***Aug 23, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 23 August (Aug. 10th) ELEVENTH SUNDAY AFTER PENTECOST. TONE 2. Afterfeast of the TRANSFIGURATION. Martyrs Archdeacon LAURENCE & Pope SIXTUS, FELICISSIMUS & AGAPITUS, deacons and others with them in Rome (258).**

**1 Corinthians 9:2-12 Matthew 18:23-35**

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

**Mon. 24 August** Holy Martyr and Archdeacon Euplus (304). Martyrs Basil and Theodore of the Kyiv Caves (1098). St. Theodore of the Kyiv Caves, prince of Ostrog (1483).

**2 Cor. 5:10-15 Mk.1:9-15**

**Tue. 25 August** Martyrs Anicetus and Photius (Photinus) of Nicomedia (305). Hieromartyr Alexander, bishop of Comana (3rd c.). Martyrs Pamphilus and Capito.

**2 Cor. 5:15-21 Mk. 1:16-22**

**Wed. 26 August** St. Maximus the Confessor (662). Martyrs Hippolytus, Concordia, Irenaeus, and Abundius of Rome (258).

**2 Cor. 6:11-16 Mk. 1:23-28**

**Thu. 27 August** Prophet Micah (8th c. B.C.). Hieromartyr Marcellus, bishop of Apamea (389). Translation of the relics of St. Theodosius of the Kyiv Caves (1091).

**2 Cor. 7:1-10 Mk. 1:29-35**

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

**Fri. 28 August THE DORMITION OF OUR MOST HOLY LADY THE THEOTOKOS AND EVER-VIRGIN MARY**

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

***9:00 AM Divine Liturgy (CHURCH FEAST DAY). Blessing of herbs.***

**Sat. 29 August** Translation of the Image Not-Made-By-Hands of our Lord Jesus Christ from Edessa to Constantinople (944). Martyr Diomedes the Physician.

**1 Cor. 1:26-29 Mt. 20:29-34**

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

**Sun. 30 August** Martyr Myron of Cyzicus (250). Ven. Alypius the Iconographer of the Kyiv Caves (1114).

**1 Cor. 15:1-11 Mt. 19:16-26**

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

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

**Reflection on Dormition.** Church always glorifying Most Holy Theotokos in a way as no other righteous person or saint. Without any doubt it is because she is Mother of our God and Savior Jesus Christ. This is why throughout the life of the Theotokos we are witnessing constant heavenly presence; her earthly life was directed to heavenly life. As a child she went to the temple, heaven on earth, she also was visited by Angel. Her knowledge of God and His Kingdom made it possible for her to accept words of an Angel and act according to God’s will. And as she was carrying in her womb Son of God she herself became part of Heaven and Heavenly Kingdom. And from that time on all her thoughts and all her existence was surrounded only by Heavenly presence. She knew her Son only as she could, and no one else. It was given to her to be Living Altar of the Son of God.

She was chosen one and this is why as she visited Elizabeth and greeted her in regular manner, Elizabeth rejoiced and the child inside of her felt the same joy. And Elizabeth greeted Mary glorifying Her as she recognize in Mary Mother of God. “And why has this happened to me, that the mother of my Lord comes to me?” (Luke. 1, 43) As a chosen Mother she knew Divine nature of Christ she was first one to ask him about open miracle in Cana of Galilee, she knew and understood much more before the Apostles did and was with him to the last minute of his suffering on the cross, his death and burial. On that way to life eternal she showed like no other, extreme bravery and unconditional love. Same love after Resurrection and Christ Glorious Accession to Heaven would not let her part with Him. All her thoughts and her heart remain with Him constantly. “For where your treasure is, there your heart will be also.”( Mt. 6,21 )

Still someone may continue questioning why her? Was it and is it still possible for others to achieve same Grace? What virtues one must have to be in the same position in the same presence of God? But in reality it never was a secret, Mary herself shared it with us so we could be alike. “For he has looked with favor on the lowliness of his servant. Surely, from now on all generations will call me blessed” (Luke. 1, 48). She didn’t elevate herself but only God, she was inspired by His Holy Spirit and one of the virtues was reveled in her above all. The soul of Mother of God was surrounded by prayer, fasting, chastity, faith, unconditional love to God but most of all she was humble in her serving to God. She didn’t ask to be chosen one as Mother of God, rather she was praying and asking for the blessing and opportunity to meet her and serve to one that was going to be chosen. Just to be in her presence. And in reality she became the one, not as the servant but as a Holy Vessel chosen by God to hold the Salvation of many. Lets us glorify The Most Holy Virgin Mary all the time, keeping Her as example of virtue and true way to Heavenly Kingdom. *(by* Fr. Dmitri Belenki)

**PROPERS FOR LITURGY OF JOHN CHRYSOSTOM**

**Tropar of the Resurrection, Tone 2**

When You descended to death, Life Immortal, You slayed Hell with the splendor of Your Divinity. And when from the depths You raised the dead, all the Powers of Heaven cried out: Giver of Life, Christ our God, 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 of the Transfiguration, Tone 7**

You were transfigured on the Mount, O Christ God, revealing Your glory to Your disciples as far as they could bear it. Let Your everlasting Light shine upon us sinners. Through the prayers of the Birth-Giver of God, O Giver of Light, glory to You.

