

# 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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21ST SUNDAY AFTER PENTECOST:  
HOLY AND ALL-PRAISED APOSTLE PHILIP

Today ..... 10:00am Typika with Eucharist  
Wed. 17 ..... 7:15pm Bible Study with  
GoogleMeet  
Sat. 20 ..... 6:00pm Great Vespers  
Sun. 14 ..... 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:** Monday to Saturday (fasting from meat, fish, eggs, dairy, wine and oil as you are able.)

**Troparion – Tone 4  
(Resurrection)**

*When the women disciples of the Lord  
learned from the angel the joyous  
message of Thy Resurrection,  
they cast away the ancestral  
curse  
and elatedly told the apostles:  
“Death is overthrown!  
Christ God is risen,  
granting the world great mercy!”*

**Kontakion – Tone 8  
(St. Philip)**

*Thy disciple, friend and imitator  
of Thy passion,  
the God-preaching Philip,  
proclaimed Thee to the universe.  
By his prayers deliver Thy  
Church from her enemies;  
through the Theotokos protect  
every city, O most merciful  
Christ!*

**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 Corinthians 4:9-16  
John 1:43-51  
Galatians 2:16-20  
Luke 10:25-37

### Monday

Colossians 2:13-20  
Luke 14:12-15

### Tuesday

1 Corinthians 4:9-16  
Matthew 9:9-13  
Colossians 2:20-3:3  
Luke 14:25-35

### Wednesday

Colossians 3:17-4:1  
Luke 15:1-10

### Thursday

Colossians 4:2-9  
Luke 16:1-9

### Friday

Colossians 4:10-18  
Luke 16:15-18, 17:1-4

### Saturday

2 Corinthians 5:1-10  
Luke 9:57-62

## Reading the Bible in a Year

Nov 14: Acts 16-18  
Nov 15: Acts 19-21  
Nov 16: Acts 22-24  
Nov 17: Acts 25-28  
Nov 18: Romans 1-3  
Nov 19: Romans 4-6  
Nov 20: Romans 7-9

## NOVEMBER/DECEMBER EVENTS

### November

14 – 10:00am Typika with  
Eucharist  
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

### December

01 – 7:15pm Bible Study with  
GoogleMeet  
03 – 6:00pm Fun Night  
04 – 6:00pm Vespers  
05 – 10:00am Divine Liturgy  
08 – 7:15pm Bible Study with  
GoogleMeet

## Coffee Hour

**This Week:** Dimitri and Dali

**Next Week:**

### Flower Donation

***This week's flowers were  
donated by:***

### **When we experience the "dark side" of the Church**

For those who have experienced what has been called the "dark side" of the Church, the struggle to remain faithful to the Orthodox Faith can seem daunting. The dark side is the result of the sinful, fallen nature of all of us who make up the Body of Christ. It is that part of each of us that is yet to have been transformed, and made whole. This is especially difficult for pious believers when that dark side rears its ugly head through those who serve the Church as her clergy. But if we see this dark side for what it is, and know that it is not actually coming from the Life of the Church, but from the great Enemy of our souls, we realize that our common fallen nature is vulnerable to the attacks of Satan, who as the enemy of God, attacks those who serve the Church with an especially hardened hatred. When priests and bishops are seen as operating in a shameful way, and we see no love in them, we can find ourselves wondering if there is anything to the Church. When the Church fails us, be it her clergy, or fellow members of a parish, we can feel especially betrayed, and wonder why we remain at all.

Like all human institutions, the Church can fall short of her calling, and her special vocation as hospital of the soul, can appear no different than any other human institution. Rather than receiving the needed love, and the resulting healing of the soul, the parishioner may feel as though they've been abused. Parish intrigue can turn the hospital into an insane asylum, and we come away feeling hurt and disrespected. We look at political organizations, businesses, institutions of higher education, and other human based institutions, and see this dark side of the human condition, and we can see that this dark side is really not about the divinely instituted Church, nor her clergy, but about the Evil One.

