

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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November 7, 2021

20TH SUNDAY AFTER PENTECOST: HOLY 33 MARTYRS OF MELITENE

SCRIPTURE THIS WEEK

Today 10:00am Divine Liturgy
Wed. 10 7:15pm Bible Study with
GoogleMeet
Sat. 13 3:00pm Ethnic Festival
6:30pm Great Vespers
Sun. 14 10:00am Divine Liturgy

Church Lectionary

Today

1 Corinthians 12:27-13:8
Matthew 10:1, 5-8
Galatians 1:11-19
Luke 8:41-56

Monday

Hebrews 2:2-10
Luke 10:16-21
Philippians 4:10-23
Luke 12:13-15, 22-31

Tuesday

Colossians 1:1-2, 7-11
Luke 12:42-48

Wednesday

Colossians 1:18-23
Luke 12:48-59

Thursday

Colossians 1:24-29
Luke 13:1-9

Friday

Colossians 2:1-7
Luke 13:31-35

Saturday

Hebrews 7:26-8:2
John 10:9-16
2 Corinthians 3:12-18
Luke 9:37-43

Reading the Bible in a Year

Nov 07: John 16-18
Nov 08: John 19-21
Nov 09: Acts 1-3
Nov 10: Acts 4-6
Nov 11: Acts 7-9
Nov 12: Acts 10-12
Nov 13: Acts 13-15

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, wine and oil as you are able.)

Troparion – Tone 3 (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.*

Kontakion – Tone 8 (33 Martyrs)

*The radiant choir of martyrs, the
light-bearing company, spiritually
descends to us,
enlightening the Church with
brilliant rays.
Therefore as we celebrate their
honored memory, we ask Thee, our
Savior,
through their prayers, deliver us
from misfortunes so that we may
sing to Thee, "Alleluia!"*

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.

NOVEMBER EVENTS

November

03 – 7:15pm Bible Study with
GoogleMeet
07 – 10:00am Divine Liturgy
10 – 7:15pm Bible Study with
GoogleMeet
13 – 3:00pm Ethnic Festival
6:00pm Vespers
14 – 10:00am Divine Liturgy
17 – 7:15pm Bible Study with
GoogleMeet

20 – 6:00pm Vespers
21 – 10:00am Divine Liturgy
*Feast of the Entrance of
the Theotokos into the
Temple*
24 – 7:15pm Bible Study with
GoogleMeet
27 – 6:00pm Vespers
28 – 10:00am Divine Liturgy
01 – 7:15pm Bible Study with
GoogleMeet

Coffee Hour

This Week: Sharon Marshal-
Memorial for Eric, her brother

Next Week:

Flower Donation

*This week's flowers were
donated by:*

Ss. Peter & Paul Ethnic Festival

We are ramping up for our Ethnic Festival being held at 3:00pm on **Saturday, November 13.**

We're looking for both cooks and attendees. We have so many parishioners with so many different backgrounds and countries of origin, and we would like to celebrate the diversity of our parish by having a dish from everyone's home tradition.

Please contact Donna Bacon if you wish to contribute or attend.

She can be reached by:

email: dab0893@verizon.net

Phone: 267-250-0520



"Besides loving each other, we must bear with each other and pardon? 'forgive them that trespass against us' ? in order that our heavenly Father may 'forgive us our trespasses' (Mt. 6:14). Thus, with all your soul honor and love in every man the image of God, not regarding his sins, for God alone is Holy and without sin; and see how He loves us, how much He has created and still creates for us, punishing us mercifully and forgiving us bounteously and graciously. Honor the man also, in spite of his sins, for he can always amend."

-St. John of Kronstadt



A Prayer for the Week

Dear Lord, please forgive me for my short-sighted self-centered living. This broken way of living only produces division and isolation. I wasn't created to live this way, Lord, and You have come to undo this spiritual slavery in my life and the lives of those around me. Help me today to see my own life becoming more like You and draw together us all in our local communities so that we can be the "city set on a hill that cannot be hid." Amen.

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.

