***July 5, 2020***

**ASSUMPTION OF THE VIRGIN MARY**

**UKRAINIAN ORTHODOX CHURCH**

**ECUMENICAL PATRIARCHATE OF CONSTANTINOPLE AND NEW ROME**

**1301 Newport Avenue**

**Northampton, Pennsylvania 18067**

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**Protodeacon Mikhail Sawarynski, Attached**

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**Sun. 05 July (June 22nd) FOURTH SUNDAY AFTER PENTECOST. TONE 3.** Hiero-Martyr EUSEBIUS, Bishop of Samosata (380). Martyrs ZENO and ZENAS of Philadelphia (304). Martyrs GALACTEON, JULIANA and SATURNINUS of Constantinople.

**Romans 6:18-23 Matthew 8:5-13**

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**Today’s bulletin is sponsored by Stephen and Melanie Unger in loving memory of Melanie’s father, Michael Smallen.  It is the 25th anniversary of his repose in the Lord.**

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

**Mon. 06 July** Martyr Agrippina of Rome (253-260). Martyrs Eustochius, Gaius, Probus, Lollius, and Urban, of Ancyra (4th c.).

**Rom. 12:4-5, 15-21 Mt. 12:9-13**

**Tue. 07 July Nativity of St. John the Baptist.** Martyrs Orentius, Pharnacius, Eros, Firmus, Firminus, Cyriacus, and Longinus, in Georgia (3 rd c.).

**Rom. 13:12-14:4 Lk. 1:1-25, 57-68, 76, 80**

**9:00 AM      DIVINE LITURGY**

**Wed. 08 July** Virgin-martyr Febronia of Nisibis (304). Martyr Gallicianus the Patrician in Egypt (362).

**Rom. 15:7-16 Mt. 12:38-45**

**Thu. 09 July** St. David of Thessalonica (540). St. John, bishop of the Goths in Crimea (ca. 787). Anthion, monk.

**Rom. 15:17-29 Mt. 12:46–13:3**

**Fri. 10 July** Ven. Sampson the Hospitable (530). St. Joanna the Myrrh-bearer (1st c.). Ven. Severus, presbyter of Interocrea in Italy (6th c.).

**Rom. 16:1-16 Mt. 13:4-9**

**Sat. 11 July** Translation of the relics (412) of the Holy and Wonderworking Unmercenaries Cyrus and John (311). Ven. Xenophon, abbot of Robeika.

**Rom. 8:14-21 Mt. 9:9-13**

**5:00 PM       GREAT VESPERS WITH   LITIYA**

**(Before Apostolic Feast)**

**Sun. 12 July 5th Sunday after Pentecost. Tone 4 The Holy, Glorious and All-praised Leaders of the Apostles, Peter and Paul (67).**

**Rom. 10:1-10 Mt. 8:28 – 9:1**

**2 Cor. 11:21 – 12:9 Mt. 16:13-1 *9:00 AM***

***Divine Liturgy (restriction of 25 people; also available Online)***

**Patristic commentary:** The Lord's purpose in coming to the centurion's house was not merely to enter into his house but into his heart (AUGUSTINE). The centurion had grasped what Martha had not, that Jesus himself is the One who answers prayer. He fully expected the healing of his servant (CHRYSOSTOM). It was not those who first received the law and prophets who were destined to sit at table with Abraham but those who in spirit willingly belonged to the household of faith. The only nation that beheld and directly knew Jesus crucified him. The other nations of the world, as seen prototypically in the case of the centurion, would come to hear and believe with great faith (AUGUSTINE). Faith is given by God but born and preserved in the freedom that God gives humanity as a likeness to himself (IRENAEUS).

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

***Tropar of the Resurrection,, Tone 3***

Let the heavens rejoice. Let the earth be glad. For the Lord has shown strength with His Arm. He has trampled down death by death. He has become the First-born of the Dead. He has delivered us from the depths of Hell and has granted the world great mercy.

***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.

***Troparto Hieromartyr Eusebius, Tone 4***

By sharing in the ways of the Apostles, you became a successor to their throne. Through the practice of virtue, you found the way to divine contemplation, O inspired one of God; by teaching the word of truth without error, you defended the Faith, even to the shedding of your blood. Hiero-martyr Eusebius, ask Christ God to save our souls.

***Kondak of the Resurrection, Tone3***

On this day You arose from the tomb, Merciful One, leading us from the gates of death. On this day Adam exults as Eve rejoices. With the prophets and patriarchs they unceasingly praise the divine majesty of Your Power.

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

***Kondak to St. Eusebius, Tone 4***

You lived piously as a bishop and trod the path of martyrdom. You extinguished idolatrous burnt offerings, Hierarch Eusebius. Since you have boldness before Christ God, entreat Him that our souls may be saved.

**Now and ever and unto ages of ages. Amen.**

***Kondak of the Dormition, Tone2***

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 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 3***

Sing praises to our God, sing praises. Sing praises to our King, sing praises.

