

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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September 13, 2020

14TH SUNDAY AFTER PENTECOST,
FEAST OF THE EXALTATION OF THE CROSS
TONE 5

Today 10:00am Divine Liturgy
Celebration of the
*Feast of the Exultation
of the Precious Cross*
Wed. 16 7:15pm Bible Study via Google
Sun. 20 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: Strict fast Wednesday and Friday.(fasting from meat, fish, eggs, dairy, oil, wine and hard spirits as you are able.)

Troparion – Tone 1
(Exultation of the Cross)

*O Lord, save Thy people,
and bless Thine inheritance!
Grant victories to the Orthodox
Christians
over their adversaries;
and by virtue of Thy Cross,
preserve Thy habitation!*

Kontakion – Tone 5
(Resurrection)

*Thou didst descend into hell, O
my Savior,
shattering its gates as Almighty,
resurrecting the dead as Creator,
and destroying the sting of
death.
Thou hast delivered Adam from
the curse, O Lover of man,
and we cry to Thee: O Lord, save
us!*

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 1:21-2:4
Matthew 22:1-14

Monday

Galatians 2:11-16
Mark 5:24-34
1 Corinthians 1:18-24
John 19:6-11, 13-20, 25-28, 30-35

Tuesday

Galatians 2:21-3:7
Mark 6:1-7

Wednesday

Galatians 3:15-22
Mark 6:7-13

Thursday

Galatians 3:23-4:5
Mark 6:30-45

Friday

Galatians 4:8-21
Mark 6:45-53

Saturday

1 Corinthians 4:17-5:5
Matthew 24:1-13

Reading the Bible in a Year

Sept 13: Wis Sir 33-36
Sept 14: Wis Sir 37-40
Sept 15: Wis Sir 41-44
Sept 16: Wis Sir 45-48
Sept 17: Wis Sir 49-51
Sept 18: Baruch
Sept 19: Ep Jer; Sus; Hymn, 3 Men;
Bel

Statement of Archbishop Benjamin on Wildfires in Western US

SAN FRANCISCO, CA [DOW]

The news from the West has been practically apocalyptic of late with wildfires throughout the West, especially in California, Southern Oregon and Washington State. I am presently aware that several families have lost everything to these fires and others are threatened. Not only that, whole towns have gone up in flames affecting the lives of many with loss of homes and jobs. Yesterday the skies in San Francisco were dark orange - so dark that the streetlamps were still lit at noon. Thankfully, while threatened, no churches have been lost.

Fr. Matthew Tate of the Annunciation Orthodox Church, Milwaukie, OR wrote:

"Seven families are in the Red Zone (leave now) and have evacuated. At least two of the homes are likely to burn. The others are in the path of one of the fires.

Most of us are either in the Yellow (get ready now) or Green (be prepared to leave) Zones. This includes the whole area around the church property. The winds have abated but the fires are very active and close. From my office window I cannot see beyond about 100 feet due to smoke. It is eerie and worrisome for everyone."

Fr. Andreas Blom, who lives in Talent, OR was evacuated with his family yesterday. There was really concern his home and church were lost to the flames. He was able to return home today to pick up a few things and found everything across the street from his house was totally lost to the fire. His home and the church have survived so far. At this writing, three families from his mission were burnt out though.

Children's Word

Saint Paul's special greeting

Have you ever heard somebody say, "I wish you well" or "Take care"? Or maybe you have heard "Be well" or even "Have a nice day!" Sometimes we might give somebody a greeting when we say goodbye.

In today's epistle reading, we read a greeting that Saint Paul writes to the Christians living in Galatia. When Saint Paul writes his letter, he ends it with these words: "The grace of our Lord Jesus Christ be with your spirit, brethren. Amen." Isn't this the best thing we can say to somebody, when we wish him well? What could be better than to wish somebody the grace of our Lord? It's good for this life and the next life in heaven too! When we say, "Have a nice day," that just lasts for a day, but if we have the grace of Christ with us, then it lasts for forever.

Saint Paul loved the new Christians very much. He wanted them to have something better than just health or happiness for the day. He wanted them to have something very deep, something that lasted a long time, and something that gave them joy forever.

