***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***

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**Sun. 19 Sep. THIRTEENTH SUNDAY AFTER PENTECOST. TONE 4. Commemoration of the Miracle of ARCHANGEL MICHAEL at Colossae in Phrygia (4th C.). Martyrs EUDOXIUS, ZENO, MACARIUS (311). Martyrs ROMULUS & 11,000 soldiers (2nd C.) Hieromartyr CYRIL, Bishop of Gortyna. Ven. ARCHIPPUS of Hierapolis (4th C.). Ven. DAVID the Monk of Egypt.**

**1 Corinthians 16:13-24 Matthew 21:33-42**

**Hebrews 2:2-10 Luke 10: 38-42, 10:16-21**

**Sunday School (NO Ukie studies today)**

**РОЗДАВАТИ ЫКОНКИ БОГОРОДИЦЫ**

**Liturgical Meneion & Scripture Readings**

**Mon. 20 Sep.** Martyrdom of St. Macarius, archimandrite of Ovruch, Pereiaslav (1678).

**2 Cor. 12:10-19 Mk. 4:10-23**

***5:00 PM Great Vespers with Litiya.***

**Tue. 21 Sep. THE NATIVITY 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.***

**Wed. 22 Sep.** Holy and Righteous Ancestors of God Joachim and Anna.

**2 Cor. 13:3-13 Mk. 4:35-41**

**Thu. 23 Sep.** Ven. Paul the Obedient of the Kyiv Caves (14th c.).

**Gal. 1:1-10, 20 – 2:5 Mk. 5:1-20**

**Fri. 24 Sep.** Ven. Theodora of Alexandria (490). Martyrs Demetrius, his and their son.

**Gal. 2:6-10 Mk. 5:22-24, 35 – 6:1**

**Sat. 25 Sep.** Hieromartyr Autonomus, bishop in Italy (313).

**1 Cor. 2:6-9 Mt. 10:37-11:1**

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

**Sun. 26 Sep. *9:00 AM Divine Liturgy.***

**Commemoration of the Miracle of the Archangel Michael at Colossae.** In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring.

This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Chief Commander Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. Saint Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed. Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”

(OCA)

**Who are Mary's parents?** The story of Mary's birth and details about her aging parents, Joachim and Anne, come from apocryphal writings known as the Protevangelium of James the Lesser that was written by an unknown author. Apocryphal writings are often connected with Scriptural themes although they are not deemed part of the canon of the Catholic church.

The Rev. Bert Buby, S.M., a Marian scholar at the University of Dayton, calls the Protevangelium account "a very imaginative, creative story about the birth of Mary, written about 150 A.D." In the beginning of the Protevangelium, Joachim is fasting in the wilderness and Anne is mourning in her garden, both of them lamenting their childlessness. An angel appears to Anne, promises her that she will conceive and then directs her attention to her returning husband. Anne and Joachim share a tremendous embrace indicating their great confidence in God that a child will be born, and Anne does conceive. They dedicate their daughter, Mary, to God, keeping her from sin and evil. When she is three years old, Anne and Joachim present her in the temple, where Mary dances on the third step of the altar and "all the house of Israel loved her." Joseph is named as her protector when she reaches 12 or 13 years of age. He's chosen as her betrothed after a sign from God - a dove came out of his staff.

**The Nativity of Our Most Holy Lady the Theotokos.** The first of the great Twelve Feasts of the Church, the Nativity of Our Most Holy Lady the Theotokos celebrates the birth of Her from Whom God took flesh and became Incarnate - Our Lord Jesus Christ.

The Mother of God has been described by saints and prophets in various ways. She is the Fleece upon which the Dew which is Christ was pleased to descend. She is the Staff of Aaron from which Christ the Flower blossomed. She is the thickly wooded Mountain of Thaemon from which Christ came. She is the Jar in which the eternal Manna was contained. Her praises and descriptions are truly very numerous and point to Her exalted role as the Person with so central a role in the Incarnation of our God and Saviour, Jesus Christ.

As only the Feasts of Saints may be celebrated, we hymn the newly born and All-Holy Theotokos and sing to Her Parents, Sts. Joachim and Anna. They are a great example and type of the Christian family.

