

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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SUNDAY, MAY 26

4th Sunday of Pascha

Sunday of the Paralytic

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 3 Kontakion (Pentecostarion)

*By Thy divine intercession, O Lord,
as Thou didst raise up the Paralytic
of old,
so raise up my soul, paralyzed by
sins and thoughtless acts;
so that being saved I may sing to
Thee:
"Glory to Thy power, O
compassionate Christ!"*

Tone 8 Kontakion (Pascha)

*Thou didst descend into the tomb,
O Immortal,
Thou didst destroy the power of
death.
In victory didst Thou arise, O
Christ God,
proclaiming, "Rejoice!" to the
Myrrhbearing Women,
granting peace to Thine Apostles,
and bestowing Resurrection on the
fallen.*

Prokeimenon

Tone 1 (from the Pentecostarion)

Let Thy mercy, O Lord, be upon us / as we have set our hope on Thee! (Ps. 32:22)

V. Rejoice in the Lord, O you righteous! Praise befits the just! (Ps. 32:1)

The Venerable Confessor John Psykhaïtēs lived at the end of the VIII or the beginning of the IX century. Nothing is known about his early life, but he lived during the reign of Emperor Leo V (813 – 820). As a young man, he forsook the world and became a monk at the Psykhaïtē Monastery (in the suburbs of Constantinople). The Saint was an ascetic who subdued the desires of the flesh by fasting, prayer, and austerity. Because of his holy life and deeds, he received from God the gift of casting out demons and healing diseases. The iconoclast heresy was raging at that time, and those who venerated holy icons were subjected to persecution.

Saint John was led away for interrogation, and they tried to force him to sign a document repudiating the veneration of the holy icons. Instead of repudiating the holy icons, the Saint denounced his persecutors, calling Emperor Leo the Isaurian (813 – 820) a heretic; therefore, he was sent into exile. He was a vigorous defender of the holy icons, and he fought against the impious iconoclasts. For this reason, he was arrested and exiled many times.

After every persecution, he returned more energetic and more aggressive than before, defeating the audacity of the iconoclasts, who despised the revered image of Christ. Saint John had tremendous spiritual strength and great boldness. His very appearance shook his opponents and strengthened his friends. Therefore, he was highly respected and honored by all. This was enhanced by the miraculous grace with which he had been endowed by God.

After living a godly life, and contesting mightily for the Orthodox Faith, Saint John reposed in peace

✎ The Epistle Reading ✎

The reading is from Acts of the Apostles 9:32-42

In those days, as Peter went here and there among them all, he came down also to the saints that lived at Lydda. There he found a man named Aeneas, who had been bedridden for eight years and was paralyzed. And Peter said to him, "Aeneas, Jesus Christ heals you; rise and make your bed." And immediately he rose. And all the residents of Lydda and Sharon saw him, and they turned to the Lord. Now there was at Joppa a disciple named Tabitha, which means Dorcas. She was full of good works and acts of charity. In those days she fell sick and died; and when they had washed her, they laid her in an upper room. Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him entreating him, "Please come to us without delay." So Peter rose and went with them. And when he had come, they took him to the upper room. All the widows stood beside him weeping, and showing tunics and other garments which Dorcas made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body he said, "Tabitha, rise." And she opened her eyes, and when she saw Peter she sat up. And he gave her his hand and lifted her up. Then calling the saints and widows he presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

