

# Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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**SUNDAY, AUGUST 3**

**13th Sunday after Pentecost**

**Hieromartyr Anthimus, Bishop of Nicomedia**

**Ven. Theoctistus**

**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 4  
Troparion  
(St. Anthimus)**

*By sharing in the ways of the Apostles, thou didst become a successor to their throne. Through the practice of virtue, thou didst find the way to divine contemplation, O inspired one of God; by teaching the word of truth without error, thou didst defend the Faith, even to the shedding of thy blood. O Hieromartyr Anthimus, entreat Christ God to save our souls!*

**Tone 8  
Troparion  
(St. Theoctistus)**

*By a flood of tears thou didst make the desert fertile, and thy longing for God brought forth fruits in abundance. By the radiance of miracles thou didst illumine the whole universe. Our holy Father Theoctistus, pray to Christ our God to save our souls!*

**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. Anthimus)**

*Living hon'rably as a priest, thou didst complete the course of martyrdom; thou didst extinguish the worship of idols and didst become a champion of thy flock, O divinely wise one. Therefore, we honor thee, mystically crying out: "Through thy prayers deliver us from calamity, ever-memorable Anthimus."*

**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)

**Hieromartyr Anthimus, Bishop of Nicomedia and those with him**

*The Hieromartyr Anthimus, Bishop of Nicomedia, and those with him suffered during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The persecution became particularly intense after a fire at the imperial court at Nicomedia. The pagans accused the Christians of setting the fire and reacted against them with terrible ferocity.*



*In Nicomedia alone, on the day of the Nativity of Christ, as many as twenty thousand Christians were burned inside a church. However, this monstrous inhumanity did not frighten the Christians, who firmly confessed their faith and endured martyrdom for Christ.*

*Saints Dorotheus, Mardonius, Migdonius, Peter, Indes and Gorgonius died during this period. One of them was beheaded by the sword, others perished by burning, or being buried alive, or by drowning in the sea. The soldier Zeno boldly denounced the emperor Maximian, for which he was stoned, and then beheaded.*

*Then the holy Virgin Martyr Domna, a former pagan priestess, perished at the hands of the pagans, and also Saint Euthymius, because of their concern that the bodies of the holy martyrs should be buried. Bishop Anthimus, who headed the Church of Nicomedia, hid himself in a village not far from Nicomedia at the request of his flock. From there he sent letters to the Christians, urging them to cleave firmly to the holy Faith and not to fear tortures.*

*One of his letters, sent with Deacon Theophilus, was intercepted and given to the emperor Maximian. Theophilus was interrogated and died under torture, without revealing to his torturers the whereabouts of Bishop Anthimus. After a while Maximian managed to learn where Saint Anthimus was, and sent a detachment of soldiers after him. The bishop met them along the way, but the soldiers did not recognize the saint. He invited them to join him and provided a meal, after which he revealed that he was the one they sought. The soldiers did not know what to do. They wanted to leave him and tell the emperor that they had not found him. Bishop Anthimus was not one to tolerate a lie, and so he would not consent to this.*

*The soldiers came to believe in Christ and received holy Baptism. The saint ordered them to carry out the emperor's instructions. When Bishop Anthimus was brought before the emperor, the emperor ordered that the instruments of execution be brought out and placed before him. "Do you think, emperor, to frighten me with these tools of execution?" asked the saint. "No indeed, you cannot frighten one who wishes to die for Christ! Execution is frightening only for the cowardly, for whom the present life is most precious." The emperor then directed that the saint be fiercely tortured and beheaded by the sword.*

*Bishop Anthimus joyfully glorified God with his last breath, and received the crown of martyrdom. (See December 28 for another account of the Nicomedian martyrs.)*