We begin our participation in the new liturgical year, our participation in the Deifying Body of Jesus Christ through the Church and Her Mysteries by sharing the joy of Joachim and Anna, indeed the joy of humankind, in the birth of Her Who is the Mother of Joy, the Beacon of our Redemption and the Source of constant intercession before the Throne of Her Eternal Son. Through Her heavenly intercession, the Mother of God is with us and helps us still. As if to underline this, the Church honors a number of Her Miraculous Icons on this day as well, that is, Icons through which the Holy Spirit was pleased to bestow Divine Blessings on those who honor the Mother of God through them.

One such famous Ukrainian Icon is that of Pochayiv. Brought to Ukraine in the twelfth century, the Icon of Pochayiv depicts the Mother of God holding Her Child with a "rushnyk" or little mantle in Her Hand. The Icon is framed with Saints such as St Irene, Paraskeva, Barbara, St Menas and others.

Before this Icon was brought to the Pochayiv Monastery, the Shepherd, Ivan Bossiy and a monk saw a vision of the Virgin Mary, crowned and holding a scepter, standing above a rock. When the vision faded, they saw that the Mother of God left Her Foot-print on the rock and that water was dripping from it. The Monastery of Pochayiv (most likely coming from the name of the nearby river, "Pochayna") was then built with the Holy Foot-print as its main Sacred Relic. The Icon of Pochayiv was placed above the main doors of the Iconostasis of the Church of the Dormition. Hanging on ropes, the Icon is lowered to the level of the people for their veneration to this day. On the walls of the Cathedral are painted scenes from 21 miracles ascribed to the Mother of God of Pochayiv, including the curing of blindness of a Roman Catholic woman, who then converted to Orthodoxy in thanksgiving for this grace.

The main miracle of Pochayiv is the appearance of the Mother of God, with Her servant, St Job, Ihumen of Pochayiv, above the monastery in the seventeenth century to ward off a Turkish attack. The monastery was immune to the Turks' cannon at the moment the first verse of the Akathist Hymn was intoned. From that day on, the first verse became a prayer in and of itself, recited daily by the faithful.

In addition to the Icon of Pochayiv, the Relics of the Foot-print and those of St Job, there is another miraculous Icon with the Foot-print depicted on it donated by the people of Kyiv in the middle of the nineteenth century in thanksgiving for a miracle involving the cessation of a cholera epidemic there.

The Ukrainian aristocratic family of Domashevsky had the Holy Trinity Cathedral built, but this is no longer extant. We know what the Cathedral looked like based on the picture of the Domashevskys who hold a miniature replica of it in their hands. My ancestor, Auguste Yablonovsky, was a friend of the Domashevskys and was also a benefactor of the Pochayiv Monastery and a devotee of the Pochayiv Mother of God.

Pochayiv is the great Shrine of the Mother of God in Volyn and Ukraine and throughout the Orthodox world. People of other faiths also approach Her Icon and receive healing through Her intercession.

There are Akathists and Canons in honor of the Pochayiv Mother of God and of St Job. St Job founded an Orthodox printing press at Pochayiv to promote Orthodox liturgical and spiritual literature.

Every Ukrainian home should have a copy of the Icon of the Most Holy Mother of God of Pochayiv!

**Why Do We Celebrate Mary's Birth?** Christians normally celebrate the day on which saints died, because that is when they entered into eternal life. And indeed, Catholics and Orthodox celebrate the end of Mary's life in the Feast of the Assumption of the Blessed Virgin Mary (known as the Dormition of the Theotokos in the Eastern Catholic and Orthodox Churches). But we also celebrate three birthdays, and Mary's is one of them. The other two are the births of Christ and Saint John the Baptist, and the common thread tying these feasts together is that all three—Mary, Jesus, and Saint John—were born without Original Sin.

**An Important Event in Salvation History.** In earlier centuries, the Nativity of the Blessed Virgin Mary was celebrated with greater fanfare; today, however, most Catholics probably don't even realize that the Church has a special feast day set aside to celebrate it. But, like the Immaculate Conception, the Nativity of the Blessed Virgin Mary is an important date in our salvation history. Christ needed a mother, and Mary's conception and birth, therefore, are events without which Christ's own birth would have been impossible.

