***July 19, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 19 July (6th) SIXTH SUNDAY AFTER PENTECOST. TONE 5. Ven. SISOES the Great of Egypt (429). Martyrs MARINUS & MARTHA and their children at Rome; with them CYRINUS, VALENTINE, the Presbyter & ASTERIUS. Ven. SISOES of the Kyiv Caves (13th C.). Uncovering the relics of Princess JULIANA OLSHANSKA (1540).**

**Romans 12:6-14 Matthew 9:1-8**

**Today’s bulletin is sponsored by Stephen and Melanie Unger in loving memory of Melanie’s father, Michael Smallen.  It is the 25th anniversary of his repose in the Lord.**

**Liturgical Meneion & Scripture Readings For The Seventh Week After Pentecost**

**Mon. 20 July** Ven. Thomas of Mt. Maleon (10th c.). Ven. Acacius of Sinai (6th c.). Martyrs Epictetus, presbyter, and Astion in Scythia (290). Martyr Evangelus.

**1 Cor. 5:9–6:11 Mt. 13:54-58**

**Tue. 21 July** Holy Great-martyr Procopius of Caesarea in Palestine (303). New Martyr Anastasius at Constantinople (1743).

**1 Cor. 6:20 – 7:12 Mt. 14:1-13**

**Wed. 22 July (Fast Day)** Hieromartyr Pancratius, bishop of Taormina in Sicily (1st c.). Hieromartyr Cyril, bishop of Gortyna (250-252).

**1 Cor. 7:12-24 Mt. 14:35 – 15:11**

**Thu. 23 July Ven. Anthony** of the Kyiv Caves (1073). **Ven. Silouan** of the Far Caves in Kyiv (13th-l4th c.).

**1 Cor. 7:24-35 Mt. 15:12-21**

**Fri. 24 July (Fast Day) Blessed Equal-to-the-Apostles Olha, princess of Kyiv**, in holy baptism called Helen (969).

**1 Cor. 7:35–8:7 Mt. 15:29-31**

**Sat. 25 July** Martyrs Proclus and Hilary of Ancyra (2nd c.). Ven. Michael, monk, of Maleinus (962). Martyrs Theodore and his son John of Kyiv (983).

**Rom. 12:1-3 Mt. 10:37–11:1**

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

**Sun. 26 July Commemoration of the Holy Fathers of the First Six Councils. Synaxis of the Holy Archangel Gabriel.**

**Rom. 15:1-7 Mt. 9:27-35**

**Heb. 13:7-16 Jn. 17:1-13**

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

***9:00 AM Divine Liturgy (restriction of 30 people; also available Online)***

**Forgiveness of sins.** It’s interesting in today’s Gospel that before Jesus addresses any physical healing of the paralyzed man He first addressed his spiritual condition by forgiving his sins. In the ancient Jewish world there was a belief that any physical ailment was the result of sin. Remember the Sunday of the man Born Blind. The question was, “Who sinned – this man or his parents that he was caused to be born blind? You can see this connection between sin and illness in that mind-set. Yet, it was also true that who could forgive sin except God alone. In this Gospel Jesus not only shows the importance of forgiveness but as the Son of God having the power to forgive sin.

It must be said that the cause of many illnesses, both physical and mental, in modern society is exactly the same as in this case - unforgiven personal sins, since unforgiven sins are extremely common. And they are unforgiven because they are unconfessed, never said at confession and therefore never asked forgiveness for.

Forgiveness of sin is important to all of us. That is why the church encourages frequent confession. Unload your heart and burdens. Give them to Christ. Of course you already know that anything mentioned in confession is strictly confidential. No priest at any time or anywhere may divulge anything he has learned in confession. This is called the sacramental seal of confession. All priests take this most seriously so never be afraid to approach Christ in this sacrament of healing and restoration in a truthful and honest way. You will receive Christ’s mercy and love. This should be the aim of our spiritual efforts day by day.

The Gospels as well as the Father of the Church speak of tears of repentance. What beautiful tears these are. Monks in the desert prayed for the gift of tears so that they would find forgiveness of their sins. Tears of repentance are tears of shame, relief and joy all wrapped into one. Sins of shame because anybody who is truly sorry for his or her past sins is aware of what they did is wrong and it offends God. They are sorry for this. They are tears of relief because the burden of sin is forgiven. They are tears of joy because of the restoration and forgiveness just like the prodigal son.

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

***Tropar of the Resurrection, Tone 5***

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation of the Virgin. In His Good Will, He was lifted up on the Cross in the flesh, to suffer death and to raise the dead, by His glorious Resurrection.

***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 to Venerable Sisoes, Tone 5***

From your youth you followed the angelic life and were therefore filled with many godly gifts, O Sisoes, emulator of the angels. In the hour of your going forth from this life, you shone resplendently as the sun, revealing your glory and illuminating our souls.

***Kondak of the Resurrection, Tone5***

You descended into Hell, my Savior, destroying its gates, as the Al-mighty, resurrecting the dead as Creator and destroying the sting of death. You have delivered Adam from the curse, Lover of all Man-kind. Therefore, we all cry out to You: Lord, save us.

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

***Kondak to St. Sisoes, Tone 4***

In asceticism you were revealed to be an earthly angel, continually enlightening the thoughts of the faithful with divine signs. Therefore we honor you with faith, Venerable Sisoes.

**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 Whodwelt within her ever virginal womb.

***Prokimen of the Resurrection, Tone 5***

You, O Lord, shall protect us and preserve us from this generation forever.

