

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>

 <http://www.facebook.com/holyassumptionphilly>

Mailing Address: PO Box 20083 * Point Breeze Station | Philadelphia PA 19145-0383

Sunday, March 27, 2016 | Second Sunday of Great Lent

Tone 2 – Saint Gregory Palamas
Martyr Matrona of Thessalonica (3rd – 4th c.).

V. Rev. Mark W Koczak, Acting Rector

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Parish President – Matthew Andrews

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Weekly Schedule

Today: Mission Service – Ss. Peter & Paul Albanian Church
9230 Old Bustleton Avenue | Philadelphia, PA 19115
Time: 4:00pm Phone: 215.676.3311
Website: <http://www.sspeterpaulphila.org>

Wednesday: March 30 - Liturgy of the Presanctified Gifts begins at 6:30pm

Friday: April 1 – Akathist begins at 6:30pm

Saturday: April 2 – Soul Saturday Service – 10:00am

Saturday: April 2 - Great Vespers at 5:00pm.

Sunday: April 3 – Third Sunday of Great Lent! Veneration of the Cross!
Reading of Hours – 9:30am
Divine Liturgy – 10:00am
Fellowship Hour to follow the Divine Liturgy

Sunday: April 3 – Mission Service – Assumption of the Virgin Mary
Ukrainian Orthodox Church
2412 West Third Street | Chester, PA 19013
Time: 4:00pm Phone: 610.497.1993

Texts for the Liturgical Service

Troparion (Tone 2)

When Thou didst descend to death, O Life immortal, / Thou didst slay hell with the splendor of Thy Godhead. / And when from the depths Thou didst raise the dead, / all the powers of heaven cried out: // “O Giver of life, Christ our God, glory to Thee!”

Troparion (Tone 8 – St Gregory Palamas)

O light of Orthodoxy, teacher of the Church, its confirmation, / O ideal of monks and invincible champion of theologians, / O wonderworking Gregory, glory of Thessalonica and preacher of grace, // always intercede before the Lord that our souls may be saved!

Kontakion (Tone 2)

Hell became afraid, O almighty Savior, / seeing the miracle of Thy Resurrection from the tomb! / The dead arose! Creation, with Adam, beheld this and rejoiced with Thee, // and the world, my Savior, praises Thee forever.

Kontakion (Tone 4 – Lenten Triodion)

Now is the time for action! / Judgment is at the doors! / So let us rise and fast, / offering alms with tears of compunction and crying: / “Our sins are more in number than the sands of the sea; / but forgive us, O Master of all, // so that we may receive the incorruptible crowns!”

Kontakion (Tone 8 – St Gregory Palamas)

Holy and divine instrument of wisdom, / joyful trumpet of theology, / together we sing thy praises, O God-inspired Gregory. / Since thou now standest before the Original Mind, guide our minds to Him, O Father, // so that we may sing to thee: “Rejoice, O preacher of grace!”

Prokeimenon (Tone 5)

Thou, O Lord, shalt protect us and preserve us from this generation forever.
v. Save me, O Lord, for there is no longer any that is godly.

Epistle Reading: Hebrews 1:10-2:3

And: “You, LORD, in the beginning laid the foundation of the earth, And the heavens are the work of Your hands. They will perish, but You remain; And they will all grow old like a garment; Like a cloak You will fold them up, And they will be changed. But You are the same, And Your years will not fail.” But to which of the angels has He ever said: “Sit at My right hand, Till I make Your enemies Your footstool”? Are they not all ministering spirits sent forth to minister for those who will inherit salvation? Therefore we must give the more earnest heed to the things we have heard, lest we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him, Alleluia (3x's) (Tone 2)

- v. May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee! Alleluia (3x's)
- v. Save the King, O Lord, and hear us on the day we call! Alleluia (3x's)