Luke 8:41-56

And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him. Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace." While He was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given something to eat. And her parents were astonished, but He charged them to tell no one what had happened.

The energy of the mind inside the heart

In the patristic tradition the heart is the center of our self-awareness. This self-awareness is the energy of the mind inside the heart, something the holy fathers referred to as our "noetic faculty". There is an important distinction that must be noted concerning the difference between the Western and Eastern understands of how we come to know God. The scholastic approach that places emphasis on the use of logic and reason in the acquisition of the knowledge of God, as seen in the teachings of Augustine of Hippo and Thomas Aquinas, is unknown in the East.

The Ancient Church taught that knowledge of God comes only through the noetic science of the heart. From the standpoint of Orthodox theology, the mind and logic are not the same thing, since logic functions within the brain, while the mind functions within the heart. Thus, the noetic faculty of the heart is the energy of the mind inside the heart. This important distinction results in the Eastern Church seeing herself not as a religious institution, but rather a hospital of the soul, wherein one comes for therapeutic procedures that restore the health of the soul, and allow for the ultimate goal of union with God (theosis). For those who wish further understanding of these ancient Christian teaching, the writings of my favorite modern theologian, Metropolitan Hierotheos of Nafpaktos, are a worthy read.

It is within the life of the Church that we enter into ascetic struggle, "working out", just as an athlete, through fasting and prayer, and the reception of the Holy Mysteries (Holy Communion), in order to be made well. We are restored to health within the walls of this hospital of the soul, the Church, and trained to this athletic/ascetic dimension of living.

Our mishandling of the memory of God that led to the fall, is now corrected and reactivated through the healing of the "nous" (the eye of the soul), and that memory is restored. This memory is not the reclamation of something of an historical nature, but rather the opening up of a knowledge that has always been there. This healing is not of a juridical nature whereby an angry God has decided to overlook the evil and fallen nature of our souls by the bloodletting of His Son, but by the cleansing of the nous that has been darkened, restoring us to health and wholeness. The memory of God is thus restored, and we are again in full communion with the Most High, freed from the permanency of death by the trampling down of the power of death through Christ's Holy Resurrection.

The purpose of the Church's presence in the world is for the cure of humankind, and the restoration of the hearts of men and women. The Church thus functions as a therapy centered hospital, and the priests function as therapists. This Divine-human Organism is the living Body of Christ, the Church, and is life itself. The healing of the nous that comes within the life of the Church returns us to our true nature. In this state of wholeness our faculties are able to use logic and reason as it was meant to be used. Our reason and logic becomes the rightful vehicle by which we can explore the universe, and behold all that God has created, and science, nature, and even the cosmos, can be seen in the light of a heart is the center of our self-awareness.

Love in Christ,
Abbot Tryphon

Woe To You Hypocrites

November 4, 2021 · Fr. Barnabas Powell

One of the greatest attractions to me towards the Orthodox Church was the continuity of practice and, more importantly, a real connection to the People of God.

There's an old story about a British journalist visiting the library of one of the ancient monasteries on Mt. Athos in Greece. He was walking among the stacks with the monk librarian and the old monk was talking about this and that saint or writer and telling stories about the people who wrote the books in the library.

At some point, the journalist began to notice a subtle but significant reality. The monk was talking as if he knew these people and as if they were still alive. This struck the journalist rather odd and he commented to the monk about what he had observed.

Now it was the monk's turn to be perplexed. He told the journalist "We spend our lives not just knowing the ideas of these writers but they, themselves. They are our brothers and they are with Christ and Christ is not dead, so neither are they. Don't you folks believe Jesus rose from the dead?"

