

Ss. 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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July 3, 2022

3RD SUNDAY AFTER PENTECOST MARTYR HYACINTH OF CAESAREA

Today 10:00am Divine Liturgy
Wed. 06 7:15pm Bible Study with
GoogleMeet
Fri. 08 6:00pm Fun night
Sun. 10 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: Wednesday and Friday (fasting from meat, fish, and eggs, dairy, wine and oil as you are able.)

Troparion – Tone 2 (Resurrection)

*When Thou didst descend to death, O Life immortal,
Thou didst slay hell with the splendor of Thy Godhead.
And when from the depths Thou didst raise the dead,
all the powers of heaven cried out:
“O Giver of life, Christ our God, glory to Thee!”*

Kontakion – Tone 2 (Ss. Peter & Paul)

*Come, you faithful,
plait a crown of unfading hyacinths today for the Martyr Hyacinth,
and let us cry to him:
“Rejoice, glory of martyrs!”*

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

Romans 5:1-10
Matthew 6:22-33

Monday

Romans 9:18-33
Matthew 11:2-15

Tuesday

Galatians 5:22-6:2
Luke 6:17-23
Romans 10:11-11:2
Matthew 11:16-20

Wednesday

Romans 11:2-12
Matthew 11:20-26

Thursday

Romans 11:13-24
Matthew 11:27-30

Friday

Romans 11:25-36
Matthew 12:1-8

Saturday

Romans 6:11-17
Matthew 8:14-23

Reading the Bible in a Year

July 03: Isaiah 58-62
July 04: Isaiah 63-66
July 05: Jeremiah 1-4
July 06: Jeremiah 5-8
July 07: Jeremiah 9-12
July 08: Jeremiah 13-16
July 09: Jeremiah 17-20

JULY EVENTS

July

03 – 10:00am Divine Liturgy
Education Sunday
06 – 7:15pm Bible Study with
GoogleMeet
08 – 6:00pm Fun Night
10 – 10:00am Divine Liturgy
13 – 7:15pm Bible Study with
GoogleMeet

17 – 10:00am Divine Liturgy
18-22 *All-American Council*
20 – 7:15pm Bible Study with
GoogleMeet
24 – 10:00am Divine Liturgy
27 – 7:15pm Bible Study with
GoogleMeet
31 – 10:00am Divine Liturgy

Coffee Hour

This week's coffee hour is
provided by:
Ss. Peter & Paul

Flower Donation

This week's flowers were
donated by:
Tina Murianka

Putting Aside all Hypocrisy and Living for Christ

How easy it is to worship with all piety and correctness while standing in a service within an Orthodox temple, yet make no effort to live Orthodoxy during the rest of our week. If we are abusive towards our spouse, abrasive with a coworker, and short tempered with a neighbor, all the piety and liturgical correctness of our Sunday morning is of no value. If we cheat on our taxes, steal pens from the office, or refuse to point out an error to a clerk who has failed to ring up an item, we will have reduced our life in Christ to no more than membership in a club. If we walk past a child who is being bullied, without intervening, we have become the bully. If we fail to call the police when we hear a neighbor pleading with an abusive husband, not wanting to get involved, we are a wife beater. If we smile at the racist joke of a coworker, we are just as guilty of racism as he.

Being a Christian is far more than adherence to a set of doctrines, or the adaptation of liturgical forms of worship and piety. To be a follower of Christ is not like joining the Elks Club, where paying your dues and attending meetings makes you a member. Taking the name of the Saviour for ourselves, and calling ourselves Christian, must mean that we imitate the Saviour's life. It must mean that others see Christ in us, each and every hour of our day.

We must be the neighborhood peacemaker, the one who is quick to forgive when wronged, the person who is always looking for ways of being in service to others. If we truly wish to be called a Christian, we must put aside hypocrisy in all its forms, and live Christ. We must work towards changing the world, just as did Saint Seraphim of Sarov, who told us that if we acquire peace in our heart, we will save a thousand around us. Justice and peace does not come with revolution, but comes when the hearts of men and women are transformed by the Holy Spirit, and this change can only begin, when we put aside all hypocrisy, and replace it with genuine, heartfelt commitment to Jesus Christ, living in imitation of the Saviour.

