

Saints Peter and Paul Orthodox Church

Albanian Archdiocese - OCA

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

SUNDAY, OCTOBER 22

20th Sunday after Pentecost

**Holy Equal-to-the-Apostles Abercius, Bishop and Wonderworker of Hieropolis
The Holy Seven Youths (“Seven Sleepers”) of Ephesus**

**Tone 3
Troparion
(Resurrection)**

*Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength
with His arm.
He has trampled down death by
death.
He has become the first born of the
dead.
He has delivered us from the
depths of hell,
and has granted to the world
great mercy.*

**Tone 5
Troparion
(St. Abercius)**

*Thou didst emulate the zeal of the
Apostles
and shone forth like a morning
star,
and thy works showed thy God-
given power:
thou didst guide the erring to God,
O hierarch Abercius.*

**Tone 4
Troparion
(Holy Youths)**

*Thou art most glorious, O Christ
our God,
Who hast established the Holy
Fathers as lights on the earth.
Through them Thou hast guided us
to the True Faith.
O greatly compassionate One,
glory to Thee!*

**Tone 3
Kontakion
(Resurrection)**

*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 8
Kontakion
(St. Abercius)**

*The whole Church honors thee as a
great hierarch
and as a companion to the
Apostles.
By thy prayers keep the Church
unconquered and unshaken by
heresy, O glorious Abercius.*

**Tone 4
Kontakion
(Holy Youths)**

*The Seven Holy Youths renounced
the perishing comforts of this
world,
preferring the eternal things of
Heaven.
They were incorrupt after death
and rose from the dead
and buried the snares of the devils!
O faithful, let us then honor them,
singing a hymn of praise to Christ!*

Prokeimenon

Tone 3 (Resurrection)

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)

✠ The Epistle Reading ✠

Galatians 1:11-19

But I make known to you, brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ. For you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers. But when it pleased God, who separated me from my mother's womb and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles, I did not immediately confer with flesh and blood, nor did I go up to Jerusalem to those who were apostles before me; but I went to Arabia, and returned again to Damascus. Then after three years I went up to Jerusalem to see Peter, and remained with him fifteen days. But I saw none of the other apostles except James, the Lord's brother.

Galatianeve 1:11-19

Po ju bëj të ditur, vëllezër, se ungjilli që u predikua prej meje nuk është sipas njeriut; sepse as unë s'e mora prej njeriu, as nuk u mësova prej njeriu, po nëpërmjet zbulesës së Jisu Krishtit. Sepse keni dëgjuar për sjelljen time të mëparshme në Judaizëm, se fort tepër përndiqja kishën e Perëndisë për ta shkatërruar atë. Dhe përparoja në Judaizëm më tepër se shumë bashkëmohatarë në kombin tim, sepse isha më tepër i zellshëm për traditat e etërve të mi. Po kur i pëlqeu Perëndisë, i cili më ndau që nga barku i nënës dhe më thirri me anë të hirit të tij, që të zbulojë Birin e tij tek unë, që ta ungjillëzoj atë ndër kombet, përnjëherë nuk u këshillova me mish e me gjak, as nuk u ngjita në Jerusalem tek ata që qenë apostuj para meje, por shkova në Arabi, dhe përsëri u ktheva në Damask. Pastaj, pas tre vjetësh u ngjita në Jerusalem, për të takuar Pjetrin; dhe qëndrova pranë tij pesëmbëdhjetë ditë. Edhe tjetër nga apostujt nuk pashë, veçse Jakovin, vëllain e Zotit.

К Галатам 1:11-19

Возвещаю вам, братья, что Евангелие, которое я благовествовал, не есть человеческое, ибо и я принял его и научился не от человека, но через откровение Иисуса Христа. Вы слышали о моем прежнем образе жизни в Иудействе, что я жестоко гнал Церковь Божию, и опустошал ее, и преуспевал в Иудействе более многих сверстников в роде моем, будучи неумеренным ревнителем отеческих моих преданий. Когда же Бог, избравший меня от утробы матери моей и призвавший благодатью Своею, благоволил открыть во мне Сына Своего, чтобы я благовествовал Его язычникам, --я не стал тогда же советоваться с плотью и кровью, и не пошел в Иерусалим к предшествовавшим мне Апостолам, а пошел в Аравию, и опять возвратился в Дамаск. Потом, спустя три года, ходил я в Иерусалим видеться с Петром и пробыл у него дней пятнадцать. Другого же из Апостолов я не видел [никого], кроме Иакова, брата Господня.

