



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

PRIEST
Rev. Fr. Luke Toumi
frluke@peterpaulpotomac.org
(301) 765-3400 office
(610) 844-2583 cell

DEACON
Dn. Christian Manasseh
DnChristian@peterpaulpotomac.org

PASTORAL ASSISTANT
Sbdn. Chris Abdelahad
Chris@peterpaulpotomac.org

**COUNCIL
Chairperson**
Ken Bailey
Vice Chairperson
Jamil Hermes
Treasurer
Scott George
Secretary
Sarah Shamess

Members
Thomas Bray
Thomaseena Cox
Elizabeth El-Hage
Wissam El Hage
Joe Gavin
Zaki Horany
James Isaac
Richard Mahan
Vanessa Mourad
Maria Zacharias
Stephen Zolnerowich

CHURCH SECRETARY
Nidale El Achkar
office@peterpaulpotomac.org
(301) 765-3400 ext. 0

SUNDAY, MARCH 3RD, 2024
TONE 6 / EOTHINON 6 SUNDAY OF THE PRODIGAL SON

**MARTYRS EUTROPIOS, KLEONIKOS, AND BASILIKOS OF
AMASEA; HIEROMARTYR THEODORETOS OF ANTIOCH**

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

Take great care to keep guard over your tongue, so that no one speaks ill of his neighbor or plagues anyone by word or deed or gesture or any means whatever; and do not let yourself become so touchy that when a man hears a sharp word from a brother he is put out or makes contentious answer or remains vexed with him. That is not the way of those who desire to be saved, that is not the way of the spiritual athlete. Go in search of the fear of God, but with discretion, so that you go to meet one another as friends.

- St. Dorotheos of Gaza

Great Vespers: Saturday 6:00 pm
*Check the Calendar
for possible cancellation*
Matins: Sundays 9:20am
Divine Liturgy: Sundays 10:30am
Confessions: By appointment

CHOIR DIRECTOR
Kristopher Reese
choir@peterpaulpotomac.org

**ASSISTANT CHOIR
DIRECTORS**
Marie Hyder
Mark Buchko

CHANTERS
Amjad Khalil
Zeina Manasseh
George Tannous
Rezanne Toumi

USHERS
Jerry Audi
Michael El Araj
Abe Fannoney
Sam Khalil
Steve Simon

**CHURCH SCHOOL
Directors**
Samia Zolnerowich
Jennifer Montgomery
SundaySchool@peterpaulpotomac.org

MEN'S FELLOWSHIP
Sam Khalil

ANTIOCHIAN WOMEN
Donna Gavin
Svitlana Sweat

**TEEN SOYO
& YOUNG ADULTS**
Sbdn. Chris Abdelahad
President: Samuel Griffin
Vice President: Kiernan El-Hage
Secretary: George Manasseh
Treasurer: Alexander Nassif
Social Media: George Boyle

**RENTAL
Coordinator**
George Rados
Sales Coordinator
Denise Bolus

**CHARITIES
COORDINATOR**
Stephen Zolnerowich
Paula Massouh

ST. IGNATIUS ORDER
Jumana Mislch

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 March 3 in the Holy Orthodox Church, we commemorate Martyrs Eutropios, Kleonikos, and Basilikos of Amasea; and Hieromartyr Theodoretos of Antioch.

On this day, we make remembrance of the Parable of the Prodigal Son, which occurs in the noble Gospel and which our deified Fathers reinstated in the Triodion.

Verses

*O thou who art like me, a prodigal, come forward with confidence and tranquility;
For unto all has been opened the door of Divine Mercy.*

In the parable our Savior tells, Jesus illustrates three things: the condition of the sinner, the canon of repentance and the knowledge of God's compassion. For in the person of the prodigal son, we view the wretched condition that sin creates for us, distant from God and His Sacraments. However, we become aware of ourselves and awaken, hastening with hope to return to Him through repentance. Our Savior wants to call back to His mansions all those who have been overtaken by despair, lacking hope of forgiveness for their grave sins. The Father encourages all of his lost children to remove the desperation from their hearts, and revive their energies for virtuous deeds.

Through Thine ineffable love for mankind, O Christ our God, have mercy upon us. Amen.

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

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 FOR THE PRODIGAL SON IN TONE THREE

Foolishly I sprang away * from Thy great fatherly glory, * and dispersed in wicked deeds * the riches that Thou didst give me. * With the Prodigal I therefore * cry unto Thee now: * I have sinned against Thee, O compassionate Father. * But receive me in repentance; * make me as one of * Thy hired servants, O Lord.

