

# Sts. Peter and Paul Albanian Orthodox Church

*First-enthroned of the apostles, teachers of the universe: Entreat the Master of all to grant peace to the world, and to our souls great mercy!*

Rev. Nicholas Dellermann (*Rector*) (860) 861-7468 – Very Rev. H Gregory DuDash

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October 6, 2019

16TH SUNDAY AFTER PENTECOST: GLORIFICATION OF ST INNOCENT,  
APOSTLE TO THE AMERICAS, HOLY AND GLORIOUS APOSTLE THOMAS  
TONE 7

Today ..... 10:00am Divine Liturgy  
Wed. 09 ..... 7:00pm Bible Study  
Sat. 12 ..... 10:00am Vespers  
Sun. 13 ..... 10:00am Divine Liturgy

One must be baptized and chrismated an Orthodox Christian to receive Holy Communion. Guests are invited to receive a blessing at the chalice and partake of the post-Communion bread (Antidoron).

Fast Days: Fasting Wednesday and Friday.(fasting from meat, fish, eggs, dairy, oil, wine and hard spirits as you are able.)

**Troparion – Tone 2**  
**(for St Innocent)**

*Thou didst evangelize the Northern  
people of America and Asia,  
proclaiming the Gospel of Christ to  
the natives in their own tongues,  
O Holy Hierarch, Father Innocent,  
Enlightener of Alaska and All  
America, whose ways were ordered  
by the Lord.  
Pray to Him for the salvation of our  
souls in His Heavenly Kingdom!*

**Kontakion – Tone 7**  
**(Resurrection)**

*The dominion of death can no  
longer hold men captive,  
for Christ descended, shattering and  
destroying its powers.  
Hell is bound, while the Prophets  
rejoice and cry:  
“The Savior has come to those in  
faith;  
enter, you faithful, into the  
Resurrection!”*

**Welcome to all visitors!** Please join us upstairs in the church hall for coffee hour after liturgy.

**Prayers for those** in our Sts. Peter and Paul community (parishioners, family, friends) can be listed for remembrance in our litanies during the Liturgy. Feel free to give names to Fr. Nicholas - please indicate how each person listed is connected to us (parishioner, family, friend, etc.), as well as why we are praying for them (health, memory, travel, etc.).

**Confessions can be heard** by appointment. If you need, I will come to you during the week. Please do not hesitate to call for a time to drop by the church or to have me visit you.

**Remembrances** for both the living and the dead during the prayers of preparation of the Eucharistic Lamb and during the Augmented Litany should be given the week before the desired remembrance so that the names can be put into the bulletin and given to the Deacons for the prayers. Any names of the living that are not marked as sick or traveling will be listed under general prayers.

## SCRIPTURE THIS WEEK

### Church Lectionary

Today  
2 Corinthians 6:1-10  
Luke 7:11-16

Monday  
Ephesians 1:22-2:3  
Luke 7:36-50

Tuesday  
Ephesians 2:19-3:7  
Luke 8:1-3

Wednesday  
Ephesians 3:8-21  
Luke 8:22-25

Thursday  
Ephesians 4:14-19  
Luke 9:7-11

Friday  
Ephesians 4:17-25  
Luke 9:12-18

Saturday  
1 Corinthians 14:20-25  
Luke 6:1-10

### Reading the Bible in a Year

Oct 06: 2 Esdras 13-16  
Oct 07: 4 Macc 1-4  
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

## Special Prayers



Ill/Home-bound:

Ruth Rifkin, Virginia Daka, Emmelia Stone, Liam, Denise Gormley, Sonya, Anna, George, Lyanna, Barbara, Katelyn, Margarita, Annmarie, Shpresa, Ralph John, Christina, Mary, Alexandra, Matthew, Fran, Sophie Plasari, Donna, Fr. Gregory & Mat. Linda DuDash, Leon, child Luka, child Makayla, Rhonda, Ashley, John, Lev, Margarita, Ludmilla, Jake, Amanda, George, David, Thomas, Helen

General:

Michael, John, Darian, Tammy, Jean Dimitri, Cheryl Dimitri, Jason, Anna, George, Sonya, Catherine, Alisha, Sasha, Joseph, Kimberly, Niko, Kristin, Robert, Jerry, Pina, Jerry, Chris, Matt, Gianna, Menina, John, Eugenia and the child to be born of her, Sophia and the child to be born of her, Catherine and the child to be born of her,

