

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

9230 Old Bustleton Avenue

Philadelphia, PA 19115

215-676-3311

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

SUNDAY, APRIL 7

Veneration of the Cross

Rest of St. Tikhon, Patriarch of Moscow and All Russia, Enlightener of North America

**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 1
Troparion
(Cross)**

*O Lord, save Thy people,
and bless Thine inheritance!
Grant victories to the Orthodox Christians
over their adversaries;
and by virtue of Thy Cross,
preserve Thy habitation!*

**Tone 1
Troparion
(St. Tikhon)**

*Let us praise Tikhon, the Patriarch of All Russia,
and Enlightener of North America,
an ardent follower of the apostolic traditions,
and good pastor of the Church of Christ,
who was elected by Divine Providence,
and laid down his life for his sheep!
Let us sing to him with faith and hope,
and ask for his hierarchical intercessions:
keep the Church in Russia in tranquility,
and the Church in North America in peace;
gather her scattered children into one flock,
bring to repentance those who have renounced
the True Faith,
preserve our lands from civil strife,
and entreat God's peace for all people!*

**Tone 2
Kontakon
(St. Tikhon)**

*A gentle manner adorned thee:
thou didst show kindness and compassion to
those who repented;
thou wast firm and unbending in confessing the
Orthodox Faith,
and zealous in loving the Lord.
O holy Hierarch of Christ and Confessor Tikhon,
pray for us that we may not be separated from the
love of God,
which is of Christ Jesus, our Lord!*



Tone 7
Kontakon
(Cross)

*Now the flaming sword no longer guards the gates of Eden;
it has been mysteriously quenched by the wood of the Cross.
The sting of death and the victory of hell have been vanquished;
for Thou, O my Savior, hast come and cried to those in hell:
“Enter again into Paradise!”*

(Instead of the Trisagion, we sing:)

Before Thy Cross, we bow down in worship, O Master,
and Thy holy Resurrection we glorify.

✠ **Prokeimenon** ✠

Tone 6 (Cross)

O Lord, save Thy people, / and bless Thine inheritance! *(Ps. 27:9a)*

V. To Thee, O Lord, will I call. O my God, be not silent to me! *(Ps. 27:1a)*

Tone 1 (St. Tikhon)

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

THE TREE HEALS THE TREE

Fr. Stephen Freeman

The Third Sunday of Great Lent is given to meditation on the Holy Wood of the Cross. I offer this mediation.

Readers of the New Testament are familiar with St. Paul's description of Christ as the "Second Adam." It is an example of the frequent Apostolic use of an allegoric reading of the Old Testament (I am using "allegory" in its broadest sense – including typology and other forms). Christ Himself had stated that He was the meaning of the Old Testament (John 5:39). Within the Gospels Christ identifies His own death and resurrection with the Prophet Jonah's journey in the belly of the fish. He likens His crucifixion to the serpent raised on a staff by which Moses healed the people of Israel. Without the allegorical use of the Old Testament – much of the material in the gospels and the rest of the New Testament would be unintelligible.

Orthodox Christians are very accustomed to this manner of handling Scripture – the hymnography (largely written during the Patristic period) of the Church's liturgical life is utterly dominated with such a use of allegory. The connections between New Testament and Old – between dogma and the allegory of Scriptural imagery is found in almost every verse offered within a service. Those who are not familiar with the Eastern liturgical life are unaware of this rich Christian heritage and of its deep doctrinal piety and significance.

In the feast of the Holy Cross, the hymnography at one point makes the statement, "The Tree heals the Tree." It is one of the marvelous commentaries on the life of grace and its relationship to the human predicament. It refers to the relationship between the Cross of Christ and the Tree of the Knowledge of Good and Evil. The latter was the source of the fruit that Adam and Eve consumed that was the source of their fall from grace. The "Tree that heals" is none other than the Cross of Christ.

