

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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SUNDAY, FEBRUARY 11

36th Sunday after Pentecost

Hieromartyr Blaise, Bishop of Sebaste

**Tone 3
Troparion
(Resurrection)**

*Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world
great mercy.*

**Tone 4
Troparion
(Shen Vlesh)**

*By sharing in the ways of the Apostles,
thou didst become a successor to their throne.
Through the practice of virtue, thou didst find the
way to divine contemplation, O inspired one of
God;
by teaching the word of truth without error, thou
didst defend the Faith, even to the shedding of thy
blood.
O Hieromartyr Blaise, entreat Christ God to save our
souls!*

**Tone 3
Kontakion
(Resurrection)**

*On this day Thou didst rise from the tomb, O
Merciful One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs
they unceasingly praise the divine majesty of Thy
power.*

**Tone 2
Kontakion
(Shen Vlesh)**

*Godly shoot, unfading flower,
most fruitful branch of Christ the Vine,
God-bearing Blaise, fill with joy those who in faith
honor thy memory
as thou unceasingly intercedest for us all.*

✠ Prokeimenon ✠

Tone 3 (Resurrection)

Sing praises to our God, sing praises! / Sing praises to our King, sing praises! (Ps. 46:6)

V. Clap your hands, all peoples! Shout to God with loud songs of joy! (Ps. 46:1)

✠ The Epistle Reading ✠

St. Paul's Second Letter to the Corinthians 6:1-10

Brethren, working together with him, we entreat you not to accept the grace of God in vain. For he says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in any one's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Letra e Dytë e Apostull Pavlit drejtuar Korinthianëve 6:1-10

Edhe si bashkëpunëtorë me të, ju lutemi juve të mos e prisni më kot hirin e Perëndisë. Sepse thotë: "Në kohë të pëlqyer të dëgjova ty, edhe në ditë shpëtimi të ndihmova ty"; ja tani tek është kohë e pëlqyeshme; ja tani tek është ditë shpëtimi. Në asgjë nuk japim asnjë pengesë, që të mos qortohet shërbesa jonë. Por në çdo gjë e rekomandojmë veten tonë si shërbëtorë të Perëndisë, me shumë durim, në shtrëngime, në nevoja, në pikëllime, në rrahje, në burgje, në turbullira, në mundime, në pagjumësi, në agjërimë; në pastërti, në urtësi, në zemërgjerësi, në mirësi, në Frymë të Shenjtë, në dashuri pa shtirje; në fjalë të së vërtetës, në fuqi të Perëndisë; me armët e drejtësisë në dorën e djathtë e në të majtën; në lavdi e në çnderim, në emër të mirë e në emër të keq; porsì mashtrues, po të vërtetë; porsì të panjohur, po të njohur mirë; porsì duke vdekur, po ja tek rrojmë; porsì të munduar, po jo të vrrarë; porsì të hidhëruar, po gjithnjë të gëzuar; porsì të vobektë, po shumë veta pasurojmë; porsì skamës, po të gjitha i zotërojmë.

2-е Коринфянам 6:1-10

Мы же, как споспешники, умоляем вас, чтобы благодать Божия не тщетно была принята вами. Ибо сказано: во время благоприятное Я услышал тебя и в день спасения помог тебе. Вот, теперь время благоприятное, вот, теперь день спасения. Мы никому ни в чем не полагаем преткновения, чтобы не было порицаемо служение, но во всем являем себя, как служители Божии, в великом терпении, в бедствиях, в нуждах, в тесных обстоятельствах, под ударами, в темницах, в изгнаниях, в трудах, в бдениях, в постах, в чистоте, в благоразумии, в великодушии, в благости, в Духе Святом, в нелицемерной любви, в слове истины, в силе Божией, с оружием правды в правой и левой руке, в чести и бесчестии, при порицаниях и похвалах: нас почитают обманщиками, но мы верны; мы неизвестны, но нас узнают; нас почитают умершими, но вот, мы живы; нас наказывают, но мы не умираем; нас огорчают, а мы всегда радуемся; мы нищи, но многих обогащаем; мы ничего не имеем, но всем обладаем.

Tone 2

Alleluia, Alleluia, Alleluia!

