

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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

SUNDAY, OCTOBER 1

17th Sunday after Pentecost

The Protection of our Most Holy Lady Theotokos and Ever-Virgin Mary

Ven. Romanus the Melodist

**Tone 8
Troparion
(Resurrection)**

*Thou didst descend from on high, O Merciful One!
Thou didst accept the three day burial to free us from our sufferings!
O Lord, our Life and Resurrection, glory to Thee!*

**Tone 4
Troparion
(Protection)**

*Today the faithful celebrate the feast with joy,
illuminated by thy coming, O Mother of God.
Beholding thy pure image, we fervently cry to thee:
“Encompass us beneath the precious veil of thy protection;
deliver us from every form of evil by entreating Christ, thy Son and our God,
that He may save our souls.”*

**Tone 4
Troparion
(St. Romanus)**

*Thou didst gladden Christ’s Church by thy melodies like an inspired heavenly trumpet.
Thou wast enlightened by the Mother of God
and didst shine on the world as God’s poet.
We lovingly honor thee, O righteous Romanus.*

**Tone 8
Kontakion
(Resurrection)**

*By rising from the tomb, Thou didst raise the dead and resurrect Adam.
Eve exults in Thy Resurrection, and the world celebrates Thy rising from the dead, O greatly Merciful One!*

**Tone 8
Kontakion
(St. Romanus)**

*Thou wast adorned from childhood with the godly virtues of the Spirit;
thou wast a precious adornment of the Church of Christ, all-wise Romanus,
for thou didst make it lovely with beautiful hymnody.
Therefore we entreat thee, grant thy divine gift to those who desire it,
that we may cry out to thee:
“Rejoice, all-blessed Father, beauty of the Church!”*

**Tone 3
Kontakion
(Protection)**

*Today the Virgin stands in the midst of the Church,
and with choirs of saints she invisibly prays to God for us.
Angels and bishops worship, Apostles and Prophets rejoice together,
since for our sake she prays to the pre-eternal God.*

Tone 8 (Resurrection)

Pray and make your vows / before the Lord, our God! (Ps. 75:10a)
 V. In Judah God is known; His Name is great in Israel. (Ps. 75:1)

Tone 3 (Song of the Theotokos)

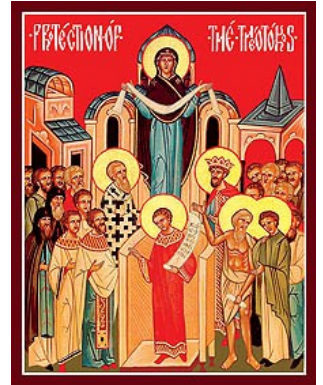
My soul doth magnify the Lord, / and my spirit hath rejoiced in God my Savior. (Lk. 1:46-47)

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

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."



The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered more important by the Slavs than by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the Prologue, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

✠ The Epistle Reading ✠

2 Corinthians 6:16-7:1

And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: "I will dwell in them and walk among them. I will be their God, and they shall be My people."

Therefore "Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you."

"I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty."

Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

II Korinthianëve 6:16-7:1

Apo ç'bashkim ka tempulli i Perëndisë me idhujt? Sepse ju jeni tempulli i Perëndisë së gjallë, siç tha Perëndia: "Se do të banoj në mes tyre, dhe do të eci; dhe do të jem Perëndia i tyre, dhe ata do të jenë populli im". Prandaj "dilni nga mesi i tyre", edhe "ndahuni nga ata, thotë Zoti", edhe "mos prekni asgjë të papastër", edhe "unë do t'ju pres brenda", edhe "do të jem Ati juaj, dhe do të jeni bijtë e mi dhe bijat e mia, thotë Zoti i Gjithëpushtetshëm". Duke pasur pra, o të dashur, këto premtime, le të pastrojmë veten tonë nga çdo ndyrësi të mishit e të shpirtit, duke punuar shenjtëri me frikë Perëndie.

2-е Коринфянам 6:16-7:1

Какая совместность храма Божия с идолами? Ибо вы храм Бога живаго, как сказал Бог: вселюсь в них и буду ходить [в них]; и буду их Богом, и они будут Моим народом. И потому выйдите из среды их и отделитесь, говорит Господь, и не прикасайтесь к нечистому; и Я прииму вас. И буду вам Отцем, и вы будете Моими сынами и дщерями, говорит Господь Вседержитель. Итак, возлюбленные, имея такие обетования, очистим себя от всякой скверны плоти и духа, совершая святыню в страхе Божиим.

Tone 8

Alleluia, Alleluia, Alleluia!

V. Come, let us rejoice in the Lord! Let us make a joyful noise to God our Savior! *(Ps. 94:1)*

V. Let us come before His face with thanksgiving; let us make a joyful noise to Him with songs of praise!

(Ps. 94:2)

Tone 8

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

Continued from page 2

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you."