We might be shy to say it to another person, but we can always pray that God will give the "grace of our Lord Jesus Christ" to people around us!



"Behold, for years and generations, the way of God has been leveled by the cross and by death. How is this with thee, that thou seest the afflictions of the way as if they were out of the way? Doest not thou wish to follow the steps of the saints? Or doest thou wish to go a way which is especially for thee, without suffering? the way unto God is a daily cross. No one can ascend unto heaven with comfort, we know where the way of comfort leads."

- St. Isaac the Syrian



First of all, we ask for your prayers for everyone, Orthodox and non-Orthodox who have experienced loss. Secondly, should you wish to send a donation, checks may be made out to:

Diocese of the West
and sent to: Fire Fund
c/o Archangel Gabriel Mission
PO Box 823
Ashland, OR 97520

Donations will be used to help not only our own parishioners, but also our neighbors in this time of crisis. We thank you in advance.

+Benjamin

Archbishop of San Francisco and the West

BAREFOOT IN THE SNOW SAINT LAMBERT OF BELGIUM

Has anybody ever blamed you for something you didn't do? What did you do next? Did you argue? Did you fight? Did you cry out, "I didn't do it!" Did you blame somebody else? This week we celebrate a saint who didn't do any of those things! Saint Lambert was a bishop in Maastricht (today that's the country of Belgium). For a while, he lived as a humble monk. Once, during the night, Saint Lambert woke up to go pray. He accidentally made too much noise and the abbot said that the person who made the noise had to go stand in front of the cross, barefoot, and in the snow.

When the abbot woke up in the morning, he found Saint Lambert, the bishop, standing there in the snow! And that was the bishop! Saint Lambert didn't complain. He didn't argue. He said he was honored to serve God like that. If you ever go to the country of Belgium, you'll see lots of churches built to remember Saint Lambert.

Saint Lambert lived more than 1,300 years ago, but one thing is the same. He lived the same way we all want to live as Christians...even today. Saint Lambert was humble, he was kind, he was gentle. What an example for all of us Christians!

We celebrate Saint Lambert on Thursday, Sept. 17th.

1 Corinthians 1:18-24 (Epistle)

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

John 19:6-11, 13-20, 25-28, 30-35 (Gospel)

Therefore, when the chief priests and officers saw Him, they cried out, saying, "Crucify Him, crucify Him!" Pilate said to them, "You take Him and crucify Him, for I find no fault in Him." The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God." Therefore, when Pilate heard that saying, he was the more afraid, and went again into the Praetorium, and said to Jesus, "Where are You from?" But Jesus gave him no answer. Then Pilate said to Him, "Are You not speaking to me? Do You not know that I have power to crucify You, and power to release You?" Jesus answered, "You could have no power at all against Me unless it had been given you from above. Therefore the one who delivered Me to you has the greater sin." When Pilate therefore heard that saying, he brought Jesus out and sat down in the judgment seat in a place that is called The Pavement, but in Hebrew, Gabbatha. Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" But they cried out, "Away with Him, away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" Then he delivered Him to them to be crucified. So they took Jesus and led Him away. And He, bearing His cross, went out to a place called the Place of a Skull, which is called in Hebrew, Golgotha, where they crucified Him, and two others with Him, one on either side, and Jesus in the center. Now Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS. Then many of the Jews read this title, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Greek, and Latin. Now there stood by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore

saw His mother, and the disciple whom He loved standing by, He said to His mother, "Woman, behold your son!" Then He said to the disciple, "Behold your mother!" And from that hour that disciple took her to his own home. After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit. Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out. And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe.

September/October Events

September

- 13 – 10:00am Divine Liturgy Celebration of the *Feast of the Exultation of the Precious Cross*
- 14 – *Feast of the Exultation of the Precious Cross*
- 16 – 7:15pm Bible Study
- 20 – 10:00am Divine Liturgy
- 23 – 7:15pm Bible Study
- 27 – 10:00am Divine Liturgy
- 30 – 7:15pm Bible Study

October

- 1 – *Feast of the Protection of the Most Holy Theotokos*
- 4 – 10:00am Divine Liturgy
- 7 – 7:15pm Bible Study
- 11 – 10:00am Divine Liturgy
- 14 – 7:15pm Bible Study
- 18 – 10:00am Divine Liturgy
- 21 – 7:15pm Bible Study
- 25 – 10:00am Divine Liturgy
- 28 – 7:15pm Bible Study

Merry Marymas!

