***Aug 16, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 16 August (Aug. 3rd) TENTH SUNDAY AFTER PENTECOST. TONE 1.Venerable ISAAC, DALMATUS, FAUSTUS of the Dalmatian Monastery, Ven. ANTHONY the Roman. Ven. COSMAS of Palestine (6th C.)**

**1 Corinthians 4:9-16 Matthew 17:14-23**

**Liturgical Meneion & Scripture Readings For The Eleventh Week After Pentecost (Dormition Fast)**

**Mon. 17 August** Holy Seven Youths of Ephesus: Maximilian, Jamblicus, Martinian, John, Dionysius, Exacustodian (Constantine) and Antoninus (250). Martyr Eudocia.

**2 Cor. 2:4-15 Mt. 23:13-22**

**Tue. 18 August** Martyr Eusignius of Antioch (362). Hieromartyrs Fabian (250) and Antherus (Antheros) (257), popes of Rome. Martyrs Cantidius, Cantidian and Sibelius.

**2 Cor. 2:14–3:3 Mt. 23:23-28**

**5:00 PM Great Vespers with litiya**

**Wed. 19 August THE HOLY TRANSFIGURATION OF OUR LORD, GOD AND SAVIOR JESUS CHRIST.** St. Theoctistus, bishop of Chernihiv (1123).

**2 Pet. 1:10-19 Mt. 17:1-9**

***9:00 AM Divine Liturgy***

**Thu. 20 August** Martyr Dometius of Persia (363) and two disciples. Ven. Pimen, faster of the Kyiv Caves (13th c.). Ven. Mercurius, bishop of Smolensk (Kyiv Caves) (1239).

**2 Cor. 4:1-6 Mt. 24:13-28**

**Fri. 21 August** St. Emilian the Confessor, bishop of Cyzicus (820). St. Myron, bishop of Crete (350). Ven. Gregory, iconographer of the Kyiv Caves (XII).

**2 Cor. 4:13-18 Mt. 24:27-33, 42-51**

**Sat. 22 August** Apostle Matthias (63). Martyr Anthony of Alexandria. St. Psoes of Egypt (4th c.).

**1 Cor. 1:3-9 Mt. 19:3-12**

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

**Sun. 23 August** Holy Martyrs Archdeacon Laurence and Pope Sixtus, Felicissimus and Agapitus, deacons, and others with them (258).

**1 Cor. 9:2-12 Mt. 18:23-35**

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

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

**In today's Gospel lesson**, we find that despite their faith in Christ, the Son of God, which had enabled them to cure the sick and perform other miracles. This is the Gospel lesson that each of us should read on those occasions when we find our faith has weakened. We can gather courage and encouragement in the knowledge that the disciples of Christ went through the same moments of weakness and of doubt which we ourselves have experienced, yet that did not stop them from becoming true saints and Apostles of Christ.

If we find our faith weakening, it does not mean that we should not resist this weakening; but rather that we should take it as a challenge. How can we strengthen our faith? By prayer to God, and His son, the source of the divine power of Faith with which we can do the impossible. Of course, providing the impossible is for the Glory of God.

Faith is not limited to religion, but it is very often used in all aspects of human knowledge and living. We have faith in the bus driver, or we wouldn't ride in his bus. We have faith in a road may given to us by a total stranger. We have faith in the usefulness of a new gadget sold by a salesman in a store. And we could go on and on.

A man who had no faith in his fellow man would be totally incapacitated in the modern world. He would not be able to live for he would starve to death. Why do we have faith in our fellow men? Because, for the most part, they have proven reliable.

In religion we are expected to have faith in God. On what basis? In everything He has proven to be Just and Reliable. A man who does not have faith is fighting against the Eternal and Perfect God. He has no chance of becoming victorious, no change at all! It stands to reason that if with God everything is possible, then without God nothing is possible. What easier choice can man make?

**Patristic commentaries on the Gospel.** Every disease and weakness that our Savior cured corresponds to different symp­toms in the soul (Origen). Nothing is impossi­ble to those who have total faith (Chrysostom). The mountains mentioned here are the hostile powers that have their being in a flood of great wickedness, such as are settled down, so to speak, in some souls. But when one has total faith such that one no longer disbelieves in any­thing found in holy Scripture, possessing faith like that of Abraham, then one has complete faith like a grain of mustard seed (Origen). All power not only for defeating demons, but even for raising the dead, has been given to the faith of the apostles (Augustine). The disciples knew that the Son of man would die, having heard it continually. But what kind of death was to occur, that release from death would come quickly and that death would work innumerable blessings they did not yet un­derstand (Chrysostom). Whenever the Lord speaks of future disaster, he always teaches its close connection with the happiness of redemp­tion, so that when disasters suddenly come they do not terrify but may be borne by hearts that have premeditated them. It was neces­sary for him to undergo his saving Passion for us (Cyril of Alexandria).

**PROPERS FOR LITURGY OF JOHN CHRYSOSTOM**

**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, Giver of Life: Glory to Your Resurrection, Christ. 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 to the Venerable Ascetics, Tone 4**

O God of our Fathers, always act with kindness towards us; take not Your mercy from us, but guide our lives in peace, through the prayers of Venerable Isaac, Dalmatus and Faustus.

