

# Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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

**SUNDAY, SEPTEMBER 10**

**14th Sunday after Pentecost**

**Sunday Before the Exaltation of the Cross**

**Afterfeast of the Nativity of the Most Holy Theotokos**

**Martyrs Menodora, Metrodora, and Nymphodora, at Nicomedia**

**Tone 5  
Troparion  
(Resurrection)**

*Let us, the faithful, praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death, and to raise the dead by His glorious Resurrection.*

**Tone 4  
Troparion  
(Feast)**

*Thy nativity, O Virgin, has proclaimed joy to the whole universe!  
The Sun of righteousness, Christ our God, has shone from thee, O Theotokos.  
By annulling the curse, He bestowed a blessing.  
By destroying death, He has granted us eternal life.*

**Tone 1  
Troparion  
(Martyrs)**

*Let all who rejoice at their triumph honor those three virgin martyrs, who are united to God as sisters and who pour forth fair streams of grace:  
Menodora, Metrodora, and Nymphodora, who were in all things courageous;  
they ever pray to the Trinity for us.*

**Tone 5  
Kontakion  
(Resurrection)**

*Thou didst descend into hell, O my Savior, shattering its gates as Almighty, resurrecting the dead as Creator, and destroying the sting of death.  
Thou hast delivered Adam from the curse, O Lover of man, and we cry to Thee: "O Lord, save us!"*

**Tone 4  
Kontakion  
(Martyrs)**

*Invincible in your struggles for the Holy Trinity, and through your love for each other as sisters, you defeated the foe of the spiritual life, and with the five virgins, entered victoriously into the heavenly mansions where you ever rejoice with the angels in the presence of the King of all!*

**Tone 4  
Kontakion  
(Feast)**

*By thy nativity, O most pure Virgin, Joachim and Anna are freed from barrenness, Adam and Eve — from the corruption of death.  
And we, thy people, freed from the guilt of sin, celebrate and sing to thee:  
"The barren woman gives birth to the Theotokos, the nourisher of our Life."*

**Tone 6 (Sunday Before)**

O Lord, save Thy people, / and bless Thine inheritance! (*Ps. 27:9a*)  
 V. To Thee, O Lord, will I call. O my God, be not silent to me! (*Ps. 27:1a*)

**Tone 3 (Song of the Theotokos)**

My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior. (*Lk. 1:46-47*)

## The Nativity of our Most Holy Lady the Mother of God and Ever-Virgin Mary

The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary: The Most Holy Virgin Mary was born at a time when people had reached such a degree of moral decay that it seemed altogether impossible to restore them. People often said that God must come into the world to restore faith and not permit the ruin of mankind.

The Son of God chose to take on human nature for the salvation of mankind, and chose as His Mother the All-Pure Virgin Mary, who alone was worthy to give birth to the Source of purity and holiness.



The Nativity of Our Most Holy Lady Theotokos and Ever Virgin Mary is celebrated by the Church as a day of universal joy. Within the context of the Old and the New Testaments, the Most Blessed Virgin Mary was born on this radiant day, having been chosen before the ages by Divine Providence to bring about the Mystery of the Incarnation of the Word of God. She is revealed as the Mother of the Savior of the World, Our Lord Jesus Christ. The Most Holy Virgin Mary was born in the small city of Galilee, Nazareth. Her parents were Righteous Joachim of the tribe of the Prophet-King David, and Anna from the tribe of the First Priest Aaron. The couple was without

child, since Saint Anna was barren.

Having reached old age, Joachim and Anna did not lose hope in God's mercy. They had strong faith that for God everything is possible, and that He would be able to overcome the barrenness of Anna even in her old age, as He had once overcome the barrenness of Sarah, spouse of the Patriarch Abraham. Saints Joachim and Anna vowed to dedicate the child which the Lord might give them, to the service of God in the Temple.

Childlessness was considered among the Hebrew nation as a Divine punishment for sin, and therefore the righteous Saints Joachim and Anna had to endure abuse from their own countrymen. On one of the feastdays at the Temple in Jerusalem the elderly Joachim brought his sacrifice to offer to God, but the High Priest would not accept it, considering him to be unworthy since he was childless.

Saint Joachim in deep grief went into the wilderness, and there he prayed with tears to the Lord for a child. Saint Anna wept bitterly when she learned what had happened at the Jerusalem Temple. Never once did she complain against the Lord, but rather she prayed to ask God's mercy on her family.