V. In Thee, O Lord, have I hoped; let me never be put to shame! *(Ps. 30:1a)*

V. Be a God of protection for me, a house of refuge in order to save me! *(Ps. 30:2b)*

🌀 The Gospel Reading 🌀

The Gospel According to Matthew 25:14-30

The Lord said this parable: "A man going on a journey called his servants and entrusted to them his property; to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. He who had received the five talents went at once and traded with them; and he made five talents more. So also, he who had the two talents made two talents more. But he who had received the one talent went and dug in the ground and hid his master's money. Now after a long time the master of those servants came and settled accounts with them. And he who had received the five talents came forward, bringing five talents more, saying, 'Master, you delivered to me five talents; here I have made five talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' And he also who had the two talents came forward, saying, 'Master, you delivered to me two talents; here I have made two talents more.' His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.' He also who had received the one talent came forward, saying, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not winnow; so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.' But his master answered him, 'You wicked and slothful servant! You knew that I reap where I have not sowed, and gather where I have not winnowed? Then you ought to have invested my money with the bankers, and at my coming I should have received what was my own with interest. So take the talent from him, and give it to him who has the ten talents. For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away. And cast the worthless servant into the outer darkness; there men will weep and gnash their teeth.'" As he said these things he cried out: "He who has ears to hear, let him hear!"

Ungjilli Sipas Matheut 25:14-30

Sepse do të vijë pikërisht si një njeri, që kur po largohej në dhe të huaj, thirri shërbëtorët e tij e u dorëzoi atyre pasurinë e tij. Edhe njërit i dha pesë talanta, e tjetrit dy, e tjetrit një; secilit sipas fuqisë së tij; edhe menjëherë iku në dhe të huaj. Atëherë ai që mori të pesë talantat, shkoi e tregëtoi me ato, edhe bëri pesë talanta të tjera. Kështu edhe ai që mori dy, fitoi edhe ai dy të tjera. Po ai që mori njëren, shkoi e gërmoi në dhe, edhe fshehu argjendin e të zotit. Edhe pas shumë kohe vjen i zoti i atyre shërbëtorëve, edhe bën llogari me ta. Edhe si i erdhi pranë ai që pati marrë të pesë talantat, pruri pesë talanta të tjera, duke thënë: Zot, pesë talanta më dhe në dorë, ja tek fitova prej atyre pesë talanta të tjera. I zoti i tha: Të lumtë, shërbëtor i mirë dhe besnik. Mbi të pakta ishe besnik, mbi të shumta do të të vë. Hyr në gëzimin e tët zoti. Edhe erdhi pranë edhe ai që pati marrë të dy talantat, edhe tha: Zot dy talanta më dhe në dorë, ja tek fitova prej atyre dy talanta të tjera. I zoti i tha: Të lumtë, shërbëtor i mirë dhe besnik. Mbi të pakta ishe besnik, mbi të shumta do të të vë. Hyr në gëzimin e tët zoti. Edhe erdhi pranë edhe ai që pati marrë një talantë, e tha: Zot, të dija se je njeri i ashpër, që korr tek nuk mbolle, dhe mbledh tek nuk shpërndave. Edhe pasi pata frikë, shkova e fsheha talantën tënde në dhe. Ja tek e ke tënden. Edhe i zoti u përgjigj e i tha: Shërbëtor i lig e përtac, ti e dije se unë korr tek nuk mbolla, dhe mbledh tek nuk shpërndava. Duhej pra ta vije argjendin tim te kamatarët dhe kur të vija unë, do të merrja timen bashkë me kamatën. Merrni pra prej atij talantën, edhe jepjani atij që ka të dhjetë talantat. Sepse kujt do që ka, do t'i jepet dhe do t'i teprojë; edhe prej atij që s'ka, edhe ajo që ka, do të merret prej tij. Edhe shërbëtorin e pavlerë hidheni në errësirën e jashtme; atje do të jetë të qarët dhe kërcëllitja e dhëmbëve.