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✠ The Epistle Reading ✠

The reading is from St. Paul's Letter to the Hebrews 4:14 - 5:6

BRETHREN, since we have a high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is bound to offer sacrifice for his own sins as well as for those of the people. And one does not take the honor upon himself, but he is called by God, just as Aaron was. So also Christ did not exalt himself to be made a high priest, but was appointed by him who said to him, "Thou art my Son, today I have begotten thee"; as he says also in another place, "Thou art a priest for ever, after the order of Melchizedek."

Letra e Apostull Pavlit drejtuar Hebrenjve 4:14 - 5:6

Duke pasur pra një kryepriift të madh që ka përshkuar qiejt, Jisuin, të Birin e Perëndisë, le të mbajmë rrëfimin tonë. Sepse s'kemi kryepriift që të mos mund t'i vijë keq për dobësitë tona, po një që u nga në të gjitha si ne, por pa mëkatuar. Le t'i afrohemi pra me guxim fronit të hirit, që të marrim përdëllim dhe të gjejmë hir për ndihmë në kohë nevojë. Sepse çdo kryepriift që merret prej njerëzve, vihet për njerëzit në gjërat që kanë të bëjnë me Perëndinë, për të blatur dhurata dhe flijime për mëkatet; të cilit mund t'i vijë keq për ata që janë të paditur e të gënjer; sepse edhe ai vetë është veshur me dobësi. Edhe prandaj ka detyrë, si për popullin, kështu dhe për veten e tij, të blatoj theror për mëkatet. Edhe asnjë nuk e merr këtë nder prej vetes së tij, po ai që thirret nga Perëndia, si Aroni. Kështu edhe Krishti nuk e lavdëroi veten e tij që të bëhet kryepriift, po ai që i foli: "Ti je Biri im, unë sot të kam lindur". Sikurse edhe në tjetër vend thotë: "Ti je priift për gjithë jetën sipas urdhërit të Melkisedekut".

К Евреям 4:14-5:6

Итак, имея Первосвященника великого, прошедшего небеса, Иисуса Сына Божия, будем твердо держаться исповедания [нашего]. Ибо мы имеем не такого первосвященника, который не может сострадать нам в немощах наших, но Который, подобно [нам], искушен во всем, кроме греха. Посему да приступаем с дерзновением к престолу благодати, чтобы получить милость и обрести благодать для благовременной помощи. Ибо всякий первосвященник, из человеков избираемый, для человеков поставляется на служение Богу, чтобы приносить дары и жертвы за грехи, могущий снисходить невежествующим и заблуждающим, потому что и сам обложен немощью, и посему он должен как за народ, так и за себя приносить [жертвы] о грехах. И никто сам собою не приемлет этой чести, но призываемый Богом, как и Аарон. Так и Христос не Сам Себе присвоил славу быть первосвященником, но Тот, Кто сказал Ему: Ты Сын Мой, Я ныне родил Тебя; как и в другом [месте] говорит: Ты священник вовек по чину Мелхиседека.

Tone 8

Alleluia, Alleluia, Alleluia!

V. Remember Thy congregation, which Thou hast purchased of old! *(Ps. 73:2)*

V. God is our King before the ages; He has worked salvation in the midst of the earth! *(Ps. 73:13)*

Tone 2

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

✠ The Gospel Reading ✠

The Gospel According to Mark 8:34 - 9:1

The Lord said: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his life? For what can a man give in return for his life? For whoever is ashamed of me and my words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when he comes in the glory of his Father with the holy angels." And he said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the kingdom of God come with power."

Ungjilli Sipas Markut 8:34 - 9:1

Edhe si thirri pranë turmën bashkë me nxënësit e tij, u tha atyre: Kush të dojë të vijë pas meje, le të mohojë veten e tij, edhe le të ngrëjë kryqin e tij, edhe le të më vijë pas. Sepse kush të dojë të shpëtojë jetën e tij, do ta humbasë; po kush të humbasë jetën e tij për hirin tim dhe të ungjillit, ky do ta shpëtojë. Sepse ç'dobi do të ketë njeriu, në fitoftë gjithë botën, edhe të dëmtojë shpirtin e tij? Apo ç'do të japë njeriu në këmbim të shpirtit të tij? Sepse cilitdo që t'i vijë turp për mua dhe për fjalët e mia në këtë brez kurorëshkelës e mëkatar, edhe Birit të njeriut do t'i vijë turp për atë, kur të vijë në lavdinë e Atit të tij bashkë me engjëjt e shenjtë. Edhe u thoshte atyre: Me të vërtetë po ju them juve, se janë disa prej këtyre që rrinë këtu, që nuk do të ngjërojnë vdekje, deri sa të shohin mbretërinë e Perëndisë të ardhur me fuqi.

