***June 28, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

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**Sun. 28 June (June 15th) THIRD SUNDAY AFTER PENTECOST.** ALL SAINTS OF HALYCHYNYA & ODESSA. TONE 2. Prophet AMOS 8th C. BC. Martyrs VITUS, MODESTUS & CRESCENTIA of Lucania (303). Martyr DULAS of Cilicia (313). Ven. DULAS of Egypt. JEROME of Stridonium (420). Blessed AUGUSTINE, Bishop of Hippo (430). Metropolitan MICHAEL OF Kyiv (992).

**Romans 5:1-10 Matthew 6:22-33**

**Liturgical Meneion & Scripture Readings For The Fourth Week After Pentecost (Apostolic Fast)**

**Mon. 29 June** St. Tychon, bishop of Amathus in Cyprus (425). Martyrs Tigrius and Eutropius of Constantinople (404).

**Rom. 9:18-33 Mt. 11:2-15**

**Tue. 30 June** Martyrs Manuel, Sabel, and Ismael of Persia (362). St. Hypatius, abbot of monastery of Rufinianos (446).

**Rom. 10:11–11:2 Mt. 11:16-20**

**Wed. 01 July** Martyrs Leontius, Hypatius and Theodulus, at Tripoli in Syria (73). St. Leontius, canonarch of the Kyiv Caves (14th c.).

**Rom. 11:2-12 Mt. 11:20-26**

**Thu. 02 July** Holy Apostle Jude, the Brother of the Lord (80). Martyr Zosimas the Soldier at Antioch in Pisidia (116). Ven. Paisius the Great of Egypt (400).

**Rom. 11:13-24 Mt. 11:27-30**

**Fri. 03 July** Hieromartyr Methodius, bishop of Patara (312). Martyrs Inna, Pinna, and Rimma, disciples of Apostle Andrew in Scythia (1st- 2nd c.).

**Rom. 11:25-36 Mt. 12:1-8**

**Sat. 04 July** Martyr Julian of Tarsus in Cilicia (305). Hieromartyr Terence (Tertius), bishop of Iconium (1st c.).

**Rom. 6:11-17 Mt. 8:14-23**

**Sun. 05 July 4th Sunday after Pentecost.** Tone 3 Hieromartyr Eusebius, bishop of Samosata (380).

**Rom. 6:18-23 Mt. 8:5-13**

***9:00 AM Divine Liturgy (restriction of 25 people; also available Online)***

**Patristic commentaries**. Having spoken of the bringing the understanding into captivity because it was not easy to be understood of many, He transfers it to a sensible instance, saying, "The light of thy body is thy eye." As though He had said, If you do not know what is meant by the loss of the understanding, learn a parable of the bodily members; for what the eye is to the body, that the understanding is to the soul. As by the loss of the eyes we lose much of the use of the other limbs, so when the understanding is corrupted, your life is filled with many evils.

The eye He speaks of is not the external but the internal eye. The light is the understanding, through which the soul sees God. He whose heart is turned to God, has an eye full of light; that is, his understanding is pure, not distorted by the influence of worldly lusts. The darkness in us is our bodily senses, which always desire the things that pertain to darkness.

Whoso then has a pure eye, that is, a spiritual understanding, preserves his body in light, that is, without sin; for though the flesh desires evil, yet by the might of divine fear the soul resists it. But whoever has an eye, that is, an understanding, either darkened by the influence of the malignant passions, or fouled by evil lusts, possesses his body in darkness; he does not resist the flesh when it lusts after evil things, because he has no hope in Heaven, which hope alone gives us the strength to resist desire. (Chrysostom)

If I focus on doubt and fear and anxiety and worry my eyes grow so dark that my whole body gets FULL of darkness. That doubt and fear will so invade my soul

that I won’t be able to see anything else.

**Light and darkness are different. They are so different they cannot share the same space.**

**Illustration of serving two kings**. A football team cannot have two head coaches. A system with two head coaches is a system primed for conflict. Players will not know who is in charge and they will naturally gravitate to the one they like better. The team will be divided. Instead, there is one head coach; he is the one who makes the final decisions. The one who wants to store up treasure in heaven cannot serve the master of material possessions. You cannot serve God and money.

**PROPERS FOR LITURGY OF ST. 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 to Prophet Amos, Tone 2***

Celebrating the memory of Your Prophet Amos, O Lord, for his sake, we entreat You, to save our souls.

***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.

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

***Kondak to Prophet Amos, Tone 4***

Purifying your fervent heart by the spirit, O glorious Prophet Amos

And receiving the gift of prophecy from on high, you cry with a loud voice to the nations: this is our God and there is none beside Him.

**Now and ever and unto 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 un-failing hoe. For as the Mother of Life, she has been translated to life by the One Who dwelt within her ever-virgin womb.

***Prokimen of the Resurrection, Tone2***

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.

***Epistle Reading: Romans 5:1-10***

***Alleluia Verses in Tone2***

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.

