

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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SUNDAY, MARCH 5

First Sunday of Great Lent - Sunday of Orthodoxy

tone 5

**Tone 5
Troparion
(Resurrection)**

Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.

**Tone 2
Troparion
(Sunday of Orthodoxy)**

We venerate Thy most pure image, O Good One; and ask forgiveness of our transgressions, O Christ our God. Of Thine own will Thou wast pleased to ascend the Cross in the flesh and deliver Thy creatures from bondage to the Enemy. Therefore with thankfulness we cry aloud to Thee: "Thou hast filled all with joy, O our Savior, by coming to save the world."

**Tone 8
Kontakion
(Sunday of Orthodoxy)**

No one could describe the Word of the Father; but when He took flesh from thee, O Theotokos, He accepted to be described, and restored the fallen image to its former state by uniting it to divine beauty. We confess and proclaim our salvation in words and images.

✠ **Prokeimenon** ✠

Tone 4 (Song of the Fathers)

Blessed art Thou, O Lord God of our fathers, / and praised and glorified is Thy Name forever!

(Song of the three Holy Children, v. 3)

V. For Thou art just in all that Thou hast done for us! *(v. 4)*

✧ The Epistle Reading ✧

Hebrews 11:24-26, 32-12:2

(Epistle)

By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward. And what more shall I say? For the time would fail me to tell of Gideon and Barak and Samson and Jephthah, also of David and Samuel and the prophets: who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, became valiant in battle, turned to flight the armies of the aliens. Women received their dead raised to life again. Others were tortured, not accepting deliverance, that they might obtain a better resurrection. Still others had trial of mockings and scourgings, yes, and of chains and imprisonment. They were stoned, they were sawn in two, were tempted, were slain with the sword. They wandered about in sheepskins and goatskins, being destitute, afflicted, tormented – of whom the world was not worthy. They wandered in deserts and mountains, in dens and caves of the earth. And all these, having obtained a good testimony through faith, did not receive the promise, God having provided something better for us, that they should not be made perfect apart from us. Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

Hebrews 11:24-26, 32-12:2

Me anë të besimit Moisiu, si u bë i madh, mohoi të quhej i biri i së bijës së Faraonit; sepse zgjodhi më tepër të heqë keq bashkë me popullin e Perëndisë, se të ketë kënaqësi mëkati për pak kohë; duke numëruar poshtërimin e Krishtit për pasuri më të madhe se thesarët në Egjipt; sepse shikonte në shpërblimin. Edhe ç'të them më? Sepse nuk do të më arrijë koha të tregoj për Gedeonin, për Barakun e Samsonin, edhe Jeftanë, për Davidin e Samuilin dhe profetët, të cilët me anë të besimit mundën mbretëri, punuan drejtësi, fituan premtime, mbyllën gojë luanësh, shuan fuqinë e zjarrit, shpëtuan nga tehu i thikës, morën fuqi nga dobësitë, u bënë të fortë në luftë, thyen ushtritë e të huajve. Gra morën të vdekurit e tyre të ngjallur; edhe të tjerë u munduan, sepse nuk pranuan shpëtimin, që të fitonin një ngjallje më të mirë. Edhe të tjerë u provuan me të përqeshura e me të rrahura, po edhe me të lidhura e me burgime. U vranë me gurë, u sharruan më dysh, u nganë, vdiqën të vranë prej shpate; endeshin lart e poshtë veshur me lëkurë dhensh, e me lëkurë dhish, në nevojë, në shtrëngime, në keqtrajtime, ata për të cilët bota nuk ishte e denjë; – duke u endur nëpër shkretëtira e nëpër male e nëpër shpella e nëpër vrimat e dheut. Edhe këta të gjithë, ndonëse morën dëshmi të mirë me anë të besimit, nuk morën premtimin, sepse Perëndia pati urdhëruar që përpara një gjë më të mirë për ne, që të mos bëhen të përsosur pa ne.