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)*

✠ The Gospel Reading ✠

Luke 16:19-31

There was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores. So it was that the beggar died, and was carried by the angels to Abraham's bosom. The rich man also died and was buried. And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. Then he cried and said, 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.' But Abraham said, 'Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.' Then he said, 'I beg you therefore, father, that you would send him to my father's house, for I have five brothers, that he may testify to them, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.' But he said to him, 'If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead.'"

Llukait 16:19-31

Edhe ishte një njeri i pasur, edhe vishej me purpur e me li të çmueshëm, duke dëfryer përditë me ndriçim. Ishte dhe një i varfër që e kishte emrin L Lazar, i cili dergjej pranë portës së atij plot me plagë, edhe dëshironte të ngopej me thërrimet që binin nga tryeza e të pasurit; por edhe qentë vinin e lëpinin plagët e tij. Edhe ndodhi që i varfëri vdiq dhe u pru nga engjëjt në gjirin e Abrahamit. Dhe vdiq edhe i pasuri dhe u varros. Edhe në had, ku ishte në mundime, ngriti sytë e tij e sheh Abrahamin së largu, edhe L Lazarin në gjirin e atij. Edhe ai thërriti e tha: O atë Abraham, përdëllemë, dhe dërgo L Lazarin, që të lyejë majën e gishtit të tij në ujë, edhe të më ftohë gjuhën; sepse po mundohem në këtë flakë. Po Abrahami i tha: O djalë, kujtohu, se ti i more gjithë të mirat e tua në jetën tënde, edhe L Lazari gjithashtu të këqijat; po tani ky ngushëllohet këtu, ndërsa ti mundohesh. Edhe mbi të gjitha këto, në mes nesh e jush është vendosur një hendek i madh, që kështu ata që duan të shkojnë së këtejmi tek ju, të mos mundin, as të andejmit të kalojnë tek ne. Edhe ai tha: Të lutem pra, o atë, ta dërgosh atë në shtëpinë e tim eti, sepse kam pesë vëllezër; që të japë dëshmi ndër ata, që të mos vijnë edhe ata në këtë vend të mundimit. Abrahami i thotë: Kanë Moisiun dhe profetët; le të dëgjojnë ata. Edhe ai tha: Jo, o atë Abraham; por në shkoftë ndonjë nga të vdekurit tek ata, do të pendohen. Edhe ai i tha: Në qoftë se nuk dëgjojnë Moisiun dhe profetët, as në u ngjalltë ndonjë nga të vdekurit, s'kanë për t'u bindur.

От Луки 16:19-31

Некоторый человек был богат, одевался в порфиру и виссон и каждый день пиршествовал блистательно. Был также некоторый нищий, именем Лазарь, который лежал у ворот его в струпьях и желал напиться крошками, падающими со стола богача, и псы, приходя, лизали струпья его. Умер нищий и отнесен был Ангелами на лоно Авраамово. Умер и богач, и похоронили его. И в аде, будучи в муках, он поднял глаза свои, увидел вдали Авраама и Лазаря на лоне его и, возопив, сказал: отче Аврааме! умиلسердись надо мною и пошли Лазаря, чтобы омочил конец перста своего в воде и прохладил язык мой, ибо я мучаюсь в пламени сем. Но Авраам сказал: чадо! вспомни, что ты получил уже доброе твое в жизни твоей, а Лазарь-- злое; ныне же он здесь утешается, а ты страдаешь; и сверх всего того между нами и вами утверждена великая пропасть, так что хотящие перейти отсюда к вам не могут, также и оттуда к нам не переходят. Тогда сказал он: так прошу тебя, отче, пошли его в дом отца моего, ибо у меня пять братьев; пусть он засвидетельствует им, чтобы и они не пришли в это место мучения. Авраам сказал ему: у них есть Моисей и пророки; пусть слушают их. Он же сказал: нет, отче Аврааме, но если кто из мертвых придет к ним, покаются. Тогда [Авраам] сказал ему: если Моисея и пророков не слушают, то если бы кто и из мертвых воскрес, не поверят.