For the Health of these Parishioners

John & Lily Bitar	Showke George	Christo & Mary Christakis
Suad Shammass	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	Hind, Habib Debs & family	Margo, Sam & family
Christopher Zolnerowich	Fred & Grace Saah	Barbara Zamer & family
Brian, Caroline & family	Fadia, Rich & family	Edward & Eleanor Husson
Steve, Jennifer & family	Antoine Hanna & family	

DEPARTED

Edward Rizkallah
 Alex & Sadie Hier
 Helen Sheahin
 Janie Cox
 Isam Khalaf
 Wadie & Hilaneh Khalaf
 Saliba & Akilah Barbari
 Nahida Barbari
 Nader Hani
 Sanaa Taweel
 Widad & Suleiman Rafidi
 Fayez, Elaine, Nabeel & Georgette Assaly

Special Prayer this Week for

Timothy Dowse	Wyne-Hareg	Victor & Linda Joubran & Family
Ruby Maggard	Maha, Flavio & family	Gino Michaels & family
	Elias, Christian & family	Gibran, Larry, Olivia
Jeannine & family	Khalaf & Barbari families	Rene, Rima, Jamal, & Renda & Families
Alexander, Natalia, Eleni, Victoria & family		Svitlana, Alexandra, Isabel

MEMORIAL

Widad Rafidi (1 year)
 Suleiman Rafidi (18 years)
 Isam Khalaf (40 Day)

Holy Bread is offered by **Rene & Chahine El-Hage** in memory of **Widad Rafidi** for her 1-year memorial, **Suleiman Rafidi** for his 18-year memorial, and for the health of their children **Rene, Rima, Jamal, Renda, and their Families, and the family of Sanaa Taweel.**

Holy Bread is offered by **Alexander, Natalia, Eleni, & Victoria Misleh** in memory of their great grandmother **Widad Rafidi.**

Holy Bread & Memorial Wheat are offered by **Nuha Khalaf** in loving memory of **Isam Khalaf** for his 40-day Memorial.

Coffee Hour is offered by **Elias Assaly** in loving memory of **Fayez, Elaine, Nabeel, Georgette.**

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

April 28	May 26
May 12	June 9
May 19	June 16

Host Coffee Hour



Offer Holy Bread



Coming Up @ Ss. Peter & Paul

Tuesday, March 5th, **Zoom Bible Study** 8:30-9:30 pm.

Thursday, March 7th, **Forever Young** meeting with a Physical Therapist, 11-2.
Potluck lunch.

Saturday, March 9th, **Antiochian Women Retreat & Tea with Kh. Janet Shadid.** Sign up & Details on the side.

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

Book Club

Thursday 8:30 pm - 9:30 pm

March 14

March 28



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

REGISTER HERE



**Antiochian Orthodox
Women's Retreat
& Tea**

March 9, 2023



**20-30s Wine & Cheese in
Bethesda** (hosted by a
parishioner)
Saturday, March 9 @ 6 pm



28th Annual Nicholas Tsakalos Memorial Lenten Retreat

March 16th, 2024

Guest Speaker **Fr. Panteleimon Papadopoulos**
@ Greek Orthodox Cathedral of the Annunciation
24 W. Preston St., Baltimore, MD 21201



Washington Wizards Teen Outing

Saturday, March 23 (Game is at 8:00 PM)

Join us at Capital One Arena for a fun Teen SOYO outing to
watch the Washington Wizards!

Capital One Arena: 601 F Street NW, Washington, DC 20004
For parking: <https://spothero.com/>



Forever Young!

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

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.
Zumba Moves in April Meeting!



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**



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

O Lord, save Thy people, and bless Thine inheritance. Unto Thee will I cry, O Lord my God.

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:12-20)

Brethren, all things are lawful for me, but not all things are expedient. All things are lawful for me, but I will not be brought under the authority of anything. Foods are for the belly, and the belly for foods; but God will destroy both it and them. Now the body is not for fornication, but for the Lord, and the Lord for the body; and God both raised up the Lord, and will also raise us up through His power. Do you not know that your bodies are members of Christ? Shall I therefore take away the members of Christ, and make them members of a harlot? God forbid! Or, do you not know that he who is joined to a harlot is one body with her? For, "The two," He says, "shall become one flesh." But he who is joined to the Lord is one spirit. Flee fornication! Every sin that a person commits is outside the body, but whoever commits fornication sins against his own body. Or, do you not know that your body is a temple of the Holy Spirit within you, whom you have received from God, and that you are not your own? For you were bought with a price; therefore glorify God in your body and in your spirit, which are God's.

