

Assumption of the Holy Virgin Orthodox Church

2101 South 28th St. (corner of 28th St. & Snyder Ave.)

Philadelphia, PA 19145 * Church Phone: (215) 468-3535

Website: <http://www.holyassumptionphilly.org>

Sunday, July 19, 2015 – 7th Sunday After Pentecost

Tone 6–Commemoration of the Holy Fathers of the First Six Ecumenical Councils. Uncovering of the Relics of Ven. Seraphim of Sarov (1903)

Rev. Matthew Cantrell, Rector [*On Leave of Absence*]

Fr. Archimandrite Christopher Grecu, Interim Rector

Parish President – Matthew Andrews

Phone: 856-217-8075

Texts for the Liturgical Service

Troparion (Tone 6)

The Angelic Powers were at Thy tomb; / the guards became as dead men.

Mary stood by Thy grave, / seeking Thy most pure body. / Thou didst

capture hell / not being tempted by it. / Thou didst come to the Virgin,

granting life. // O Lord, Who didst rise from the dead, glory to Thee.

Troparion (Tone 8 – Fathers of the First Six Councils)

Thou art most glorious, O Christ our God! / Thou has established the Holy

Fathers as lights on the earth! / Through them thou has guided us to the true

faith! // O greatly Compassionate One, glory to You!

Troparion (Tone 4 – Venerable Seraphim of Sarov)

Thou loved Christ from thy youth, O blessed one, / and longing to work for

Him alone thou struggled in the wilderness in constant prayer and labor. /

With penitent heart and great love for Christ thou were favored by the

Mother of God. / Therefore we cry to you: // “Save us by thy prayers,

venerable Seraphim, our father.”

Kontakion (Tone 6)

When Christ God the Giver of Life, / raised all of the dead from the valleys of

misery with His mighty hand, / He bestowed resurrection on the human race. //

He is the Savior of all, the Resurrection, the Life, and the God of all.

Kontakion (Tone 8 – Fathers of the First Six Councils)

The Apostles’ preaching and the Fathers’ doctrines have established one

faith for the Church. / Adorned with the robe of truth, woven from heavenly

theology, / It defines and glorifies the great mystery of Orthodoxy!

Kontakion (Tone 2 – Venerable Seraphim of Sarov)

Forsaking the beauty as well as the corruption of this world, thou settled in the monastery of Sarov, O Saint. / There thou lived an angelic life, / becoming for many the way to salvation. / Therefore, Christ has glorified you, Father Seraphim, enriching thou with abundant healing and miracles. / So we cry to you: “Save us by your prayers, venerable Seraphim, our father.”

Prokeimenon (Tone 6)

O Lord, save Thy people and bless Thine inheritance!

v. To Thee, O Lord, will I call. O my God, be not silent to me!

Another, Tone 4 (Song of the Fathers):

Blessed art Thou, O Lord God of our fathers and praised and glorified is Thy Name forever!

Epistle Reading: Romans 15:1-7

We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, “The reproaches of those who reproached You fell on Me.”

For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.

Now may the God of patience and comfort grant you to be like-minded toward one another, according to Christ Jesus, that you may with one mind and one mouth glorify the God and Father of our Lord Jesus Christ.

Therefore receive one another, just as Christ also received us, to the glory of God. Alleluia (3x's) (Tone 6)

v. He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven. Alleluia (3x's)

v. He shall say to the Lord: Thou art my protector and my refuge, my God.

In Him will I trust! Alleluia (3x's)

Another, Tone 1 (Fathers):

v. The Lord, the God of gods, speaks and summons the earth from the rising of the sun to its settings. Alleluia (3x's)

Another Epistle Reading: Hebrew 13:7-16 (Fathers)

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.

[Continue Epistle Reading, Gospel Readings, & Communion Hymns on last page...]

Announcements

Welcome Archimandrite Christopher Grecu. The parish would like to welcome Father Christopher to our church. Father Christopher comes to us from the Romanian Episcopate and has been given permission to serve at our parish from the Most Reverend Nathaniel, Archbishop of Detroit and the Romanian Episcopate and his Grace Archbishop Mark of the Diocese of Eastern Pennsylvania. Father Christopher is no stranger to Holy Assumption. He filled-in and served as a substitute priest when Father John Udics was either on vacation or unable to serve Liturgy. Father Christopher will only be available to serve Sunday Divine Liturgy. Please introduce yourself and give Father Christopher a warm South Philly welcome.