Gospel Reading: Mark 2:1-12

And again He entered Capernaum after some days, and it was heard that He was in the house. Immediately many gathered together, so that there was no longer room to receive them, not even near the door. And He preached the word to them. Then they came to Him, bringing a paralytic who was carried by four men. And when they could not come near Him because of the crowd, they uncovered the roof where He was. So when they had broken through, they let down the bed on which the paralytic was lying. When Jesus saw their faith, He said to the paralytic, "Son, your sins are forgiven you." And some of the scribes were sitting there and reasoning in their hearts, Why does this Man speak blasphemies like this? Who can forgive sins but God alone? But immediately, when Jesus perceived in His spirit that they reasoned thus within themselves, He said to them, "Why do you reason about these things in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven you,' or to say, 'Arise, take up your bed and walk'? But that you may know that the Son of Man has power on earth to forgive sins – He said to the paralytic, I say to you, arise, take up your bed, and go to your house. Immediately he arose, took up the bed, and went out in the presence of them all, so that all were amazed and glorified God, saying, "We never saw anything like this!"

Instead of "It is truly meet...", we sing the following

All of creation rejoiceth in thee, O Full of Grace: / the assembly of Angels and the race of men. / O sanctified temple and spiritual paradise, / the glory of virgins,
from whom God was incarnate and became a Child: / our God before the ages.
He made thy body into a throne, / and thy womb He made more spacious than the heavens. / All of creation rejoiceth in thee, O Full of Grace. // Glory to thee!

Communion Hymn:

Praise the Lord from the heavens! Praise him in the highest!
The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia (3x's)

Announcements

PASCHA FLOWERS. We will begin collecting for Pascha (Easter) flowers during the Lenten Season. There are special envelopes available to use for your offering for Pascha flower donations. Please give the envelopes to Debbie Kavalkovich or to a member of the parish council for your offering.

Welcome to all of our visitors & guest worshiping 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.

Announcements (cont.)

2016 Lenten Mission Service Vesper's Schedule

Sunday, March 27, 2016 – 4:0pm (Second Sunday of Great Lent)

Saints Peter & Paul Albanian Orthodox Church | 9230 Old Bustleton Ave
Philadelphia, PA 19115 | Website: <http://sspeterpaulphila.org>

Sunday, April 3, 2016 – 4:0pm (Third Sunday of Great Lent)

Assumption of the Virgin Mary Ukrainian Orthodox Church
2412 West Third Street | Chester, PA 19013 | Phone: 610.497.1993

Sunday, April 10, 2016 – 4:0pm (Fourth Sunday of Great Lent)

AT OUR PARISH!!!!

Sunday, April 17, 2016 – 4:0pm (Fifth Sunday of Great Lent)

Saint Michael's Orthodox Church (OCA) | 2300 West Huntington Drive
Wilmington, DE 19808 | Website: <http://www.stmichael-delaware-oca.org>

American Friends of Georgia, Inc. (AFG) is a non-profit, non-political public charity with 501[c](3) status that was formed in 1994 to help the people of the country of Georgia during a difficult post-Soviet transitional period. The organization's mission is to provide practical humanitarian assistance to the peoples of Georgia and the Caucasus Mountain Region in order to improve educational, economic, social, medical and environmental conditions. AFG raises and send donated funds to Georgian hospitals, orphanages and new non-profits (NGOs) that might otherwise be overlooked by larger donors. AFG works with international humanitarian organizations based in Georgia and with Georgian organizations known for their honesty and professionalism. AFG only fund projects where relief is sure to reach the needy. AFG's website is <http://www.afgeorgia.org>

Father Mark and Matushka Jan know both the Executive Directors in the US and in Georgia along with Mother Mariam, Abbess of the Transfiguration Convent in the center of Tbilisi and AFG's first partner in Georgia

This month's Sunday Charity collection taken **TODAY**, will be earmarked for the American Friends of Georgia, Inc. Charity. Thank you for your support and offering to this organization.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Family and parishioners offered by Nina Patterson
Sharon Orr, Anastasia Kavalkovich, Edward Gerasimoff, Paul Gerasimoff offered by Catherine Kavalkovich
Albrecht Family offered by Emelie Albrecht
Mary Herbert offered by Albrecht Family
Witiak Family offered by M/M Pete Witiak
Catherine, Albert, Patricia, Joseph, William, Family and Friends offered by M/M K Kavalkovich

May God Grant Them Many Blessed Years!