✠ The Gospel Reading ✠

Luke 6:31-36

And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore be merciful, just as your Father also is merciful.

Llukait 6:31-36

Edhe siç doni t'ju bëjnë juve njerëzit, edhe ju bëjuni atyre po ashtu. Edhe nëse doni ata që ju duan, çfarë hiri keni ju? Sepse edhe mëkatarët duan ata që i duan. Edhe nëse u bëni mirë atyre që ju bëjnë mirë juve, çfarë hiri keni ju? Sepse edhe mëkatarët po atë bëjnë. Edhe nëse u jepni hua atyre, prej të cilëve shpresoni t'i merrni prapë, çfarë hiri keni ju? Sepse edhe mëkatarët u japin hua mëkatarëve, që t'i marrin prapë po aq. Por duajini armiqtë tuaj, edhe bëni mirë, edhe jepni hua, pa pasur më ndonjë shpresë; edhe paga juaj do të jetë e shumtë, edhe do të jeni bijtë e të Lartit; sepse ai është i mirë me mosmirënjohësit dhe me të ligjtë. Bëhuni pra të dhembshur, sikurse dhe ati juaj është i dhembshur.

От Луки 6:31-36

И как хотите, чтобы с вами поступали люди, так и вы поступайте с ними. И если любите любящих вас, какая вам за то благодарность? ибо и грешники любящих их любят. И если делаете добро тем, которые вам делают добро, какая вам за то благодарность? ибо и грешники то же делают. И если займы даёте тем, от которых надеетесь получить обратно, какая вам за то благодарность? ибо и грешники дают займы грешникам, чтобы получить обратно столько же. Но вы любите врагов ваших, и благотворите, и займы давайте, не ожидая ничего; и будет вам награда великая, и будете сынами Всевышнего; ибо Он благ и к неблагодарным и злым. Итак, будьте милосерды, как и Отец ваш милосерд.

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!

Venerable Romanus the Melodist, "Sweet-Singer"

Saint Romanus the Melodist was born in the fifth century in the Syrian city of Emesa of Jewish parents. After moving to Constantinople, he became a church sacristan in the temple of Hagia Sophia. The monk spent his nights alone at prayer in a field or in the Blachernae church beyond the city.

Saint Romanus was not a talented reader or singer. Once, on the eve of the Nativity of Christ, he read the kathisma verses. He read so poorly that another reader had to take his place. The clergy ridiculed Romanus, which devastated him.

On the day of the Nativity, the Mother of God appeared to the grief-stricken youth in a vision while he was praying before her Kyriotissa icon. She gave him a scroll and commanded him to eat it. Thus was he given the gift of understanding, composition, and hymnography.

That evening at the all-night Vigil Saint Romanus sang, in a wondrous voice, his first Kontakion: "Today the Virgin gives birth to the Transcendent One..." All the hymns of Saint Romanus became known as kontakia, in reference to the Virgin's scroll.

Saint Romanus was also the first to write in the form of the Oikos, which he incorporated into the all-night Vigil at his places of residence (In Greek, "oikos").

For his zealous service Saint Romanus was ordained as a deacon and became a teacher of song. Until his death, which occurred about the year 556, the hierodeacon Romanus the Melodist composed nearly a thousand hymns, many of which are still used by Christians to glorify the Lord. About eighty survive.

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 Archbishop Arthur, Newly Departed Alex, Newly Departed James, Newly Departed Alqiviadhi, Newly Departed Nicholas</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>October 1-7 Rdr. Gregory Shaloka (N) John & Denise Gormley (B) Sophia Demas & Frank Mallas (A) Greg & Rose Shaloka (A)</p> <p><u>Seven-Day Vigil Candles</u></p> <p>Llukan Dylgjeri – health Michael Mogilevich - health Niko & Kristin Chochelli – Travel</p>	<p><u>Church Lectionary</u></p> <p><i>Today</i> Hebrews 9:1-7 Luke 10:38-42; 11:27-28 2 Corinthians 6:16-7:1 Luke 6:31-36</p> <p><i>Monday</i> Ephesians 4:25-32 Luke 6:24-30</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, Angeliki, Melod, Olgay, Ruth, Naomi, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Belinda</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> Ephesians 5:20-26 Luke 6:37-45</p> <p><i>Wednesday</i> Ephesians 5:25-33 Luke 6:46-7:1</p>
<p style="text-align: center;"><i>Prayers In General</i></p>		
<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, 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>[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>[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 style="text-align: center;">COFFEE HOUR</p> <p><u>October</u> 01 – 08 – 15 – Tina Tsiadis 22 – Letitia Desloges 29 - Bacon</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> Ephesians 5:33-6:9 Luke 7:17-30</p> <p><i>Friday</i> Hebrews 7:26-8:2 John 10:9-16 Ephesians 6:18-24 Luke 7:31-35</p> <p><i>Saturday</i> 1 Corinthians 15:39-45 Luke 5:27-32</p> <p><u>Reading the Bible in a Year</u></p> <p>Oct 01: 3 Macc 1-3 Oct 02: 3 Macc 4-7 Oct 03: 2 Esdras 1-4 Oct 04: 2 Esdras 5-8 Oct 05: 2 Esdras 9-12 Oct 06: 2 Esdras 13-16 Oct 07: 4 Macc 1-4</p>

