

Ss. Peter and Paul Albanian Orthodox Church

First-enthroned of the apostles, teachers of the universe: Entreat the Master of all to grant peace to the world, and to our souls great mercy!

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August 28, 2022

11TH SUNDAY AFTER PENTECOST: UNCOVERING OF THE RELICS OF
VEN. JOB, ABBOT AND WONDERWORKER OF POCHAEV

Today 10:00am Divine Liturgy
Education Sunday
Wed. 31 7:15pm Bible Study with
GoogleMeet
Sun. 04 10:00am Divine Liturgy

One must be baptized and chrismated an Orthodox Christian to receive Holy Communion. Guests are invited to receive a blessing at the chalice and partake of the post-Communion bread (Antidoron).

Fast Days: Wednesday and Friday (fasting from meat, fish, and eggs, dairy, wine and oil as you are able.)

Troparion – Tone 2 (Resurrection)

*When Thou didst descend to death,
O Life immortal,
Thou didst slay hell with the
splendor of Thy Godhead.
And when from the depths Thou
didst raise the dead,
all the powers of heaven cried out:
“O Giver of life, Christ our God,
glory to Thee!”*

Kontakion – Tone 4 (Ven. Job)

*Thou wast a pillar of the True Faith;
a zealot of the commandments of
the Gospel;
a denouncer of pride,
and a defender and teacher of the
humble.
Therefore, those who honor thee
pray for the remission of their sins,
and that this, thy holy habitation,
be kept safe from all harm,
Job, our father, who resembled the
long-suffering Patriarch of old.*

Prayers for those in our Sts. Peter and Paul community (parishioners, family, friends) can be listed for remembrance in our litanies during the Liturgy. Feel free to give names to Fr. Nicholas - please indicate how each person listed is connected to us (parishioner, family, friend, etc.), as well as why we are praying for them (health, memory, travel, etc.).

Confessions can be heard by appointment. If you need, I will come to you during the week. Please do not hesitate to call for a time to drop by the church or to have me visit you.

Remembrances for both the living and the dead during the prayers of preparation of the Eucharistic Lamb and during the Augmented Litany should be given the week before the desired remembrance so that the names can be put into the bulletin and given to the Deacons for the prayers. Any names of the living that are not marked as sick or traveling will be listed under general prayers.

SCRIPTURE THIS WEEK

Church Lectionary

Today

1 Corinthians 9:2-12
Matthew 18:23-35

Monday

Acts 13:25-33
Mark 6:14-30
2 Corinthians 5:10-15
Mark 1:9-15

Tuesday

2 Corinthians 5:15-21
Mark 1:16-22

Wednesday

2 Corinthians 6:11-16
Mark 1:23-28

Thursday

pColossians 3:12-16
Matthew 11:27-30
2 Corinthians 7:1-10
Mark 1:29-35

Friday

2 Corinthians 7:10-16
Mark 2:18-22

Saturday

1 Corinthians 1:26-29
Matthew 20:29-34

Reading the Bible in a Year

Aug 28: Grk Esther 5-8
Aug 29: Grk Esther 9-12
Aug 30: Grk Esther 13-16
Aug 31: Wis Sol 1-4
Sept 01: Wis Sol 5-8
Sept 02: Wis Sol 9-12
Sept 03: Wis Sol 13-16

Flower Donation

This week's flowers were
donated by:
Tina Murianka

Coffee Hour

This week's coffee hour is
provided by:
Newly Illumined Nicholas

AUGUST/SEPTEMBER EVENTS

August

28 – 10:00am Divine Liturgy
31 – 7:15pm Bible Study with
GoogleMeet

September

04 – 10:00am Divine Liturgy
07 – 7:00pm Vespereal Liturgy
Nativity of the Theotokos
09 – 6:00pm Fun Night
11 – 10:00am Divine Liturgy
13 – 7:00pm Vespereal Liturgy
Exaltation of the Cross
14 – 7:15pm Bible Study with
GoogleMeet
18 – 10:00am Divine Liturgy
21 – 7:15pm Bible Study with
GoogleMeet



"God immediately forgives everything to those who ask forgiveness in a spirit of humility and contrition and who ceaselessly invoke His holy name. As the Psalmist says, 'Confess to the Lord and call upon His holy name' (cf. Ps. 105:1)."

-St. Gregory of Sinai



Know Who You Really Are

We are all surrounded by fictional characters, persons who are the invention of filmmakers, promoters, and even self-inventors. The original meaning of the word “hypocrite” was “actor”, and it is ignorance of our true nature as children of God that keeps us living as fictional characters, unaware of our own true purpose, the one God has chosen for us. When we stop relying on our own goodness, and stop deluding ourselves into thinking we do not need God, we can cast our entire focus on discovering our true self.