От Матфея 25:14-30

Ибо [Он поступит], как человек, который, отправляясь в чужую страну, призвал рабов своих и поручил им имение свое:

и одному дал он пять талантов, другому два, иному один, каждому по его силе; и тотчас отправился. Получивший пять талантов пошел, употребил их в дело и приобрел другие пять талантов; точно так же и получивший два таланта приобрел другие два; получивший же один талант пошел и закопал [его] в землю и скрыл серебро господина своего. По долгом времени, приходит господин рабов тех и требует у них отчета. И, подойдя, получивший пять талантов принес другие пять талантов и говорит: господин! пять талантов ты дал мне; вот, другие пять талантов я приобрел на них. Господин его сказал ему: хорошо, добрый и верный раб! в малом ты был верен, над многим тебя поставлю; войди в радость господина

твоего. Подошел также и получивший два таланта и сказал: господин! два таланта ты дал мне; вот, другие два таланта я приобрел на них. Господин его сказал ему: хорошо, добрый и верный раб! в малом ты был верен, над многим тебя поставлю; войди в радость господина твоего. Подошел и получивший один талант и сказал: господин! я знал тебя, что ты человек жестокий, жнешь, где не сеял, и собираешь, где не рассыпал, и, убоявшись, пошел и скрыл талант твой в земле; вот тебе твое. Господин же его сказал ему в ответ: лукавый раб и ленивый! ты знал, что я жну, где не сеял, и собираю, где не рассыпал; посему надлежало тебе отдать серебро мое торгующим, и я, придя, получил бы мое с прибылью; итак, возьмите у него талант и дайте имеющему десять талантов, ибо всякому имеющему дастся и приумножится, а у неимеющего отнимется и то, что имеет; а негодного раба выбросьте во тьму внешнюю: там будет плач и скрежет зубов. Сказав сие, возгласил: кто имеет уши слышать, да слышит!

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! (*Ps. 148:1*)
Alleluia, Alleluia, Alleluia!

Hieromartyr Blaise (Shen Vlesh,) Bishop of Sebaste

The Hieromartyr Blaise (Blasius), Bishop of Sebaste, was known for his righteous and devout life. Unanimously chosen by the people, he was consecrated Bishop of Sebaste. This occurred during the reign of the Roman emperors Diocletian (284-305) and Licinius (307-324), fierce persecutors of Christians. Saint Blaise encouraged his flock, visited the imprisoned, and gave support to the martyrs.

Many hid themselves from the persecutors by going off to desolate and solitary places. Saint Blaise also hid himself away on Mount Argeos, where he lived in a cave. Wild beasts came up to him and meekly waited until the saint finished his prayer and blessed them. The saint also healed sick animals by laying his hands upon them.

The refuge of the saint was discovered by servants of the governor Agrilaus, who had come to capture wild beasts to loose on the Christian martyrs. The servants reported to their master that Christians were hiding on the mountain, and he gave orders to arrest them. But those sent out found there only the Bishop of Sebaste. Glorifying God Who had summoned him to this exploit, Saint Blaise followed the soldiers.

Along the way the saint healed the sick and worked other miracles. Thus, a destitute widow complained to him of her misfortune. A wolf had carried off a small pig, her only possession. The bishop smiled and said to her, "Do not weep, your pig will be returned to you..." To the astonishment of everyone, the wolf came running back and returned his prey unharmed.

Agrilaus, greeting the bishop with words of deceit, called him a companion of the gods. The saint answered the greeting, but he called the gods devils. Then they beat him and led him off to prison.

On the next day, they subjected the saint to tortures again. When they led him back to the prison, seven women followed behind and gathered up the drops of blood. They arrested them and tried to compel them to worship the idols. The women pretended to consent to this and said that first they needed to wash the idols in the waters of a lake. They took the idols and threw them in a very deep part of the lake, and after this the Christians were fiercely tortured. The saints stoically endured the torments, strengthened by the grace of God, their bodies were transformed and became white as snow. One of the women had two young sons, who implored their mother to help them attain the Kingdom of Heaven, and she entrusted them to the care of Saint Blaise. The seven holy women were beheaded.

Saint Blaise was again brought before Agrilaus, and again he unflinchingly confessed his faith in Christ. The governor ordered that the martyr be thrown into a lake. The saint, going down to the water, signed himself with the Sign of the Cross, and he walked on it as though on dry land.

