

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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

SUNDAY, APRIL 28

Entry of our Lord into Jerusalem

Palm Sunday

The First Antiphon

I love the Lord because He has heard the voice of my supplication. (Ps. 114:1)

Refrain: Through the prayers of the Theotokos, O Savior, save us!

Because He inclined His ear to me, therefore I will call on Him as long as I live. (Ps. 114:2)

(Refrain)

The snares of death encompassed me; the pangs of hell laid hold on me. (Ps. 114:3) **(Refrain)**

I suffered distress and anguish, then I called on the Name of the Lord. (Ps. 114:4a) **(Refrain)**

I will walk in the presence of the Lord in the land of the living. (Ps. 114:9) **(Refrain)**

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Amen. **(Refrain)**

The Second Antiphon

I kept my faith, even when I said, "I am greatly afflicted." (Ps. 115:1)

Refrain: O Son of God, seated on the colt of an ass, save us who sing to Thee: Alleluia!

What shall I render to the Lord for all the things He has given me? (Ps. 115:3) **(Refrain)**

I will receive the cup of salvation, and call upon the Name of the Lord. (Ps. 115:4) **(Refrain)**

I will pay my vows to the Lord in the presence of all His people. (Ps. 115:5) **(Refrain)**

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

("Only-begotten Son and immortal Word of God...")

The Third Antiphon

O give thanks to the Lord, for He is good; for His mercy endures forever. (Ps. 117:1)

Tone 1 Troparion

By raising Lazarus from the dead before Thy Passion,

Thou didst confirm the universal resurrection, O Christ God.

Like the children with the palms of victory, we cry out to Thee, O Vanquisher of Death:

"Hosanna in the highest!//

Blessed is He that comes in the Name of the Lord."

Let the house of Israel say that He is good; for His mercy endures forever. (Ps. 117:2)

Troparion of the Feast

Let the house of Aaron say that He is good; for His mercy endures forever. (Ps. 117:3)

Troparion of the Feast

Let those who fear the Lord say that He is good; for His mercy endures forever. (Ps. 117:4)

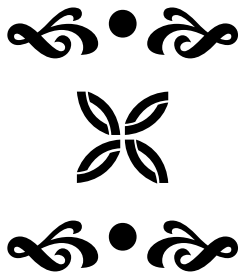
Troparion of the Feast

**Tone 1
Troparion**

*By raising Lazarus from the dead before Thy
Passion,
Thou didst confirm the universal resurrection, O
Christ God.
Like the children with the palms of victory,
we cry out to Thee, O Vanquisher of Death:
"Hosanna in the highest!"
Blessed is He that comes in the Name of the Lord."*

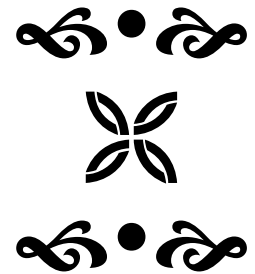
**Tone 4
Troparion**

*When we were buried with Thee in baptism, O
Christ God,
we were made worthy of eternal life by Thy
Resurrection.
Now we praise Thee and sing:
"Hosanna in the highest!"
Blessed is He that comes in the Name of the Lord!"*



**Tone 6
Kontakion
(Resurrection)**

*Sitting on Thy throne in Heaven,
carried on a foal on earth, O Christ God,
accept the praise of angels and the songs of
children, who sing:
"Blessed is He Who comes to recall Adam!"*



Prokeimenon

Tone 4

Blessed is He that comes in the Name of the Lord. / God is the Lord and has revealed Himself to us.

(Ps. 117:26b, 27b)

V. O give thanks to the Lord, for He is good; for His mercy endures forever. *(Ps. 117:1)*

Palm Sunday

On Sunday, five days before the Passover of the Law, the Lord came from Bethany to Jerusalem. Sending two of His disciples to bring Him a foal of an ass, He sat thereon and entered into the city. When the multitude there heard that Jesus was coming, they straightway took up the branches of palm trees in their hands, and went forth to meet Him. Others spread their garments on the ground, and yet others cut branches from the trees and strewed them in the way that Jesus was to pass; and all of them together, especially the children, went before and after Him, crying out: "Hosanna: Blessed is He that cometh in the Name of the Lord, the King of Israel" (John 12:13). This is the radiant and glorious festival of our Lord's entry into Jerusalem that we celebrate today.