Veprat E Apostujve 9:32-42

Edhe Pjetri, duke shkuar nëpër gjithë ato vende, zbriti edhe te shenjtët që ishin në Lidë. Edhe atje gjeti një njeri që e quanin Enea, i cili ishte i paralizuar e prej tetë vitesh i dergjur në shtrat. Edhe Pjetri i tha: Enea, Jisu Krishti të shëron. Ngrihu dhe shtro shtratin tënd. Edhe ai përnjëherë u ngrit. Edhe e panë atë gjithë ata që rrinin në Lidë e në Saron, edhe u kthyen në Zotin. Edhe në Jopë ishte një nxënëse që quhej Tavità, që e përkthyer do të thotë Sorkadhe; ajo ishte plot me punë të mira e me lëmosha që bënte. Edhe në ato ditë qëlloi të sëmuret e të vdesë; edhe si e lanë e vunë në një dhomë të sipërme. Edhe pasi Lida ishte afër Jopës, nxënësit, kur dëgjuan se Pjetri është në të, dërguan dy burra tek ai, duke iu lutur atij të mos përtojë të vijë deri tek ata. Edhe Pjetri u ngrit e shkoi bashkë me ta; sapo erdhi atë e ngjitën në dhomën e sipërme dhe i dolën përpara gjithë të vejat duke qarë e duke treguar këmishë e rroba, të cilat i bënte Sorkadhja, kur ishte bashkë me to. Po Pjetri, pasi i nxori të gjithë jashtë, u ul në gjunjë dhe u lut; edhe si u kthye nga trupi, tha: Tavità, ngrihu. E ajo hapi sytë e saj, edhe kur pa Pjetrin, u ngrit e ndenji. Edhe ai i dha dorën dhe e ngriti; edhe si thërriti shenjtërit e të vejat, e nxori përpara të gjallë. Edhe kjo u mor vesh nëpër gjithë Jopën; edhe shumë veta besuan në Zotin.

Деяния 9:32-42

Случилось, что Петр, обходя всех, пришел и к святым, живущим в Лидде. Там нашел он одного человека, именем Энея, который восемь уже лет лежал в постели в расслаблении. Петр сказал ему: Эней! исцеляет тебя Иисус Христос; встань с постели твоей. И он тотчас встал. И видели его все, живущие в Лидде и в Сароне, которые и обратились к Господу. В Иоппии находилась одна ученица, именем Тавифа, что значит: 'серна'; она была исполнена добрых дел и творила много милостынь. Случилось в те дни, что она занемогла и умерла. Ее омыли и положили в горнице. А как Лидда была близ Иоппии, то ученики, услышав, что Петр находится там, послали к нему двух человек просить, чтобы он не замедлил придти к ним. Петр, встав, пошел с ними; и когда он прибыл, ввели его в горницу, и все вдовицы со слезами предстали перед ним, показывая рубашки и платья, какие делала Серна, живя с ними. Петр выслал всех вон и, преклонив колени, помолился, и, обратившись к телу, сказал: Тавифа! встань. И она открыла глаза свои и, увидев Петра, села. Он, подав ей руку, поднял ее, и, призвав святых и вдовиц, поставил ее перед ними живою. Это сделалось известным по всей Иоппии, и многие уверовали в Господа.

Tone 8

Alleluia, Alleluia, Alleluia!

V. I will sing of Thy mercies, O Lord, forever; with my mouth I will proclaim Thy truth from generation to generation. *(Ps. 88:1-2)*

V. For Thou hast said: Mercy will be established forever; Thy truth will be prepared in the heavens. *(Ps. 88:3)*

Sunday of the Paralytic

Many miracles in the Old Testament involve water. To name but a few, the water of the Nile turned to blood after Moses lifted his rod and struck the water before Pharaoh and His servants (Exodus 7:20). Not only was the Nile turned to blood, but also "their rivers, their canals, their ponds, and all their pools of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in vessels of wood and in vessels of stone" (Exodus 7:19).

In chapter 14 of Exodus, Moses divided the waters of the Red Sea, and the Hebrews passed over as if on dry land. When they were safely across, the waters came together, and their Egyptian pursuers were drowned.

On their forty year journey to the Promised Land, the Hebrews camped at Rephidim, but there was no water for them to drink. The people murmured against Moses, asking him why he had led them out of Egypt. God told Moses to strike the rock at Horeb. Then water came out of it so that everyone could drink (Exodus 17:6).

