

# 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, JULY 21

4th Sunday after Pentecost

Prophet Ezekiel

Ven. Simeon of Emessa, Fool-for-Christ, and his fellow ascetic, Ven. John

**Tone 3**  
**Troparion**  
**(Ressurrection)**

*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 4**  
**Troparion**  
**(Sts. Simeon and John)**

*O God of our Fathers,  
always act with kindness towards  
us;  
take not Thy mercy from us,  
but guide our lives in peace  
through the prayers of Venerable  
Simeon and John!*

**Tone 2**  
**Troparion**  
**(Prophet Ezekiel)**

*We celebrate the memory  
of Thy prophet Ezekiel, O Lord;  
through him we beseech Thee:  
“Save our souls!”*

**Tone 3**  
**Kontakion**  
**(Ressurrection)**

*On this day Thou didst rise from  
the tomb, O Merciful One,  
leading us from the gates of death.  
On this day Adam exults as Eve  
rejoices;  
with the Prophets and Patriarchs  
they unceasingly praise the divine  
majesty of Thy power.*

**Tone 2**  
**Kontakion**  
**(Sts. Simeon and John)**

*Let us praise the venerable Simeon  
as an equal to the angels,  
for he walked in the flesh upon the  
earth as a bodiless angel  
shining forth to all as an example  
of the virtues;  
and with him let us honor his  
companion,  
the ever memorable and God-  
bearing Father John,  
for they ceaselessly pray to the  
Lord for us with faith and love!*

**Tone 4**  
**Kontakion**  
**(Prophet Ezekiel)**

*Thou hast been revealed as a  
Prophet of God, wondrous Ezekiel,  
proclaiming to all the incarnation  
of the Lord, the Lamb and Creator,  
the Son of God, Who has ever  
revealed Himself.*

**Tone 3** (*Ressurrection*)

Sing praises to our God, sing praises! / Sing praises to our King, sing praises! (*Ps. 46:6*)

V. Clap your hands, all peoples! Shout to God with loud songs of joy! (*Ps. 46:1*)

## Prophet Ezekiel

The Holy Prophet Ezekiel lived in the sixth century before the birth of Christ. He was born in the city of Sarir, and descended from the tribe of Levi; he was a priest and the son of the priest Buzi. Ezekiel was led off to Babylon when he was twenty-five years old together with King Jechoniah II and many other Jews during the second invasion of Jerusalem by the Babylonian king Nebuchadnezzar.

The Prophet Ezekiel lived in captivity by the River Chebar. When he was thirty years old, he had a vision of the future of the Hebrew nation and of all mankind. The prophet beheld a shining cloud, with fire flashing continually, and in the midst of the fire, gleaming bronze. He also saw four living creatures in the shape of men, but with four faces (Ez. 1:6). Each had the face of a man in front, the face of a lion on the right, the face of an ox on the left, and the face of an eagle at the back (Ez. 1:10). There was a wheel on the earth beside each creature, and the rim of each wheel was full of eyes.

Over the heads of the creatures there seemed to be a firmament, shining like crystal. Above the firmament was the likeness of a throne, like glittering sapphire in appearance. Above this throne was the likeness of a human form, and around Him was a rainbow (Ez. 1:4-28).

According to the explanation of the Fathers of the Church, the human likeness upon the sapphire throne prefigures the Incarnation of the Son of God from the Most Holy Virgin Mary, who is the living Throne of God. The four creatures are symbols of the four Evangelists: a man (Saint Matthew), a lion (Saint Mark), an ox (Saint Luke), and an eagle (Saint John); the wheel with the many eyes is meant to suggest the sharing of light with all the nations of the earth. During this vision the holy prophet fell down upon the ground out of fear, but the voice of God commanded him to get up. He was told that the Lord was sending him to preach to the nation of Israel. This was the beginning of Ezekiel's prophetic service. The Prophet Ezekiel announces to the people of Israel, held captive in Babylon, the tribulations it would face for not remaining faithful to God. The prophet also proclaimed a better time for his fellow-countrymen, and he predicted their return from Babylon, and the restoration of the Jerusalem Temple.

