

# 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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October 10, 2021

16TH SUNDAY AFTER PENTECOST:  
COMMEMORATION OF THE HOLY FATHERS OF THE 7TH  
ECUMENICAL COUNCIL

Today ..... 10:00am Divine Liturgy  
Wed. 13 ..... 7:15pm Bible Study with  
GoogleMeet  
Sun. 17 ..... 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, eggs, dairy, wine and oil as you are able.)

**Troparion – Tone 7  
(Ressurrection)**

*By Thy Cross Thou didst destroy  
death.  
To the thief Thou didst open  
Paradise.  
For the Myrrhbearers Thou didst  
change weeping into joy,  
and Thou didst command Thy  
disciples, O Christ God,  
to proclaim that Thou art risen,  
granting the world great mercy.*

**Kontakion – Tone 6  
(Fathers)**

*The Son Who shone forth from the  
Father  
was ineffably born, two-fold in  
nature, of a woman.  
Having beheld Him, we do not deny  
the image of His form,  
but depict it piously and revere it  
faithfully.  
Thus, keeping the True Faith,  
the Church venerates the icon of  
Christ Incarnate.*

**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

Hebrews 13:7-16  
John 17:1-13  
2 Corinthians 6:1-10  
Luke 7:11-16

### Monday

Ephesians 1:22-2:3  
Luke 7:36-50

### Tuesday

Ephesians 2:19-3:7  
Luke 8:1-3

### Wednesday

Ephesians 3:8-21  
Luke 8:22-25

### Thursday

Ephesians 4:14-19  
Luke 9:7-11

### Friday

Ephesians 4:17-25  
Luke 9:12-18

### Saturday

1 Corinthians 14:20-25  
Luke 6:1-10

## Reading the Bible in a Year

Oct 10: 4 Macc 15-18  
Oct 11: Matthew 1-3  
Oct 12: Matthew 4-6  
Oct 13: Matthew 7-9  
Oct 14: Matthew 10-12  
Oct 15: Matthew 13-15  
Oct 16: Matthew 16-18



***"All of us who are human beings are in the image of God. But to be in his likeness belongs only to those who by great love have attached their freedom to God."***

*-St. Diadochus of Photike*



### **Children's Word**

#### **God doesn't want sadness!**

We've all heard sad stories, haven't we? Sometimes things are hard for people, or even for us. In today's Gospel reading, we hear one of the saddest of all. We hear about a woman whose son had died. She was already a widow—her husband had died. Now her son had died, too. Of course, she was very upset!

When Jesus saw her, He felt sorry for her, too. "Do not weep," He said. "Don't cry." Right then, He touched her son, and he rose up! The boy was alive again!

Lots of times, especially when you were little, your parents might have seen you sad or crying. "Don't cry," they said. Of course, your parents don't want you to be sad.

Just like your loving parents, God does not want us to be sad either. And sometimes it's hard to look past the sadness in this world, and to think about the joy God will give us in the world to come. God knows there is sadness in this life, but He will make things right for us in heaven. God has given us something to be very happy and joyful about. He gave His own Son, Jesus Christ. He opened up heaven for us, so that one day, we can be in a perfect place forever! "Don't cry," God tells us, too! But even better, God gives us a place where we won't even want to cry!

#### **THE 12 APOSTLES OF IRELAND, SAINT KENNETH OF AGHABOE (IRELAND)**

You know about the 12 apostles. But do you know about the 12 apostles to Ireland? These 12 men lived 500 years after the first 12 apostles, but these Irish saints had the same goal—to tell the world the good news of Jesus Christ. You might hear about Saint Brendan or Saint Columba (they were two of the 12 Irish apostles).

Tomorrow, we celebrate the nameday of one of these 12 apostles, Saint Kenneth. (He is also known as Saint Cainnech.) He started many monasteries in Ireland and Scotland, but the most important monastery was in Aghaboe, Ireland, which is a little more than an hour from Dublin, Ireland's capital.

People said that Saint Kenneth was a great preacher, and people would come from far away to listen to him speak about Christ. Other stories say he loved nature, and because he was a very gentle and holy man, the animals would come and want to be close to him.

If you ever visit the country of Ireland, you can find lots of places where the 12 Apostles to Ireland lived and worked. You will see many, many Christian churches. Then you'll remember that before these 12 apostles came to the island, the people worshipped idols, not our one, true God! We celebrate St. Kenneth on Monday, October 11th.

