

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: <https://www.holyassumptionphilly.org>



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

Sunday, August 7, 2022 | 8th Sunday After Pentecost

Tone 7 – Afterfeast of the Transfiguration

Martyr Dometius of Persia and two disciples (363)

Martyrs Marinus the soldier and Asterius the Senator, at Caesarea

V. Rev. Mark W Koczak, Rector

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Deacon – Michael McCartney

Choir Director – Nina Patterson

Subdeacon – Daniel (Ken) Kavalkovich

Reader – Mark Klus

Parish President - Matthew Andrews [Phone: 856.217.8075]

Weekly Schedule

Today: Blessing of fruit (and vegetables) for the Feast of the Transfiguration will be held after Divine Liturgy!

Tuesday: August 9 – Glorification of Venerable Herman of Alaska

Tuesday: August 9 - Bible Study at 6:30PM in the church basement and on the ZOOM media platform.

Saturday: August 13 – Great Vespers at **4:00PM**

Sunday: August 14 – Forefeast of the Dormition
Reading of Hours – 8:30am
Divine Liturgy – **9:00am [SUMMER HOURS!!!]**
Fellowship Coffee Hour to follow the Divine Liturgy

Monday: August 15 - Divine Liturgy at **9:00AM** for the Dormition of the Most Holy Theotokos! [Parish Feast Day!]
[\[Please bring flowers \(herbal plants\) to be blessed\]](#)

Texts for the Liturgical Service

Troparion (Tone 7)

By Thy Cross Thou destroy death. / To the thief Thou didst open Paradise. / For the Myrrhbearers Thou didst change weeping into joy. / And Thou didst command Thy disciples, O Christ God, / to proclaim that Thou are risen, // granting the world great mercy.

Troparion (Tone 7 – Afterfeast of 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!

Troparion (Tone 4 – Saint Dometius)

Trained in asceticism on the mountain, / with the weapon of the Cross thou didst destroy the spiritual assaults of the hostile powers, O all-blessed one; / once again thou didst bravely prepare for combat / and for both struggles thou hast been crowned by God, // Monk-martyr Dometius of eternal memory.

Kontakion (Tone 7)

The dominion of death can no longer hold men captive, / for Christ descended, shattering and destroying its powers. / Hell is bound, while the Prophets rejoice and cry: / “The Savior has come to those in faith; // enter, thou faithful, into the Resurrection!”

Kontakion (Tone 6 – Saint Dometius)

Thou didst rise above earthly things / which drag down the mind; / Thou wast a great guide of monks, O Dometius. / Thou didst not fear the furious emperor who would not honor God. / Therefore, O Hieromartyr, thou didst die singing the hymn: // “God is with me and no one is against me.”

Kontakion (Tone 7 – Afterfeast of 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 7)

The Lord shall give strength to His people! The Lord shall bless His people with peace!
v. Offer to the Lord, O ye sons of God! Offer young rams to the Lord!

Another Prokeimenon (Tone 4 – Feast of the Transfiguration)

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all.

Epistle Reading: 1 Corinthians 1:10-18

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. Alleluia (3x's) (Tone 7)

v. It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High! Alleluia (3x's)

v. To declare Thy mercy in the morning and Thy truth by night. Alleluia(3x's)

v. The heavens are Thine, the earth also is Thine! Alleluia (3x's) [TONE 8]

Gospel Reading: Matthew 14:14-22

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes. So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