## 🌀 The Epistle Reading 🌀

### **1 Corinthians 16:13-24**

Watch, stand fast in the faith, be brave, be strong. Let all that you do be done with love. I urge you, brethren – you know the household of Stephanas, that it is the firstfruits of Achaia, and that they have devoted themselves to the ministry of the saints – that you also submit to such, and to everyone who works and labors with us. I am glad about the coming of Stephanas, Fortunatus, and Achaicus, for what was lacking on your part they supplied. For they refreshed my spirit and yours. Therefore acknowledge such men. The churches of Asia greet you. Aquila and Priscilla greet you heartily in the Lord, with the church that is in their house. All the brethren greet you. Greet one another with a holy kiss. The salutation with my own hand – Paul’s. If anyone does not love the Lord Jesus Christ, let him be accursed. O Lord, come! The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.

### **I Korinthianëve 16:13-24**

Rrini zgjuar, qëndroni në besë; bëhuni burra, e forcohuni. Gjithë punët tuaja le të bëhen me dashuri. Edhe ju lutem, o vëllezër, e njihni shtëpinë e Stefanait, se është fryti i parë i Akaisë, edhe se ia kanë kushtuar veten shërbimit të shenjtëve; të ulni kryet edhe ju ndaj të këtillëve, edhe ndaj çdo njeriu që bashkëpunon me ne dhe mundohet. Edhe gëzohem për ardhjen e Stefanait dhe të Fortunatit e të Akaiikut, sepse këta mbushën mungesën tuaj; sepse prehën shpirtin tim dhe tuajin. Dijuani pra të këtillëve. Ju përshëndesin kishat e Azisë. Ju përshëndesin në Zotin Akila dhe Priskila bashkë me kishën që është në shtëpinë e tyre. Ju përshëndesin gjithë vëllezërit. Përshëndetni njëri-tjetrin me puthje të shenjtë. Përshëndetja u shkrua me dorën time, të Pavlit. Nëse ndonjë nuk e do Zotin Jisu Krisht, qoftë i mallkuar. Maran-Atha\*. Hiri i Zotit Jisu Krisht qoftë me ju. Dashuria ime qoftë me të gjithë ju në Jisu Krishtin. Amin.

### **1-е Коринфянам 16:13-24**

Бодрствуйте, стойте в вере, будьте мужественны, тверды. Все у вас да будет с любовью. Прошу вас, братья (вы знаете семейство Стефаново, что оно есть начаток Ахаии и что они посвятили себя на служение святым), будьте и вы почтительны к таковым и ко всякому содействующему и трудящемуся. Я рад прибытию Стефана, Фортуната и Ахаика: они восполнили для меня отсутствие ваше, ибо они мой и ваш дух успокоили. Почитайте таковых. Приветствуют вас церкви Асийские; приветствуют вас усердно в Господе Акила и Прискилла с домашнею их церковью. Приветствуют вас все братья. Приветствуйте друг друга святым целованием. Мое, Павлово, приветствие собственноручно. Кто не любит Господа Иисуса Христа, анафема, маран-афа. Благодать Господа нашего Иисуса Христа с вами, и любовь моя со всеми вами во Христе Иисусе. Аминь.

### **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)



## ✠ The Gospel Reading ✠

### **Matthew 21:33-42**

Hear another parable: There was a certain landowner who planted a vineyard and set a hedge around it, dug a winepress in it and built a tower. And he leased it to vinedressers and went into a far country. Now when vintage-time drew near, he sent his servants to the vinedressers, that they might receive its fruit. And the vinedressers took his servants, beat one, killed one, and stoned another. Again he sent other servants, more than the first, and they did likewise to them. Then last of all he sent his son to them, saying, 'They will respect my son.' But when the vinedressers saw the son, they said among themselves, 'This is the heir. Come, let us kill him and seize his inheritance.' So they took him and cast him out of the vineyard and killed him. Therefore, when the owner of the vineyard comes, what will he do to those vinedressers?" They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons." Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes'?"