THE GOSPEL

The reading from the Holy Gospel according to St. Luke. (15:11-32)

The Lord spoke this parable: "There was a man who had two sons; and the younger of them said to his father, 'Father, give me the share of property that falls to me.' And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will arise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants."' And he arose and came to his father. But while he was yet at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, 'Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.' But the father said to his servants, 'Bring quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.' And they began to make merry. Now his elder son was in the field; and as he came and drew near to the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, 'Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound.' But he was angry and refused to go in. His father came out and entreated him, but he answered his father, 'Lo, these many years I have served you, and I never disobeyed your command; yet you never gave me a kid that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!' And he said to him, 'Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found.'"

The Humble Person

By Metropolitan Saba (Isper)

The humble person is objective and aware of his duties and rights; he knows the extent of his impact on society and realizes his position and role within it. He does not monopolize his talents and abilities but is happy to share them with others, even if their talents end up exceeding his. He rejoices in other people's success and is thrilled by their growth and maturity. He knows neither jealousy nor envy, is thankful for everything, and flourishes on other's progress.

As for the arrogant person, he only views things through the lens of his own ego. He is immersed in boastfulness about himself and considers no one else but himself. He is condescending towards others and wants to seize everything for himself. Jealousy kills his soul, envy exhausts him, and he is constantly troubled by those who are more distinguished than him. He is demanding, has a bad temper, and is never satisfied, no matter how much success he might achieve.

The humble person realizes how enormous the universe is. Therefore, he is always receptive to other people and ideas. Great scholars tend to be humble because their vast knowledge makes them aware that what they do not know about the universe is much more than what they know. They constantly pursue more knowledge with a sincere zeal, whereas the less learned might be arrogant, haughty, and conceited about what they know. The latter are condescending toward those who are less knowledgeable than them, yet at the same time, they are intimidated by those who are more knowledgeable than them and avoid interacting with them.

The humble person is inhabited by love and views every person as a repository of love. He does not exalt himself, because love does not know exaltation. He deals naturally and spontaneously with others, since he does not know how to lie, falsify facts, or wear masks. More precisely, he has no need to act in such a manner because he does not feel insufficient and compelled to cover up or mask his inadequacy with fake or false interactions.

Thus, he is a human being with no inferiority complex. In other words, his self-confidence is within normal limits: he

does not overstate his self-confidence, as this leads to arrogance and haughtiness, and he does not understate it, as this leads to cowardice and naivety.

The humble one is a balanced human being. He does not view himself based on how other people view him and, thus, does not have to act inappropriately in order to please others.

Humility is associated with self-knowledge, which is "a person's awareness of his ability and a restless reminiscence of his slightest shortcomings" (as St. John of the Ladder says).

What has been said so far is a description that befits humanity in general. For Christians, pursuit of humility surpasses this description, because we strive to imitate our Lord, who says, "Learn from Me, for I am gentle and lowly in heart" (Matthew 11:29).

Humility might appear to be a downward descent, yet for believers it is an ascent to the highest and a closeness to the Lord and to Creation in general. Humility is deemed to be the third to the last step for those who seek perfection. In Orthodox spirituality, humility comes right before dispassion (apatheia) and love, which are the summit of the ladder of virtues.

The humble person anguishes at pridefulness and pities the arrogant, because he realizes that pride tears apart human nature while humility unites it. The haughty person seeks self-satisfaction through arrogance and cruelty towards others. He thinks that his existence depends on humiliating others, while the humble person understands that loving others is the basis of his and their existence.

The humble person knows that any judgment about others is distorted if it is tinged with pride, because it is not based on a pure and valid contemplation of reality. Conversely, humility leads to careful insight, devoid of passion, and therefore, to sound judgment.

While the arrogant person twists his view of life's affairs to suit his selfish interests, the humble person's approach is realistic, baptized with love. Therefore, the latter re-establishes the true understanding of the affairs of life. The arrogant person is negative, accompanied by pessimistic darkness, hopeless and helpless. Meanwhile, the humble person is positive to the end, capable of accepting a changing reality, and accompanied by optimism and ongoing progress.

