***Aug 9, 2020***

**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**

**Protodeacon Mikhail Sawarynski, Attached**

**Websites:** holyassumption.org ***and*** ukrainianorthodoxchurchusa.org

**Facebook:** Assumption of the Virgin Mary Ukrainian Orthodox Church

**YouTube:** AVM UOC church

**Contacts: Fr. Oleg Kravchenko** -(732) 507-2274

Email: olegkravchenko2212@gmail.com

**Protodeacon Mikhail** – (H) (610) 262-3876)

Email: pravoslavni@rcn.com

**Office** – (610) 262-2882

Email: avmuoc@gmail.com

**Webmaster, John Hnatow**

Email: john.hnatow@gmail.com

**Sun. 09 August NINTH SUNDAY AFTER PENTECOST. TONE 8.Great Martyr & Healer PANTELEIMON (305). Abbess ANTHUSA & her 90 sisters (759). CLEMENT of Ochrid (916). Sts. ANGELAR, GORAZD, NAHUM & SABBAS (10th C.)**

**1 Corinthians 3:9-17 Matthew 14:22-34**

**2 Timothy 2:1-10 John 15:17-16:2**

**Today’s Bulletin is sponsored to the memory of Antoinette Meashock on the Anniversary of her falling asleep in the Lord.**

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

**Mon. 10 August** Holy Apostles of the Seventy and Deacons: Prochorus, Nicanor, Timon, and Parmenas (1st c.). Ven. Moses, wonderworker of the Kyiv Caves (14th c.).

**1 Cor. 15:12-19 Mt. 21:18-22**

**Tue. 11 August** Martyr Callinicus of Gangra in Asia Minor (250). Virgin-martyr Seraphima (Serapia) of Antioch (2nd c.). Martyr Theodota and her three sons, in Bithynia.

**1 Cor. 15:29-38 Mt. 21:23-27**

**Wed. 12 August (Fast Day)** Apostles Silas and Silvanus of the Seventy and those with them: Crescens, Epenetus, and Andronicus (1stc.).

**1 Cor. 16:4-12 Mt. 21:28-32**

**Thu. 13 August** Righteous Eudocimus of Cappadocia (9th c.). Martyr Julitta at Caesarea (304).

**2 Cor. 1:12-20 Mt. 22:23-33**

**Fri. 14 August (The Beginning of the Dormition Fast)** Procession of the Precious Wood of the Life-giving Cross of the Lord (1164). Holy Seven Maccabees (166 B.C.).

**Heb. 11:33 - 12:2 Mt. 10:32 - 36; 11:1**

**Sat. 15 August** Translation of the relics (428) of the Protomartyr and Archdeacon Stephen (428) Hieromartyr Stephen, pope of Rome (257).

**Rom. 15:30-33 Mt. 17:24 – 18:4**

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

**Sun. 16 August** Venn. Isaac, Dalmatus, and Faustus (5th c.). Ven. Anthony the Roman (1147). Ven. Cosmas, eunuch and hermit of Palestine (6th c.).

**1 Cor. 4:9-16 Mt. 17:14-23**

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

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

**The Dormition** **fast** comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast—the Forty Days[Great Lent; for summer there is the summer fast… [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, foreknowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us. Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

On Monday, Wednesdays and Fridays of the Dormition fast, the Church rubrics prescribe the strictest fast of uncooked food (without oil); on Tuesdays and Thursdays, “with cooked food, but with no oil”; on Saturdays and Sundays wine and oil are allowed.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite sins for exercise in the virtues which oppose them. The essence of the fast is expressed in the following Church hymn: “If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.” (<http://orthochristian.com>)

**PROPERS FOR LITURGY OF JOHN CHRYSOSTOM**

**Tropar of the Resurrection, Tone 8**

You descended from on high, Merciful One. You accepted the three-day burial to free us from our passions. Lord, our Life and Resurrection, Glory to You.

**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 Great Martyr Panteleimon, Tone 3**

Holy Passion Bearer and Healer Panteleimon, intercede with the Merciful God that He may grant to our souls remission of our transgressions.

**Kondak of the Resurrection, Tone 8**

By rising from the tomb, You raised up the dead. Adam is risen and Eve exults in Your Resurrection. The entire world celebrates Your rising from the dead, Greatly Merciful One.

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

**Kondak to St. Panteleimon, Tone 8**

You manifested the mercy of God and He granted you the power of healing, Panteleimon, Victorious Martyr of Christ. Heal our spiritual diseases through your intercessions as we continually cry out to the Lord to take away the snares of the enemy and to save us.

**Now and ever and unto 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 intercession lies un-failing hoe. For as the Mother of Life, she has been translated to life by the One Who dwelt within her ever-virgin womb.

**Prokimen of the Resurrection, Tone 8.**

Pray and give glory to the Lord our God.

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

**Prokimen to Great Martyr Panteleimon, Tone 4**

God is wonderful in His Saints; the God of Israel.

