

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

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Rev. Nicholas Dellermann – Rector (860-861-7468)

SUNDAY, MARCH 31

Second Sunday of Great Lent

St. Gregory Palamas

Tone 2
Troparion
(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!”*

Tone 8
Troparion
(St. Gregory Palamas)

*O light of Orthodoxy, teacher of the Church, its
confirmation,
O ideal of monks and invincible champion of
theologians,
O wonderworking Gregory, glory of Thessalonica and
preacher of grace,
always intercede before the Lord that our souls may be
saved!*

Tone 8
Kontakon
(St. Gregory Palamas)

*Holy and divine instrument of wisdom,
joyful trumpet of theology,
together we sing thy praises, O God-inspired Gregory.
Since thou now standest before the Original Mind,
guide our minds to Him, O Father,
so that we may sing to thee: “Rejoice, preacher of
grace!”*

Tone 4
Kontakon
(from the Lenten Triodion)

*Now is the time for action!
Judgment is at the doors!
So let us rise and fast,
offering alms with tears of compunction and crying:
“Our sins are more in number than the sands of the
sea;
but forgive us, O Master of all,
so that we may receive the incorruptible crowns!”*

Prokeimenon

Tone 5

Thou, O Lord, shalt protect us / and preserve us from this generation forever. *(Ps. 11:7)*

V. Save me, O Lord, for there is no longer any that is godly! *(Ps. 11:1a)*

Tone 1 (St. Gregory Palamas)

My mouth shall speak wisdom; / the meditation of my heart shall be understanding. *(Ps. 48:3)*

✠ The Epistle Reading ✠

The reading is from St. Paul's Letter to the Hebrews 1:10-14; 2:1-3

In the beginning, Thou, Lord, didst found the earth in the beginning, and the heavens are the work of thy hands; they will perish, but thou remainest; they will all grow old like a garment, like a mantle thou wilt roll them up, and they will be changed. But thou art the same, and thy years will never end." But to what angel has he ever said, "Sit at my right hand, till I make thy enemies a stool for thy feet?" Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation?

Therefore we must pay closer attention to what we have heard, lest we drift away from it. For if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard him.

Letra e Apostull Pavlit drejtuar Hebrenjve 1:10-14; 2:1-3

Edhe: "Ti në fillim, o Zot, themelove dhenë, edhe punë të duarve të tua janë qiejt. Ata do të prishen, po ti mbetesh; edhe të gjithë si rrobë do të vjetërohen, edhe si të veshur do t'i mbështjellësh ata, edhe do të ndërrohen; por ti je po ai, edhe vitet e tua nuk do të shterrojnë". Edhe cilit prej engjëjve i tha ndonjëherë: "Rri në të djathtën time, deri sa të vë armiqtë e tu nënkëmbje të këmbëve të tua"? A nuk janë të gjithë frymëra shërbyese, që dërgohen për shërbesë për ata që kanë për të trashëguar shpëtim? Prandaj duhet ne më tepër t'ua vëmë veshin atyre që dëgjuam, se mos shkasim ndonjëherë. Sepse nëse doli e vërtetë fjala që u fol me anë të engjëjve, edhe çdo shkelje e mosdëgjim mori shpagim të drejtë, atëherë si do të shpëtojmë ne, në e lëmë pas dore një shpëtim kaq të madh? i cili, pasi zuri të flitet prej Zotit, u vërtetua ndër ne prej atyre që e dëgjuan.

К Евреям 1:10-14; 2:1-3

И: в начале Ты, Господи, основал землю, и небеса--дело рук Твоих; они погибнут, а Ты пребываешь; и все обветшают, как риза, и как одежду свернешь их, и изменятся; но Ты тот же, и лета Твои не кончатся. Кому когда из Ангелов сказал [Бог]: седи одесную Меня, доколе положу врагов Твоих в подножие ног Твоих? Не все ли они суть служебные духи, посылаемые на служение для тех, которые имеют наследовать спасение? Посему мы должны быть особенно внимательны к слышанному, чтобы не отпасть. Ибо, если через Ангелов возвещенное слово было твердо, и всякое преступление и непослушание получало праведное воздаяние, то как мы избежим, вознерадев о толиком спасении, которое, быв сначала проповедано Господом, в нас утвердилось слышавшими [от Него],

Tone 2

Alleluia, Alleluia, Alleluia!