If anyone is in need of a priest: With Father Matthew on a leave of absence until August 31 and Father Christopher only performing Sunday Divine Liturgy, please contact any one of the following priest if you request to arrange sacraments, instructions, counseling, home visits, sick calls, hospital visits or funeral arrangements:

Rev. Victor Gorodenchuk – St. Stephen’s Cathedral – Philadelphia, PA
Home# 215.745.3232 Parish Office# 215.342.0866
Email: dean@ststephenscathedral.org or gorodenchuk@msn.com

OR

Very Rev. John Perich – St. Herman of Alaska Church–Gradyville, PA
Home# 610.494.6117 Parish Office# 610.459.5310

Welcome to all of our visitors & guest worshipping with us today. A warm welcome to all of our visitors and guest who have joined us today in celebrating the Divine Liturgy. Please join us in the church basement for our Fellowship and Coffee Hour.

No Vespers served during the summer. Vespers will not be served on Saturdays or during the weekday the day before a feast day during the summer months (June 1 to August 31).

Bible Study – Tuesday, July 21 at 6:30pm in church basement. The Bible Study Group will continue to get together and informally meet over the summer. During the next gathering the group will continue to discuss the Book of the Prophet Zechariah.

Please ensure that your Mobile Phone is set to Silent (or at least set on vibrate) during the Divine Liturgy! Thank You!!!

Announcements (cont.)

Sign up sheets for Coffee Hour, Cleaning and Epistle & Hours Reading. Sign up sheets for the above items are posted on the bulletin board in the church basement. The sheets have been pretty bare over the past few weeks. Please be considerate and volunteer to assist with some of the parish responsibilities. Your time is very much appreciated!

Special weekly collections taken after Gospel or Sermon. In addition to our general collection, the parish takes a special collection each week to fund certain parish projects. Please be generous with your offering. Every little bit counts. The special collections are as follows:

- First Sunday of every month – Kitchen Fund Project
- Second Sunday of every month – Youth Fund
- Third Sunday of every month - Restoration/Maintenance Fund
- Fourth Sunday of every month – Charity Giving

Note: if there is a Fifth Sunday during a month, the special collection is earmarked for the Kitchen Fund Project, unless otherwise noted and stated by the Parish Council.

Cash Flow Activity (July)

	<u>Week of July 6 to 12</u>	<u>July Month-to-Date</u>
Attendance:	26	25 (average)
Funds In:	\$1,018.00	\$2,157.00
Funds Out:	\$522.59	\$6,103.45
Net Surplus/(Deficit):	\$495.41	(\$3,946.45)

Shop Rite Gift Cards: If you need to purchase Shop Rite Gift Cards, please see David Pellack to secure them. Your purchase of a Shop Rite Gift Card is an additional fundraising project that helps support the church at no additional expense to the purchaser.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Mary Herbert, Barbara Munson, Barbara Andrews, Brianna Herbert, Justine Spack, Catherine Kavalkovich, Albrecht Family offered by M/M Herbert.
The parishioners and their families offered by Nina Patterson.
Mary Herbert and Catherine Kavalkovich offered by David Pellack.
The Andrews & Kavalkovich families offered by Barbara Andrews.
Madeline Walsh offered by M/M David Albrecht.
Deborah Kavalkovich, Allison Andrews, Ronald Kavalkovich, Mary Herbert, David Pellack offered by Catherine Kavalkovich.

May God Grant Them Many Blessed Years!

Memory for the Departed:

Maxim Herbert, Eleanor Frederico, Frank Slivka offered by M/M Herbert.

May Their Memories Be Eternal!

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Please remember in your prayers: Father Matthew Cantrell and the Cantrell Family; Helen Riley; Helen Wanenchak; Grace Corba; Father Vincent Saverino; Father John Bohush and the parishioners of Saint Nicholas Eastern Orthodox Church in Philadelphia.

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Building Fund Donations: Memory of Emma Burychka - \$875.00

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|-----------------------------|-------------------------|
| - M/M Ken Kavalkovich | - M/M Rick LeRoy |
| - Nina Patterson | - Anonymous |
| - John & Fran Laughlin | - M/M Michael McCartney |
| - M/M Noel Kelly | - Robert Wanenchak |
| - M/M Michael Wanenchak | - Emily Gerasimoff |
| - Martin & Anna Petriccione | - Patricia Newnam |
| - Marie Ominski | - M/M Simon Herbert |
| - Dr. Timothy Horsky | - David Pellack |

Thank you for your generosity! May her Memory Be Eternal!

Announcements (cont.)