Addressing the pagans standing about on shore, he challenged them to come to him while calling on the help of their gods. Sixty-eight men of the governor's retinue entered the water, and immediately drowned. The saint, however, heeding the angel who had appeared to him, returned to shore.

Agrilaus was in a rage over losing his finest servants, and he gave orders to behead Saint Blaise, and the two sons of the woman martyr entrusted to him. Before his death, the martyr prayed for the whole world, and especially for those honoring his memory. This occurred in about the year 316.

The relics of the Hieromartyr Blaise were brought to the West during the time of the Crusades, and portions of the relics are preserved in many of the lands of Europe [and his memory traditionally honored there on February 3].

We pray to Saint Blaise for the health of domestic animals, and for protection from wild beasts.

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly Departed Benjamin Newly Departed Olvian, Newly Departed William, Newly Departed Gregory, Leyla, Alice</p> <p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p><i>February 11 – 17</i> Boris Zaychik (B)</p> <p><u>Seven-Day Vigil Candles</u></p> <p>Llukan Dylgjeri – health Kondakciu - Blessing</p> <p>Seven-Day Vigil Candles are used for the Eternal Light that hangs above the Royal Doors and are often placed in front of the icons of Christ or the Birth-giver of God. If you would like to donate a Seven-Day Vigil Candle, Please include the name or names of those for whom the candle is donated, and we will place them in this section for special prayers.</p>	<p><u>Church Lectionary</u></p> <p><i>Today</i> II Corinthians 6:1-10 Matthew 25:14-30</p> <p><i>Monday</i> James 2:14-26 Mark 10:46-52</p> <p><i>Tuesday</i> James 3:1-10 Mark 11:11-23</p> <p><i>Wednesday</i> James 3:11-18;4:1-6 Mark 11:22-26</p> <p><i>Thursday</i> Philemon 1:1-25 Mark 11:27-33</p> <p><i>Friday</i> I Peter 1:1-25;2:1-10 Mark 12:1-12</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Donna, Christina, Anastasia, Mary, Martin, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina</p>		
<i>Prayers In General</i>		
<p>The community of Ss. Peter & Paul Miami, Fr. Dennis and his family, Fr. Ioan, Christian, Michael, Erica, Kaida, DuDash family, Michael, Robert, Ally, Steve, Jake and Amanda and their children, Katherine, Ron, Anthony, Volodymyr, Nick, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Marsha, Ann, Lilly, Stephen, Gela, Gabriel Joseph, Lombrino, Kondakciu, Diana, Newly-illuminated Isabella</p> <p><i>[To be inserted after the petition for the living]</i> Again we pray for mercy, life, peace, health, salvation, for those who are suffering, wounded, grieving, or displaced because of the conflicts in Ukraine, Armenia, and the Middle East.</p> <p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities in Ukraine, Armenia, and the Middle East, and that reconciliation and peace will flourish in these places, we pray thee, hearken and have mercy.</p>	<p style="text-align: center;">COFFEE HOUR</p> <p><u>February</u> 11 Souper-bowl Sunday 18 Bill Rubis and Al Antony Memorial 25 Hank & Mary</p> <p>Coffee Hour is a wonderful chance for us to get together to break bread and spend time with each other, to celebrate those whom we have held memorials for, and to come together as the family of God outside of worship. To sign up, to host a coffee hour, contact Fr. Nicholas or Donna Bacon.</p>	<p><i>Saturday</i> II Timothy 2:1-10 Luke 20:46-47; 21:1-4</p> <p><u>Reading the Bible in a Year</u></p> <p>Feb 11: Deuteronomy 9-12 Feb 12: Deuteronomy 13-16 Feb 13: Deuteronomy 17-20 Feb 14: Deuteronomy 21-24 Feb 15: Deuteronomy 25-29 Feb 16: Deuteronomy 30-34 Feb 17: Joshua 1-4</p>

ACCUSTOMING OURSELVES TO FASTING

On Fasting and Prayer. Part 3

St. Justin (Polyansky) of Ufa and Menzelinsk

How, beloveds, can we accustom ourselves to fasting? First of all, it requires gradual acclimation. Some rashly and hastily jump in and start fasting beyond their strength. Such a fast is not tenable, not useful, but rather harmful. They either harm their health or become impatient and irritable from hunger—they get mad at everyone and everything to no avail, or their fasting soon becomes unbearable and they give it up. To make our disposition towards fasting firm, we have to accustom ourselves to fasting slowly, carefully, not all at once, but gradually—little by little.