***Gospel from St. Matthew 6:22-33***

***Communion Hymn:***

Praise the Lord from the heavens. Praise Him in the Highest. Alleluia (3X)

**Sign up for each liturgy by 7 p.m. Saturday as the guidelines restrict us to 25 people.**

**Please make the appointments for the Sacrament of Confession, Saturdays between 9:30 AM-4:00 PM.**

**ANNIVERSARIES:**

03 July… John & Jessie Hnatow

**BIRTHDAYS:**

29 June…Matthew Grason

01 July… Joel Hnatow

02 July…Vira Harnaho

04 July… Gregory Pypiuk

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

29 June…Peter Plaska ‘57

30 June…John Stupcrzski ‘31

02 July… Tekla Pontician ’63, Anna Kereb ‘81

03 July… Semen Vitushynsky ’65, Albert Tripolone ‘87

04 July… Alexander Fedko ‘90

**VICHNAYA PAMYAT! MEMORY ETERNAL!**

**WE PRAY FOR THE HEALTH AND WELL-BEING** of the ill-afflicted: Allan, James, 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.

**Interpretation of the Gospel.** The ancients regarded the eye not as a window through which light entered but as a lamp that projected light and thus grasped the external world. The statement "The lamp of the body is the eye" thus constituted a truism. It is used, however, in a parabolic way to tease the mind into apprehending a pro-founder truth. "If your eye is haplous, your whole body will be illuminated." The word haplous, meaning literally "single" or "simple," was not normally used with "eye." Matthew takes his cue from the use of "evil eye" in Jewish literature. In Prov, 23:6; 28:22, "evil eye" refers to an envious, grudging, or miserly spirit, while "good eye" connotes its opposite: a generous, compassionate attitude. Matthew infers that the haplous eye is the equivalent of "the good eye" of Prov. 22:9: "He who has a bountiful [lit., good] eye will be blessed, for he shares his bread with the poor." Taken in this way, verses 22-23 seem to mean: "Just as a blind person's life is darkened because of eye malfunction, so the miser's life is darkened by 72 failure to deal generously with others." The person who extinguishes compassion, "the lamp of the body," consigns himself or herself to a twilight existence. God or Money? (6:24) Mammon is an Aramaic word meaning "money" or "possessions." In itself it is neutral, as is indicated by the fact that in Luke 16:9, 11 it is modified ("mammon of unrighteousness,"). Why was it not translated? Apparently it was felt that it could in this way be presented more forcefully as a false god, an idol. A similar rhetorical move is made in English when we capitalize the expression "the Almighty Dollar." There was no pagan god called Mammon. Our materialistic civilization ought to be well aware of the bewitching power of money and possessions, but acquisitiveness has become so much a part of the air we breathe that we lack the distance necessary for a proper critique. We piously affirm that we have chosen to serve God, not mammon, but in our daily life it is mammon that sets our priorities and determines our choices. We would like to show a more bountiful eye toward the poor, but we cannot, because we need so much for ourselves. We plan to be more charitable in the future, but at the moment there are too many things we have to buy. We work overtime or at a second job rather than spend time with our children, because there is so much that we want to get for them. Not with our minds but with our lives we have treated Matt. 6:24 as if it were a parallel to 22:21: "Render to mammon the things that are mammon's, and to God the things that are God's." To God belongs one hour on Sunday. Mammon gets the rest! Don't Be Frantic About Necessities! (6:25-34) Of all the passages in the Bible about trust in God, this is probably the most beloved.

The Sermon on the Mount that addresses the right use of money. The passage thus serves as commentary on the sayings about treasures, generosity, and mammon and addresses Christians generally, both rich and poor. The passage can be appropriated by all when it is read as poetry instead of prose. "The birds of the heaven" and "the lilies of the field" become larger than life. They are not models to be imitated but powerful symbols of God's providential care. It is irrelevant that some birds starve and some lilies fail to mature. The rhetorical development of these symbols draws our attention away from our frantic pursuit of the necessities of life to a calmer vision of God's bountiful care in the natural world.

The passage assures the poor that in God's sight they are of more value than birds and lilies, whose life exhibits God's continuing care. Yet how is God's care for the poor to be experienced? Not by manna from heaven but through human instruments. The affluent, who have no need to be concerned about daily needs, are summoned by the passage to identify with those who must be so concerned and to seek ways of incarnating God's bias in favor of the poor.

What kind of commentary does this passage offer on the preceding sayings concerning acquisitiveness, miserliness, and our idolatrous devotion to mammon? It helps us to view our money matters from a more distanced perspective. Despite the assurance of verse 33, we know that our money problems will not all be solved by an unquestioning confidence in God. Even Paul, whose confidence in God was unbounded, often went hungry and without shelter (II Cor. 11:27). What Paul learned from his deprivations was that God was greater than his needs (see Phil. 4:11, 13). By "seeking first his kingdom and his righteousness" we do not adopt an otherworldly view of economics and money, but we assess their usefulness in relation to other more serious matters, such as the ecological plight of the planet and the deprivations of the poor. (*By Douglas R.A. Hare)*