***ASSUMPTION OF THE VIRGIN MARY UKRAINIAN ORTHODOX CHURCH***

***ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME***

***A street sign in front of a building

Description automatically generated with medium confidence***

***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; olegkravchenko2212@gmail.com***

***Protodeacon Mikhail – (H) (610) 262-3876); pravoslavni@rcn.com***

***Office – (610) 262-2882; avmuoc@gmail.com***

***Webmaster, John Hnatow – john.hnatow@gmail.com***

***Click*** [***HERE***](https://avmocnpa.orthodoxws.com/prayerintimeofcoronavirus)***for Prayer in Time of Corona Virus***

***Tune in to our news, announcements, and online Facebook Livestream Liturgies*** [***HERE!***](https://www.facebook.com/Assumption-of-the-Virgin-Mary-Ukrainian-Orthodox-Church-113456096722198)

**Sun. 29 Aug. 10th Sunday after Pentecost. Tone 1. Afterfeast of the Dormition. Translation of the Image Not-Made-By-Hands of our Lord Jesus Christ from Edessa to Constantinople (944). Martyr Diomedes the Physician of Tarsus in Cilicia (298). Ven. Cherimon (Chaeremon) of Egypt (4th c.). 33 Martyrs of Palestine.**

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

**Col. 1:12-18 Lk. 9:51-56; 10:22-24**

***Liturgical Meneion & Scripture Readings***

**Mon. 30 Aug.** Martyr Myron of Cyzicus (250). Ven. Alypius the Iconographer of the Kyiv Caves.

**2 Cor. 2:3-15 Mt. 23:13-22**

**Tue. 31 Aug.** Martyrs Florus and Laurus of Illyria (2nd c.).

**2 Cor. 2:14–3:3 Mt. 23:23-28**

**Wed. 01 Sep.** Martyr Andrew Stratelates and 2,593 soldiers with him in Cilicia (3rd c.).

**2 Cor. 3:4-11 Mt. 23:29-39**

**Thu. 02 Sep.** Prophet Samuel (6th c. B.C.). Martyrs Severus, Memnon at Plovdiv in Thrace.

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

**Fri. 03 Sep.** Ven. Abramius the Lover-of-Labor of the Kyiv Caves (XII-XIII).

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

**Sat. 04 Sep.** Martyrs Agathonicus, Zoticus, Theoprepius, Acindynus, Severian, Zeno.

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

***5:00 PM GREAT VESPERS***

***Examination of conscience and General Confession***

**Sun. 05 Sep. *9:00 AM Divine Liturgy.***

**The Feast of the Dormition** or Falling-asleep of the Theotokos is celebrated on the fifteenth of August, preceded by a two-week fast. This feast, which is also sometimes called the Assumption, commemorates the death, resurrection and glorification of Christ's mother. It proclaims that Mary has been "assumed" by God into the heavenly kingdom of Christ in the fullness of her spiritual and bodily existence.

As with the nativity of the Virgin and the feast other entrance to the temple, there are no biblical or historical sources for this feast. The Tradition of the Church is that Mary died as all people die, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world.

The Orthodox Church teaches that Mary is without personal sins. In the Gospel of the feast, however, in the liturgical services and in the Dormition icon, the Church proclaims as well that Mary truly needed to be saved by Christ as all human persons are saved from the trials, sufferings and death of this world; and that having truly died, she was raised up by her Son as the Mother of Life and participates already in the eternal life of paradise which is prepared and promised to all who "hear the word of God and keep it." (Luke 11:27-28)

(By Fr. Thomas Hopko)

**The blessing of flowers.** According to legend, when St. Thomas entered the Tomb to see the Body of Mary for the last time, he discovered that the body was not there. In place of the awful stench of death which would usually surround a tomb, there was the sweet aroma of flowers fining the tomb. The faithful bring their flowers to the church to be blessed and then take them how as sacramentals. Some will take the blessed flowers to the cemetery and place them on the graves of their own loved ones.

**A mustard seed** is very tiny, and sometimes the little things we do seem just as insignificant. But no matter how small, they are seeds and they will grow. Parents plant countless seeds by the good example they set, not only when they do something right, but when they do it wrong and then try to set it right. When they light a candle on the table each evening and begin the family meal with a prayer, or even an attempt at some form of prayer, parents plant the seeds of the kingdom of God in their children.

