

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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

SUNDAY, APRIL 14

Fourth Sunday of Great Lent

St. John Climacus (of the Ladder)

Tone 4
Troparion
(Resurrection)

*When the women disciples of the Lord
learned from the angel the joyous message of Thy
Resurrection,
they cast away the ancestral curse
and elatedly told the apostles:
“Death is overthrown!
Christ God is risen,
granting the world great mercy!”*

Tone 1
Troparion
(St. John Climacus)

*O dweller of the wilderness and angel in the body,
thou wast a wonderworker, O our God-bearing
Father John.
Thou didst receive heavenly gifts through fasting,
vigil, and prayer,
healing the sick and the souls of those drawn to
thee by faith.
Glory to Him Who gave thee strength!
Glory to Him Who granted thee a crown!
Glory to Him Who grants healing to all!*

Tone 4
Kontakion
(Resurrection)

*My Savior and Redeemer
as God rose from the tomb and delivered the
earth-born from their chains.
He has shattered the gates of hell,
and as Master,
He has risen on the third day!*

Tone 4
Kontakion
(St. John Climacus)

*The Lord truly set thee on the heights of
abstinence,
to be a guiding star, showing the way to the
universe,
O our father and teacher John.*

✠ **Prokeimenon** ✠

Tone 4 (Resurrection)

O Lord, how manifold are Thy works; / in wisdom hast Thou made them all. (Ps. 103:26)

V. Bless the Lord, O my soul! O Lord, my God, Thou art very great! (Ps. 103:1)

Tone 7 (St. John Climacus)

Let the saints exult in glory; / let them sing for joy on their couches! (Ps. 149:5)

✠ The Epistle Reading ✠

The reading is from St. Paul's Letter to the Hebrews 6:13-20

BRETHREN, when God made a promise to Abraham, since he had no one greater by whom to swear, he swore to himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by a greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he interposed with an oath, so that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest for ever after the order of Melchizedek.

Letra e Apostull Pavlit drejtuar Hebrenjve 6:13-20

Sepse Perëndia, kur i premtoi Abrahamit pasi s'kishte asnjë më të madh, mbi të cilin të betohej, u betua mbi veten e tij, duke thënë: "Vërtet duke bekuar do të të bekoj, edhe duke shumuar do të të shumoj". Edhe kështu Abrahami, duke pritur me durim, fitoi premtimin. Sepse njerëzit betohen mbi më të madhin, edhe për ata betimi për të vërtetuar është fundi i çdo kundërshtimi. Kështu Perëndia, duke dashur t'u tregojë më tepër trashëgimtarëve të premtimit pakthyeshmërinë e vullnetit të tij, vuri ndërmjetës betimin, që me anë dy gjërash të pakthyeshme, në të cilat është e pamundur të gënjejë Perëndia, të mund të kemi ngushëllim të fortë, ne që kemi kërkuar një strehë, të mbajmë fort shpresën që kemi përpara, të cilën e kemi si spirancë të shpirtit të sigurt e të vërtetë, edhe që hyn në të brendshmen e kurtinës; atje ku një pararendës hyri për ne, Jisui, duke u bërë kryepriift në përjetësi sipas urdhërit të Melkisedekut.

К Евреям 6:13-20

Бог, давая обетование Аврааму, как не мог никем высшим клясться, клялся Самим Собою, говоря: истинно благословляя благословлю тебя и размножая размножу тебя. И так Авраам, долготерпев, получил обещанное. Люди клянутся высшим, и клятва во удостоверение оканчивает всякий спор их. Посему и Бог, желая преимущественнее показать наследникам обетования непреложность Своей воли, употребил в посредство клятву, дабы в двух непреложных вещах, в которых невозможно Богу солгать, твердое утешение имели мы, прибегшие взяться за предлежащую надежду, которая для души есть как бы якорь безопасный и крепкий, и входит во внутреннейшее за завесу, куда предтечею за нас вошел Иисус, сделавшись Первосвященником навек по чину Мелхиседека.