With love in Christ,
Abbot Tryphon

A Prayer for the Week



O Lord of the harvest, there are so many around me, including me, who are broken and searching for meaning and peace. And, Lord, the treasure of our Orthodox Faith is the fullness of true human living. I want to make this treasure of Faith available to everyone for their healing. Create in me a strength and the courage to never be stingy in sharing this Faith with everyone. Amen

For the Christian, the cross gradually becomes lighter and more joyful, while for the nonbeliever it becomes heavier and more burdensome. Why is this so? Because where the one carries their cross with faith and devotion to God, the other carries it with grumbling and anger.

-St. Innocent of Alaska



Romans 5:1-10

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God. And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.

Matthew 6:22-33

The lamp of the body is the eye. If therefore your eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness. If therefore the light that is in you is darkness, how great is that darkness! No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon. Therefore I say to you, do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they? Which of you by worrying can add one cubit to his stature? So why do you worry about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin; and yet I say to you that even Solomon in all his glory was not arrayed like one of these. Now if God so clothes the grass of the field, which today is, and tomorrow is thrown into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you.

Children's Word

The Lord in our hearts

Do you remember meeting somebody for the first time? Maybe you remember a friend you met on the first day of school or at a team practice. Sometimes we choose our friends just by looking at their faces, don't we? Sometimes we like people when we first look in their eyes!

Today's Gospel reading tells us, "The Lord said, 'The eye is the lamp of the body. So, if your eye is sound, your whole body will be full of light.'" This little passage can be a little confusing. What's the eye? What's the lamp? What's the light? Sometimes we have to ask for help from an expert—your priest, your teacher, or when you're a little older, you can read some of our expert saints, the Church Fathers.

One holy saint, St. John of Kronstadt, once said something about this passage. "May your eye be the Lord in your heart." When people see you and know you are a faithful Christian, they will see the Lord in your heart. Isn't that the best? When we are close to Christ and when we love Him very much and when we try to be like Him, we can show others the Lord in our hearts.

That means, when we have the Lord in our hearts, our whole body will be full of light. Everybody will see it! Let's always try to grow closer to God, so we can help others grow closer to Him too.

EQUAL IN HEAVEN SAINTS ELIZABETH AND BARBARA

Do you ever wear a uniform? Maybe to school or to a club? Maybe one of your parents wears a uniform to work. When we wear uniforms, people look equal, don't they? Some schools like uniforms for kids, because nobody worries about his or her clothes.

On Tuesday, we celebrate the namedays of two saints who wore kind of a uniform too. Saints Elizabeth and Barbara were nuns, so they wore special robes that made them look almost the same. (You can see in the icon). But before they became nuns, Saint Elizabeth was a Grand Duchess (like a princess) of Russia, and Saint Barbara was her servant, her maid. Later, they worked together to build a hospital for the poor people of Moscow.

Sadly, Elizabeth and Barbara lived at a time when the Communists were in charge in Russia. These Communists hated Christians, and they even killed many, many people who believed in Jesus Christ. And 104 years ago, they killed both of these holy nuns. But now they are saints together in heaven, in peace with the Lord!

St. Elizabeth, the Grand Duchess, knew that our Lord welcomes everyone to have the gift of life with Him. Everyone—servants and rulers, rich and poor. We celebrate these two saints on Tues., July 5th.

Wisdom Makes Compassion Effective

June 27, 2022 · Fr. Barnabas Powell

Is compassion enough to make real change or make good decisions about how to live your life? There are so many voices in our culture today that claim to justify choices about actually changing timeless moral virtues based on their insistence that they are compassionate towards persons who have been marginalized or mistreated. They say that compassion demands we dismantle society and remake society where compassion is the key.

But what happens when claims of compassion are missing wisdom? Is it really compassionate to leave broken people broken and “affirm” them in the surrender to their passions?

Wisdom matures my feelings of compassion so that my compassion isn't just another escape from doing the hard work of truly loving my neighbor as myself. Wisdom makes compassion effective. Compassion minus wisdom leaves me and my neighbor slaves to our baser passions and addicted to lesser living. The Faith informs my compassion so that it becomes TRUE love of neighbor and sharing this wise compassion with everyone!