There are two significant elements in the vision of the prophet: the vision of the temple of the Lord, full of glory (Ez. 44:1-10); and the bones in the valley, to which the Spirit of God gave new life (Ez. 37:1-14). The vision of the temple was a mysterious prefiguring of the race of man freed from the working of the Enemy and the building up of the Church of Christ through the redemptive act of the Son of God, incarnate of the Most Holy Theotokos. Ezekiel's description of the shut gate of the sanctuary, through which the Lord God would enter (Ez. 44: 2), is a prophecy of the Virgin giving birth to Christ, yet remaining a virgin. The vision of the dry bones prefigured the universal resurrection of the dead, and the new eternal life bestowed by the Lord Jesus Christ.

The holy Prophet Ezekiel received from the Lord the gift of wonderworking. He, like the Prophet Moses, divided the waters of the river Chebar, and the Hebrews crossed to the opposite shore, escaping the pursuing Chaldeans. During a time of famine the prophet asked God for an increase of food for the hungry.

Ezekiel was condemned to execution because he denounced a certain Hebrew prince for idolatry. Bound to wild horses, he was torn to pieces. Pious Hebrews gathered up the torn body of the prophet and buried it upon Maur Field, in the tomb of Sim and Arthaxad, forefathers of Abraham, not far from Baghdad. The prophecy of Ezekiel is found in the book named for him, and is included in the Old Testament.

Saint Demetrius of Rostov (October 28 and September 21) explains to believers the following concepts in the book of the Prophet Ezekiel: if a righteous man turns from righteousness to sin, he shall die for his sin, and his righteousness will not be remembered. If a sinner repents, and keeps God's commandments, he will not die. His former sins will not be held against him, because now he follows the path of righteousness (Ez. 3:20; 18:21-24).



## The Epistle Reading

### **The reading is from St. Paul's Letter to the Romans 6:18-23**

Brethren, having been set free from sin, you have become slaves of righteousness. I am speaking in human terms, because of your natural limitations. For just as you once yielded your members to impurity and to greater and greater iniquity, so now yield your members to righteousness for sanctification.

When you were slaves of sin, you were free in regard to righteousness. But then what return did you get from the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and have become slaves of God, the return you get is sanctification and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### **Letra e Apostull Pavlit drejtuar Romakëve 6:18-23**

Edhe si u çliruat nga mëkati, u bëtë shërbëtorë të drejtësisë. Si njeri po flas, për dobësinë e mishit tuaj. Sepse siç i bëtë gjymtyrët e trupit tuaj shërbëtorë në papastërti dhe në paligjësi për paligjësinë, kështu tani bëjini gjymtyrët e trupit tuaj shërbëtorë të drejtësisë për shenjtërim. Sepse kur ishit shërbëtorë të mëkatis, ishit të çliruar nga drejtësia. Çfarë fryti pra kishit atëherë nga ato punë, për të cilat tani keni turp? Sepse fundi i tyre është vdekje. Po tani që u çliruat nga mëkati, edhe u bëtë shërbëtorë të Perëndia, keni frytin tuaj për shenjtërim; dhe për fund jetë të përvetshme. Sepse paga e mëkatis është vdekje, po dhurata e Perëndisë jetë e përvetshme me anë të Jisu Krishtit, Zotit tonë.

### **К Римлянам 6:18-23**

Освободившись же от греха, вы стали рабами праведности. Говорю по [рассуждению] человеческому, ради немощи плоти вашей. Как предавали вы члены ваши в рабы нечистоте и беззаконию на [дела] беззаконные, так ныне представьте члены ваши в рабы праведности на [дела] святые. Ибо, когда вы были рабами греха, тогда были свободны от праведности. Какой же плод вы имели тогда? [Такие дела], каких ныне сами стыдитесь, потому что конец их—смерть. Но ныне, когда вы освободились от греха и стали рабами Богу, плод ваш есть святость, а конец--жизнь вечная. Ибо возмездие за грех--смерть, а дар Божий--жизнь вечная во Христе Иисусе, Господе нашем.

### **Tone 3**

Alleluia, Alleluia, Alleluia!

V. In Thee, O Lord, have I hoped; let me never be put to shame! (Ps. 30:1a)

V. Be a God of protection for me, a house of refuge in order to save me! (Ps. 30:2b)

## John and Symeon the Fool for Christ

These Saints were from the city of Edessa in Mesopotamia and flourished during the reign of Justin the Younger (565-578). After a pilgrimage to Jerusalem they were moved with a desire to forsake the world; they were tonsured monks by the Abbot Nikon, and soon after left the monastery to struggle together in the wilderness near the Dead Sea. When they had passed a little more than thirty years together in silence and prayer, Symeon, having reached the heights of dispassion, departed for Emesa in Syria, where he passed the rest of his life playing the fool, saving many souls from sin while hiding his sanctity with seemingly senseless behavior. He reposed in 570; by the providence of God, John, who had remained in the wilderness, departed soon after.

