

# 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!

Rev. Nicholas Dellermann (*Rector*) (860) 861-7468 - Very Rev. Dennis Rhodes

[fnicholas490@aol.com](mailto:fnicholas490@aol.com) - <http://sspeterpaulphila.org/>

October 16, 2022

18TH SUNDAY AFTER PENTECOST: COMMEMORATION OF THE  
HOLY FATHERS OF THE 7TH ECUMENICAL COUNCIL,  
MARTYR LONGINUS THE CENTURION

Today ..... 10:00am Divine Liturgy  
Wed. 19 ..... 7:15pm Bible Study with  
GoogleMeet  
Sun. 23 ..... 10:00am Divine Liturgy  
*Annual Parish Meeting*

**One must be baptized and chrismated an Orthodox Christian to receive Holy Communion. Guests are invited to receive a blessing at the chalice and partake of the post-Communion bread (Antidoron).**

**Fast Days:** Wednesday and Friday (fasting from meat, fish, and eggs, dairy, wine and oil as you are able.)

## Troparion – Tone 1 (Resurrection)

*When the stone had been sealed by  
the Jews,  
while the soldiers were guarding Thy  
most pure body,  
Thou didst rise on the third day, O  
Savior,  
granting life to the world.  
The powers of heaven therefore cried  
to Thee, O Giver of Life:  
“Glory to Thy Resurrection, O  
Christ!  
Glory to Thy Kingdom!  
Glory to Thy dispensation, O Thou  
Who lovest mankind!”*

## Kontakion – Tone 2 (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

2 Corinthians 9:6-11  
Luke 8:5-15

### Monday

Philippians 1:1-7  
Luke 9:18-22

### Tuesday

Colossians 4:5-9, 14, 18  
Luke 10:16-21  
Philippians 1:8-14  
Luke 9:23-27

### Wednesday

Philippians 1:12-20  
Luke 9:44-50

### Thursday

Philippians 1:20-27  
Luke 9:49-56

### Friday

Philippians 1:27-2:4  
Luke 10:1-15

### Saturday

1 Thessalonians 4:13-17  
John 5:24-30  
1 Corinthians 15:58-16:3  
Luke 7:1-10

## Reading the Bible in a Year

Oct 16: Matthew 16-18  
Oct 17: Matthew 19-21  
Oct 18: Matthew 22-24  
Oct 19: Matthew 25-28  
Oct 20: Mark 1-3  
Oct 21: Mark 4-6  
Oct 22: Mark 7-9

## Flower Donation

This week's flowers were  
donated by:

**Tina Murianka**

## Coffee Hour

This week's coffee hour is  
provided by:

**Dellermann & Marshal  
Families**

## OCTOBER EVENTS

### October

16 – 10:00am Divine Liturgy

19 – 7:15pm Bible Study with  
GoogleMeet

23 – 10:00am Divine Liturgy  
*Annual Parish Meeting*

26 – 7:15pm Bible Study with  
GoogleMeet

30 – 10:00am Divine Liturgy  
*IOCC Banquet*

### **Our Annual Parish General Meeting**

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

### A Prayer for the Week

Dear Lord Jesus, You leave me no option in  
Your wisdom to embrace a lifestyle of  
repentance. You command me to “see”  
those whom society has marginalized and  
You insist I show compassion. And You do  
this because of my deep need for humility  
and love for others. And You insist I repent  
and call all others to repentance as well.

Please help me escape the shallow  
immaturity of my society and see clearly  
so that I can share Your Light with all  
around me. Amen

### **THE 11<sup>th</sup> BANQUET TO BENEFIT IOCC**

(International Orthodox Christian Charities)  
will be on Sunday October 30<sup>th</sup> 2022. It will be  
held at the Adelpia Restaurant in the Pan  
Athenian Ballroom.

Location is Clements Bridge Rd, Deptford, N.J.  
08096.

Time : 3:30 P.M. Hors d'Oeuvres and silent  
Auction,

5 P.M. Dinner and Program.

Come and learn about IOCC'S program around  
the world and how your support makes a  
difference in places like USA, Greece, Ukraine and  
Ethiopia.

