

Ss. Peter and Paul Albanian Orthodox Church

First-enthroned of the apostles, teachers of the universe: Entreat the Master of all to grant peace to the world, and to our souls great mercy!

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October 30, 2022

20TH SUNDAY AFTER PENTECOST: HIEROMARTYR ZENOBIUS AND HIS SISTER ZENOBIA, OF AEGAE IN CILICIA

Today 10:00am Divine Liturgy
Annual Parish Meeting
IOCC Banquet
Wed. 02 7:15pm Bible Study with
GoogleMeet
Sat. 05 3:00pm Ethnic Celebration
Sun. 06 10:00am Divine Liturgy
Education Sunday

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 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 (Martyrs)

*Let us honor with inspired hymns
the two martyrs for truth:
the preachers of true devotion,
Zenóbius and Zenobia;
as brother and sister they lived and
suffered together
and through martyrdom received
their incorruptible crowns.*

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

Galatians 1:11-19
Luke 8:26-39

Monday

Luke 12:32-40
John 10:9-16
Philippians 4:10-23
Luke 11:29-33

Tuesday

Colossians 1:1-2, 7-11
Luke 11:34-41

Wednesday

Colossians 1:18-23
Luke 11:42-46

Thursday

Colossians 1:24-29
Luke 11:47-12:1

Friday

Colossians 2:1-7
Luke 12:2-12

Saturday

2 Corinthians 3:12-18
Luke 9:1-6

Reading the Bible in a Year

Oct 30: Luke 16-18
Oct 31: Luke 19-21
Nov 01: Luke 22-24
Nov 02: John 1-3
Nov 03: John 4-6
Nov 04: John 7-9
Nov 05: John 10-12

Flower Donation

This week's flowers were
donated by:

Tina Murianka

Coffee Hour

This week's coffee hour is
provided by:

Family of John Douris

OCTOBER/NOVEMBER EVENTS

October

30 – 10:00am Divine Liturgy
Annual Parish Meeting
IOCC Banquet

November

02 – 7:15pm Bible Study with
GoogleMeet
05 – 3:00pm Ethnic Celebration
06 – 10:00am Divine Liturgy
09 – 7:15pm Bible Study with
GoogleMeet
13 – 10:00am Divine Liturgy
16 – 7:15pm Bible Study with
GoogleMeet
18 – 6:00pm Fun Night
20 – 10:00am Divine Liturgy
*Feast of the Entrance of
the Theotokos into the
Temple*
24 - **Thanksgiving**
27 – 10:00am Divine Liturgy
30 – 7:15pm Bible Study with
GoogleMeet

Our Annual Parish General Meeting
is re-scheduled to be held today, October 30, following
Divine Liturgy.

A Prayer for the Week

**The world has found in you a great champion in time of peril,
as you emerged the victor in routing the barbarians. For as you
brought to naught the boasts of Lyaios, imparting courage to
Nestor in the stadium, in like manner, holy one, great Martyr
Dimitrios, invoke Christ God for us, that He may grant us His
great mercy.**

Apolytikion of St. Demetrios the Great Martyr

Children's Word

Too bad for him!

Have you ever seen something that made you feel sorry for somebody? Maybe a person asking you for money? Maybe a classmate who had a family member who was very sick? Maybe a neighbor whose house burned down?

Sometimes we hear about sad things, but we might say to ourselves, "Too bad for him!" or even "I'm glad that didn't happen to me!" We might feel sorry, but we don't do anything about it.

In the Gospel reading last week, we heard a story about a very rich man who acted just that way. The Gospel says he dressed very well and ate very well too. Outside his gate lived a very poor man who had nothing. Only the dogs came to take care of him. That first man surely noticed the poor man, but maybe he thought "Too bad for him!" or even "I'm glad that isn't me!"

We have to be careful not to be like the first man! Saint Basil once said that when we don't help the poor, we are like thieves! He said, "The bread in your cupboard belongs to the hungry; the coat you don't use in your closet belongs to the one who needs it; the shoes rotting in your closet belong to the one who has no shoes; the money which you store up belongs to the poor."