**Epistle Readings:1 Corinthians 3:9-17 & 2 Timothy 2:1-10**

**Alleluia Verses in Tone 8**

Come let us rejoice in the Lord. Let us shout with jubilation in God our Savior.

The Righteous shall flourish like a palm tree and shall increase as the cedars of Lebanon.

**Gospel Readings: Matthew 14:22-34 & John 15:17-16:2**

**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.**

**ANNIVERSARIES:**

12 Aug…Father Oleg & Pani Ol’ha Kravchenko

13 Aug…Oleksandr & Lesya Semanovych

**BIRTHDAYS:**

09 Aug…Alexandra Ost

12 Aug…Matthew Sawarynski, Danica Ost

15 Aug…Sandra Meashock

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

09 Aug…John Mislicky ‘62

10 Aug…Paul Smallen ‘63

11 Aug…Aleksander Mycio ’45, Dennis Kulchycki ‘86

12 Aug…Joseph Chorney ‘90

13 Aug…Katherine Panchyshyn ’26, Paul Novak ’37,

Michael Korutz ’64, Ignatij Philips ’68, Antoinette Meashock ‘70

14 Aug.…Mary Mazur ‘82

15 Aug…Wasyl Lubianecki ‘23

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Tom Pavlinsky, 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.

**The Holy Great-martyr Panteleimon** was born in Nicomedia of a Christian mother and a pagan father. His mother was named Eubula and his father Eustorgius. As a young man, he studied the science of medicine, The priest Hermolaus befriended him, taught him the Christian Faith and baptized him. Panteleimon miraculously cured a blind man whom other doctors had treated in vain; he healed him by the name of Christ and baptized him. The doctors, full of envy, accused Panteleimon as a Christian, and he went before the Emperor Maximian to stand trial. "He stood before the earthly king in body but in mind he stood before the heavenly King," He freely declared to the emperor that he was a Christian, and in his presence healed a paralytic of his long-standing illness. This miracle drew many pagans to the Christian Faith. The emperor subjected Panteleimon to torture, but the Lord appeared to him on several occasions, and delivered him whole and unharmed. Then St. Hermolaus, along with Hermippas and Hermocrates suffered. Sentenced to death, St. Panteleimon knelt in prayer. At that moment, the executioner struck him on the neck with the sword, but it broke as though made of wax. The executioner was unable to execute Panteleimon until the saint completed his prayer and gave him permission to do so. His relics possess the ability to heal. Panteleimon was executed under an olive tree which was thereafter adorned with much fruit. "Panteleimon" means "all-merciful," or "all-compassionate." The All-merciful God received his righteous martyr who suffered honorably for Christ in his youth, on July 27, 304. St. Panteleimon is soul and glorified him among His great saints. This wonderful invoked during the prayers of the Blessing of Waters and in the Sacrament of Holy Unction, together with St. Hermolaus and the other unmercenary and wonderworking saints. A most beautiful church dedicated to this saint is located on the Holy Mountain. (By St. Nikolai Velimirovic)

**Patristic Commentaries on the Sunday’s Gospel**. Jesus retreats to the mountain to teach us the benefit of solitude when we are praying. His solitude, the boat and his dismissal of the crowds all have a sym­bolic meaning, anticipating his final return and glory. The miracle of walking on water was prophesied long before. It points to one who could walk on the water as well as on the ground, for he is truly human and yet God's only begotten Son. He did not come quickly to the disciples' rescue. He was training them by their fears and instructing them to be ready to endure. Gently and by de­grees he excites and urges the disciples on toward greater responsiveness. The fourth watch of the night also has typologi­cal significance in relation to four phases of the history of revelation: the law, the prophets, the incarnation and the return of the Lord or variously interpreted, Adam to Noah, Noah to Moses, Moses to the Savior, with the fourth watch marking the time when the Son of God was born in the flesh and suf­fered. Through the feebleness of the flesh and the fear of death, even the boldness of Peter fails. But he cries out and asks the Lord to save him, and that cry is the groan of his repentance.

**Orthodox Study Bible Commentaries:** This miracle implies the divinity of Jesus the Messiah (v. 33), because He holds dominion over nature.

14:27-29 In saying to the disciples, be of good cheer! It is I, do not be afraid, He is also assuring us He will be with His people in the midst of the storms of life (28:20). Come (v. 29) is the call of Christ in the midst of turmoil.

14:30 After Peter cries, Lord, save me, Jesus does just that. How clearly the Son of God answers prayer-including this, the shortest prayer in the Bible. The often-repeated liturgical refrain, “Lord, have mercy” is this same prayer; the Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy on me a sinner," is an expansion of it. 14:31 The Greek term for doubt here means wavering, hesitation, or vacillation. Peter is not denying the faith, but he hesitates and weakens because he has taken his eyes of Christ and focused on the storm! 14:33 This is the first time the Apostles confess faith in Jesus as the Son of God. They know, as did the wise men before them (2:11), that only God should be worshiped.