### **A Prayer for the Week**

**Dear Lord, You are Holy. We sing and pray at every liturgy the beautiful Trisagion Prayer that declares You thrice Holy. And we hear You command us to be holy as You are holy. But we are so far removed in our day from even understanding what holy really means. But You are calling me to belong exclusively to You and to follow You alone. You are calling me to not have a divided heart and divided loyalties. Lord, this is much more difficult than I thought. Please help me and give me strength. Amen.**

## **2 Corinthians 6:1-10**

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: "In an acceptable time I have heard You, and in the day of salvation I have helped You." Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

## **Hebrews 13:7-16**

Remember those who rule over you, who have spoken the word of God to you, whose faith follow, considering the outcome of their conduct. Jesus Christ is the same yesterday, today, and forever. Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them. We have an altar from which those who serve the tabernacle have no right to eat. For the bodies of those animals, whose blood is brought into the sanctuary by the high priest for sin, are burned outside the camp. Therefore Jesus also, that He might sanctify the people with His own blood, suffered outside the gate. Therefore let us go forth to Him, outside the camp, bearing His reproach. For here we have no continuing city, but we seek the one to come. Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name. But do not forget to do good and to share, for with such sacrifices God is well pleased.

## **Luke 7:11-16**

Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. When the Lord saw her, He had compassion on her and said to her, "Do not weep." Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." So he who was dead sat up and began to speak. And He presented him to his mother. Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us"; and, "God has visited His people."

## **John 17:1-13**

Jesus spoke these words, lifted up His eyes to heaven, and said: "Father, the hour has come. Glorify Your Son, that Your Son also may glorify You, as You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him. And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. I have glorified You on the earth. I have finished the work which You have given Me to do. And now, O Father, glorify Me together with Yourself, with the glory which I had with You before the world was. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, You gave them to Me, and they have kept Your word. Now they have known that all things which You have given Me are from You. For I have given to them the words which You have given Me; and they have received them, and have known surely that I came forth from You; and they have believed that You sent Me. I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours. And all Mine are Yours, and Yours are Mine, and I am glorified in them. Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled. But now I come to You, and these things I speak in the world, that they may have My joy fulfilled in themselves.

# One Use Only!

October 7, 2021 · Fr. Barnabas Powell

OK, so one of my most favorite movies in the whole world is “Princess Bride” and one of my most favorite scenes in the movie is when Vincent keeps using the word “inconceivable!” Finally, after so many times of hearing this word from Vincent, Inigo Montoya responds “You keep using that word. I do not think it means what you think it means.”

The truth is words matter, and the meaning of words matters. To one degree or another meaning is sacrificed when we forget to protect the meaning of words. In fact, great harm can come to important truths if we lazily disregard the meaning of the words we use. This is why translation is such a challenging job, and why we struggle over seemingly small matters when we do theology.

It’s because we are handling truths that have eternal consequences, so we don’t move fast (my grandmother always reminded me “You only stumble when you hurry.”) and we insist on the fullest meaning of a word.

Whole religious movements have been spawned by the misunderstanding of words. Whole peoples have been used and abused based on the misuse of theology, sociology, politics, and power. Words matter. Period.

As an aside, it is, for this reason, I will not allow my children to use the word “awesome” for anything other than the Trinity. The flippant application of the concept of awesomeness dilutes the power of awe in our lives, and that has a direct consequence on my own ability to stand in authentic awe of the Uncreated! Just a pet peeve, no reason to panic!

Look at our lesson today in Ephesians 1:1-9:

*Paul, an apostle of Christ Jesus by the will of God, To the saints who are at Ephesus and faithful in Christ Jesus: Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places, even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. He destined us in love to be his sons through Jesus Christ, according to the purpose of his will, to the praise of his glorious grace which he freely bestowed on us in the Beloved. In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace which he lavished upon us in all wisdom and insight the mystery of his will, according to his purpose.*

Notice, please, the phrase “holy and blameless.” That’s our focus today, and specifically the word “holy.” I think “blameless” is pretty clear, but I have been amazed at the trouble the word “holy” conjures up in people’s minds. When I’ve taught classes on the Faith, one of my main objectives is to fill up our thoughts and understanding of the word “holy.”

When I’ve asked, many people try to define “holy” by saying “Well, you know, if something is holy it’s, well, holy.” Or they think of “holy” as some sort of magical attribute that makes saints glow in the dark. Let’s be honest, we use the word “holy” a lot in the Christian faith. We should probably understand this word as good or better than many others! And we Orthodox use the word “holy” a lot!