**Truth is not a thought, not a word,  
not a relationship between things,  
not a law. Truth is a Person. It is a  
Being which exceeds all beings and  
gives life to all. If you seek truth with  
love and for the sake of love, she will  
reveal the light of His face to you  
inasmuch as you are able to bear it  
without being burned.**

-St. Nicholas of Serbia

Memory Eternal: His Eminence, the newly departed  
Archbishop Nikon,



## October

06 - 10:00am Divine Liturgy  
08 - 7:00pm *Orthodoxy on Tap*  
7:00pm *Fr. Barnabas Powell*  
@ St. Stephen's  
09 - 7:00pm Bible Study  
10 - 8:00am Panakhida for  
Archbishop Nikon

## October/November Events

11 - 6:00pm Fun Night  
12 - 6:00pm Vespers  
13 - 10:00am Divine Liturgy  
**Parish Annual Meeting**  
16 - 7:00pm Bible Study  
19 - 10:00am Memorial Liturgy  
6:00pm Vespers  
20 - 10:00am Divine Liturgy

23 - 7:00pm Bible Study  
26 - *Marriage Retreat*  
6:00pm Vespers  
27 - 10:00am Divine Liturgy  
30 - 7:00pm Bible Study

## November

02 - 6:00pm Vespers & General  
Confession

## Birthdays/ Anniversaries

Greg & Rose Shaloka A - 10/07  
Marge Kelly B - 10/10  
Jim Karafelli B - 10/10

## Coffee Hour

**Today:** Archbishop Nikon Memorial

**Next Week:** Memorials: Milto, Leili

## Memorial Saturday

The Saturday before the celebration of St. Demetrius (October 26th) is traditionally held as a Memorial Saturday, also known as a Soul Saturday in some traditions. During Liturgy on Memorial Saturdays, the Litany for the Departed that is omitted on Sundays and Feast days is read and the names of those who have fallen asleep are prayed for by name. This year we will be making forms available to list the names of loved ones to be prayed for on the Memorial Saturday (October 19th) at the candle desk, as well as being mailed and emailed to anyone on our lists. We also would like to invite anyone attending to bring pictures of their departed loved ones to the liturgy to be displayed and censed during the Memorial at the end of Liturgy. We do ask that people not send or drop off pictures, as we have no proper place for them to reside after the memorial.

## 2 Corinthians 6:1-10 (Epistle)

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard You, and in the day of salvation I have helped You." Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

## Luke 7:11-16 (Gospel)

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

## Why I do the things I do... and what I can do about it!

*The Christian understanding of the passions and their remedy*

Tuesday October 8, at 7pm, Fr. Barnabas Powell will be speaking at St. Stephen Orthodox Cathedral, 8598 Veree Rd. Philadelphia PA 19115.

Fr. Banabas is the senior pastor at Ss. Raphael, Nicholas, and Irene Greek Orthodox Church in Cumming, GA and hosts Faith Encouraged LIVE on Ancient Faith Radio, as well as his daily blog Faith Encouraged Daily.

## Children's Word

### Sadness to joy

Have you ever been sad about something, and somebody tried to make you feel happier? That is a very nice thing for somebody to do!

In today's Gospel reading, we hear about a woman in a very sad situation. She had a right to be sad! She was a widow, so her husband had died. But in the story, her own son had died too. You can imagine that she was very sad. But can you guess Who came to comfort the poor woman? The Gospel tells us that Jesus came to this city where the woman lived, and "He had compassion on her and said to her, 'Do not weep.'" "Don't cry." He touched her son's body, and He said, "Young man, I say to you, arise." Then, the young man sat up and spoke. Our Lord had raised him up from being dead.

Of course, we know that there is a lot of sadness in the world. But our Lord Jesus Christ came to take away that sadness. He came to make us feel happier...not just today, but forever! He came to bring us real joy!

In the Gospel today, we hear how the people in the story were all so sad at first, but at the end of the story, they glorified God. They were amazed and joyful. God wants to give this joy to us too. Let's pay attention to all the wonderful things He does for us!

### SAINT JONAH OF HANKOW, CHINA PROTECTOR OF ORPHANS

Have you ever felt sorry for yourself? Maybe you had a bad day. Maybe you have problems at home or at school. Maybe you felt sorry for other reasons, too.

Saint Jonah lived about a hundred years ago. He had lots of reasons to feel sorry for himself. He lost both of his parents when he was just eight. Later on, Jonah became a monk in an important monastery in Russia. But, when he was there, a big revolution made things awful for him. The communists, who were in charge, didn't like Christians. They beat him up, made him sick, and sent him to prison.