## 🌀 The Gospel Reading 🌀

### **The Gospel According to Matthew 8:5-13**

At that time, as Jesus entered Capernaum, a centurion came forward to him, beseeching him and saying, "Lord, my servant is lying paralyzed at home, in terrible distress." And he said to him, "I will come and heal him." But the centurion answered him, "Lord, I am not worthy to have you come under my roof; but only say the word, and my servant will be healed. For I am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it." When Jesus heard him, he marveled, and said to those who followed him, "Truly, I say to you, not even in Israel have I found such faith. I tell you, many will come from east and west and sit at table with Abraham, Isaac, and Jacob in the kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth." And to the centurion Jesus said, "Go; be it done for you as you have believed." And the servant was healed at that very moment.

### **Ungjilli Sipas Matheut 8:5-13**

Edhe kur hyri ai në Kapernaum, i erdhi pranë një kryeqindës, duke iu lutur atij, e duke thënë: Zot, shërbëtori im dergjet në shtëpi i paralizuar, edhe mundohet keq. Edhe Jisui i thotë atij: Unë do të vij e do ta shëroj. Edhe kryeqindësi u përgjigj e tha: Zot, nuk jam i denjë që të hysh nën strehën time, por thuaj vetëm një fjalë, edhe shërbëtori im do të shërohet. Sepse edhe unë jam një njeri nën urdhër edhe kam nën veten time ushtarë, edhe i them këtij: Shko, edhe shkon; edhe tjetrit: Eja, edhe vjen; edhe shërbëtorit tim: Bëj këtë, edhe e bën. Edhe Jisui kur dëgjoi u mrekullua, e u tha atyre që i vinin prapa: Me të vërtetë po ju them juve, se as në Izrael nuk kam gjetur kaq besim. Edhe po ju them juve, se shumë do të vijnë nga lindja e nga perëndimi, edhe do të rrinë bashkë me Abrahamin e me Isaakun e me Jakovin në mbretërinë e qiejve. Por të bijtë e mbretërisë do të hidhen në errësirën e jashtme; atje do të jetë të qarët dhe kërcëllitja e dhëmbëve. Edhe Jisui i tha kryeqindësit: Shko, edhe t'u bëftë sikundër besove. Edhe shërbëtori i tij u shërua që në atë çast.

### **От Матфея 8:5-13**

Когда же вошел Иисус в Капернаум, к Нему подошел сотник и просил Его: Господи! слуга мой лежит дома в расслаблении и жестоко страдает. Иисус говорит ему: Я приду и исцелю его. Сотник же, отвечая, сказал: Господи! я недостойн, чтобы Ты вошел под кров мой, но скажи только слово, и выздоровеет слуга мой; ибо я и подвластный человек, но, имея у себя в подчинении воинов, говорю одному: пойдди, и идет; и другому: приди, и приходит; и слуге моему: сделай то, и делает. Услышав сие, Иисус удивился и сказал идущим за Ним: истинно говорю вам, и в Израиле не нашел Я такой веры. Говорю же вам, что многие придут с востока и запада и возлягут с Авраамом, Исааком и Иаковом в Царстве Небесном; а сыны царства извержены будут во тьму внешнюю: там будет плач и скрежет зубов. И сказал Иисус сотнику: иди, и, как ты веровал, да будет тебе. И выздоровел слуга его в тот час.



### **Communion Hymn**

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*  
Alleluia, Alleluia, Alleluia!

PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		<b>Church Lectionary</b>
<p>Alexa Maria</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>Katie Dellermann (ND)            Christina Schaeffer (ND)            Paraskeve (ND)            Panttleimon (ND)</p> <p><b><u>Seven-Day Vigil Candles</u></b>            Llukan Dylgjeri – health            Tina Murianka - Health</p>	<p><u>Today</u>            Romans 6:18-23            Matthew 8:5-13</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, Isla</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>Monday</u>            I Corinthians 9:2-12            Luke 8:1-3</p> <p><u>Tuesday</u>            Romans 14:9-18            Matthew 12:14-16; 22-30</p>
<i>Prayers In General</i>		
<p>The community of Ss. Peter &amp; 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, Davor, Davorka, Yannis, Logan, Monique &amp; family, Richard, Thomas, Rizwan, Andreas, Alexander, Benjamin, William, Skylar</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><b>COFFEE HOUR</b></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>Wednesday</u>            Romans 15:7-16            Matthew 12:38-45</p> <p><u>Thursday</u>            Galatians 4:22-27            Luke 8:16-21</p> <p><u>Friday</u>            Galatians 3:23-29;4:1-5            Mark 5:24-34</p> <p><u>Saturday</u>            II Timothy 2:1-10            John 15:17-27; 16:1-2</p> <p><b><u>Reading the Bible in a Year</u></b></p> <p>July 21: Ezekiel 9-12            July 22: Ezekiel 13-16            July 23: Ezekiel 17-20            July 24: Ezekiel 21-24            July 25: Ezekiel 25-28            July 26: Ezekiel 29-32            July 27: Ezekiel 33-36</p>



# A Tested Nation

*Events are invitations as well as tragedies or celebrations. The mature person knows to look for these treasures in these moments.*

FR. BARNABAS POWELL, JUL 14, 2024

I have lived long enough to experience the consequences of political violence. I was just 3 years old when President Kennedy was killed in Dallas, and some of my earliest memories were of the chaos and grief around that event. Just a few years later, I watched the televised funeral for Dr. Martin Luther King in my home city of Atlanta, and I remember my grandfather, an Atlanta police officer, telling me stories of that day and the surrounding days when everyone was terrified of the riots that would tear us apart. By God's grace, our city stayed relatively peaceful. My grandfather was on duty the day of Dr. King's funeral. He was one of the few officers who had time to go home, shower, and wear his dress uniform. Most of the officers had been on duty 24 hours a day for several days. When it came time to escort Dr. King's widow and her oldest son to the Ebenezer Baptist Church for the service, my grandfather's commanding officer told him he had that duty. The crowds in front of the church were massive, and to move Mrs. King and her son through that crowd would be dangerous, to say the least. The actor Harry Belafonte was with Mrs. King, and her son, Martin III, was with my grandfather, Officer Woodrow Moore, as they moved through the crowd. As the only white man in a sea of mourners, there was a real fear that one wrong move would spark a riot. But it didn't happen. The crowds respectfully parted to let the group through. Once Pawpaw had gotten Mrs. King, Mr. Belafonte, and Martin to the church, he turned to head back to the police line by himself. Mrs. King asked him to stay with them and come into the church. She was well aware of the dangers of a lone, white police officer moving through the crowd of mourners back to the police line. Pawpaw told her his orders were to return to the line so he could not stay. Then, in a show of such poise and graceful wisdom, Mrs. King turned to Mr. Belafonte and asked him to escort my grandfather back to the police line. My grandfather was safely back to his position.

Just a few months later, in June of 1968, Robert F. Kennedy was killed at a political rally in Los Angeles, CA. I watched him being shot on the TV news on our little Black and White TV. I watched my mother crying as the country mourned another act of political violence, as if this was now the norm!

Then, in September of 1975, a woman attempted to kill President Gerald Ford in San Francisco, CA, and the chaos surrounding the events played out on our TV screens across the country.

In 981, I was working as an assistant at WYNX radio station in Smyrna, GA. As I was driving near the station on March 30, I heard the news on the radio and quickly drove to the station to offer to help with coverage of the event. I wanted to know as much as possible about this event since Mr. Reagan was the first president I had ever voted for. The station owner was the only one there and he directed me to do my very first on-air reporting. I broke into our regular programming with the news and started talking about the events. Again, our nation had seen another example of political violence.

While, thankfully, we have avoided another presidential assassination, yesterday's events were eerily familiar to me as an American citizen who had seen so much violence all in the name of politics.

But, make no mistake, while this is deplorable, it isn't unusual among us humans. We Americans are regularly fed a sea of violent events from our society's conflicts. Riots, "mostly peaceful" protests that burn down police precincts and set up chaotic "autonomous zones," and other examples of how people use events as excuses to violently protest this or that. Even Hollywood gets into the game by producing dystopian "entertainment" like the Purge movie franchise, where American society degenerates into a mad, violent spree for one day a year.

Human history is a history of violence. We could focus on examples of this all day. But what does the Faith offer us in confronting reality with all its stark and painful moments?

I have been accused of being fatally optimistic, so I'll warn you now that my response will not be gripped by a darkened slavery to despondency.

