***Oct. 4, 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**

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**Sun. 04 Oct. (Sept. 21st) SEVENTEENTH SUNDAY after PENTECOST. Leave-Taking of the LIFE-GIVING CROSS. Tone 8. Apostle QUADRATUS of the 70. Hieromartyr HYPATIUS of Ephesus & Presbyter ANDREW (730). ISAACIUS & MELETIUS of Cyprus. Uncovering the relics of Metropolitan DMYTRII of Rostov (+1709).**

**Galatians 2:16-20 Mark 8:34-9:1**

**2 Corinthians 6:16-7:1 Matthew 15:21-28**

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

**Mon. 05 Oct.** Prophet Jonah (9th c. B.C.). Hieromartyr Phocas, bishop of Sinope (117). Ven. Jonah the Presbyter (9th c.).

**Eph. 4:25-32 Lk. 3:19-22**

**Tue. 06 Oct.** The Conception of the Honorable, Glorious Prophet, Forerunner and Baptist John. St. Xanthippa and Polyxena (109).

**Eph. 5:20-26 Lk. 3:23-4:1**

**Wed. 07 Oct.** Holy Protomartyr and Equal-to-the-Apostles Thecla of Iconium (1st c.). Ven. Coprius of Palestine (530). Righteous Euphrosyne.

**Eph. 5:25-33 Lk. 4:1–15**

**Thu. 08 Oct.** Ven. Euphrosyne, nun, of Alexandria (445). Martyr Paphnutius and 546 companions in Egypt (3rd c.). Martyrs Paul and Tatta.

**Eph. 5:33-6:9 Lk. 4:16-22**

**Fri. 09 Oct.** Repose of the Holy Apostle and Evangelist John the Theologian. Righteous Gideon, judge of Israel (12 BC).

**Eph. 6:18-24 Lk. 4:22-30**

**Sat. 10 Oct.** Martyr Callistratus and his company (49 Martyrs) of Carthage (304). Apostles Mark, Aristarchus, and Zenas of the Seventy.

**1 Cor. 15:39-45 Lk. 4:31-36**

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

**Sun. 11 Oct.** Synaxis of the Saints of the Kyivan Caves Monastery, venerated in the Near Caves of Venerable Anthon

**2 Cor. 9:6-11 Lk. 5:1-11**

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

***9:00 AM Divine Liturgy (restriction of 40 people; also available Online).***

**Canaanite woman.** One day Jesus Christ went to the region of Tyre and Sidon. There came to Him A Canaanite woman, of pagan faith, and she began to cry out loudly, “Have mercy on me, O Lord, Son of David ! My daughter is severely possessed by a demon.”

Wishing to show His disciples the strength of the faith of this woman, Jesus Christ did not answer her by a word.

Then the disciples began to beg Him saying, “Send her away, for she is crying after us.”

But Jesus answered, “I am sent only to the lost sheep of the house of Israel.”

But she came and knelt before Him saying, “Lord! Help me.”

Jesus Christ said to her, “Let the children first be fed, for it is not right to take the children’s bread and throw it to the dogs.” He said this because the Jews considered themselves the children of Abraham, children of God and sons of the Kingdom of Heaven, and they looked upon the Gentiles as dogs. Therefore, the Savior was intentionally addressing the Jews in this instance and equating a dog to this woman, wishing to show the Jews all the incorrectness and injustice of their attitude toward the pagans. Among the pagans He found strong faith, such as did not exist among the Jews. He called them “the lost sheep of the house of Israel.” Moreover, by these words the Savior showed the woman that He must live and do His work first of all among the Jews, as they believed in the true God. Most importantly, the Savior saw the believing heart of this woman and rejoiced that in her there was an example to show all people what faith must be.

The woman humbly answered to this, “Yes, Lord; yet even the dogs under the table eat the children’s crumbs.” With these words the Canaanite woman demonstrated not only her great humility and consciousness that a pagan person could not be as close to God as those in the true faith, but conveyed by this her great faith that the merciful God extends mercy to all people.

Then Jesus Christ said to her, “O woman, great is your faith! Be it done for you as your desire.” And her daughter was healed instantly. Returning home, the woman found her daughter restored to health, peacefully lying in bed.

**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 Holy Cross, Tone 1*

Lord, save Your people and bless Your inheritance. Grant victories to Orthodox Christians over their enemies. And by Your Cross, preserve Your community.

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

*Kondak to the Holy Cross, Tone 4*

Christ God, as You were voluntarily raised on the Cross, grant Your bounties to the new Nation bearing Your Name. Make all Your devout faithful glad through Your Power, granting them victories over their enemies, through the invincible trophy, Your Weapon of Peace.

*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 of the Holy Cross, Tone 7*

Exalt the Lord our God and worship at His footstool for He is Holy.

*Readings:* Galatians 2:16-20 & 2 Corinthians 6:16-7:1

*Alleluia Verses, Tone 1*

Remember Your congregation which You have gathered up from old.

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

*Gospel Readings:* Mark 8:34-9:1 & Mathew 15:21-28

*Instead of “It is right in truth”*

Magnify, my soul, the Most Precious Cross of the Lord.

*Irmos, Tone 8*

You are the Mystical Paradise, Birth-Giver of God, in which Christ blossomed. Through Him the life-bearing wood of the Cross was planted on the earth. Now at its exaltation, as we venerate it, we magnify you.

