

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

** Serving the Orthodox Community in South Philadelphia for 110 years! **

Sunday, August 6, 2023 | 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]

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

Tuesday: August 8 – Bible Study at 6:30PM on ZOOM platform!

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

Saturday: August 12 – Great Vespers at **4:00PM**

Sunday: August 13 – Leavetaking of the Transfiguration
Reading of Hours – 8:30am
Divine Liturgy – **9:00am [SUMMER HOURS!]**
Fellowship Coffee Hour to follow the Readers Service

Monday: August 14 – Vespers at **6:00PM** for Dormition of Our Most-Holy Lady The Theotokos and Ever-Virgin Mary

Tuesday: August 15 – Divine Liturgy at **10:00AM** for the Dormition of Our Most-Holy Lady The Theotokos and Ever-Virgin Mary (Parish’s Name Day)!

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)
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.

Announcements

[...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 met 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, 2023.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

John Spack, Flo LeRoy offered by Daria LeRoy
Lawrence, Katherine, Catherine, Patricia offered by M/M K Kavalkovich
Mia, Levi, Veronica, Edward offered by M/M K Kavalkovich

May God Grant Them Many Blessed Years!

Memory for the Departed:

Wendy McMullen offered by Nina Patterson

May Their Memories Be Eternal!

Vigil Cross Candles – 7/30/23

Scheduling

We are scheduling to have the votive vigil cross candles lit for the major feast day services during the summer season. There will be a sign-up sheet located at the candle desk in the Vestibule. Either 1 Large or 2 Small candles per each votive vigil cross candles can be reserved. As of this morning, the following dates and cross sizes are available:

- * Sunday, August 13 = One Large cross is available
- * Dormition of the Holy Theotokos (Tuesday, August 15) = One Small and One Large is available.

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Please remember in your prayers:

Jane Kelly; Anne (Homa) Killoran; Sheba Patton; Joseph Rabik; Peter Witiak; and all those who are serving in our Armed Forces!

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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 23 to Sat Jul 29</u>	<u>July Month to date</u>
Attendance: 31	32 (average)
Funds In: \$ 1,005.00	\$ 7,597.00
Funds Out: \$ 2,736.12	\$12,579.62
Net Surplus/(Deficit): (\$ 1,731.12)	(\$ 4,982.62)

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 on ZOOM media platform.
- 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.
- Last Thursday of each month** – Book Club at 6:30pm on ZOOM media platform.
- 5th Sunday of each quarter** – Quarterly Parish Council Meeting after Liturgy.

Readers Schedule:

	<u>Today (Aug 6)</u>	<u>Next Week (Aug 13)</u>
3 rd Hour:	Michael Spack	Michael Wanenchak
6 th Hour:	Reader Mark Klus	David Pellack
Epistle:	Michael Spack	Reader Mark Klus and Michael Wanenchak

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.

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 2023.

Monday, August 14 – Eve of the Dormition of the Holy Theotokos - Vespers at **6:00PM!**

Tuesday, August 15 – Feast of the Dormition of the Holy Theotokos - Divine Liturgy at **10:00AM!**

Sunday, August 20 at 1:30PM - Dining Out in Delaware – Taco Grande

The Restaurant is located at the Wilmington Riverfront area in Wilmington, DE. This is a social event for the parish! Please check your email from Saturday, July 15 around 1:15PM for additional details and information. Please inform Matushka Jan if interested in attending so reservations can be made. Deadline for notifying Matushka Jan was on **Tuesday, August 1!!!** You can contact Matushka Jan by phone (Home: 302-322-0943) or by email jakoczak@gmail.com. Thank You!

Thursday, August 24 – Blessed Mother Olga Book Club at **6:30PM** on the ZOOM media platform **ONLY!**

*** **Sunday November 5** – Visitation of Archbishop MARK to our parish for our 110th Anniversary! ***



The Holy Transfiguration of our Lord God and Savior Jesus Christ [August 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,