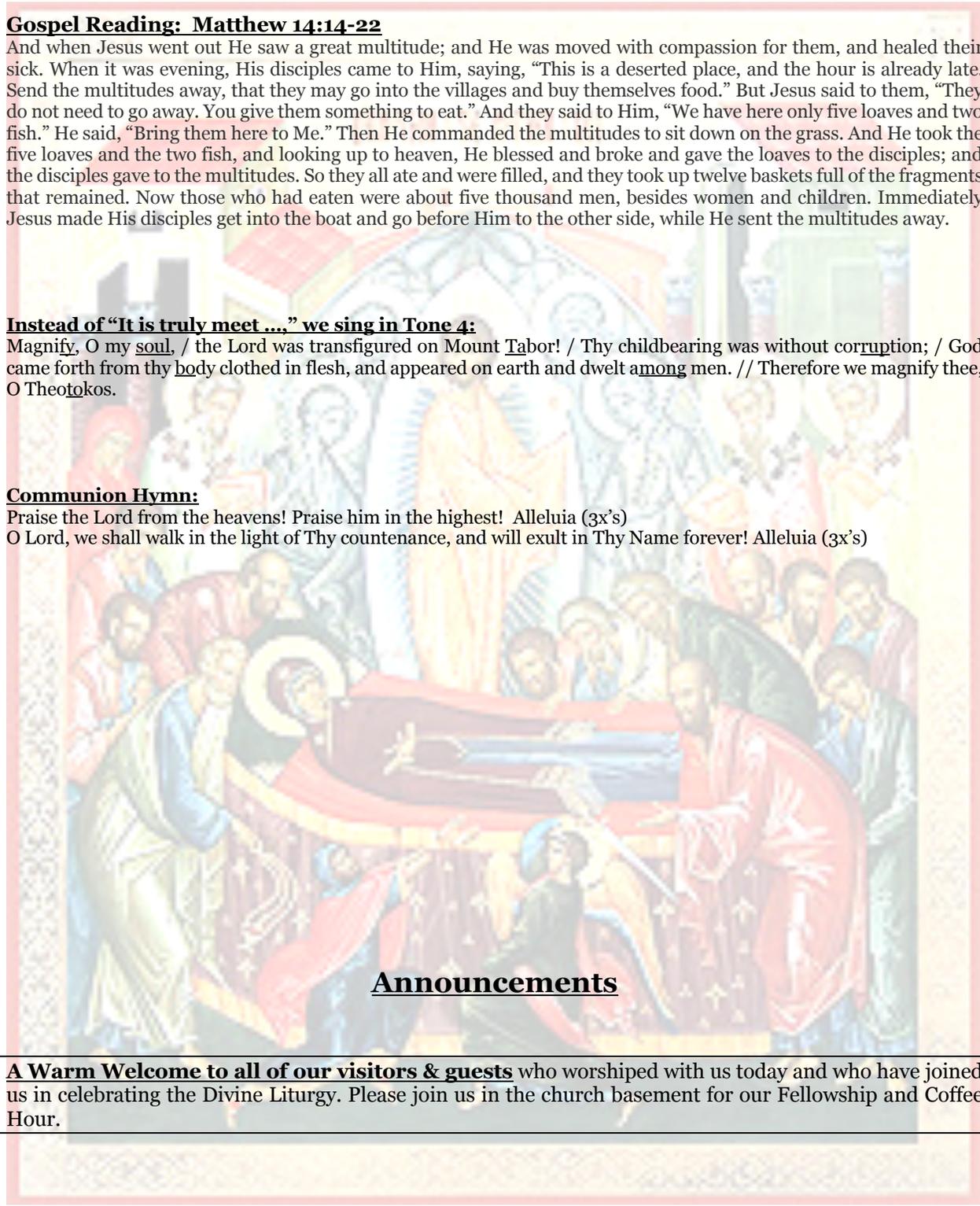
Instead of "It is truly meet ...," we sing in Tone 4:

Magnify, O my soul, / the Lord 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 magnify thee, O Theotokos.

Communion Hymn:

Praise the Lord from the heavens! Praise him in the highest! Alleluia (3x's)