The Lord fulfilled her petitions when the pious couple had attained to extreme old age and prepared themselves by virtuous life for a sublime calling: to be the parents of the Most Holy Virgin Mary, the future Mother of the Lord Jesus Christ.

The Archangel Gabriel brought Joachim and Anna the joyous message that their prayers were heard by God, and of them would be born a most blessed daughter Mary, through Whom would come the Salvation of all the World.

The Most Holy Virgin Mary surpassed in purity and virtue not only all mankind, but also the angels. She was manifest as the living Temple of God, so the Church sings in its festal hymns: "the East Gate... bringing Christ into the world for the salvation of our souls" (2nd Stikhera on "Lord, I Have Cried", Tone 6).

The Nativity of the Theotokos marks the change of the times when the great and comforting promises of God for the salvation of the human race from slavery to the devil are about to be fulfilled. This event has brought to earth the grace of the Kingdom of God, a Kingdom of Truth, piety, virtue and everlasting life. The Theotokos is revealed to all of us by grace as a merciful Intercessor and Mother, to Whom we have recourse with filial devotion.



## ✠ The Epistle Reading ✠

### 2 Corinthians 1:21-2:4

Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee. Moreover I call God as witness against my soul, that to spare you I came no more to Corinth. Not that we have dominion over your faith, but are fellow workers for your joy; for by faith you stand. But I determined this within myself, that I would not come again to you in sorrow. For if I make you sorrowful, then who is he who makes me glad but the one who is made sorrowful by me? And I wrote this very thing to you, lest, when I came, I should have sorrow over those from whom I ought to have joy, having confidence in you all that my joy is the joy of you all. For out of much affliction and anguish of heart I wrote to you, with many tears, not that you should be grieved, but that you might know the love which I have so abundantly for you.

### II Korinthianëve 1:21-2:4

Edhe ai që na forcon ne bashkë me ju në Krishtin, e që na leu me vaj, është Perëndia, i cili edhe na vulosi, edhe na dha paradhënien e Frymës në zemrat tona. Edhe unë thërres dëshmitar Perëndinë në shpirtin tim, se për t'ju kursyer juve nga qortimi nuk erdha më në Korinth. Jo se kemi pushtet mbi besimin tuaj, po se jemi bashkëpunëtorë të gëzimit tuaj; sepse qëndroni në besim. Edhe me veten time vendosa këtë, të mos vij përsëri tek ju me hidhërim. Sepse në ju hidhërofsha unë, e cili është ai që më gëzon, në mos qoftë ai që hidhërohet prej meje? Edhe jua shkrova këtë, që, kur të vij, të mos kem hidhërim nga ata që duhej të kisha gëzim; duke besuar për të gjithë ju, se gëzimi im është i ju të gjithëve. Sepse me shumë shtrëngim e dhimbje zemre ju shkrova me shumë lot, jo që të hidhërohëni, por që të njihni dashurinë që e kam me të tepërt për ju.

### 2-е Коринфянам 1:21-2:4

Утверждающий же нас с вами во Христе и помазавший нас [есть] Бог, Который и запечатлел нас и дал залог Духа в сердца наши. Бога призываю во свидетели на душу мою, что, щадя вас, я доселе не приходил в Коринф, не потому, будто мы берем власть над верою вашею; но мы споспешествуем радости вашей: ибо верою вы тверды. Итак я рассудил сам в себе не приходить к вам опять с огорчением. Ибо если я огорчаю вас, то кто обрадует меня, как не тот, кто огорчен мною? Это самое и писал я вам, дабы, придя, не иметь огорчения от тех, о которых мне надлежало радоваться: ибо я во всех вас уверен, что моя радость есть [радость] и для всех вас. От великой скорби и стесненного сердца я писал вам со многими слезами, не для того, чтобы огорчить вас, но чтобы вы познали любовь, какую я в избытке имею к вам.

### Tone 1

Alleluia, Alleluia, Alleluia!

V. I have exalted one chosen out of My people. (Ps. 88:18b)

V. For My hand shall defend him and My arm shall strengthen him. (Ps. 88:20)

### Tone 8

V. Harken, O daughter, and see, and incline thine ear! (Ps. 44:9a)



## ✠ The Gospel Reading ✠

### **John 3:13-17**

No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.