К Евреям 11:24-26, 32-12:2

Верою Моисей, придя в возраст, отказался называться сыном дочери фараоновой, и лучше захотел страдать с народом Божиим, нежели иметь временное греховное наслаждение, и поношение Христово почел большим для себя богатством, нежели Египетские сокровища; ибо он взирал на воздаяние. И что еще скажу? Недостанет мне времени, чтобы повествовать о Гедеоне, о Вараке, о Самсоне и Иеффае, о Давиде, Самуиле и (других) пророках, которые верою побеждали царства, творили правду, получали обетования, заграждали уста львов, угашали силу огня, избегали острия меча, укреплялись от немощи, были крепки на войне, прогоняли полки чужих; жены получали умерших своих воскресшими; иные же замучены были, не приняв освобождения, дабы получить лучшее воскресение; другие испытали поругания и побои, а также узы и темницу, были побиваемы камнями, перепиливаемы, подвергаемы пытке, умирали от меча, скитались в милотях и козых кожах, терпя недостатки, скорби, озлобления; те, которых весь мир не был достоин, скитались по пустыням и горам, по пещерам и ущельям земли. И все сии, свидетельствованные в вере, не получили обещанного, потому что Бог предусмотрел о нас нечто лучшее, дабы они не без нас достигли совершенства. Посему и мы, имея вокруг себя такое облако свидетелей, свергнем с себя всякое бремя и запинаящий нас грех и с терпением будем проходить предлежащее нам поприще, взирая на начальника и совершителя веры Иисуса, Который, вместо предлежавшей Ему радости, претерпел крест, пренебрегши посрамление, и воссел одесную престола Божия.

Тоне 4

Alleluia, Alleluia, Alleluia.

V. Moses and Aaron were among His priests; Samuel also was among those who called on His Name.

(Ps. 98:6)

V. They called to the Lord and He answered them. *(Ps. 98:7a)*



✿ The Gospel Reading ✿

John 1:43-51

(Gospel)

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, “Follow Me.” Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming toward Him, and said of him, “Behold, an Israelite indeed, in whom is no deceit!” Nathanael said to Him, “How do You know me?” Jesus answered and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered and said to Him, “Rabbi, You are the Son of God! You are the King of Israel!” Jesus answered and said to him, “Because I said to you, ‘I saw you under the fig tree,’ do you believe? You will see greater things than these.” And He said to him, “Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man.”

Joanit 1:43-51

Të nesërmen Jisui deshi të dalë në Galile; edhe gjen Filipin e i thotë: Eja pas meje. Edhe Filipi ishte nga Betsaida, nga qyteti i Andreas dhe i Pjetrit. Filipi gjen Nathanaelin, edhe i thotë: Kemi gjetur atë për të cilin shkroi Moisiu në ligj, edhe profetët, Jisuin, të birin e Josifit nga Nazareti. Edhe Nathanaeli i tha: A mund të dalë ndonjë gjë e mirë nga Nazareti? Filipi thotë: Eja dhe shih. Jisui pa Nathanaelin duke ardhur drejt tij, edhe thotë për të: Ja një Izraelit i vërtetë, tek i cili nuk ka gënjeshtër. Nathanaeli i thotë: Nga më njeh? Jisui u përgjigj e i tha: Para se të të thërrasë Filipi, të pashë kur ishe nën fik. Nathanaeli u përgjigj e i thotë: Rabbi, ti je Biri i Perëndisë, ti je mbreti i Izraelit. Jisui u përgjigj e i tha: Sepse të thashë që të pashë nën fik beson? Do të shohësh më të mëdha se këto. Pastaj i thotë: Me të vërtetë, me të vërtetë po ju them juve, që tani e tutje do të shihni qiellin të hapur, edhe engjëjt e Perëndisë duke u ngjitur e duke zbritur mbi Birin e njeriut.