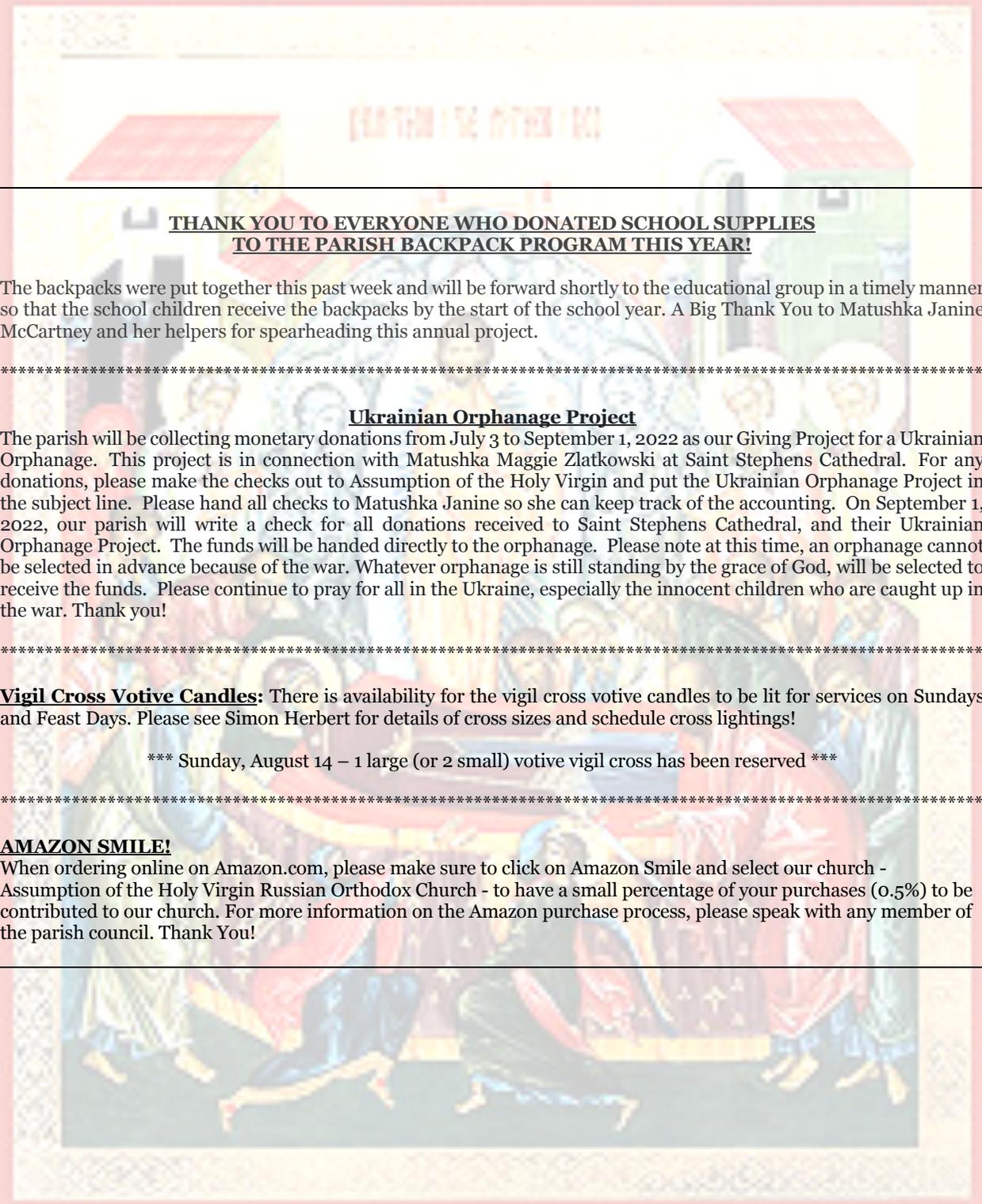
O Lord, we shall walk in the light of Thy countenance, and will exult in Thy Name forever! Alleluia (3x's)



Announcements

A Warm Welcome to all of our visitors & 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.

Announcements



**THANK YOU TO EVERYONE WHO DONATED SCHOOL SUPPLIES
TO THE PARISH BACKPACK PROGRAM THIS YEAR!**

The backpacks were put together this past week and will be forward shortly to the educational group in a timely manner so that the school children receive the backpacks by the start of the school year. A Big Thank You to Matushka Janine McCartney and her helpers for spearheading this annual project.

Ukrainian Orphanage Project

The parish will be collecting monetary donations from July 3 to September 1, 2022 as our Giving Project for a Ukrainian Orphanage. This project is in connection with Matushka Maggie Zlatkowski at Saint Stephens Cathedral. For any donations, please make the checks out to Assumption of the Holy Virgin and put the Ukrainian Orphanage Project in the subject line. Please hand all checks to Matushka Janine so she can keep track of the accounting. On September 1, 2022, our parish will write a check for all donations received to Saint Stephens Cathedral, and their Ukrainian Orphanage Project. The funds will be handed directly to the orphanage. Please note at this time, an orphanage cannot be selected in advance because of the war. Whatever orphanage is still standing by the grace of God, will be selected to receive the funds. Please continue to pray for all in the Ukraine, especially the innocent children who are caught up in the war. Thank you!