The branches of the palm trees symbolize Christ's victory over the devil and death. The word Hosanna means "Save, I pray," or "Save, now." The foal of an ass, and Jesus' sitting thereon, and the fact that this animal was untamed and considered unclean according to the Law, signified the former uncleanness and wildness of the nations, and their subjection thereafter to the holy Law of the Gospel.



The Epistle Reading

The reading is from St. Paul's Letter to the Philippians 4:4-9

BRETHREN, rejoice in the Lord always; again I will say, Rejoice. Let all men know your forbearance. The Lord is at hand. Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus. Finally, brethren, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me, do; and the God of peace will be with you.

Letra e Apostull Pavlit drejtuar Filipianeve 4:4-9

Gëzohuni përherë në Zotin; përsëri do të them: Gëzohuni. Butësia juaj le të njihet në të gjithë njerëzit. Zoti është afër. Mos u shqetësoni për asgjë; po në çdo gjë kërkesat tuaja le t'i bëhen të njohura. Perëndisë me falënderime me anë të faljes e të lutjes. Edhe paqja e Perëndisë që kapërcen çdo mendje do të ruajë zemrat tuaja dhe mendimet tuaja me anë të Jisu Krishtit. Prandaj, o vëllezër, sa janë të vërteta, sa janë të hijshme, sa janë të drejta, sa janë të pastra, sa janë të dashura, sa janë me emër të mirë, nëse ka ndonjë virtyt, edhe nëse ka ndonjë lëvdim, këto mendoni. Ato që edhe mësuat edhe morët edhe dëgjuat e patë tek unë, këto bëni; edhe Perëndia i paqes do të jetë bashkë me ju.

К Филиппийцам 4:4-9

Радуйтесь всегда в Господе; и еще говорю: радуйтесь. Кротость ваша да будет известна всем человекам. Господь близко. Не заботьтесь ни о чем, но всегда в молитве и прощении с благодарением открывайте свои желания пред Богом, и мир Божий, который превыше всякого ума, соблюдет сердца ваши и помышления ваши во Христе Иисусе. Наконец, братья мои, что только истинно, что честно, что справедливо, что чисто, что любезно, что достославно, что только добродетель и похвала, о том помышляйте. Чему вы научились, что приняли и слышали и видели во мне, то исполняйте, --и Бог мира будет с вами.

Tone 1

Alleluia, Alleluia, Alleluia!

V. O sing to the Lord a new song, for He has done marvelous things! *(Ps. 97:1)*

V. All the ends of the earth have seen the salvation of our God. *(Ps. 97:5)*

Sharing the Truth in a World Devoid of Hope

If we wish to share the truth of the Orthodox Faith, and Christ Who is her head, we must give witness to the love of Christ by loving everyone. Without Christ, Orthodoxy is just another religion, devoid of the power to transform and deify the human heart. Without Christ the Church is nothing but a human institution, no different than the myriad of denominations, or a political party. For the Church to be herself, Christ must be visible in the love of her bishops and priests. Christ must be seen in the love of her people, and the charity and kindness that is displayed by all who call themselves Orthodox.

Without Christ our world is devoid of hope, and for others to know this Christ, they must be able to see Him in us. The light of this very Christ must shine forth through the love of His Church and be made manifest in the works of His people. Without this love there is only darkness upon the face of our world, and the world will remain without hope.

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🌀 The Gospel Reading 🌀

The Gospel According to John 12:1-18

Six days before Passover, Jesus came to Bethany, where Lazaros was, whom Jesus had raised from the dead. There they made him a supper; Martha served, and Lazaros was one of those at table with him. Mary took a pound of costly ointment of pure nard and anointed the feet of Jesus and wiped his feet with her hair; and the house was filled with the fragrance of the ointment. But Judas Iscariot, one of his disciples (he who was to betray him), said "Why was this ointment not sold for three hundred denarii and given to the poor?" This he said, not that he cared for the poor but because he was a thief, and as he had the money box he used to take what was put into it. Jesus said, "Let her alone, let her keep it for the day of my burial. The poor you always have with you, but you do not always have me."