St. Paul declares, "And we know that all things work together for good to those who love God, to those who are the called according to His purpose." (Romans 8:28) and reportedly the last words of the great 4th-century saint John Chrysostom, dying in exile, was "Glory to God for all things."

When St. Silvan was struggling against temptations, demons, and despair, he heard this from the Lord: "Keep

your mind in hell and do not despair.”

All of this strikes a contemporary man as nonsensical since the secular and materialistic society has formed him to assume that physical pain is “bad,” comfort and self-esteem are “good,” and anything that gets in the way of him exploring his passions and indulging his desires is “wrong” and “offensive.” He may even see “offensive words” as “violence.”

But the Faith offers us a different path. This Path invites us to see our current lives and the challenges, tragedies, and even failures as all possessing the potential for good and offering us powerful treasures that lead to wisdom. My best friend, Rod Loudermilk, used to put it this way: “No life is a total waste; it can always serve as a bad example.”

The heart of this radically powerful way of life, which sets a person free from the eternal negative results of any event in their lives, is twofold.

First, the Invitation to Repentance. Orthodox Christianity understands the word “repentance” in its most ancient and healthy form. Far from reducing repentance (metanoia) to merely feeling sorry or guilty for breaking a rule, Orthodoxy understands that repentance and the call to repentance is a constant invitation to “change your mind” or renew your perspective on your actions, events, and even failures. If we embrace the wisdom of St. Isaac, the Syrian who teaches us to see that “This life has been given to you for repentance; do not waste it on vain pursuits.” So, we get to confront every event, both small and great, in our lives, our world, and all of humanity as a choice between repentance and vanity. If I ask God for the grace to repent, I can now see every event, every experience, and every moment as an invitation to change the way I think about my priorities, actions, and choices. In making that shift, I can then escape the slavery of choices that are destructive and addictive. In other words, there is nothing that can happen, good, bad, or indifferent, that doesn’t invite me to embrace the constant challenge to change how I think and then change how I live. Nothing is wasted. , Nothing is eternally tragic. Nothing is devoid of a kernel of wisdom or grace.

This is the AMAZING life of one who actively participates and cooperates with the Holy Spirit to become by grace what Christ is by nature.

And that brings me to the second powerful reality of the Faith in this radical shift.

Jesus Christ is Alive. Jesus Christ has conquered mortality. Jesus Christ is risen!

At the heart of Christianity isn’t a religious philosophy or some metaphysical narrative meant to intoxicate us into fantasy. No, at the heart of Christianity is a revived corpse. The Body nailed to the Cross on Friday is seen healed, alive, and real on Pascha Sunday. Jesus Christ is not dead. The worst that can happen to a man gripped by this shallow notion of life is to physically die. But Christ has conquered death itself so that there is nothing eternal about anything that even remotely carries the stench of death!

The Resurrection of Jesus is God’s final word about the temporariness of evil and failure. Death doesn’t survive. Death, in all its forms and presentations, is dead.

This reality disproves the idea that tragedy, evil, disappointment, mistake, or foolish choice can ever have eternal consequences. Jesus destroys the power of evil to be eternal. The Resurrection of Jesus means that the ultimate purpose of Creation is life in Christ so that we humans can be what we were created to be: God’s eternal companions enjoying Him and sharing in His life forever.

So, no circumstance in your life, in society, or in human history is capable of undoing either the power of repentance or the Resurrection of Jesus.

This means that your life is filled with meaning and purpose, even the tragedies. But this is also true of human history. Look at the tragedies of history, the Holocaust, World Wars, Nagasaki and Hiroshima, assassinations, degenerating morals, the madness that leads to mutilated bodies of children to fulfill some insanity about “wrong bodies” and the like. Every one of them is not devoid of invitations to repentance and the power of the Resurrection. They are never not tragic. They are never not bad. But they are never eternal.

Jesus Christ proves His Lordship by infusing even our worst tragedies (and they are tragedies) with the light of hope, salvation, and a changed life. To embrace this mindset is to embrace the perpetual joy of the eternal victory of Jesus Christ over the darkness of a shallow mindset that foolishly sees only the temporary and chooses the short-sighted slavery of revenge or momentary pleasure.

This is the choice Orthodox Christianity offers humanity. This is the Choice Jesus Christ offers you in this moment and every moment in your life, past, present, and future.