Vigil Cross Votive Candles: There is availability for the vigil cross votive candles to be lit for services on Sundays and Feast Days. Please see Simon Herbert for details of cross sizes and schedule cross lightings!

*** Sunday, August 14 – 1 large (or 2 small) votive vigil cross has been reserved ***

AMAZON SMILE!

When ordering online on Amazon.com, please make sure to click on Amazon Smile and select our church - Assumption of the Holy Virgin Russian Orthodox Church - to have a small percentage of your purchases (0.5%) to be contributed to our church. For more information on the Amazon purchase process, please speak with any member of the parish council. Thank You!

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

David Pellack offered by Ken and Peggy Walker
John, Mary, and Emily Pellack offered by David Pellack
Jane Holefelder offered by Nina Patterson

May God Grant Them Many Blessed Years!

Memory for the Departed:

John Perozzi Sr offered by David Pellack
Albert Kavalkovich offered by Catherine Kavalkovich

May Their Memories Be Eternal

Vigil Cross Candles – 7/31/22

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Please remember in your prayers:

Elton Andrews; Ronald Kavalkovich; Jane Kelly; Anne (Homa) Killoran; Sheba Patton; Dr. Gale Rutan;
Joseph Rabik; Peter Witiak; and all those who are serving in our Armed Forces!

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Sidewalk Repair Donations (Week of July 31)

Sidewalk Repair Block Donation – \$0 from the Candy Sale

Announcements (cont.)

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

*******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. By the action taken at the Fall General Parish Meeting held back on Sunday, October 10, 2021, the parish body approved that the special collection for the first three Sundays of the month be earmarked towards the repairing/fixing/replacing of the roofs of both houses that the parish owns (now known as the Row House Fund).

The fourth Sunday (and fifth, when it occurs) the special collection will be earmarked towards Charity.

This new collection schedule began back on Sunday, October 17, 2021.
Please be generous with your offering. Every little bit counts. Thank You!

Cash Flow Activity (July)

<u>Week of Sun Jul 24 to Sat Jul 30</u>	<u>July Month to Date</u>	
Attendance:	No Services Held	37 (average)
Funds In:	\$ 0.00	\$10,745.28
Funds Out:	\$ 0.00	\$11,059.76
Net Surplus/(Deficit):	\$ 0.00	(\$ 314.48)

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 either David Pellack or Ken Kavalkovich 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 Divine Liturgy.
2nd Tuesday of each month – Bible Study at 6:30pm in church basement.
2nd Sunday of each month – Property Committee Meeting after Divine Liturgy.
3rd Sunday of each month – Currently no permanent event is scheduled.
4th Sunday of each month – Currently no permanent event is scheduled.
5th Sunday of each quarter – Quarterly Parish Council Meeting after Liturgy.

Readers Schedule:

	<u>Today (Aug 7)</u>	<u>Next Week (Aug 14)</u>
3 rd Hour:	Daniel Herbert	Simon Herbert
6 th Hour:	David Albrecht	John Spack
Epistle:	Daniel Herbert	Simon Herbert

Fellowship Coffee Hour & Cleaning Teams:

If you have volunteered to host coffee hour, please check which Team you are on and when your Team is hosting coffee hour on the calendar printout which is located in the white/clear 3-ring binder located on the display case outside of the office room.

NOTE: The following Sundays during the summer are coffee hour bye-weeks where there is no team scheduled. There will be coffee available, just no food or meal:

Sunday, September 5 (Labor Day Weekend)

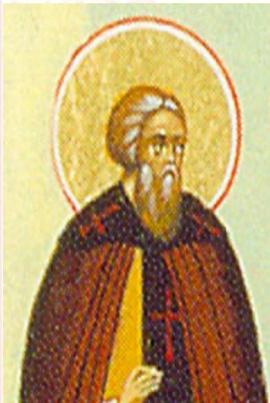
Please continue to check our parish website, social media pages, and your emails regularly for updated information on the parish regarding parish services & events in August 2022.