It's no surprise, then, that the Christians of the second century A.D. recorded the details of Mary's birth in such documents as the Protoevangelium of James and the Gospel of the Nativity of Mary. While neither document bears the authority of Scripture, they provide us with everything that we know about the life of Mary before the Annunciation, including the names of Saint Mary's parents, Saint Joachim and Saint Anna (or Anne). It's a good example of Tradition, which complements (while never contradicting) Scripture.

**Mary has chosen the better part. (Luke 10:42).** Reading this passage, we may think Mary chose not only the better part but the easier part. There she is, sitting at the feet of Jesus, while Martha does all the work. This image could lead us to see Mary as a dreamy-eyed mystic. But was her choice of "the better part" really easier? Maybe not. First of all, Mary probably knew that her sister wouldn't appreciate her absence in the kitchen. Second, she likely knew from experience that getting close to Jesus had its encouraging side and it’s not-so-encouraging side-especially if Jesus was pointing out areas in her life that needed to be changed. Even if it can be challenging at times, prayer is still a great privilege because it draws us closer to Jesus. We all know how wonderful it is when Jesus speaks words of encouragement. But sometimes we learn more about ourselves when God puts his finger on something in us that we're not too proud of. Surely this happened with Peter when he told the Lord he didn't have to die (Matthew 16:21-23), with James and John when they wanted to see some Samaritans suffer (Luke 9:51-55), and with all the disciples when they were caught on a stormy sea (Matthew 14:23-32). Each time Jesus' words helped them to grow in holiness. By staying close to Jesus and working through the conflicts that arise within us, we, like the disciples, can become more open to God's love and grace. When we embrace Jesus' invitation to sit with him, even when listening leads us outside of our comfort zones, we make progress in living as his brothers and sisters and embracing our identity as his children. So be as open as you can with Jesus when you come to him in prayer. Always know that whether a word of encouragement or a word of rebuke comes to you during your prayer, it is spoken in love. Try to make time to be with Jesus every day. Sit at his feet as often as you can. Try to sense what he says to you. As Mary would surely tell you, it's well worth it! 'Jesus, help me to sit at your feet today. As I open my heart to you, help me say yes to all that you ask. Lord, I want to receive the joy that comes from following you alone!"

By Sr. Vassa

“While he was saying this, a woman in the crowd raised her voice and said to him, ‘Blessed is the womb that bore you and the breasts that nursed you!’ But he said, ‘Blessed rather are those who hear the word of God and obey it!’” (Lk 11:27-28)

The unnamed woman in the crowd is, I dare say, quite “graphic” in her praise of the Lord’s Mother. One might think she could’ve simply said, “Your Mother must be so proud of You!” rather to the same effect. But instead she mentions “the womb that bore” Him and “the breasts that nursed” Him, drawing our attention to the physical side of the motherhood of the Theotokos.

While Christ in His reply turns our attention to the “blessedness” to which we are all called, together with the All-Blessed Theotokos, of hearing and obeying His word, I am struck today by the reminder of the physical, historical fact of the motherhood of the Blessed Among Women. It is an important truth, which, more than anything else in Salvation History, underlines the “realness” of the Incarnation. He was, indeed, born and nursed, and His clothing washed, not mythologically, not somehow “symbolically,” but by a concrete human being, - a young Jewish woman from Nazareth with no washing machine.

Today let us gratefully remember this refreshing, historical nature of our faith, which is not based on some instructive myth, nor on some abstract philosophy or collection of ethical teachings. It is based primarily on personal relationships with concrete, living persons; in communion with the divine-human Person of Jesus Christ, His Father, His Holy and life-giving Spirit, and in the “communion of the saints.” It is in the lived experience of my relationships with these Persons and people that I make my journey to salvation, as I am reminded in this petition of the Divine Liturgy: “Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.”

**PROPERS FOR THE LITURGY ST. JOHN CHRYSOSTOM**

**Tropar of the Resurrection, Tone 4**

When the women disciples of the Lord learned from the angel the joyous message of Your Resurrection, they cast away the ancestral curse and with gladness told the apostles: death is overthrown, Christ God is risen, granting the world great mercy.