От Иоанна 1:43-51

На другой день [Иисус] восхотел ийти в Галилею, и находит Филиппа и говорит ему: иди за Мною. Филипп же был из Вифсаиды, из [одного] города с Андреем и Петром. Филипп находит Нафанаила и говорит ему: мы нашли Того, о Котором писали Моисей в законе и пророки, Иисуса, сына Иосифова, из Назарета. Но Нафанаил сказал ему: из Назарета может ли быть что доброе? Филипп говорит ему: пойди и посмотри. Иисус, увидев идущего к Нему Нафанаила, говорит о нем: вот подлинно Израильтянин, в котором нет лукавства. Нафанаил говорит Ему: почему Ты знаешь меня? Иисус сказал ему в ответ: прежде нежели позвал тебя Филипп, когда ты был под смоковницею, Я видел тебя. Нафанаил отвечал Ему: Равви! Ты Сын Божий, Ты Царь Израилев. Иисус сказал ему в ответ: ты веришь, потому что Я тебе сказал: Я видел тебя под смоковницею; увидишь больше сего. И говорит ему: истинно, истинно говорю вам: отныне будете видеть небо отверстым и Ангелов Божиих восходящих и нисходящих к Сыну Человеческому.



(Instead of "It is truly meet...", we sing the following)

Hymn to the Theotokos

All of creation rejoices in thee, O Full of Grace:
the assembly of angels and the race of men.
O sanctified temple and spiritual paradise,
the glory of virgins,
from whom God was incarnate and became a Child:
our God before the ages.
He made thy body into a throne,
and thy womb He made more spacious than the heavens.
All of creation rejoices in thee, O Full of Grace.//
Glory to thee!

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Rejoice in the Lord, O you righteous; praise befits the just! *(Ps. 32:1)*
Alleluia, Alleluia, Alleluia!

1st Sunday of Great Lent: Sunday of Orthodoxy

The first Sunday of Great Lent is called the Sunday of Orthodoxy because it commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the terrible heresy of the Iconoclasts, i.e. those heretics who refused to honor the Holy Icons. For more than a hundred years the Church was disturbed by the evil doctrine of iconoclasm.

The first Emperor to persecute the Church was Leo the Isaurian, and the last was Theophilos, the spouse of Saint Theodora (February 11), who reigned after her husband's death and re-established Orthodoxy in the time of Patriarch Methodios (June 14). Empress Theodora proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes.

In the year 843, on the first Sunday of the Fast, Saint Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and the people. Since that time this event has been commemorated every year, because it was definitively determined that we do not worship the Icons, but we honor and glorify all the Saints who are depicted on them. We worship only the Triune God: the Father, the Son and the Holy Spirit, and no one else, neither a Saint, nor an Angel.

Originally, the Holy Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage.

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly-Departed Shane,</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 the war in Ukraine: 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>March 5-11</i> Skylar Starr (B)</p> <p><u>Seven-Day Vigil Candles</u></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. Often, people will donate these candles in honor of a loved one or along with special prayers. 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> Hebrews 11:24-26, 32-12:2 John 1:43-51</p>
<i>For Those Who Are Sick And Home-bound</i>		
<p>Virginia, Denise, Olvian, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Tom, Nina, Sophia, Jim, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Fr. Milorad, Naomi, Terry, Naomi, Annette, Tatiana, Aleena, Lester Jr., Luke and his family, Natalia, Otari, Lasha</p>		<p><i>Monday</i> Isaiah 4:2-5:7 Genesis 3:21-4:7 Proverbs 3:34-4:22</p>
<i>Prayers In General</i>		
<p>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, Sophia, Michael, Rafael, Bob, Barbara, Juliya and the child to be born of her, Isaac, Jemima and the child to be born of her, Ansley and the child to be born of her, Sandra, Nicholas, Catherine and the child to be born of her, Nathan, John</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 war in Ukraine.</p>	<p style="text-align: center;">COFFEE HOUR</p> <p>March 5 – Donna Bacon 12 – None 19 – None 26 – None</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>Tuesday</i> Isaiah 5:7-16 Genesis 4:8-15 Proverbs 5:1-15</p>
<p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities against Ukraine, and that reconciliation and peace will flourish there, we pray thee, hearken and have mercy.</p> <p>We give thanks to You, O Lord our God, Who in Your mercy and providential care, has called forth Archimandrite NIKODHIM to become a shepherd of wisdom and strength for our Albanian Archdiocese. We ask that You Bless Father NIKODHIM as he readies himself to become our future archpastor so he may:</p> <ul style="list-style-type: none"> • care for our spiritual well-being, • unite us in a zealous confession of our holy faith, • commit us in loving service to one another in bright witness to the glory of Your holy Name. <p>Hear us and have mercy.</p>		<p><i>Wednesday</i> Isaiah 5:16-25 Genesis 4:16-26 Proverbs 5:15-6:3</p> <p><i>Thursday</i> Isaiah 6:1-12 Genesis 5:1-24 Proverbs 6:3-20</p> <p><i>Friday</i> Isaiah 7:1-15 Genesis 5:32-6:8 Proverbs 6:20-7:1</p> <p><i>Saturday</i> Hebrews 3:12-16 Mark 1:35-44</p> <p><u>Reading the Bible in a Year</u></p> <p>Mar 05: 1 Samuel 17-20 Mar 06: 1 Samuel 21-24 Mar 07: 1 Samuel 25-28 Mar 08: 1 Samuel 29-31 Mar 09: 2 Samuel 1-4 Mar 10: 2 Samuel 5-8 Mar 11: 2 Samuel 9-12</p>