The true meaning of “holy” is this: “set apart for a specific and exclusive use.” The nature of a “holy” object or person is the very fact that this object or person belongs only to One purpose and One usage. The Chalice is “Holy” on the altar because this Cup is used for only one purpose forever! And we become “holy” when we continue to grow in the faith to belong exclusively to Jesus Christ and His eternal love. When we are “holy” we reflect our exclusive devotion to Christ in becoming like Him in our interactions with others, in our compassion and care for the weak and the poor, and in our actively choosing to priorities our relationship with God higher than all our other relationships.

Today, you are called to be “holy.” You are called to belong, to see as your primary purpose of existence, to serve exclusively, the God Who made you and loves you more than you, yourself, know how to love. You are called to belong only to Jesus Christ, and to reflect that exclusive relationship in your choices, your priorities, and your actions. In other words, you are called to be Orthodox on Purpose!

## Commemoration of the Holy Fathers of the Seventh Ecumenical Council

## OCTOBER EVENTS

Today the Church remembers the 350 holy Fathers of the Seventh Ecumenical Council under the holy Patriarch Tarasius (February 25).

The Synod of 787, the second to meet at Nicea, refuted the Iconoclast heresy during the reign of Empress Irene and her son Constantine VI.

The Council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype (the person depicted). It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because "no man has seen God at any time" (John 1:18).

In Greek practice, the holy God-bearing Fathers of the Seventh Ecumenical Council are commemorated on October 11 (if it is a Sunday), or on the Sunday which follows October 11. According to the Slavic menaion, however, if the eleventh falls on Monday, Tuesday, or Wednesday, the service is moved to the preceding Sunday.

### October

10 – 10:00am Divine Liturgy

13 – 7:15pm Bible Study with GoogleMeet

17 – 10:00am Divine Liturgy

20 – 7:15pm Bible Study with GoogleMeet

23 – 9:00am Divine Liturgy *Memorial Saturday*

24 – 10:00am Divine Liturgy

*Annual General Parish Meeting*

27 – 7:15pm Bible Study with GoogleMeet

31 – 10:00am Divine Liturgy

### Coffee Hour

**This Week:** Dellermann Family

**Next Week:** Hot Dog Sunday

### Flower Donation

*This week's flowers were donated by:*

## Wherein the temporal and the eternal are connected

We can be rich in liturgical correctness and wealthy in traditions, but if we do not have love and mercy, we are in reality bankrupt. Our Lord Himself made love and mercy the chief criterion whereby we will be judged on the Last Day. The fulfillment of the law is love, not liturgical correctness, as was thought by the Pharisees. When we see our Orthodox Christian faith only in the context of liturgical correctness, and the length of our services, but do not love others, we will have gained nothing of eternal value. If we do not show compassion and mercy towards everyone we meet, we will have committed a grievous crime against our Orthodox faith, and will stand before God with nothing to show for our life.

Our liturgical rites and religious traditions are of no value if we have not love and mercy. When we rise to a sincere evangelical love for others, we become God's collaborators, for our Christian love and mercy is the most divine trait possible for the human being. Our mercy is the expression of our love of God, for it is in our love of God that our mercy is poured out upon those who suffer, and upon those who are ill, or helpless in body and mind. Our Christian mercy springs from love and is a concrete expression of love.

Our religious rites and practices are not ends in themselves, but vehicles by which we enter into a profound relationship with God, Who is love. The very essence of our Christian faith is love because God Himself is love (1 John 4:8). Thus, our Christian morality, our ethics, and even our liturgical services and rites, are inconceivable in the absence of love. And, this love is not merely an act that has sprung up from a sense of ethical duty, but something that binds our world, the one seen, to the heavenly world, that world unseen. One world is temporal, and the other world is eternal, yet both have been created by God. The temporal world is wherein we exercise, preparing ourselves for the eternal world. Mercy and love is the means by which both are connected.

With love in Christ,  
Abbot Tryphon

## Why We Should Not Put Off God's Grace Until Tomorrow

October 8, 2021 · Fr. Basil

The word of the day for Sunday, October 10 is "vain." In today's reading of 2 Corinthians 6:1-10, Paul begs his congregation at Corinth, "not to receive the grace of God in vain" (vs. 1). What does it mean to receive the favor of God through the Gospel in vain? In Greek, the word for "vain" refers to what is hollow and without contents (Strong's #2756.137). It calls to mind the image of a bottle that is empty or a house that is vacant. To receive the Gospel in vain is like receiving a present and not opening it or like getting a gift card and never using it. It is hearing the Gospel with our ears but not with our hearts. Or it is setting aside the grace of God so that it produces no results in our lives.