When the great crowd of the Jews learned that he was there, they came, not only on account of Jesus but also to see Lazaros, whom he had raised from the dead. So the chief priests planned to put Lazaros also to death, because on account of him many of the Jews were going away and believing in Jesus.

The next day a great crowd who had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" And Jesus found a young donkey and sat upon it; as it is written, "Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey's colt!" His disciples did not understand this at first; but when Jesus was glorified, then they remembered that this had been written of him and had been done to him. The crowd that had been with him when he called Lazaros out of the tomb and raised him from the dead bore witness. The reason why the crowd went to meet him was that they heard he had done this sign.

Ungjilli Sipas Joanit 12:1-18

Jisui pra gjashtë ditë përpara pashkës erdhi në Betani, ku ishte Llazari që pati vdekur, të cilin e kishte ngjallur prej së vdekurish. Edhe i bënë darkë atje; edhe Marta shërbente; edhe Llazari ishte një prej atyre që rrinin në tryezë bashkë me të. Atëherë Maria si mori një litër miro prej nardi të papërzier, shumë të shtrenjtë, leu këmbët e Jisuit, edhe me flokët e saj fshiu këmbët e tij; edhe shtëpia u mbush me erën e miros. Një, pra, nga të dymbëdhjetë nxënësit e tij, Juda Iskarioti, i biri i Simonit, ai që kishte për ta tradhtuar, thotë: Përse të mos shitej kjo miro treqind dinarë e t'u jepej të varfërve? Edhe këtë e tha, jo se donte t'ia dinte për të varfrit, po se ishte vjedhës dhe kishte kuletën e asprave, përvetësonte çfarë viheshin në të. Jisui pra tha: Lëre, se e ka ruajtur për ditën e varrimit tim. Sepse të varfrit i keni përherë me vete, po mua nuk më keni përherë. Një turmë e madhe pra prej judenjve morën vesh se është atje; edhe erdhën jo vetëm për Jisuin, po që të shohin edhe Lllazarin, të cilin e ngjalli prej së vdekurish. Po kryepërfetërinjtë morën vendim, që të vrasin edhe Lllazarin. Sepse shumë veta prej judenjve vinin për atë, edhe i besonin Jisuit. Të nesërmen një turmë e madhe që kishte ardhur në të kremten, kur dëgjuan se vjen Jisui në Jerusalem, morën degë palmash, edhe i dolën përpara ta presin, edhe thërrisnin: Hosanna, i bekuar është ai që vjen në emrin e Zotit, mbreti i Izraelit. Edhe Jisui si gjeti një pulisht, ndenji mbi të, siç është shkruar: "Mos ki frikë, bijë e Sionit, ja mbreti yt tek po vjen duke ndenjuri mbi pulisht gomareje". Edhe nxënësit nuk i kuptuan këto në fillim; po kur u lavdërua Jisui, atëherë u ra ndër mend atyre se këto ishin shkruar për të, edhe se këto ia bënë atij. Turma pra që ishte bashkë me të kur thirri Lllazarin nga varri, edhe e ngjalli prej së vdekurish, dëshmonte për këtë. Prandaj edhe turma i doli përpara, sepse dëgjoi se ai kishte bërë këtë çudi.