***Verse:*** O Lord, save me for there is no longer any righteous man.

**Epistle: Romans 12:6-14**

***Alleluia Verses in Tone5***

Of Your mercies, O Lord, I will sing forever; unto generation and generation. I will proclaim Your truth with my mouth.

***Verse:*** You have said: Mercy will be established forever and My truth will be prepared in the heaven.

**Gospel: Matthew 9:1-8**

***Hymn to the Mother of God:***

It is right in truth.

***Communion Hymn:***

Praise the Lord from the heavens, praise Him in the Highest. Alleluia (3X)

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

**BIRTHDAYS:**

19 July…Elizabeth Kravchenko (1 yr. old)

20 July…William Hantz, Anthony Sawarynski

24 July…Anne Dworakivsky

25 July…Beth Seremula

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

19 July…Mary Nieves

20 July…Michael Karypenko ’57, Mary Huryn ’72, Ann Haas ‘14

21 July…Bohdan Kowalyshyn(infant) ‘38

22 July…Michael Smallen Sr. ‘95

23 July…Stephen Hewko ’84, Katherine Bodnyk ‘95

24 July…Paul Nazar ‘88

25 July…John Arndt ‘88

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Allan Bach, James Osmun, Matthew, 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.

**Interpretations of the Gospel.**Endemic to the human situation are feelings of guilt. We often feel excessively guilty for trivial offenses that have more to do with manners than morals, while failing to experience pangs of conscience over more serious trespasses against our neighbors. Nevertheless, except for sociopathic individuals whose consciences have failed to develop normally, all human beings know the guilt that results from failing to obey accepted standards of right and wrong. And wherever God is conceived as moral sovereign of the universe, offenses against other people are correctly seen as violations of God's will, that is, as sins committed against God. Just as a child shrinks from facing a parent whose command has been disobeyed, so believers fear God's righteous anger. A bad conscience makes it difficult to worship God with joy and to delight in God's ways. From the earliest stages of Israel's religious experience the God of Abraham was known as a forgiving God. A theme that recurs with great frequency in the Hebrew Scriptures is sounded at Exod. 34:6-7: "The LORD, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, ... forgiving iniquity and transgression and sin." Prophets and psalmists reiterate this experience-based confidence in God's readiness to forgive. Regular synagogue services as well as the annual observance of Yom Kippur institutionalized this conviction by scheduling public confessions and prayers for forgiveness. Because of his religious background, then, the paralyzed Jew who was brought to Jesus undoubtedly believed in the forgiveness of sins. A great gulf is fixed, however, between theoretical belief and existential experience. With his head he knew about God's readiness to forgive, but his tormented conscience could not appropriate that pardon. This third narrative in the second trio of miracle stories continues the emphasis on Jesus' authority over evil. Just as the storm narrative stressed Jesus' authority over the powers of chaos and the story about the pigs focused on his authority over internalized powers of evil, so this third story presents Jesus as the one who has power over the evil of guilt. The narrative is not intended to teach that all sickness is due to sin, but clearly in this instance the man's paralysis strongly symbolizes the fact that guilt is paralyzing. We cannot serve God as we ought when we are crippled by feelings of guilt. Jesus deals first with the man's primary problem, namely, his inability to appropriate God's forgiveness. The narrative suggests that it is the faith of his friends, not his own, that has brought him to Jesus. Responding to their faith, Jesus says to the paralyzed man, "Have confidence, child!" What basis does he have for confidence? The faith of his friends! Often when our own faith is faltering, we must allow ourselves to be carried by the faith of others. What makes this valid is the fact that faith is a corporate activity, not simply a private exercise. When we cannot feel God's reality, we must lean on the perception of others. The man who has lost all confidence in God's readiness to deal positively with him is addressed affectionately as "Child." It is to be seen not as a demeaning epithet, accusing the man of immaturity, but rather as a firm reminder that he is a person of worth for whom God cares. The narrative shows no interest in the paralytic's response to Jesus' saving declaration, "Your sins are forgiven." Instead, it turns to the christological question: What gives Jesus the right to make such a statement? Opponents conclude, "This man is blaspheming," that is, he is usurping God's role (cf. Mark 2:7). In Matthew's version, Jesus responds by attacking not the logic but the motives of his critics' reasoning: "To what end do you conceive immoral thoughts in your hearts'?" (v. 4). Instead of rejoicing in the fact that the man of God in their midst is able to communicate God's forgiveness to a sin-sick soul, they intend to use Jesus' words against him. Jesus foils their stratagem by a positive demonstration that he is God's authorized representative. The narrative does not identify who Jesus is. The self-designation "the Son of man" does not relieve the mystery for the audience but only heightens it. The story by no means implies that the critics are right, that is, that Jesus claims to be God. In the Hebrew Scriptures, prophets function as messengers of God's forgiveness (II Sam. 12:13; Isa. 40:2). Christian readers know, however, that the one who here demonstrates his authority to communicate God's pardon is the one whose life will be poured out for many for the forgiveness of sins (26:28). The awestruck audience glorifies God for giving such authority to human beings (v. 8). Matthew, by his use of the plural, reminds his readers that Jesus' authority to forgive sins did not leave earth when he was exalted to heaven. As we shall see in 16:19 and 18:18, Matthew's church claimed this authority in Jesus' name. Can modern Christians also claim such an authority? Yes. This is done formally in the liturgical declaration of pardon, but, like the paralytic, many modern sinners cannot appropriate the promise in a formal setting. As Christ's representatives we can assure the conscience-stricken that forgiveness is available to them just as it has been to us, in the same way that a recovering alcoholic testifies to one not yet recovering that the power to change is available.