### How Our Receiving of God's Grace May Be in Vain

How does it happen that for us our reception of God's grace is in "vain"? The answer lies in Paul's urgent announcement: "Now is the accepted time; behold now is the day of salvation" (vs. 2). The offer of God's favor is now. The time of salvation is this very moment. God's mercy is everlasting, but the opportunity to accept it is always in the present. The Almighty God will not be put off (Psalm 95: 8-11 & Hebrews 3:7-11). We can say, "tomorrow, and tomorrow, and tomorrow." But when tomorrow never comes then what use is the message of our redemption in Christ.

### Things to Tend to At Once

We must tend to certain things at once. The hearing of the Gospel, the call to repentance, the summons to discipleship, the yearning for deeper devotion, the prayer for mercy, and the need of our neighbor: these cannot wait. If we do not do act on them, the stirring of the Spirit within us will eventually cease, and the grace of God will be in vain.

### For Reflection

Recall the procrastination of the Roman Governor Marcus Antonius Felix recorded in Acts 24:22-27. After Paul's arrest in Jerusalem, he appeared before this Roman magistrate. The apostle took the opportunity to proclaim to the judge the "faith in Christ" (vs. 24:24). But when Felix heard about "righteousness, self-control, and judgment," he dismissed Paul. He said, "Go away now, when I have a convenient time, I will call you (vs. 24:25). That opportune time never came. The Governor kept the Apostle in prison for two years, and then the emperor sent another governor to preside in Felix's place (vs. 27). Each of us should ask, what call of the Lord am I putting off for a more suitable day.

## Our Annual Parish General Meeting

is scheduled to be held on Sunday, October 23, following Divine Liturgy.

We will be offering an online option through ZOOM as well. The Albanian Archdiocese has approved online attendance and voting as acceptable within our by-laws. If you would like to attend online, please send an email to Fr. Nicholas at:

[frnicholas490@aol.com](mailto:frnicholas490@aol.com)

with the subject line:

Parish General ZOOM Meeting

and a link will be sent out on Saturday, October 22.

## Memorial Saturday

*The Saturday before the celebration of St. Demetrius (October 26th) is traditionally held as a Memorial Saturday, also known as a Soul Saturday in some traditions. During Liturgy on Memorial Saturdays, the Litany for the Departed that is omitted on Sundays and Feast days is read and the names of those who have fallen asleep are prayed for by name. This year we will be making forms available to list the names of loved ones to be prayed for on the Memorial Saturday (October 23rd) at the candle desk, as well as being mailed and emailed to anyone on our lists. We also would like to invite anyone attending to bring pictures of their departed loved ones to the liturgy to be displayed and censed during the Memorial at the end of Liturgy. We do ask that people not send or drop off pictures, as we have no proper place for them to reside after the memorial.*

## **2-е Коринфянам 6:1-10**

Мы же, как споспешники, умоляем вас, чтобы благодать Божия не тщетно была принята вами. Ибо сказано: во время благоприятное Я услышал тебя и в день спасения помог тебе. Вот, теперь время благоприятное, вот, теперь день спасения. Мы никому ни в чем не полагаем претыкания, чтобы не было порицаемо служение, но во всем являем себя, как служители Божии, в великом терпении, в бедствиях, в нуждах, в тесных обстоятельствах, под ударами, в темницах, в изгнаниях, в трудах, в бдениях, в постах, в чистоте, в благоразумии, в великодушии, в благодати, в Духе Святом, в нелицемерной любви, в слове истины, в силе Божией, с оружием правды в правой и левой руке, в чести и бесчестии, при порицаниях и похвалах: нас почитают обманщиками, но мы верны; мы неизвестны, но нас узнают; нас почитают умершими, но вот, мы живы; нас наказывают, но мы не умираем; нас огорчают, а мы всегда радуемся; мы нищи, но многих обогащаем; мы ничего не имеем, но всем обладаем.