It is an ignorance of our true nature that is the base cause of so many living as though they were actors on a stage, afraid of what they might see if they were honest about themselves. True self-awareness can only come when we are open to letting Christ into our lives, totally. Continuing to live comfortably behind the mask of self-delusion, we are content to live in a carnal world, where we think happiness has its base in partying, making money, having sex, eating and drinking, living in the best house, and “looking good”.

We become a Hollywood promoter, living behind the mask of our own invention, fearing we will be less interesting to others if we are outwardly religious. We fail to realize it is not enforced austerity and deprivation that is required, but a submission in love to Christ that brings us new found freedom to be true to ourselves. Our new path leads to unspeakable joy and enduring peace.

“Indeed, if we consider the unblushing promises of reward and the staggering nature of the rewards promised in the Gospels, it would seem that Our Lord finds our desires, not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased (C. S. Lewis).”

With love in Christ,
Abbot Tryphon

A Prayer for the Week

Lord, give me the grace and the humility and the courage to see to my own soul and not judge my brother. Help me to busy myself in learning and practicing the Faith from a heart motivated by my love and devotion to You. Give me the curiosity to ask and to learn. Help me to not be so time-bound as to ignore centuries of wisdom that really teach me how to know You better. Give me the grace to hunger and thirst after righteousness and desire You above all others. Amen

1 Corinthians 9:2-12

If I am not an apostle to others, yet doubtless I am to you. For you are the seal of my apostleship in the Lord. My defense to those who examine me is this: Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas? Or is it only Barnabas and I who have no right to refrain from working? Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock? Do I say these things as a mere man? Or does not the law say the same also? For it is written in the law of Moses, "You shall not muzzle an ox while it treads out the grain." Is it oxen God is concerned about? Or does He say it altogether for our sakes? For our sakes, no doubt, this is written, that he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless we have not used this right, but endure all things lest we hinder the gospel of Christ.

Matthew 18:23-35

Therefore the kingdom of heaven is like a certain king who wanted to settle accounts with his servants. And when he had begun to settle accounts, one was brought to him who owed him ten thousand talents. But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.' Then the master of that servant was moved with compassion, released him, and forgave him the debt. But that servant went out and found one of his fellow servants who owed him a hundred denarii; and he laid hands on him and took him by the throat, saying, 'Pay me what you owe!' So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.' And he would not, but went and threw him into prison till he should pay the debt. So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. Should you not also have had compassion on your fellow servant, just as I had pity on you?' And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.

Children's Word

That's not fair!

"That's not fair!" How many times have you heard those words? If you have a brother or a sister, probably lots of times!

Did you know that God is always fair? Today in the Gospel, we hear a story about someone who was not being fair. A man owed a lot of money, and was going to be thrown into prison for it! But his master gave him a break. He told him he didn't have to pay it.

But then, what happened? That same man made his servant pay him back. He wouldn't forgive his servant, even though his master had forgiven him!

That's not fair! Our Lord, Jesus Christ, told this story so that we Christians would always try to be fair. God forgives us when we do something wrong, even when we do lots and lots of things wrong! So we should forgive others when they do something wrong to us.

One of our saints, Saint Silouan, tells us this same thing. Once, he wrote, "If you forgive, it means that God has forgiven you. But if you do not forgive your brother, it means that your sin remains with you." So, let's always try to be fair. Don't hold grudges. Don't stay mad at people. Forgive other people, and God will forgive you!

SAINT PHOEBE "WORTHY FOR THE SAINTS"

Have you ever introduced yourself to somebody? Maybe you said something like, "Hi! My name is Mary. I'm in your class at school," or "My name is Jacob. I play soccer too!" Introductions help us get to know somebody better.

On Saturday, we celebrate a saint who had an introduction from Saint Paul! He wrote about her because he wanted some other Christians to get to know her better. We can read about it in the Bible. "I commend to you our sister Phoebe, a deacon of the church at Cenchreae, so that you may welcome her in the Lord as is worthy for the saints, and help her in whatever she may require from you, for she has been a benefactor of many and of myself as well."

Saint Phoebe was another one of Saint Paul's helpers (like Saints Aquila and Prisca on page 1). She helped Saint Paul with his work. But she also helped lots of people learn about our Lord, Jesus Christ. Church scholars think that she probably used her own house as a church, too.

Many years later, Saint John Chrysostom said great things about Saint Phoebe too! He said she was an example for Christian men and women. We celebrate St. Phoebe on Sat., Sept. 3rd.

Uninformed And Misinformed – Dangerous!