When God Speaks

February 27, 2023 · Fr. Barnabas Powell



If this world is ever going to recover what we have trashed by falling for the delusion of materialism, we are going to have to start with the idea of Logos. It is this precious and vital fundamental understanding of human reality that locates true meaning in God's Word. And I'm not talking about the Bible. Though the scriptures are treasures without compare, the true rediscovery of real meaning in the world will come when we embrace the reality that God's Word is the Person of

Jesus Christ. And it is in Him that we discover the true meaning of all creation and our very lives. So, when God speaks, He is doing more than merely communicating with words. He is making visible, real, and relatable His glorious Self. Even though He will always be beyond our understanding, He does everything to bridge the gap between the Created and the Uncreated by coming among us Himself in the flesh and thereby collecting all the physical reality of creation and uniting it to Himself through His grace and love. The whole notion of the Faith and my Normal Orthodox Christian life is discovered when I embrace the spiritual labor of embodying this unity God has restored between Him and me through Christ. My life is in Him. My meaning and purpose are in Him. And everyone around me is also meant to be connected to Him. That's my mission: to help others embrace this reconnection to God through Christ!

Look at our Lesson today in Genesis 1:1-13:

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light"; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which

is their seed, each according to its kind, upon the earth.” And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day.

All of us know this passage well. It’s the beginning. But notice what St. Moses emphasizes as he tells us the story of God creating the world. God uses His Voice, His Word! (hint, hint!)

God’s Word is there with Him at Creation “out of nothing” (ex nihilo) and His Word brings creation into being. God’s Word shares “existence” with the creation as God, “SAYS” “Let there be…” And His creation is GOOD because creation receives its existence from the Good God. His Word brings existence into existence because His Word is equal to Him and shares His eternity and His divinity. Have you figured out that I’m talking about Jesus here? Good. I was hoping to be obvious.

So, words matter because God begins His love story with His creation with His Word. His Word extends God’s goodness and shares God’s goodness with the creation God brings into existence. In just a bit, God will look at the humanity He creates from His creation and will say that humanity is “Very Good.” And God has never changed His Mind about that still!

It is significant that the Septuagint translation of the Hebrew scriptures uses the word “logos.” St. Moses starts his creation story with God speaking the universe into existence. God uses His “logos” to create everything. Then St. John begins his gospel of John in the same manner, using the word “logos” to tell us that Jesus is God’s Word. This significant revelation is given to us on the threshold of Great Lent precisely to teach us to pay attention to God’s Word and allow His Word to continually recreate us in His likeness.