**Tropar to Archdeacon Laurence, Tone 4**

Victorious martyr of Christ our God, by the sign of the cross you gave sight to the blind; you distributed the riches of the Church to the poor; you were tried by fire and no evil was found in you. As you endured the burning, may your prayers extinguish the flames of our many sins, blessed Archdeacon Laurence.

**Kondak of the Resurrection, Tone 2**

Hell became fearful, Almighty Savior, seeing the miracle of Your Resurrection from the tomb. The dead arose and all creation, with Adam, beheld this and rejoiced with You; and the world, my Savior, praises You forever.

**Kondak of the Transfiguration, Tone 7**

On the Mountain You were Transfigured, O Christ God and Your disciples beheld Your glory as far as they could see it; so that when they would see You crucified, they would understand that Your suffering was voluntary, and would proclaim to the world, that You are truly the Radiance of the Father.

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

**Kondak to Archdeacon Laurence, Tone 2**

Your heart burned with divine fire as the flames of the passions died within you, God-bearing martyr Laurence, the pillar of those who struggle; you cried out in the midst of your contest: “Nothing can separate me from the love of Christ.”

**Now and ever and unto 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 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 2**

The Lord is my strength and my song. He has become my salvation.

**Verse:** The Lord has chastened me sorely, but He has not given me over to death.

**Prokimen of the Transfiguration, Tone 4**

Lord, how marvelous are Your works. In wisdom You have made them all.

**Epistle: 1 Corinthians 9:2-12**

**Alleluia Verses in Tone 2**

May the Lord answer you in the day of trouble. May the Name of the God of Jacob protect you.

**Verse:** Lord, save the king and hear us on the day we call out to You.

The Heavens are Yours; the earth is also Yours.

**Gospel: Matthew 18:23-35**

**Instead of “It is right in truth…”**

Magnify, my soul, the Lord Who was transfigured on Tabor.

**Irmos, Tone 4**

Your birth-giving was undefiled, God came forth from your womb and He appeared on earth in the flesh, making His

dwelling among mortals. Therefore, Birth-Giver of God, we all magnify you.

**Communion Hymn:**

Praise the Lord from the heavens, praise Him in the Highest. Lord, we will walk in the light of Your countenance and exult in Your Name forever. 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. If you need, you can receive Communion and Confess in any day.**