Tone 4

Alleluia, Alleluia, Alleluia!

V. Go forth, prosper and reign, for the sake of meekness, righteousness and truth! *(Ps. 44:3b)*

V. For Thou lovest righteousness, and hatest iniquity. *(Ps. 44:6)*

Tone 4

V. They that are planted in the house of the Lord shall flourish in the courts of our God. *(Ps. 91:12)*

✠ The Gospel Reading ✠

The Gospel According to Mark 9:17-31

At that time, a man came to Jesus kneeling and saying: "Teacher, I brought my son to you, for he has a dumb spirit; and wherever it seizes him it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked your disciples to cast it out, and they were not able." And he answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me." And they brought the boy to him; and when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if you can do anything, have pity on us and help us." And Jesus said to him, "If you can! All things are possible to him who believes." Immediately the father of the child cried out and said, "I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when he had entered the house, his disciples asked him privately, "Why could we not cast it out?" And he said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And he would not have any one know it; for he was teaching his disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill him; and when he is killed, after three days he will rise."

Ungjilli Sipas Markut 9:17-31

Edhe një prej turmës u përgjigj, e tha: Mësues, prura tek ti tim bir që ka frymë të pagojë. Edhe kudo ta zërë, e hedh poshtë dhe shkumëzon, e kërcëllin dhëmbët e tij, dhe thahet. Edhe u thashë nxënësve të tu ta nxjerrin, por nuk mundën. Edhe ai iu përgjigj e tha: O brez i pabesë, deri kur do të jem bashkë me ju? Deri kur do t'ju duroj ju? Silleni atë tek unë. Edhe e prunë tek ai; edhe kur fryma e pa atë, përnjëherë e shkundi fort; edhe ai ra përdhe, edhe rrokullisej duke shkumëzuar. Edhe Jisui pyeti të atin e atij: Sa kohë ka qëkurse i ngjau kjo? Edhe ai tha: Qëkurse ishte fëmijë i vogël. Edhe shumë herë e hodhi edhe në zjarr dhe në ujëra, që ta humbasë; po nëse mund të bësh gjë, le të të dhimbset për ne dhe ndihmona. Edhe Jisui i tha këtë: Nëse mund të besosh, të gjitha janë të mundura për atë që beson. Edhe përnjëherë i ati i fëmijës së vogël thirri me lot, duke thënë: Besoj, Zot. Ndihamoi pabesisë sime. Edhe Jisui kur pa se shumë njerëz po mblidheshin duke vrapuar së bashku, qortoi frymën e ndyrë, duke i thënë: Frymë e pagojë dhe e shurdhër, unë të urdhëroj, dil nga ai, edhe të mos hysh më tek ai. Edhe fryma duke bërëtitur e duke e shkundur atë shumë fort, doli; edhe djali u bë si i vdekur, aq sa shumë veta thoshin se vdiq. Edhe Jisui e kapi për dore dhe e ngriti; edhe u çua. Edhe kur hyri në një shtëpi, nxënësit e tij e pyesnin veçan se pse ne nuk mundëm ta nxjerrim. Edhe ai u tha atyre: Ky lloj s'mund të dalë, veçse me lutje e me agjërim. Edhe si dolën andej, shkonin nëpër Galile, edhe s'donte ta marrë vesh njeri. Sepse mësonte nxënësit e tij, e u thoshte atyre se Biri i njeriut u dorëzohet njerëzve, edhe do ta vrasin, dhe si të vritet, të tretën ditë do të ngjallet.