**Tropar of the Dormition of the Mother of God, 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 Miracle of Michael at Colossae, Tone 4**

Supreme Commander of the Heavenly Hosts, Michael, we, the unworthy ever entreat you to surround us with the protection of your immaterial glory and faithfully preserve us who fall down and cry to you: “Deliver us from all harm, for you are the commander of the powers on high.”

**Kondak of the Resurrection, Tone 4**

My Savior and Redeemer, as God arose from the tomb, and delivered the earthborn from bondage. He has shattered the gates of Hell and as Master, He has risen on the third day.

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

**Kondak to Michael the Archangel, Tone 2**

Commander of God’s armies and minister of the divine glory, Michael, prince of the bodiless angels and guide of mankind; ask for what is good for us, and for great mercy, as the Supreme Commander of the Bodiless Hosts.

**Now and ever and to 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 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 4**

How marvelous are Your works, O Lord. In Wisdom You have made them all.

**Verse:** Bless the Lord, my soul. O Lord my God, You are very great.

**Prokimen of the Miracle of Michael the Archangel, Tone 4**

He makes His angels spirits, and His ministers a flaming fire.

**Epistles: 1 Corinthians 16:13-24 & Hebrews 2:2-10**

**Alleluia Verses, Tone 4**

Bend Your bow and proceed prosperously, and reign because of truth, meekness and righteousness.

You have loved righteousness and hated iniquity.

Praise Him, all you His angels; praise Him all you Hosts.

**Gospels: Matthew 21:33-42 & Luke 10:16-21**

Communion Hymn: Praise the Lord from the heavens, praise Him in the highest. He makes His angels spirits, and His ministers a flaming fire. Alleluia (3X)

**In memory of Catherine Kochenash – Taras and Rosemary Pypiuk - $300; Stanley Scioscia - $100. Thank you!**

**The baseball game is today, September 19, 1:35 PM. IRONPIGS vs RailRiders (Scranton). 11$ per ticket. Youth are free of charge.**

**We’re back! Pierogi schedule:**  October 21, November 4, November 18, December 2, December 16. 300 dozen limit. We strongly need your help as a volunteer. For orders or volunteers please call Helen: 610-261-4575.

**UOL PICNIC – Saturday – September 25** from noon to dusk – KICKOFF Celebration for the 100th anniversary of the parish!!! The UOL will supply hot dogs, hamburgers, soda and bottled water. A signup sheet is at coffee hour – enter your name, number of attendees and your favorite picnic dish/dessert that you’ll bring along. Don’t forget to bring your lawn chairs for a more comfortable seat. We hope to see as many of our parishioners as possible.

**Pilgrimage to the Miraculous Myrrh Streaming icon Kardiotissa (Taylor, PA). September 29. Moleben Service and anointing at 6 PM. We can also pick you up.**

**Second collection is for our Metropolia Center in South Bound Brook, NJ to help to restore the property after the flood.**

**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.

**BIRTHDAYS:**

**19 Sept….Alexa Carlantone**

**21 Sept….Paul Sawarynski**

**23 Sept….Martha Dowling, Allison Pypiuk**

**25 Sept….John Burk**

**MNOHAYA LITA! MANY YEARS!**

**ANNIVERSARIES:**

**22 Sept….Frederic & Stephanie Burk**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**20 Sept….Daniel Kurey ’27, Joseph Gulka ’93, Kathryn Pontician ‘07**

**21 Sept….Paul Kuzyk ’44, Anna Bochnok ’79**

**22 Sept….Metro Bach ‘75**

**23 Sept….Stephen Micio (infant) ‘21 25 Sept….John Hewko ‘13**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**PRAYER FOR THE HEALTH & SALVATION OF THE AFFLICTED:** Helen Crayosky, priest Vasyl Dovgan, Stephanie Donnelly, Nicholas Alexander, Nicholas Truss, Paulette Mecherly, Steve Sivulich, child Alexandria, Elizabeth Pastushenko, Halyna Kucharchuk, 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.

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