### **Mattheut 21:33-42**

Dëgjoni një tjetër paravoli: Një njeri ishte zot shtëpie, i cili mbolli një vresht dhe e thuri me gardh, edhe gërmoi në të një tirë, edhe ndërtoi një pirq; edhe ua dha atë me qira bujqve e iku në vend tjetër. Edhe kur u afrua koha e të vjelave, dërgoi shërbëtorët e tij te bujqit, që të marrin frytet e tij. Edhe bujqit i zunë shërbëtorët e tij, e njërin e rrahën, e tjetrin e vranë, edhe tjetrin e vranë me gurë. Përsëri dërgoi të tjerë shërbëtorë, më tepër se të parët, por ashtu ua bënë edhe atyre. Edhe pastaj dërgoi të birin tek ata, duke thënë: Do të kenë turp nga im bir. Po bujqit kur panë të birin, i thanë njëri-tjetrit: Ky është trashëgimtari. Ejani ta vrasim dhe të përvetësojmë trashëgimin e tij. Edhe si e zunë, e nxorën jashtë vreshtit edhe e vranë. Kur të vijë i zoti i vreshtit, ç'do t'u bëjë atyre bujqve? I thonë: Të këqijtë si mos më keq do t'i shfrosë, edhe vreshtin do t'ua japë me qira bujqve të tjerë, të cilët do t'ia japin frytet në kohët e tyre. Jisui u thotë atyre: Kurrë s'keni lexuar në shkronjat: "Guri, që flakën tej ndërtuesit, ky u bë kreu i qoshes; prej Zotit u bë kjo, edhe është e çuditshme në sytë tanë"?

### **От Матфея 21:33-42**

Выслушайте другую притчу: был некоторый хозяин дома, который насадил виноградник, обнес его оградой, выкопал в нем точило, построил башню и, отдав его виноградарям, отлучился. Когда же приблизилось время плодов, он послал своих слуг к виноградарям взять свои плоды; виноградари, схватив слуг его, иного прибили, иного убили, а иного побили камнями. Опять послал он других слуг, больше прежнего; и с ними поступили так же. Наконец, послал он к ним своего сына, говоря: постыдятся сына моего. Но виноградари, увидев сына, сказали друг другу: это наследник; пойдём, убьём его и завладеём наследством его. И, схватив его, вывели вон из виноградника и убили. Итак, когда придет хозяин виноградника, что сделает он с этими виноградарями? Говорят Ему: злодеев сих предаст злой смерти, а виноградник отдаст другим виноградарям, которые будут отдавать ему плоды во времена свои. Иисус говорит им: неужели вы никогда не читали в Писании: камень, который отвергли строители, тот самый сделался главою угла? Это от Господа, и есть дивно в очах наших?