In the workplace, we plant the seeds of the kingdom of God not by mouthing pious platitudes or getting pushy for Jesus, but by living the Gospel principles of justice, peace and respect for others. Then, if someone should question us about our faith, we should be prepared to respond with humility and some knowledge. (By Mitch Finley)

**The Holy Spirit Who Lives In Us.** There is a story told about a man who thought he had faith and decided to test it. He believed what today's Gospel says "Were your faith the size of a mustard seed 'you 'could say to this mulberry tree, 'Be uprooted and planted in the sea' and it would obey you." He lived in the southern part of the United States where they have mulberry trees and in fact there was a good sized tree on his front lawn. He knew his faith was greater than the size of a mustard seed so one night before going to bed he prayed that the mulberry tree be uprooted and planted in the sea. The next morning he awakened and rushed to the window to see what happened while he was sleeping. The mulberry tree was still standing there just as solid as it was the night before - it hadn't budged an inch. His reaction was very instructive. When he saw nothing had happened he said "Haw, just as I thought." Are we not a lot like his man? Do we not often pray for something but deep down believe it will not happen. If so we need to ask the Lord at this liturgy "Increase our faith". Because of "the Holy Spirit who lives in us" we can climb mountains that appear insurmountable. We can remove bad habits that seem to be as deeply rooted in us as a mulberry tree is rooted in the earth. But it takes faith. With the help of the Holy Spirit "who lives in us" we can do anything.

**PROPERS FOR THE LITURGY ST. 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, the 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 Icon, Tone 2**

We venerate Your Most Pure Image, O Good One, and ask forgiveness of our transgressions, O Christ God. Of Your own Good Will You were pleased to ascend the Cross in the flesh, to deliver Your creatures from bondage to the Enemy. Therefore, with thanksgiving we cry aloud to You: “You have filled all with joy, O our Savior, by coming to save the world.”

**Kondak of the Resurrection, Tone 1**

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 Icon, Tone 2**

Uncircumscribed Word of the Father, as we behold the victorious icon of Your true incarnation, not made by hands, but divinely wrought in Your ineffable and divine dispensation towards us, we honor it with veneration.

**Now and ever and to the ages of ages. Amen.**

**Kondak of the Dormition of the Mother of God, 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 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.

**Prokimen of the Icon, Tone 4**

Sing to the Lord a new song for the Lord has done wondrous things.

**Epistles: 1 Corinthians 4:9-16 & Colossians 1:12-18**

**Alleluia Verses, 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 for his seed forever.

Lord, we shall walk in the light of Your Face and shall rejoice in Your Name to the ages.

**Gospels: Matthew 17:14-23 & Luke 9:51-56, 10:22-24**

**“In Place of “It is right in truth…”** Beholding the Dormition of the Most Pure One, the angels were amazed, as the Virgin was taken up from earth o heaven.

**Irmos”, Tone 1.** In you, Pure Virgin, the bounds of nature are overcome. Childbirth remains virginal and death is betrothed to life, Birth-Giver of God, Virgin after bearing a child and alive after death, always save your inheritance.

**Communion Hymn:** Praise the Lord from the heavens, praise Him in the highest. Lord, we shall walk in the light of Your Face and shall rejoice in Your Name to the ages. Alleluia (3X).

**Parish Council meeting - Wednesday, September 1 at 6:30 PM.**

**Sisterhood meeting – Sunday, September 12 after coffee hour. Reorganize and discuss Fall pierogi schedule.**

**Donations in Memory of Catherine Kochenash:** Families of Harvey & Debbie Scott, Bill & LeAnn Ely, Jeff & Michelle Williams, Jeremy & Tina Williams, Mike & Sheri Kochenash, Heather Kochenash - $200, Michael & Louise Seng - $100 , Beth Seremula - $100, Taras & Rosemarie Pypiuk - $100, Karen Seremula - $100, Paul Kochenash - $100, William & Nadine Savitz - $100, Doug & Debbie Krall - $100, Michael & Martha Misko - $50, Richard & Elinor Antoniuk - $50, John & Linda Vitushinsky - $50, Bettyann & Janet Woyewoda - $50, Jean & Ron Porotsky - $50, June Misko - $30, Donna Luchansky - $25, Melanie & Steve Unger - $25, Sisterhood of Faith, Hope & Love - $25, Frances Rupinski - $25, Evelyn Brennan - $25**. Thank you very much!**

**SR UOL will be holding a picnic on Saturday, Sept. 25th** at Canal Street Park to kick off the parish’s 100th anniversary celebration. Mark your calendars.

**For the food banks**: We were assigned baby foods, but they also need cans of potatoes, tuna fish, canned meats, pasta, spaghetti sauce, mac & cheese.

