

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!

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January 24, 2021

33RD SUNDAY AFTER PENTECOST: SYNAXIS OF THE HOLY NEW
MARTYRS AND CONFESSORS OF RUSSIA
TONE 8

Today 10:00am Divine Liturgy
Wed. 27 7:15pm Bible Study
Sun. 31 10:00am Divine Liturgy
Mon. 01 7:00pm Vespertal Liturgy
Feast of the Meeting

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

**Troparion – Tone 8
(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!*

**Kontakion – Tone 3
(New Martyrs)**

*Today the new martyrs of Rus'
stand in white robes before the
Lamb of God,
and with the angels they sing to
God the hymn of victory:
“Blessing, and glory, and
wisdom, and praise, and honor,
and power, and strength be to
our God
unto the ages of ages. Amen.”*

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

Colossians 3:4-11
Luke 18:35-43

Monday

1 Corinthians 12:7-11
John 10:9-16
Hebrews 8:7-13
Mark 8:11-21

Tuesday

Hebrews 9:8-10, 15-23
Mark 8:22-26

Wednesday

Hebrews 10:1-18
Mark 8:30-34

Thursday

Hebrews 10:35-11:7
Mark 9:10-16

Friday

Hebrews 11:8, 11-16
Mark 9:33-41

Saturday

Ephesians 5:1-8
Luke 14:1-11

Reading the Bible in a Year

Jan 24: Leviticus 1-4
Jan 25: Leviticus 5-8
Jan 26: Leviticus 9-12
Jan 27: Leviticus 13-16
Jan 28: Leviticus 17-20
Jan 29: Leviticus 21-24
Jan 30: Leviticus 25-27

Nothing is more opposed to God than pride, for self-deification is concealed in it, its own nothingness or sin. Thus more than anything humility is acceptable to God, which considers itself nothing, and attributes all goodness, honor, and glory to God alone. Pride does not accept grace, because it is full of itself, while humility easily accepts grace, because it is free from itself, and from all that is created. God creates out of nothing. As long as we think that we can offer something of ourselves, He does not begin His work in us. Humility is the salt of virtue. As salt gives flavor to food, so humility gives perfection to virtue. Without salt, food goes bad easily, and without humility, virtue is easily spoiled by pride, vainglory, impatience - and it perishes. There is a humility which a man gains by his own struggles: knowing his own insufficiency, accusing himself for his failings, not allowing himself to judge others. And there is a humility into which God leads a man through the things that happen to him: allowing him to experience afflictions, humiliations, and deprivations.

- St. Philaret of Moscow

Health of the Parish

Laboring Over Oneself



\$15,000.00

The soul suffers from a certain blindness when it comes to itself. In its desire to be more relaxed, indolence, insensitivity and deceit rule the soul, and in our refusal to master the work of salvation, complacency sets in.

\$10,000.00

Since no one can enter into our inner life but ourselves, we are the only ones who can persuade ourselves to bring discipline into our spiritual life. We are the one who must reason with ourselves before depravity and sin can extinguish the light of the knowledge of the truth.

\$5,000.00

In truth, change can only come about when it begins in the soul.

Throwing off our own blindness can in itself bring light to countless others, which is why Saint Seraphim said, "if you acquire inner peace, a thousand around you will be saved".

We are the ones who must overcome our disinclination to do anything that has salvation at the forefront, otherwise we will be the person who drags down those around us as they fail to thrive in the difficult world that is coming.

With love in Christ,
Abbot Tryphon

January/February Events

A Prayer to Add to our Rule

January

24 – 10:00am Divine Liturgy

27 – 7:15pm Bible Study via Google Meet

31 – 10:00am Divine Liturgy

February

02 – 7:00pm Vesperal Liturgy

Feast of the Meeting of Christ

03 – 7:15pm Bible Study via Google Meet

07 – 10:00am Divine Liturgy

10 – 7:15pm Bible Study via Google Meet

O Lord, You haven't given us a spirit of fear, but of love, power, and a sound mind. Please help me remember that when life gets scary and chaotic. And help me live in this confidence so well that others find they can live their lives without fear as well. You are my strength, O Lord. I shall not fear! Amen

Colossians 3:4-11 (Epistle)

When Christ who is our life appears, then you also will appear with Him in glory. Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. Because of these things the wrath of God is coming upon the sons of disobedience, in which you yourselves once walked when you lived in them. But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him, where there is neither Greek nor Jew, circumcised nor uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.