## **К Евреям 13:7-16**

Поминайте наставников ваших, которые проповедывали вам слово Божие, и, взирая на кончину их жизни, подражайте вере их. Иисус Христос вчера и сегодня и во веки Тот же. Учениями различными и чуждыми не увлекайтесь; ибо хорошо благодатью укреплять сердца, а не яствами, от которых не получили пользы занимающиеся ими. Мы имеем жертвенник, от которого не имеют права питаться служащие скинии. Так как тела животных, которых кровь для [очищения] греха вносится первосвященником во святилище, сжигаются вне стана, – то и Иисус, дабы освятить людей Кровию Своею, пострадал вне врат. Итак выйдем к Нему за стан, нося Его поругание; ибо не имеем здесь постоянного града, но ищем будущего. Итак будем через Него непрестанно приносить Богу жертву хвалы, то есть плод уст, прославляющих имя Его. Не забывайте также благотворения и общительности, ибо таковые жертвы благоугодны Богу.

## **От Луки 7:11-16**

После сего Иисус пошел в город, называемый Наин; и с Ним шли многие из учеников Его и множество народа. Когда же Он приблизился к городским воротам, тут выносили умершего, единственного сына у матери, а она была вдова; и много народа шло с нею из города. Увидев ее, Господь сжалился над нею и сказал ей: не плачь. И, подойдя, прикоснулся к одру; несшие остановились, и Он сказал: юноша! тебе говорю, встань! Мертвый, поднявшись, сел и стал говорить; и отдал его [Иисус] матери его. И всех объял страх, и славили Бога, говоря: великий пророк восстал между нами, и Бог посетил народ Свой.

## **От Иоанна 17:1-13**

После сих слов Иисус возвел очи Свои на небо и сказал: Отче! пришел час, прославь Сына Твоего, да и Сын Твой прославит Тебя, так как Ты дал Ему власть над всякою плотью, да всему, что Ты дал Ему, даст Он жизнь вечную. Сия же есть жизнь вечная, да знают Тебя, единого истинного Бога, и посланного Тобою Иисуса Христа. Я прославил Тебя на земле, совершил дело, которое Ты поручил Мне исполнить. И ныне прославь Меня Ты, Отче, у Тебя Самого славою, которую Я имел у Тебя прежде бытия мира. Я открыл имя Твое человекам, которых Ты дал Мне от мира; они были Твои, и Ты дал их Мне, и они сохранили слово Твое. Ныне уразумели они, что все, что Ты дал Мне, от Тебя есть, ибо слова, которые Ты дал Мне, Я передал им, и они приняли, и уразумели истинно, что Я исшел от Тебя, и уверовали, что Ты послал Меня. Я о них молю: не о всем мире молю, но о тех, которых Ты дал Мне, потому что они Твои. И все Мое Твое, и Твое Мое; и Я прославился в них. Я уже не в мире, но они в мире, а Я к Тебе иду. Отче Святой! соблюди их во имя Твое, [тех], которых Ты Мне дал, чтобы они были едино, как и Мы. Когда Я был с ними в мире, Я соблюдал их во имя Твое; тех, которых Ты дал Мне, Я сохранил, и никто из них не погиб, кроме сына погибели, да сбудется Писание. Ныне же к Тебе иду, и сие говорю в мире, чтобы они имели в себе радость Мою совершенную.

## **2 e Korintasve 6:1-10**

Dhe, duke qenë bashkëpunëtorë të tij, ju këshillojmë të mos e pranoni më kot hirin e Perëndisë, sepse ai thotë: “Në kohë të pëlqyer unë të dëgjova dhe në ditë shpëtimi të ndihmova.” Ja, pra, koha e pëlqyer, ja, pra, dita e shpëtimit. Ne nuk japim asnjë shkas për skandal në asnjë gjë, që të mos shahet shërbesa jonë; por në çdo gjë e rekomandojmë veten tonë si shërbëtorë të Perëndisë në shumë vuajtje, në shtrëngime, në nevoja, në ngushtica, në rrahje, në burgosje, në kryengritje, në mundime, në të pafjetura, në agjiërime, me pastërti, me njohuri, me durim, me mirësi, me Frymën e Shenjtë, me dashuri jo të shtirur, me fjalën e së vërtetës, me fuqinë e Perëndisë, me armët e drejtësisë në të djathtë dhe në të majtë, në lavdi dhe në çnderim, me emër të mirë dhe me emër të keq; si gënjeshtarë, por të vërtetë; si të panjohur, por të njohur; si njerëz që vdesin, por ja, jetojmë; si të ndëshkuar, por jo të vrarë; si të brengosur, por gjithmonë të gëzuar; si të varfër, por shumë veta i bëjmë të pasur; si njerëz që s’kanë kurrgjë, por kanë gjithçka.

