***Aug 2, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 02 August EIGHTH SUNDAY AFTER PENTECOST. TONE 7. Glorious Prophet ELIJAH (9th C. BC). Uncovering the relics of Abbot ATHANASIUS of Brest (1649).**

**1 Corinthians 1:10-18 Matthew 14:14-22**

**James 5: 10-20 Luke 4:22-30**

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

**Mon. 03 August** Prophet Ezekiel (6th c. B.C.). St. Symeon of Emesa, fool-for-Christ (590), St. Onuphrius the Silent of the Kyiv Caves (12th c.)

**1 Cor. 11:31–12:6 Mt. 18:1-11**

**Tue. 04 August** Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalen (1st c.). St. Cornelius, monk, of Pereyaslav (1693).

**1 Cor. 12:12-26 Mt. 18:18-22 – 19:1-2, 13-15**

**Wed. 05 August (Fast Day) “Pochaiv” (1675) Icon of the Mother of God.** Hieromartyr Apollinaris, bishop of Ravenna (75).

**Phil. 2:5-11 Lk. 10:38-42; 11:27-28**

**Thu. 06 August** Martyr Christina of Tyre (300). Holy Martyrs and Passion-bearers Borys and Hlib of Rus, (1015). Ven. Polycarp, archimandrite of the Kyiv Caves (1182).

**1 Cor. 14:6-19 Mt. 20:17-28**

**Fri. 07 August** The Dormition of the Righteous Anna, mother of the Theotokos. St. Olympias the Deaconess (409).Commemoration of the 5 Ecumenical Council (553).

**1 Cor. 14:26-40 Mt. 21:12-14, 17-20**

**Sat. 08 August** Hieromartyrs Hermolaus, Hermippus, and Hermocrates at Nicomedia (305). Martyr Parasceve (138). Ven. Moses the Hungarian, of the Kyiv Caves (1043).

**Rom. 14:6-9 Mt. 15:32-39**

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

**Sun. 09 August** Holy Great-martyr and Healer Panteleimon (305). Ven. Anthusa, abbess and her 90 sisters (759). St. Clement of Ochrid (916), and Sts. Angelar (10th c.).

**1 Cor. 3:9-17 Mt. 14:22-34**

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

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

**The divine economy (meditation on the Gospel).** So that by every means the Lord might be known to be God by nature, he multiplies what is little, and he looks up to heaven as though asking for the blessing from above. Now he does this out of the divine economy, for our sakes. For he himself is the one who fills all things, the true blessing from above and from the Father. But, so that we might learn that when we are in charge of the table and are preparing to break the loaves, we ought to bring them to God with hands upraised and bring down upon them the blessing from above, he became for us the begin­ning and pattern and way.

It is pos­sible to see these new miracles concurring with more ancient ones and as being activities of one and the same power. The manna once remained in the wilderness for those of Israel. Now, behold, again in the desert he has provided ungrudgingly for those in want of food, as though bringing it down from heaven. For to multiply what is little and to feed such a multitude as though out of nothing would not be out of keeping with the former miracle. At that time Israel was to partake according to need; they had not received food in order to take it away with them, even though many fragments were left. This is, again, a good symbol for measuring use according to need and of not introducing an acquisitiveness that goes beyond what is needful. (by Cyril of Alexandria)

**The miracle of the feeding of the five thousand,** reported by all four evangelists, shows Jesus feeding His people as God fed the Israelites in the desert. The Church Fathers see in this an image of the Eucharist, an idea also expressed in John 6, the discourse on the Bread of Life. In 15:32-39 and Mark 8:1-10 another miracle is mentioned, in which Jesus feeds four thousand people with seven loaves and a few small fish. This miracle is probably not a duplicate report of the first miracle, but another performed in a different place. Moved with compassion is used in very similar situations (see 20:34; Mark 1:41; 6:34; Luke 7:13) to show the Messiah's power and authority extending to those who suffer. 14:19 Jesus is teaching us not to eat until we first give thanks to God. The terminology reminds us of the Last Supper (see Luke 22:15-20) and leads to the Eucharistic interpretation of this miracle. The participation of the disciples in distributing the loaves and the fish is important. In the Church Jesus feeds His flock at the Eucharist through His servants, the priests. (Orthodox Study Bible)

**PROPERS FOR LITURGY OF JOHN CHRYSOSTOM**

***Tropar of the Resurrection, Tone 7***

By Your Cross, You destroyed Death. To the Thief, You opened Paradise. For the Myrrh-bearers, You changed weeping into joy. Christ God, You commanded Your disciples to proclaim that You are risen, granting the world great mercy.

***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 Prophet Elijah, Tone 4***

Glorious Elijah, angel in the flesh, foundation of prophets and second forerunner of the coming of Christ. You sent grace from on high to Elisha, so that he could dispel diseases, cleanse lepers and overflow with healing for all those who honor you.

***Kondak of the Resurrection, Tone7***

The dominion of death can no longer hold humanity captive, for Christ, descended shattering and destroying its power. Hell is bound whi9le the prophets rejoice with one voice. The Savior has come to those in faith, saying: “Enter, you faithful, into the Resurrection.”

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

***Kondak to Prophet Elijah, Tone 2***

Greatly renowned Prophet Elijah, who foresaw the great deeds of our God; you withheld the rains of heaven by your command. Intercede for us with the One Who alone loves mankind.

**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 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 7***

The Lord shall give strength to His people. The Lord shall bless His people with peace.