When we look at our common enemy, we see that this dark side is really not about the Church, but about ourselves, and our own common failure to submit our whole selves, and all our life, into the hands of Our Saviour. It is in this submission to Christ, that healing will take place, and we will be made whole. That is the point in which we can stop blaming our clergy, or our bishops, and take the blame upon ourselves. The dark side is coming from within our own fallen nature, and it is we who are in need of acting according to the gospel message. We are the enemy of Christ, and it is our sin that is responsible for the dark side that resides within the life of Christ's Church.

When we confront our own fallen nature, and blame only ourselves for the debilitating dark side, we usher in the Light of Christ, and all is made whole. When we've done that, we are no longer able to see the sin of others, and we look upon everyone that seems to have failed us, in a new light. We look at them as Christ. Be it Christ crucified, or Christ glorified, we see only Christ. It is then that we emerge out of the long, dark tunnel, having been purified by the action of the Holy Spirit. We are made whole (holy), and the failures of others are no longer noticed by us, and we see only the love of Christ in the faces of our brothers and sisters. The dark side is transformed, and we are made stronger for having suffered as we did, and we will have experienced the truth in the saying that God allows difficulties, humiliations, and hardships, as the way to draw us closer to Him, and make us stronger.

When this happens, we will know that God is Our Father, and He desires His children to grow in wisdom and strength. Because of His great love for us, He allows us to experience pain and rejection, knowing it will make us stronger. Just as an earthly father knows an overprotected child does not grow in wisdom and strength, God, as the good father, changes us into loving, compassionate, and giving persons, and the darkness shall be no more.

With love in Christ,  
Abbot Tryphon

### A Prayer for the Week

**Lord, as our year draws to a close, grant me the humble strength to stay faithful no matter what life throws at me. Nothing that will happen to me will surprise You, so help me trust Your wisdom for my daily life and shape me through the life of Your Church to stay faithful to a life of honest repentance and steady confidence in You! Amen.**

### Galatians 2:16-20

knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

### 1 Corinthians 4:9-16

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. I do not write these things to shame you, but as my beloved children I warn you. For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. Therefore I urge you, imitate me.



***"Regard as free not those whose status makes them outwardly free, but those who are free in their character and conduct. For we should not call men truly free when they are wicked and dissolute, since they are slaves to worldly passions. Freedom and happiness of soul consist in genuine purity and detachment from transitory things."***

-St. Antony the Great



### Luke 10:25-37

And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? What is your reading of it?" So he answered and said, "You shall love the LORD your God with all your heart, with all your soul, with all your strength, and with all your mind,' and 'your neighbor as yourself.'" And He said to him, "You have answered rightly; do this and you will live." But he, wanting to justify himself, said to Jesus, "And who is my neighbor?" Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped him of his clothing, wounded him, and departed, leaving him half dead. Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' So which of these three do you think was neighbor to him who fell among the thieves?" And he said, "He who showed mercy on him." Then Jesus said to him, "Go and do likewise."

### John 1:43-51

The following day Jesus wanted to go to Galilee, and He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote – Jesus of Nazareth, the son of Joseph." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" Nathanael said to Him, "How do You know me?" Jesus answered and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!" Jesus answered and said to him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And He said to him, "Most assuredly, I say to you, hereafter you shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

# Do You Know HOW to Stay Faithful?

November 11, 2021 · Fr. Barnabas Powell

Our busy lives really do challenge us in keeping our priorities in the right order, don't they? We moderns are a complicated mishmash of schedules, opportunities, affluence, and "freedom." And that multiplication of events, desires, hopes, and advertisements don't seem to be slowing down. It seems that each new day brings a new barrage of invitations, exhortations, and marketing all meant to fill up every available moment of our day with "You just have to do this! It's got to be your number one priority!" or "You won't be truly happy/fulfilled/popular/relevant/up to date/ if you don't have/do/sign up for/attend/buy this \_\_\_\_\_!"

So, in light of our crazy (for the most part – self-imposed) schedules, how do we develop an antidote for our own weaknesses to get distracted from the timeless priorities that lead us to real happiness and peace?