От Марка 8:34-9:1

И, подозвав народ с учениками Своими, сказал им: кто хочет идти за Мною, отвергнись себя, и возьми крест свой, и следуй за Мною. Ибо кто хочет душу свою сберечь, тот потеряет ее, а кто потеряет душу свою ради Меня и Евангелия, тот сбережет ее. Ибо какая польза человеку, если он приобретет весь мир, а душе своей повредит? Или какой выкуп даст человек за душу свою? Ибо кто постыдится Меня и Моих слов в роде сем прелюбодейном и грешном, того постыдится и Сын Человеческий, когда придет в славе Отца Своего со святыми Ангелами. И сказал им: истинно говорю вам: есть некоторые из стоящих здесь, которые не вкусят смерти, как уже увидят Царствие Божие, пришедшее в силе.

(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. 111:6)*
Alleluia, Alleluia, Alleluia!

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<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 Maxx Broeker – B</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>Church Lectionary</u></p> <p><i>Today</i> Hebrews 4:14-16;5:1-6 Mark 8:34-38; 9:1</p> <p><i>Monday</i> Isaiah 14:24-32 Genesis 8:21-9:7 Proverbs 11:19-12:6</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><i>Tuesday</i> Isaiah 25:1-9 Genesis 9:8-17 Proverbs 12:8-22</p> <p><i>Wednesday</i> Isaiah 26:21-27:9 Genesis 9:18-10:1 Proverbs 12:23-13:9</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><i>Thursday</i> Isaiah 28:14-22 Genesis 10:32-11:9 Proverbs 13:19-14:6</p> <p><i>Friday</i> Isaiah 29:13-23 Genesis 12:1-7 Proverbs 14:15-26</p> <p><i>Saturday</i> Hebrews 6:9-12 Mark 7:31-37</p> <p><u>Reading the Bible in a Year</u></p> <p>Apr 07: 4 Kings 21-24 Apr 08: 4 Kings 25-28 Apr 09: 4 Kings 29-32 Apr 10: 4 Kings 33-36 Apr 11: Ezra 1-5 Apr 12: Ezra 6-10 Apr 13: Nehemiah 1-4</p>

PRAYER AS A FRUIT OF THE HOLY SPIRIT

On Fasting and Prayer. Part 2/7

St. Justin (Polyansky) of Ufa and Menzelinsk

But know that by himself, left to his own devices, in the work of salvation without the grace of God, a Christian can't even think anything good; but all his satisfaction is from God. He especially doesn't know how and for what he should pray; and only the Holy Spirit instructs him about what he should pray for, and intercedes for him with unutterable groanings (Rom. 8:26). Knowing all this, a Christian turns to the Holy Spirit with the prayer "O Heavenly King" and the rest.

Having invoked the Holy Spirit into his heart and soul, purified from every defilement of flesh and spirit by His grace, and placed by Him on the path of salvation, the Christian thus establishes the ascent to God in his heart, raises his heart and mind to Him; and having renounced all things earthly and ascended, as it were, to the first heaven, sends up the thrice-holy hymn to God, once heard by a boy who was enraptured from Earth to Heaven: "Holy God, Holy Mighty, Holy Immortal" (3x).

Having sung the angelic Trisagion hymn, the Christian, aware of himself not as a heavenly holy angel, but an earthly sinner, boldly goes further, higher, closer to God with his mind and heart, and ascends as it were to the second heaven, tremulously, with reverence, crying out: "Glory to the Father and the Son and the Holy Spirit;" and deeply aware of his sinfulness, his iniquity and his infirmities, he prays with a strong cry and tears, or, at least, he should pray: "O Most Holy Trinity, have mercy on us," and the rest.

