



SS. PETER AND PAUL ANTIOCHIAN ORTHODOX CHRISTIAN CHURCH

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

"All Things Are Possible to Him Who Believes" (Mark 9:23)

Metropolitan SABA
Primate of the Antiochian
Archdiocese

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SUNDAY, FEBRUARY 4TH, 2024 TONE 2 / EOTHINON 2; THIRTY-SECOND SUNDAY OF PENTECOST & FIFTEENTH SUNDAY OF LUKE ("ZACCHAEUS") AFTER-FEAST OF THE PRESENTATION (MEETING) OF CHRIST

VENERABLE ISIDORE OF PELUSIUM; THE MOTHERS OF THE
THREE HIERARCHS: EMMELIA, NONA AND ANTHOUSA

****Divine Liturgy of St. John Chrysostom****

Oh, what great happiness and bliss,
what exaltation it is to address
oneself to the Eternal Father. Always,
without fail, value this joy which has
been accorded to you by God's infinite
grace and do not forget it during your
prayers; God, the angels and God's
holy men listen to you.

- St. John of Kronstadt

Great Vespers: Saturday 6:00 pm
(Check the Calendar for possible
cancellation)

Matins: Sundays 9:20am

Divine Liturgy: Sundays 10:30am

Confessions: By appointment

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MEN'S FELLOWSHIP

Sam Khalil

ANTIOCHIAN WOMEN

Donna Gavin
Svitlana Sweat

TEEN SOYO

& YOUNG ADULTS

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GIFT SHOP

Gail Bailey

• We welcome all our guests and visitors worshipping with us at the Divine Liturgy.
• Please let our ushers know that you are visiting with us today. We would love to stay in touch!
• Please know that Holy Communion is offered to Orthodox Christians, after preparing themselves
through prayers, fasting, & confession.
• Non-Orthodox visitors are welcome to receive blessed bread at the end of the Divine Liturgy & share
food with us at coffee hour.

THE SYNAXARION

On February 4 in the Holy Orthodox Church, we continue to celebrate the Presentation (Meeting) of our Lord Jesus Christ in the Temple. On this day, we commemorate our righteous Father Isidore of Pelusium.

Verses

*Rejoice, O Pelusiite, yea, rejoice very greatly;
Thou hast stripped off the clay and attained marvelous gladness.
On the fourth, they laid Isidore in the gloomy grave.*

Isidore was a kinsman of the Alexandrian Patriarchs Theophilus and Cyril. Having studied all the secular disciplines, he renounced worldly riches and glories and devoted himself completely to the spiritual life for the love of Christ. He was a great and ardent defender and interpreter of the Orthodox Faith. Isidore wrote more than ten-thousand letters to various individuals in which he reproached, counseled, comforted and instructed his spiritual children. In one letter Isidore writes: "It is more important to teach by a life of doing good than to preach in eloquent terms." In another, he says: "If one desires that his virtues appear great, let him consider them small and they will surely manifest themselves as great." The first and basic rule for Isidore was this: "First do, then teach according to the example of our Lord Jesus." At the time of the persecution of St. John Chrysostom when the entire population was divided into two camps; one for and one against, Isidore sided with Chrysostom. Isidore lived long, glorifying Christ the God with his life and his writings. Isidore took up habitation in the kingdom of Christ in 436.

On the Sunday which falls during the After-feast of the Presentation (Meeting) of our Lord, we commemorate the Holy and Righteous Mothers of the Three Hierarchs: Emmelia (Basil the Great), Nona (Gregory the Theologian) and Anthousa (John Chrysostom). By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

APOLYTIKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

APOLYTIKION OF SS. PETER AND PAUL IN TONE FOUR

O foremost in the ranks of Apostles, and teachers of the world, Peter and Paul, intercede with the Master of all to grant peace unto the world, and to our souls the Great Mercy.

KONTAKION OF THE PRESENTATION OF CHRIST IN TONE ONE

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

Commemorations

For the Health of these Parishioners

John & Lily Bitar	Showke George	Christo & Mary Christakis
Suad Shammass	Edward & Rima Rizkallah	Hanneh Daoud
Mike & Dorothy Marge	Ibrahim Saah	Vilma Bellone
Michael Shihadi	Joanna Khoury	Sherrie Zachariah & family
Nadim Zarour	Michael Amouri	Ziad, Leila Deeb & family
Qustandi & Nahida Kaibni	Tagreed Tawil & Family	Nour & Anastasia & Sonny
Nuha & family	Yousef & Ghada	Asma Ayoub
Isabel Threded	Ghassan & Zakieh Jweied	Elias, Taylor & Rami
Shakeh Kerjilian & family	Shirley Neri & family	Margo, Sam & family
Steve, Jenn & family	Fred & Grace Saah	Barbara Zamer & family
Brian, Caroline & family	Fadia, Rich & family	Edward & Eleanor Husson