Look at our lesson today in 2 Corinthians 4:6-15:

*Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.*

*But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies.*

*For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you.*

*Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believed, and so we speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.*

Here St. Paul offers the Corinthians 3 Invaluable Insights to stay faithful to timeless truths in the middle of the intoxicating world we live in.

- First, St. Paul reminds these Corinthians that God is God. Sounds simple enough. But I tend to be intoxicated by the "opportunities" to fill up my life with distractions when I forget that my life has but one overarching narrative and goal: to know God. Because knowing God reveals my true self and my true purpose in life. When I forget that God is God, I naturally (or unnaturally) slip into choices and behaviors that feed my selfishness rather than my true self, which was created to know God and be known by Him.
- Second, St. Paul tells the Corinthians they "need" God. He reminds them that part of our problem is when we forget that we hold this treasure of faith in "earthen vessels" (see 2 Corinthians 4:7). When I forget that my true life is a gift, my abilities are gifts, my world is a gift, I start forgetting my dependence on God for my very breath. That forgetfulness makes me ungrateful. And ingratitude intoxicates me into believing I am enough for myself. When that happens, well, cue crash and burn sound effect!
- Finally, St. Paul shows the Corinthians (and us) that God is enough! He reminds the Corinthians that since Christ has destroyed "death by death" then all our excuses, all our forgetfulness, all our distractions, are powerless to hold us. They only hold us now because we allow them to hold us. And that means the Resurrection of Christ offers us the path to a sober and faithful life.

Today, do you know how to stay faithful? Our Orthodoxy invites us once again, lovingly, forcefully, and graciously toward the wake-up call to "BE" faithful, and in being faithful, put an end to the chaos of undisciplined lives. In light of this gift of Faith, chaos is now self-inflicted. The freedom to live in the beauty of faithfulness and clarity is within your grasp. The choice remains yours, and yours alone. Choose at this moment to be Orthodox on Purpose.

## **К Галатам 2:16-20**

однако же, узнав, что человек оправдывается не делами закона, а только верою в Иисуса Христа, и мы уверовали во Христа Иисуса, чтобы оправдаться верою во Христа, а не делами закона; ибо делами закона не оправдается никакая плоть. Если же, ища оправдания во Христе, мы и сами оказались грешниками, то неужели Христос есть служитель греха? Никак. Ибо если я снова созидаю, что разрушил, то сам себя делаю преступником. Законом я умер для закона, чтобы жить для Бога. Я сораспялся Христу, и уже не я живу, но живет во мне Христос. А что ныне живу во плоти, то живу верою в Сына Божия, возлюбившего меня и предавшего Себя за меня.

## **1-е Коринфянам 4:9-16**

Ибо я думаю, что нам, последним посланникам, Бог судил быть как бы приговоренными к смерти, потому что мы сделали позорищем для мира, для Ангелов и человеков. Мы безумны Христа ради, а вы мудры во Христе; мы немощны, а вы крепки; вы в славе, а мы в бесчестии. Даже доньше терпим голод и жажду, и наготу и побои, и скитаемся, и трудимся, работая своими руками. Злословят нас, мы благословляем; гонят нас, мы терпим; хулят нас, мы молим; мы как сор для мира, [как] прах, всеми [попираемый] доньше. Не к постыжению вашему пишу сие, но вразумляю вас, как возлюбленных детей моих. Ибо, хотя у вас тысячи наставников во Христе, но не много отцов; я родил вас во Христе Иисусе благовествованием. Посему умоляю вас: подражайте мне, как я Христу.