V. May the Lord hear thee in the day of trouble! May the name of the God of Jacob protect thee!

(Ps. 19:1)

V. Save the King, O Lord, and hear us on the day we call! *(Ps. 19:9)*

Tone 2

V. The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment. *(Ps. 36:31)*

The Gospel Reading

The Gospel According to Mark 2:1-12

At that time, Jesus entered Capernaum and it was reported that he was at home. And many were gathered together, so that there was no longer room for them, not even about the door; and he was preaching the word to them. And they came, bringing to him a paralytic carried by four men. And when they could not get near him because of the crowd, they removed the roof above him; and when they had made an opening, they let down the pallet on which the paralytic lay. And when Jesus saw their faith, he said to the paralytic, "My son, your sins are forgiven." Now some of the scribes were sitting there, questioning in their hearts, "Why does this man speak thus? It is a blasphemy! Who can forgive sins but God alone?" And immediately Jesus, perceiving in his spirit that they thus questioned within themselves, said to them, "Why do you question thus in your hearts? Which is easier, to say to the paralytic, 'Your sins are forgiven,' or to say, 'Rise, take up your pallet and walk? But that you may know that the Son of man has authority on earth to forgive sins"-he said to the paralytic-"I say to you, rise, take up your pallet and go home." And he rose, and immediately took up the pallet and went out before them all; so that they were all amazed and glorified God, saying, "We never saw anything like this!"

Ungjilli Sipas Markut 2:1-12

Edhe pas disa ditësh përsëri hyri në Kapernaum; dhe u dëgjua se është në një shtëpi. Edhe përnjëherë u mbledhën shumë vetë, aq sa as vendet pranë derës s'i nxinin më; edhe ai u predikonte atyre fjalën. Edhe vijnë tek ai e sjellin një të paralizuar që e ngrinin katër vetë. Edhe pasi s'mund të afroheshin tek ai nga turma, zbuluan kulmin ku ishte ai, edhe si bënë një vrimë, zbritën shtratin, mbi të cilin dergjej i paralizuari. Edhe Jisui, kur pa besimin e tyre, i thotë të paralizuarit: Bir, t'u falën mëkatet e tua. Edhe ca nga shkruerit ishin atje duke ndenjor, edhe duke menduar në zemrat e tyre: Ç'flet ky kështu blasfemira? Cili mund të falë mëkate, përveçse një, Perëndia? Edhe Jisui menjëherë si e mori vesh në shpirtin e tij se po mendohen kështu me veten e tyre, u tha atyre: Përse i mendoni këto në zemrat tuaja? Ç'është më lehtë t'i them të paralizuarit: T'u falën mëkatet, apo t'i them: Ngrihu, e merr shtratin tënd, edhe ec? Po që ta dini se i Biri i njeriut ka pushtet të falë mëkate mbi dhe, – i thotë të paralizuarit: Ty të them, ngrihu dhe merr shtratin tënd e shko në shtëpinë tënde. Edhe ai u ngrit menjëherë dhe mori shtratin, edhe doli përpara të gjithëve, aq sa të gjithë çuditeshin dhe lavdëronin Perëndinë, duke thënë se kurrë s'kemi parë kështu.

От Марка 2:1-12

Через [несколько] дней опять пришел Он в Капернаум; и слышно стало, что Он в доме. Тотчас собрались многие, так что уже и у дверей не было места; и Он говорил им слово. И пришли к Нему с расслабленным, которого несли четверо; и, не имея возможности приблизиться к Нему за многолюдством, раскрыли [кровлю] дома, где Он находился, и, прокопав ее, спустили постель, на которой лежал расслабленный. Иисус, видя веру их, говорит расслабленному: чадо! прощаются тебе грехи твои. Тут сидели некоторые из книжников и помышляли в сердцах своих: что Он так богохульствует? кто может прощать грехи, кроме одного Бога? Иисус, тотчас узнав духом Своим, что они так помышляют в себе, сказал им: для чего так помышляете в сердцах ваших? Что легче? сказать ли расслабленному: прощаются тебе грехи? или сказать: встань, возьми свою постель и ходи? Но чтобы вы знали, что Сын Человеческий имеет власть на земле прощать грехи, --говорит расслабленному: тебе говорю: встань, возьми постель твою и иди в дом твой. Он тотчас встал и, взяв постель, вышел перед всеми, так что все изумлялись и прославляли Бога, говоря: никогда ничего такого мы не видали.