DEPARTED

Fayez, Elaine, Nabil, and Georgette
* Isam Khalaf

Special Prayer this Week for

Maria Zacharias	Wyne-Hareg	Hind, Habib Debs & family
Ruby Maggard	Maha, Flavio & family	Jeannine & family
Gino Michaels & family	Olivia Azat	Joyce, Lynn & family
Theodore Mike	Jean Yousef & family	Elias, Chris & family
	Victor & Linda & Family	Gibran, Paul, Larry, Kathy

MEMORIAL

Fayez, Elaine, Nabil, and Georgette

Parish Life Conference, June 27-30, @ Antiochian Village

Stay in touch, fill out this form



Holy Bread is offered by **Elias Assaly** in loving memory of **Fayez, Elaine, Nabil, Georgette.**

Teen SOYO are having a **Fundraising Zaatar Sale** during coffee hour.

If you want to offer Holy Bread or host Coffee Hour please use the codes on the side to do so.

Coffee Hour Available Dates

- March 10 April 7
- March 24 April 28
- March 31 May 5

Host Coffee Hour

Offer Holy Bread



Coming Up @ Ss. Peter & Paul

Tuesday, February 6th, Pursuing Christ as a Community, @ 8:30 pm (zoom).

Sunday, February 11th, **Young Adults Grounded in Faith**, @ 12:30 Church Basement.

Saturday, February 24th, **Young Adults & Teen SOYO A Day of Service, Prayer & Meditation at the Monastery of St. Nina**. More details to come.

Saturday, March 9th, **Young Adults Wine & Cheese**.

Book Club

Thursday 8:30 pm - 9:30 pm

February 15, 29

March 14, 28



**1st & 3rd Tuesday
Bible Study
(8:30 pm/Zoom)**

REGISTER HERE



Teen SOYO Meeting

Next Sunday, Feb 11th

Antiochian Orthodox Women's Retreat & Tea

March 9, 2023



ORTHODOX SCOUTING RELIGIOUS AWARDS PROGRAM

SCOUT SUNDAY

February 11, 2024

Calling all Orthodox Scouts (boys, girls & leaders)!

We will have Scouts:

- Greeting parishioners
- Reading the Epistle
- Chanting and serving on the Alter

Scouting Religious Awards Program,
please get in touch with:

Elias El-Hage
Elias@CandRPrinting.com
703-862-5314

You do not have to be working on an Orthodox Religious Award to participate.

All Scouts that come in uniform will receive the 2024 Scout Sunday Patch. To participate in our Orthodox

There are three awards that can be earned:

- The St. George (1-3 Grade)
- The Chi-Rho (4 & 5 Grade)
- The Alpha Omega (6-12 Grade)

PROJECT MEXICO HOMEBUILDING

May 24th through August 14th

Week-long or multiple week construction teams

Great for teens and tweens, adult team leaders!

Contact Svitlana Sweat, Ss P&P missions committee



February Charity Drive

Will You Give The Water of Life?

Digging Wells for Orthodox Missions in Cameroon

Our goal as a parish is to dig two wells for two communities in Cameroon. This will cost \$15,000. **A generous parishioner has offered a matching gift of \$3,500 (\$1 for \$1)**. Can you chip in a few bucks to make a difference in the lives of hundreds?

To donate online, kindly choose "Charity Drive" from the drop-down list or leave a check with "Charity Drive/Wells" on the memo



There is a box at the candle stand to donate coins or small bills to the **Orthodox Christian Mission Center**

We are grateful for your generosity!

For online donations, use your phone's camera to scan this code and follow the link to our secure donation portal.



THE EPISTLE

The Lord is my strength and my song. With chastisement hath the Lord chastened me.

The Reading from the First Epistle of St. Paul to St. Timothy. (4:9-15)

Timothy, my son, the saying is sure and worthy of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, Who is the Savior of all men, especially of those who believe. Command and teach these things. Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity. Until I come, attend to the public reading of scripture, to preaching, to teaching. Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you. Practice these duties; devote yourself to them, so that all may see your progress.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (19:1-10)

At that time, Jesus entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see Who Jesus was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see Jesus, for He was to pass that way. And when Jesus came to the place, He looked up and said to him, "Zacchaeus, make haste and come down; for I must stay at your house today." So he made haste and came down, and received Him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded anyone of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham; for the Son of man came to seek and to save the lost."