You can register online at:

[https://support.iocc.org/site/Ticketing?  
view=Tickets&id=101743](https://support.iocc.org/site/Ticketing?view=Tickets&id=101743)



*The perfect person does not only try to avoid evil. Nor does he do good for fear of  
punishment, still less in order to qualify for the hope of a promised reward.*

*The perfect person does good through love.*

*His actions are not motivated by desire for personal benefit, so he does not have  
personal advantage as his aim. But as soon as he has realized the beauty of  
doing good, he does it with all his energies and in all that he does.*

*He is not interested in fame, or a good reputation, or a human or divine reward.  
The rule of life for a perfect person is to be in the image and likeness of God.*

- St. Clement of Alexandria



## **2 Corinthians 9:6-11**

But this I say: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully." So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver. And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work. As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever." Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything for all liberality, which causes thanksgiving through us to God.

## **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 8:5-15**

"A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold." When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given

to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

## **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.

# See This Woman?

October 10, 2022 · Fr. Barnabas Powell

OK, I confess, I do get amused mostly, but sometimes it's annoying to see the shallow political ideologies of the day insist Jesus is "on our side." This is especially comical when I see violently anti-religious political ideologues insist we Christians aren't following Jesus like we should. How would they know? The crushing ignorance among the elite about the Faith is significant!

But it is also amazing to see political ideologies that have become "pseudo-religious" cults across the spectrum of political beliefs attempt to co-opt Jesus and highlight this or that quote from Jesus as "proof" "our side" is good!

Today's Gospel lesson gives us an opportunity to discover that the Lord's love for those who are marginalized and His resounding rebuke of those who claim to be super pious is an opportunity for us to smash the delusory shallow thinking of our modern politicized society.

Look at our lesson today in Luke 7:36-50:

*At that time, one of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house, and took his place at table. And behold, a woman of the city, who was a sinner, when she learned that he was at table in the Pharisee's house, brought an alabaster flask of ointment, and standing behind him at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what sort of woman this is who is touching him, for she is a sinner." And Jesus answering said to him, "Simon, I have something to say to you." And he answered, "What is it, Teacher?" "A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. When they could not pay, he forgave them both. Now which of them will love him more?" Simon answered, "The one, I suppose, to whom he forgave more." And he said to him, "You have judged rightly." Then turning toward the woman he said to Simon, "Do you see this woman? I entered your house, you gave me no water for my feet, but she has wet my feet with her tears and wiped them with her hair. You gave me no kiss, but from the time I came in she has not ceased to kiss my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore I tell you, her sins, which are many, are forgiven, for she loved much; but he who is forgiven little, loves little." And he said to her, "Your sins are forgiven." Then those who were at table with him began to say among themselves, "Who is this, who even forgives sins?" And he said to the woman, "Your faith has saved you; go in peace."*

You simply cannot read the Gospels and not notice that Jesus has a love and compassion for those whom society has sent to the shadows. He eats and drinks with "sinners" and "tax collectors" and even speaks with and ministers to women in a society that relegated women to "property" in all too many cases. And you cannot ignore that Jesus reserves His strongest rebukes for the "religious leaders" who were supposed to be the champions of the poor and forgotten. This isn't a disputable reality.

But, if this is so obvious, why so much controversy?

Because we settle for shallow understandings and we respond based on immature emotions rather than sober maturity.

The Truth is Jesus has always and will always focus on how we treat the poor and marginalized around us. And the truth is Jesus always tells all of us "Go, and sin no more." He didn't love the poor because they were poor or marginalized. He loved them, as He loves all people; because they bear His image as persons. And He confronts all of us to embrace repentance as the way of salvation – rich and poor alike!

This is what is so valuable in this lesson today. Jesus is at the home of a religious leader and a marginalized woman comes in and bathes the Lord's feet with her tears. The shallow understanding would say the Pharisee is the "bad" guy and the woman of ill repute is the "good" guy in the story. As usual, that's too small! Because Simon, the Pharisee is confronted in a loving way with his need for repentance, and the woman has already begun mending her life THROUGH repentance. Both characters are in need of repentance, and it is the willingness to repent that makes the difference.

