

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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February 3, 2019

36TH SUNDAY AFTER PENTECOST: AFTERFEAST OF THE MEETING OF OUR LORD
RIGHTEOUS SIMEON THE GOD-RECEIVER AND ANNA THE PROPHETESS
TONE 3

Today	10:00am	Divine Liturgy Sunday School Souper Bowl
Wed. 06	7:00pm	Bible Study
Fri. 08	6:00pm	Fun Night
Sat. 09	6:00pm	Vespers
Sun. 10	10:00am	Divine Liturgy Sunday School Icon Pledge

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

Troparion – Tone 1
(Meeting of Our Lord)

*Rejoice, O Virgin Theotokos, Full of Grace!
From thee shone the Sun of Righteousness, Christ our God, enlightening those who sat in darkness.
Rejoice and be glad, O righteous Elder, thou didst accept in thine arms the Redeemer of our souls,
Who grants us the Resurrection!*

Kontakion – Tone 3
(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.*

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

1 Timothy 1:15-17
Matthew 15:21-28

Monday

James 2:14-26
Mark 10:46-52

Tuesday

James 3:1-10
Mark 11:11-23

Wednesday

James 3:11-4:6
Mark 11:22-26

Thursday

James 4:7-5:9
Mark 11:27-33

Friday

1 Peter 1:1-2, 10-12, 2:6-10
Mark 12:1-12

Saturday

1 Thessalonians 5:14-23
Luke 17:3-10

Reading the Bible in a Year

Feb 03: Numbers 13-16
Feb 04: Numbers 17-20
Feb 05: Numbers 21-24
Feb 06: Numbers 25-28
Feb 07: Numbers 29-32
Feb 08: Numbers 33-36
Feb 09: Deuteronomy 1-4

Special Prayers

Ill/Home-bound:

Virginia Rifkin, Ruth Rifkin, Virginia Daka, Emmelia Stone, Liam, Denise Gormley, Victor, Sonya, Anna, George, Lyanna, Barbara, Katelyn, Margarita, Annmarie, Shpresha, Ralph John, Christina, Mary, Alexandra, Matthew, Fran, Sophie Plasari, Donna, Mat. Linda DuDash, Leon, the child Luka, child Makayla, Rhonda, Ashley, CJ, Elizabeth, Rebecca, Lev

General:

Michael Peterson, 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, Fr. Gregory DuDash,

Memory Eternal: Newly departed Bishop Athanasius, Newly departed Frosina, Newly departed Martha Linski, Newly departed Helen, Tamara, Alia,



What is the Church, if not a place where the sick meet their physician? Those sick from sin come to confess their sickness to God the Physician, and to find medicine and healing from Him who is the true Healer from all human suffering and weakness, and the Giver of all good things. Do the healthy go to hospital, to boast of their health to the doctor?

-St. Nikolai Velimirovich



February/March Events

February

03 – 10:00am Divine Liturgy
Sunday School
Souper Bowl Sunday
06 – 7:00pm Bible Study
08 – 6:00pm Fun Night
09 – 6:00pm Vespers
10 – 10:00am Divine Liturgy
Sunday School
Icon Pledge

13 – 7:00pm Bible Study
16 – 6:00pm Vespers
17 – 10:00am Divine Liturgy
Sunday School
20 – 7:00pm Bible Study
23 – 6:00pm Vespers
24 – 10:00am Divine Liturgy
Sunday School
27 – 7:00pm Bible Study

March

02 – 6:00pm Vespers & General Confession
03 – 10:00am Divine Liturgy
Sunday School
06 – 7:00pm Bible Study
08 – 6:00pm Fun Night
09 – 6:00pm Vespers
10 – 10:00am Divine Liturgy
Sunday School

It's Souper Bowl Sunday!

It's our annual Souper Bowl Charity fund raiser!
Try a plethora of delicious soups here at coffee hour!
Buy some more of your favorites to take home!
Donate to a worthy cause!

The Icon Pledge is February 10th! Please make sure that all pledged icons from last year have been returned!

Coffee Hour

Today: Souper Bowl Sunday!

Next Week: Icon Pledge Sunday

Birthdays/ Anniversaries

Roland Dani B – 2/4
Ralph John B/A – 2/5
Bronya Dellermann B – 2/8
Joanne & George Johns A – 2/9

1 Timothy 1:15-17 (Epistle)

This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life. Now to the King eternal, immortal, invisible, to God who alone is wise, be honor and glory forever and ever. Amen.