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 Protopresbyter Arthur, Newly Departed Nicholas, Paul, Archpriest Antony</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 15 - 28 Jim Schaeffer (B) Frank Mallas (B) Nicolette Desloges (B) Ruth Rifkin (B) Ia Dellermann(B) Lucille John (B) Michael Mogilevich (B) Grace Vrato (B)</p> <p><u>Seven-Day Vigil Candles</u></p>	<p><u>Church Lectionary</u></p> <p><i>Today</i> Galatians 1:11-19 Luke 16:19-31</p> <p><i>Monday</i> Gal 1:11-19 Matthew 13:54-58 Philippians 4:10-23 Luke 10:22-24</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, Terry, Naomi, Annette, Tatiana, Lester Jr., Natalia, Otari, Lasha, Fr. Nikolas, Llukan, Marina, Sophia, Fr. Maxwell, Donna</p>	<p>Llukan Dylgjeri – health Michael Mogilevich - health Niko & 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><i>Tuesday</i> Colossians 1:1-2, 7-11 Luke 11:1-10</p> <p><i>Wednesday</i> Colossians 1:18-23 Luke 11:9-13</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>Thursday</i> Hebrews 12:6-13, 25-27 Matthew 8:23-27 2 Timothy 2:1-10 John 15:17-16:2 Colossians 1:24-29 Luke 11:14-23</p>
<p style="text-align: center;"><i>[To be inserted after the petition for the living]</i></p>		
<p>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> Colossians 2:1-7 Luke 11:23-26</p> <p><i>Saturday</i> 2 Corinthians 3:12-18 Luke 8:16-21</p>
<p style="text-align: center;"><i>[Petitions at Augmented Litany]</i></p>		
<p>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><u>COFFEE HOUR</u></p> <p><u>October</u> 22 – Parish Meeting 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><u>Reading the Bible in a Year</u></p> <p>Oct 08: 4 Macc 5-9 Oct 09: 4 Macc 10-14 Oct 10: 4 Macc 15-18 Oct 11: Matthew 1-3 Oct 12: Matthew 4-6 Oct 13: Matthew 7-9 Oct 14: Matthew 10-12</p>

Who Is On The Lord's Side?

BY FR. BARNABAS POWELL

“The enemy of my enemy is my friend.” The quote has been described as an Arabic proverb, but more likely it comes from advice given in India by a leader who died under mysterious circumstances.

This attitude that my enemy's enemy is my ally has been used countless times in politics and warfare to justify the “strange bedfellows” that certain alliances have created in the pursuit of political and military goals. Of course, the ideology behind this old saying reveals an old sickness among us humans. It reveals the notion that we can identify people as enemies or friends. It also reduces our reality to merely the



social or political maneuverings of our short-sighted circumstances.

But is there any spiritual benefit to this attitude and political tool?

In our Gospel Lesson today, the Lord's disciples come to Jesus to report on their good work. They are seeking His approval for their actions. You see, they have come across a man who wasn't part of their group casting out demons in the name of Jesus. The disciples told him to stop doing that since he wasn't part of the company of the disciples. They were surprised at the Lord's response!

Look how the Lord responds in our Gospel Lesson in Luke 9:49-56:

At that time, one of Jesus' disciples came to him and said, "Master, we saw a man casting out demons in your name, and we forbade him, because he does not follow with us." But Jesus said to him, "Do not forbid him; for he that is not against you is for you." When the days drew near for him to be received up, he set his face to go to Jerusalem. And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make ready for him; but the people would not receive him, because his face was set toward Jerusalem. And when his disciples James and John saw it, they said, "Lord, do you want us to bid fire come down from heaven and consume them as Elijah did?" But he turned and rebuked them. And they went on to another village.

So, the Lord turns this old saying on its head to teach the disciples a valuable lesson in both humility and the extent of God's grace given to the whole world.

The disciples are encouraged to break the small mentality of “our group” in favor of the more cosmic understanding of the grace of God given to all who sincerely seek to know God. What a powerful lesson for us today to overcome the temptation to “cliques” and our own spiritual ghettos that do little more than shrink our vision of God and our love for others. Jesus applies loving wisdom to the natural tendency in the disciples, and all of us, to forget just how loving, giving, and humble our God really is. He is so gracious that anyone who seeks to embrace Him, He embraces.