Scheduling Confession: If you wish to receive confession during the summer, please speak with Father Christopher to discuss scheduling a time for confession on a Sunday well before the Divine Liturgy. Please understand the priest needs to prepare that morning the sacraments and prayers before Divine Liturgy. He may limit the number of people scheduled to hear confessions that Sunday morning.

Attending Services on Feast Days during the week: If you wish to attend Divine Liturgy services during the week during the summer for a Feast or Holy Day, please contact one of the following OCA parishes in the area:

St. Herman of Alaska – Gradyville, PA (Delaware County)
Parish Phone: 610.459.5310 Website: www.sthermansoca.org

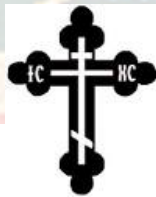
St. Michael the Archangel Church – Wilmington, DE
Parish Phone: 302-995-6775 Website: www.stmichael-delaware-oca.org

St Stephen Cathedral – Philadelphia, PA (Northeast Philly)
Parish Phone: 215.342.0866 Website: www.ststephenscathedral.org

Church of the Holy Cross – Medford, NJ (Burlington County)
Parish Phone: 856.665.2491 Website: www.holycrossmedford.org

The Diocesan Finance Committee, established to investigate how the Diocese will continue to support the work of the Church made two recommendations to the Diocesan Council during their meeting on June 16. Please see the reports posted on the church's bulletin boards for more info.

The Orthodox Church in America's 18th All-American Council (AAC) will be held this week (July 20-24) in Atlanta, GA at the Hilton Atlanta Hotel. For those not attending but interested in the plenary sessions and discussion topics, please logon to the OCA's website at www.oca.org and click on the information under the AAC section. There are plenty of reports available to download for your reading pleasure (in .pdf format) including the voting on the proposed revised Statutes of the OCA, a financial resolution to restructure the funding of the OCA & the Dioceses, and a resolution proposal on spiritual abuse. These actions will affect both the Dioceses and our local parishes!



Weekly Schedule and Calendar of Events

Monday: July 20 – Holy Glorious Prophet Elijah (9th c. B.C.)

Tuesday: July 21 – Bible Study – 6:30PM – Church Basement Book of the Prophet Zechariah.

July 20-24: The OCA's 18th All-American Council – Atlanta, GA

Saturday: Great Vespers – **There will be no Vespers served during the summer (June 1 to August 31).**

Sunday: July 26 – Repose of St. Jacob (Netsvetov), Enlightener of the People of Alaska (1864).

Reading of Hours – 9:40am

Divine Liturgy – 10:00am

Fellowship & Coffee Hour follow the Divine Liturgy

August 1: Procession of the Honorable Wood of the Life-Giving Cross of the Lord (First of the three “Feast of the Savior” in August)

August 6: The Holy Transfiguration of our Lord God and Savior Jesus Christ (the Second of the three “Feast of the Savior” in August)

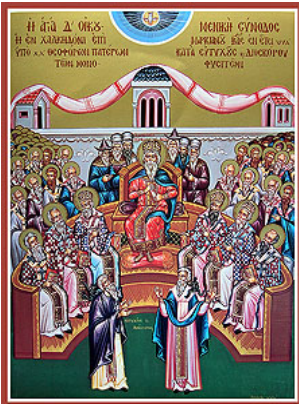
August 9: Glorification of Ven. Herman of Alaska, Wonderworker of All America (1970)

August 15: The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary (Feast Day of our Parish)

August 16: Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople (the Third of three “Feast of the Savior” in August)

August 29: The Beheading of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John

Fathers of the First Six Councils (July 19)



The Commemoration of the Holy Fathers of the First Six Ecumenical Councils.

In the Ninth Article of the Nicea-Constantinople Symbol of Faith proclaimed by the holy Fathers of the First and Second Ecumenical Councils, we confess our faith in “One, Holy, Catholic, and Apostolic Church.” By virtue of the catholic nature of the Church, an Ecumenical Council is the Church’s supreme authority, and possesses the competence to resolve major questions of church life. An Ecumenical Council is comprised of archpastors and pastors of the Church, and representatives of all the local Churches, from every land of the “oikumene” (i.e. from all the whole inhabited world).

The Orthodox Church acknowledges Seven Holy Ecumenical Councils:

The First Ecumenical Council

(Nicea I) (May 29, and also on seventh Sunday after Pascha) was convened in the year 325 against the heresy of Arius, in the city of Nicea in Bithynia under St. Constantine the Great, Equal of the Apostles.