Matthew 15:21-28 (Gospel)

Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed." But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us." But He answered and said, "I was not sent except to the lost sheep of the house of Israel." Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.



House Blessings are coming up in 2019! Please sign up on the sheet upstairs so that we can begin to organize and schedule House blessings. Please be sure to leave your name and phone number. Alternatively, you can call Fr. Nicholas at 860-861-7468 and he will take your information.

Children's Word

Let's say your parents have a little treat for you and a sibling—candy, or cookies, or a surprise. Usually they divide them up evenly, don't they? Three for you, and three for your brother or sister. Ten for you, and ten for another. That seems fair, doesn't it?

In today's Gospel reading, we hear a story that might not seem so fair...at first. In the story, a man goes on a trip, and he wants his servants to take care of his things. He gives a lot of money to one of his servants, a medium amount to another, and just a little bit to another. The man wants the servants to take care of that money.

After a while, the man comes back from his trip. He asks his servants what happened to the money. The first two servants took care of the money, and they even made more money with it. The third one had just hidden the money, and he gave him back the same amount. The master was angry with this third one.

This story has another meaning, of course. God gives us all different gifts. Some people can do really amazing things. Some people can just do simple things. Some people have a lot. Some people have almost nothing! But God wants us each to use what we have. He wants us to take care of the things He has given us. He wants us to do the best we can with them. God doesn't always give an even amount of gifts, but He wants us to use what we have the best way we can!

ST. LUKE THE RIGHTEOUS "GOD PROVIDES"

We've all seen beautiful icons, but you can find some of the most amazing ones in the whole world at a monastery in the middle of Greece. This monastery is called "Osios Loukas," and it is named after St. Luke. (This is a different saint than the one who wrote one of the Gospels. This saint was born in 896, about 1,100 years ago.)

St. Luke the Righteous tried to love God and to trust in Him even when he was little. He came from a poor family, and he worked very hard to help his family. He worked in the fields and he took care of sheep, staying outside in really bad weather. Still, he helped other poor people too. One time, he gave away all the seeds that he was supposed to plant in the fields. He knew that God would take care of him. But what happened? The fields gave more and better crops than St. Luke had ever seen before!

Lots of times, you can see how much people love a person by how they honor him or her. In America, you see some of the greatest monuments to George Washington and some of the presidents. But you can see that the people really love St. Luke the Righteous because his monastery is SO beautiful.

We celebrate St. Luke on Thursday, February 7th

We KNOW!

February 1, 2019 · Fr. Barnabas Powell

I love learning big words. Ever since I watched “Mary Poppins” so many years ago and “learned a word to spite me aching nose” I have been fascinated with vocabulary. So, when I heard the word “epistemology” I was over the moon to learn all I could!

Epistemology is “the theory of knowledge, especially with regard to its methods, validity, and scope. Epistemology is the investigation of what distinguishes justified belief from opinion.” Told you it was worth it! How do we “know” something? What distinguishes an opinion from a fact? This is the philosophical work of epistemology and it is a significant work because all of us have a system of epistemology that helps us do this kind of work in our heads. Now the question is, is our epistemology sound?

Look at our Lesson today in Romans 8:28-39:

Brethren, we know that in everything God works for good with those who love him, who are called according to his purpose. For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the first-born among many brethren. And those whom he predestined he also called; and those whom he called he also justified; and those whom he justified he also glorified.

What then shall we say to this? If God is for us, who is against us? He who did not spare his own Son but gave him up for us all, will he not also give us all things with him? Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn? Is it Christ Jesus, who died, yes, who was raised from the dead, who is at the right hand of God, who indeed intercedes for us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, “For thy sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

St. Paul insists that “we KNOW (emphasis mine) that in everything God works for good with those who love him, who are called according to his purpose.” Paul is writing to the Church in Rome in anticipation of him coming to visit and work with the Roman Church. This Church is made up of both Jews and Gentiles and is extremely influential since it is the Church formed in the capital of the Empire. St. Paul has been encouraging these Roman Christians to stay faithful and to deal with their proximity to power in a Christian way, especially since the Christians were a minority and a persecuted minority at that.

St. Paul gives these Roman Christians, and, by extension, us as well, three powerful insights to prove his insistence that we can KNOW God is at work in everything in our lives for good!