### **Joanit 3:13-17**

Edhe asnjë s'është ngjitur në qiell, veç ai që ka zbritur nga qielli, i Biri i njeriut, që është në qiell. Edhe sikurse Moisiu ngriti lart gjarpërin në shkretëtirë, kështu duhet të ngrihet lart edhe Biri i njeriut; që kushdo që beson në atë të mos të humbasë, por të ketë jetë të përjetshme. Sepse Perëndia aq e deshi botën, sa dha Birin e tij të vetëmlindurin, që të mos humbasë kushdo që t'i besojë atij, po të ketë jetë të përjetshme. Sepse Perëndia nuk e dërgoi të Birin në botë që të gjykojë botën, po që të shpëtojë bota me anë të tij.

### **От Иоанна 3:13-17**

Никто не восходил на небо, как только сшедший с небес Сын Человеческий, сущий на небесах. И как Моисей вознес змию в пустыне, так должно вознесу быть Сыну Человеческому, дабы всякий, верующий в Него, не погиб, но имел жизнь вечную. Ибо так возлюбил Бог мир, что отдал Сына Своего Единородного, дабы всякий верующий в Него, не погиб, но имел жизнь вечную. Ибо не послал Бог Сына Своего в мир, чтобы судить мир, но чтобы мир спасен был чрез Него.

*(Instead of "It is truly meet...", we sing:)*

### **Tone 8**

*Magnify, O my soul, the most glorious birth of the Mother of God!*

*Virginity is foreign to mothers;*

*childbearing is strange for virgins.*

*But in thee, O Theotokos, both were accomplished.*

*Therefore all we nations of the earth unceasingly magnify thee.*

### **Communion Hymn**

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

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

Alleluia, Alleluia, Alleluia!



PRAYERS	Birthdays, Names-days, & Anniversaries	SCRIPTURE THIS WEEK
<i>For Those Who Have Fallen Asleep</i>		<b>Church Lectionary</b>
<p>Newly Departed Alex, Newly Departed James, Newly Departed Alqviadhi, Martha</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 10 – 16            Lucy Nesrova (B &amp; N)            Belinda Mentzer (N)            Ia Dellermann (N)            Debbie &amp; Bob Krimetz (A)</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>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>            Galatians 6:11-18            John 3:13-17            2 Corinthians 1:21-2:4            Matthew 22:1-14</p>
<i>For Those Who Are Sick And Home-bound</i>		
<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, Angeliki, Melod, Olgay, Ruth, Naomi, Terry, Naomi, Annette, Tatiana, Aleena, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Imani, Gabriel, Aaron, Jordany, Nassan,, Marina, Sophia, Fr. Maxwell,</p>		<p><u>Monday</u>            Galatians 2:11-16            Mark 5:24-34</p> <p><u>Tuesday</u>            Philippians 2:5-11            Luke 10:38-42; 11:27-28            Galatians 2:21-3:7            Mark 6:1-7</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, Sophia, Michael, Rafael, Bob, Barbara, Sandra, Enoch, John, Victoria, Melenie, Grace, Michael, Barbara, Giorgi, Molly, Jim, Chloe, Alma-Anastasia, Marianthi, Marsha, Ann,</p>		<p><u>Wednesday</u>            Hebrews 3:1-4            Matthew 16:13-18            Galatians 3:15-22            Mark 6:7-13</p> <p><u>Thursday</u>            Galatians 3:23-4:5            Mark 6:30-45            1 Corinthians 1:18-24            John 19:6-11, 13-20, 25-28, 30-35</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>	<b>COFFEE HOUR</b>	
<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><b><u>September</u></b>            10 Murianka Memorial            17 Douris Memorial            24 Tish Deslogese</p> <p><b><u>October</u></b>            01 –            08 –            15 – Tina Tsiadis            22 – Letitia Desloges            29 - Bacon</p>	<p><u>Friday</u>            Galatians 4:8-21            Mark 6:45-53</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>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>Saturday</u>            1 Corinthians 1:26-29            John 8:21-30            1 Corinthians 4:17-5:5            Matthew 24:1-13</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>

## HOW TO BUILD A HAPPY DAY

Archpriest Andrei Gavrilenko

An hourglass measures the passing of time. Different amounts of the sand called life have been measured for all of us. Our life pours through the neck of the hourglass every day. And the sand of today is falling there—into eternity.



Of course, maybe God will give us more time to live! Everyone wants to live longer and to have more sand. We do not know what God will do next, but we do know for sure how much time has already passed, how much sand has poured out into eternity. Every grain of sand is like a day. Therefore, the Church says at the Divine Liturgy: “That the whole day may be perfect, holy, peaceful, and sinless, let us ask the Lord...” We ask for a holy, sinless, and pure day. We draw our day like artists. But sometimes the picture appears dull: We don’t manage to live through a day without sinning.