And that means whomever He embraces should never be slandered as an enemy. God's grace is always bigger than our vision! God's kindness and His love are always bigger than the shallow “differences” that exist between us humans. God knows us by name, and not by our race or education or our desires. WE name ourselves these labels that make it easy to reduce the people we see and don't see to too small “identities” that actually tell a lie about people. Those labels we use, even for ourselves, are filled with the danger of dismissing someone, and ourselves, and then making them “the enemy.”

Now be careful here! Seeing God's amazing grace, we are also challenged to understand that God's mercy

and grace are possible in the world because He has a Church in the world. Far from this cosmic truth suggesting that there is some sort of “universalism” at work here where it is irrelevant what you believe as long as you have nice thoughts and kind actions, the very reason there is grace in the world that works throughout the world is that Jesus is still Present in His world through His Church. Anyone who gives you a cup of water in Christ’s name will not lose his reward because Christ is still in His world through His Church! Extend the same grace and love to others as God has extended to you! That TRANSFORMATIVE journey is what Normal Orthodoxy is all about.

St. Joel, the Prophet in our Old Testament, served the Lord as a prophet of the nation of Israel. He was from the tribe of Reuben and lived around 810 BC and 750 BC. His ministry to God’s people had him insisting the people take seriously the wisdom of the Lord preserved in the Faith. He was used by God to tell the people of God to get ready for the coming of the Messiah and to expect the coming of the Holy Spirit to so change people that they would prophesy and see visions (See Joel 2:28) and this passage was quoted by St. Peter on the Day of Pentecost to explain how all these disciples could preach in many languages there in Jerusalem on that great day. St. Joel tells us that the coming of the Holy Spirit will so change the people who follow the Lord that they will never reject others but offer them the Good News of Jesus!

Today, instead of shrewdly maneuvering this or that person in your life to create maximum benefit for yourself, ask the Lord to release you to bring His presence to every situation in your life. Watch as His Presence draws out of others a kindness, a service, righteousness that they, themselves, may not have realized they possessed. Instead of “the enemy of my enemy is my friend” let’s transform by grace our relationships, our acquaintances, and our surroundings into humble opportunities for the Presence of Jesus in His Church to transfigure even those who don’t realize they are on the Lord’s side into companions on this spiritual journey toward Him Who loves us even more than we, ourselves, know how to love. That’s when we will discover a truly Normal Orthodox Life!

Prayer for the Week

Since you have seen the glory of God in the spirit, you truly did foreknow His divine dispensation; for as you said, God’s Spirit is poured forth upon all flesh that believes in Him Who appeared to the earthborn in a servant’s form and made you wondrous forever, O Joel, you seer of God.

<https://faithencouraged.org/who-is-on-the-lords-side/>

The Gift of Life And the Nightmare of an All-Consuming Death

This earthly life that we have been given has no meaning unless we see it as a workshop for the future life. We must not neglect that which is of an eternal nature, for the Creator has bestowed this life upon us as a time of preparation for eternity with Him. This is the time when we should be progressing from God’s image to God’s likeness. This life takes a tragic turn if we do not look beyond the confines of this earthly existence, for the gift of love that is Christ, helps us escape the nightmare of an all-consuming death.

The Apostle Paul gives an account of the Christian understanding of death, saying, “When the perishable puts on the imperishable, and the mortal puts on immortality, then shall come to pass the saying that is written: ‘Death is swallowed up in victory (1 Cor. 15:54).’” It is in this life that we “put on Christ”, for in doing so we attain the holiness that is necessary for us to stand in the presence of God for all eternity, and not be burned. Focusing on this life as anything but a time of preparation for eternity, is to ignore the reality that God has gifted us with life as a time of preparation for the heavenly vision of an all-consuming life.