This leads to our Gospel Lesson today in Luke 11:47-54; 12:1:

The Lord said to the Jews who had come to him, "Woe to you! for you build the tombs of the prophets whom your fathers killed. So you are witnesses and consent to the deeds of your fathers; for they killed them, and you build their tombs. Therefore also the Wisdom of God said, 'I will send them prophets and apostles, some of whom they will kill and persecute,' that the blood of all the prophets, shed from the foundation of the world, may be required of this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the sanctuary. Yes, I tell you, it shall be required of this generation. Woe to you lawyers! for you have taken away the key of knowledge; you did not enter yourselves, and you hindered those who were entering." As he went away from there, the scribes and the Pharisees began to press him hard, and to provoke him to speak of many things, lying in wait for him, to catch at something he might say. In the meantime, when so many thousands of the multitude had gathered together that they trod upon one another, he began to say to his disciples first, "Beware of the leaven of the Pharisees, which is hypocrisy."

Our Lord Jesus gives a series of "woes" to the religious leaders of His day. And He finishes His lesson with the warning to avoid the "leaven of the Pharisees, which is hypocrisy." You see, the Pharisees claimed to be faithful to the tradition of the faith they had received, but they had perverted the faith with a loss of the love necessary to fill tradition up with the warmth of true devotion. They had reduced all too often the intentions of the faith to draw all to God to the mere outward observation of certain rules and regulations while forgetting the weightier matters of mercy and love. Their hypocrisy made that which was beautiful into the exact opposite of what it was to be.

We must always beware of that little bit of "leaven" that infects the entire body because it always causes us to forget people!

This faith is meant to connect us with each other! I came to Orthodoxy because I could no longer justify making this up as I went along. I had to abandon the "cafeteria" approach to the faith and humble myself by submitting my life to other lives who had lived this faith before me. I wanted to be part of that communal memory that held the lives of that "great cloud of witnesses." Being in communion, actual communion, with my brothers and sisters in Christ became more important to me than my own talents, insights, and comfort. If we are ever going to be Orthodox on Purpose we will have to hold dear the real people who came before us and see our obligation to the faithfulness they left for us to follow and pass on to the next generation!

Today, let's root out all the "leaven" of hypocrisy by repentance and being vigilant against the loss of love for God and others AND let us take seriously the irreplaceable gift of the Saints to our successful practice of the faith today. Stand in front of your icons today and say "God is wondrous in His Saints!" And fall in love all over again with the God Who already loves you more than you, yourself, know how to love!

К Галатам 1:11-19

Возвещаю вам, братия, 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.

От Луки 8:41-56

И вот, пришел человек, именем Иаир, который был начальником синагоги; и, пав к ногам Иисуса, просил Его войти к нему в дом, потому что у него была одна дочь, лет двенадцати, и та была при смерти. Когда же Он шел, народ теснил Его. И женщина, страдавшая кровотечением двенадцать лет, которая, издержав на врачей всё имение, ни одним не могла быть вылечена, подойдя сзади, коснулась края одежды Его; и тотчас течение крови у ней остановилось. И сказал Иисус: кто прикоснулся ко Мне? Когда же все отрицались, Петр сказал и бывшие с Ним: Наставник! народ окружает Тебя и теснит, --и Ты говоришь: кто прикоснулся ко Мне? Но Иисус сказал: прикоснулся ко Мне некто, ибо Я чувствовал силу, исшедшую из Меня. Женщина, видя, что она не утаилась, с трепетом подошла и, пав пред Ним, объявила Ему перед всем народом, по какой причине прикоснулась к Нему и как тотчас исцелилась. Он сказал ей: дерзай, дочь! вера твоя спасла тебя; иди с миром. Когда Он еще говорил это, приходит некто из дома начальника синагоги и говорит ему: дочь твоя умерла; не утруждай Учителя. Но Иисус, услышав это, сказал ему: не бойся, только веруй, и спасена будет. Придя же в дом, не позволил войти никому, кроме Петра, Иоанна и Иакова, и отца девицы, и матери. Все плакали и рыдали о ней. Но Он сказал: не плачьте; она не умерла, но спит. И смеялись над Ним, зная, что она умерла. Он же, выслав всех вон и взяв ее за руку, возгласил: девица! Встань. И возвратился дух ее; она тотчас встала, и Он велел дать ей есть. И удивились родители ее. Он же повелел им не сказывать никому о происшедшем.

