



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)

SUNDAY, SEPTEMBER 21ST, 2025

LEAVE-TAKING (APODOSIS) OF & SUNDAY AFTER THE ELEVATION OF THE HOLY CROSS APOSTLE QUADRATOS OF THE SEVENTY; PROPHET JONAH

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

Truth is given to us when we seek it humbly, as we seek a cure from a doctor. We can't order the truth, but we can ask that it be given to us, to be revealed to us. Because the truth is God, Whom we can't only ask from Him and love Him.

- St. Iakovos Tsalikis

Metropolitan SABA
Primate of the Antiochian
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Great Vespers: Saturday 6:00 pm
*Check the Calendar
for possible cancellation or changes*
Matins: Sundays 9:20am
Divine Liturgy: Sundays 10:30am
Confessions: By appointment

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Please note that we livestream our services on the Church's YouTube channel
@SaintsPeterPaulAntiochian

We welcome all our guests 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 we take Holy Communion very seriously and 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 reason is simple following the advice of Apostle Paul in 1 Corinthians 11: 27-31:
"Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the Lord's body. For this reason many are weak and sick among you, and many die."

THE SYNAXARION

On September 21 in the Holy Orthodox Church, we take leave of the celebration of the Elevation of the Holy Cross of our Lord Jesus Christ. On this day, we commemorate the holy, glorious and all laudable Apostle Quadratos of the Seventy.

Verses

*Since in no wise would he offer stones his worship,
The unwise cast stones at worshipful Quadratos.
On the twenty-first Quadratos found a crown in contests.*

He preached the Gospel in Athens, and was at first bishop in Athens after St. Publius, and then in the city of Magnesia. Quadratos was considered a “morning star among the clouds,” shining forth the light of Christ to the Hellenes in the midst of their dark paganism and evil practices. But darkness always hates the light, and the pagans hated holy Quadratos. They first stoned him, and then imprisoned him, leaving him without bread until his holy soul left his body and entered into the Kingdom of Christ his God in 130. Before that, Quadratos wrote a defense of Christianity and gave it to the pagan Emperor Hadrian, who was so moved that he decreed that Christians should not be persecuted without special cause.

On this day, we also commemorate the Prophet Jonah. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

THE EISODIKON (ENTRANCE HYMN) OF THE LEAVE-TAKING

Exalt ye the Lord our God, and worship at His footstool; for He is holy. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

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 THE ELEVATION OF THE HOLY CROSS IN TONE ONE

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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 ELEVATION OF THE HOLY CROSS IN TONE FOUR

Do Thou, Who of Thine own good will was lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

Commemorations

For the Health of these Parishioners

Mike & Dorothy Marge	Victor & Family	Hanneh Daoud
Michael Shihadi	Ibrahim Saah	Wilma Bellone
Nadim Zarour	Michael Amouri	Jennifer Brown & Family
Nahida Kaibni	Asma Ayoub	Nour & Anastasia
Mary Ishak	Yousef & Ghada	Abdallah, Christiane & Family
Isabel Threddeh		Christo & Mary Christakis
Shakeh Kerjilian & Family	Hind, Habib & Family	Margo, Sam & Family
Frank & Barbara Ellis	Paul Misleh	Barbara Zamer & Family
Brian, Caroline & Family	Fadia, Rich & Family	Edward & Eleanor Husson
Mary Sahouri & Family	Allison Ayoub	Elizabeth Albinger & Family
Saydeh Shaheen	Michael & Leila	John & Bette Adam
Maya Moufawad & Family	Heidi Saba & family	Antoinette Najmeh

DEPARTED

- Ghassan Jweied
- Renee Shallah
- Qustandi Kaibni
- Stephen Brown
- Nicholas White
- Robert Curtin
- Albert & Michael Moses

Special Prayer this Week for

Xenia Durham	Quftan Jweied & Family	Hind Rabadi & Family
Doreen Moses	Zaki Naser & Family	Stefanie Mooney & Family
Ann Marie Moses	Joe, Donna Gavin & Family	Mark, Ava Aniola & Family
Joyce Walker	Zakieh, Serene, & Maha Jweied	Roland, Reema, & Nicholas Guegel
	Eias & Agata Jweied	Yasmin & Sophia Courtright

MEMORIAL

Ghassan Jweied (40 Days)

**Coffee Hour
Available Dates**

- September 28 November 9
- October 5 November 16
- October 19 November 23

Host Coffee Hour



Offer Holy Bread



Holy Bread & Memorial Wheat are offered by **Zakieh Jweied and Family** in loving memory of **Ghassan Jweied** for his 40-day memorial.

If you want to offer Holy Bread or host Coffee Hour please use the QR Codes on the side.

Coming Up @ Ss. Peter & Paul

September 21, *40th Annual Mediterranean Festival*

October 12, 2025, *Annual Meeting*, after Divine Liturgy, in the Social Hall.

LITURGICAL TEXTS



Scan QR Code
To Follow
Along
the Service

Got a Question about
Orthodox Christianity
or Our Faith & Worship

Join Us every Sunday
in the social hall
after the Divine Liturgy
for a Catechism Class

Join the Order of St Ignatius



Submit your
interest in the
Order here

Ss. Peter & Paul

WhatsApp Community

Join a Variety of Chat Groups
And Receive Parish Announcements



Scan QR Code
To Join

St. Raphael's Table *First Saturday of the Month*

Preparing and distributing meals
and toiletries to our neighbors in
need.