Saint Jonah finally was freed from prison, and he left Russia. He went to Northern China to get away from it all. When he was there, he could have felt sorry for himself. Things weren't good. But Saint Jonah knew he had work to do. He wanted to help the people there. He wanted to tell them about Jesus Christ. He built an orphanage for poor, orphan kids to live in. He built a school to teach them. He built a dining hall to feed them.

Saint Jonah reminds us that when things are hard for us, we can still do work for God and His church and His people! Sometimes, the hard things in our lives can help us make things easier for people who have hard times too. Remember, Saint Jonah was an orphan, and he helped orphans!

We celebrate St. Jonah tomorrow, Monday, Oct. 7th.

## The Church as Mission

The key to understanding the Church as mission is found in Christ's identification of the mission of the Apostles with His own. "As my Father hath sent me, even so send I you." (John 20: 21) The Lord's specific commandment (often called the Divine Commission) defines this mission:

*"Go therefore, and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all that I have commanded you, and lo, I am with you always, even to the close of the age."* (Matthew 28:19-20)

The Apostles understood that the work of sanctification (Hebrews 13:12), the forgiveness of sins (Acts 13:38), and the reconciliation with God (Colossians 1: 21, 22) was committed to them after they were "clothed with power from on high." (Luke 24:49) This is obvious from the record of their missionary activity in the Acts of the Apostles and from the whole missionary career of St. Paul.

Not only was the Church intended to be catholic, that is, for all men and for the whole man (I Timothy 4:10; II Peter 3: 9) but it was to transcend narrow nationalisms and, in fact, rise above all exclusiveness. "Where there is neither Greek nor Jew, circumcised nor uncircumcised, Barbarian, Scythian, bond nor free: but Christ is all and in all" (Colossians 3:11). As proof of this and of the universality of their mission, the Descent of the Holy Spirit at Pentecost provided the Apostles immediately with the capacity to tell the good news in all languages: ". . .we hear them telling in our own tongues the mighty works of God" (Acts 2:11). Thus they baptized and incorporated into the Church all those who received their teachings and desired to be saved (Acts 2:41, 47).

In conveying the gospel to the people of every nation, the motivation of the Church of the Apostles, and subsequently of the Church of all ages, was the conviction that the message of Christ was necessary for the life of the world and for its salvation. "And there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved" (Acts 4:12).

Every segment of the Church has, in its turn, inherited its own area of responsibility, and the mission to bring men to Christ through His Church has never been passed over as someone else's obligation. Once the faith has been planted in any area of the world, the Church has an obligatory concern for the salvation of all who inhabit that area. (Limitations imposed upon the Church in this respect during times of Muslim domination produced a situation that must be described as abnormal, yet it has now come to be considered quite normal for the Orthodox not to proselytize among the adherents of Islam.) In no sense has the Church been content to be understood as simply a part of the cultural heritage of a people or of a nation, although, in some extraordinary situations, and because of the pressures brought to bear on the Church, especially in modern times, there have been attempts (even among churchmen) to limit the mission of the Church. The Orthodox Church has sometimes been wrongly and inappropriately described as non-missionary and non-proselytizing. Both the missions of the Orthodox Church to non-Christian peoples and the willingness of the Church to encourage individual conversions from the non-Orthodox Churches serve to contradict this erroneous characterization.

Being convinced that he that "does not abide in the doctrine of Christ does not have God" (II John 9), that Christ is, as He said, "the truth," and that no one comes to the Father except by Him, (John 14: 6), the Church naturally must desire that all men know Christ and follow Him. This means, of course, that our doors must be open and that we must be zealous about bringing men to Christ. In addition, it is equally a part of the Church's vocation not only to pass judgment on any explanation of the meaning and purpose of life that may be in conflict with Christ's revelation, but also to provide society with an authentically Christian reaction to all its social trends and movements.

This is especially important both because of the pluralism of contemporary society and of the increased secularization of religion in recent times. Not only have traditional Christian values been abandoned by the world, but even by religious groups themselves, and we witness the outright adoption of new moralities and attitudes toward human relations that are in direct conflict with Holy Scripture and the teachings of the Fathers. The Orthodox Church can no longer depend on the religious community or any religious agency to give a real Christian answer to life's problems, but must itself take the lead in pointing to God's absolute and unchangeable truth.

The purpose of this series is to survey briefly the Church as a society conscious of its mission to unite within its fold all people and to outline the Church's responsibility to proclaim the gospel and evangelize in whatever places the Holy Spirit may lead us.

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