

# 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 27, 2020

16TH SUNDAY AFTER PENTECOST, MARTYR CALLISTRATUS  
AND HIS COMPANY  
TONE 7

Today ..... 10:00am Divine Liturgy  
Wed. 30 ..... 7:15pm Bible Study via Google  
Sun. 04 ..... 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 3**  
**(Martyr Callistratus)**

*In contest thou wast  
strengthened by the Holy Spirit,  
O Martyr Callistratus,  
and wast glorious in casting  
down the Enemy.  
Thou didst offer a noble army of  
athletes  
as sweet-smelling incense to  
Christ.  
With them pray for us who praise  
thee with hymns!*

**Kontakion – Tone 7**  
**(Resurrection)**

*The dominion of death can no  
longer hold men captive,  
for Christ descended, shattering  
and destroying its powers.  
Hell is bound, while the Prophets  
rejoice and cry:  
“The Savior has come to those in  
faith;  
enter, you faithful, into the  
Resurrection!”*

**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 6:1-10  
Luke 5:1-11

Monday  
Ephesians 1:22-2:3  
Luke 4:37-44

Tuesday  
Ephesians 2:19-3:7  
Luke 5:12-16

Wednesday  
Ephesians 3:8-21  
Luke 5:33-39

Thursday  
Hebrews 9:1-7  
Luke 10:38-42; 11:27-28  
Ephesians 4:14-19  
Luke 6:12-19

Friday  
Ephesians 4:17-25  
Luke 6:17-23

Saturday  
1 Corinthians 14:20-25  
Luke 5:17-26

## Reading the Bible in a Year

Sept 27: 2 Macc 13-15  
Sept 28: 1 Esdras 1-4  
Sept 29: 1 Esdras 5-9  
Sept 30: PrMan; PS 151  
Oct 01: 3 Macc 1-3  
Oct 02: 3 Macc 4-7  
Oct 03: 2 Esdras 1-4

## From *Of What Life Do We Speak* by Metropolitan Tikhon:

Stewardship is the application of our spiritual life to the realities of the fallen world. Creation itself is in need of healing, but those of us who dwell within that creation are also in need of healing, since it is on our account that creation fell. And healing requires a therapeutic method of treatment, which the Church offers to us through the Holy Mysteries and the liturgical and sacramental life by which we become true human beings and, by God's grace, saints. If Christ is the Divine Physician, then He is the Physician for all of us and for all of creation. His Body, the Church—reflected in her monasteries, parishes, and communities—serves as a hospital for the souls of all who are broken, beaten down or wounded.

*Let a man so consider us as servants of Christ and stewards of the mysteries of God.* —1 Corinthians 4:1

Our spiritual life is not simply a routine that we follow; it is the foundation by which the human person finds healing. When we partake of the Holy Mysteries, not only our hearts, but our bodies also are filled with the life of the Holy Trinity; when we pray before our icons, it is not only our soul, but all of mankind which is transformed; and when we care for our fellows, we not only give value to their existence, but we become authentic human beings ourselves, placed within a transfigured creation which we must care for as a garden planted by God Himself. This is the universal witness of all the saints throughout the ages, and a witness that has taken root in our North American soil and grown into a “trunk” by the experience and sacrifices of those who labored with the saints: the bishops, clergy, and faithful who carried forward the vision brought to these shores by Saint Herman and his fellow monastic missionaries. It is our responsibility to be the guardians of this witness, which is the patrimony of the Orthodox Church in America. It is a patrimony which it is our responsibility to guard, nurture, and develop, and is reflected in the saints, their lives and their teachings.



***"Happy indeed is that soul and truly to be admired which in its love of doing good fears not the failing of the means, and has no distrust that God will give him money still to spend, from Whom he had what he spent in the past. But because few possess this greatness of heart, and yet it is truly a pious thing for each one not to forsake the care of his own, we, without prejudice to the more perfect sort, lay down for you this general rule and exhort you to perform God's bidding according to the measure of your ability. For cheerfulness becomes the benevolent man, who should so manage his liberality that while the poor rejoice over the help supplied, home needs may not suffer. 'And He who ministers seed to the sower, shall provide bread to be eaten and multiply your seed and increase the fruits of your righteousness' (II Cor. 9:10)."***

-St. Leo the Great



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## September/October Events

### September

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

## **2 Corinthians 6:1-10 (Epistle)**

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.

## **Luke 5:1-11 (Gospel)**

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

## **Children's Word**

### **Rich and poor**

Do you think somebody can be rich and poor at the same time? They're opposites, aren't they? Well, in today's epistle reading, Saint Paul tells how he was rich and poor, all at the same time. Saint Paul tells us of all the awful things that happened to him, as he traveled around, preaching the Gospel. And he writes that he is "poor, but making many rich." Saint Paul was poor because he didn't have much money or many things. But at the same time, he was rich, because he had the best thing of all. Saint Paul had the good news that our Lord Jesus Christ had opened heaven for him! He had the good news that he could live in heaven with Him forever! Saint Paul was poor, but he was "making many rich," because he had the good news, and he was telling everybody about it. He was making other people rich with this good news too! These new Christians didn't mind being poor when they were rich in this other, better way. Do you know how you could make other people rich? Do you think you could follow Saint Paul's example in some way?