Memory for the Departed:

May Their Memories Be Eternal

Building Fund – In Memory of Father John Udics
* Emily Gerasimoff * Matt Andrews * M/M Herbert
* M/M Ken Kavalkovich

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Please remember in your prayers: Cantrell Family; Grace Corba; Robert Corba; Anastasia Kavalkovich; Nina Patterson; Julia Makara; Helen Riley; Helen Wanenchak; Annamae Witiak; + Father John Udics; + Father Athanasy Mastalski; Father Vincent Saverino; Father John Bohush and the parishioners of Saint Nicholas Eastern Orthodox Church in Philadelphia; and all those who are serving in our Armed Forces!

Please remember those who perished and the injured in the senseless and brutal attacks that occurred this week in Brussels, Belgium!

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Attendance: Second Week of Great Lent Services

Sunday (3/20) – Mission Service = 10 of our parishioners attended
Wednesday (3/23) – Presanctificied Liturgy = 10
Friday (3/25) – Divine Liturgy (Feast Day of the Annunciation) = 16

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. 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~~ Icon Fund (2016)
- 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 (March)

	<u>Week of Mar 14 to Mar 20</u>	<u>March Month-to-Date</u>
Attendance:	38	39 (average)
<i>At Vespers (Sat 3/19)</i>	7	
Funds In:	\$ 2,419.00	\$ 6,037.00
Funds Out:	\$ 329.89	\$ 6,778.51
Net Surplus/(Deficit):	\$ 2,089.11	(\$ 741.51)

Thank you all for your continuous offerings to maintain the parish!

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.

Calendar of Events

Today – Mission Service 4:00pm.

Saints Peter and Paul Albanian Church
9230 Old Bustleton Avenue | Philadelphia, PA 19115. Phone #215.676.3311
Website: <http://www.sspeterpaulphila.org>

Third Week of Great Lent - Mon, March 28 – Sat, April 2

Service schedule is as follows:

Wednesday, March 30 - The Liturgy of the Presanctified Gifts - 6:30pm

Friday, April 1 – Akathist – 6:30pm

Saturday, April 2 – Memorial (Soul) Saturday Service – 10:00am

Saturday, April 2 – Great Vespers at 5:00PM

Any changes in the schedule or time will be announced in church & bulletin.

Saturday, April 2 – Lenten Retreat – The Great and Holy Council of the Orthodox

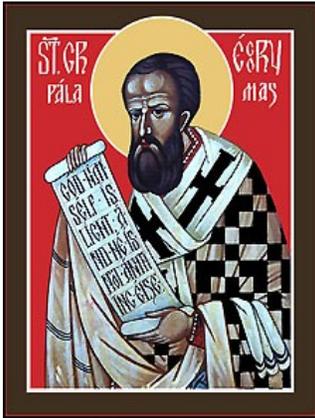
Church! **Location:** Greek Orthodox Church of the Annunciation Cultural Center | 7921 Old York Road | Elkins Park, PA 19027
Phone: 215.635.0316. **Cost:** Free and open to the public! **Lecturer:** Archon George E Demacopoulos, PhD, Professor of Theology Co-Director, Orthodox Christian Studies Center, Fordham University, Bronx, NY

Our parish will be hosting a Mission Vesper Service during Lent on Sunday, April 10 (Fourth Sunday of Great Lent – St John of the Ladder (Climacus)) We will continue to coordinate the Lenten meal menu with the service only two weeks from today.

April 10 – Property Committee Meeting after Divine Liturgy in the Church School

Room! All property committee members are asked to attend the meeting. Discussion will continue as the committee's role regarding the upkeep and status of the church properties.

Bible Study – Tuesday, April 12 at 6:30pm in the church basement. The Bible Study Group will gather together at this time and continue reading and discussing the Book of Genesis.



Second Sunday of Great Lent: Saint Gregory Palamas [March 27th]

This Sunday was originally dedicated to St Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of St Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. St Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the

year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics.

After the demise of the Elder Nicodemus, St Gregory spent eight years of spiritual struggle under the guidance of the Elder Nicephorus, and after the latter's death, Gregory transferred to the Lavra of St Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and St Macarius of Egypt (January 19).

Later on, in the eleventh century St Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood.

St Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of St Sava, near the Lavra of St Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of St Sava, where he devoted himself to theological works, continuing with this until the end of his life.

In the 1330s events took place in the life of the Eastern Church which put St Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of St Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.