***Verse:***Clap your hands, all you peoples. Shout to God with a joyful voice.

**Epistle: Romans 6:18-23**

***Alleluia Verses in Tone3***

Lord, in You have I hoped; let me never be put to shame.

***Verses:*** Be a God of protection for me, a house of refuge, to save me.

**Gospel: Matthew 8:5-13**

***Hymn to the Mother of God:***

It is right in truth, to glorify you, the Birth-Giver of God, the Ever-Blessed, wholly immaculate and the Mother of our God. More honorable than the Cherubim and beyond compare more glorious than the Seraphim. You, Who without defilement did bare God the Word, true Birth-Giver of God, we magnify you.

***Communion Hymn:***

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

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**ANNIVERSARIES:**

06 July…James & Karen Osmun

**BIRTHDAYS:**

27 June…Bohdan Khromenko

09 July…Paul Kochenash

10 July…Kathleen Crayosky, Julia Kroboth

**MNOHAYA LITA! MANY YEARS!**

**NECROLOGY:**

06 July…Sophia Greene ‘09

07 July…Stephania Ripka ’25, Mary Kereb ‘12

09 July…Mary Bohyn ‘60

**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.

**Orthodox Study Bible commentaries on the Gospel.** 8:5 A centurion commanded 100 men in a Roman legion. The man is a Gentile (Luke7:3-5). Jesus is the Savior of all; for Him ethnic and social distinctions are void. 8:7 I will come has been read as a question by many Greek language scholars: "Shall I come?" Regardless, Jesus is ready to deal graciously with a Gentile and even to enter his house, which would make Him unclean in the eyes of the Jews. 8:8, 9 The centurion recognizes Jesus' authority, calling Him Lord. Although the centurion has authority over men, he understands that only Jesus has authority over disease. The centurion's phrase “Lord, I am not worthy that You should come under my roof”, is an ideal expression of our deep unworthiness before Christ. 8:10 Twice in the Gospels it is said of Jesus that He marveled: (1) at the unbelief in His hometown. His rejection in Nazareth (Mark 6:6); and (2) at the belief of this centurion that Jesus could heal his servant by simply speaking the word. 8:11, 12 Jesus praises the centurion, a Gentile, and lifts him up as a model of faith. Jesus nullifies the ethnic supremacy of the Jews, saying that many from other nations will share the heavenly blessings with the Jewish patriarchs. The centurion's faith in Christ places him also in the kingdom of heaven. The sons of the kingdom are Jews, who had a sense of racial superiority as the chosen people of God. Outer darkness and weeping and gnashing of teeth are not OT references but descriptions of the state of the unrighteous dead in Sheol recorded in Jewish tradition (see Enoch 103:8; Parables of Enoch 60:12). These are common expressions in Matthew (13:42, 50; 22:13; 24:51; 25:30), also occurring once in Luke (Luke 13:28). This accentuates the critical situation of all—Jew and Gentile—who do not follow Christ.

**Nativity of St. John the Baptist.** St. John is in fact the bridge between the Old Testament and the New Testament. He is the last of the Old Testament prophets, and you can tell this from his appearance. He's dressed in camel's hair, and he wears a leather belt. The last one famous for dressing like that was the Prophet Elias. So when people saw him, I'm sure Elias came to mind - the prophet Elijah. In fact there are many references to John being Elijah. Some thought he had come back from the dead. Even Jesus himself said that John was fulfilling Elijah's ministry, and that ministry was to appear before the Messiah and to make his way straight.

Zechariah, when the Archangel Gabriel gives him the news at the conception of Saint John the Baptist that he was going to have a son, he said how can this be? By that time, Gabriel was old and cranky and kind of lost his temper and said okay you don't believe me so you're gonna be mute until he have this the child and that will be the proof to you that I know what I'm doing.

What was John the Baptist's message? it's "behold, the lamb of God." He's right over there. That guy. It was that immediate. It was that real. This was it. He was the last prophet. He was completing the work of all the prophets, which was, on the one hand, proclaiming the Word of God, and on the other hand leading people to God, pointing people to God. He was in fact so effective at this that the first disciples of Jesus were in fact disciples of John. John said basically, no, this is the guy. Andrew the first-called and Peter, his brother, and Nathaniel, all of these first disciples of Jesus started out as disciples of John, who at John's direction went and followed the one that John had prophesied that John was pointing out now. It's interesting John was baptizing, and he baptizes Jesus and we know about that at Theophany. But then, John is still baptizing and then Jesus shows up and Jesus starts baptizing him and the Jews went out to him and to John and they were very confused and they said, "that guy that you baptized, he's set up shop right down the road he's baptizing - what gives?"

It's very interesting. John at that point describes the fulfillment of his ministry he says, "Now my joy is complete." He says, I'm like the friend of the bridegroom, but when the bridegroom shows up, my work is done. I got him here for the wedding. He's here with his bride, and he says these words which should be guidance for all of us, and this is I think what we take away from the celebration of St. John's birth today. He says, "now he must increase and I must decrease." (Fr. Seraphim Solof)

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