Tuesday, August 9 – Bible Study in the church basement at 6:30PM

Monday, August 15 – Divine Liturgy at 9:00AM for the Dormition of the Most Holy Lady Theotokos (the Name's Day of the Parish)

The Blessing of Flowers (and herbal plants) will occur after Divine Liturgy on this date.

Monday, August 29 – Divine Liturgy at 10:00AM for the Beheading of Saint John the Baptist.



Martyr Dometius of Persia and his two disciples [August 7th]

Saint Dometius lived in Persia during the fourth century. In his youth he was converted to the Faith by a Christian named Uaros. Forsaking Persia, he withdrew to the frontier city of Nisibis (in Mesopotamia), where he was baptized in one of the monasteries, and also received the monastic tonsure.

Fleeing the ill-will of some of the monks, Saint Dometius moved to the monastery of Saints Sergius and Bacchus in the city of Theodosiopolis. The monastery was under the guidance of an archimandrite named Urbelos, a strict ascetic, of whom it was said that for sixty years he did not taste cooked food, nor did he lay down for sleep, but rather took his rest standing

up, supporting himself upon his staff.

In this monastery Saint Dometius was ordained a deacon, but when the archimandrite decided to have him made a presbyter, the saint, considering himself unworthy, hid himself on a desolate mountain in Syria, in the region of Cyrrhus.

Stories about him constantly spread among the local inhabitants. They began to come to him for healing and for help. Many pagans were brought to faith in Christ by Dometius. And one time, in the locality where Saint Dometius struggled with his disciples, the emperor Julian the Apostate (361-363) arrived, traveling on his campaign against the Persians. By order of the emperor, soldiers found Saint Dometius praying with his disciples in a cave, and walled them up alive inside.

Saint Mercurius, Bishop of Smolensk, Kiev Near Caves [August 7th]

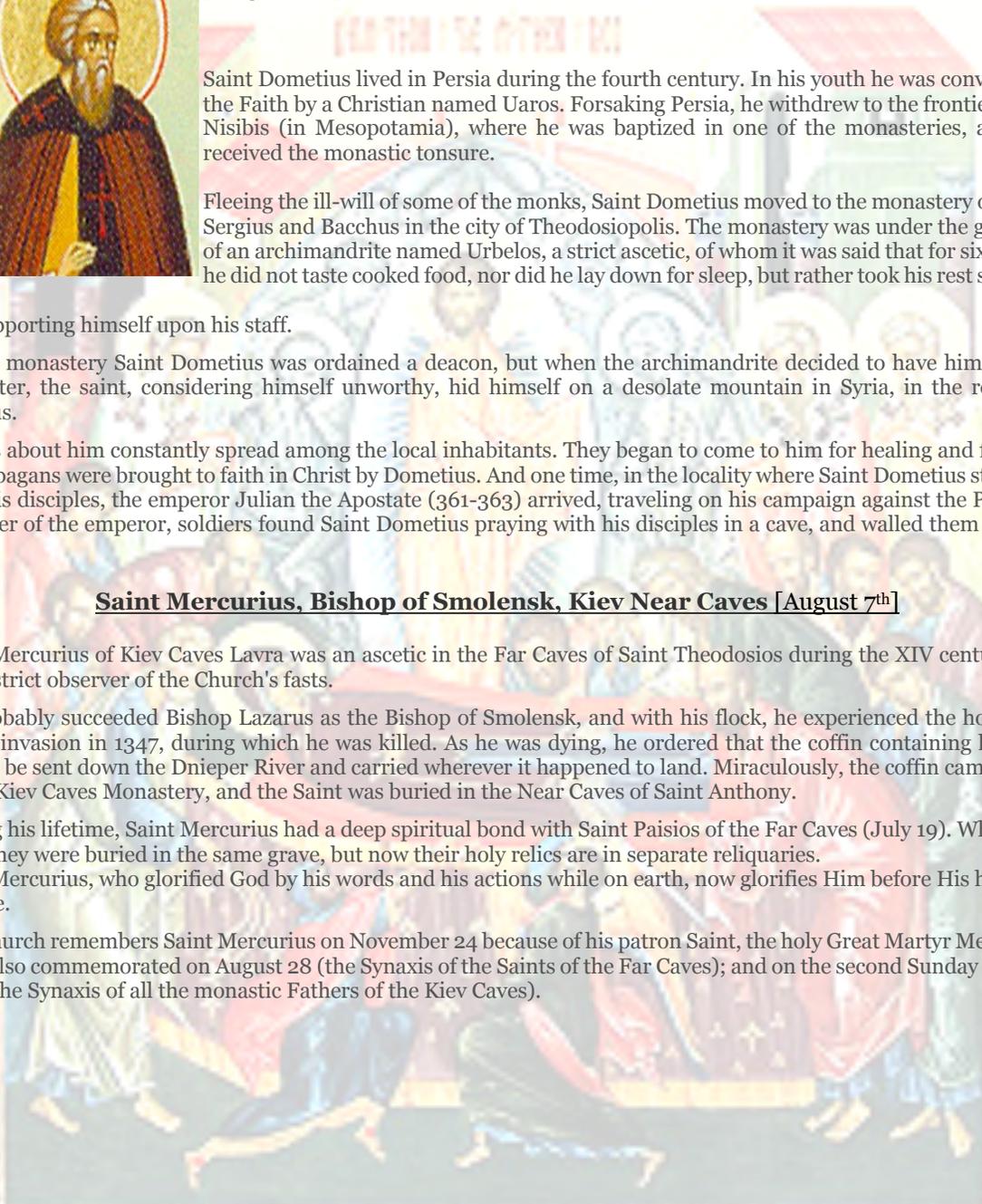
Saint Mercurius of Kiev Caves Lavra was an ascetic in the Far Caves of Saint Theodosios during the XIV century, and was a strict observer of the Church's fasts.