## **От Луки 10:25-37**

И вот, один законник встал и, искушая Его, сказал: Учитель! что мне делать, чтобы наследовать жизнь вечную? Он же сказал ему: в законе что написано? как читаешь? Он сказал в ответ: возлюби Господа Бога твоего всем сердцем твоим, и всею душою твоею, и всею крепостию твоею, и всем разумением твоим, и ближнего твоего, как самого себя. [Иисус] сказал ему: правильно ты отвечал; так поступай, и будешь жить. Но он, желая оправдать себя, сказал Иисусу: а кто мой ближний? На это сказал Иисус: некоторый человек шел из Иерусалима в Иерихон и попался разбойникам, которые сняли с него одежду, изранили его и ушли, оставив его едва живым. По случаю один священник шел тою дорогою и, увидев его, прошел мимо. Также и левит, быв на том месте, подошел, посмотрел и прошел мимо. Самарянин же некто, проезжая, нашел на него и, увидев его, сжалился и, подойдя, перевязал ему раны, возливая масло и вино; и, посадив его на своего осла, привез его в гостиницу и позаботился о нем; а на другой день, отъезжая, вынул два динария, дал содержателю гостиницы и сказал ему: позаботься о нем; и если издержишь что более, я, когда возвращусь, отдам тебе. Кто из этих троих, думаешь ты, был ближний попавшемуся разбойникам? Он сказал: оказавший ему милость. Тогда Иисус сказал ему: иди, и ты поступай так же.

## **От Иоанна 1:43-51**

На другой день [Иисус] восхотел идти в Галилею, и находит Филиппа и говорит ему: иди за Мною. Филипп же был из Вифсаиды, из [одного] города с Андреем и Петром. Филипп находит Нафанаила и говорит ему: мы нашли Того, о Котором писали Моисей в законе и пророки, Иисуса, сына Иосифова, из Назарета. Но Нафанаил сказал ему: из Назарета может ли быть что доброе? Филипп говорит ему: пойди и посмотри. Иисус, увидев идущего к Нему Нафанаила, говорит о нем: вот подлинно Израильтянин, в котором нет лукавства. Нафанаил говорит Ему: почему Ты знаешь меня? Иисус сказал ему в ответ: прежде нежели позвал тебя Филипп, когда ты был под смоковницею, Я видел тебя. Нафанаил отвечал Ему: Равви! Ты Сын Божий, Ты Царь Израилев. Иисус сказал ему в ответ: ты веришь, потому что Я тебе сказал: Я видел тебя под смоковницею; увидишь больше сего. И говорит ему: истинно, истинно говорю вам: отныне будете видеть небо отверстым и Ангелов Божиих восходящих и нисходящих к Сыну Человеческому.

## **Galatianeve 2:16-20**

duke ditur se nuk drejtësohet njeriu prej veprash ligji, veçse me anë të besimit të Jisu Krishtit, edhe ne i besuam Krishtit Jisu, që të drejtësohemi prej besimit të Krishtit, dhe jo prej veprave të ligjit; sepse asnjë mish nuk do të drejtësohet prej veprave të ligjit. Po në qoftë se duke kërkuar të drejtësohemi në Krishtin, u gjetëm edhe ne mëkatarë, atëherë Krishti qenka shërbëtor i mëkatit? Larg qoftë! Sepse nëse ndërtoj përsëri ato që prisha, bëj veten time shkelës. Sepse unë me anë të ligjit vdiqa në ligj, që të rroj në Perëndinë. Bashkë me Krishtin u kryqëzova; edhe s'rrroj më unë, po Krishti rron tek unë; edhe ajo që rroj unë tani në mish, rroj në besimin e Birit të Perëndisë, i cili më deshi edhe dha veten e tij për mua.

## **I Korinthianëve 4:9-16**

Sepse më duket se Perëndia ne apostujt na tregoi për më të fundit e njerëzve, si të dënuar me vdekje; sepse u bëmë lojë në botë, në engjëjt e në njerëzit. Ne jemi të marrë për Krishtin, e ju të mençur në Krishtin; ne të dobët, e ju të fortë; ju të lavdëruar, e ne të përçmuar. Deri në këtë orë edhe uri kemi, edhe etje kemi, edhe të zhveshur jemi, edhe me shuplaka rrihemi, edhe endemi andej e këtej, edhe mundohemi duke punuar me duart tona; kur përqeshemi, bekojmë; kur ndiqemi, durojmë; kur shahemi, lutemi; u bëmë si plehurat e botës, si fundërrinat e të gjithëve deri në këtë ditë. Nuk i shkruaj këto për t'ju turpëruar ju, por ju këshilloj si bij të mi të dashur. Sepse edhe sikur të keni dhjetë mijë mësues në Krishtin, përsëri nuk keni shumë etër; sepse unë ju linda në Krishtin Jisu me anë të ungjillit. Ju lutem juve pra të bëni siç bëj unë.