### **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
<p style="text-align: center;"><i>For Those Who Have Fallen Asleep</i></p>		
<p>Newly Departed Alex, Newly Departed James, Joseph, Sandy, Jack</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 the war in Ukraine: 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>September 2 - 9 Connie Douris (N) Ryan Desloges (B) Sarah Kelly (B)</p> <p><b><u>Seven-Day Vigil Candles</u></b></p> <p>Llukan Dylgjeri – health Michael Mogilevich - health Niko &amp; Kristin Chochelli – Travel</p>	<p><b><u>Church Lectionary</u></b></p> <p><i>Today</i> 1 Corinthians 16:13-24 Matthew 21:33-42</p>
<p style="text-align: center;"><i>For Those Who Are Sick And Home-bound</i></p>		
<p>Virginia, Denise, Olvian, Marie, James, Alexandra, Andrew, Christina, Louise, Porter, Alvin, Tracy, Kathy, Andrew, Maria, Helen, John, Nina, Sophia, Jim, Spresha, Kristin, Niko, Spiro, Angjeliki, Melod, Olgay, Ruth, Naomi, Terry, Naomi, Annette, Tatiana, Aleena, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Imani, Gabriel, Aaron, Jordany, Nassan, Alqviadhi, Marina, Sophia, Fr. Maxwell,</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>Monday</i> 2 Corinthians 12:10-19 Mark 4:10-23</p> <p><i>Tuesday</i> 2 Corinthians 12:20-13:2 Mark 4:24-34</p>
<p style="text-align: center;"><i>Prayers In General</i></p>		
<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, Sophia, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Alma-Anastasia, Marianthi, Marsha, Ann,</p>		<p><i>Wednesday</i> 2 Corinthians 13:3-14 Mark 4:35-41</p> <p><i>Thursday</i> Galatians 1:1-10, 20-2:5 Mark 5:1-20</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 war in Ukraine.</p>		<p><i>Friday</i> Galatians 2:6-10 Mark 5:22-24, 35-6:1 Philippians 2:5-11 Luke 10:38-42; 11:27-28</p>
<p><i>[Petitions at Augmented Litany]</i> Again we pray for a cessation of the hostilities against Ukraine, and that reconciliation and peace will flourish there, we pray thee, hearken and have mercy.</p>		<p><i>Saturday</i> 1 Corinthians 2:6-9 Matthew 10:37-11:1 1 Corinthians 4:1-5 Matthew 23:1-12</p>
<p>We give thanks to You, O Lord our God, Who in Your mercy and providential care, has called forth Archimandrite NIKODHIM to become a shepherd of wisdom and strength for our Albanian Archdiocese. We ask that You Bless Father NIKODHIM as he readies himself to become our future archpastor so he may:</p> <ul style="list-style-type: none"> <li>• care for our spiritual well-being,</li> <li>• unite us in a zealous confession of our holy faith,</li> <li>• commit us in loving service to one another in bright witness to the glory of Your holy Name.</li> </ul> <p>Hear us and have mercy.</p>	<p style="text-align: center;"><b>COFFEE HOUR</b></p> <p><b><u>September</u></b> 03 Bacon Memorial 10 Murianka Memorial 17 Douris Memorial 24 Tish Deslogese</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><b><u>Reading the Bible in a Year</u></b></p> <p>Sept 03: Wis Sol 13-16 Sept 04: Wis Sol 17-19 Sept 05: Wis Sir 1-4 Sept 06: Wis Sir 5-8 Sept 07: Wis Sir 9-12 Sept 08: Wis Sir 13-16 Sept 09: Wis Sir 17-20</p>

## Making The Hard Decision to Change

August 31, 2023 · Fr. Barnabas Powell



I was watching a well-known leadership teacher speak recently (I like to keep up with this world since I find this both helpful and cautionary) and he was commenting about the necessity of making decisions to change. And he used some commonly heard excuses about why someone doesn't live up to their potential: "I am not a leader. Then CHANGE and become a leader!"

I get where he's coming from and I agree to a certain extent, but the challenge here is HOW do I change? And WHAT do I do with the time between the moment I decided to change and the arrival at the place I changed to? In other

words, I'm clear about where I am AND I'm clear about where I need to be, but HOW do I get from one place to another? Learning the path of spiritual maturity and even emotional maturity takes a willingness to humbly admit I need a Guide.

No wonder there are so many books that try to answer that question! It's the common struggle of all of us who know we need to change but struggle how to get from one place to another!

Look at a very familiar passage that is today's Lesson in Luke 10:38-42, 11:27-28:

*At that time, Jesus entered a village; and a woman called Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve you alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" But he said, "Blessed rather are those who hear the word of God and keep it!"*

Everybody knows this story well, and all of us identify with either Mary or Martha at some point in our lives. Frankly, I've identified as "both" even on the same day! But the power of this passage isn't in merely seeing yourself as one or the other; it's actually hearing the wisdom from the Lord as to what are the keys to growing in your faith and choosing the healthiest path.