Here's how experienced fasters did it. Venerable Dorotheos thus accustomed his disciple Dositheos to moderation (temperance in food). First, he asked him how much bread he eats a day. He replied: one and a half pieces. The teacher commanded him to eat one and a quarter. After some time, he asked him again whether he was satisfied or hungry. The disciple answered: It seems a bit meager, but I'm satisfied; I'm not hungry. The teacher then ordered him to eat just one piece. In this way, he led his disciple to the furthest limit, when he ate little but felt healthy, well-fed, light, and ready to work. The teacher didn't permit his disciple to reduce the amount any further, so as not to become weak and incapable of fulfilling his obediences.

The main thing here is gradualness, with which a man can easily acquaint himself to anything good—even difficult things; but by grasping at this and that without order, hardly anyone can accustom themselves to anything decent. Thus, following this example, let everyone pay heed to his stomach and determine how much food and drink he requires in a day. Then gradually reduce the amount of food you consume, to the point where it's no longer possible to reduce it any further, so as not to become weak and exhausted and incapable of working. Here is the main rule given by the Lord Himself: Do not burden your hearts with overeating and drunkenness. This is about the amount of food—how much you consume.

And as for quality, or in other words, what precise kind of food we should eat, our loving mother the Holy Church has decreed wisely. It didn't prescribe continuous fasting for us, as many of us prescribe ourselves continuous meat eating. No, the Holy Church knows the ways of our nourishment better than us. It has appointed four fasting periods a year and two days a week. Why has the Church arranged its fasts this way? In addition to the moral aims—to weaken the body and make it a more obedient instrument of the spirit and thereby cleanse it from all sinful filth—the Holy Church also had healing goals in mind when arranging fasting days and times. If our body were to be nourished throughout the year with the same kind of food—either non-fasting or fasting, then our stomach could easily either fatten or become weak or get obstructed. Therefore, it must be cleansed from time to time, or set in order, as doctors do and advise to do. With this in mind, the Church has arranged its fasts so they might be healing for us: After prolonged consumption of non-fasting food, it gives us a fast to cleanse and restore the activity of the stomach; and having done this, the Church again permits non-fasting food.

The time for eating during fasts is set as no earlier than noon. You also need to accustom yourself to this gradually. After acclimating yourself to the amount of food, this won't be hard to do. But bodily fasting alone isn't enough; spiritual fasting is inextricably linked with it.

Amen.

February Events

February

11 – 10:00am Divine Liturgy
Souper-Bowl Sunday
14 – 12:00pm 6th Hour
7:15pm Bible Study via GoogleMeets
18 – 10:00am Divine Liturgy
21 – 12:00pm 6th Hour
7:15pm Bible Study via GoogleMeets
25 – 10:00am Divine Liturgy
28 – 12:00pm 6th Hour
7:15pm Bible Study via GoogleMeets

Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxhurch01810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



“Love every man in spite of his falling into sin. Never mind the sins, but remember that the foundation of the man is the same--the image of God.”

+St. John of Kronstadt



Hieromartyr Haralambos, Bishop of Magnesia in Thessaly, the Martyrs Porphyrius and Baptus, and three women Martyrs

The Hieromartyr Haralampus, Bishop of Magnesia, the martyrs Porphyrius and Baptus and three women martyrs suffered in the year 202.

Saint Haralampus, Bishop of Magnesia (Asia Minor), successfully spread faith in Christ the Savior, guiding people on the way to salvation. News of his preaching reached Lucian, the governor of the district, and the military commander Lucius. The saint was arrested and brought to trial, where he confessed his faith in Christ and refused to offer sacrifice to idols.

Despite the bishop's advanced age (he was 113 years old), he was subjected to monstrous tortures. They lacerated his body with iron hooks, and scraped all the skin from his body. During this the saint turned to his tormentors, "I thank you, brethren, that you have restored my spirit, which longs to pass over to a new and everlasting life!"

