of Constantinople (847). Venerable Julitta (Julia) of Tabenna in Egypt.

**Rom. 3:28-4:3 Mt. 7:24-8:4**

**Sun. 28 June Synaxis of Halych Saints. Synaxis of Odessa Saints.**

**Rom. 5:1-10 Mt. 6:22-33**

***9:00 AM Divine Liturgy (restriction of 25 people; also available Online)***

**FATHER’S DAY.** One time a little boy was asked to define Father’s Day and he said, “It’s just like Mother’s Day, only you don’t spend as much on the present ☺

Fatherhood is a vocation. In fact, God calls most men to this vocation. When a man accepts marriage and parenthood, he assumes not only its joy and pleasures, but also its responsibilities. God expects a father to cooperate with Him. This means a father accepts the obligation to teach his children Christ’s way.... the way of love and good example,

One of the best gifts a father can give his children is to give himself - his time and love. These are needed in order that children grow up into well-balanced adults. To give a good Christian family atmosphere, it is necessary that spiritual leadership comes from both father and mother.

On this Father's Day, express your gratitude to your father. Assure him of your prayers and thanks for having assumed and fulfilled his important role according to God's plan. If your fatheris already deceased, pray that God may have mercy on his soul and grant him a blessed repose and render eternal his memory. **(***By Msgr. Eugene A. Chromoga)*

a. *You assign chores to your children.* In so doing, you teach your children the work ethic and to obey their parents in the Lord, as the Bible instructs.

b. *You teach your children not to fight*. You don't teach them to stop fighting because they’re driving you crazy. You teach them not to fight because the Bible commands us to be "kind, tenderhearted, forgiving one another as Christ has forgiven us."

c. *You tell your children to remain sexually pure*. You don't teach chastity primarily they may get pregnant or that they may get AIDS. You teach them to be sexually pure because God has called them to purity.

d. *You urge your children to be well behaved*. You don't teach the children to be quiet and under control in public because they embarrass you. You teach them to behave because God expects them to honor and respect other people.

DAD’S FAVORITE SAYINGS:  
\* Go ask your mother! \* Just wait ‘till I get home! \*When I was your age…  
\* I used to walk to school in the snow! \* I’m busy right now.

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

**BY THE BLESSING OF OUR HIERARHS WE HAVE NEXT RUBTRICS FOR TODAY:**

*Entry of Our Lord into Jerusalem (OUR ENTRANCE INTO THE CHURCH). Troparion — Tone 1*

By raising Lazarus from the dead before Your passion, / You did confirm the universal Resurrection, O Christ God! / Like the children with the palms of victory, / We cry out to You, O Vanquisher of death; / Hosanna in the Highest! / Blessed is He that comes in the Name of the Lord!

**Paschal Tropar and Verses**

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

*Verse1:*

Let God arise, let His enemies be scattered and let those who hate Him, flee from before His face.

*Tropar:* Christ is risen from the dead…

*Verse 2:*

As smoke vanishes, so let them vanish; just as wax that melts before the fire.

*Tropar:* Christ is risen from the dead…

*Verse 3:*

So the sinners will perish before the Face of God, but let the righteous be glad.

*Tropar:* Christ is risen from the dead…

*Verse 4:*

This is the day that the Lord has made; let us rejoice and be glad in it.

*Tropar:* Christ is risen from the dead…

*Tropar of the Resurrection,, Tone 1*

When the stone had been sealed by the Jews, while the soldiers were guarding Your Most Pure Body, You arose on the third day, Savior, granting life to the world. Therefore, the Powers of Heaven cried to You the Giver of Life: Glory to Your Resurrection. Christ God, Glory to Your Kingdom. Glory to Your Divine Plan, only Lover of Mankind.

*Tropar of the Dormition, 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 of All Saints of Ukraine, Tone 8*

As beautiful fruit of salvation you have sown, Lord, the land of Ukraine offers You the Saints who have shone in her land. By their intercession and through the Birth-Giver of God, preserve the Church and our land in profound peace, Greatly Merciful One.

*Kondak of the Resurrection, Tone1*

As God, You arose from the tomb in glory, raising the world with Yourself. Human nature praises You as God for death has vanished. Adam exults, Master, Eve, freed from bondage, rejoices and cries out: “You, Christ, are the Giver of Resurrection to all.”

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

*Kondak of All Saints of Ukraine, Tone 3*

Today the choir of God pleasing Saints from the land of Ukraine stands invisibly with us in church praying to God on our behalf; with them the angels render glory and all the Saints of Christ’s Church celebrate; for together they pray to the Eternal God for us.

Now and ever and unto ages of ages. Amen.

*Kondak of the Dormition, Tone2*

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 un-failing 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 1*

Let Your mercy, Lord, be upon us as we have put our hope in You.

*Verse:*Clap your hands all you nations, shout to God with joyous voices.

*Prokimen of All Saints, Tone 7*

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

Epistles: Romans 2:10-16 & Hebrews 11:33—12:2

*Alleluia Verses in Tone3*

I place my hope in You, Lord; grant that I do not mourn forever.

Be to me a God of protection, a firm refuge, that You may save me.