## **Hebrenjve 13:7-16**

Kujtoni të parët tuaj, që ju shpallën fjalën e Perëndisë dhe, duke çmuar rezultatin e sjelljes së tyre, merrni si shembull besimin e tyre. Krishti është i njëjtë dje, sot e përjetë. Mos e lëshoni veten aty e këtu prej doktrinah të ndryshme dhe të huaja, sepse është mirë që zemra juaj të forcohet me anë të hirit dhe jo prej ushqimit, të cilat nuk u dhanë asnjë dobi atyre aq sa ecën. Ne kemi një altar prej të cilit nuk kanë të drejtë të hanë ata që i shërbejnë tabernakullit. Sepse trupat e atyre kafshëve, gjaku i të cilave është sjellë prej kryepriftit në shenjtëroren për mëkatin, digjen jashtë fushës. Prandaj edhe Jezusi, për të shenjtëruar popullin me gjakun e vet, pësoi jashtë derës (së qytetit) Le të dalim, pra, drejt tij jashtë fushës, duke bartur poshtërimin e tij. Sepse nuk kemi këtu qytet të përhershëm, por kërkojmë atë që ka për të ardhur. Me anë të tij, pra, le t’i ofrojmë vazhdimisht Perëndisë një flijim lavdie, domethënë frytin e buzëve që rrëfejnë emrin e tij. Dhe mos harroni bamirësinë dhe t’u jepni ndihmë të tjerëve, sepse Perëndisë i pëlqejnë flijime të tilla.

## **Luka 7:11-16**

Dhe të nesërmen ai shkoi në një qytet që quhej Nain; dhe bashkë me të shkonin shumë nga dishepujt e vet dhe një turmë e madhe. Dhe, kur iu afrua portës së qytetit, ja që po çonin për ta varrosur një të vdekur, djalin e vetëm të nënës së tij, që ishte e ve; dhe një turmë e madhe nga qyteti ishte me të. Posa e pa, Zoti pati dhembshuri për të dhe i tha: “Mos qaj!” U afrua, preku arkivolin, dhe ata që e bartnin u ndalën; atëherë ai tha: “Djalosh, unë të them, çohu!” Dhe i vdekuri u çua ndenjtur dhe filloi të flasë. Dhe Jezusi ia dha së ëmës. Atëherë të gjithë u mrekulluan dhe lëvdonin Perëndinë duke thënë: “Midis nesh doli një profet i madh” dhe: “Perëndia e vizitoi popullin e vet.”

## **Gjoni 17:1-13**

Jezusi tha këto gjëra, pastaj i ngriti sytë drejt qiellit dhe tha: “O Atë, ora ka ardhur, përlëvdo Birin tënd, që edhe Biri yt të të përlëvdojë, sepse ti i ke dhënë pushtet mbi çdo mish, që t’u japë jetë të përjetshme të gjithë atyre që ti ia ke dhënë. Dhe kjo është jeta e përjetshme, të të njohin ty, të vetmin Perëndi të vërtetë, dhe Jezu Krishtin që ti ke dërguar. Unë të kam përlëvdur mbi tokë; unë e kam kryer veprën që më ke dhënë të bëj. Tani, pra, më përlëvdo, o Atë, pranë teje, me lavdinë që unë e kisha pranë teje para se të bëhej bota. Unë ia kam dëftuar emrin tënd njerëzve që ti m’i ke dhënë nga bota; ishin të tutë dhe ti m’i ke dhënë; dhe ata e kanë zbatuar fjalën tënde. Tani ata kanë njohur se të gjitha gjërat që ti më ke dhënë vijnë prej teje, sepse ua kam dhënë atyre fjalët që ti më ke dhënë mua; dhe ata i kanë pranuar dhe kanë njohur se me të vërtetë unë dola nga ti, dhe kanë besuar se ti më ke dërguar. Unë lutem për ta, nuk lutem për botën, po për ata që më ke dhënë, sepse janë të tutë. Dhe të gjitha gjërat e mia janë të tuat, dhe gjërat e tua janë të miat; dhe unë jam përlëvdur në to. Tani unë nuk jam më në botë, por ata janë në botë, dhe unë po vij te ti. O Atë i shenjtë, i ruaj ata në emrin tënd, ata që më ke dhënë, që të jenë një sikurse ne! Kur isha me ata në botë, unë i kam ruajtur në emrin tënd; unë i kam ruajtur ata që ti më ke dhënë dhe askush nga ata nuk ka humbur, përveç birit të humbjes, që të përmbushej Shkrimi. Por tani unë po vij te ti dhe i them këto gjëra në botë, që gëzimi im të bëhet i plotë në ta.