От Марка 9:17-31

Один из народа сказал в ответ: Учитель! я привел к Тебе сына моего, одержимого духом немым: где ни схватывает его, повергает его на землю, и он испускает пену, и скрежещет зубами своими, и цепенеет. Говорил я ученикам Твоим, чтобы изгнали его, и они не могли. Отвечая ему, Иисус сказал: о, род неверный! доколе буду с вами? доколе буду терпеть вас? Приведите его ко Мне. И привели его к Нему. Как скоро [бесноватый] увидел Его, дух сотряс его; он упал на землю и валялся, испуская пену. И спросил [Иисус] отца его: как давно это сделалось с ним? Он сказал: с детства; и многократно [дух] бросал его и в огонь и в воду, чтобы погубить его; но, если что

можешь, сжался над нами и помоги нам. Иисус сказал ему: если сколько-нибудь можешь веровать, всё возможно верующему. И тотчас отец отрока воскликнул со слезами: верую, Господи! помоги моему неверию. Иисус, видя, что сбегается народ, запретил духу нечистому, сказав ему: дух немой и глухой! Я повелеваю тебе, выйди из него и впредь не входи в него. И, вскрикнув и сильно сотряси его, вышел; и он сделался, как мертвый, так что многие говорили, что он умер. Но Иисус, взяв его за руку, поднял его; и он встал. И как вошел [Иисус] в дом, ученики Его спрашивали Его наедине: почему мы не могли изгнать его? И сказал им: сей род не может выйти иначе, как от молитвы и поста. Выйдя оттуда, проходили через Галилею; и Он не хотел, чтобы кто узнал. Ибо учил Своих учеников и говорил им, что Сын Человеческий предан будет в руки человеческие и убьют Его, и, по убиении, в третий день воскреснет.

(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!

The Stumblings of Others ***God's Grace Can Change Any Heart***

The use of force in the correction of those who are living in opposition to the laws of God is often a temptation for Christians, yet it must be remembered that the sins of others are better corrected by lovingly demonstrating their value in God's eyes. Demonstrating our own love for them by refusing to demonize them with our judgement and harsh treatment, we become agents of the love of Christ. In seeing ourselves as the worst of sinners, and demonstrating our personal gratitude for God's love and mercy in our own lives, projects that hope of redemption, and forgiveness, to the persons living in sin. Our love for them helps open their hearts to the action of the Holy Spirit. God's grace can change any heart, and we must be sure we are not the stumbling block for that change by harboring a judgmental tone.

With love in Christ,
Abbot Tryphon

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>April 14-20 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 6:13-20 Mark 9:17-31</p> <p><i>Monday</i> Isaiah 37:33-38:6 Genesis 13:12-18 Proverbs 14:27-15:4</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 40:18-31 Genesis 15:1-15 Proverbs 15:7-19</p> <p><i>Wednesday</i> Isaiah 41:4-14 Genesis 17:1-9 Proverbs 15:20-16:9</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 42:5-16 Genesis 18:20-33 Proverbs 16:17-17:17</p> <p><i>Friday</i> Isaiah 45:11-17 Genesis 22:1-18 Proverbs 17:17-18:5</p> <p><i>Saturday</i> Hebrews 9:1-7 Luke 1:39-49, 56</p> <p><u>Reading the Bible in a Year</u></p> <p>Apr 14: Nehemiah 5-8 Apr 15: Nehemiah 9-13 Apr 16: Esther 1-4 Apr 17: Esther 5-8 Apr 18: Esther 9-10 Apr 19: Job 1-4 Apr 20: Job 5-8</p>

HOW TO MAKE YOUR LIFE AN UNCEASING PRAYER

Protosinghel Petroniu (Tănase)

On April 27, 2023, the relics of a modern ascetic of piety, the abbot of the Romanian Athonite Prodromou Skete Protosinghel Petroniu (Tănase), who reposed in the Lord twelve years prior on February 22, 2011, were uncovered at the skete. Elder Petroniu is one of the Romanian spiritual confessors proposed for canonization in 2025. We present in this article the Elder's counsel on the work of prayer.

—Tell us about unceasing prayer.