September 8, 2020 · Fr. Barnabas Powell

I suppose the whole world couldn't contain the poems, stories, and memories we children collect about our mothers. I know I owe much of my good qualities to the brave lady who raised me and my little brother. And the one quality I always remember is that, no matter what was going on in my life, I could always, and I mean always, count on my mom.

The bond between mother and child is common in every culture of humanity. No matter the tribe, the language, the politics, or even the passage of time, this bond between mother and child is hailed in the story from one generation to another. That's why it is such a news item when that bond is missing or broken. Think about it, the tragic stories of mothers who turn on their children are sensational BECAUSE it is completely opposite from the norm.

So, what are we to make of the Uncreated God entering His creation through a human mother? If it is natural for the bond of mother and child to be lauded and celebrated through the centuries, what are we to think about God taking His flesh and dwelling in His Creation through a human mother? And when we add His eternal being and resurrection to this reality, we have a relationship between Son and mother that lasts forever. In light of the Incarnation and Resurrection of Jesus Christ, there is still a woman the Son of God still calls "mother." Her connection to Him, just as our connection to Him, causes her, and us, to share in His eternal life. Amazing!

Look at our lesson today in Luke 10:38-42, 11:27-28:

At that time, Jesus entered a village; and a woman called Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving; and she went to him and said, "Lord, do you not care that my sister has left me to serve you alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her." As he said this, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore you, and the breasts that you sucked!" But he said, "Blessed rather are those who hear the word of God and keep it!"

The story is so familiar to us! Martha is "distracted with much serving" and she asks the Lord to command her sister to help her. But Jesus answers in such a way that it turns the common social order on its head. The Lord blesses a woman to sit at His feet and learn the faith along with the men in the room! Another lady, hearing this amazing declaration, does what has been normal through the centuries: She praises the mother that raised such a man!

But Jesus does something amazing AGAIN! He then reorients this woman's praise of His mother to the proper reason behind the real power of this mother's pattern of life. The Lord insists that it isn't the mere natural bond of family relationships that made His life so special. No, it is the fact that His mother heard the word of God and obeyed it that set up a pattern of salvation, the plan of redemption that made this Good News possible for the hearers of the Lord's message that day and even in this day!

Today, as we celebrate the birth of Mary to Joachim and Anna, we do not magnify Mary as "more honorable than the Cherubim, and more glorious beyond compare with the Seraphim" simply because of her birthing God's Son into the world; although that act alone demands eternal acknowledgment and joy. No, we see our Lady as she is; the first to hear the Good News and invite Christ to live inside of her and her obedience, humility, faith, and love set the example of how we humans can cooperate with the grace of God to change the world! Her free and loving "yes" made my relationship possible with Christ, the Christ with skin on Him that I can love, follow, and embrace. She was the first to be Orthodox on Purpose!

<https://blogs.ancientfaith.com/faithencouraged/2020/09/merry-marymas/>

1-е Коринфянам 1:18-24

Ибо слово о кресте для погибающих юродство есть, а для нас, спасаемых, --сила Божия. Ибо написано: погублю мудрость мудрецов, и разум разумных отвергну. Где мудрец? где книжник? где совопросник века сего? Не обратил ли Бог мудрость мира сего в безумие? Ибо когда мир [своею] мудростью не познал Бога в премудрости Божией, то благоугодно было Богу юродством проповеди спасти верующих. Ибо и Иудеи требуют чудес, и Еллины ищут мудрости; а мы проповедуем Христа распятого, для Иудеев соблазн, а для Еллинов безумие, для самих же призванных, Иудеев и Еллинов, Христа, Божию силу и Божию премудрость;