When you feel sorry for somebody, can you think of a way you and your family can help?

THE PROSPHORA BAKERS SAINTS SPYRIDON AND NIKODEMOS

Do you like to bake? Cookies and cake and other treats are fun to make, especially when you share them with other people.

In our Orthodox Church, we all have a chance to bake a very special thing that we share with the whole church. This is the prosphora, the bread that becomes the Body of Christ!

Did you know that people in your own church get to make this bread? They bring it to church, the priest prays together with us, and along with the wine, God changes this to be the Body and Blood of our Lord, Jesus Christ. Making prosphora is really the very best thing you can bake! God lets us help Him with this miracle.

Tomorrow, we celebrate two saints who baked prosphora every day for 30 years. Saints Spyridon and Nikodemos were monks who lived in Kiev (today it is Ukraine). The word "prosphora" means an offering, and these two saints always did their best to offer the holy bread for the church services.

Saint Spyridon couldn't read or write, but he knew all the psalms in the Bible by heart, so whenever he was working he would be singing the psalms! Whatever job we have, we can use it to grow closer to God. Let's follow these saints' examples! We celebrate these saints tomorrow, October 31st.

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.



"If you would be simple-hearted like the Apostles, would not conceal your human shortcomings, would not pretend to be especially pious, if you would walk free from hypocrisy, then that is the path. While it is easy, not everyone can find it or understand it. This path is the shortest way to salvation and attracts the grace of God. Unpretentiousness, guilelessness, frankness of soul - this is what is pleasing to the Lord, Who is lowly of heart. Except ye become like children, ye shall not enter into the Kingdom of God (Matt. 18:13)."

-Elder Leonid of Optina



The True Christian Life is One of Grace

Many people sail through their life thinking happiness is something they have created for themselves. Good fortune, and success in work and play, is something they've brought about, either through struggle, or by pure luck. Yet when they experience difficult times, or loss of the things that brought them comfort, they despair. Sometimes it takes the loss of this established order, to enlighten our darkened hearts to the reality that only happiness that is of an eternal nature will never be lost. For such a man, there is nothing that can take away from the comfort and security he experiences that are of a faith based nature. This is because God's grace fills his very essence with such peace, nothing, even loss of worldly comforts, can bring about despair.

How can we possibly despair when we know that the God we worship in Trinity, and Who has created us and our world, is become our Co-suffering Saviour, and has showered us with such an abundance of grace, that no hardship that comes our way can detract from the peace and joy that we have experienced in our life in Christ.

Compared to this grace filled life, all else is but folly. Grace has liberated us from all the temporal nature of earthly happiness, and has taken up residence in our heart, from which springs forth the healing that transforms us. This grace makes us whole, and our sickness disappears as though it never was.

With love in Christ,
Abbot Tryphon

Luke 8:26-39

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

St. Demetrios, Being Faithful

October 26, 2022 · Fr. Barnabas Powell

As I've traveled around the country speaking, one of the situations I've encountered is that very sincere and pious Orthodox Christians seem to be insecure about how to talk about their faith. They ask me "How do I share my faith and defend my Orthodox faith to the people around me?"

It's a good question, but it points to a deeper challenge – like most good questions do!

While it may be satisfying to get some basic talking points to share with folks, and it is actually a good thing to have some training in the basics of the faith so you can articulate your reasons for your serious commitment to the faith, you may find my answer to this question a bit counter-intuitive.

The best defense of the faith is silence. Kinda strange answer coming from someone who talks so much!

OK, I know that requires some explanation. What I mean is that the best testimony to the power of the faith isn't well-honed debate tactics and strong work in the apologetic jujitsu of verbal combat, but the serious commitment to the internal work of transformation in my own life. The best testimony and defense of the faith is faithfulness itself. BEING Faithful is indisputable! We celebrate St. Demetrios today and his life is a perfect example of LIVING the Faith and leaving us an example to follow.