Forever Young!

• **First Thursday of the Month:** March 7th, April 4th, May 2nd, June 6th

• Forever Young is a fellowship for our retired parishioners and their friends, or anyone who can attend!

• We will pray together, have lunch and enjoy fellowship (maybe games) and some good speaker/topic/activity!

• Bring a friend or two even if they are not parishioners.

• Please sign up to attend as many of these meetings as you can. In **March meeting, a physical therapist** will teach us exercises to improve our balance and avoid falls. Stay tuned for a Zumba meeting in the future!



On Frequent Holy Communion, Part Two

By Metropolitan Saba (Isper)

Today there is widespread misconception among believers between “being worthy” and “being ready” to receive Holy Communion. Whoever refrains from partaking of the chalice of Holy Communion due to unworthiness is confusing this with unreadiness. No human being is worthy of God dwelling in Him and uniting with Him. Who among us acquires perfect purity and who is among us is without sin? No human being is worthy of this great blessing. God dwells among us and in us because of His overwhelming mercy, His utmost love, and His condescension that is incomprehensible to the human mind. Therefore, there will never come a time when we will be worthy of the Eucharist. Rather, when we think that we have become worthy, we have fallen into the greatest sin, that is, into pride, the root of all evil.

Yet, we must prepare ourselves to receive the Lord. Just as a person prepares to welcome an important guest into his home by cleaning and arranging it, and then he dresses in clean and appropriate clothes, so the believer prepares to receive the Lord in the “house” of his or her soul. So, on the one hand, only a spirit of contrition and the conviction that I am a sinner and not worthy at all, relying on God’s vast mercy, can enable me to approach the chalice. On the other hand, I must seek to respond to God’s abundant mercy by committing myself to the appropriate preparation for Holy Communion that the Church has appointed in general, and the prayer rule which my spiritual father gives me personally, lest I become complacent and take the Lord’s mercy for granted, and then forget the importance of my role in my salvation. In short, we must realize that we are always unworthy, and yet must strive to partake worthily, through the necessary preparation.

Based on the teachings of the Gospel, the Church has established several means to help us prepare for Communion: the sacrament of Confession, the pre-Communion prayers, reconciliation with others, and correcting our bad habits, in addition to abstaining from food and drink from midnight before the Divine Liturgy and arriving on time to participate in the Divine Liturgy. Adherence to these instructions is essential and important in order to partake of the Holy Body and Blood of the Lord in a worthy manner, that is, with proper preparation. The Apostle Paul says: “Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord” (1 Cor 11:27). So, what should we do about this? The Apostle answers: “Let a man examine himself, and so eat of the bread and drink of the cup” (1 Cor 11:28).

We should not understand the relationship between the sacraments of Confession and the Eucharist in a mechanical or legalistic manner, but rather as something vitally and essentially connected. Some may argue that one should not partake of the Eucharist until after confession, but others disagree. To confess every time before receiving Communion is difficult to do, even in monasteries. However, it is absolutely unacceptable to receive Holy Communion constantly and not confess at all. The best practice is to both confess and receive Holy Communion according to the guidance of one’s spiritual father.

Let us not forget to examine our conscience thoroughly on the eve of the Divine Liturgy. This puts us on the right track, protects us from falling into a routine of approaching the chalice unprepared, and keeps the flame of longing for Christ burning within us. It is also a good practice to read the pre-Communion Canon and Prayers the night before the Divine Liturgy. Proper preparation allows us to approach the divine mystery with contrition of heart and a conviction of our unworthiness, because we are sinners, and we must rely entirely on the mercy of the Lord, saying: "O Lord Master, I am not worthy that thou shouldst enter under the roof of the house of my soul; but as thou desirest, O Lover of mankind, to dwell in me, I make bold to draw near." Let us draw near in the fear of God which keeps us in constant and fervent communion with Him. We should call to mind the pre-Communion admonition: "If thou desirest, O man, to eat the Body of the Master, approach in fear, lest thou be scorched, for it is fire. And, before drinking the divine Blood unto communion, first reconcile thyself to them that have wronged thee. Then dare to eat the mystical food."

2/2

Amid the crisis in the Holy Land, many in our community feel powerless in trying to help those who are powerless.

While no one condones what Hamas did on October 7th, the current humanitarian crisis has affected many including our Christian brothers and sisters who are easily left out of the discussion as if they do not exist on that land.

It is important to hear the perspective of the most vulnerable; it is a grave responsibility to protect the descendants of the early Christians of the Holy Land.