Not stopping there, with the prayer: "Lord, have mercy" (3x), a Christian aspires higher, with praise in his heart and on his lips; with "Glory, both now," he mentally ascends as if to the third heaven, before the face of the Lord God Himself, eternally abiding in glory unspeakable, incessantly hymned by the archangels, angels, and all the saints of God; he ascends to this immeasurable height with a golden key from the very heart of God, so to speak, with the Lord's Prayer, given to us by our Lord Jesus Christ; and with a living, sincere faith in the merits of the Cross of the Redeemer of mankind, having crossed himself, with filial boldness, he prays to the Heavenly Father: "Our Father, Who art in Heaven..." Thus enraptured to the third heaven, like the holy Apostle Paul, and realizing he was sprinkled with the blood of the Son of God, embraced by the favor of God the Father and quickened by the grace of the Holy Spirit, the Christian again cries out from the depths of his soul: "Lord, have mercy (12x). Glory to the Father and to the Son, and the Holy Spirit..." And knowing Who gave him such grace, he falls into the dust before his Savior, calling out to Him with all the strength and feelings of his spirit: "Come, let us worship" (3x).

Then, calmly, consciously, with deep feeling, he reads the prayers in order, beginning with Psalm 50 and the Creed, in fulfillment of the first Gospel commandment: Repent and believe in the Gospel (Mk. 1:14). This is not only at the beginning of our prayers, but also in the middle, and more than once—nine times a day, and more than twenty times during Great Lent; and this is so that our attention, which sometimes weakens, might be constantly kept at a prayerful height.

Such is the meaning and significance of the entrance prayers and usual beginning! The first gathers our scattered thoughts and feelings and focuses them on the incarnate economy of our salvation, without which no prayer is conceivable; and the second establishes the ascent to God in our heart, which is absolutely necessary for proper and saving prayer.

O, my beloved, if only you would delve into the meaning of our prayers, understand their meaning and acquire the spirit of prayer! Then, inspired by fasting and prayer, we would irresistibly strive for God; then we wouldn't have this unfortunate lethargy, dullness, laziness, or unwillingness to pray. On the contrary, then we would be burning in spirit and would strive for prayer with unquenchable thirst. In a word, then the words of the Psalmist would be realized in us: As the hart panteth after the fountains of water, so panteth my soul after Thee, O God. My soul hath thirsted for God, the mighty, the living; when shall I come, and appear before the face of God? (Ps. 41:1-2).

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

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

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

The Limits of Human Reason and the Knowledge of God

There is the seen, and there is the unseen, the material and the immaterial. That which is material can be scientifically examined and experienced, the immaterial can only be seen and experienced spiritually. These are two worlds that are only seemingly at odds with one another. If you attempt to examine that which is of a spiritual nature using a science that is by its very nature meant to explore the material realm, you will fail.

The things that are of God are far beyond the capabilities of our finite mind to comprehend. The divine can only be known through the nous, that place in the heart that is our true center. It, unlike the brain, is capable of knowledge that is beyond human comprehension, coming as it does from noetic knowledge.

When we try to apply words to the noetic form, we fail. We can no more explain God than we can explain quantum physics, since both are unseen. God is outside the realm of human intellectual understanding. The Eastern Church approaches things of God as holy mysteries, since God can only be known in His divine energies, not in His essence. If a scientist can believe in quantum physics, the unseen, why can he not believe in God Whom he has not seen? If we can believe in the concept of infinity, something that goes on and on without end, why can we not believe in God?

The science of the soul is noetic and can be examined and experienced only through the activation of the nous. The nous in Orthodox Christian theology is the "eye of the heart or soul", the mind of the heart. God created us with the nous because the human intellect is not capable of knowing Him without it. The intellect alone can not know God, for human reasoning is limited to the things that are of a material nature. God is unknowable without His divine revelation, and only the nous can perceive this knowledge. God's essence remains inaccessible without noetic knowledge. Science has its place, but only the heart can know God.