Luke 18:35-43 (Gospel)

Then it happened, as He was coming near Jericho, that a certain blind man sat by the road begging. And hearing a multitude passing by, he asked what it meant. So they told him that Jesus of Nazareth was passing by. And he cried out, saying, "Jesus, Son of David, have mercy on me!" Then those who went before warned him that he should be quiet; but he cried out all the more, "Son of David, have mercy on me!" So Jesus stood still and commanded him to be brought to Him. And when he had come near, He asked him, saying, "What do you want Me to do for you?" He said, "Lord, that I may receive my sight." Then Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight, and followed Him, glorifying God. And all the people, when they saw it, gave praise to God.

Children's Word

Covering our mouths!

Covering our mouths! These days, what do we all have to wear on our faces? When we are around other people, we have to cover our faces with masks, don't we? The masks are supposed to keep our germs in, just in case we're sick.

In the epistle reading, we hear about how God wants us to cover our mouths in a different way! Saint Paul tells us in the epistle, "But now put them all away: anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another." Saint Paul is telling us to keep these things in, and don't let them out. Don't let them spread to others!

In a way, we have to cover our mouths so we won't let these bad things out. We have to be careful so we don't get really mad, or say mean things about another person. We have to be careful that we don't lie about people or gossip. We have to be careful not to say bad words.

We wear masks so we can keep germs away from other people. But as Christians, we have to always wear an imaginary mask over our mouths! We wear this mask so we don't let these horrible things out. The epistle reminds us that Christians don't do these things, because now we imitate God. So, let's wear our imaginary masks all the time, and keep our mean words from others!

SAINT ANDREI RUBLEV AN ICONOGRAPHER SAINT

When you kiss an icon, do you ever think about who painted it? Probably not! When we kiss an icon, we think about the person in the icon. We ask for their prayers. We show we love and honor the person in the icon!

This week, we remember a saint who painted icons, but who is also a saint himself! Saint Andrei Rublev lived in Russia 600 years ago. We don't know too much about his life. We know he worked on a cathedral in Russia. We know he had a famous teacher from Greece who came to Russia to work on icons there. We know Saint Andrei became a monk. All along he trained to be a master icon painter, an iconographer.

Once, Saint Andrei's project was to paint the icons for a great church that had been destroyed by invaders. He painted a story from the Bible, the story of Abraham and Sarah and the special visitors they had. Saint Andrei knew that our Church remembers the Holy Trinity with this icon. If you look at the icon (on page 2), we know Jesus is in the middle. It looks like He is in a cup. Do you remember how we receive our Lord in the cup of Holy Communion? Saint

Andrei's icon is so special to us, because it tells us this important thing about God. And he tells it to us in a beautiful way!

We celebrate St. Andrei on Friday, January 29th.

I Must Not Fear!

January 22, 2021 · Fr. Barnabas Powell

“I must not fear. Fear is the mind-killer. Fear is the little-death that brings total obliteration. I will face my fear. I will permit it to pass over me and through me. And when it has gone past I will turn the inner eye to see its path. Where the fear has gone there will be nothing. Only I will remain.” This is the litany Paul Atreides recites in the book “Dune” as he is being tested. A powerful insight into the truth that fear really is “the little death.” Fear usually stops us in our tracks. And fear isn’t always a bad thing, but being able to discern when it is is absolutely necessary to escape the paralysis of fear!

We humans are susceptible to the power of fear and it’s ability to cause us to overreact or be paralyzed into inaction. So, fear is an emotion we must control or it will control us.

Look at our Lesson today in 2 Timothy 1:3-8:

Timothy, my son, I thank God whom I serve with a clear conscience, as did my fathers, when I remember you constantly in my prayers. As I remember your tears, I long night and day to see you, that I may be filled with joy. I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you. Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control.

Do not be ashamed then of testifying to our Lord, nor of me his prisoner, but share in suffering for the gospel in the power of God.

St. Paul writes his spiritual son St. Timothy (as an aside to all those folks who complain about we Orthodox calling our clergy “father,” I wonder what Timothy called Paul) and gives him some fatherly advice about his work in the parish where St. Paul has sent him. He reminds Timothy first that he is serving God with a clear conscience. What a powerful statement! To be able to be so confident of one’s calling that Paul can say that his conscience is clear is amazing, especially given the life Paul had before Christ confronted him on the Damascus Road. Paul’s clear conscience flows from his confidence in God’s love and mercy and his life of repentance!

Next St. Paul reminds this young priest that he, too, has come through hardships in his own spiritual journey. St. Paul tells Timothy that he “remembers” Timothy’s tears. We do ourselves no favors when we hide from the reality of our lives. When we try to pretend that bad things haven’t happened to us, we invite the sickness of delusion and fantasy to overtake us. When that happens, we are easy prey for fear and despair! Being honest about the good times and the bad times is all about being free from shame and living a life of repentance. And then St. Paul tells Timothy that the faithfulness Timothy saw in his mother and grandmother is a guiding example for him as well. We aren’t going to escape the crippling effects of fear and doubt by ourselves. Using the wonderful and faithful example of those who came before us is absolutely essential if we, too, are going to be faithful. It is in not forgetting or ignoring the faithful examples of those before us that teach us how to remain faithful ourselves!