August 19, 2022 · Fr. Barnabas Powell

“What you don’t know won’t hurt you!” Really? I’ve found that, sometimes, what I don’t know hurts me pretty bad. But what’s worse is misunderstanding what I actually do know. In fact, I have misunderstood some things I thought I knew so bad that I might as well not have known it at all! And that, dear ones, is a deadly combination: to think you know something but get it so completely wrong you discover you really never knew it at all! And what you think you know is so mistaken as to either lead you to destruction or harm others. We don’t live in isolation and the ripple effects of our misinformation or uninformed reality don’t just harm us, but all around us as well!

Now, let’s apply this to our faith, and you get the real tragedy of discovery that what you say you believe isn’t what you truly believe at all. The Holy Scriptures allow us to eavesdrop on the Lord’s straightforward teaching during the days where He cleansed the Temple of the money-changers, warns His disciples that dark days are coming, and reaches out even to us to learn from their mistakes and avoid the ruin that came to these folks who really didn’t know what they thought they knew! It turns out ignorance really isn’t bliss!

Look at our Gospel Lesson today in Matthew 22:15-46; 23:1-39. We won’t quote the whole passage, but you should take the time to read the whole thing. We’ll focus on Matthew 22:23-33:

The same day the Sadducees came to him, who say that there is no resurrection; and they asked him a question saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother must marry the widow, and raise up children for his brother.’ Now there were seven brothers among us; the first married, and died, and having no children left his wife to his brother. So too the second and third, down to the seventh. After them all, the woman died. In the resurrection, therefore, to which of the seven will she be wife? For they all had her.”

But Jesus answered them, “You are wrong, because you know neither the scriptures nor the power of God. For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven. And as for the resurrection of the dead, have you not read what was said to you by God, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’ He is not God of the dead, but of the living.” And when the crowd heard it, they were astonished at his teaching.

The Sadducees were the “in crowd.” They “followed the science.” They were buddy-buddy with the power brokers of their day. They were the politically correct of their day. They had the most to lose if Jesus was successful! These religious leaders who were members of the Sadducee group were usually the wealthiest and the most educated. They didn’t believe in all that “miracle” stuff. They were offended by the teachings of Jesus precisely because they thought Him beneath them with His teachings about eternal life. They were more interested in being “correct” than being righteous.

But they were put in their place by the Lord’s plain teachings and had to admit, they had no answer for Him.

Above this section, the Lord had also silenced the Pharisees. They were the second party in leadership among the Jews and they believed in the resurrection of the dead and miracles, but they, too, were offended by the Lord’s teachings because He laid bare their hypocrisy.

All these religious leaders thought they knew the faith and, because of their self-centered lives, even what they thought they knew did them no good when confronted with God in the Flesh right before their eyes! Their religious knowledge turned out to be no knowledge at all! And yet, Jesus commanded His disciples to honor their leaders in spite of their misinformed and uninformed status.

Today, we, too, must be willing to be confronted by our own shallow knowing that is no knowing at all. We are called by the intensity of our Orthodox Faith, of these prayers, these liturgies, these worship times, to see clearly our own distance from true knowledge that always leads to deeper devotion, a deeper love, and a deeper faith. If what we believe, or better, what we say we believe, isn’t producing this kind of deeper life, we must not make the same mistake as these religious leaders in thinking we can destroy the Lord and be freed from our poverty. Nothing could be further from the truth. No, even if we succeed in silencing that nagging voice in our hearts warning us of our poverty, we will only destroy ourselves, never Him. Are you alive in Christ? Are you Orthodox on Purpose?

1-е Коринфянам 9:2-12

Если для других я не Апостол, то для вас [Апостол]; ибо печать моего апостольства--вы в Господе. Вот мое защищение против осуждающих меня. Или мы не имеем власти есть и пить? Или не имеем власти иметь спутницею сестру жену, как и прочие Апостолы, и братья Господни, и Кифа? Или один я и Варнава не имеем власти не работать? Какой воин служит когда-либо на своем содержании? Кто, насадив виноград, не ест плодов его? Кто, пася стадо, не ест молока от стада? По человеческому ли только [рассуждению] я это говорю? Не то же ли говорит и закон? Ибо в Моисеевом законе написано: не заграждай рта у вола молотящего. О волах ли печется Бог? Или, конечно, для нас говорится? Так, для нас это написано; ибо, кто пашет, должен пахать с надеждою, и кто молотит, [должен молотить] с надеждою получить ожидаемое. Если мы посеяли в вас духовное, велико ли то, если пожнем у вас телесное? Если другие имеют у вас власть, не паче ли мы? Однако мы не пользовались сею властью, но все переносим, дабы не поставить какой преграды благовествованию Христову.