Love in Christ,
Abbot Tryphon

September/October Events

October

22 – 10:00am Divine Liturgy

Parish General Meeting

25 – 7:15pm Bible Study via GoogleMeets

29 – 10:00am Divine Liturgy

Education Sunday

November

04 – 3:00pm **Ethnic Food Festival!**

05 – 10:00am Divine Liturgy

08 – 7:15pm Bible Study via GoogleMeets

1020 – 6:00pm Fun Night

12 – 10:00am Divine Liturgy

15 – 7:15pm Bible Study via GoogleMeets

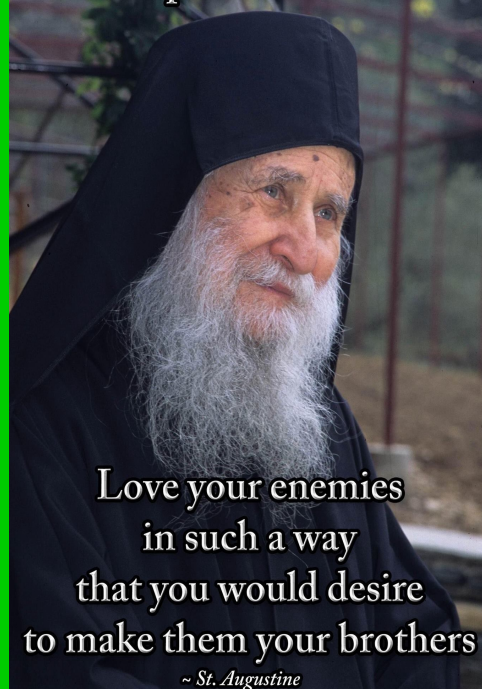
Can't join us in person?

We stream our services on our YouTube Channel:

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



What is perfection in love?



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.

We will have our Annual General Meeting today, after Liturgy

Taking on our responsibilities within the parish we will need to:

- Vote on a budget
- Elect the Parish council
- and address any issues that you may have within the parish

If there are any issues that you would like to see addressed, please present them to Stephen Murianka or Fr. Nicholas by Sunday, October 15 so that we can put them on the agenda.

*Please join us for our **3rd Annual ETHNIC CELEBRATION on Saturday, November 4th, beginning at 3:00pm.***

Our last two festivals were a wonderful success. We are looking forward to another beautiful, blessed event!

If you would like to bring your favorite homeland delicacies - ALBANIAN, BULGARIAN, GEORGIAN, GREEK, ROMANIAN, RUSSIAN, UKRAINIAN, or AMERICAN - please let Donna Bacon know. We want ALL our parishioners' nationalities to be celebrated, so please let us know your heritage!

Tickets on sale now for an all-you-can-eat dinner at \$25 per adult or \$60 for a family with children. **All tickets will be sold in advance. Parties of 8 will have a reserved table for their party.**

Please email or call Donna Bacon at dabo893@verizon.net or 267-250-0520:

- 1) to VOLUNTEER to bring a dish (or dishes)
- 2) to RESERVE your tickets now!

Please join us, and share our faith by bringing your family and friends!
Thank you for your continued participation and support.

Bringing the Kingdom of God into this World

The Gospel demands Christians usher the Kingdom of God into this world, not by political ideology, but by the individual Christian's transformation of self. This command to usher in the Kingdom of God is not about neutrality in the face of evil, but a recognition that the Church is only the Church, when she is there for others. The Church must be immune from any possibility of turning the message of Christ into anything that diminishes focus on the Crucified One, for her glory, as the Church, is in Christ Crucified. "If you can not find Christ in the beggar at the Church door, you will not find Him in the Chalice." Saint John Chrysostom

Orthodoxy is the incarnation of beauty, while political extremism is devoid of poetry and art. Political extremism destroys beauty, while the Church embodies the very essence of beauty. The Church must never surrender to any political ideology because she must always stand on the side of the weakest and poorest of society. When the Church aligns herself with one camp or another, she is in danger of being absorbed into worldly ideologies that obscure her beatific vision. Neither democratic, nor socialistic, nor monarchical forms of government are needed for the Church to thrive, if she is committed to living out her biblical vocation of pointing to Christ Jesus, the Saviour and Redeemer of the world.

The manifestation of the Kingdom of God can not be brought forth into this world by any political movement, nor by force of arms, but by the changing of the hearts of men and women everywhere. Only when Christ is manifest in His people, will the Kingdom take root, and peace and justice reign in this world. The darkness can not be overcome by any political movement, but only by the introduction of the light, the Light of Christ.