Finally, St. Timothy is ready for the natural result of serving God with a clear conscience, remembering to be honest about our lives, and embracing the good examples of faithfulness from those around us: God has not given us a spirit of fear (timidity) but of power, love, and self-control! That’s the payoff of all that previous hard spiritual labor. Our lives are flooded with the power to stay focused, love to keep our hearts pure, and self-control to exercise our proper dominion over our desires and passions! That’s the birth-right of a faithful follower of Christ! Today, does power, love, and self-control describe your life? If not, examine where your conscience may be clouded, your heart gripped by timidity and fear, and your forgetfulness of the faithful examples left for you in those who have come before you! Doing this good and necessary spiritual inventory will grow your faith and make you Orthodox on Purpose!

К Колоссянам 3:4-11

Когда же явится Христос, жизнь ваша, тогда и вы явитесь с Ним во славе. Итак, умертвите земные члены ваши: блуд, нечистоту, страсть, злую похоть и любостяжание, которое есть идолослужение, за которые гнев Божий грядет на сынов противления, в которых и вы некогда обращались, когда жили между ними. А теперь вы отложите все: гнев, ярость, злобу, злоречие, сквернословие уст ваших; не говорите лжи друг другу, совлекшись ветхого человека с делами его и облекшись в нового, который обновляется в познании по образу Создавшего его, где нет ни Еллина, ни Иудея, ни обрезания, ни необрезания, варвара, Скифа, раба, свободного, но все и во всем Христос.

От Луки 18:35-43

Когда же подходил Он к Иерихону, один слепой сидел у дороги, прося милостыни, и, услышав, что мимо него проходит народ, спросил: что это такое? Ему сказали, что Иисус Назорей идет. Тогда он закричал: Иисус, Сын Давидов! помилуй меня. Шедшие впереди заставляли его молчать; но он еще громче кричал: Сын Давидов! помилуй меня. Иисус, остановившись, велел привести его к Себе: и, когда тот подошел к Нему, спросил его: чего ты хочешь от Меня? Он сказал: Господи! чтобы мне прозреть. Иисус сказал ему: прозри! вера твоя спасла тебя. И он тотчас прозрел и пошел за Ним, славя Бога; и весь народ, видя это, воздал хвалу Богу.

Kolosianëve 3:4-11

Kur të shfaqet Krishti, jeta jonë, atëherë edhe ju do të shfaqeni në lavdi bashkë me të. Bëni, pra, të vdesin gjymtyrët tuaja që janë mbi tokë: kurvërinë, ndyrësinë, pasionet, dëshirat e këqija dhe lakminë, që është idhujtari; për këto gjëra zemërimi i Perëndisë vjen përmbi bijtë e mosbindjes, midis të cilëve dikur ecët edhe ju, kur rronit në to. Por tani hiqni edhe ju të gjitha këto gjëra: zemërim, zemëratë, ligësi, e mos të dalë sharje e asnjë e folur e pandershme nga goja juaj. Mos gënjeni njeri tjetrin, sepse ju e zhveshët njeriun e vjetër me veprat e tij, edhe veshët njeriun e ri, që përtërihet në njohurinë sipas shëmbullit të atij që e krijoi. Këtu nuk ka më Grek e Jud, rrethprerje dhe parrethprerje, Barbar e Skithas, shërbëtor e i lirë, por Krishti është gjithçka dhe në të gjithë.

Luka 18:35-43

Tani ndërsa ai po i afrohej Jerikos, një i verbër ishte ulur përgjatë rrugës dhe po lypte; dhe kur dëgjoji se po kalonte turma, pyeti çfarë ishte; iu përgjigjën se po kalonte Jezusi nga Nazareti. Atëherë ai bërtiti duke thënë: “O Jezus, Bir i Davidit, ki mëshirë për mua.” Ata që ecnin përpara i bërtitën të heshte, por ai bërtiste edhe më fort: “O Bir i Davidit: ki mëshirë për mua.” Atëherë Jezusi ndaloi dhe urdheroi t’ia sillnin dhe, kur ai iu afrua, e pyeti duke thënë: “Çfarë dëshiron të bëj për ty?” Dhe ai tha: “Zot, të rimarr dritën e syve.” Dhe Jezusi i tha: “Rimerr dritën e syve, Besimi yt të shëroi.” Në çast rimori dritën e syve dhe e ndiqte duke përlëvduar Perëndinë; dhe gjithë populli, kur pa këtë, i dha lavdi Perëndisë.