### **THE FIRST CHRISTIAN COUNTRY SAINT GREGORY OF ARMENIA**

Sometimes saints' lives are filled with wild adventures! Saint Gregory was a saint who lived around the year 300. His family were nobility, and once, his father did a very wrong thing. He wanted more power, so he killed the king. Gregory was going to be in trouble too, so he escaped and went off to live somewhere else. Gregory learned how to be a strong Christian. And later, he wanted to try to make up for what his father had done. Gregory decided to go all around his country of Armenia to tell the people about Jesus Christ. (The people there still worshipped idols at that time). He became bishop and baptized many, many people. Saint Gregory even baptized the new king! Then even more people wanted to become Christian. Armenia became the very first Christian country. We call this Saint Gregory "the Illuminator." That means that he brought light to the people of Armenia. He showed them the light of our Lord, Jesus Christ. Do you see how Saint Gregory also "made many rich"? He followed the example of Saint Paul too! We celebrate Saint Gregory on Wednesday, Sept. 30th.

## **The Protection of our Most Holy Lady the Mother of God and Ever-Virgin Mary**

Commemorated on October 1

The Protection of the Most Holy Theotokos: "Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ Saint Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. Saint John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." Saint Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see, holy Father, and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them go away from my icon unheard."

Saints Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting Saint Andrew in contemplation of her.

The Primary Chronicle of Saint Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of Saint Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church, but does not mention Saints Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate Saint Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating Saint Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that Saint Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!"

Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that Saint Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

Churches in honor of the Protection of the Mother of God began to appear in Russia in the twelfth century. Widely known for its architectural merit is the temple of the Protection at Nerl, which was built in the year 1165 by holy Prince Andrew Bogoliubsky. The efforts of this holy prince also established in the Russian Church the Feast of the Protection of the Mother of God, about the year 1164.

At Novgorod in the twelfth century there was a monastery of the Protection of the Most Holy Theotokos (the so-called Zverin monastery) In Moscow also under Tsar Ivan the Terrible the cathedral of the Protection of the Mother of God was built at the church of the Holy Trinity (known as the church of Saint Basil the Blessed).

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from

every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Protection, we magnify you.”

## **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 благости, 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.

## **От Луки 5:1-11**

Однажды, когда народ теснился к Нему, чтобы слышать слово Божие, а Он стоял у озера Геннисаретского, увидел Он две лодки, стоящие на озере; а рыболовы, выйдя из них, вымывали сети. Войдя в одну лодку, которая была Симонова, Он просил его отплыть несколько от берега и, сев, учил народ из лодки. Когда же перестал учить, сказал Симону: отплыви на глубину и закиньте сети свои для лова. Симон сказал Ему в ответ: Наставник! мы трудились всю ночь и ничего не поймали, но по слову Твоему закину сеть. Сделав это, они поймали великое множество рыбы, и даже сеть у них прорывалась. И дали знак товарищам, находившимся на другой лодке, чтобы пришли помочь им; и пришли, и наполнили обе лодки, так что они начинали тонуть. Увидев это, Симон Петр припал к коленям Иисуса и сказал: выйди от меня, Господи! потому что я человек грешный. Ибо ужас объял его и всех, бывших с ним, от этого лова рыб, ими пойманных; также и Иакова и Иоанна, сыновей Зеведеевых, бывших товарищами Симону. И сказал Симону Иисус: не бойся; отныне будешь ловить человеков. И, вытащив обе лодки на берег, оставили всё и последовали за Ним.

## **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 agjërimi, 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 nderim, 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.

## **Luka 5:1-11**

Dhe ndodhi që Jezusi, kur po ndodhej në bregun e liqenit të Gjenezaretit e ndërsa turma po shtyhej rreth tij për të dëgjuar fjalën e Perëndisë, pa dy barka të lidhura në breg të liqenit, nga të cilat kishin dalë peshkatarët dhe po lanin rrjetat. Atëherë hyri në një nga ato barka, në atë që ishte e Simonit, dhe iu lut që të largohej pak nga bregu. U ul dhe mësonte turmat nga barka. Dhe kur mbaroi së foluri i tha Simonit: “Shko në të thella, dhe hidhni rrjetat tuaja për të zënë peshk.” Dhe Simoni, duke u përgjigjur, i tha: “Mësues, u munduam gjithë natën dhe nuk zumë asgjë; por, për fjalën tënde, do ta hedh rrjetën. Dhe, si bënë kështu, zunë një sasi aq të madhe peshku, sa po shqyhej rrjeta. Atëherë u bënë shenjë shokëve të tyre që ishin në barkën tjetër, që të vinin e t’i ndihmonin. Dhe ata erdhën dhe i mbushën të dy barkat aq sa gati po fundoseshin. Simon Pjetri, kur pa këtë, i ra ndër këmbë Jezusit dhe i tha: “Zot, largohu prej meje, sepse jam njeri mëkatar.” Në të vërtetë Pjetri dhe të gjithë ata që ishin me të, habiteshin për shkak të sasisë së peshkut që kishin zënë. E njëjta gjë u ngjau edhe Jakobit dhe Gjonit, bijve të Zebedeut, që ishin shokë të Simonit. Atëherë Jezusi i tha Simonit: “Mos ki frikë; tash e tutje ti do të jesh peshkatar njerëzish të gjallë.” Pastaj ata, si i nxorën në breg barkat, lanë çdo gjë dhe ndiqnin.