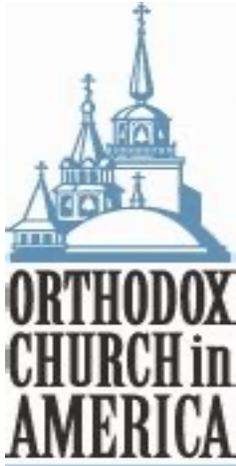
He probably succeeded Bishop Lazarus as the Bishop of Smolensk, and with his flock, he experienced the horrors of Batu's invasion in 1347, during which he was killed. As he was dying, he ordered that the coffin containing his body should be sent down the Dnieper River and carried wherever it happened to land. Miraculously, the coffin came to rest at the Kiev Caves Monastery, and the Saint was buried in the Near Caves of Saint Anthony.

During his lifetime, Saint Mercurius had a deep spiritual bond with Saint Paisios of the Far Caves (July 19). When they died, they were buried in the same grave, but now their holy relics are in separate reliquaries.

Saint Mercurius, who glorified God by his words and his actions while on earth, now glorifies Him before His heavenly Throne.

The Church remembers Saint Mercurius on November 24 because of his patron Saint, the holy Great Martyr Mercurius. He is also commemorated on August 28 (the Synaxis of the Saints of the Far Caves); and on the second Sunday of Great Lent (the Synaxis of all the monastic Fathers of the Kiev Caves).





20th All-American Council
Fourth Plenary Session
Thursday, July 21, 2022 – Baltimore, MD

Statement on same-sex relationships and sexual identity

There was a resolution proposed to affirm the Church's stance on issues of same-sex relationships and sexual identity. This matter, however, falls outside the competence of the All-American Council, since, in the words of the Statute of the Orthodox Church in America, "All matters involving doctrine, canonical order, morals, and liturgical practice" are within the competence and jurisdiction of the Holy Synod. Nonetheless, meeting under the presidency of His Beatitude Metropolitan Tikhon, the Holy Synod has issued the following statement:

The Orthodox Church teaches that the union between a man and a woman in marriage reflects the union between Christ and His Church (Eph. 5). As such, marriage is by this reflection monogamous and heterosexual. Within this marriage, sexual relations between a husband and wife are an expression of their love that has been blessed by God. Such is God's plan for male and female, created in his image and likeness, from the beginning, and such remains his plan for all time. Any other form of sexual expression is by its nature disordered; and cannot be blessed by the Church in any way, whether directly or indirectly.