**DONATIONS in memory of Julia Plotsko from:**

Margaret Kovach $40

Helen, Eugene and Debra Demchuk $50

Leonard and Patricia Cowitch, Sr. $50,

Jeanette and Michael Wuench $100

Thomas and Jean Wargo $100

**BIRTHDAYS:**

23 Aug…Jasmine Pavlinsky

25 Aug…Andrew Sawarynski

27Aug…Joseph Seremula

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

23 Aug…Palahia Maslanyk, Helen Schur ‘01

25 Aug…Stephen Nazar ‘26

26 Aug…John Marakovits ‘57

27 Aug…Michael Budnick ’44, Anna Piatok ’87, Evhen Proch ‘14

29 Aug…Pauline Poticha ’68, John Sawarynski ‘62

**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.

***Unlimited Forgiveness (18:21-35)*** There is nothing particularly Christian about the practice of forgiveness. Whatever our religion or non-religion, we must request and grant forgiveness almost every day of our lives. Most of the offenses are trivial and unintentional. Forgiveness becomes problematic only when the trespasses are more serious, when they are intentional, and especially when they are repeated. Behind Peter's question, "Lord, how often ... ?" are two possible concerns, one focusing on the offended party and the other on the offender. Experience suggests that there must be limits to patience with misbehavior. Peter may be asking, "If my fellow Christian insults me repeatedly, must I go on suffering this indignity just because he always says 'Sorry, old boy!'?" Or he may be proposing, "Is it in the best interests of my brother for me to go on tolerating uncivil behavior when it is clear that his repentance is superficial and he has no intention of changing?" These are legitimate concerns, but Jesus' answer addresses neither of them. Both have been dealt with in the preceding paragraph, which encourages confrontation for offenses that threaten Christian fellowship. Instead, Jesus' response transposes the problem from the sphere of ordinary human relationships to another realm. The first part of the response consists of a statement exhorting unlimited forgiveness. It does more than this, however. "Seventy-seven times" is probably an allusion to Gen. 4:24, where Lamech proudly boasts to his wives that he will avenge himself seventy-sevenfold on anyone who dares to attack him. Forgiveness is thus presented as the antonym of revenge. Followers of Jesus must renounce the very human intention of getting even with someone who repeatedly injures them. They are called to be Lamech's polar opposite. In the second part of his response to Peter's question Jesus provides the theological grounding for unlimited forgiveness by means of a parable. It is important to note that this is not simply a "Go and do likewise" parable, like that concerning the Good Samaritan. It is a kingdom parable: "Therefore the kingdom of heaven may be compared to .... " Peter's question addresses a human problem from a human perspective. The parable grounds forgiveness in the nature of God. At the level of story the parable tells of an Oriental sultan who conducts an audit of the operations of his ministers of state and provincial governors ("servant" or "slave" was used of all administrators, whether "free" or not). It is discovered that one, perhaps the satrap of a wealthy province, has embezzled an immense amount of tax revenue (equivalent to a day's wages for 100,000,000 laborers!). Restitution is impossible. Rather than simply executing the scoundrel, the sultan determines to inflict a more degrading and protracted punishment; the man and his wife and children will be put on the block and sold into slavery, which often involved sexual abuse. (This detail would indicate to a Jewish audience that the story is about Gentiles; Jewish law did not countenance the sale of a wife for her husband's debts.) The embezzler pleads for time to make restitution - a desperately illusory proposal. In response the king displays the whimsical eccentricity of a despot: he abruptly reverses his decision and lets the villain off scot free! In the second scene the central figure changes his role. He is not now a debtor but a creditor. A "fellow slave"-that is, another member of the king's far-flung administration-is delinquent on a small loan (equivalent to a laborer's wages for one hundred days). The debtor begs an extension, using the same words as his counterpart in the first scene. The difference, of course, is that in this instance the promise to repay is credible. The pardoned embezzler stands on his rights and tolerates no breach of the original contract. He takes legal action to have the delinquent thrown into debtors' prison. The third scene is the same as the first. Other administrative officials, appalled by the embezzler's harsh treatment of his debtor, have reported the incident, and the king has summoned the pardoned criminal to stand again at the bar. The cruel creditor is addressed as "wicked slave." The adjective *poneros* may indeed have here its general connotation of "bad" or "unethical," but in 6:23 and 20:15, where it modifies "eye," it connotes an envious, grudging, or miserly spirit. In the parable, therefore, it may signify "mean-spirited." In his anger at the man's inhumane conduct, the despot once again reverses his judgment and turns the criminal over to his torturers with instructions that they continue to inflict physical pain until full restitution has been made, that is, for the rest of his life. In our appropriation of this vivid story we must be careful to distinguish between parable and allegory. As in many rab­binic parables, the figure of the king serves allegorically as a reference to God, but this does not mean that all the details of the king's behavior can be taken as statements about the nature of God. Just as we do not regard God as an Oriental despot who would sell women into sexual slavery as punishment for their husbands' sins, so we need not take the concluding detail about unending physical torture as indicative of the divine nature. Although the story focuses on the heartless behavior of the pardoned criminal, the theological center is the astounding magnanimity of the king. So it is with the kingdom of heaven. Those who wish to be part of that kingdom must imitate the incalculable patience and generosity of its sovereign (see 5:45). It is a mistake, however, to think of unlimited forgiveness simply as a matter of the imitation of God. Who is capable, by the mere exercise of the will, of becoming "perfect, as your heavenly Father is perfect" (5:48)? We are driven back to the beginning of the discourse. Those who wish to enter the kingdom unlimited forgiveness are without hope unless they turn and become like children. Only utter dependence on our heavenly Parent will enable us to transcend human wisdom concerning how to deal with those who sin against us and to manifest instead something of God's own way of dealing with sinners. Also to be avoided is the error of treating the concluding statement legalistically. We must not foolishly believe that we can earn God's forgiveness by forgiving others or, conversely, conclude that God is incapable of forgiving even so heinous a sin as our unwillingness to forgive someone who has hurt us deeply. Here as elsewhere in our unfaithfulness God does not stoop to dealing with us in a tit for tat fashion. We are to hear the parable's conclusion in accordance with its intent: it solemnly warns us that we must fervently pray for strength to resist the temptation of getting even with those who have hurt us and for grace to reflect the majestic generosity of the kingdom of heaven. Unlimited forgiveness is not to be confused with sentimental toleration of hurtful behavior. Christians are often guilty of forgiving too much and too quickly. The misbehavior of alcoholics is not to be laughed off. Ministers who fail to control their sexual impulses are not to be lightly excused. Teenagers who betray their parents' trust are not simply to be forgiven; a much more loving course of action is to insist that they amend their behavior so that they can regain that trust. In these and other instances premature forgiveness is an easy way out that does little to help the offender or to heal a damaged relationship. Because the matter of dealing with such offenders has been treated in verses 15-20, the last section of the chapter cannot be misconstrued as condoning evil. It does, however, serve as a corrective against a too zealous application of the preceding section. Yes, offenses are to be confronted, but only in a spirit of gentleness (Gal. 6:1). Even when dealing with the stubbornly unrepentant, we must forswear vindictiveness and, by God's grace, give evidence that we are ready to extend forgiveness because we ourselves have been humbled by God's forgiving love. (*Interpretation. A Bible Commentary for Teaching and Preaching)*