(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)*
The righteous shall be in everlasting remembrance! He shall not fear evil tidings! *(Ps. III:6)*
Alleluia, Alleluia, Alleluia!

2nd Sunday of Great Lent: St Gregory Palamas

This Sunday was originally dedicated to Saint Polycarp of Smyrna (February 23). After his glorification in 1368, a second commemoration of Saint Gregory Palamas (November 14) was appointed for the Second Sunday of Great Lent as a second "Triumph of Orthodoxy."

Saint Gregory Palamas, Archbishop of Thessalonica, was born in the year 1296 in Constantinople. Saint Gregory's father became a prominent dignitary at the court of Andronicus II Paleologos (1282-1328), but he soon died, and Andronicus himself took part in the raising and education of the fatherless boy. Endowed with fine abilities and great diligence, Gregory mastered all the subjects which then comprised the full course of medieval higher education. The emperor hoped that the youth would devote himself to government work. But Gregory, barely twenty years old, withdrew to Mount Athos in the year 1316 (other sources say 1318) and became a novice in the Vatopedi monastery under the guidance of the monastic Elder Saint Nikódēmos of Vatopedi (July 11). There he was tonsured and began on the path of asceticism. A year later, the holy Evangelist John the Theologian appeared to him in a vision and promised him his spiritual protection. Gregory's mother and sisters also became monastics. After the demise of the Elder Nikódēmos, Saint Gregory spent eight years of spiritual struggle under the guidance of the Elder Nikēphoros, and after the latter's death, Gregory transferred to the Lavra of Saint Athanasius (July 5). Here he served in the trapeza, and then became a church singer. But after three years, he resettled in the small skete of Glossia, striving for a greater degree of spiritual perfection. The head of this monastery began to teach the young man the method of unceasing prayer and mental activity, which had been cultivated by monastics, beginning with the great desert ascetics of the fourth century: Evagrius Pontikos and Saint Macarius of Egypt (January 19).

Later on, in the eleventh century Saint Simeon the New Theologian (March 12) provided detailed instruction in mental activity for those praying in an outward manner, and the ascetics of Athos put it into practice. The experienced use of mental prayer (or prayer of the heart), requiring solitude and quiet, is called "Hesychasm" (from the Greek "hesychia" meaning calm, silence), and those practicing it were called "hesychasts."

During his stay at Glossia the future hierarch Gregory became fully imbued with the spirit of hesychasm and adopted it as an essential part of his life. In the year 1326, because of the threat of Turkish invasions, he and the brethren retreated to Thessalonica, where he was then ordained to the holy priesthood. Saint Gregory combined his priestly duties with the life of a hermit. Five days of the week he spent in silence and prayer, and only on Saturday and Sunday did he come out to his people. He celebrated divine services and

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		Church Lectionary
<p>Newly Departed Paul Newly Departed Grace</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>March 10 – 31 Skylar Starr – B Elizabeth Shaloka – B Steve Murianka – B Debbie Krimetz – B Alexandra Murianka – B Pat Mammarella – B Martin Greenlinger – B Kathryn Vrato – B Stephen Dellermann – B Kristin Milligan – B Fr. Dennis – A (ordination)</p>	<p><u>Today</u> Hebrews 1:10-14;2:1-3 Mark 2:1-12</p> <p><u>Monday</u> Isaiah 8:13-9:7 Genesis 6:9-22 Proverbs 8:1-21</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, Christina, Anastasia, Mary, Martin, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina,</p>	<p><u>Seven-Day Vigil Candles</u> Llukan Dylgjeri – health Tina Murianka - Health</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>Tuesday</u> Isaiah 9:9-10:4 Genesis 7:1-5 Proverbs 8:32-9:11</p> <p><u>Wednesday</u> Isaiah 10:12-20 Genesis 7:6-9 Proverbs 9:12-18</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, Tyler</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>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><u>Thursday</u> Isaiah 11:10-12:2 Genesis 7:11-8:3 Proverbs 10:1-22</p> <p><u>Friday</u> Isaiah 13:2-13 Genesis 8:4-21 Proverbs 10:31-11:12</p> <p><u>Saturday</u> Hebrews 10:32-38 Mark 2:14-17</p> <p><u>Reading the Bible in a Year</u></p> <p>Mar 31: 3 Kings 21-24 Apr 01: 3 Kings 25-29 Apr 02: 4 Kings 1-4 Apr 03: 4 Kings 5-8 Apr 04: 4 Kings 9-12 Apr 05: 4 Kings 13-16 Apr 06: 4 Kings 17-20</p>

