

Assumption of the Holy Virgin Orthodox Church

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Sunday, August 6, 2017 | 9th Sunday After Pentecost

Tone 8 – The Holy Transfiguration of our Lord God and
Savior Jesus Christ. (Second “Feast of the Savior” in August)
[Blessing of baskets of fruit (and vegetables) after Divine Liturgy]

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Weekly Schedule

Tuesday: August 8 – Bible Study at 6:30pm in the Church Basement! Begin reading the Book of Numbers.

Wednesday: August 9 – Glorification of Venerable Herman of Alaska, Wonderworker of All America (1970)

Saturday: August 12 - Great Vespers at 5:00PM!

Sunday: August 13 – Leavetaking of the Transfiguration
Reading of Hours – 9:30am
Divine Liturgy – 10:00am
Fellowship & coffee hour to follow the Divine Liturgy

Sunday: August 13 – Property Committee Meeting after Liturgy.

Monday: August 14 – Vespersal Divine Liturgy at **6:00PM!**
The Dormition of Our Most-Holy Lady The Theotokos
and Ever-Virgin Mary (Parish’s Name Day)!
(See Calendar of Events for more details regarding this service)

Texts for the Liturgical Service

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 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 4)

O Lord how manifold are Thy works / In wisdom hast Thou made them all!
v. Bless the Lord, O my soul! O Lord my God, Thou art very great!

Epistle Reading: 2 Peter 1:10-19

Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. Moreover I will be careful to ensure that you always have a reminder of these things after my decease. For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty. For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." And we heard this voice which came from heaven when we were with Him on the holy mountain. And so we have the prophetic word confirmed, which you do well to heed as a light that shines in a dark place, until the day dawns and the morning star rises in your hearts; Alleluia (3x's) (Tone 8)

- v. The heavens are Thine; the earth also is Thine! Alleluia (3x's) **OR**
v. Thabor and Hermon shall rejoice in Thy Name! Alleluia (3x's)
v. Blessed are the people who know the festal shout! Alleluia (3x's)

Gospel Reading: Matthew 17:1-9

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. And behold, Moses and Elijah appeared to them, talking with Him. Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" And when the disciples heard it, they fell on their faces and were greatly afraid. But Jesus came and touched them and said, "Arise, and do not be afraid." When they had lifted up their eyes, they saw no one but Jesus only. Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

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:

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

"Be the first to arrive at church for services and the last to leave, especially for the Divine Liturgy."

St Symeon the Studite (also called Symeon the Pious; +1021)

Announcements

A Warm Welcome to all of our visitors & guests 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.

The remaining portion of St Gregory Palamas' sermon can be found on the OCA.org website under "Feast and Saints" for today Sunday, August 6, 2017.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Emelie Albrecht offered by M/M Herbert
Emelie Albrecht offered by Nina Patterson
Greg Walker offered by Pellack Family
Emelie Albrecht, Simon and Mary Herbert offered by Hourahan Family
May God Grant Them Many Blessed Years!

Memory for the Departed:

Olga Macalush, Benjamin Macalush, Reader Leonty Macalush and Maxim Herbert offered by M/M Herbert
May Their Memories Be Eternal

The flowers placed in front of the icon of Saint Olga are in the memory of Olga Macalush on her 40th day of her falling asleep in the Lord offered by the Herbert Family.

The one large Vigil Cross was lit today in memory of Olga Macalush on her 40th day of her falling asleep in the Lord offered by the Herbert Family. The other large Vigil Cross was lit today in memory of the infant child Ivanna Parsells on her 40th day of her falling asleep in the Lord also offered by Herbert Family. May their memories be eternal!

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Please remember in your prayers:

Infant child Ivanna Alexandra Parsells (*newly departed*); Emelie Albrecht; Cantrell Family; Grace Corba; Robert Corba; Ronald Kavalkovich (on his continuous recovery); Margaret Pellack; Helen Wanenchak; 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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Building Fund – In Memory of the infant child Ivanna Alexandra Parsells:

- * M/M Ken Kavalkovich
- * Matthew Andrews
- * Nina Patterson
- * Robert Wanenchak
- * Barbara Andrews
- * Jennifer Cantrell & Family
- * Daria Parsells
- * Ruth Federoff

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 (2016-17)
- 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 24 to July 30</u>	<u>July Month-to-date</u>
Attendance:	38	36 (average)
Funds In:	\$ 1,352.00	\$ 7,115.67
Funds Out:	\$ 1,201.10	\$ 7,108.78
Net Surplus/(Deficit):	\$ 150.90	\$ 6.89

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

1st Sunday of each month – Monthly Panikhida immediately after Liturgy.
2nd Tuesday of each month – Bible Study at 6:30pm in church basement.
2nd Sunday of each month – Property Committee Meeting after Liturgy.
3rd Sunday of each month – Currently no permanent event is scheduled.
4th Sunday of each month – NO Church Life Discussion Class in August!

Bible Study – Tuesday, August 8 at 6:30pm in the church basement.

The Bible Study Group will gather together at this time and continue reading and discussing the next section of the bible which is the Book of Numbers.

St Tikhon Monastery Summer Events:

Patronal Feast Day of St Tikhon of Zadonsk on Sunday, August 13 @ 9am.
Join the Monastery Brotherhood celebrating the Divine Liturgy and a festive meal.

Monday, August 14 at 6:00PM – Vespers Divine Liturgy for The Dormition (Falling Asleep) of our Most-Holy Lady the Theotokos and Ever-Virgin Mary! This Feast Day is also the Name's Day of our parish.

Three items are planned for this evening:

- 1) a procession with the plaschanitza image of the Falling Asleep of the Theotokos,
- 2) blessing of flowers and fragrance plants (i.e. fresh herbs, mint, basil, etc...)
- 3) a pot-luck dinner is planned outside in the church Hall yard after services (weather permitting). There is a sign up sheet in the church basement on the bulletin board to record what you will be bringing for the outdoor pot-luck dinner. The Dormition Fast will be broken after the Vespers Divine Liturgy that evening!

Sunday, August 27 at 2:00PM - Dining Out in Delaware - Ironhill Brewery Restaurant in Wilmington, DE (a social event for the parish)! Please contact Matushka Jan by phone (House #302.322.0943) or email (jakoczak@gmail.com) whether you will be attending so reservations can be made. The reservation deadline is next **Tuesday, August 15!!!**
The phone number for Ironhill Brewery is 302-472-2739

UPDATE!!!! – There will be NO Church Life Discussion classes during the summer (July and August). The Discussion will resume on the 4th Sunday in September (the 24th). The Topic – To Be Determined!!!!

The deadline for suggestions on the next topic to be discussed once the class resumes in September has already passed (last Sunday July 30). Father Mark will announce the next topic within the next few weeks! Thank you for your topic suggestions!



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,