## **Llukait 10:25-37**

Edhe ja tek u ngrit një mësues ligji, duke e ngarë atë, e duke thënë: Mësues, ç'të bëj, që të trashëgoj jetën e përjetshme? Edhe ai i tha, Ç'është shkruar në ligj; si lexon? Edhe ai u përgjigj e tha: "Të duash Zotin Perëndinë tënd me gjithë zemrën tënde dhe me gjithë shpirtin tënd dhe me gjithë fuqinë tënde dhe me gjithë mendjen tënde dhe të afërmin tënd si veten". Edhe ai i tha: U përgjigje drejt; bëj këtë, edhe do të rrosh. Po ai, duke dashur të nxjerrë veten e tij të drejtë, i tha Jisuit: E cili është i afërmi im? Edhe Jisui mori fjalën e tha: Një njeri zbriste nga Jerusalemi në Jeriko dhe ra në duar kusarësh, të cilët si e zhveshën dhe e bënë me plagë, ikën dhe e lanë gjysmë të vdekur. Edhe qëlloi të zbriste asaj udhe një prift; edhe kur e pa atë, shkoi nga ana tjetër. Kështu edhe një Levit, sa arriti në atë vend, erdhi e pa, dhe shkoi nga ana tjetër. Po një samaritan, duke udhëtuar, erdhi në këtë vend, edhe kur e pa, iu dhimbs, edhe erdhi pranë e i lidhi plagët, duke derdhur mbi to vaj e verë, edhe e hipi në kafshën e tij, dhe e solli në një bujtinë, e u kujdes për të. Edhe të nesërmen kur doli, nxori dy dinarë e ia dha bujtinarit, dhe i tha: Kujdesu për këtë njeri; dhe ç'të prishësh më tepër, unë, kur të kthehem, do të t'i jap. Cili nga këta të tre të duket se u bë i afërmi i atij që ra në duart e kusarëve? Edhe ai i tha: Ai që bëri përdëllim për të. Atëherë Jisui i tha: Shko edhe ti bëj kështu.

## **Joanit 1:43-51**

Edhe e pruri tek Jisui. Edhe Jisui hodhi sytë mbi të, edhe tha: Ti je Simoni, i biri i Jonait. Ti do të quhesh Qefa, që përktëhet Pjetër (gur). Të nesërmen Jisui deshi të dalë në Galile; edhe gjen Filipin e i thotë: Eja pas meje. Edhe Filipi ishte nga Betsaida, nga qyteti i Andreas dhe i Pjetrit. Filipi gjen Nathanailin, edhe i thotë: Kemi gjetur atë për të cilin shkroi Moisiu në ligj, edhe profetët, Jisuin, të birin e Josifit nga Nazareti. Edhe Nathanaili i tha: A mund të dalë ndonjë gjë e mirë nga Nazareti? Filipi thotë: Eja dhe shih. Jisui pa Nathanailin duke ardhur drejt tij, edhe thotë për të: Ja një Izraelit i vërtetë, tek i cili nuk ka gënjeshtër. Nathanaili i thotë: Nga më njeh? Jisui u përgjigj e i tha: Para se të të thërrasë Filipi, të pashë kur ishe nën fik. Nathanaili u përgjigj e i thotë: Rabbi, ti je Biri i Perëndisë, ti je mbreti i Izraelit. Jisui u përgjigj e i tha: Sepse të thashë që të pashë nën fik beson? Do të shohësh më të mëdha se këto.