—The Holy Fathers call prayer the “breath of the soul.” As the body can't live without air and must constantly breathe, so the soul can't live a moment without a connection with God; it must always be connected with Him and pray unceasingly. Therefore, St. Paul exhorts the Thessalonians, and through them all Christians: Pray without ceasing (1 Thess. 5:17). Throughout the centuries, Christians have tried to fulfill this commandment from the Apostle. But as it's not such a simple matter, the Fathers of the Church have taught us how to pray unceasingly. St. Maximus the Confessor says, describing the conversation of a brother with his spiritual father:

And the brother said: “How can the mind pray without ceasing? After all, when we sing or read, when we meet with others and serve, we turn away towards many thoughts and contemplations.” And the Elder responded: “The Divine Scriptures don't command anything impossible, for the Apostle also sang, read, and served, but nevertheless he prayed unceasingly. Continuous prayer consists in reverently and lovingly keeping your mind attached to God, always hanging on Him with hope, relying on Him in everything, no matter what you do and no matter what happens.

True, unceasing prayer consists, first of all, in the soul constantly hoping in God,” and not in verbosity.

True faith in God lives by this prayer, full of simple hope. Being in such a disposition, the Apostle Paul says: Who shall separate us from the love of Christ? shall tribulation, or distress? And: For I am persuaded, that neither death, nor life, nor angels... (Rom. 8:35, 38). And also: We are troubled on every side, yet not distressed; we are perplexed, but not in despair; Persecuted, but not forsaken; cast down, but not destroyed; Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body (2 Cor. 4:8-10). In this state, the Apostle prayed without ceasing, because in everything he did and everything that happened to him, he placed his hope in God.

In his Dialogues and Homilies, St. Basil the Great teaches us how to attain unceasing prayer:

Prayer is a petition sent by the faithful to God for the acquisition of some good. The petition doesn't necessarily have to be sent in words, and I don't think that God needs us to remind Him in words of our desires, for He knows what's good for us, even if we don't ask Him for it.

It's not necessary to pray with articulation of the words—it's better to replenish the power of prayer with the free will of the soul and virtuous deeds that would extend throughout our lives. Whether therefore ye eat, says the Apostle, or drink, or whatsoever ye do, do all to the glory of God (1 Cor. 10:31). When you sit down at the table, pray; when you take your bread to eat, give thanks to Him Who gave it to you; when you strengthen the weakness of the flesh with wine, remember Him Who gave you this gift for the gladdening of the heart and the weakening of diseases. When you eat your fill, don't forget about your Benefactor; when you put on a robe, give thanks to Him Who gave it to you; when you put on your outer garment, may your love for God multiply, for Him Who gave us a garment suitable for winter and summer—a garment that preserves our life and covers our shame.

When the day has passed, thank Him Who gave us the sun to serve our daily affairs; Him Who gave us fire to enlighten the night and to serve our other daily needs.

May the night give you other reasons for prayer. When you raise your eyes to Heaven and behold the beauty of the stars, pray to the Lord of what you have seen and worship God, the all-surpassing Master of the universe, Who created all things with wisdom. When you see that all living things have sunk into sleep, again worship Him Who allowed us, against our will, to suspend work for sleep, to rest a little and thereby renew our strength for further work.

Don't allow your whole night to be devoted to sleep; don't make half your life useless by allowing yourself to sleep, but divide the night between sleep and prayer. Even dreams give you the opportunity to think about faith. Most of the time images in our dreams are echoes of our concerns during the day. What concerns we have during the day

we also have in our dreams.

By doing so, you will pray without ceasing. Don't pray with words alone, but by uniting your whole life to God, and your life will be an unceasing and continuous prayer.¹

—Tell us about the unceasing prayer that comes from saying, “Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

—This is the hesychast or hermit prayer, because in a special way, it's the monastics who have renounced and fled the world in order to be in constant prayerful contact with God who repeat this prayer. To this end, they found a simple prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner.”