Love in Christ,
Abbot Tryphon

April Events

April

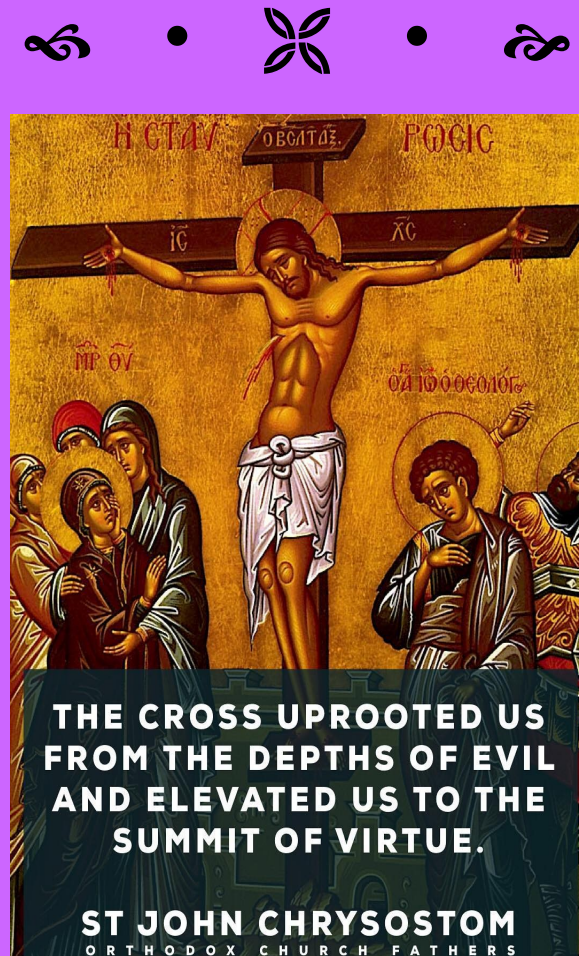
- 07 – 10:00am Divine Liturgy
4:00pm Lenten Vespers (*see schedule*)
- 10 – 12:00pm Sixth Hour
6:30pm Presanctified Liturgy
- 12 – 7:30am Matins
- 14 – 10:00am Divine Liturgy
4:00pm Lenten Vespers (*see schedule*)
- 17 – 12:00pm Sixth Hour
6:30pm Presanctified Liturgy
- 19 – 7:30am Matins
- 21 – 10:00am Divine Liturgy
4:00pm Lenten Vespers (*see schedule*)
- 24 – 12:00pm Sixth Hour
6:30pm Presanctified Liturgy
- 26 – 7:30am Matins
- 28 – 10:00am Divine Liturgy (*Palm Sunday*)

Can't join us in person?

We stream our services on our YouTube Channel:
<https://www.youtube.com/@sspeterpaulorthodoxhurchoi810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



Continued from page 2

I am struck particularly by this treatment of Biblical imagery. The meditation does not say that the Cross destroys the tree whose fruit, along with our disobedience, brought the human tragedy. The Tree heals the Tree. In the same manner, the Kingdom of God does not destroy creation – it makes it whole.

There is a tendency within our lives to view failure and disasters (whether self-inflicted or otherwise) as deep tragedies that derail our lives and the world around us. Our heart becomes confused when the thought of “if only” takes up residence. But the Tree heals the Tree. In God, nothing is wasted.

It is the spiritual habit of the Church's liturgical life to see the story of Christ in everything. Every story involving wood or a tree seems to find its way into the hymnography of the Cross. The same is true for many other images. I believe this way of reading Scripture is also a key to the Christian life. Our hearts are such that they generally do not see the Kingdom of God – we see only the tree and our disobedience. But Christ Himself became sin that we might become the righteousness of God (2 Cor. 5:21). He took our life upon Himself that He might bestow His own life upon us. Thus Christ has entered all things that He might make all things new. Nothing is wasted.

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Fr. Stephen Freeman

4/10/2013