От Иоанна 19:6-11, 13-20, 25-28, 30-35

Когда же увидели Его первосвященники и служители, то закричали: распни, распни Его! Пилат говорит им: возьмите Его вы, и распните; ибо я не нахожу в Нем вины. Иудеи отвечали ему: мы имеем закон, и по закону нашему Он должен умереть, потому что сделал Себя Сыном Божиим. Пилат, услышав это слово, больше убоился. И опять вошел в преторию и сказал Иисусу: откуда Ты? Но Иисус не дал ему ответа. Пилат говорит Ему: мне ли не отвечаешь? не знаешь ли, что я имею власть распять Тебя и власть имею отпустить Тебя? Иисус отвечал: ты не имел бы надо Мною никакой власти, если бы не было дано тебе свыше; посему более греха на том, кто предал Меня тебе. Пилат, услышав это слово, вывел вон Иисуса и сел на судилище, на месте, называемом Лифостротон, а по-еврейски Гаввафа. Тогда была пятница перед Пасхою, и час шестый. И сказал [Пилат] Иудеям: се, Царь ваш! Но они закричали: возьми, возьми, распни Его! Пилат говорит им: Царя ли вашего распну? Первосвященники отвечали: нет у нас царя, кроме кесаря. Тогда наконец он предал Его им на распятие. И взяли Иисуса и повели. И, неся крест Свой, Он вышел на место, называемое Лобное, по-еврейски Голгофа; там распяли Его и с Ним двух других, по ту и по другую сторону, а посреди Иисуса. Пилат же написал и надпись, и поставил на кресте. Написано было: Иисус Назорей, Царь Иудейский. Эту надпись читали многие из Иудеев, потому что место, где был распят Иисус, было недалеко от города, и написано было по-- еврейски, по-гречески, по-римски. При кресте Иисуса стояли Матерь Его и сестра Матери Его, Мария Клеопова, и Мария Магдалина. Иисус, увидев Матерь и ученика тут стоящего, которого любил, говорит Матери Своей: Жено! се, сын Твой. Потом говорит ученику: се, Матерь твоя! И с этого времени ученик сей взял Ее к себе. После того Иисус, зная, что уже все совершилось, да сбудется Писание, говорит: жажду. Когда же Иисус вкусил уксуса, сказал: совершилось! И, преклонив главу, предал дух. Но так как [тогда] была пятница, то Иудеи, дабы не оставить тел на кресте в субботу, --ибо та суббота была день великий, --просили Пилата, чтобы перебить у них голени и снять их. И так пришли воины, и у первого перебили голени, и у другого, распятого с Ним. Но, придя к Иисусу, как увидели Его уже умершим, не перебили у Него голеней, но один из воинов копьем пронзил Ему ребра, и тотчас истекла кровь и вода. И видевший засвидетельствовал, и истинно свидетельство его; он знает, что говорит истину, дабы вы поверили.

1 e Korintasve 1:18-24

Sepse mesazhi i kryqit është marrëzi për ata që humbin, por për ne që shpëtohem i është fuqia e Perëndisë. Sepse është shkruar: “Do të bëj të humbasë dituria e të diturve, dhe do ta asgjësoj zgjuarësinë e të zgjuarve.” Ku është i dituri? Ku është skribi? Ku është debatusi i kësaj epoke? A nuk e bëri të marrë Perëndia diturinë e kësaj bote? Sepse, duke qenë se nëpërmjet diturisë së Perëndisë bota nuk e njohu Perëndinë me urtinë e vet, Perëndisë i pëlqeu të shpëtojë ata që besojnë nëpërmjet marrëzisë së predikimit, sepse Judenjtë kërkojnë një shenjë dhe Grekët kërkojnë dituri, por ne predikojmë Krishtin të kryqëzuar, skandal për Judenjtë dhe marrëzi për Grekët, kurse për ata që janë të thirrur, qofshin Judenj ose Grekë, predikojmë Krishtin, fuqia e Perëndisë dhe diturinë e Perëndisë;