Gospels:Matthew 4:18-23 & Matthew 4:25-5:12

*Hymn to the Mother of God:*

It is right in truth, to glorify you, the Birth-Giver of God, the Ever-Blessed, wholly immaculate and the Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim. You, Who without defilement did bare God the Word, true Birth-Giver of God, we magnify you.

*Communion Hymn:*

Praise the Lord from the heavens, praise Him in the Highest. Rejoice in the Lord, you Righteous, praise befits the upright. Alleluia (3X)

**It’s great we can come back to the church and pray to God altogether!**

**Sign up for each liturgy by 7 p.m. Saturday as the guidelines restrict us to 25 people.**

**Please make the appointments for the Sacrament of Confession, Saturdays between 9:30 AM-4:00 PM.**

**ANNIVERSARIES:**

17 June…Nicholas & Irene Alexander

**21 June…Protodeacon Mikhail & Pani Martha (50th)**

23 June…Brian & Mary Ost

25 June…Stephen & Melanie Unger (54th)

**BIRTHDAYS:**

14 June…Luke Vitushinsky

20 June…Bettyann Woyewoda

22 June…David Misko

23 June…Andrew Grason, James Osmun

24 June…Patty Parchomenko

26 June…Subdeacon Matthew Winters

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

21 June…John Bodnyk ‘80

22 June…Maria Rud ‘83

23 June…Mary Strychar ’29, Rev. Volodymyr Klodnycky ‘73

24 June…Philip Krasnopera ’63, Michael Onuschak ‘80

25 June…Katherine Kotoris ’70, Joseph Antolick ‘02

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Allan, James, Eileen Hosteman, 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.

**Patristic Commentary on the Gospel.** gregory the great: Some­one may wonder: At the Lord's beckoning, what or how much did these two fishermen, who scarcely had anything, leave behind? On this, my beloved, we should attend to one's intention rather than one's wealth. That person has left behind a lot who keeps nothing for himself, who, though he has little, gives up everything. We tend to be attached to those things we own, and those things we scarcely own, we carefully hold on to. Therefore Peter and Andrew left much behind when they left behind covetousness and the very desire to own. That person has left much behind who renounces with the thing owned the very coveting of that thing. Therefore those poor who followed Jesus left behind just as much as those less poor who did not follow him but were able to covet. So when you notice that some have left a great deal behind, you need not say to yourself, I want to imitate those who disdain this world, but sorry, I have nothing to leave behind. You will leave much behind, my brothers, if you renounce earthly desires. External things, how­ever small they may be, are sufficient for the Lord, since he looks at the heart and not at our material goods. Nor does he judge by how much is involved in our sacrifice but from how much it is made. For if we judge by external goods, our holy merchants traded in their nets and vessels for the perpetual life of the angels.

**Interpretation.** In this narrative of the call of the first disciples, Matthew carefully chooses his words so as to emphasize Jesus' regal authority. Luke's very different version of the event is placed by him at a different point on the story line. In Luke 5:1-11 Simon, James, and John (Andrew is not mentioned) are overwhelmed by Jesus' fish miracle and are thus moved to leave everything to follow the master. Moreover, there is preparation for the event; Mark's story of the healing of Peter's mother-in-law is placed by Luke before the call story (Luke 4:38-39) and Jesus is already famous for his miracles (Luke 4:37) before he challenges Peter with the announcement, "From now on you will be catching people" (Luke 5:10, reb). Similarly, preparation is evident in John's version; Andrew is induced to follow Jesus by the testimony of John the Baptist, and he in turn convinces his brother by announcing, "We have found the Messiah" (John 1:35-41).

Matthew's story, taken over with only minor changes from Mark 1:16-20, presents a stark contrast to Luke's and John's. No attempt whatsoever is made to prepare for the event. We are not informed that the four fishermen were among those who heard Jesus proclaim the imminence of the kingdom (4:17). No summary statement concerning Jesus' miracles has yet been given. Nor is interest shown in any psychological reaction to Jesus on the part of those he confronts (contrast Luke 5:8-9). The call story is here reduced to its barest essentials: Jesus summons with irresistible authority, and the men respond with radical obedience.

Implicit in the peremptory "Follow me!" is a profound theological perception, articulated by the Fourth Evangelist at John 15:16: "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide." It was customary for rabbinic students to seek a master and then choose to learn from him. At a certain level of reality it is undoubtedly true that we choose Jesus as our master. We choose to be present where he is proclaimed and his words studied. We choose to read the Gospels and ponder their significance. At a deeper level of our being, however, we acknowledge, if only in retrospect, that the reverse has been true. In all our searching we were being sought. The one whom we choose is the one who first chose us.

The metaphor "fishers of men and women" is natural to the context. When Jesus confronted farmers, perhaps he challenged them to plant the seed of the gospel. Fellow carpenters may have been invited to build the community of faith. The metaphor of fishing has a raw edge, however. In Jer. 16:16 it seems, because of its parallel to hunting, to be a negative image, an image of judgment. In fact, if it were placed by Matthew beside 19:28, "You who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel," we might well take it in the same way. It is far more likely, however, that it is intended positively; the fishermen are to catch men and women as fellow disciples of the master. As in the parable of 13:47, they are to spread the gospel net broadly and capture as many as they can for Christ and his church. (By Douglas Hare).