That said, the Holy Synod of Bishops expresses its pastoral concern and paternal love for all who desire to come to Christ and who struggle with their passions, temptations, and besetting sins, whatever those might be. The Church is a hospital for the sick; Our Lord has come as a physician to heal those who are ailing. Imitating our Savior, who stretched his arms wide on the Cross, we welcome with open arms all who desire the life of repentance in Christ.

Over the course of recent years, His Beatitude Metropolitan Tikhon and the Holy Synod of Bishops of the Orthodox Church in America have made numerous pronouncements affirming the Orthodox Christian teaching on marriage and sexuality. Metropolitan Tikhon, at the 18th All-American Council in Atlanta, Georgia, on July 20, 2015, in his opening address, stated that:

“... the Orthodox Church must continue to proclaim what she has always taught: that marriage is the union between one man and one woman and the Orthodox Church in America can in no way deviate from this teaching...”

Among the Holy Synod’s affirmations of the same teaching are the “Synodal Affirmations on Marriage, Family, Sexuality, and the Sanctity of Life,” from the 10th All-American Council, Miami, Florida, taking place from July 26-31, 1992; the “Synodal Reaffirmation of the SCOBA statement titled ‘On the Moral Crisis in our Nation,’ issued May 17, 2004; and the synodal “Statement concerning the June 26 US Supreme Court decision,” issued June 28, 2015.

Therefore, in accord with the timeless plan of God our Creator, the unchanging teaching of Christ the Savior announced through his holy apostles and their successors, and the consistent witness of the Holy Synod of the Orthodox Church in America, the Holy Synod affirms what the Scriptures clearly and plainly proclaim and the holy fathers unerringly confess, namely: that God made human beings in two sexes, male and female, in his own image, and that chaste and pure sexual relationships are reserved to one man and one woman in the bond of marriage.

As such, we affirm that sexual relationships are blessed only within the context of a marriage between one man and one woman. Motivated by love and out of sincere care for souls, we call those who suffer from the passion of same-sex attraction to a life of steadfast chastity and repentance, the same life of chastity and repentance to which all mankind is called in Christ.

We call upon all clergy, theologians, teachers, and lay persons within the Orthodox Church in America never to contradict these teachings by preaching or teaching against the Church’s clear moral position; by publishing books, magazines, and articles which do the same; or producing or publishing similar content online. We reject any attempt to create a theological framework which would normalize same-sex erotic relationships or distort humanity’s God-given sexual identity. The holy apostle Paul writes that such teachings will “increase to more ungodliness,” and that such a “message will spread like gangrene” (2 Tim 2:16-17), misleading the faithful and inquirers seeking the truth.

Any clergy, theologian, teacher, or lay person who contravenes our directive thus undermines the authority of the Holy Synod of Bishops of the Orthodox Church in America by disregarding the Holy Synod’s consistent and unwavering teaching on these matters. We call on any such persons to cease their disruptive activities, which threaten the peace and tranquility of the Orthodox Church in America, cause scandal and uncertainty, and tempt those who struggle against their disordered passions to stumble. Consequently, those who teach these errors become participants in the sin of those whom they have tempted or whom they have failed to correct, and thus should seek remission of this sin in the mystery of holy confession. Those who refuse correction open themselves to ecclesiastical discipline.

Thus, we, the Holy Synod of Bishops of the Orthodox Church in America, conclude by once again affirming that all clergy, theologians, teachers, and lay persons of the Orthodox Church in America should teach nothing other than the fullness of the Orthodox faith, which is the fullness of the saving truth.

We remind our faithful and clergy that every person of goodwill is welcome to visit our parishes. However, reception into the Church, and continued communion in Christ at the sacred Chalice, is reserved for those who strive to live a life of repentance and humility in light of these God-given truths, conforming themselves to the commandments of God as the only path of salvation in Christ. All of us are sinners, but it is for precisely this reason that Our Lord Jesus Christ calls us to “Repent and believe in the Gospel, for the kingdom of God is at hand” (Mk. 1:15).