The Second Ecumenical Council (Constantinople I) (May 22) was convened in the year 381 against the heresy of Macedonians, by the emperor Theodosius the Great.

The Third Ecumenical Council (Ephesus) (September 9) was convened in the year 431 against the heresy of Nestorius, in the city of Ephesus by the emperor Theodosius the Younger.

The Fourth Ecumenical Council (Chalcedon) (July 16) was convened in the year 451, against the Monophysite heresy, in the city of Chalcedon under the emperor Marcian.

The Fifth Ecumenical Council (Constantinople II) (July 25) “Concerning the Three Chapters,” was convened in the year 553, under the emperor Justinian the Great.

The Sixth Ecumenical Council (Constantinople III) (January 23) met during the years 680-681, to fight the Monothelite heresy, under the emperor Constantine Pogonatos.

The fact that the Seventh Ecumenical Council (Nicea II) is not commemorated today testifies to the antiquity of today’s celebration. The Seventh Council, commemorated on the Sunday nearest to October 11, was convened at Nicea in the year 787 against the Iconoclast heresy, under the emperor Constantine and his mother Irene.

The Church venerates the Holy Fathers of the Ecumenical Councils because Christ has established them as “lights upon the earth,” guiding us to the true Faith. “Adorned with the robe of truth,” the doctrine of the Fathers, based upon the preaching of the Apostles, has established one faith for the Church. The Ecumenical Councils, are the highest authority in the Church. Such Councils, guided by the grace of the Holy Spirit, and accepted by the Church, are infallible.

The Orthodox Church’s conciliar definitions of dogma have the highest authority, and such definitions always begin with the Apostolic formula: “It seemed good to the Holy Spirit and to us...” (Acts 15: 28).

The Ecumenical Councils were always convened for a specific reason: to combat false opinions and heresies, and to clarify the Orthodox Church’s teaching. But the Holy Spirit has thus seen fit, that the dogmas, the truths of faith, immutable in their content and scope, constantly and consequently are revealed by the conciliar mind of the Church, and are given precision by the holy Fathers within theological concepts and terms in exactly such measure as is needed by the Church itself for its economy of salvation. The Church, in expounding its dogmas, is dealing with the concerns of a given historical moment, “not revealing everything in haste and thoughtlessly, nor indeed, ultimately hiding something” (St. Gregory the Theologian).

A brief summary of the dogmatic theology of the First Six Ecumenical Councils is formulated and contained in the First Canon of the Council of Trullo (also known as Quinisext), held in the year 692. The 318 Holy Fathers of the First Ecumenical Council are spoken of in this Canon I of Trullo as having: “with unanimity of faith revealed and declared to us the consubstantiality of the three Persons of the Divine nature and, ... instructing the faithful to adore the Father, Son, and Holy Spirit with one worship, they cast down and dispelled the false teaching about different degrees of Divinity.”

The 150 Holy Fathers of the Second Ecumenical Council left their mark on the theology of the Church concerning the Holy Spirit, “repudiating the teaching of Macedonius, as one who wished to divide the inseparable Unity, so that there might be no perfect mystery of our hope.”

The 200 God-bearing Fathers of the Third Ecumenical Council expounded the teaching that “Christ, the

Incarnate Son of God is One.” They also confessed that “she who bore Him without seed was the spotless Ever-Virgin, glorifying her as truly the Mother of God.

The 630 Holy Fathers of the Fourth Ecumenical Council decreed that “the One Christ, the Son of God... must be glorified in two natures.”

The 165 God-bearing Holy Fathers of the Fifth Ecumenical Council “in synod anathematized and repudiated Theodore of Mopsuestia (the teacher of Nestorius), and Origen, and Didymus, and Evagrius, renovators of the Hellenic teaching about the transmigration of souls and the transmutation of bodies and the impieties they raised against the resurrection of the dead.”

The 170 Holy Fathers of the Sixth Ecumenical Council “taught that we ought to confess two natural volitions, or two wills [trans. note: one divine, and the other human], and two natural operations (energies) in Him Who was incarnate for our salvation, Jesus Christ, our true God.”