Just look at the lives of the two saints we remember today. Saints Procopius and Basil, fellow ascetics, lived about the middle of the eighth century, during the reign of Leo the Isaurian (717-741), from whom they suffered many things for the sake of the veneration of the holy icons. They ended their lives in the ascetic discipline. It was the theology of re-connectedness found in the veneration of the holy icons that gave meaning and purpose to these holy friends and heroes of the Faith. They saw in the defense of the holy icons the defense of God recapturing His creation to be used to reflect His glory, especially in our lives. So they spent the rest of their earthly lives practicing the spiritual disciplines so that they could make their own lives living icons of God’s grace!

Today, on this Clean Monday, the first day of Great Lent, do your words share goodness with creation? Are your words icons of God’s Word for your world? If we are ever going to travel this journey to the fullness of our purpose and our destiny as creatures meant to be God’s eternal companions, we are going to have to begin with disciplined words. As King Solomon says in Proverbs “A word fitly spoken is like apples of gold in settings of silver.” (Proverbs 25:11) The Church gives us the practical spiritual disciplines that begin with the practice of silence and then moves us to learn to shape our words in prayer and worship. Having our words seasoned with timeless wisdom sets us free to use our words to create and not destroy. We become Orthodox on Purpose!

With the rivers of your tears, you have made the barren desert fertile. Through sighs of sorrow from deep within you, your labors have borne fruit a hundred-fold. By your miracles you have become a light, shining upon the world. O Prokopios, our Holy Father, pray to Christ our God, to save our souls. Amen




<p>Can't join us in person?</p> <p>We stream our services on our YouTube Channel:</p> <p>https://www.youtube.com/@sspeterpaulorthodoxchurch01810</p>	<h2 style="text-decoration: underline;">February/March Events</h2>	
	<p>March</p> <p>05 – 10:00am Divine Liturgy <i>Education Sunday</i> 4:00pm Lenten Vespers</p> <p>08 – 6:30pm Presanctified Liturgy <i>Pot-luck & Study</i></p> <p>10 – 6:00pm Fun Night</p> <p>12 – 10:00am Divine Liturgy 4:00pm Lenten Vespers</p> <p>15 – 6:30pm Presanctified Liturgy <i>Pot-luck & Study</i></p>	<p>19 – 10:00am Divine Liturgy</p> <p>22 – 6:30pm Presanctified Liturgy <i>Pot-luck & Study</i></p> <p>25 – 9:00am Divine Liturgy <i>Feast of the Annunciation</i></p> <p>26 – 10:00am Divine Liturgy</p> <p>29 – 6:30pm Presanctified Liturgy <i>Pot-luck & Study</i></p>

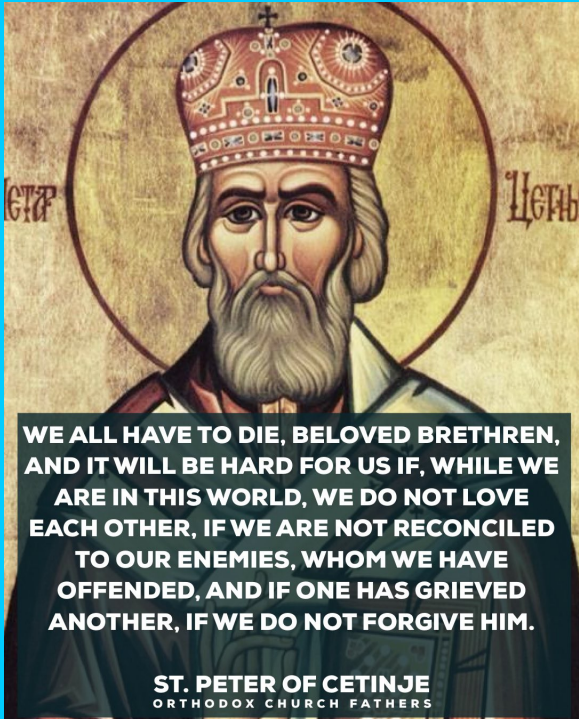
Standing Before God

Standing before God has been the only acceptable posture for Orthodox Christians from the earliest of times. We recognize that a faithful servant would never sit before his master, for the faithful are all servants of the Lord, whom we worship as we stand in our temples. The Holy Apostle Paul tells us, “Watch ye, stand fast in the faith” (I Cor. 16:13); “Stand, therefore, having your loins girt about with truth (Ephesians 6:14).