***Verse:***Bring to the Lord, you sons of God, bring young rams to the Lord.

***Prokimen to Prophet Elijah, Tone 4***

You are a priest forever, according to the order of Melchizedek

**Epistles: 1 Corinthians 1:10-18 & James 5:10-20**

***Alleluia Verses in Tone7***

It is good to give thanks to the Lord, to sing praises to Your Name, O Most High.

Moses and Aaron are among His priests and Samuel among those who call upon His Name.

**Gospels: Matthew 14:14-22 & Luke 4:22-30**

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

It is right in truth, to glorify you...

***Communion Hymn:***

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

**Sign up for each liturgy by 7 p.m. Saturday as the guidelines restrict us to 30 people.**

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

**Saturday we had a service of Reception to the Orthodoxy of servant of God Eugene Gorsky. Let’s pray God for him and welcome him in our church family.**

**BIRTHDAYS:**

02 Aug…Margaret Leindecker

06 Aug…Zachary Phillips

09Aug…Alexandra Ost

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

02 Aug…Fanny Pritko ‘45

03 Aug…Peter Pokotello ‘03

05 Aug…Frank Stashitsky ’46, Cathryn Fedorishen ‘11

07 Aug…Dennis Saruba ’89, Eva Pypiuk ’00, Stephania Teply ‘12

**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.

**Prophet Elijah** is One of God’s greatest Prophet in the Old Testament. He lived and prophesied, according to the Books of Kings (III Kings 17:1 – IV Kings 2:18), during the days of Achaab (873-854 B.C.) and Ochozia (854-853 B.C.). His zeal for the true faith in the one and only God of Israel led him to resist against the evil queen Jezabel, who abandoned the true God and ordered the Israelites to worship the false god Baal (III Kings 16:29-33).

King Achaab and the wicked Queen Jezabel persecuted the prophets and the priests of God, and many of them were imprisoned and put to death. God foretold Elijah, that Jezabel seeked to kill him and he fled into the desert, near the river Jordan. God provided that a raven visit and feed His Prophet bringing him bread in the morning and meat in the evening (III Kings l7:2-6). But when the stream dried, Elijah left to Sarepta of Sidon. There he was welcomed into the house of a poor widow and through his prayers God blessed the oil and flower jars, so that they will never be empty. In that period the widow’s only begotten son died and Elijah prayed to God of Israel to bring back the soul of the young man. The miracle took place and the Prophet of God gave the widow her son in full health (III Kings 17:7-24).

Elijah appeared to King Achaab and challenged the false prophets to prove who is true God, the God of Israel or Baal (III Kings 18:16-40). Four hundred and fifty priests of Baal gathered at the mountain of Carmelos (III Kings 18:22). Elijah order that two altars should be built and two bulls should be sacrificed. Whichever god would send flames of fire from heaven and burn the offerings, He is the true God. They all agreed.

The priests of the false god Baal prayed from sunrise to sunset and nothing happened (III Kings 18:24-28). When Elijah prayed he ordered that the sacrificial bull be placed on the altar and that water be poured over the altar three times, fire immediately came from heaven and burnt everything (III Kings 18:36-38). Nothing was left, even the ground surrounding the altar with the rocks was burnt. After this miracle Elijah order the people to slaughter the false prophets of Baal (III Kings 18:40). New persecutions followed and the Prophet of God fled to the mountain of Choreb. There Elijah experienced the presence of God as a voice of thine air (III Kings 19:11-12).

Elijah was taken to Heaven on a chariot of fire (IV Kings 2:11), and gave to his disciple Elissaios his blessings to have twice the portion of God’s Grace which he himself received (IV Kings 2:9).

In the Books of the Prophet Malachi (4:4) and the Wisdom of Sirach (48:1-15) his second coming foretells that he shall prepare the world of the coming of the Messiah.

In our days, the Prophet Elijah is still preaching to the people of God repentance.

Today, Elijah says to us, "Turn your hearts to the Lord in purity of the true Faith and do not allow false teachings to enter into your hearts."

Today, the Prophet of God cries out to us saying, "Let no one worship the false gods of Baal! Let no one bow before idols of the twentieth century. Man turned away from God, worships as false gods: money, pleasures of the flesh, riches and earthly possessions!"

Today, the Prophet Elijah cries out to us saying: "The Lord God is alive and He will judge His people according to their deeds. Repent and turn to His Loving kindness and you shall see His wonders." (www.orthochristian.com)

**Icon of the Mother of God of Pochaiv**. In the year 1340, two monks came and settled in a cave on the hill where the monastery is now located. After reading his usual Prayer Rule, one of them went to the top of the hill, and suddenly he beheld the Theotokos standing on a rock and enveloped in flames. He summoned the other monk, who also witnessed the miracle. A third witness of the vision was a shepherd. He ran to the hill, and the three of them glorified God. The Most Holy Theotokos left the imprint of her right foot on the stone where she had stood, and this filled up with water. Since that time, many people have been healed at this miraculous spring.

In 1559 Metropolitan Neophytus of Constantinople, on his journey through Volyn, visited the noblewoman Anna, living not far from Pochaiv. As a farewell blessing he left Anna an icon of the Mother of God which he brought from Constantinople. They began to notice a radiance coming from the icon. In 1597 Anna’s brother was healed of an ailment before the eyes of a monk who lived on the hill at Pochaev. She then gave the wonderworking image to the monk. The icon was placed in a church which was built in honor of the Dormition of the Most Holy Theotokos. A monastery was later established there. (www.oca.org)