

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, August 7, 2016 | 7th Sunday After Pentecost

Tone 6 – Afterfeast of the Transfiguration.

Martyr Dometius of Persia (363)

V. Rev. Mark W Koczak, Acting Rector

615 West 11th Street | New Castle, DE 19720-6020
Phone: Home: 302-322-0943 | Mobile: 302-547-4952
Email: mwkoczak@gmail.com or mkoczako5@aol.com

Parish President – Matthew Andrews

Phone: 856-217-8075

Weekly Schedule

Today: Philadelphia Orthodox Clergy Brotherhood Service of Supplication to the Theotokos - **4:00PM**
St Stephen's Orthodox Church – 8598 Verree Rd – Philadelphia, PA 19111. Phone: 215.342.0866

Tuesday: August 9 – Bible Study at 6:30pm in the Church Basement!
Finish reading the Book of Genesis.

Saturday: August 13 - Great Vespers at 5:00PM!

Sunday: August 14 – Forefeast of the Dormition
Reading of Hours – 9:30am
Divine Liturgy – 10:00am
Fellowship & coffee hour to follow the Divine Liturgy

Sunday: August 14 – Immediately after coffee hour & property meeting,
Vespers with Litya service for The Dormition Feast Day (Name's Day of the Parish!). Procession around church with Shroud of Theotokos!

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 7 – Transfiguration)

Thou wast transfigured on the mountain, O Christ God, / revealing Thy glory to Thy Disciples as far as they could bear it. / Let Thine everlasting Light also shine upon us sinners, / through the prayers of the Theotokos! // O Giver of Light, glory to Thee!

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 7 – Transfiguration)

On the mountain Thou wast transfigured, O Christ God, / and Thy Disciples beheld Thy glory as far as they could see it; / so that when they should behold Thee crucified, / they would understand that Thy suffering was voluntary, / and would proclaim to the world // that Thou art truly the Radiance of the 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!

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)

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.

Instead of "It is truly meet ..., " we sing:

Magnify, O my soul, the Lord Who was transfigured on Mount Tabor! / Thy childbearing was without corruption; / God came forth from thy body clothed in flesh, / and appeared on earth and dwelt among men. // Therefore we all magnify thee, O Theotokos.

Communion Hymn:

Praise the Lord from the heavens! Praise him in the highest!
O Lord, we shall walk in the light of Thy countenance, and will exult in Thy Name forever!
Alleluia (3x's)

Announcements

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

[...continued from last page...Holy Transfiguration of our Lord...]

the Lord predicted: "There are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:28). Everywhere and in every way the King will be present, and everywhere will be His Kingdom, since the advent of His Kingdom does not signify the passing over from one place to another, but rather the revelation of its power of the Divine Spirit. That is why it is said: "come in power." And this power is not manifest to simply ordinary people, but to those standing with the Lord, that is to say, those who have affirmed their faith in Him like Peter, James and John, and especially those who are free of our natural abasement. Therefore, and precisely because of this, God manifests Himself upon the Mount, on the one hand coming down from His heights, and on the other, raising us up from the depths of abasement, since the Transcendent One takes on mortal nature. Certainly, such a manifest appearance by far transcends the utmost limits of the mind's grasp, as effectualized by the power of the Divine Spirit.

Thus, the Light of the Transfiguration of the Lord is not something that comes to be and then vanishes, nor is it subject to the sensory faculties, although it was contemplated by corporeal eyes for a short while upon an inconsequential mountaintop. But the initiates of the Mystery, (the disciples) of the Lord at this time passed beyond mere flesh into spirit through a transformation of their senses, effectualized within them by the Spirit, and in such a way that they beheld what, and to what extent, the Divine Spirit had wrought blessedness in them to behold the Ineffable Light.

Those not grasping this point have conjectured that the chosen from among the Apostles beheld the Light of the Transfiguration of the Lord by a sensual and creaturely faculty, and through this they attempt to reduce to a creaturely level (i.e., as something "created") not only this Light, the Kingdom and the Glory of God, but also the Power of the Divine Spirit, through Whom it is meet for Divine Mysteries to be revealed. In all likelihood, such persons have not heeded the words of the Apostle Paul: "Eye has not seen, nor ear heard, nor has it entered into the heart of man, what things God has prepared for those who love Him. But to us God has revealed them through His Spirit. For the Spirit searches all things, even the deep things of God" (1 Cor.2:9-10).

So, with the onset of the Eighth Day, the Lord, taking Peter, James and John, went up on the Mount to pray. He always prayed alone, withdrawing from everyone, even from the Apostles themselves, as for example when with five loaves and two fish He fed the five thousand men, besides women and children (Mt.14:19-23). Or, taking with Him those who excelled others, as at the approach of His Saving Passion, when He said to the other disciples: "Sit here while I go over there and pray" (Mt.26:36). Then He took with Him Peter, James and John. But in our instance right here and now, having taken only these same three, the Lord led them up onto a high mountain by themselves and was transfigured before them, that is to say, before their very eyes.