First notice Jesus prioritizes communion over busyness or even heredity! Jesus doesn't say that Martha's work is bad or even useless, but He does say that Mary has chosen the "good portion." Isn't that a wonderful phrase, "good portion?" It communicates a prioritizing of time and energy to get the most out of the moment. To be sure, being a good hostess is important. Serving your guests is good. BUT, being at the feet of Jesus when He's right there in your house is a better use of your time and energy at that moment. How many times have we prioritized something else, even a good thing, over being with God in prayer or worship? We lose the "good portion" by not focusing on the moment we are in, and we miss the ability to move from frenzied worry to peaceful communion with God and each other.

Next, I love how the Lord deals with the amazed cry of the woman in the crowd! It reveals so much wisdom and insight into real spiritual, emotional, and even physical growth. The lady in the crowd wants

to say how wonderful the Lord's mother is, and Jesus redirects her praise to the proper reason WHY His mother is to be praised – Hearing the Word of God and keeping it! Jesus redirects the woman's sincere words to the heart of how we humans are called to grow in our relationships with each other and our relationship with God. We are called to stay awake to the reality that, if we are going to remember the "good portion" and spend focused time with God, we actually then have to follow through with that discipline by "keeping" the Word we hear.

So, the key to solving mine and your dilemma of moving from one place to another in our spiritual growth is the ability to discern when to sit and when to move. That can only come from a concerted and focused commitment to allowing the Faith to reorient your priorities and actions. And that's going to take you exercising your will to put the practice of your Faith FIRST before all other priorities.

A perfect example of this wisdom is in the commemoration we honor today in the Orthodox Church. It seems to be a bit far-fetched and even a bit frivolous UNTIL you examine the wisdom behind remembering the Placing of the Honorable Sash of the Theotokos. While accounts differ historically, the message is clear: the Mother of God loves us and desires our salvation by always directing us to her Son, our Savior. This remembrance recalls the time one of the few relics we have of the Theotokos, her sash was moved from Zela in Cappadocia to a special church built to specifically house this precious treasure in the capital of the Roman Empire, Constantinople. The sash represents the protecting prayers of the Mother of God and history recounts times when the City was in danger, this relic was used to draw the population to prayer and dependence on Christ for salvation. Once again, it is because the Mother of God heard the Word and obeyed that made her the beacon of devotion. She invites us to always remember that it is only in prioritizing our lives focused on Christ that we are ever clearly oriented toward the life God intended us to have.

Today, aren't you tired of spinning your wheels stuck in the rut of "well, that's just the way I am?" It's time to learn how to discern when to sit and when to move. Do this by living a Normal Orthodox Life!

### Prayer for the Week

**O Ever-Virgin Theotokos, shelter of mankind, you have bestowed upon your people a mighty investure, even your immaculate body's raiment, and sash, which by your seedless childbirth have remained incorrupt; for in you nature and time are made new. Wherefore, we implore you to grant peace to the world, and great mercy to our souls.**

<https://blogs.ancientfaith.com/faiithencouraged/2023/08/making-the-hard-decision-to-change/>



### The Eucharist is the Greatest Miracle

Of all the miracles of Christ, the greatest is the Eucharist. The Gospels are filled with accounts of miracles performed by Christ, but the greatest of them all was when He offered the simple elements of bread and wine, made by man, and transformed them into His very Body and Blood. This miracle continues to this very day, after some two thousand years, to bring Christ into our very midst and allow us to receive Him for the healing of both our bodies and our souls. That He would use as agents for this transformation, priests, to call down the Holy Spirit to continue this miracle, is one of the great mysteries of our Christian Faith.

Just before the priest offers Holy Communion to the faithful, he recites the following prayer, which he has himself recited just before his own communion. This prayer is each person's act of personal commitment to Christ.