Pitiful Perpetual Adolescence

September 27, 2023 · Fr. Barnabas Powell

Pitiful Perpetual Adolescence



Tom Stoppard once said, “Maturity is a high price to pay for growing up!” While that really is funny, it is also a painful splash of reality. It really does take time to become mature.

Sadly, I’ve known men who were older but never mature. And one of those older men was the guy I look at in the mirror every day!

Maturity is the ability to embrace wisdom and deal with life as it is, not necessarily how you wish it was or fear it is! This mature life is a hard-won battle with taming my desires so that what I want is tempered by what I truly need and the difficult work of making sure my desires are grown up. The truth is that maturity is seeing my desires, what I want, transformed into the more humble work of aligning my desires with what God wants for me.

The whole of the Orthodox Faith is the lifestyle of mature living. To take the “Royal Path” of Orthodoxy is to live every day as someone who wants to grow up in Christ and live a life focused on eternal perspectives instead of childish immediate gratification. That’s hard work, but your life will be truly peaceful if you choose that way of living!

Look at our Lesson today in Luke 5:33-39:

At that time, the Pharisees came to Jesus and said to him, “Why do the disciples of John fast often and offer prayers, and so do the disciples of the Pharisees, but yours eat and drink?” And Jesus said to them, “Can you make wedding guests fast while the bridegroom is with them? The days will come, when the bridegroom is taken away from them, and then they will fast in those days.” He told them a parable also: “No one tears a piece from a new garment and puts it upon an old garment; if he does, he will tear the new, and the piece from the new will not match the old. And no one puts new wine into old wineskins; if he does, the new wine will burst the skins and it will be spilled, and the skins will be destroyed. But new wine must be put into fresh wineskins. And no one after drinking old wine desires new; for he says, ‘The old is better.’”

While the initial conflict seems to flow from those who are stuck in their “old way” of thinking about the spiritual discipline of fasting, you can look at the beginning of Luke 5 you’ll see why these Pharisees are so upset. It’s because Jesus does something that really bothers the “establishment;” He chooses a “publican” (a Jewish collaborator and tax collector with the occupying Roman authorities) as one of His disciples! Talk about letting the “undesirables” in! This immediately had these religious people start questioning Jesus about religious behavior! Their “passive-aggressive” attitude sure does seem familiar! It seems to be the pattern of some to question the devotion and piety of those who have deeper insights into the faith that causes those so satisfied with the “elementary” ways to fear for their future. But spiritual maturity is free from this childish passive-aggressive defensiveness!

The Lord plainly deals with the sickness of an atrophied faith and His warning is plain. Trying to mend a patch of clothing that has worn out with new cloth isn’t wise and will always result in disaster. You have to have the courage to embrace the new better and more mature way to keep your relationship with God fresh and whole. Now the Lord isn’t saying the old is useless; not at all. He is saying that now that He has arrived, the Messiah, the New Israel, the tutoring system of the old way is completed and the path of salvation is now open to the whole world! His arrival marks the place where it’s time to grow up from the tutoring stage of the Law and embrace the harder work of a deep and transformative relationship with Christ. In other words, it’s time to put away childish things and realize you were made to be the eternal companion of your Creator, not a perpetual adolescent always left to merely follow the rules. Now it’s time to have the wisdom of the Faith actually become who you are and not merely what you do!

St. Callistratus was a native of Carthage and was a soldier of the Roman Army. The Roman Emperor at the time was Diocletian. St. Callistus was related to a Christian named Neochorus who was an army officer under Pontius Pilate and witnessed the crucifixion of Jesus. St. Callistus had a noble Christian heritage and he was a devoted believer.