"What does it mean to say: He was transfigured?" asks the Golden-Mouthed Theologian (Chrysostom). He answers this by saying: "It revealed something of His Divinity to them, as much and insofar as they were able to apprehend it, and it showed the indwelling of God within Him." The Evangelist Luke says: "And as He prayed, His countenance was altered" (Luke 9:29); and from the Evangelist Matthew we read: "And His face shone as the sun" (Mt.17:2). But the Evangelist said this, not in the context that this Light be thought of as subsistent for the senses (let us put aside the blindness of mind of those who can conceive of nothing higher than what is known through the senses). Rather, it is to show that Christ God, for those living and contemplating by the Spirit, is the same as the sun is for those living in the flesh and contemplating by the senses. Therefore, some other Light for the knowing the Divinity is not necessary for those who are enriched by Divine gifts.

That same Inscrutable Light shone and was mysteriously manifest to the Apostles and the foremost of the Prophets at that moment, when (the Lord) was praying. This shows that what brought forth this blessed sight was prayer, and that the radiance occurred and was manifest by uniting the mind with God, and that it is granted to all who, with constant exercise in efforts of virtue and prayer, strive with their mind towards God. True beauty, essentially, can be contemplated only with a purified mind. To gaze upon its luminance assumes a sort of participation in it, as though some bright ray etches itself upon the face.

Even the face of Moses was illumined by his association with God. Do you not know that Moses was transfigured when he went up the mountain, and there beheld the Glory of God? But he (Moses) did not effect this, but rather he underwent a transfiguration. However, our Lord Jesus Christ possessed that Light Himself. In this regard, actually, He did not need prayer for His flesh to radiate with the Divine Light; it was but to show from whence that Light descends upon the saints of God, and how to contemplate it. For it is written that even the saints "will shine forth like the sun" (Mt.13:43), which is to say, entirely permeated by Divine Light as they gaze upon Christ, divinely and inexpressibly shining forth His Radiance, issuing from His Divine Nature. On Mount Tabor it was manifest also in His Flesh, by reason of the Hypostatic Union (i.e., the union of the two perfect natures, divine and human, within the divine Person [Hypostasis] of Christ, the Second Person of the Most Holy Trinity). The Fourth Ecumenical Council at Chalcedon defined this Hypostatic union of Christ's two natures, divine and human, as "without mingling, without change, without division, without separation."

We believe that at the Transfiguration He manifested not some other sort of light, but only that which was concealed beneath His fleshly exterior. This Light was the Light of the Divine Nature, and as such, it was Uncreated and Divine. So also, in the teachings of the Fathers, Jesus Christ was transfigured on the Mount, not taking upon Himself something new nor being changed into something new, nor something which formerly He did not possess. Rather, it was to show His disciples that which He already was, opening their eyes and bringing them from blindness to sight. For do you not see that eyes that can perceive natural things would be blind to this Light?

Thus, this Light is not a light of the senses, and those contemplating it do not simply see with sensual eyes, but rather they are changed by the power of the Divine Spirit. They were transformed, and only in this way did they see the transformation taking place amidst the very assumption of our perishability, with the deification through union with the Word of God in place of this.

The remaining portion (five paragraphs) of St Gregory Palamas' sermon can be found on the OCA.org website under "Feast and Saints" for Saturday, August 6, 2016.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Ronald Kavalkovich offered by Nina Patterson
Ronald Kavalkovich, Sharon Orr, Richard Coan offered by Catherine Kavalkovich
Sharon Orr, Ronald Kavalkovich, offered by Emily Gerasimoff
Ronald & Lorraine Kavalkovich (Anniversary), Catherine & Albert Kavalkovich (Anniversary),
Patricia, Anastasia, Colin, Alexander, Hope (Birthday), Sharon, Alina, James, Stephanie, Marc,
William, Angelo (Birthday), Norman (Birthday), Richard, Mrs. Margaret Pellack, Mrs. Helen
Riley, Edward offered by M/M K Kavalkovich

May God Grant Them Many Blessed Years!

Memory for the Departed:

Mary McKinney (newly departed) offered by her brother Joseph Rabik
Anne, Helen, Albert, Marion, William, Anna, Julia, John, Helen, Andrew, John, Susan, Margaret,
Mary (newly departed) offered by M/M Ken Kavalkovich

May Their Memories Be Eternal

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Please remember in your prayers: Cantrell Family; Grace Corba; Robert Corba; Dolores
Helms (Fr. Mark's Mother); Ronald Kavalkovich (on his recovery from surgery this week); Julia
Makara; Sharon Orr; Helen Riley; Helen Wanenchak; Annamae Witiak; 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!

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2016 PARISH CALENDAR:

A computer printout version of the 2016 church calendar for the months of July and August are located on
the back pew in the church. We will continue to generate the remaining months for 2016.