Now, that doesn't mean we should be lax when it comes to the natural and good perfecting of our communication skills, our love for our neighbor that calls us to love them so much that we actually desire them to know the faith as well. And it doesn't mean we neglect the intellectual work and serious development of our minds and our logical understanding of the faith. But it does mean we always see clearly the limitations of all that good work.

Look at today's Matins Gospel Lesson in Luke 21:12-19:

"The Lord said to his disciples, 'Beware of men who will lay their hands on you and persecute you, delivering you up to the synagogues and prisons, and you will be brought before kings and governors for my name's sake. This will be a time for you to bear testimony. Settle it therefore in your minds, not to meditate beforehand how to answer; for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict. You will be delivered up even by parents and brothers and kinsmen and friends, and some of you they will put to death; you will be hated by all for my name's sake. But not a hair of your head will perish. By your endurance you will gain your lives.'"

No crafty rhetoric will suffice. No canned sales pitch. No lengthy training in debate tactics or apologetic skills will ever be as effective as a heart so internally prepared by love and faithfulness in the practice of the faith to overcome the broken and death gripped philosophy of the world without Christ. That world will always be suspicious of you and this suspicion will always degenerate into outright hostility at times. Just look around you today. Christians are the most persecuted people on the planet!

So, the best way to prepare for that inevitable reality is to practice the Faith, do the disciplines of the Church, learn to pray, fast, and give alms, and always strive to love God and others more than yourself. There is simply no argument strong enough to overcome love. And our love is toward God in the active practice of the wisdom of the Faith, and toward others in being an example of faithfulness to Christ. All rhetoric sounds shallow and tiny in the face of one who loves.

Today, you will be confronted with a world gripped by various ideologies that all have one thing in common: They get the Identity of Jesus wrong! You will work at an office where intrigue and gossip shape the politics of that place. You will be in family situations marred by dysfunction and learned behavior that only leads to co-dependency and not true communion. You may even attend a parish where loving others is difficult. The answer won't be eternal arguments. The answer won't be better rhetoric or more skilled communication tools. The answer will be your own interior practice of the Faith and the stubborn refusal to turn anyone you meet into an enemy! So, practice the faith and allow your "silence" to shout the Answer to the world! That's what it means to be Orthodox on Purpose!

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 8:26-39

И приплыли в страну Гадаринскую, лежащую против Галилеи. Когда же вышел Он на берег, встретил Его один человек из города, одержимый бесами с давнего времени, и в одежду не одевавшийся, и живший не в доме, а в гробах. Он, увидев Иисуса, вскричал, пал пред Ним и громким голосом сказал: что Тебе до меня, Иисус, Сын Бога Всевышнего? умоляю Тебя, не мучь меня. Ибо [Иисус] повелел нечистому духу выйти из сего человека, потому что он долгое время мучил его, так что его связывали цепями и узами, сберегая его; но он разрывал узы и был гоним бесом в пустыни. Иисус спросил его: как тебе имя? Он сказал: легион, --потому что много бесов вошло в него. И они просили Иисуса, чтобы не повелел им идти в бездну. Тут же на горе паслось большое стадо свиней; и [бесы] просили Его, чтобы позволил им войти в них. Он позволил им. Бесы, выйдя из человека, вошли в свиней, и бросилось стадо с крутизны в озеро и потонуло. Пастухи, видя происшедшее, побежали и рассказали в городе и в селениях. И вышли видеть происшедшее; и, придя к Иисусу, нашли человека, из которого вышли бесы, сидящего у ног Иисуса, одетого и в здравом уме; и ужаснулись. Видевшие же рассказали им, как исцелился беснованный. И просил Его весь народ Гадаринской окрестности удалиться от них, потому что они объаты были великим страхом. Он вошел в лодку и возвратился. Человек же, из которого вышли бесы, просил Его, чтобы быть с Ним. Но Иисус отпустил его, сказав: возвратись в дом твой и расскажи, что сотворил тебе Бог. Он пошел и проповедывал по всему городу, что сотворил ему Иисус.