In Judges 6:36-40 we read about Gideon and the dew on the fleece. When Gideon squeezed the fleece, there was enough to fill a bowl with water.

On the Fourth Sunday of Pascha, the Church remembers the man who lay paralyzed at the Sheep Pool in Jerusalem for thirty-eight years, waiting for someone to put him into the pool. The first person to enter the pool after an Angel troubled the water would be healed of his infirmities, but someone always entered the pool before him. Seeing the man, the Lord felt compassion for him and healed him.

The Lord healed the paralytic during the days of the Passover, when He had gone to Jerusalem for the Feast, and He remained there teaching and working miracles. According to Saint John the Theologian, this miracle took place on the Sabbath.

Like some Old Testament miracles, many of Christ's miracles also involved water, and they prefigure the Church's Baptism, which cleanses us of every sin. In the Sheep Pool, once a year, only one person was healed, but Christ saves endless multitudes by divine Baptism. Sometimes, as in the case of Saint Vladimir (July 15), Baptism can also heal our bodily infirmities.

In the Canon for the Paralytic, the Angel who stirred the water in the Sheep Pool is identified as the Archangel Michael. Some of the Troparia call him "Leader of the Angels," and "Supreme Commander" (Ode 1). In Ode 3 we ask him to "protect us from falling into the passions of life." In Ode 6, we ask Saint Michael to guide us on the paths of life." In Ode 8, we ask him to pray with all the Bodiless Hosts, that we may be granted deliverance from our offenses, correction of our life, and the enjoyment of eternal blessings.

As we remember the paralytic, let us ask Christ to "raise up our souls, paralyzed by sins and thoughtless acts" (Kontakion of the paralytic).

✠ The Gospel Reading ✠

The Gospel According to John 5:1-15

At that time, Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water; for an angel of the Lord went down at certain seasons into the pool, and troubled the water; whoever stepped in first after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, he said to him, "Do you want to be healed?" The sick man answered him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked.

Now that day was the sabbath. So the Jews said to the man who was cured, "It is the sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" "They asked him, "Who is the man who said to you, 'Take up your pallet, and walk'?" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befall you." The man went away and told the Jews that it was Jesus who had healed him.

Ungjilli Sipas Joanit 5:1-15

Pas këtyre ishte e krentja e Judenjve; edhe Jisui u ngjit në Jerusalem. Edhe në Jerusalem afër portës së Dhenve është një pellg uji që quhet hebraisht Betesda, edhe ka pesë kamare. Në këto dergjej një shumicë e madhe të sëmurësh, të verbrish, të çalësh, të paralizuarish që pritnin lëvizjen e ujit. Sepse kohë pas kohe zbriste një engjëll në pellg dhe trazonte ujin; ai pra që të hynte i pari pas trazimit të ujit, shërohej prej çfarëdo sëmundjeje që të kishte. Edhe atje ishte një njeri, që ishte i sëmurë tridhjetë e tetë vjet. Jisui kur e pa këtë se po dergjej, edhe mori vesh se tashmë prej shumë kohe ishte i sëmurë, i thotë: A do të shërohesh? I sëmuri iu përgjigj: Zot, s'kam njeri të më vërë në pellg kur trazohet uji; edhe kur vij unë, një tjetër zbret përpara meje. Jisui i thotë: Çohu, ngri shtratin tënd, edhe ec. Edhe përnjëherë njeriu u shërua, edhe ngriti shtratin e tij, edhe ecte. Edhe atë ditë ishte e shtunë. Judenjtë pra i thoshin atij që u shërua: Eshhtë e shtunë. Nuk të lejohet të ngresh shtratin. Iu përgjigj atyre: Ai që më shëroi, ai më tha: Ngri shtratin tënd dhe ec. E pyetën pra: Cili është ai njeri që të tha: Ngri shtratin tënd dhe ec! Po ai që u shërua nuk e dinte cili është; sepse Jisui u shmang, se kishte shumë gjindje në atë vend. Pastaj Jisui e gjen atë në tempull, edhe i tha: Ja tek u shërove; mos mëkato më, që mos të të bëhet ndonjë gjë më e keqe. Njeriu pra shkoi dhe lajmëroi judenjtë se ai që e shëroi është Jisui.