Every monastic, when he takes on the angelic habit, is given a commandment to say this prayer without ceasing, for which he's given a prayer rope with which he recites it. However, in the monastery, the monks have the liturgical life, the daily Church services, and work for the good governance of the community, and therefore unceasing prayer became the work of hermits leading a solitary life, simple and ascetic, whose main work is unceasing prayer. While practicing this prayer, the hermits encountered some difficult obstacles, therefore certain Fathers who succeeded in prayer developed a spiritual art—methods for overcoming these obstacles.

We find several such methods in the Philokalia, from St. Nikephoros the Hermit, St. Gregory the Sinaite, St. Symeon the New Theologian, and others. Whoever desires to engage in unceasing prayer must first of all acquire a certain inner disposition, having a pure conscience in relation to God, neighbor, and things: towards God not doing anything that displeases Him; towards his neighbor not doing anything he wouldn't want done to him; towards material things abstaining in everything: in food, in drink, in clothes, save for what's necessary.

Do everything as before God, and then add dispassion; that is, be free from every passion. Only after you have acquired all of this do you begin to pray without ceasing.

Practicing unceasing prayer isn't so easy even for hermits, and even less so for men in the world. A man in the world can also pray the hermit's prayer: “Lord Jesus Christ, Son of God, have mercy on me, a sinner,” but that doesn't mean he becomes a hermit, a hesychast, or that hesychasm has descended into the world—that would be the easiest path for men today, as some have said. Christians in the world also pray the hermit's prayer, but to the extent that it's possible in the world and with the corresponding result.

In this regard, there's a saying in the spiritual world: “For the small, the great is not great, and for the great, the small is not small.” The meaning is clear: Hesychastic prayer is simple and brief, but for hermits it's not small; and conversely, hermetic prayer is great for the hermits, but small for a man in the world.

—How can we acquire a peaceful conscience towards things?

—God created things and we can't live without them. Some serve us for food, others for other needs. We use things our entire lives, but they were created not only for bodily use, but also for the soul. Things have their own language, and if we understand it, we learn how to live in a spiritually correct way.

In the third volume of the Philokalia, St. Maximus the Confessor explains in detail how this should be understood.² God created man with a need for food,³ although He could have created him without it. God created man to live at the expense of lower things so he would understand that he's not an autonomous being, that he doesn't live by himself. He didn't create himself, because he lives thanks to things lower than himself. And then the need for food forcing him to be humble, and see that he isn't as Lucifer considered himself to be, pridefully imagining he could ascend to Heaven by himself to become higher than God.

Man is not only a body but also a soul, and as the body needs food, so the soul needs God and must find spiritual food. The food of the soul is prayer, divine contemplation. Because just as a man can't live without air and food for the body, so he can't live without Divine food for the soul. He must always be connected with God by unceasing prayer. God created him for a purpose. And if we understand why God created him this way, then we learn how to lead a spiritual life.

Not seeing the spiritual side, man has violated nature. He didn't use it properly, he abused it with the rights he has over it, and now nature is taking its revenge. Not having the right understanding he overused it for the body alone; and as a result, all the mistakes wreak havoc on him.

Man must always be sparing with his use of food and things. For example, television isn't useful for man, because it isn't necessary. If man lived without television for two thousand years, that means it's not a real human need, but a false one, made up. One need is to cover my body, but I cover it with a simple garment, not something made of very expensive silk.

Moderation is very important. I wear inexpensive clothing because it makes less fuss, I spend less, and there's more time left for spiritual things. People who live in moderation are healthier than those who live in satiety.

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

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

April

- 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
- 27 – 9:00am Divine Liturgy (*Lazarus Saturday*)
- 28 – 10:00am Divine Liturgy (*Palm Sunday*)

May

HOLY WEEK

- 01 – 6:30pm Service of Holy Unction
- 02 – 6:30pm Matins with the 12 Gospel Readings
- 03 – 3:00pm Vespers
6:30pm Matins and Lamentations
- 04 – 9:30am Vespers and Divine Liturgy
PASCHA
11:30pm Midnight Office
- 05 – 12:00am Matins & Divine Liturgy
1:00pm Vespers of Pascha

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