От Иоанна 12:1-18

За шесть дней до Пасхи пришел Иисус в Вифанию, где был Лазарь умерший, которого Он воскресил из мертвых. Там приготовили Ему вечерю, и Марфа служила, и Лазарь был одним из возлежавших с Ним. Мария же, взяв фунт нардового чистого драгоценного мира, помазала ноги Иисуса и отерла волосами своими ноги Его; и дом наполнился благоуханием от мира. Тогда один из учеников Его, Иуда Симонов Искарот, который хотел предать Его, сказал: Для чего бы не продать это миро за триста динариев и не раздать нищим? Сказал же он это не потому, чтобы заботился о нищих, но потому что был вор. Он имел [при себе денежный] ящик и носил, что туда опускали. Иисус же сказал: оставьте ее; она сберегла это на день погребения Моего. Ибо нищих всегда имеете с собою, а Меня не всегда. Многие из Иудеев узнали, что Он там, и пришли не только для Иисуса, но чтобы видеть и Лазаря, которого Он воскресил из мертвых. Первосвященники же положили убить и Лазаря, потому что ради него многие из Иудеев приходили и веровали в Иисуса. На другой день множество народа, пришедшего на праздник, услышав, что Иисус идет в Иерусалим, взяли пальмовые ветви, вышли навстречу Ему и восклицали: осанна! благословен грядущий во имя Господне, Царь Израилев! Иисус же, найдя молодого осла, сел на него, как написано: Не бойся, дочь Сионова! се, Царь твой грядет, сидя на молодом осле. Ученики Его сперва не поняли этого; но когда прославился Иисус, тогда вспомнили, что так было о Нем написано, и это сделали Ему. Народ, бывший с Ним прежде, свидетельствовал, что Он вызвал из гроба Лазаря и воскресил его из мертвых. Потому и встретил Его народ, ибо слышал, что Он сотворил это чудо.

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

God is the Lord and has revealed Himself to us!
Celebrate the feast and come with gladness!
Let us magnify Christ with palms and branches,
singing: "Blessed is He that comes in the Name of the Lord, our Savior!"

Communion Hymn

Blessed is He that comes in the Name of the Lord. God is the Lord and has revealed Himself to us.
(Ps. 117:26b, 27b)
Alleluia, Alleluia, Alleluia!

Continued from page 3

Others cannot know they need Christ if they do not see Him in us. They do not know that Christ fills hearts and transforms lives if they do not see transformation in us. If we are fearful, angry, judgmental, arrogant or aloof, the world will see nothing in our Christian faith worthy seeking.

If others do not see in us a forgiving heart, how will they know there is forgiveness in Christ? If others do not see in us a heart filled with joy, how will they know they need the very Christ whom we proclaim as our Lord and Saviour? If others see in us judgmental, narrow minded, and unhappy people, why would they be drawn to the Orthodoxy we claim is the true faith?

With love in Christ,
Abbot Tryphon

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		Church Lectionary
<p><i>[To be inserted after the petition for the departed]</i> Again we pray for those who have lost their lives because of conflicts in Ukraine, Armenia, and the Middle East: that the Lord our God may look upon them with mercy, and give them rest where there is neither sickness, or sorrow, but life everlasting.</p>	<p><i>April 28 – May 11</i> Stuart Barenbaum – B Harry Halkedis – B Lana Burgos – B Isabella Thioune – B Rick & Marge Kelly – A</p> <p><u>Seven-Day Vigil Candles</u></p> <p>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>Today</u> Philippians 4:4-9 John 12:1-18</p> <p><u>Monday</u> Matthew 21:18-43 Matthew 24:3-35</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, Jane, Vano</p>		<p><u>Tuesday</u> Matthew 22:15-23:39 Matthew 24:36-26:2</p> <p><u>Wednesday</u> Isaiah 58:1-11 Genesis 43:26-31, 45:1-16 Proverbs 21:23-22:4</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, Alexi, Nora</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>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> 1 Corinthians 11:23-32 Matt. 26:2-20; John 13:3-17; Matt. 26:21-39; Luke 22:43-45; Matt. 26:40-27:2</p> <p><u>Friday</u> 1 Corinthians 1:18-2:2 Matt. 27:1-38; Luke 23:39-43; Matt. 27:39-54; John 19:31-37; Matt. 27:55-61</p> <p><u>Saturday</u> Romans 6:3-11 Matthew 28:1-20</p> <p><u>Reading the Bible in a Year</u></p> <p>Apr 28: Job 39-42 Apr 29: Psalms 1-4 Apr 30: Psalms 5-8 May 01: Psalms 9-12 May 02: Psalms 13-16 May 03: Psalms 17-20 May 04: Psalms 21-24</p>

ON HOW WE RELATE TO FAITH AND HOW WE TRY TO LIVE IT

Bishop Ignatie (Trif)

The season of Great Lent is a time when we audit our souls. The Church services call us to look inward, to not remain captive to the illusions of this world—the spectacle offered to us—but to go inside ourselves, finding a state of silence and inner peace. But this is not easy and presupposes an intense struggle from the very moment we begin to tackle it. The period of Great Lent is a time when we are called to be sincere, first of all, with ourselves. And if we are sincere with ourselves, then, of course, we will be as sincere as possible with God.