Look at our Lesson today in Matthew 9:36-38; 10:1-8:

At that time, when Jesus saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd. Then he said to his disciples, “The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest.” And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. The names of the twelve apostles are these: first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbeos called Thaddaeus; Simon the Cananaean, and Judas Iscariot, who betrayed him. These twelve Jesus sent out, charging them, “Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel. And preach as you go, saying, ‘The kingdom of heaven is at hand.’ Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying, give without pay.”

Here we see the Lord “moved with compassion” when He saw the crowd because they were so needy, so harassed by life, and so much like “lost sheep.” He was referring to His own people, the Jews of His day. Even though they had the Scriptures, the Prophets, and the Temple worship, they were lost and the time of their redemption had arrived. So, our Lord, in His customary compassion “harvested” 12 Apostles from these “lost sheep” and then sent them (“Apostle” means “sent one”) to harvest the rest who were ready to be freed from their confusion and darkness.

The Lord goes on to tell these newly “harvested” Apostles to go and share the message of the Kingdom. But He didn't just send them out to preach; He empowered them to heal! And He further told them NOT to go and do these works among the Gentiles because that “harvest” wasn't ready. It wouldn't be ready until years after Pentecost! But when it was ready, the Lord had already “harvested” an Apostle for us as well!

The beauty and the power and the wisdom of knowing when to harvest are only surpassed by the power of this truth: The Lord has already told us it is time to harvest. The fields are “white”; the grain is ready; to risk not having workers to go into the fields means allowing the harvest to rot! God forbid.

Today, what season of life are you in? Where is your own life “ripe” for harvesting the “fruit” of your spiritual maturity? Are you actively and purposefully allowing your life to be “watered” by the wisdom of the faith? “Fertilized” by the beauty of the Liturgy? “Pruned” by the wise Lord of the Harvest from those areas of your life that are no longer life-giving? And finally, are you willing to take up your Lord's heart cry of looking for “laborers” who will go into the field and harvest others? The Lord of the Harvest looks into your eyes today and asks you “are you willing” because there are so many who are ready to be Orthodox on Purpose!

Archpastoral Message of His Beatitude Metropolitan Tikhon

Monday, June 27, 2022

To the Hierarchs, Clergy, and Faithful of the Orthodox Church in America:
Christ is in our midst! He is and ever shall be!

On June 24, the American people received the news that the Supreme Court of the United States, in its opinion concerning the case of *Dobbs v. Jackson Women's Health Organization*, has overturned the right to abortion created by the court in its 1973 decision in *Roe v. Wade*.

Undoubtedly, this should be a cause for rejoicing for all Orthodox Christians. As I affirmed in my recent archpastoral message for the feast of the Annunciation, "The Orthodox Church in America has always believed, upheld, preached, and defended the sanctity of human life from the time of conception in the womb." From the earliest times, the shepherds of the Church have taught that abortion and the exposure of infants, even when accepted by the wider culture, are violations of the sanctity of human life and an offense against God and man. The overturning of *Roe v. Wade* is the first step towards a society and culture that recognizes the value of all human life and every human being made in the image of the Creator.

As such, in the wake of the *Dobbs* decision, in many jurisdictions, the dignity of unborn human persons is or will be recognized by law, affording them protection from violence and death in the womb. Broadly speaking, this, too, should be a cause for rejoicing.

Furthermore, it has not escaped our notice that this decision was handed down on the feast of the Nativity of the Forerunner, whose leaping in the womb of his mother Elizabeth is, for us, a miraculous sign of the divine value of the lives of the unborn: God, who knows us even before we were formed in the womb, accepts not just the praise of babes and infants, but even the adoration of an unborn child (Jer. 1:5; Ps. 8:2; Lk. 1:42).

However, we must avoid all triumphalism. Though we disagree with those who believe that legal abortion is necessary to protect the rights of women, we must recognize that this belief, however mistaken, is sincerely held by many people of goodwill. For those of us in the United States, these people are our fellow-citizens. They, too, bear the image of God.

As Orthodox Christians, we are called to be peacemakers, and to do good even to those who hate us. Christians have been and may continue to be targets of anger and even violence on the part of those who believe that the right to abortion should be enshrined in law. We should never respond with anger of our own, but with love, forgiveness, and prayer.