От Иоанна 5:1-15

После сего был праздник Иудейский, и пришел Иисус в Иерусалим. Есть же в Иерусалиме у Овечьих [ворот] купальня, называемая по-еврейски Вифезда, при которой было пять крытых ходов. В них лежало великое множество больных, слепых, хромых, иссохших, ожидающих движения воды, ибо Ангел Господень по временам сходил в купальню и возмущал воду, и кто первый входил [в нее] по возмущении воды, тот выздоравливал, какою бы ни был одержим болезнью. Тут был человек, находившийся в болезни тридцать восемь лет. Иисус, увидев его лежащего и узнав, что он лежит уже долгое время, говорит ему: хочешь ли быть здоров? Больной отвечал Ему: так, Господи; но не имею человека, который опустил бы меня в купальню, когда возмутится вода; когда же я прихожу, другой уже сходит прежде меня. Иисус говорит ему: встань, возьми постель твою и ходи. И он тотчас выздоровел, и взял постель свою и пошел. Было же это в день субботный. Посему Иудеи говорили исцеленному: сегодня суббота; не должно тебе брать постели. Он отвечал им: Кто меня исцелил, Тот мне сказал: возьми постель твою и ходи. Его спросили: кто Тот Человек, Который сказал тебе: возьми постель твою и ходи? Исцеленный же не знал, кто Он, ибо Иисус скрылся в народе, бывшем на том месте. Потом Иисус встретил его в храме и сказал ему: вот, ты выздоровел; не греши больше, чтобы не случилось с тобою чего хуже. Человек сей пошел и объявил Иудеям, что исцеливший его есть Иисус.



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

*The Angel cried to the Lady, full of grace:
"Rejoice, O pure Virgin! Again, I say: Rejoice,
thy Son is risen from His three days in the tomb!
With Himself He has raised all the dead."
Rejoice, O ye people!*

*Shine, shine, O new Jerusalem!
The glory of the Lord has shone on thee.
Exult now, and be glad, O Zion!
Be radiant, O pure Theotokos,
in the Resurrection of thy Son!*

Communion Hymn

Receive the Body of Christ; taste the fountain of immortality!
Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
Alleluia, Alleluia, Alleluia!

Saint Augustine of Canterbury, Evangelizer of England

Saint Augustine was from Italy, and a disciple of Saint Felix, Bishop of Messina. Saint Gregory Dialogus (March 12) chose him to lead a mission of forty monks to evangelize the people of Britain. They arrived at Ebbsfleet (on the isle of Thanet) in Kent in 597.

King Ethelbert, whose Frankish wife Bertha was a Christian, welcomed them. They were allowed to base their mission at the ancient church of Saint Martin in Canterbury, which was restored for their use. This church had been built during the Roman occupation of Britain, and the queen often went there to pray. At first, the king was reluctant to give up his pagan beliefs, but he promised not to harm them, and to supply them with whatever they needed. He also promised that he would not prevent them from preaching Christianity. Saint Augustine later converted the king to Christianity, along with thousands of his subjects. The holy right-believing King Ethelbert is commemorated on February 25.

Bede says that Saint Augustine was consecrated as Archbishop of Britain by Archbishop Etherius of Arles (others say that it was his successor Saint Virgilius of Arles [March 5] who consecrated Saint Augustine). Returning to Britain, he threw himself into the work of evangelizing the country with renewed zeal. Saint Augustine built Christ Church, predecessor of the present cathedral at Canterbury, and consecrated it on June 9, 603 (according to the Anglo-Saxon Chronicle). He also founded the monastery of Saints Peter and Paul east of the city. Here Saint Augustine, the Archbishops of Canterbury, and the Kings of Kent were buried. The monastery, now in ruins, was later known as Saint Augustine's Monastery.