Galatianeve 1:11-19

Po ju bëj të ditur, vëllezër, se ungjilli që u predikua prej meje nuk është sipas njeriut; sepse as unë s'e mora prej njeriu, as nuk u mësova prej njeriu, po nëpërmjet zbulesës së Jisu Krishtit. Sepse keni dëgjuar për sjelljen time të mëparshme në Judaizëm, se fort tepër përndiqja kishën e Perëndisë për ta shkatërruar atë. Dhe përparoja në Judaizëm më tepër se shumë bashkëmoshatarë në kombin tim, sepse isha më tepër i zellshëm për traditat e etërve të mi. Po kur i pëlqeu Perëndisë, i cili më ndau që nga barku i nënës dhe më thirri me anë të hirit të tij, që të zbulojë Birin e tij tek unë, që ta ungjillëzoj atë ndër kombet, përnjëherë nuk u këshillova me mish e me gjak, as nuk u ngjita në Jerusalem tek ata që qenë apostuj para meje, por shkova në Arabi, dhe përsëri u ktheva në Damask. Pastaj, pas tre vjetësh u ngjita në Jerusalem, për të takuar Pjetrin; dhe qëndrova pranë tij pesëmbëdhjetë ditë. Edhe tjetër nga apostujt nuk pashë, veçse Jakovin, vëllain e Zotit.

Llukait 8:26-39

Edhe me lundrën arritën në vendin e gadarinëve, që është përtej Galilesë. Edhe kur doli në tokë, i doli përpara një njeri prej qytetit, që kishte demonë prej shumë vitesh, edhe rrobë nuk vishte, edhe në shtëpi nuk rrinte, po nëpër varre. Edhe kur pa Jisuin, bërtiti e i ra ndër këmbë, e me zë të madh tha: Ç'ke me mua, Jisu, bir i Perëndisë së Lartë? Të lutem, mos më mundo. Sepse ai urdhëroi frymën e ndyrë të dalë nga njeriu; sepse prej shumë vitesh e kishte rrëmbyer, edhe lidhej me vargonj, edhe ruhej me hekura këmbësh; po ai i këpuste prangat, edhe sillej prej demonit nëpër shkretëtira. Edhe Jisui e pyeti, duke thënë: Si e ke emrin? Edhe ai i tha: Legjion; sepse kishin hyrë tek ai shumë demonë. Edhe i luteshin të mos i urdhëronte të shkonin në humnerën e pafund. Edhe atje ishte një tufë e madhe derrash duke kullotur në mal; edhe i luteshin t'i linte të hyjnë tek ata; dhe ai i la. Edhe demonët, si dolën prej njeriut, hynë te derrat; dhe tufa e derrave u hodh prej shkëmbit në liqen dhe u mbyt. Edhe kullotësit, kur panë se ç'u bë, ikën dhe lajmëruan në qytet e nëpër ara. Edhe dolën të shihnin se ç'u bë; edhe erdhën te Jisui, edhe e gjetën njeriun, prej të cilit kishin dalë demonët, duke ndenjur pranë këmbëve të Jisuit, të veshur e të urtësuar; dhe u frikësuan. U treguan dhe ata që e panë, si shpëtoi i demonizuari. Edhe gjithë turma e vendeve rreth Gadarinëve iu lutën të ikë nga ata, sepse i kishte zënë frikë e madhe; edhe ai hyri në lundër, e u kthye. Edhe njeriu, prej të cilit kishin dalë demonët, i lutej të jetë bashkë me të; po Jisui e lëshoi, duke thënë: Kthehu në shtëpinë tënde, dhe rrëfe sa të bëri Perëndia. Edhe ai shkoi duke shpallur nëpër gjithë qytetin sa i bëri Jisui.