**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 to the Venerable Ascetics, Tone 2**

Through asceticism you shone like lights in the world and by your faith you overthrew heresies. We praise you with hymns, Isaac, Dalmatus and Faustus, as servants of Christ who are praying 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**: Rejoice in the Lord, you righteous. Praise befits the upright.

**Epistle: 1 Corinthians 4: 9-16**

**Alleluia Verses in Tone 1**

God gives me retribution and has subdued peoples under me.

He magnifies the salvation of the king and deals mercifully for His anointed, for David and his seed forever.

**Gospel: Matthew 17:14-23**

**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. Alleluia (3X)

**Saturday, August 8 we’ve had a Baptism of child Aryana Brro. Many Blessed Years!**

**We’ve bought a new air-conditioning unit for the church. Thanks to all the parishioners!**

**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. If need be, you can receive Communion and Confession on any day. Contact Father Oleg directly.**

**BIRTHDAYS:**

16 Aug…Gregory Misko

19 Aug…Jeremy Madea

20 Aug…Stanley Scioscia, Mary Ann Jaeger, Michael Baird

21 Aug…Andriy Semenovych

22 Aug…Helen Crayosky

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

16 Aug…Evdokia Sivenky ’68, Maria Papaylo ’14, Olga Yurechko ‘10

17 Aug…Havryil Antoniuk ‘31

19 Aug…Mykyta Zalizko ’36, ParaniaBilyk ‘71

20 Aug…Wallace Vasilowsky ‘85

21 Aug…Philip Kowalchuk ’54, Wasyl Sheska ‘54

22 Aug…John Ziatyk ‘79

**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 Light of Mt. Tabor**. Christ was concretely manifested as light at His Transfiguration. “His face shone like the sun and His clothes became as white as light” (Mt 17:2) – “white and glistening” (Lk 9:29), “such as no launderer on earth can whiten them” (Mk 9:3). For a moment, His disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus. In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord, called a mandorla. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (e.g. the Transfiguration, the

Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St Paul. Christ, the “radiant Light” was manifested to Saul of Tarsus (St Paul) on the road to Damascus as “a light from the sky brighter than the sun” (Acts 26:13). While this light briefly blinded Saul by its brilliance, it ultimately enabled him to see even more clearly “the mystery which has been hidden from ages and from generations, but now has been revealed” (Col 1:26). In the Church, the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ, who had been radiant in light on the mountain, blinded your bodily eyes; but He allowed your soul to see the Trinity” (from the canon, ode 1).

The “Uncreated Light” of God In the Gospels we find two seemingly contradictory understandings of our ability to know God. On the one hand, we are told, “No one has seen God at any time” (Jn 1:18). On the other hand we hear, “Blessed are the pure in heart, for they shall see God” (Mt 5:8). In the fourth century St Gregory of Nyssa showed how both statements are true. He taught that the essence of God was unknowable. Like the sun in the imagery cited above, God in His deepest being is unapproachable. The energies of God – His “Light” and “Warmth” – have been made known to us and we can truly know God in His energies.

In the fourteenth century, St Gregory Palamas applied this teaching to the Transfiguration. He explained that, when the Apostles witnessed the Transfiguration of the Lord on Mount Tabor, that they were seeing the actual uncreated light of God. Palamas insisted that we too can experience God’s divine energies even though we can never know His essence: “for those who

love each other, all nature is filled with the light which seems to radiate from the other.” Many saints who have loved deeply have reflected this light. Perhaps the first was the Protomartyr St Stephen, who witnessed to Christ before the council of Jewish elders, “And looking steadfastly on Stephen, they saw his face as it had been the face of an angel” (Acts 6:15). St Simeon the New Theologian, writing in the eleventh century, described his own experience: “He gives Himself totally to me, unworthy as I am, and I am filled with His love and beauty. I am sated with pleasure and divine tenderness. I share in the Light. I participate also in the glory. My face shines like that of my beloved, and all my members become bearers of Light.”

The most compelling witness to such an experience comes from Nicholas Motovilov. In 1831 he wrote of seeing St Seraphim of Sarov transfigured with the divine light. They had been discussing how a person can acquire the grace of the Holy Spirit, but Motovilov was puzzled: “I do not understand how I can be certain that I am in the Spirit of God. Finally, as he described it, “Father Seraphim took me very firmly by the shoulders and said, ‘We are both in the Spirit of God now, my son. Why don’t you look at me?’” I replied, ‘I cannot look, father, because your eyes are flashing like lightning. Your face has become brighter than the sun, and my eyes ache with pain.’ “Father Seraphim said, ‘Don’t be alarmed! Now you yourself have become as bright as I am. You are now in the fullness of the Spirit of God yourself; otherwise, you would not be able to see me as I am.’ “Then, bending his head toward me, he whispered softly in my ear: ‘Thank the Lord God for His unutterable mercy to us. You saw that I did not even cross myself; only in my heart did I pray mentally to the Lord God and said within myself, ‘Lord, grant him to see clearly with his bodily eyes that descent of Your Spirit which You grant to Your servants when you are pleased to appear in the light of Your magnificent glory.’ And you see, my son, the Lord instantly fulfilled the humble prayer of poor Seraphim. How, then, shall we not thank

Him for this unspeakable gift to us both!’” For a moment the Apostles on Tabor saw the light of God which is Christ’s by nature. Likewise, for a moment Nicholas Motovilov saw the light of God indwelling by grace in the person who is in Christ.