*Communion Hymn:*

Lord, the light of Your Countenance has been revealed to us. Praise the Lord from the heavens, praise Him in the highest. Alleluia (3X)

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**God bless all the members of our Sisterhood in the day of its Patron Saints: Vira, Nadiya, Lubov(Faith, Hope and Love). Many Blessed Years! We thank you for your work!**

**We are glad to announce we are reopening to make varenyky in November! For volunteer please call to Linda Vitushinsky. For order please call Helen Crayosky.**

**Sign up on our website for each Liturgy by 7 p.m. Saturday as the guidelines restrict us to 40 people. If there are difficulties with sign up, please let fr. Oleg or John Hnatow know.**

**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 any day.**

**ANNIVERSARIES:**

**05 Oct…Keith &Yulia Rippey**

**08 Oct…Taras & Rosemarie Pypiuk (Congratulations to the couple in our church married the longest….60 Years!)**

**MNOHAYA LITA! MANY YEARS!**

**BIRTHDAYS:**

**06 Oct…Paul Dworakivsky**

**08 Oct…Yulia Rippey**

**10 Oct…John Seremula, John Sawarynski, Alexandra Rippey**

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

**05 Oct…John Werbicky ’34, Nadia Yaremchuk ’50, Ahafia Kury ’66, Anna Seremula ’94, Stephen Kowalchuk ’97, John (Jimmy) Werbicky ‘08**

**06 Oct…John Korutz ‘61**

**07 Oct…Mykola Micio ’43, Stanley Teply ‘16**

**08 Oct…Helen Minnich ’89, Anna Pristash ‘12**

**09 Oct…John Kryklywyj ’26, Michael Sawka ‘30**

**10 Oct…Anna Kowalyshyn (infant) ‘24**

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Joan Molnar, Dennis Schmall, Allan Bach, Ihor Broda, James Osmun, Matthew, Lubov Slonova, William Savitz, Catherine Kochenash, Vladimir & Emma Krasnopera, Brendan Phillips, Jessie Hnatow, Jessica Meashock, Adam Hewko, Betty Hendrickson, Andrew Thaxton, Susan Ferretti, Judy Albright, Rob Hewko, Daniel Kochenash, Christopher Mack, Norman Betrous.

**Our Church’s Sisterhood of Faith, Hope, and Love** was formally organized in 1928.  Special recognition must be given to the women for their financial and moral support during the depression years, without which the parish would have been unable to meet its financial obligations.  Moral and financial support of the Sisterhood continues in every branch of parish life.  Operating within the Sisterhood is the Pierogi Organization. This dedicated group of men and women gather bi-weekly, with the exception of the summer months, to make one of the favorite Ukrainian foods.  Sales of these pierogies to the public generate major funds for our parish. (from the Church website)

**The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love** were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. Faith was twelve, Hope was ten, and Love was nine. Saint Sophia raised them in the love of the Lord Jesus Christ. Saint Sophia and her daughters did not hide their faith in Christ, but openly confessed it before everyone.

An official named Antiochus denounced them to the emperor Hadrian (117-138), who ordered that they be brought to Rome. Realizing that they would be taken before the emperor, the holy virgins prayed fervently to the Lord Jesus Christ, asking that He give them the strength not to fear torture and death. When the holy virgins and their mother came before the emperor, everyone present was amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture. Summoning each of the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls remained unyielding.

Then the emperor ordered them to be tortured. They burned the holy virgins over an iron grating, then threw them into a red-hot oven, and finally into a cauldron with boiling tar, but the Lord preserved them.

The youngest child, Love, was tied to a wheel and they beat her with rods until her body was covered all over with bloody welts. After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained steadfast in the Faith.

They subjected Saint Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. She displayed adamant courage, and urged her daughters to endure their torments for the sake of the Heavenly Bridegroom. All three maidens were beheaded, and joyfully bent their necks beneath the sword.

In order to intensify Saint Sophia’s inner suffering, the emperor permitted her to take the bodies of her daughters. She placed their remains in coffins and loaded them on a wagon. She drove beyond the city limits and reverently buried them on a high hill. Saint Sophia sat there by the graves of her daughters for three days, and finally she gave up her soul to the Lord. Even though she did not suffer for Christ in the flesh, she was not deprived of a martyr’s crown. Instead, she suffered in her heart. Believers buried her body there beside her daughters. (by OCA)

**Patristic commentaries on the Gospel (Mk. 8:34-9:1).** A false relationship with this world cannot be the basis for a true relation­ship with eternity (augustine). To love God and the world equally is to love neither God nor the world, We provoke God's displeasure when we love God's gifts more than God himself. As no one can be a Christian and re­main ashamed of Christ (cyprian), so can no one both avoid suffering and confess Christ as Lord. Finally it is one's own cruci­form body that becomes a cross (tertullian). We are not called, however, to become more burdened by our own crosses than by his (augustine). The right reorder­ing of our earthly loves is made possible only by grace. Believers are made able to fulfill this seemingly heavy requirement because his gifts supply the strength for doing his tasks. Rightly under­stood the call to be ready to lose one's life does not encourage masochistic self-hare (augustine). The right enjoyment of things given to us depends upon their virtuous re­ception (clement of alexandria). This is the mystery of the incarnation: His glory was hidden in his suffering in the flesh and only gradually began to be fully revealed in his res­urrection (cyril of alexandria). The glory of the Father is beheld in the crucified Son raised from the dead (gregory of nyssa). The absurdity of the crucifixion shows the radical nature of God's love, prov­ing itself by its very implausibility (tertullian).

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