Seeing the Elder's endurance and his complete lack of malice, two soldiers (Porphyrius and Baptus) openly confessed Christ, for which they were immediately beheaded with a sword. Three women who were watching the sufferings of Saint Haralampus also began to glorify Christ, and were quickly martyred.

The enraged Lucius seized the instruments of torture and began to torture the holy martyr, but suddenly his forearms were cut off as if by a sword. The governor then spat in the face of the saint, and immediately his head was turned around so that he faced backwards.

Then Lucius entreated the saint to show mercy on him, and both torturers were healed through the prayers of Saint Haralampus. During this a multitude of witnesses came to believe in Christ. Among them also was Lucius, who fell at the feet of the holy bishop, asking to be baptized.

Lucian reported these events to the emperor Septimus Severus (193-211), who was then at Pisidian Antioch (western Asia Minor). The emperor ordered Saint Haralampus to be brought to him in Antioch. Soldiers twisted the saint's beard into a rope, wound it around his neck, and used it to drag him along. They also drove an iron nail into his body. The emperor then ordered them to torture the bishop more intensely, and they began to burn him with fire, a little at a time. But God protected the saint, and he remained unharmed.

Many miracles were worked through his prayer: he raised a dead youth, and healed a man tormented by devils for thirty-five years, so that many people began to believe in Christ the Savior. Even Galina, the daughter of the emperor, began to believe in Christ, and twice smashed the idols in a pagan temple. On the orders of the emperor they beat the saint about the mouth with stones. They also wanted to set his beard on fire, but the flames burned the torturer.

Full of wickedness, Septimus Severus and an official named Crispus hurled blasphemy at the Lord, mockingly

summoning Him to come down to the earth, and boasting of their own power and might. The Lord sent an earthquake, and great fear fell upon all, the impious ones were both suspended in mid-air held by invisible bonds, and only by the prayer of the saint were they put down. The dazed emperor was shaken in his former impiety, but again quickly fell into error and gave orders to torture the saint.

And finally, the emperor sentenced Saint Haralampus to beheading with a sword. During Saint Haralampus' final prayer, the heavens opened and the saint saw the Savior and a multitude of angels. The holy martyr asked Him to grant that the place where his relics would repose would never suffer famine or disease. He also begged that there would be peace, prosperity, and an abundance of fruit, grain, and wine in that place, and that the souls of these people would be saved. The Lord promised to fulfill his request and ascended to heaven, and the soul of the hieromartyr Haralampus followed after Him. By the mercy of God, the saint died before he could be executed. Galina buried the martyr's body with great honor.

In Greek hagiography and iconography Saint Haralampus is regarded as a priest, while Russian sources seem to regard him as a bishop.

SOUPER-BOWL SUNDAY

Souper Bowl Sunday is Feb. 11th!

Plan to bring a pot of your best soup and a hearty appetite and take part in our annual Souper Bowl Charity fund raiser.

Try a plethora of delicious soups here at coffee hour!

Buy some more of your favorites to take home!

Donate to a worthy cause!

Together we can tackle hunger.

Sunday, February 11, 2024

Help feed the hungry by collecting nonperishables for a local food bank.

Together we can turn the biggest weekend in football into a super day of giving!

Learn more at iocc.org/souperbowl

None Can Be Saved Without Compassion For Others

We must not be so self-consumed as to have no compassion for others. Saint Basil tells us that a man who has two coats or two pair of shoes, when his neighbor has none, is a thief. In the Holy Scriptures we read, "The earth is the Lord's and the fullness thereof, the world and those who dwell in it (Psalm 24:1)." No one can be saved, according to Saint John Chrysostom, without giving alms and without caring for the poor. We are but stewards of what belongs to God, and must share the gifts of God's creation with one another as much as we can. To store up earthly possessions, according to Christ, is the epitome of foolishness, and a rich man shall hardly be saved (Luke 12:15-21).

When we turn our attention towards the needs of others we cease to be consumed with self. In this turning of the heart towards those in need, we are turning our hearts to God. "Verily I say unto you, Since you have done it unto one of the least of these my brethren, you have done it unto me (Matthew 25:40)." In our fasting, increased time spent in prayer, and acts of alms giving (charity), we are energized in our battle against the passions, and our hearts become at rest in Christ.

With love in Christ,
Abbot Tryphon