Gjoni 19: 6-11, 13-20, 25-28, 30-35

Kur e panë krerët e priftërinjve dhe rojet, filluan të bërtasin, duke thënë: “Kryqëzoje, kryqëzoje!” Pilati u tha atyre: “Merreni ju dhe kryqëzojeni, sepse unë nuk gjej në të asnjë faj.” Judenjtë iu përgjigjën: “Ne kemi një ligj dhe sipas ligjit tonë ai duhet të vdesë, sepse e bëri veten Bir të Perëndisë.” Kur Pilati i dëgjoi këto fjalë, kishte akoma më shumë frikë; dhe, si u kthye në pretorium, i tha Jezusit: “Nga je ti?” Por Jezusi nuk i dha kurrfarë përgjigje. Për këtë arsye Pilati i tha: “S’po më flet? ti s’e di që unë kam pushtet të të kryqëzoj dhe pushtet të të liroj?” Jezusi u përgjigj: “Ti nuk do të kishe asnjë pushtet përmbi mua, po të mos të qe dhënë prej së larti; prandaj ai që më dorëzoi tek ti ka faj më të madh.” Pilati, pra, kur i dëgjoi këto fjalë, e çoi jashtë Jezusin dhe u ul në selinë e gjykatës, në vendin e quajtur “Kalldrëm,” e në hebraisht “Gabatha”; tani ishte dita e përgatitjes së Pashkës, dhe ishte afërsisht ora e gjashtë; dhe u tha Judenjve: “Ja mbreti juaj.” Por ata bërtitën: “Largoje! Largoje! Kryqëzoje!” Pilati u tha atyre: “Ta kryqëzoj mbretin tuaj?” Krerët e priftërinjve u përgjigjën: “Ne s’kemi mbret tjetër përveç Cezarit!” Atëherë ai ua dorëzoi që të kryqëzohej. Dhe ata e morën Jezusin dhe e çuan tutje. Dhe ai, duke mbartur kryqin e tij, u nis drejt vendit që quhej “Kafka,” që në hebraisht quhet “Golgota,” ku e kryqëzuan, dhe me të dy të tjerë, njërin në një anë e tjetrin në anën tjetër, dhe Jezusi në mes. Dhe Pilati shkroi edhe një mbishkrim dhe e vuri në kryq; dhe atje ishte shkruar: “JEZUSI NAZAREAS, MBRETI I JUDENJVE”. Kështu këtë mbishkrim e lexuan shumë nga Judenjtë, sepse vendi ku u kryqëzua Jezusi ishte afër qytetit; dhe mbishkrimi ishte shkruar hebraisht, greqisht dhe latinisht. Por afër kryqit të Jezusit, qendronin nëna e tij dhe motra e nënës së tij, Maria e Kleopas dhe Maria Magdalenë. Atëherë Jezusi, kur pa nënën e tij dhe pranë saj dishepullin që donte, i tha nënës së tij: “O grua, ja biri yt!” Pastaj i tha dishepullit: “Ja nëna jote!” Dhe që në atë moment ai e mori në shtëpinë e vet. Pas kësaj, Jezusi, duke ditur që tashmë çdo gjë ishte kryer, që të përmbushej Shkrimi, tha: “Kam etje!” Kur Jezusi e mori uthullën, tha: “U krye!” Dhe duke ulur kryet, dha frymën. Duke qenë se ishte dita e Përgatitjes, me qëllim që trupat të mos qëndronin në kryq të shtunën, sepse ajo e shtunë ishte një ditë me rëndësi të veçantë, Judenjtë i kërkuan Pilatit që atyre t’u thyeshin kërcinjtë dhe të hiqeshin që andej. Ushtarët, pra, erdhën dhe ia thyen kërcinjtë të parit dhe pastaj edhe tjetrit që ishte kryqëzuar me të; por, kur erdhën te Jezusi, dhe si panë se ai tashmë kishte vdekur, nuk ia thyen kërcinjtë, por njëri nga ushtarët ia tejshpoi brinjën me një heshtë, dhe menjëherë i doli gjak e ujë. Dhe ai që ka parë, ka dëshmuar për këtë, dhe dëshmia e tij është e vërtetë; dhe ai e di se thotë të vërtetën, që ju të besoni.