Our society is deeply riven by the fault lines of partisanship and polarization. However, as Orthodox Christians, we do not desire the defeat of our perceived political enemies; our goal is not to crush their arguments and force them to submit to our righteous will. Rather, we must seek in every way to share the healing and hope found in Jesus Christ with all people, including the proponents of abortion. We must extend our compassion even to those with whom we profoundly disagree, acknowledging that their pain and anger, however misguided, are nevertheless real afflictions.

And so, though we rejoice that the overturning of *Roe v. Wade* may allow our civil authorities to pass more just laws to protect the lives of the unborn, we recognize that the court's decision is, as I have stated, but the first step in building a culture and society that value human life unreservedly. Such a culture and society would not merely satisfy the demands of justice by protecting human beings in the womb; it would also do everything possible to ensure that mothers and children are provided with all the conditions and means to flourish throughout their lives.

As such, it is heartening that politicians from both of our major political parties have increasingly turned their attention to crafting policies that support children and families. We should pray always that God give our political leaders wisdom and prudence while strengthening them in their good intentions.

However, a society and culture that truly recognizes the dignity of all human life is not just a question of laws and government policies. Such a society and culture must also be the result of our decisions and efforts as individuals, families, and parishes on the local, civil level to do all that we can to support women, children, and families in our communities. The *Dobbs* decision, as has been observed widely, is not the end of the pro-life cause, but its beginning.

Now is a time to heal and a time to build (Eccl. 3:3). May God strengthen us all in love for one another. May this court decision become a reason for us to love all our neighbors more fervently: the unborn, mothers, families, people of all political beliefs, the happy and the angry, the jubilant and the hurting. May we speak the truth in love and suffer with all the suffering. May we temper our passions—now and always—through fasting and prayer, self-reflection and self-reproach. And may the Lord Almighty bless all of our efforts to work together for a more just and more compassionate society and culture, one that welcomes all human life with joy.

Yours in Christ,

+Tikhon

Archbishop of Washington, Metropolitan of All America and Canada



St. Stephen's Orthodox Cathedral

Vacation Church School

Join us as we explore our Orthodox faith through nature, hiking, crafts, and more.

For ages 5 - 12 years old.

****Adult and teen volunteers needed****

August 16 - 18, 2022

9am - 1pm

8598 Verree Rd,

Philadelphia, PA 19111

To register scan

QR code

or contact Hali Hatting at

sinclair.butler@gmail.com

for a PDF copy, or with any questions or concerns



Fee: \$30 per child, \$50 per family (two or more children)

Drop off time: 8:30am - 9am

Pick up time: 12:30pm - 1pm

Breakfast and Lunch provided



К Римлянам 5:1-10

Итак, оправдавшись верою, мы имеем мир с Богом через Господа нашего Иисуса Христа, через Которого верою и получили мы доступ к той благодати, в которой стоим и хвалимся надеждою славы Божией. И не сим только, но хвалимся и скорбями, зная, что от скорби происходит терпение, от терпения опытность, от опытности надежда, а надежда не постыжает, потому что любовь Божия излилась в сердца наши Духом Святым, данным нам. Ибо Христос, когда еще мы были немощны, в определенное время умер за нечестивых. Ибо едва ли кто умрет за праведника; разве за благодетеля, может быть, кто и решится умереть. Но Бог Свою любовь к нам доказывает тем, что Христос умер за нас, когда мы были еще грешниками. Посему тем более ныне, будучи оправданы Кровию Его, спасемся Им от гнева. Ибо если, будучи врагами, мы примирились с Богом смертью Сына Его, то тем более, помирившись, спасемся жизнью Его.