In decisive moments of Church history, the holy Ecumenical Councils promulgated their dogmatic definitions, as trustworthy delimitations in the spiritual battle for the purity of Orthodoxy, which will last until such time, as “all shall come into the unity of faith, and of the knowledge of the Son of God” (Eph. 4: 13). In the struggle with new heresies, the Church does not abandon its former dogmatic concepts nor replace them with some sort of new formulations. The dogmatic formulae of the Holy Ecumenical Councils need never be superseded, they remain always contemporary to the living Tradition of the Church. Therefore the Church proclaims:

“The faith of all in the Church of God hath been glorified by men, which were luminaries in the world, cleaving to the Word of Life, so that it be observed firmly, and that it dwell unshakably until the end of the ages, conjointly with their God-bestown writings and dogmas. We reject and we anathematize all whom they have rejected and anathematized, as being enemies of Truth. And if anyone does not cleave to nor admit the aforementioned pious dogmas, and does not teach or preach accordingly, let him be anathema” (Canon I of the Council of Trullo).

In addition to their dogmatic definitions, the Holy Fathers of the Ecumenical Councils exerted great efforts towards the strengthening of church discipline. Local Councils promulgated their disciplinary canons according to the circumstances of the time and place, frequently differing among themselves in various particulars.

The universal unity of the Orthodox Church required unity also in canonical practice, i.e. a conciliar deliberation and affirmation of the most important canonical norms by the Fathers of the Ecumenical Councils. Thus, according to conciliar judgment, the Church has accepted: 20 Canons from the First, 7 Canons from the Second, 8 Canons from the Third, and 30 Canons from the Fourth Ecumenical Synods. The Fifth and the Sixth Councils concerned themselves only with resolving dogmatic questions, and did not leave behind any disciplinary canons.

The need to establish in codified form the customary practices during the years 451-680, and ultimately to compile a canonical codex for the Orthodox Church, occasioned the convening of a special Council, which was wholly devoted to the general application of churchly rules. This was convened in the year 692. The Council “in the Imperial Palace” or “Under the Arches” (in Greek “en trullo”), came to be called the Council in Trullo. It is also called the “Quinisext” [meaning the “fifth and sixth”], because it is considered to have completed the activities of the Fifth and Sixth Councils, or rather that it was simply a direct continuation of the Sixth Ecumenical Council itself, separated by just a few years.

The Council in Trullo, with its 102 Canons (more than of all the Ecumenical Synods combined), had a tremendous significance in the history of the canonical theology of the Orthodox Church. It might be said that the Fathers of this Council produced a complete compilation of the basic codex from the relevant sources for the Orthodox Church’s canons. Listing through in chronological order, and having been accepted by the Church the Canons of the Holy Apostles, and the Canons of the Holy Ecumenical and the Local Councils and of the holy Fathers, the Trullo Council declared: “Let no one be permitted to alter or to annul the aforementioned canons, nor in place of these put forth, or to accept others, made of spurious inscription” (2nd Canon of the Council in Trullo).

Church canons, sanctified by the authority of the first Six Ecumenical Councils (including the rules of the Seventh Ecumenical Council in 787, and the Constantinople Councils of 861 and 879, which were added later under the holy Patriarch Photius), form the basis of THE RUDDER, or KORMCHAYA KNIGA (a canon law codex known as “Syntagma” or “Nomokanon” in 14 titles). In its repository of grace is expressed a canonical norm, a connection to every era, and a guide for all the local Orthodox Churches in churchly practice.

New historical conditions can lead to the change of some particular external aspect of the life of the Church. This makes creative canonical activity necessary in the conciliar reasoning of the Church, in order to reconcile the external norms of churchly life with historical circumstances. The details of canonical regulation are not fully developed for the various eras of churchly organization at all once. With every push to either forsake the literal meaning of a canon, or to fulfill and develop it, the Church again and again turns for reasoning and guidance to the eternal legacy of the Holy Ecumenical Councils, to the inexhaustible treasury of dogmatic and canonical truths.

[...Continued from Epistle Reading on page 2]

We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

Gospel Reading: Matthew 9:27-35

When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!” And when He had come into the house, the blind men came to Him. And Jesus said to them, “Do you believe that I am able to do this?” They said to Him, “Yes, Lord.” Then He touched their eyes, saying, “According to your faith let it be to you.” And their eyes were opened. And Jesus sternly warned them, saying, “See that no one knows it.” But when they had departed, they spread the news about Him in all that country. As they went out, behold, they brought to Him a man, mute and demon-possessed. And when the demon was cast out, the mute spoke. And the multitudes marveled, saying, “It was never seen like this in Israel!” But the Pharisees said, “He casts out demons by the ruler of the demons.” Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

Another Gospel Reading: John 17:1-13 (Fathers)

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

Communion Hymns:

Praise the Lord from the heavens! Praise him in the highest!
Rejoice in the Lord, O ye righteous! Praise befits the upright! Alleluia (3x's)