Today, our busy society seems gripped by shallow thinking and actions. We Orthodox are called to a higher place, a place of true spiritual insight and humility. We cannot keep allowing the shallow narratives of the day to drown our children in a sea of perpetual immaturity. We MUST be Orthodox on purpose!

## **2-е Коринфянам 9:6-11**

При сем скажу: кто сеет скупо, тот скупо и пожнет; а кто сеет щедро, тот щедро и пожнет. Каждый [уделяй] по расположению сердца, не с огорчением и не с принуждением; ибо доброхотно дающего любит Бог. Бог же силен обогатить вас всякою благодатью, чтобы вы, всегда и во всем имея всякое довольство, были богаты на всякое доброе дело, как написано: расточил, раздал нищим; правда его пребывает в век. Дающий же семя сеющему и хлеб в пищу подаст обилие посеянному вами и умножит плоды правды вашей, так чтобы вы всем богаты были на всякую щедрость, которая через нас производит благодарение Богу.

## **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 8:5-15**

вышел сеятель сеять семя свое, и когда он сеял, иное упало при дороге и было потоптано, и птицы небесные поклевали его; а иное упало на камень и, взойдя, засохло, потому что не имело влаги; а иное упало между тернием, и выросло терние и заглушило его; а иное упало на добрую землю и, взойдя, принесло плод сторичный. Сказав сие, возгласил: кто имеет уши слышать, да слышит! Ученики же Его спросили у Него: что бы значила притча сия? Он сказал: вам дано знать тайны Царствия Божия, а прочим в притчах, так что они видя не видят и слыша не разумеют. Вот что значит притча сия: семя есть слово Божие; а упавшее при пути, это суть слушающие, к которым потом приходит диавол и уносит слово из сердца их, чтобы они не уверовали и не спаслись; а упавшее на камень, это те, которые, когда услышат слово, с радостью принимают, но которые не имеют корня, и временем веруют, а во время искушения отпадают; а упавшее в терние, это те, которые слушают слово, но, отходя, заботами, богатством и наслаждениями житейскими подавляются и не приносят плода; а упавшее на добрую землю, это те, которые, услышав слово, хранят его в добром и чистом сердце и приносят плод в терпении. Сказав это, Он возгласил: кто имеет уши слышать, да слышит!

## **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 Святыи! 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.

## **II Korinthianëve 9:6-11**

Edhe këtë e them, se ai që mbjell me kursim, edhe do të korrë me kursim; edhe ai që mbjell me dorë të hapët, edhe do të korrë me dorë të hapët. Gjithësecili le të japë si t'i dojë zemra, jo me hidhërim, ose nga nevoja, sepse Perëndia do atë që jep me zemër të gëzuar. Edhe Perëndia është i fortë të shtojë me të tepërt çdo hir tek ju, që duke pasur gjithnjë në çdo gjë gjithë sa duhen, t'ju teprojnë për çdo punë të mirë, siç është shkruar: "Shpërndau, u dha të varfërve; drejtësia e tij mbetet përjetë". Edhe ai që i jep farë atij që mbjell, edhe bukë për të ngrënë, dhëntë e shumoftë farën tuaj, edhe rritë frytet e drejtësisë suaj; që të pasuroheni nga të gjitha në çdo punë që kërkon bujari, e cila përpunon me anën tonë falënderim për Perëndinë.

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

Kujtoni ata që ju drejtojnë, të cilët ju folën juve fjalën e Perëndisë; besimin e tyre ta keni për shembull, duke pasur përpara syve frytin e sjelljeve të tyre. Krishti është po ai dje dhe sot dhe në jetë të jetëve. Mos u rrëmbeni prej mësimesh të ndryshme e të huaja; sepse është mirë të forcohet zemra juaj me hir, jo me të ngrëna, ndër të cilat ata që ecën nuk panë dobi. Kemi një therore, prej së cilës ata që shërbejnë në tendë s'kanë pushtet të hanë. Sepse trupat e atyre kafshëve, gjaku i të cilave sillet brenda në shenjtërore prej kryepriftit për mëkat, digjen jashtë vendfushimit. Prandaj edhe Jisui, që të shenjtërojë popullin me anë të gjakut të tij, pësoi jashtë portës. Le të dalim pra tek ai jashtë vendfushimit, duke mbajtur poshtërimin e tij. Sepse nuk kemi këtu qytet që mbetet përherë, po kërkojmë atë që ka për të ardhur. Me anë të atij pra le të sjellim gjithnjë tek Perëndia theror lavdie, domethënë fryt buzësh që rrëfejnë emrin e tij. Edhe mos harroni të bëni mirë e të ndani gjithçka me të tjerët, sepse therore të tilla pëlqen Perëndia.