От Матфея 18:23-35

Посему Царство Небесное подобно царю, который захотел сосчитаться с рабами своими; когда начал он считаться, приведен был к нему некто, который должен был ему десять тысяч талантов; а как он не имел, чем заплатить, то государь его приказал продать его, и жену его, и детей, и всё, что он имел, и заплатить; тогда раб тот пал, и, кланяясь ему, говорил: государь! потерпи на мне, и всё тебе заплачу. Государь, умилосердившись над рабом тем, отпустил его и долг простил ему. Раб же тот, выйдя, нашел одного из товарищей своих, который должен был ему сто динариев, и, схватив его, душил, говоря: отдай мне, что должен. Тогда товарищ его пал к ногам его, умолял его и говорил: потерпи на мне, и всё отдам тебе. Но тот не захотел, а пошел и посадил его в темницу, пока не отдаст долга. Товарищи его, увидев происшедшее, очень огорчились и, придя, рассказали государю своему всё бывшее. Тогда государь его призывает его и говорит: злой раб! весь долг тот я простил тебе, потому что ты упросил меня; не надлежало ли и тебе помиловать товарища твоего, как и я помиловал тебя? И, разгневавшись, государь его отдал его истязателям, пока не отдаст ему всего долга. Так и Отец Мой Небесный поступит с вами, если не простит каждый из вас от сердца своего брату своему согрешений его.

I Korinthianëve 9:2-12

Në mos jam apostull në të tjerë, po së paku në ju jam; sepse në Zotin vula e apostolisë sime jeni ju. Përgjigjja ime për ata që më gjykojnë, kjo është. Mos nuk kemi edhe ne pushtet të hamë e të pimë? Mos nuk kemi edhe ne pushtet të marrim me vete një grua nga motrat besimtare, si dhe apostujt e tjerë, dhe vëllezërit e Zotit, dhe Kefai? Apo vetëm unë dhe Varnava nuk kemi pushtet të mos punojmë? Cili shkon ndonjëherë në luftë me shpenzimet e veta? Cili mbjell vresht, edhe nuk ha nga fryti i tij? Ose cili kullot grigjë, edhe nuk ha nga qumështi i grigjës? Mos i flas unë këto vetëm si njeri? Apo nuk thotë këto edhe ligji? Sepse në ligjin e Moisiut është shkruar: “Nuk do t’i lidhësh gojën kaut që shin”. Mos për qetë kujdeset Perëndia? Apo për ne në të vërtetë e thotë këtë? Sepse për ne u shkrua, se ai që lëron, me shpresë duhet të lërojë; dhe ai që shin, shin me shpresë se do të ketë pjesë në shpresën e tij. Ne, nëse mbollëm te ju gjërat shpirtërore, punë e madhe është po të korrin gjërat tuaja të mishta? Në qoftë se të tjerë marrin pjesë të këtij pushteti mbi ju, a nuk duhet më tepër ne? Po ne nuk e përdorëm këtë pushtet, por i durojmë të gjitha, që të mos sjellim ndonjë pengesë në ungjillin e Krishtit.

Mattheut 18:23-35

Prandaj mbretëria e qiejve ngjau me një njeri mbret, që deshi të bënte llogaritë me shërbëtorët e tij. Edhe kur zuri të bënte llogaritë, i prunë një huamarrës që i detyrohej dhjetë mijë talanta. Edhe pasi ai nuk kishte t’i jepte, i zoti urdhëroi të shitet ai, edhe gruaja e tij, edhe fëmijët e gjithë ç’kishte, edhe të paguhej detyrimi. Po shërbëtori i ra ndër këmbë, e i lutej, duke thënë: Zot, bëhu zemërgjerë me mua, edhe do të t’i laj të gjitha. Edhe të zotit, si iu dhimbs ai shërbëtor, e lëshoi, edhe ia fali detyrimin. Po ai shërbëtor, si doli, gjeti një nga shokët e tij shërbëtorë që i detyrohej atij njëqind dinarë; edhe si e zuri, po e mbyste, duke thënë: Më jep detyrim që më ke. Atëherë shoku i tij shërbëtor i ra ndër këmbë, e i lutej, duke thënë: Bëhu zemërgjerë me mua, edhe do të t’i jap të gjitha. Edhe ai nuk donte, po shkoi dhe e hodhi në burg, deri sa t’i jepte detyrimin. Edhe shokëve të tij shërbëtorë, kur panë se ç’u bë, u erdhin fort keq; edhe erdhën e i rrëfyen të zotit me hollësi gjithë sa u bënë. Atëherë i zoti e thirri pranë e i tha: Shërbëtor i lig, gjithë atë detyrim ta fala ty, sepse m’u lute. A nuk duhej edhe ti ta përdëlleje shokun tënd shërbëtor, siç të përdëlleva edhe unë ty? Edhe i zoti u zemërua, edhe e dha në duart e torturuesve, deri sa të lante gjithë detyrimin që i kishte. Kështu edhe Ati im qiellor do t’jua bëjë juve, në qoftë se secili prej jush, nga zemra e tij, nuk i fal vëllait të tij fajet e tij.