The saint was instrumental in founding the dioceses of Rochester and London. In 604 he consecrated Saint Justus (November 10) and Saint Mellitus (April 24) as bishops for those Sees. Saint Augustine also helped the king draft the earliest Anglo-Saxon laws, and founded a school in Canterbury.

Saint Augustine was not completely successful in all his efforts, however. He was not able to achieve unity with the



PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		
<p>Newly Departed Martin</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>Letisha Desloges – B Issak Rubis – N Matthew Murianka – B Fr. Nick & Pref. Katie – A</p> <p><u>Seven-Day Vigil Candles</u></p> <p>Llukan Dylgjeri – health Tina Murianka - Health</p>	<p><u>Church Lectionary</u></p> <p><i>Today</i> Acts 9:32-42 John 5:1-15</p> <p><i>Monday</i> Acts 10:1-16 John 6:56-69</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, Elena, Tatiana, Lauren, Tracy, Anita, Sandi, Anibal, Kakha, Christina, Jane, Vano</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><i>Tuesday</i> Acts 10:21-33 John 7:1-13</p> <p><i>Wednesday</i> Acts 14:6-18 John 7:14-30</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, Sophia</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> Acts 10:34-43 John 8:12-20</p> <p><i>Friday</i> Acts 10:44-48;11:1-10 John 8:21-30</p> <p><i>Saturday</i> Acts 12:1-11 John 8:31-42</p> <p><u>Reading the Bible in a Year</u></p> <p>May 12: Psalms 53-56 May 13: Psalms 57-60 May 14: Psalms 61-64 May 15: Psalms 65-68 May 16: Psalms 69-72 May 17: Psalms 73-76 May 18: Psalms 77-80</p>

Returning God's Love For Us With Our Own Love for Him

Back in the days when I was teaching I knew my students had a prayer life for I could see their collective lips moving when I was handing out an exam. My youngest former students are now in their mid forties, and I suspect that most of them are still practicing the same limited prayer life.

We hear it might rain on the weekend, and we've been planning a hike in the mountains, so we pray to God, asking that He provide the coveted sunshine. We're taxiing down the runway, so we pray that God will give us a safe journey and not let there be engine problems. Our boss seemed irritated with us on Friday, so we pray that we still have a job on Monday morning. We spot a house on the market, one we've driven by for years, and ask God to make the price within our range.

Prayer, for most people, is all about ME, about MY wants, MY needs, MY fears. For many of us, it is never about God, or our relationship with Him. God, for many, is like a good luck charm, relevant only when needed. Yet, the Biblical God, the Creator of the Universe, who condescended to take on our flesh, and Who has adopted us as His own children, and has invited us to have a relationship with Him, is not Santa Claus. Our prayer life should not be like a little child's visit, once a year, to ask Santa to give him a new tricycle.

Many years ago, I was counseling a couple who were having marital problems. The wife had decided that she wanted a divorce, feeling, as she did, that the marriage lacked love, and that the spark had long gone out of their relationship. The husband was dumbfounded, for he'd been under the impression that all was well, and that they had a great marriage. He told me that he came home every night, and spent the whole of the evening with his wife. They spent weekends together, and, of course, loved each other. When I asked if he'd regularly told his wife that he "loved her," his response was expected. He said he didn't need to tell her he loved her because she knew he loved her. She sat, glaring at him, and responded that she'd long ago decided that she'd become nothing more than the cook, housekeeper, and mother to his children, but not a woman loved by her man. By the time this all came out, the marriage was already past tense.

When was the last time we told God that we love Him? When did we simply sit, praying before our holy icons, and invite the Lord to fill us with Himself? When was the last time we thanked God for difficult times, and trials, and losses, and illnesses, because we know that all these difficulties have been allowed by God, because they have the potential to draw us closer to God, and lead to our salvation?