*I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the Living God, who camest into the world to save sinners, of whom I am the first (I Timothy 1:15).*

*I believe also that this is truly Thine own most pure Body, and that this is truly Thine own most precious Blood. Therefore I pray Thee: Have mercy upon me and forgive me my*

*Continued on page 8*

## June/July Events

### September

03 – 10:00am Divine Liturgy

06 – 7:15pm Bible Study via GoogleMeets

08 – 9:00am Divine Liturgy

*Feast of the Nativity of the Most Holy Theotokos*

6:00pm Fun Night

10 – 10:00am Divine Liturgy

13 – 7:00pm Vesperal Liturgy

*Feast of the Exultation of the Precious Cross*

17 – 10:00am Divine Liturgy

20 – 7:15pm Bible Study via GoogleMeets

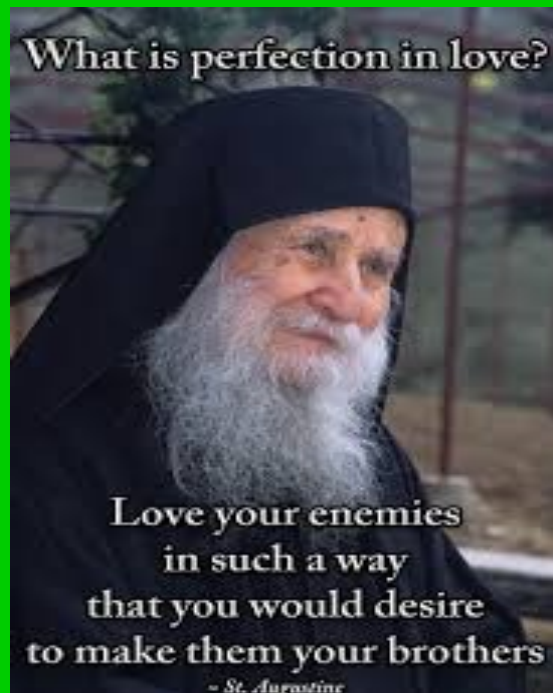
24 – 10:00am Divine Liturgy (Education Sunday)

27 – 7:15pm Bible Study via GoogleMeets

### Can't join us in person?

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxchurch01810>



Continued from page 7

*transgressions, committed in word and deed, whether consciously or unconsciously.*

*And make me worthy to partake without condemnation of Thy most pure Mysteries, for the remission of sins and unto life everlasting.*

*Of Thy Mystical Supper, O Son of God, receive me today as a communicant. For I will not speak of Thy Mystery to Thine enemies, neither like Judas will I give Thee a kiss; but like the thief will I confess Thee: "Remember me, O Lord, in Thy Kingdom."*

*May the communion of Thy Holy Mysteries be neither to my judgment, nor to my condemnation, o Lord, but to the healing of soul and body.*

This prayer is a clear sign that we are not simply commemorating a past event, or celebrating a communal meal like the Passover of the Jews. The Church never saw this as a continuation of the Passover Meal, but rather a sacrifice that is offered for both the living and the dead. Because this sacrifice is not a mere figure or symbol but a true sacrifice, it is the most important service that takes place in the life of the Church. Furthermore, it is not the bread that is sacrificed, but the very Body of Christ. Although the Lamb of God was sacrificed only once, the sacrifice at the Eucharist consists, not in the real and bloody immolation of the Lamb, but in the transformation of the bread into the sacrificed Lamb.

The Mystery of the Holy Eucharist can not be explained in purely logical or rational terms, for the Eucharist, like Christ Himself, is a mystery of the Kingdom of Heaven which is "not of this world." "Having learn these things, and been fully assured that the seeming bread is not bread, though sensible to taste, but the Body of Christ; and that the seeming wine is not wine, though the taste will have it so, but the Blood of Christ; and that of this David sung of old, saying, And bread strengtheneth man's heart, to make his face to shine with oil, 'strengthen thou thine heart,' by partaking thereof as spiritual, and "make the face of thy soul to shine." Cyril of Jerusalem, Catechetical Lectures, XXII:8 (c. A.D. 350).

With love in Christ,  
Abbot Tryphon