First, St. Paul tells us that God will work good from everything in our lives BECAUSE we who love Him are meant to be LIKE Him! Some have tried to make this verse say that God “predestined” some to be saved. But the verse is building on St. Paul’s sure knowing that God is at work for good in our lives because His Purpose is to make us like Himself! And being like Him is what we need above all things.

Next, St. Paul reminds us that God is “for us.” God has no ulterior motives. He wants us to achieve our true purpose to be like Him. And if He’s on our side, we KNOW nothing in our lives can destroy us if we stay focused on His Purpose for us!

Finally, St. Paul reminds us that nothing can separate us from God. There is no power stronger than His Purpose for us. Nothing external, no problem, no power, no persecution is stronger than His love for us. The only thing that can separate us from Him is our own self-will focused on comfort and ease rather than His Purpose for our lives to be made Like Him!

Today, do you KNOW that everything in your life is meant and intended for the good of making you like Christ? Nothing is stronger than God’s purpose for you if you will KNOW this in every circumstance. Do this and you will understand why you are called to be Orthodox on Purpose!

Archpastoral Letter of the Holy Synod of Bishops of the Orthodox Church in America

Concerning the Situation of the Church in Ukraine

January 28, 2019

01/013

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To the Clergy, Monastics, and Faithful of the Orthodox Church in America,

The Holy Synod of Bishops addresses this archpastoral letter to our flock to provide guidance with respect to current events in world Orthodoxy that may be occasioning questions, confusion, or even scandal within our communities in North America. The immediate cause of these questions, confusion, and scandal are found in the recent developments that have taken place in Ukraine. A broader cause of confusion and misunderstanding may also be found in the underlying disagreements about ecclesiology, territorial jurisdiction, and canonical principles, which continue to erupt not only with reference to Ukraine but also to other geographic areas.

In writing this archpastoral letter we do not presume to resolve either the direct or the wide-ranging reasons for these crises, because such resolution must come from the conciliar and synodal process present in the Church's tradition, a process that, in the face of the Ukrainian situation, has been advocated by others throughout the Orthodox Church and which our Holy Synod wholeheartedly endorses. Rather, the purpose of this letter is to provide our clergy and faithful with some direction and perspective in dealing with the impact that these global issues are having on our local communities in North America. We will, of course, be grateful and humbled if our words of guidance contribute to the global discussion of these matters.

Any such contribution can only arise from our own experience as the Orthodox Church in America. We remind our faithful that the resolution of the canonical anomalies in our lands has been and remains a difficult and ongoing task. While this task is not an end in itself, overcoming these anomalies will serve to maintain our full unity and communion with Orthodox Christians throughout the world. Although the *Tomos of autocephaly* was indeed given to our Church as a means of suppressing scandalous ecclesiastical divisions, it was also given as a means to build a peaceful and creative church life with other Orthodox Churches in North America. The gift of autocephaly was not a declaration of independence, an expression of nationalism, or an excuse for isolationism but rather a call to the fulfillment of the apostolic, missionary, and pastoral work of the Gospel.

As we consider the difficult challenges the universal Church is facing, let us be heartened by God's blessings on our own humble efforts towards the establishment of unity in North America. Let us be mindful that the canonical tradition of Holy Orthodoxy is not a weapon to be wielded for conquest but a remedy to be applied for the healing of human souls. Let us remember that the resolution of questions of ecclesiastical jurisdiction, both in North America and throughout the world, should not be adjudicated in the realm of legal disputes or resolved through governmental interference but in the spirit of humility and meekness offered by our Lord Jesus Christ. If the present complications seem irresolvable, let us remember that "the things which are impossible with men are possible with God" (Luke 18:27).

The ecclesiastical situation in Ukraine has already been addressed by His Beatitude, Metropolitan Tikhon in his [letter of September 26, 2018](#). Since that time, further developments have occurred, most notably the full breaking of communion by the Patriarchate of Moscow with the Ecumenical Patriarch, the creation by the Patriarchate of Constantinople of an ecclesial body consisting of two schismatic groups, the convening of a "Unification Council" which recognized these groups as a new and unique body and which also elected for it a Metropolitan for Kyiv, and, most recently, the proclamation of a form of autocephaly for this new body by the Patriarchate of Constantinople.