## July/August Events

### July

21 – 10:00am Divine Liturgy  
24 – 12:00pm Sixth Hour  
7:15pm Bible Study via GoogleMeets  
26 – 7:30am Matins  
28 – 10:00am Divine Liturgy  
31 – 12:00pm Sixth Hour  
7:15pm Bible Study via GoogleMeets

### August

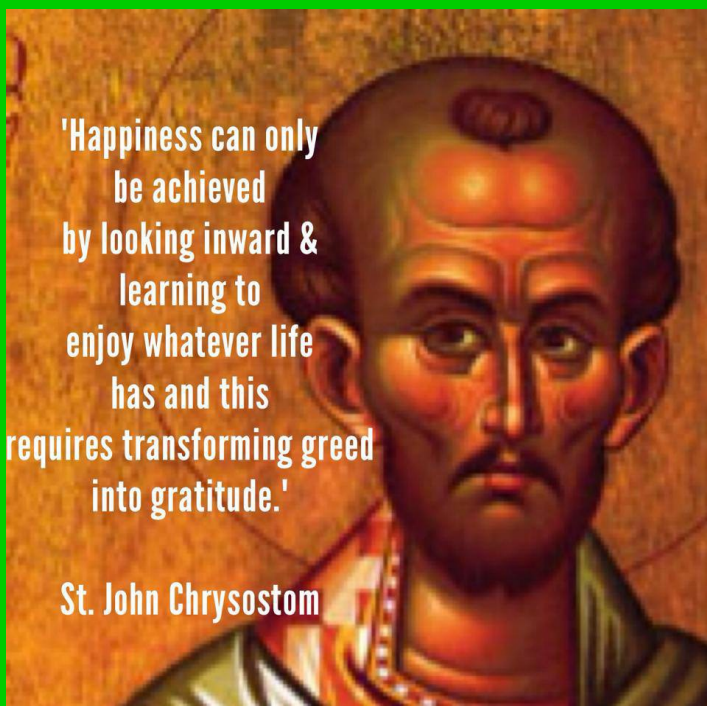
02 – 7:30am Matins  
04 – 10:00am Divine Liturgy  
06 – 9:00am Divine Liturgy *Feast of the Transfiguration*  
07 – 12:00pm Sixth Hour  
7:15pm Bible Study via GoogleMeets

#### Can't join us in person?

We stream our services on our YouTube Channel:  
<https://www.youtube.com/@sspeterpaulorthodoxhurchoi1810>

#### Want to donate by Venmo?

St Peter St Paul Alb Orth Ch James Schaeffer



## RELICS OF ST. RAPHAEL (HAWAWEENY) OF BROOKLYN EXHUMED FOR VENERATION

*Bolivar, Pennsylvania, July 19, 2024*

The relics of the great saint of America, Holy Hierarch Raphael (Hawaweeny) of Brooklyn, have been exhumed for the veneration of the faithful.

St. Raphael (†1915) was the first Orthodox bishop consecrated in America, where he faithfully served the mission of the Russian Orthodox Church under St. Tikhon, the future Patriarch of Moscow, together with a number of other saints.

Since 1988, his remains have been interred at the Antiochian Village in Bolivar, Pennsylvania. He was glorified by the Orthodox Church in America in 2000.

And yesterday, July 18, his relics were exhumed at the Antiochian Village, and it was announced that the date would henceforth serve as the feast of the translation of his relics, reports Fr. Andrew Stephen Damick.

“There are hundreds of people here (mostly kids from the camp!), gathered around with love and respect, as many clergy are working slowly in the grave, carefully bringing out each part of the relics. It’s an amazing, historic, blessed, mystical moment,” Fr. Andrew writes.

St. Raphael was born in Beirut in 1860. He was educated at the Damascus Patriarchal School, the leading Orthodox institution in the Levant, at the Patriarchal Halki Seminary in Constantinople, and at the Theological Academy in Kiev. He later served as rector of the Antiochian representation church in Moscow and taught at the Theological Academy of Kazan.

He was sent to New York City in by Tsar Nicholas II in 1895 and in 1904 became the first Orthodox bishop to be consecrated in North America. His consecration was celebrated by St. Tikhon, the head of the Church in America at that time.

During the course of his ministry as a bishop of the Russian Church in America, St. Raphael founded the St. Nicholas Cathedral in New York and 29 other parishes, and assisted in the founding of St. Tikhon’s Monastery in Pennsylvania, where his glorification was celebrated in 2000, with the participation of hierarchs of the Antiochian Archdiocese, the Greek Archdiocese of America, and the Church of Poland.