We usually deceive ourselves. Voluntarily or not, we run away from ourselves. Paradoxically, by deceiving others we deceive ourselves and twist ourselves around our little finger in the deepest dimensions of our lives. We lack the courage, the firmness of character to look inside ourselves, enter into ourselves, take an “X-ray” and see the ugliness that lives in us face to face.

If we do not have such an honest attitude towards ourselves, we cannot have an honest attitude towards God either, and our faith turns into an empty formality. Integrity is the key to authenticity. And unless we begin to change and treat ourselves differently, our understanding of faith becomes distorted.

As for how we strive to live our faith when we come to church and when we try to enter the blazing heart of the Liturgy, we, alas, do not do it the way we should. The proof that we do not understand why we come to the Liturgy, why we take Communion, why we go to confession, why we go to church services is our almost hackneyed answer: “I’m used to it.” Instead of saying: “So that I can change after coming to church, my life can be transformed, and my way of life can change according to the model suggested to us by the Church.”

I will cite just one example. We who have decided to become disciples of Christ, to follow Him and to live according to His commandments, for some reason chase after miracles. And we think that to be an eminently religious person necessarily means (in the case of saints) to work miracles. Know that this is a mistake. However, we all pursue miracles. And if at this moment you were told that in a certain monastery, say, in Bistrica Monastery, there is an elder who instantly heals people of illnesses, all of you would stop listening to me and rush there. You would leave me, because I’m not saying things that interest you. We need a spectacle.

Unfortunately, we have distorted our faith because we no longer don’t live it as we should, but according to the pattern of the modern world. We live in a society of spectacles, and this worldview is also penetrating the Church. We are becoming infected with it without knowing it. Moreover, we believe that it is natural, it is normal for faith to have a spectacular dimension. The Gospel teaches us that miracles are not wrought for believers, but for unbelievers. And no one in the Gospel expected miracles—they longed for healing, because deep in their hearts, Christ was then perceived as a Physician. This is how people then understood miracles—as healing. And now we are reducing our faith to a spectacle, and this is wrong. We think that fasting, making bows, attending the Liturgy every Sunday, reading God knows how many akathists and prayers is the essence of faith, but it is not. And if you do not believe me, I will give you as an argument one Patristic text that speaks of what the true faith means.

So, how can we live our faith and seek its essence without stopping at the externals? Of course, they are also important: they help us reveal the essence of our faith; but if we stop at them, we will become ritualists. And we can make the sign of the cross a thousand times, but, leaving the cathedral, we will remain the same as we were, slandering others with the same ease, behaving just as falsely and insincerely with our neighbors. And, ultimately, no change will come upon us. Don’t misunderstand me: I don’t want to be overly pessimistic, but I am very worried about some points and I understand that unless we begin to live according to our faith consciously, we will not meet Christ.

St. Isaac the Syrian explains how to live your faith and what the essence of this life by faith is:

“He who see his own sins is greater than he who raises the dead with his prayer”¹ (when he lives among a multitude of people).

Incredible! After all, if a person raises the dead, he is much more interesting and attractive than someone who is attentive to himself and senses his sinfulness, who is given the keen feeling that he is a dwelling-place of sin.

“He who sighs for his soul for an hour is better than the one who benefits the whole world with his speeches.”

But how is that? We live in an era of communications and we communicate in all possible and impossible ways. Then how can he who sighs for his soul for an hour be higher? But for God this is so! Because that is where change begins.

St. Isaac the Syrian continues:

“He who is made worthy to see himself is greater than he who is made worthy to see angels.”²

So, we greatly need to internalize things, not the least in today’s world where everything around us entices and captivates us in order to distract us.