Of course, we want to live without sin. But these grains of sand are often painted gray, and this is at best. And if, God forbid, they are painted black! Then it’s a bad thing.

The sand of the day does not just fall anywhere. It falls right into our hearts! We bear everything in our hearts! All our evil deeds, everything is imprinted there; all the scars from our wounds are there.

As we know, we can commit a sin in our youth and still feel ashamed in old age, as if we committed it yesterday. Sin has no time limit. The criminal code provides a statute of limitations for each crime, after which a person will no longer be prosecuted. The water has flowed under the bridge, and, according to the law, the person has reformed; so many years have passed and that’s it, there is no need to punish him for that crime. Life itself has most likely already punished him. But sin is cunning: It lies in hiding, lurking somewhere in us, in the depths of our souls, and then at the right moment it can sting us again. And what do the Holy Fathers advise us to do? Every sin that arises in us is like a snake, like a viper that comes out of a hole must be beaten on the head so that it may stay there in the hole without coming out until it dies. It is necessary to beat it all the time!

If blasphemous thoughts come, for example, when you are standing and praying at church; some nonsense comes into your mind and there is some blasphemy in it both against God and against people—something you could have never imagined—it is from the evil one. The saints advise us to “say” inwardly: “You, evil one, will burn in hell for these thoughts! These thoughts are not mine, but yours. I’m going to God!”

The Lord has given us a great opportunity: to whiten, to purify every day and our whole lives. Our life is such that we need to cry out all the time with the psalmist: Thou shalt sprinkle me with hyssop, and I shall be made clean, Thou shalt wash me and I shall be whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled will rejoice (Ps. 50:9, 10).

We ask the Lord: “Purge me, cleanse me!” And then our ears will rejoice when we hear: “You are forgiven!” When the priest covers us with the epitrachelion and says, “I forgive and absolve you from all your sins”, our bones and ears rejoice. Our hearts jubilate!

We have a great joy: We can repent, we can receive forgiveness with our contrite hearts before the Face of God, and our bones themselves can feel joy. “You are forgiven, you have been blessed!” Your days that have passed, your life that is nearing its end, your minutes and deeds are being whitened by God with the Lord’s Blood—at a high price.

Sometimes people say, “I would give everything if only this would not have happened!” repenting and striving to whiten their past sins. And God did just that! He gave the most precious thing so that all our

sins would not exist: For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (Jn. 3:16). To make our bones rejoice, Christ was hanged on a tree. So that our ears would be filled with joy and jubilation by forgiveness granted, Christ shed His Blood. His hands were tied with straps and nailed so that we would no longer be bound by sin, so that we would no longer be captive to it and led by it, as an ox goeth to the slaughter (Prov. 7:22), as the wise Solomon said. His hands were nailed so that our hands would no longer be nailed to sin, but to the truth, good works, sincerity, love, and mercy.

There is an Akathist to the Passion of Christ, which is read during Lent. And it has approximately the following lines: “They put on Thee a crown of thorns so that my head would be cleansed from all evil, from evil thoughts; they pierced Thy hands so that my hands would do good and renounce evil; they nailed Thy feet, O Lord, so that I would walk the path of righteousness; they pierced Thy rib, O Lord, and blood and water flowed out of Thy heart so that my heart would be devoted to Thee.”

What a mercy of God on us! What a mercy of God is extended to us! In order for every day of ours to be blessed by God and our every minute to be blessed by God, the Lord gave His Son. He gave Him so that He would live this life and whiten our lives; so that He would walk this path, and our path would be made straight by Him for the good.

The Lord took all our sins to cleanse us so that what David asked for would happen: Sprinkle me with hyssop, and I shall be clean: wash me, and I shall be made whiter than snow. Cleansing, whitening... The bones which that be humbled will rejoice...; Make me to hear joy and gladness—so that the bones would rejoice. The bones that get old, and sometimes joints hurt, and sometimes there is no strength to rise—but they still rejoice in the Lord! Because they will eventually receive eternal youth and forgiveness when the Lord raises us all from the dead, grants us the enjoyment of eternal life and reign with Him in His Glory, where His might, His power and His strength lie.

And thus, brothers and sisters, entering this new day, this week, we will take a brush and paint the day in bright colors and adorn it.