От Матфея 6:22-33

Свещильник для тела есть око. Итак, если око твое будет чисто, то всё тело твое будет светло; если же око твое будет худо, то всё тело твое будет темно. Итак, если свет, который в тебе, тьма, то какова же тьма? Никто не может служить двум господам: ибо или одного будет ненавидеть, а другого любить; или одному станет усердствовать, а о другом нерадеть. Не можете служить Богу и маммоне. Посему говорю вам: не заботьтесь для души вашей, что вам есть и что пить, ни для тела вашего, во что одеться. Душа не больше ли пищи, и тело одежды? Взгляните на птиц небесных: они ни сеют, ни жнут, ни собирают в житницы; и Отец ваш Небесный питает их. Вы не гораздо ли лучше их? Да и кто из вас, заботясь, может прибавить себе росту [хотя] на один локоть? И об одежде что заботитесь? Посмотрите на полевые лилии, как они растут: ни трудятся, ни прядут; но говорю вам, что и Соломон во всей славе своей не одевался так, как всякая из них; если же траву полевую, которая сегодня есть, а завтра будет брошена в печь, Бог так одевает, кольми паче вас, маловеры! Итак не заботьтесь и не говорите: что нам есть? или что пить? или во что одеться? потому что всего этого ищут язычники, и потому что Отец ваш Небесный знает, что вы имеете нужду во всем этом. Ищите же прежде Царства Божия и правды Его, и это все приложится вам.

Romanëve 5:1-10

Si u drejtësuam pra prej besimi, kemi paqe me Perëndinë me anë të Zotit tonë Jisu Krisht, prej të cilit kemi edhe hyrjen me anë të besimit në këtë hir, në të cilin qëndrojmë; edhe mburremi në shpresën e lavdisë së Perëndisë. Edhe jo vetëm kjo, po edhe mburremi për shtrëngimet, duke ditur se shtrëngimi sjell durim, edhe durimi provë, edhe prova shpresë. Edhe shpresa nuk turpëron, sepse dashuria e Perëndisë është derdhur në zemrat tona me anë të Frymës së Shenjtë që na është dhënë. Sepse kur ishim ne ende të sëmurë, Krishti vdiq në kohën e caktuar për të pabesët. Sepse vështirë edhe për një njeri të drejtë dikush do të vdesë; sepse për të mirin mbase edhe guxon ndonjë të vdesë. Po Perëndia tregon dashurinë e tij për ne, sepse ndërsa ne ishim ende mëkatarë, Krishti vdiq për ne. Shumë më tepër pra, si dolëm të drejtë tani me anë të gjakut të tij, do të shpëtojmë nga zemërimi me anë të tij. Sepse, në qoftë se kur ishim armiq u pajtuam me Perëndinë me anë të vdekjes së Birit të tij, shumë më tepër pasi u pajtuam do të shpëtojmë me anë të jetës së tij.

Mattheut 6:22-33

Kandili i trupit është syri. Në qoftë pra se syri yt është i kthjellët, gjithë trupi yt do të jetë i ndritshëm. Po në qoftë se syri yt është i lig, gjithë trupi yt do të jetë i errët. Në qoftë pra se drita që gjendet tek ti është errësirë, sa e madhe do të jetë errësira? Asnjë s'mund t'u shërbejë dy zotërinjve, sepse ose njërin do ta urrejë, edhe tjetrin do ta dojë; ose njërit do t'i ngjitet prapa, edhe tjetrit do t'i kthejë krahët. Nuk mund t'i shërbeni Perëndisë dhe Mamonait. Prandaj po ju them juve: Mos u shqetësoni për jetën tuaj, ç'të hani edhe ç'të pini; as për trupin tuaj ç'të vishni. A nuk është jeta më e vlefshme se ushqimi, edhe trupi se të veshurit? Vështroni shpendët e qiellit, se nuk mbjellin as nuk korrin, as nuk mbledhin në grunarë, edhe Ati juaj qiellor i ushqen. A nuk ndryshoni ju më tepër se ata? Po cili nga ju duke u shqetësuar mund të shtojë një kut në shtatin e tij? Edhe pse shqetësoheni për veshjen? Vështroni zambakët e arës, si rriten; as mundohen, as endin. Po ju them juve, se as Solomoni me gjithë lavdinë e tij nuk qe veshur ashtu si një nga këto. 30 Po në qoftë se barin e arës, që sot është e nesër hidhet në furrë, Perëndia e vesh kështu, a nuk do t'ju veshë ju shumë më tepër, o besëpakë? 31 Po mos u shqetësoni pra duke thënë: ç'të hamë a ç'të pimë a ç'të veshim? Sepse gjithë këto i kërkojnë me ngulm kombet; sepse Ati juaj qiellor e di se keni nevojë për gjithë këto. Po kërkon s'pari mbretërinë e Perëndisë, dhe drejtësinë e tij; dhe këto të gjitha do t'ju shtohen juve.