There are three thoughts that I would like to reflect on. Let's think together what we should do to truly live our faith as sincerely as possible and take the utmost care in order not to get bogged down in the externals and lose the foundation—lose what belongs to the depths of our faith. And here St. Isaac the Syrian again comes to my mind with a text surprisingly connected with prayer.

We usually meditate and pray. I concentrate and try to comprehend at least with my mind the meaning of prayer. And St. Isaac the Syrian tells us:

“Praying means nothing other than becoming a beggar, begging for the Kingdom of God. If you do this with your prayer, then you will benefit from prayer. But if you don't, you won't benefit.”

Only mystical, spiritual, beautiful and likeable exaltation will remain. It will bring you to a state of peace and calm, but it will remain on the fringes, without influencing the depths of spiritual life.

These are the reflections I wanted to share with you on this beautiful evening of prayer on how we should live our faith as sincerely as possible. Amen.

Bishop Ignatie (Trif)

Translation from the Russian version by Dmitry Lapa
Cuvântul Ortodox (Orthodox word)

3/24/2023

<https://orthochristian.com/152642.html>

April Events

April

28 – 10:00am Divine Liturgy (*Palm Sunday*)

May

HOLY WEEK

WEDNESDAY

01 – 6:30pm Service of Holy Unction

THURSDAY

02 – 6:30pm Matins with the 12 Gospel Readings

FRIDAY

03 – 3:00pm Vespers

6:30pm Matins and Lamentations

SATURDAY

04 – 9:30am Vespers and Divine Liturgy

PASCHA

11:30pm Midnight Office

05 – 12:00am Matins & Divine Liturgy

SUNDAY

05 – 1:00pm Vespers of Pascha

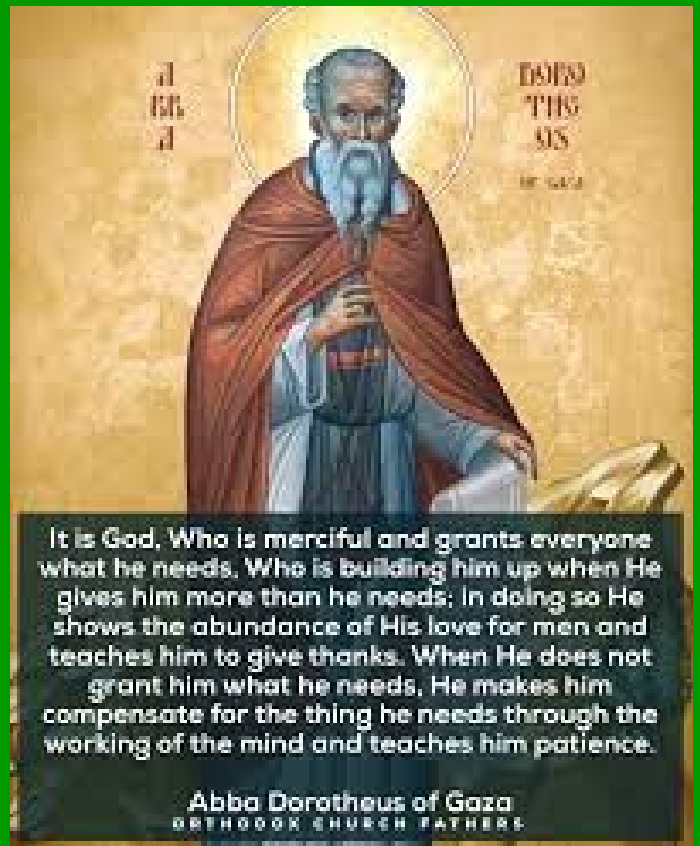
Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxhurcho1810>

Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



It is God, Who is merciful and grants everyone what he needs, Who is building him up when He gives him more than he needs; In doing so He shows the abundance of His love for men and teaches him to give thanks. When He does not grant him what he needs, He makes him compensate for the thing he needs through the working of the mind and teaches him patience.

Abba Dorotheus of Gaza
ORTHODOX CHURCH FATHERS