

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

09 AUGUST 2020 ♦ TONE 08 ♦ EOTHINON 09 † 10TH SUNDAY PENTECOST/4TH DAY OF OF TRANSFIGURATION

GREAT DOXOLOGY:

Liturgy Book p. 1

ANTIPHONS:

FIRST:

Liturgy Book p. 11

SECOND:

Liturgy Book p. 11

THIRD: *(Tone 1)*

Liturgy Book p.

15

ENTRANCE HYMN:

Liturgy Book p. 14

APOLYTIKIA:

Resurrection (Tone 1)

Liturgy Book p. 15

Transfiguration

Liturgy Book p. 148

St. Matthais

O holy Apostle, Matthias, intercede with the Merciful God, that He may grant our souls the forgiveness of sins.

Patron

Liturgy Book p. 20

KONDAKION: *Transfiguration*

Liturgy Book p. 149

TRISAGION:

Liturgy Book p. 23

PROKIMENON: *Ps.32: 22, 11*

(Tone 1)

Let your mercy, O Lord, be upon us. *Stichon:* Rejoice in the Lord, O you righteous.

EPISTLE:

1 Corinthians 4:9-6

Brethren, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

ALLELUIA: *Psalm 17:48, 50*

(Tone 1)

It is God who avenges me. † God magnifies the salvation of his king, and deals mercifully with his anointed.

GOSPEL:

St. Matthew 17:14-23

At that time, a man approached Jesus, and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. And I brought him to your disciples, but they could not cure him." Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." And Jesus rebuked him; and the devil went out of him, and from that moment the boy was cured. Then the disciples came to Jesus privately and asked, "Why could we not cast it out?" He said to them, "Because of your little faith; for amen I say to you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here,' and it will move. And nothing will be impossible to you. But this kind can only be cast out by prayer and fasting." Now while they were gathering together in Galilee, Jesus said to them, "The Son of Man is to be betrayed into the hands of men, and they will kill him: and on the third day he will rise again."

HIRMOS:

Liturgy Book p. 40

KINONIKON:

Liturgy Book p. 47

POST-COMMUNION HYMN:

Liturgy Book p. 52

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Saturday, August 08, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, August 09, 2020

Resurrectional Orthros 9:00 a.m.

Sunday Divine Liturgy 10:00 a.m.

Paraclesis to the Theotokos 11:30 a.m.

Monday, August 10th

Paraclesis to the Theotokos 5:30 p.m.

Tuesday, August 11th

Paraclesis to the Theotokos 5:30 p.m.

Wednesday, August 12th

Paraclesis to the Theotokos 5:30 p.m.

Thursday, August 13th

Paraclesis to the Theotokos 5:30 p.m.

Friday, August 14th

Paraclesis to the Theotokos 6:00 p.m.

Great Vespers for the Feast 7:00 p.m.

Saturday, August 15th

DORMITION OF THE THEOTOKOS

HOLIDAY OF OBLIGATION

Divine Liturgy 10:00 a.m.

Sunday, August 23, 2020

LEAVING-TAKING OF THE

DORMITION OF THE THEOTOKOS

40th Day Memorial: A.J. Bolus

10:00 a.m.

EVENTS IN SEPTEMBER

Monday, September 7th

Great Vespers 7:00 p.m.

2020 WEEKLY COLLECTION

August 02

Weekly Offering	\$ 585.00
Monthly	\$ 75.00
Diocesan Collections:	\$ 15.00
Liturgy Intentions	\$ 100.00
Candles	\$ 10.00
Total:	\$ 785.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

- 08 August†John 'Jackie' Bolu
from Thomas & Kelly Bolus
- 09 August†Anthony Joseph Bolus
from Barbara Albert
- 15 August†Anthony Joseph Bolus
from Barbara Albert
- 16 August†Frank Milewski
from James and Karen Kane
- 22 August†Anthony Joseph Bolus
from Bonnie Bolus
- 23 August†John 'Jackie' Bolu
from Thomas & Kelly Bolus
- 29 August†Anthony Joseph Bolus
from Barbara Albert
- 30 August†Anthony Joseph Bolus
from Barbara Albert
- 05 September†Anthony Joseph Bolus
from Barbara Albert
- 06 September†Anthony Joseph Bolus
from Barbara Albert
- 12 September†Anthony Joseph Bolus
from Barbara Albert
- 13 September†Anthony Joseph Bolus
from Barbara Albert

SEEING THE LIGHT OF GOD

Tenth Sunday after Pentecost † Fourth Day of the Transfiguration Feast

“I AM THE LIGHT OF THE WORLD” (Jn 8:12). These familiar words of the Lord Jesus reflect one of the most popular images in the Scriptures, but what do they mean? How is Jesus the Light of the world?

The rest of this verse sheds light on what is meant here. “I am the Light of the world. He who follows me shall not walk in darkness, but have the light of life.” Here and in a number of other places, Jesus is portrayed as *a Beacon*: one who guides along a right path, who illumines the way for us. He is the “Giver of light,” the One bringing light to our hearts. To say that He is light in this way is to talk about what he does.

But there is another way to see Christ as light. He is light, not only because of what He does for us, but because of what He is. “God is light, and in Him is no darkness at all” (1 Jn 1:5). God is not described here as light illumining our minds or hearts, but *as He is in Himself*: Light in His innermost being.

Based on the Gospel message, the Church proclaims the Lord Jesus as “Light from Light” (Nicene Creed), the “Joyful Light of the holy glory of the immortal Father, the Heavenly, the Holy, the Blessed: Jesus Christ” (third-century Vespers hymn). As God is Light in Himself, so too the incarnate Christ is the Light of the Father. “I and the Father are one” (Jn 10:30).

As far back as the third century, the Fathers used our experience of the sun to illustrate this mystery. Like others before him, St Cyril, the ninth-century teacher of the Slavs, reflected, “Do you see in the heavens the brilliant sphere of the sun and how light is begotten and warmth proceeds from it? God the Father is like the sphere of the sun, without beginning or end. From Him is eternally begotten God the Son, like light from the sun; and just as there comes warmth together with light, the Holy Spirit proceeds. Each one is distinguished separately: the sphere of the sun, the light and the warmth – these are not three suns, but one sun in the heavens. So also, in the Holy Trinity: there are three Persons, but God is one and indivisible.”

The Light of Mt. Tabor

Christ was concretely manifested as light at His Transfiguration. “His face shone like the sun and His clothes became as white as light” (Mt 17:2) – “white and glistening” (Lk 9:29), “such as no launderer on earth can whiten them” (Mk 9:3). For a moment, His disciples glimpsed what had been hidden since the Incarnation: the Word of God, radiant with divine glory, in the person of Jesus.

In icons of the Transfiguration, this radiance is depicted by a geometric figure behind the representation of the Lord, called a *mandorla*. While depictions of Christ during His earthly ministry show His head surrounded by a cross and a halo, icons representing Him in moments beyond time and space (e.g. the Transfiguration, the Resurrection, the Dormition) envelop His whole body in this light of glory.

This same figure is found in icons of the conversion of St Paul. Christ, the “radiant Light” was manifested to Saul of Tarsus (St Paul) on the road to Damascus as “a light from the sky brighter than the sun” (Acts 26:13). While this light briefly blinded Saul by its brilliance, it ultimately enabled him to see even more clearly “the mystery which has been hidden from ages and from generations, but now has been revealed” (Col 1:26).

In the Church, the light experienced by Saul has been identified with the light that shone on Tabor, the Radiant Light of the Father, Jesus Christ. As we sing on the feast of Saints Peter and Paul, “Christ, who