As Christians we must always be on guard spiritually, ever more so then when attending the divine services. By standing we subject our bodies to the attention needed to properly and fully worship God with all our mind and soul. We subject ourselves before the Master as His humble servants, being attentive to our God. When we become fatigued during long services we symbolically become offerings to the very God we worship. Saint Paul says: “Present you bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service” (Romans 12:1).




In addition to the ascetic practice of standing in worship, we Orthodox can also add the pious act of



WE ALL HAVE TO DIE, BELOVED BRETHREN, AND IT WILL BE HARD FOR US IF, WHILE WE ARE IN THIS WORLD, WE DO NOT LOVE EACH OTHER, IF WE ARE NOT RECONCILED TO OUR ENEMIES, WHOM WE HAVE OFFENDED, AND IF ONE HAS GRIEVED ANOTHER, IF WE DO NOT FORGIVE HIM.

ST. PETER OF CETINJE
ORTHODOX CHURCH FATHERS

prostrations. Prostrations can be done when entering the nave from the narthex, before we venerate an icon in the temple, or when saying the Jesus Prayer in the privacy of our home. There are times to sit (cf. the Kathismata: the sections of the Psalter read each day: Kathisma means “seated”), and not to sit (the Akathistos: not seated!

Monks commonly perform prostrations while saying the Jesus Prayer, especially when fingering the beads that are spaced throughout one’s prayer rope. Prostrations, like standing, help aid in purifying the heart, for in doing so we bring the mind’s attention back from wandering, and worship God with body and soul united.

With love in Christ,
Abbot Tryphon

The Greater Philadelphia Orthodox Clergy Brotherhood

invites everyone to attend the 2023
Lenten Vespers Services

March 5 4:00pm	Sunday of Orthodoxy St. John Chrysostom Albanian Orthodox Church 237 N 17th St, Philadelphia, PA 19103
March 12 4:00pm	Sunday of St. Gregory Palamas St. Vladimir Ukrainian Orthodox Cathedral 6740 N 5th St, Philadelphia, PA 19126
March 19 4:00pm	Sunday of the Cross Saint Herman of Alaska Orthodox Church 1855 Middletown Rd, Glen Mills, PA 19342
March 26 4:00pm	Sunday of St. John Climacus St. George Antiochian Orthodox Church 8210 West Chester Pike, Upper Darby, PA 19082
April 2 4:00pm	Sunday of St. Mary of Egypt St. Michael the Archangel Orthodox Church 2300 W Huntington Dr, Wilmington, DE 19808
April 9 4:00pm	While not usually included with the Lenten Vespers, all are welcome to attend the service of Bridegroom Matins at St. Stephen Orthodox Cathedral 8598 Verree Rd, Philadelphia, PA 19115

[The Wise Thief's] whole life had been one of theft and crime. But evidently his conscience had not died, and in the depths of his hearth something good remained. Tradition even hold that he was that very thief who, during Christ's flight into Egypt, took pity on the beautiful Baby and forbade his accomplices to kill Him when they attacked the holy family. Did he perhaps recall the face of that Child when he looked upon the face of the One hanging next to him on the Cross?

+ St. John the Wonderworker of Shanghai and San Francisco

Fasting And Prayer Go Together

One of the great benefits of fasting is to be found in the aid it lends to the controlling of our bodily inclinations to resist communion with God. Fasting and prayer go together for the precise reason that fasting helps the body conform to the spiritual conditions wherein we are open to the things of the Spirit.

Fasting helps us set aside worldly thoughts and pleasures, preparing us to enter into that silent place wherein we meet God. Fasting helps crush self will, and opens us to God's grace, allowing for the transformation of our hearts. Fasting enhances prayer, for in our fasting we put aside the bodily resistance to inner sanctification, and enter into God's Kingdom. <https://abbottryphon.com/fasting-and-prayer-2/>