**ANNIVERSARIES:**

**01 Sept…Paul & Cheryl Sawarynski**

**02 Sept…William & Nadine Savitz**

**05 Sept…David & Meredith Misko**

**06 Sept…Michael & Barbara Baird**

**BIRTHDAYS:**

**02 Sept…Juanita Vitushinsky**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY: Newly departed Pani MaryAnn** (wife of Dn. Paul Cherkas)

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

**31 Aug…Danylo Chymij ’26, Mary Vitushinsky ’82, George Dorosh ‘00**

**01 Sept…Stephen Nazar ’64, Wasyl Andrus ’69, Stephen Trimpey ’75**

**02 Sept…James Onuschak ’27**

**04 Sept…Mary Malast ’49, Tekla Antoniuk ’67**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** MaryAnn Vasyuta, Helen Crayosky, priest Vasyl Dovgan, Nicholas Alexander, Nicholas Truss, Paulette Mecherly, Steve Sivulich, child Alexandria, Elizabeth Pastushenko, Joan Molnar, Bill Ketterer, Brandon and Stacy Snyder, Aaliyah Osmun, Ihor Broda, James Osmun, William Savitz, Vladimir & Emma Krasnopera, Brendan Phillips, Jessie Hnatow, Jessica Meashock, Adam Hewko, Andrew Thaxton, Susan Ferretti, Judy Albright, Rob Hewko, Daniel Kochenash, Christopher Mack, Norman Betrous, Justine Schubert,.

**The Icon of the Savior, Image Not-Made-By-Hands** is one of the earliest icons witnessed to by the Church. The Feast of this icon is celebrated during the Afterfeast period of the feast of the Dormition, and is called the Third Feast-of-the-Savior in August.

According to Tradition. During the time of the earthly ministry of the Savior, Abgar, ruler in the Syrian city of Edessa, was afflicted with leprosy. Reports of the great miracles performed by the Lord extended throughout Syria (Matt. 4:24) and as far as Arabia at this time. Although not having seen the Lord, Abgar believed in him and wrote a letter requesting Christ to come and heal him. Abgar sent his court painter, Ananias, with this letter to Palestine telling him to paint an image of the Divine Teacher. Ananias was not able go to near Christ because of the great many people listening to his preaching. He attempted to produce an image of the Lord Jesus Christ from afar, but could not. The Lord called Ananias and promised to send his disciple in order to heal Abgar from the leprosy and instruct him in salvation. Then the Lord called for water and a towel. He wiped His face with the towel, and on it was His Divine Image.

The Savior sent the towel and a letter to Edessa back with Ananias. With thanksgiving Abgar received the sacred objects and started healing. He continued healing until the arrival of the disciple Thaddeus, Apostle of the 70. The Apostle preached the Gospel and baptized the Abgar and all living in Edessa.

Having written on the Image Not-Made-By-Hands the words, Christ-God, everyone trusting in Thee will not be put to shame, Abgar adorned it and placing it over gates of the city. For many years it was venerated by those who passed through the gates. Edessa, a great-grandson of Abgar, fell into idolatry and was determined to remove the image. In a vision, the Lord ordered the Bishop of Edessa to conceal the image. The bishop and his clergy at night, blocked up the niche with clay tablets and bricks inclosing with it a lit lampada. Many years passed by and the inhabitants forgot about the Holy Object.

In the year 545, the Persian King Chroses I, besieged Edessa, and all seemed hopeless. But Bishop Evlavios was commanded by a vision of the Theotokos to get from the enclosed niche the image with which to save the city from the adversaries. Dismantling the niche, the Bishop found the Holy Image; before it burned the lampada and on the clay tablets, with which the niche had been enclosed, was a similar image. After preceding with the Cross and the Image Not-Made-By-Hands around the walls of the city, the Persian army miraculously departed. In 630, Edessa was seized by Arabs; but they did not hinder veneration of the Image Not-Made-By-Hands. In 944 the Emperor Constantine Porphyrogenitus (912-59) requested that the Image be brought to the Capital of the Orthodox. With great honor the Image of the Savior Not-Made-By-Hands was brought by the clergy to Constantinople. The Image of the Savior was placed in the Pharos Church of the Most-Holy Theotokos.

There are several traditions concerning the fate of the Image Not-Made-By-Hands. One is that it was carried away by Crusaders during the time of their dominion over Constantinople (1204-61), but the ship on which Holy Objects had been taken, sank in the Sea of Marmora. Another is that the Image Not-Made-By-Hands was taken about 1362 to Genoa, where it was presented to and preserved in a monastery dedicated to the Apostle Bartholomew.