## **Llukait 8:5-15**

Doli mbjellësi të mbillte farën e tij; dhe ndërsa ai po mbillte, ca farë ra pranë udhës, edhe u shkel, edhe zogjtë e qiellit e hëngrën. Edhe tjetër ra mbi gur, edhe si mbiu u tha, sepse nuk kishte lagështirë. Edhe tjetër ra në mes të gjembave, edhe si mbinë gjambat bashkë me atë, e mbytën. Edhe tjetër ra në dhe të mirë, edhe si mbiu, dha fryt njëqind fish. Duke thënë këto, thërriste: Kush ka veshë për të dëgjuar, le të dëgjojë. Edhe nxënësit e tij e pyetnin, duke thënë: Ç'të jetë kjo paravoli? Edhe ai tha: Juve ju është dhënë të njihni misteret e mbretërisë së Perëndisë; ndërsa të tjerëve me paravoli, që duke parë të mos shohin dhe duke dëgjuar të mos kuptojnë. Edhe kjo paravoli është: Fara është fjala e Perëndisë. Ato pranë udhës janë ata që dëgjojnë; pastaj vjen djalli dhe ngre fjalën prej zemrës së tyre, që të mos besojnë e të shpëtojnë. Edhe ato mbi gur janë ata, të cilët, kur dëgjojnë, me gëzim e pranojnë fjalën; po këta s'kanë rrënjë; ata besojnë për ca kohë, po në kohë ngasjeje largohen. Edhe ajo që ra tek gjambat, këta janë ata që dëgjuan, po nga kujdesjet e nga pasuria dhe nga kënaqësitë e kësaj jete shkojnë e mbyten, e nuk japin fryte. Edhe ajo në dhe të mirë, këta janë ata që dëgjuan fjalën dhe e mbajnë në zemër të mirë e të pastër, dhe bëjnë fryte me durim.

## **Joanit 17:1-13**

Këto foli Jisui; pastaj ngriti sytë e tij në qiell e tha: Atë, erdhi ora, lavdëro Birin tënd, që të të lavdërojë edhe yt Bir, siç i dhe pushtet mbi çdo mish, që t'u japë jetë të përjetshme gjithë atyre që ia ke dhënë. Dhe kjo është jeta e përjetshme, që të të njohin ty të vetmin Perëndi të vërtetë; edhe Jisu Krishtin që dërgove. Unë të lavdërova mbi dhe, punën që më dhe të bëj e mbarova. Edhe tani lavdëromë ti, o Atë, pranë teje, me lavdinë që pata pranë teje para se të ishte bota. Emrin tënd ua zbulova njerëzve që më dhe prej botës. Të tutë ishin e m'i dhe, dhe fjalën tënde e ruajtën. Tani e njohën se gjithë sa më ke dhënë janë prej teje. Sepse fjalët që më dhe, ua dhashë atyre; edhe ata i morën dhe e njohën me të vërtetë se prej teje dola; edhe besuan se ti më dërgove. Unë lutem për ata; nuk lutem për botën, po për ata që më dhe, sepse janë të tutë. Edhe gjithë të miat janë të tuat, edhe të tuat janë të miat; edhe u lavdërova në to. Edhe nuk jam më në botë, po këta janë në botë, edhe unë po vij tek ti. Atë i shenjtë, ruaji në emrin tënd ata që më dhe, që të jenë një si ne. Kur isha bashkë me ata në botë, unë i ruaja në emrin tënd; ata që më dhe i ruajta, edhe asnjë nga ata s'humbi, veç i biri i humbjes, që të përmbushet Shkrimi. Edhe tani po vij tek ti, edhe i flas këto në botë, që ta kenë gëzimin tim të plotë në veten e tyre.