Galatasve 1:11-19

Tani, o vëllezër, po ju vë në dijeni se ungjilli që është shpallur nga unë, nuk është sipas njeriut, sepse unë nuk e kam marrë as e kam mësuar nga ndonjë njeri, por e kam marrë nëpërmjet një zbuluese nga Jezui Krishti. Sepse ju keni dëgjuar për sjelljen time të atëhershme në judaizëm, si e përndiqja me egërsi të madhe kishën e Perëndisë dhe e shkatërroja. Dhe si përparoja në judaizëm më tepër se shumë bashkëkohës të kombit tim, duke qenë jashtëzakonisht i zellshëm për traditat e etërve të mi. Po, kur i pëlqeu Perëndisë, që më kishte ndarë që nga barku i nënës dhe më thirri me anë të hirit të tij, që të zbulojë në mua Birin e tij, që unë t'ua shpall midis joçifutëve, unë nuk mora menjëherë këshill nga mish dhe gjak, as nuk u ngjita në Jeruzalem tek ata që ishin apostuj përpara meje, por shkova në Arabi dhe u ktheva përsëri në Damask. Pastaj, pas tre vjetësh, u ngjita në Jeruzalem për të takuar Pjetrin dhe ndenja me të pesëmbëdhjetë ditë. Dhe nuk pashë asnjë nga apostujt e tjerë, përveç Jakobit, vëllait të Zotit.

Luka 8:41-56

Dhe ja, erdhi një njeri me emër Jair, që ishte kryetari i sinagogës; ai i ra ndër këmbë Jezusit dhe iu lut të shkonte në shtëpinë e tij, sepse ai kishte një vajzë të vetme rreth dymbëdhjetë vjeçe, që ishte për vdekje. Ndërsa Jezusi po shkonte atje, turma po shtyhej përreth tij. Dhe një grua që kishte një fluks gjaku prej dymbëdhjetë vjetësh dhe kishte shpenzuar ndër mjekë gjithë pasurinë e saj, pa mundur që të shërohej nga njeri, iu afrua nga pas dhe i preku cepin e rrobës së tij dhe në atë çast iu pre fluksi i gjakut. Dhe Jezusi tha: “Kush më preku?” Mbasi të gjithë e mohuan, Pjetri dhe ata që ishin me të, thanë: “Mësues, turmat po shtyhen dhe po të ndeshin dhe ti thua: “Kush më preku?”” Por Jezusi tha: “Dikush më preku, sepse e ndjeva që një fuqi doli prej meje.” Atëherë gruaja, duke parë se nuk mbeti e padiktuar, erdhi, duke u dridhur e tëra, dhe i ra ndër këmbë dhe i deklaroi në prani të gjithë popullit, përse e kishte prekur dhe si ishte shëruar në çast. Dhe ai i tha: “Merr zemër, bijë; besimi yt të shëroi; shko në paqe!” Ndërsa Jezusi vazhdonte të fliste, erdhi një nga shtëpia e kryetarit të sinagogës dhe i tha: “Vajza jote vdiq, mos e shqetëso Mësuesin.” Por Jezusi, mbasi i dëgjoi këto, i tha: “Mos druaj; ti vetëm beso dhe ajo do të shpëtojë.” Si arriti në shtëpi, nuk la asnjëri të hyjë, përveç Pjetrit, Gjonit dhe Jakobit, dhe atin e nënën e vajzës. Të gjithë qanin dhe mbajtën zi. Por ai tha: “Mos qani; ajo nuk ka vdekur, por po fle.” Dhe ata e përqeshnin; duke e ditur se kishte vdekur. Por ai, mbasi i nxori jashtë të gjithë, e kapi për dore dhe thirri duke thënë: “Vajzë, çohu!” Asaj iu kthye fryma e saj dhe menjëherë u çua; pastaj Jezusi urdhëroi që t'i jepnin të hante. Dhe prindërit e saj mbetën të habitur. Por Jezusi i porositi të mos i thonin kurrkujt ç'kishte ndodhur.