Our spiritual literature has not in vain said that trees devoid of fruit are erect and rise to the heights, while trees full of fruit are always bent. As a matter of fact, the more fruit they carry, the lower they are bent. In Latin, the word humility means "fertile ground." The humble one is like low-lying land that receives water and absorbs it, enhancing its fertility and increasing its fruits.

Humility leads to exaltation, while vanity leads to humiliation. For the Bible says that God "brought down the haughty and exalted the humble" (Luke 1:51). Exaltation is beautiful and good, but humiliation is repellent and distasteful.

The rooster is only aware of its own pen and is content, believing itself to be the mightiest and strongest. This is what an arrogant person is like—trapped in himself, believing that he is the center of the universe. The eagle, however, flies high and sees the earth and everything on it. It notices its tininess compared to other creatures, mocking the rooster and realizing the extent of the latter's ignorance. Eagles are like humble people: they realize their status and role in the world (as Saint Silouan the Athonite says).

The humble person is soft-spoken and does not offend or hurt, unlike the arrogant person. "Treasure does not generate what it lacks."

One might say, "I'm not arrogant." This does not necessarily mean this person is humble. Not being arrogant is different from being humble. Here is what the great teacher John of the Ladder says: "Arrogance is different from not being arrogant, and both are different from humility. The arrogant one judges others all day long, and the non-arrogant one does not judge anyone but does not judge himself either. As for the humble person, he judges himself all the time, without being at fault."

Pride accompanies individualism, which is why it seems to be a general feature in our current era. The more isolated the person is, the more scared he becomes and tries to protect himself with walls of pride. Pride is a sign of fear, avoidance of confronting oneself and one's flaws. It is an inherent lack of love, if not hatred. As for humility, it is the experience of intimacy and a joyful life that is open to others. The humble person does not share in the sins of others but overflows with mercy for those who are in sorrow. Nothing hurts the humble person more than pride.

Our spiritual fathers said that humility is the wall and the roof of the house that protects its children, meaning the virtues, from falling. It is indeed the manifestation of all virtues.

The arrogant person derives his existence from his own self, talents, knowledge, money, and the like, while the humble person is certain that his entire existence is derived from God. The humble one always sees himself as standing in God's presence. He constantly seeks to be fulfilled by God and does not waste his time with narcissistic actions that make him lose his best self.

A very beautiful girl came to Metropolitan Anthony Bloom for confession. She told him that she admired her beauty to the point of vanity and arrogance. He replied: Well, at least this is true. I advise you to stand in front of the mirror three times a day, look at yourself, and say, Thank you, Lord, for creating me beautiful, but my only contribution to this beauty you have given me is to distort it with my haughty gaze.

Pride arises from self-conceit, while humility comes from referring every good deed to God. The humble person attributes everything he has to God, not to himself. Thus, he thanks God, admires Him, and grows in love of Him.

The humble person, in short, is the one who realizes that he needs God's mercy, and his constant prayer becomes, like the tax collector, "O God, be merciful to me, the sinner" (Luke 18:13).

2024 Saints Peter and Paul Lenten Community Service Project Packing Meals for Area Families in Need

Please join us on Sunday, April 14, for our annual Lenten community service project. This year, we aim to pack 25,000 meals for area families in need. This will cost \$8,750.00. And we know that with everyone working together, we can meet this ambitious target!

The meal packs will be distributed equally among food pantries in Washington, D.C., Maryland, and Virginia so we can help as many of our neighbors as possible. We hope you'll take part in this fulfilling and fun way to connect as a Church family and give back to our greater D.C.-area community.

***A Lenten lunch will be provided for all volunteers.
We look forward to seeing you on the 14th!***

Additional details:

Where? Kogok Hall, following Liturgy.

How can I contribute? Please go to "make a donation" from the stewardship page on the Church's website and select "Charity Drive" in the drop-down menu.

Or you may see/contact Sarah Shames (sarahshames@yahoo.com), Serene Jweied (sjweied@gmail.com), or Steve Zolnerowich (stephenz2@verizon.net).

Should I bring anything? Hair nets, aprons, and gloves will be provided. Just bring your enthusiasm and be sure to wear a pair of sensible shoes!



Parish Life Conference
June 27-30

@ Antiochian Village

Registration is now open



Lent & Holy Week Schedule



Young Adults Connect >>



Young Adults Upcoming events - Save the Dates

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, October 19: Young Adults/Professionals Gala