ON PRAYERFUL ASCENT TO GOD IN THE HEART

On Fasting and Prayer. Part 2/6

St. Justin (Polyansky) of Ufa and Menzelinsk

Psalm 83 says: *Blessed is the man... who hath made ascents in his heart* (v. 6). What is this ascent? In terms of prayer, this is nothing other than gathering your thoughts and senses together and presenting them to God—in prayer. And ecclesiastical books include ways to do this. In the old books, this is called the entrance prayers and the departure prayers, and in our books—the usual beginning.

The entrance prayers are still used today by the Old Believers. They read like this: “O God, cleanse me a sinner! God, be merciful to me a sinner! Thou hast created me, O Lord, have mercy upon me! Countless times have I sinned, O Lord, forgive me! It is truly meet to bless thee, O Theotokos... And the dismissal: Glory to Thee, O Christ our God and our hope, glory to Thee!” and the rest. What is the meaning and significance of this beginning? It can, among other things, serve as an excellent way to gather our thoughts, wandering through various subjects, concentrate them on the incarnate economy of our salvation, and thus plunge our entire sinful existence into the abyss of God’s boundless mercy.

So, the penitential prayers of this beginning, “O God, cleanse me,” and the others remind the attentive reader of the times of the Old Testament, when fallen mankind sighed to Heaven, which was closed to him, for mercy. The hymn of the Theotokos, “It Is Truly Meet,” reminds of the Heavenly door that opened the Kingdom of grace for us by the Incarnation of the Son of God, our Savior. The dismissal, “Glory to Thee, O Christ our God,” points to the salvific time of the New Testament, and causes us to give thanks and glorify the Lord God for granting us salvation. In this way, the entrance prayers gather our scattered thoughts and concentrate them on the incarnate economy of our salvation and prepare us for salvific prayer. It’s used at the beginning of prayers, and the beginning is also read again at the end, though here called the departure prayers; and both the entrance and departure prayers are necessarily accompanied by a prostration.

For us, the beginning of prayer uses the usual beginning, which is: “Blessed is our God;. Glory to Thee, our God; O Heavenly King; Holy God (3x); Glory, both now; O Most Holy Trinity; Lord have mercy (3x); Glory, both now; Our Father.

What is the meaning and significance of this rule? It has a deep meaning and high significance.

A Christian man, as a creation of God by his origin and as a son of God by the grace of redemption, is always obliged to bless his Creator and Savior if he doesn’t want to be an outcast of mankind. And so, following the example of the holy Psalmist, who said of himself: *I will bless the Lord at all times, His praise shall continually be in my mouth* (Ps. 33:1), he will always, and especially when beginning to pray, call out: “Blessed is our God, both now and ever and unto the ages of ages. Amen.”

St. Justin (Polyansky) of Ufa and Menzelinsk
Translation by Jesse Dominick
Azbyka.ru
12/13/2023
<https://orthochristian.com/157715.html>



preached sermons. For those present in church, his teaching often evoked both tenderness and tears. Sometimes he visited theological gatherings of the city's educated youth, headed by the future patriarch, Isidore. After he returned from a visit to Constantinople, he found a place suitable for solitary life near Thessalonica the region of Bereia. Soon he gathered here a small community of solitary monks and guided it for five years.

In 1331 the saint withdrew to Mt. Athos and lived in solitude at the skete of Saint Savva, near the Lavra of Saint Athanasius. In 1333 he was appointed Igumen of the Esphigmenou monastery in the northern part of the Holy Mountain. In 1336 the saint returned to the skete of Saint Savva, where he devoted himself to theological works, continuing with this until the end of his life.