Since it was still illegal to be Christian in the Roman Empire, St. Callistus did his prayers to Christ after all his companions had gone to sleep. He wasn't ashamed of his faith, but neither was he foolish and reckless. One night one of the other soldiers overheard St. Callistus praying to Jesus and he reported the saint to the commander. The commander questioned Callistus and attempted to get the holy hero to offer sacrifices to the pagan gods. When Callistus refused the commander had him severely beaten and tortured. But the suffering did not break Callistus' commitment to Christ. Finally, the commander had St. Callistus sewn up in a leather sack and thrown into the sea to drown him. But the sack struck a large rock and burst open. The saint made his way to shore and was saved from drowning. When several soldiers witnessed this amazing turn of events, they too embraced Christ. 49 compaction soldiers of Callistus confessed Christ and all of them were beheaded for the Faith. In one powerful display of God's grace, these men rejected the childish fear of pain for the eternal maturity of Faith and companionship with God. Today, where are you trying to hold onto an immature spiritual life? Don't you know that your "addiction" to childish ways, small ways, limited ways, will always be too weak to hold the "new wine" of a purposeful and mature Orthodox Christian life? It's time to put this ever-fresh, ever "new", ever "sweet wine" of the message of Jesus in the new "wineskins" of your transformed and mature life daring to embrace the fullness of this Orthodox Way. To be sure, this Orthodox Way is going to challenge some of our "old" understandings and we may feel nostalgia for that "old wine" but the path forward is with the "new wine" of a mature and expanded vision of God's love and purpose! This Normal Orthodox Life is challenging but it is also always worth it!

Prayer for the Week

Your Martyrs, O Lord, in their courageous contest for You received as the prize the crowns of incorruption and life from You, our immortal God. For since they possessed Your strength, they cast down the tyrants and wholly destroyed the demons' strengthless presumption. O Christ God, by their prayers, save our souls, since You are merciful.

<https://blogs.ancientfaith.com/faiithencouraged/2023/09/pitiful-perpetual-adolescence/>

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: iocc.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

September/October Events

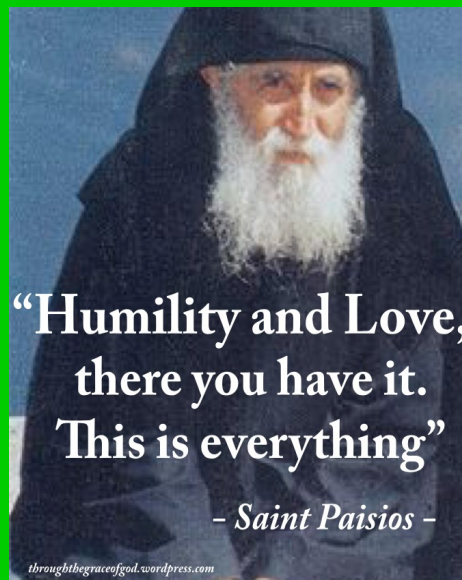
October

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
22 – 10:00am Divine Liturgy
25 – 7:15pm Bible Study via GoogleMeets
29 – 10:00am Divine Liturgy

Can't join us in person?

We stream our services on our YouTube Channel:

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



Protopresbyter Arthur E. Liolin

September 28, 2023 East Milton, MA [OCA]



Protopresbyter Arthur E. Liolin, former pastor of Saint George Albanian Orthodox Cathedral and Chancellor Emeritus of the Albanian Archdiocese in America, fell asleep in the Lord on September 28, 2023 surrounded by his loving family, having received the sacraments of Holy Unction and Holy Communion the day prior.

Father Arthur was born on June 19, 1943 in New York City. Ordained a priest in September of 1970, he served as pastor and rector of Saint George Albanian Orthodox Cathedral for over fifty years, offering his skills, his diligence, and his love as chancellor of the Albanian Orthodox Archdiocese in America for most of these five decades. Through all the years of his service, he was a faithful pastor, priest, teacher, and preacher of Christ's Holy Gospel to countless faithful, not only those of Saint George Cathedral, but to the faithful of every community of this archdiocese, to those who were pining for freedom from within the borders of a captive Albania, and to a new generation of Albanian Christians in Shqipëria and as immigrants here in America. For the many clergy who serve and have served the Albanian Archdiocese, he was a leader, a brother, a fellow faithful servant in the trenches of ministry; he remains an inspiration.

The Church takes confidence now, even in grief, in the words of our Savior Christ, Who greets those who so multiply their talents in faith, saying "Well done good and faithful servant... enter into the joy of your Lord!" (Matthew 25:23)

On Friday, October 6, 2023, visitation will begin at Saint George Albanian Orthodox Cathedral, 523 E. Broadway, Boston, at 1:00 PM, and will last until the Burial Service for a Priest begins at 5:00 PM. Visitation ends at the 7:00 PM conclusion of the service, and will resume the next morning, Saturday, 7 October at 8:30 AM. The Divine Liturgy, followed by a final Trisagion/Blessing Service, begins at 10:00 AM, followed immediately by Interment.

In your kindness, please remember Priftëresha Margaret and the whole Liolin family in your prayers. May Father Arthur's memory be eternal!