Also, for those who have access to the Internet, the calendar for July and August are posted in color on the
parish website for your convenience under the "Service Schedule" tab section. Thank you!

**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 – 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 (July)

	<u>Week of July 25 to July 31</u>	<u>July Month-To-Date</u>
Attendance:	27	32 (average)
Funds In:	\$ 1,126.14	\$ 5,933.14
Funds Out:	\$ 456.94	\$ 6,106.09
Net Surplus/(Deficit):	\$ 669.20	(\$ 172.95)

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

Bible Study – Tuesday, August 9 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. The Group may finish the Book of Genesis during this study session. Be prepared to begin learning the next book in the Bible.

St Tikhon Monastery Summer Events:

Patronal Feast Day of St Tikhon of Zadonsk will be held on Saturday, August 13 at 9am with Metropolitan Tikhon and the Monastery Brotherhood celebrating Divine Liturgy. A festive meal will be held following the Divine Liturgy.

Sunday, August 14 – Vespers (with Litya) to be served immediately after the Coffee Hour and the Property Committee Meeting!

On this day after Divine Liturgy, Father Mark will bless Flowers (and fragrance plants). Please bring your floral arrangement (and herbal plants) to be blessed. There will also be a procession around the church with the Shroud of the Theotokos.

Sunday, August 14 - Property Committee Meeting after Divine Liturgy in the Church School

Room! All property committee members are asked to attend the meeting. Reports and discussions on the status of the walk thru of the Church Hall by independent realtors will be on the agenda and deliberation regarding the agents' professional opinions of the property.

Monday, August 15 – The Dormition (“Falling Asleep”) of our Most-Holy Lady the Theotokos and Ever-Virgin Mary - Divine Liturgy will be served at 9:00AM!!

On this day after Divine Liturgy, Father Mark will bless Flowers. Anyone wishing to bring flowers to church on this day is welcome to. This Feast day is also the Name's Day of our parish.

August 9: Glorification of Venerable Herman of Alaska, Wonderworker of All America.

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 – ***Strict Fast Day!***



The Holy Transfiguration of our Lord God and Savior Jesus Christ [Aug 6th]

Discourse on the Holy Transfiguration of Our Lord God and Savior Jesus Christ of Saint Gregory Palamas, Archbishop of Thessalonica

For an explanation of the present Feast and understanding of its truth, it is necessary for us to turn to the very start of today's reading from the Gospel: "Now after six days Jesus took Peter, James and John his brother, and led them up onto a high mountain by themselves" (Mt.17:1).

First of all we must ask, from whence does the Evangelist Matthew begin to reckon with six days? From what sort of day is it? What does the preceding turn of speech indicate, where the Savior, in teaching His disciples, said to them: "For the Son of Man shall come with his angels in the glory of His Father," and further: "Amen I say to you, there are some standing here who shall not taste death, until they have seen the Son of Man coming in His Kingdom" (Mt.16:27-28)? That is to say, it is the Light of His own forthcoming Transfiguration which He terms the Glory of His Father and of His Kingdom.

The Evangelist Luke points this out and reveals this more clearly saying: "Now it came to pass about eight days after these words, that He took Peter and John and James, and went up the mountain to pray. And as He prayed, His countenance was altered, and His raiment became a radiant white" (Luke 9:28-29). But how can the two be reconciled, when one of them speaks definitively about the interval of time as being eight days between the sayings and the manifestation, whereas the other (says): "after six days?"

There were eight on the mountain, but only six were visible. Three, Peter, James and John, had come up with Jesus, and they saw Moses and Elias standing there and conversing with Him, so altogether there were six of them. However, the Father and the Holy Spirit were invisibly with the Lord: the Father, with His Voice testifying that this was His Beloved Son, and the Holy Spirit shining forth with Him in the radiant cloud. Thus, the six are actually eight, and there is no contradiction regarding the eight. Similarly, there is no contradiction with the Evangelists when one says "after six days," and the other says "eight days after these words."

But these twofold sayings as it were present us a certain format set in mystery, and together with it that of those actually present upon the Mount. It stands to reason, and everyone rationally studying in accordance with Scripture knows that the Evangelists are in agreement one with another. Luke spoke of eight days without contradicting Matthew, who declared "after six days." There is not another day added on to represent the day on which these sayings were uttered, nor is the day on which the Lord was transfigured added on (which a rational person might reasonably imagine to be added to the days of Matthew).

The Evangelist Luke does not say "after eight days" (like the Evangelist Matthew says "after six days"), but rather "it came to pass eight days after these words." But where the Evangelists seem to contradict one another, they actually point out to us something great and mysterious. In actual fact, why did the one say "after six days," but the other, in ignoring the seventh day, have in mind the eighth day? It is because the great vision of the Light of the Transfiguration of the Lord is the mystery of the Eighth Day, i.e., of the future age, coming to be revealed after the passing away of the world created in six days.

About the power of the Divine Spirit, through Whom the Kingdom of God is to be revealed,