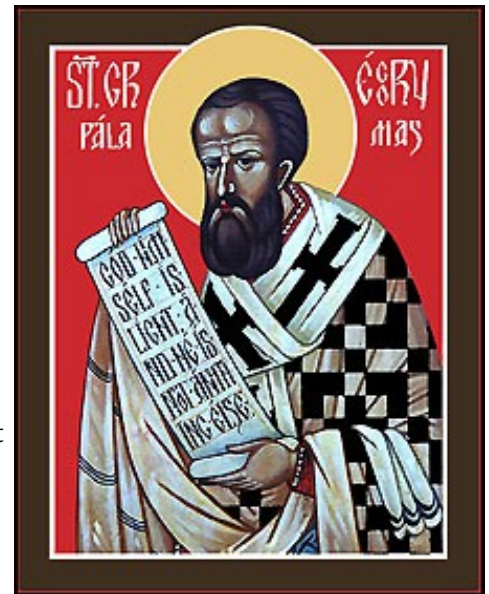
In the 1330s events took place in the life of the Eastern Church which put Saint Gregory among the most significant universal apologists of Orthodoxy, and brought him great renown as a teacher of hesychasm.

About the year 1330 the learned monk Barlaam had arrived in Constantinople from Calabria, in Italy. He was the author of treatises on logic and astronomy, a skilled and sharp-witted orator, and he received a university chair in the capital city and began to expound on the works of Saint Dionysius the Areopagite (October 3), whose "apophatic" ("negative", in contrast to "kataphatic" or "positive") theology was acclaimed in equal measure in both the Eastern and the Western Churches. Soon Barlaam journeyed to Mt. Athos, where he became acquainted with the spiritual life of the hesychasts. Saying that it was impossible to know the essence of God, he declared mental prayer a heretical error. Journeying from Mount Athos to Thessalonica, and from there to Constantinople, and later again to Thessalonica, Barlaam entered into disputes with the monks and attempted to demonstrate the created, material nature of the light of Tabor (i.e. at the Transfiguration). He ridiculed the teachings of the monks about the methods of prayer and about the uncreated light seen by the hesychasts.

Saint Gregory, at the request of the Athonite monks, replied with verbal admonitions at first. But seeing the futility of such efforts, he put his theological arguments in writing. Thus appeared the "Triads in Defense of the Holy Hesychasts" (1338). Towards the year 1340 the Athonite ascetics, with the assistance of the saint, compiled a general response to the attacks of Barlaam, the so-called "Hagiorite Tome." At the Constantinople Council of 1341 in the church of Hagia Sophia Saint Gregory Palamas debated with Barlaam, focusing upon the nature of the light of Mount Tabor. On May 27, 1341 the Council accepted the position of Saint Gregory Palamas, that God, unapproachable in His Essence, reveals Himself through His energies, which are directed towards the world and are able to be perceived, like the light of Tabor, but which are neither material nor created. The teachings of Barlaam were condemned as heresy, and he himself was anathemized and fled to Calabria.

But the dispute between the Palamites and the Barlaamites was far from over. To these latter belonged Barlaam's disciple, the Bulgarian monk Akyndinos, and also Patriarch John XIV Kalekos (1341-1347); the emperor Andronicus III Paleologos (1328-1341) was also inclined toward their opinion. Akyndinos, whose name means "one who inflicts no harm," actually caused great harm by his heretical teaching. Akyndinos wrote a series of tracts in which he declared Saint Gregory and the Athonite monks guilty of causing church disorders. The saint, in turn, wrote a detailed refutation of Akyndinos' errors. The patriarch supported Akyndinos and called Saint Gregory the cause of all disorders and disturbances in the Church (1344) and had him locked up in prison for four years. In 1347, when John the XIV was replaced on the patriarchal throne by Isidore (1347-1349), Saint Gregory Palamas was set free and was made Archbishop of Thessalonica.

In 1351 the Council of Blachernae solemnly upheld the Orthodoxy of his teachings. But the people of Thessalonica did not immediately accept Saint Gregory, and he was compelled to live in various places. On one of his travels to Constantinople the Byzantine ship fell into the hands of the Turks. Even in captivity, Saint Gregory preached to Christian prisoners and even to his Moslem captors. The Hagarenes were astonished by the wisdom of his words. Some of the Moslems were unable to endure this, so they beat him and would have killed him if they had not expected to obtain a large ransom for him. A year later, Saint Gregory was ransomed and returned to Thessalonica. Saint Gregory performed many miracles in the three years before his death, healing those afflicted with illness. On