What color will we paint it? Will it be the color of prayer so that the day should begin with prayer and go on with the thread a prayer, with prayer passing through the whole day? Or will there be laziness, apathy, depression and despondency? Or bad and impious words and thoughts?

Or we will take up the color of humility and patience before the Lord and paint with it: “O Lord, I endure in Thy holy Name! In Thy holy joy, O Lord, do I want to walk! I don’t want to despair—I put My trust in Thee.”

Let’s take the color of trust and hope in God, and let this color be bright!

Let our day, our grains of sand—twenty-four hours a day— all be painted in virtue, in the joy of God, in patience, in love, in mercy, in meekness. Let’s not refuse to do good deeds and hasten to do good. Let virtue restrain our tongues from judging and from untruth.

When asked: “How should I live?”, St. Ambrose of Optina used to say: “Don’t grieve!” That is, what color should I take? Joy! “Don’t condemn anyone. Don’t annoy anyone.” We know how sometimes we can say, “You’ll get exactly the same you’ve done to me!” Tit for a tat. We can do something like this, we can bite or sting in response. But we must avoid judging. That is the gate to sorrow. St. Ambrose would conclude, “And respect everyone!” It is necessary to be at peace with everyone. The Apostle Paul exhorted us, If it be possible, as much as lieth in you, live peaceably with all men (Rom. 12:18), and you will feel good. And why do we need enemies? You are compelled to fight with your enemies! And if you start fighting—where is peace? Where is happiness?

O Lord, give us this opportunity: to not grieve, to not condemn anyone, to not annoy anyone, and to respect everyone! To paint our every day in the colors of Christian virtues—beautiful and bright. May all our days be cheerful, joyful, spiritual, godly, and filled with every virtue and truth.

May the Lord strengthen and bless you, instructing you in every good deed, in every truth, love and mercy!

## September Events

### September

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

23 – 6:00pm **Vespers with Bishop Nikodhim**

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

27 – 7:15pm Bible Study via GoogleMeets

### October

01 – 10:00am Divine Liturgy

04 – 7:15pm Bible Study via GoogleMeets

06 – 6:00pm Fun Night

08 – 10:00am Divine Liturgy

11 – 7:15pm Bible Study via GoogleMeets

15 – 10:00am Divine Liturgy

18 – 7:15pm Bible Study via GoogleMeets

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

We stream our services on our YouTube Channel:

<https://www.youtube.com/@sspeterpaulorthodoxchurchoi8io>



## Local Volunteers in Greater Philadelphia Plan 12th Annual Benefit for International Orthodox Christian Charities

Philly Tradition of Banquet and Silent Auction Supports Humanitarian Programs in Ethiopia, Turkey, Ukraine, US, Elsewhere

In what has become an annual tradition spanning more than a decade, Philadelphia-area volunteers are hosting their 12th Annual Banquet to Benefit IOCC at **Adelphia Restaurant in Deptford, New Jersey, on October 29, 2023**, supporting the worldwide humanitarian and development work of International Orthodox Christian Charities (IOCC). The Greater Philadelphia Committee is pleased to announce that this year's guest of honor is His Eminence Archbishop Elpidophoros of America, head of the Greek Orthodox Archdiocese of America. His Eminence will address the audience with a special message during the evening's events. The keynote speaker will be IOCC Executive Director and CEO Constantine M. Triantafilou, who will present the latest updates on IOCC's worldwide programs.

This gala event is organized by more than 30 local volunteers who make up the Greater Philadelphia Committee of IOCC. The group represents various Orthodox Christian jurisdictions and reflects the wide support IOCC's humanitarian mission enjoys across the area. Chaired by Mr. Tony Pantazopoulos, the committee has organized numerous successful pan-Orthodox annual benefits supporting IOCC's emergency relief and development programs both in the US and around the world.

**Tickets and sponsorships for this year's banquet are available at:** [ioccc.org/philadelphia](http://ioccc.org/philadelphia).

Nationwide, individual volunteers and groups like the Philadelphia-area committee raise over \$700,000 annually in support of IOCC's global work.

International Orthodox Christian Charities (IOCC) is the humanitarian relief and development agency of the Assembly of Canonical Bishops of the United States of America. Since its inception in 1992, IOCC has provided more than \$800 million in humanitarian relief and sustainable development programs in over 60 countries worldwide. Today, IOCC applies its expertise in humanitarian response to natural and manmade crises in Africa, Europe, the Middle East, and the United States, offering assistance based solely on need