Therefore, all are welcome to join a brief presentation and Q&A by Dr. Philip Farah on the situation in Gaza during Fellowship Hour. Dr. Farah is a founding member of the Palestinian Christian Alliance for Peace. He has spoken and written widely on Middle East peace and justice issues and will offer his unique perspective as a Christian with roots and relatives in Gaza.

Young Adults Upcoming events - Save the Dates

Sunday, February 11: Grounded in Faith - Post liturgy Fellowship at Church Library

Saturday, February 24th: YA/Teens visit to St. Nina Monastery,

Saturday, March 9: Wine and Cheese

Sunday, March 10: Grounded in Faith - Post liturgy Fellowship at Church Library

Saturday, March 23: Vespers followed by discussion with Fr. Luke, hosted by a parishioner

Saturday, April 13: Vespers and Dinner - Talk with Fr. Anastasios from Cameron

Sunday, April 14: Grounded in Faith -Post liturgy Fellowship at Church Library

Friday & Saturday, April 19-20: Mini Lenten Retreat: SOYO + YAM with Fr. James and Kh. Gigi Shadid

April 28-May 5 Holy Week & Pascha

Sunday, May 12: Grounded in Faith-Post liturgy Fellowship at Church Library

Sunday, June 9: Grounded in Faith -Post liturgy Fellowship

Saturday, June 22: Young Adults/Professionals Gala

Small Entrance

During the singing of the third antiphon, whether it be the Beatitudes or the Troparion of the day, the so-called Small Entrance is made. The Small Entrance is the solemn procession of the clergy to the altar led by the Book of the Gospels. If the bishop is celebrating, the Gospel Book is brought out to him in the center of the church in the midst of the people where he has been standing from the beginning of the liturgy.

After the exclamation: "Wisdom! Let Us Attend!" the clergy enter the royal gates of the iconostasis while all sing the Hymn of Entrance:

O come, let us worship and fall down before Christ. O Son of God . . . Save us who sing unto Thee: Alleluia.

A special line is added before the final phrase of the entrance hymn at each liturgy, proper to the celebration. Thus, for example, on the Lord's Day this line would always be, "Who rose from the dead."

If the priest is serving the Divine Liturgy alone, or with a deacon, the Small Entrance is made by the clergy circling the altar table and coming to the middle of the church with the Gospel Book in order to enter through the royal gates of the iconostasis accompanied by the Hymn of Entrance.

The Small Entrance is the first significant movement of the Divine Liturgy. It follows the primary liturgical action which is the gathering of the faithful into the one community of the Church of God. The Small Entrance is the movement of the entire Church through its Head Jesus Christ, in the person of the celebrant, to the altar which symbolizes the Kingdom of God. It is the movement made possible by the Gospel of Christ, the Way to the Kingdom. It can only be accomplished by following Jesus, the Living Word of God in human flesh (Jn 1.1-18).

There can be no approach to God the Father but through Christ, the Son of God (Jn 14.6). There can be no communion with God the Father except by the fulfillment of his commandments which are given by Jesus and proclaimed in the words of his Gospel. Thus it is the Gospel of Christ, the Son and Word of God, which takes us into the realm of the Father and into the eternal life of the Blessed Trinity whose Kingdom we enter and experience in the Divine Liturgy of the Church.

Technically speaking, the Small Entrance is not completed when the clergy enter the sanctuary and stand before the altar table. It is completed only with the singing of the Thrice-Holy Hymn during which the clergy proceed to the place behind the altar table (called the High Place), at which time the chief celebrant turns and blesses the people with the solemn biblical greeting: "Peace be, unto all!"

While the clergy are still before the altar table, the people sing the troparia and kontakia of the day. These are hymns which praise the saving events or holy persons celebrated liturgically at the particular gathering. On Sundays these songs always praise Christ's resurrection from the dead.

While these hymns are being sung, the celebrant of the liturgy prays before the altar for the general absolution and forgiveness of sins of the entire assembly so that all of the people might be made worthy by God "to stand before the glory of Thy holy altar and to offer worship and praise which are due unto Thee." There then follows the singing of the Thrice-Holy Hymn of the angels which perpetually resounds in the presence of the Kingdom of God. "Holy God! Holy Mighty! Holy Immortal! Have mercy on us!" (Is 6.1-5).

This version of the Thrice-Holy Hymn is of very ancient origin. It is a hymn to the Holy Trinity in whose presence the Christians now find themselves at the liturgy. It is within the presence of the Kingdom of God that men are made competent by Christ and the Holy Spirit to hear, to understand and to do the Word of God which will be announced to them from the throne of the Father.