We, the members of the Holy Synod of Bishops of the Orthodox Church in America express our deep sorrow and distress over these developments and, in particular, by the rupture in communion between the Church of Moscow and the Church of Constantinople. It is our sincere hope and fervent prayer that a way forward be found for restoration of communion that is in accord with both the Gospel of our Lord Jesus Christ and the Sacred Canons of the Church established by the Fathers which have protected and promoted the unity of the Church through the centuries.

In light of the above new developments, by means of this pastoral letter, we re-affirm the substance and content of His Beatitude, Metropolitan Tikhon's letter. To demonstrate our commitment to upholding unity in the Church, we express our

desire and intention to maintain full communion with all the universally recognized autocephalous Orthodox Churches. We exhort our clergy and faithful to fervently offer prayers that the unity and communion of Orthodox Christians in Ukraine be restored and that all schisms be resolved according to the canonical tradition and discipline of the Church. We also remind our clergy and faithful that it is the people of Ukraine, our brethren in Christ, who are suffering from the effects of the broader ecclesial conflicts and it is for them, in particular that we shall offer prayers.

We furthermore exhort our clergy and faithful to offer fervent prayers so that unity and communion be maintained within the fullness of the Orthodox Church throughout the world. Recalling the words of Saint Cyprian of Carthage "... and this unity we ought firmly to hold and assert, especially those of us that are bishops who preside in the Church, that we may also prove the episcopate to be one and undivided," it is our earnest hope that a conciliar process be initiated by His All-Holiness, Ecumenical Patriarch Bartholomew in union with his brothers, the Primates of the Churches. Thus, a Church-wide discussion of primacy and synodality can be undertaken outside of the context of this specific ecclesiastical dispute. With respect to the Church in Ukraine, the Holy Synod of Bishops has determined at this time:

- To continue to recognize and support Metropolitan Onufry as the canonical head and Primate of the Ukrainian Orthodox Church;
- To withhold, with several of our sister Churches, recognition of the Orthodox Church of Ukraine;
- That no changes be made to the diptychs, noting that the Orthodox Church in America has not been formally requested to make such changes;
- That communion between clergy and faithful of all canonical Orthodox jurisdictions in North America be maintained and that any specific questions concerning the concelebration of clergy be directed to the local diocesan bishop; and
- That our clergy and faithful preserve an attitude of sobriety and restraint in any public discussions of these matters.

As a final exhortation, we faithfully receive the patristic word, "Do not let schisms loose among the Churches." But even more, we willingly accept and endorse this admonishment, because we follow the Fathers of the Church who have called us to unity with those who hold identical doctrines with us. We jealously guard this unity with all who confess the Orthodox Faith. Nothing can be more pleasing to the Lord who yearned for the unity of His disciples than to behold His faithful people, separated from one another by so vast a diversity of places, history, cultures, and languages, yet bound by the unity of love in the One Body of Christ.

As the pastors entrusted with the flock of the Orthodox Church in America, we cannot stand by idly and allow the Orthodox faithful to be divided into factions. Let us all zealously endeavor to count all things secondary to the unity to which we are called, and above all, let us all be solicitous for the unity of Christ's Holy Orthodox Church in America and throughout the world, lest, becoming divided, she become weakened in her task of proclaiming the Gospel to the ends of the universe. As the Lord prays in John 17:19-21, "I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me," so likewise do we pray.

Given on this day, January 28, 2019 by the Holy Synod of Bishops of the Orthodox Church in America,
+TIKHON, Archbishop of Washington, Metropolitan of All America and Canada
+NATHANIEL, Archbishop of Detroit and the Romanian Episcopate
+NIKON, Archbishop of Boston, New England, and the Albanian Archdiocese
+BENJAMIN, Archbishop of San Francisco and the West
+MARK, Archbishop of Philadelphia and Eastern Pennsylvania
+ALEJO, Archbishop of Mexico City and Mexico
+MELCHISEDEK, Archbishop of Pittsburgh and Western Pennsylvania
+IRENEE, Archbishop of Ottawa and the Archdiocese of Canada
+MICHAEL, Archbishop of New York and the Diocese of New York and New Jersey
+ALEXANDER, Archbishop of Dallas, the South, and the Bulgarian Diocese
+DAVID, Bishop of Sitka and Alaska
+PAUL, Bishop of Chicago and the Midwest