When Christ said, "he who has seen Me, has seen the Father," Jesus was telling us that we can have a relationship with the God Who created us. Christ revealed God to us as a loving Father Who wants His children to return that love. It is not about demanding love, or else, for that would not be love. A child does not love his mother, because she'll beat him if he doesn't, but, rather, because she's loved him all along, even when he wasn't so good. God is like that with us, and all He wants in return, is for us to love Him.

The husband who never told his wife that he loved her destroyed their marriage. He didn't see the necessity in telling of his love for her because he assumed she "must know" it. Are we like this with God, or are we simply moving our lips, and pretending we have a relationship with Him? Had the husband come for counseling a year earlier, there could have been hope for the marriage, and he'd have realized his wife needed to hear him say those all important words, "I love you." Are we going to wait until the end of our life, when it is too late, or are we going to tell God now, how we love Him, and want a relationship with Him? A relationship has to be based on communication. A one sided relationship is no relationship at all.







With love in the Risen Lord Jesus Christ,
Abbot Tryphon

Blessing of the Graves Schedule

Sunday, May 26 1:30pm Lawnview
 Sunday June 2 1:30pm Magnolia

Monday, May 27 10:00am Fernwood
 Sunday June 9 1:30pm Forrest Hills

These are cemeteries with multiple members of our parish buried there. Ask Father to schedule any graves not on the list.

May/June Events	 •  • 
<p>May 26 – 10:00am Divine Liturgy 1:30pm Blessing of the Graves (Lawnview) 27 – 10:00am Blessing of the Graves (Fernwood) 29 – 12:00pm Sixth Hour 7:15pm Bible Study via GoogleMeets 30 – 7:00pm Money and Salvation Discussion 31 – 7:30am Matins</p> <p>June 02 – 10:00am Divine Liturgy 1:30pm Blessing of the Graves (Magnolia) 05 – 12:00pm Sixth Hour 7:15pm Bible Study via GoogleMeets</p> <p style="text-align: center;">Can't join us in person? We stream our services on our YouTube Channel: https://www.youtube.com/@sspeterpaulorthodoxchurch01810</p> <p style="text-align: center;">Want to donate by Venmo? St Peter St Paul Alb Orth Ch James Schaeffer</p>	<p style="font-size: 1.2em; font-weight: bold;"><i>O if we but chose! Brethren, if we but chose to look into every paralysis of our mind, and see our soul as it lies abandoned upon its bed of sin; we would see it clearly as Christ sees us; urging us, even unwilling, towards His saving remedies!</i></p> <p style="font-style: italic;">St Peter Chrysologos</p>
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already existing Christian communities who followed Celtic practices. He met with some of their bishops to urge them to abandon their Celtic traditions and to accept the Roman practices. He invited them to cooperate with him in evangelizing the country, but they refused to give up their ancient traditions. Before meeting with Saint Augustine in 603, the Celtic bishops asked a holy hermit whether or not to accept Augustine as their leader. The hermit replied, “If he rises to greet you, then accept him. If he remains seated, then he is arrogant and unfit to be your leader, and you should reject him.” Unfortunately, Saint Augustine did not rise to greet them. Perhaps Saint Augustine was, to some degree, a bit tactless and too insistent on conformity to Roman customs. On the other hand, Celtic resentment against Roman authority also contributed to the stormy relationship.

Known in his lifetime as a wonderworker, Saint Augustine fell asleep in the Lord on May 26, 604. He was laid to rest at the entrance of the unfinished church of Saints Peter and Paul. When the church was dedicated in 613, his holy relics were placed inside. An epitaph was composed for his tomb. In part, it reads: “Here lies the Lord Augustine, first Archbishop of Canterbury, sent here by blessed Gregory, bishop of the city of Rome, who with the help of God, and aided by miracles, guided King Ethelbert and his people from the worship of idols to the Faith of Christ.”

Saint Bede (May 27) gives detailed information about Saint Augustine’s mission to Britain in his History of the English Church and People (Book I, 23-33. Book II, 1-3).