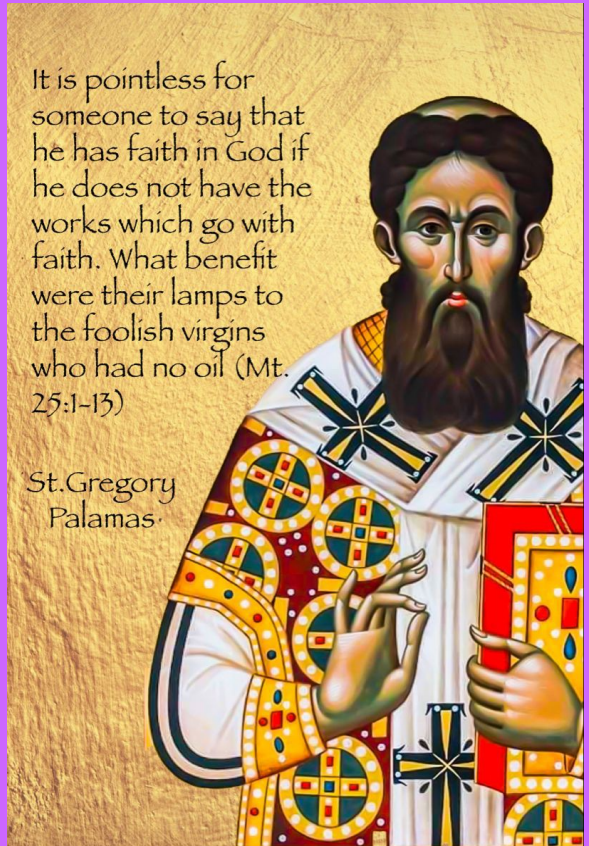




the eve of his repose, Saint John Chrysostom appeared to him in a vision. With the words “To the heights! To the heights!” Saint Gregory Palamas fell asleep in the Lord on November 14, 1359. In 1368 he was canonized at a Constantinople Council under Patriarch Philotheus (1354-1355, 1364-1376), who compiled the Life and Services to the saint.

SUNDAY EVENING
LENTEN VESPERS SCHEDULE 2024
ALL SERVICES ARE SCHEDULED FOR 4:00 PM

- 2 nd Sunday (31 Mar) Holy Trinity Church, Wilmington DE 808 N. Broom Street, 19806
- 3 rd Sunday (07 Apr) St Vladimir Church, Trenton NJ 812 Grand Street, 08610
- 4 th Sunday (14 Apr) Holy Trinity Church, Pottstown PA 1236 Juniper Street, 19464
- 5 th Sunday (21 Apr) St Nicholas Church, Elkins Park PA 506 Stahr Road, 19027

PAN-ORTHODOX CLERGY BROTHERHOOD OF PHILADELPHIA

April Events	 •  • 
<p>April</p> <p>03 – NO SERVICES</p> <p>05 – NO SERVICES</p> <p>07 – 10:00am Divine Liturgy 4:00pm Lenten Vespers (<i>see schedule</i>)</p> <p>10 – 12:00pm Sixth Hour 6:30pm Presanctified Liturgy</p> <p>12 – 7:30am Matins</p> <p>14 – 10:00am Divine Liturgy 4:00pm Lenten Vespers (<i>see schedule</i>)</p> <p>17 – 12:00pm Sixth Hour 6:30pm Presanctified Liturgy</p> <p>19 – 7:30am Matins</p> <p>21 – 10:00am Divine Liturgy 4:00pm Lenten Vespers (<i>see schedule</i>)</p> <p>24 – 12:00pm Sixth Hour 6:30pm Presanctified Liturgy</p> <p>26 – 7:30am Matins</p> <p>28 – 10:00am Divine Liturgy (<i>Palm Sunday</i>)</p> <p style="text-align: center;">Can't join us in person? We stream our services on our YouTube Channel: https://www.youtube.com/@sspeterpaulorthodoxhurcho1810</p> <p style="text-align: center;">Want to donate by Venmo? St Peter St Paul Alb Orth Ch James Schaeffer</p>	<div style="text-align: center;">  <p style="font-size: small;">St. Gregory Palamas</p> </div> <p style="font-size: small;">It is pointless for someone to say that he has faith in God if he does not have the works which go with faith. What benefit were their lamps to the foolish virgins who had no oil (Mt. 25:1-13)</p>
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