To Participate
use this QR code



 **Amazon Wishlist**
for Toiletry Bags
is available here.

Prayer Request

For Living
and/or Departed



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

All TEENS (13-18) are invited to the
Relationship Project to talk about
Identity, Intimacy, and Mental Health

SIGN UP USING THE QR CODE

Saturdays (2:00-6:00 PM)

- * September 27th
- * November 1st
- * December 13th



Teen SOYO Community *New & Returning Members*

Register to receive
updates on all
Teen SOYO events



Sunday School Registration

For 2025-2026

First day of
Sunday School
Today, September 7



Forever Young!

First Friday of the Month

Scan QR Code
To Register



September Charity Drive Loudoun County Hunger Relief

We will collect the following items

- | | |
|---------------|-----------------------------|
| dry beans | healthy cooking oil (olive) |
| canned meats | peanut butter |
| peanut butter | low sodium soup |

Items must be unopened and not expired
Grocery gift cards are also accepted



Scan the QR Code For
Online Donations

Pursuing Christ as a Community Bible Study *(8:30 PM/ZOOM)*

Sep 16
Oct 7
Nov 4



THE EPISTLE

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

The reading from the First Epistle of St. Paul to the Galatians. (2:16-20)

Brethren, you know that a man is not justified by works of the law but through faith in Jesus Christ. Even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified. But if, in our endeavor to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I prove myself a transgressor. For I through the Law died to the Law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ Who lives in me; and the life I now live in the flesh I live by faith in the Son of God, Who loved me and gave Himself for me.

THE GOSPEL

The reading from the Holy Gospel according to St. Mark. (8:34-9:1)

The Lord said, "If any man would come after Me, let him deny himself and take up his cross and follow Me. For whoever would save his life will lose it; and whoever loses his life for My sake and the Gospel's will save it. For what does it profit a man, to gain the whole world and forfeit his soul? For what can a man give in return for his soul? For whoever is ashamed of Me and of My words in this adulterous and sinful generation, of him will the Son of man also be ashamed, when He comes in the glory of His Father with the holy angels." And He said to them, "Truly, I say to you, there are some standing here who will not taste death before they see the Kingdom of God come with power."

The Little Churches

By Metropolitan Saba (Isper)

The family is considered the first church of every believer. It is there that one learns the first steps of faith and reverence, the love of God, and the practice of virtue. The larger church, the parish, is nothing other than the union of these smaller “domestic churches.” The more faithfully our families live out their faith, the more they will raise men and women filled with love, zeal, and devotion. In turn, the Church of God is strengthened, producing saints and witnesses, men and women committed to serving both God and society.

Within the Church, believers experience the communion of one faith, which makes them one body, a single family. Christians are called to live with a deep awareness of this spiritual kinship, for in the Holy Eucharist, Christ Himself establishes a bond stronger than blood or tribe.

This communion must not remain an idea; it must be lived out. When it is broken by division or offense, the Gospel commands us to refrain from approaching the holy chalice or offering sacrifice until reconciliation has taken place: “If you are offering your gift at the altar and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift” (Matthew 5:23–24).

From here comes the very meaning of the parish: one temple for a community of believers living in the same area. When someone worships in their parish church, they are called to form genuine spiritual bonds with its members. Commitment to one’s parish strengthens responsibility toward brothers and sisters in Christ, nurturing a deeper sense of the Church and the importance of communion. This lived experience should, in turn, extend outward to embrace all humanity.

Sadly, this sense of communion is often weak. One reason is that many approach communal prayer without deep understanding, reducing it to a mere “duty” instead of living it as the shared expression of faith. Another reason is an overemphasis on ritual and celebration at the expense of the personal, spiritual communion that should exist between the believer and God, between one another, and ultimately with all people.

For these reasons, the Church encourages the formation of small groups made up of a few individuals or families who share a common concern, goal, or ministry. These groups gather first for prayer, and then also for a particular service either spiritual or humanitarian. United by a shared purpose, their relationships grow deeper, and they come to experience more fully their spiritual kinship, provided they remain rooted in the truth of the Gospel.

This emphasis on small communities was one of the great contributions of the Antiochian Orthodox Youth Movement. It taught its members to live in communion with one another, and through this, to discover the wider communion of the Church. Many who grew within the Movement tasted the beauty and sweetness of Christian fellowship, carrying one another’s burdens just like the first Christians, and learning in practice—not merely in theory—that the Church is truly the family of God.

In our own time, when individualism is exalted above all else, people often live in a crushing loneliness. They may have colleagues at work, classmates, or neighbors, but what they lack most are deep, heartfelt relationships built on spiritual foundations, relationships that sustain and are sustained in return. Even genuine friendship has become rare in today's world. Sociologists sometimes describe this reality with the phrase "loneliness in the crowd."

An old story illustrates this. In the 1970s, the Soviet newspaper Pravda reported on why many Russians, after retirement, were returning to the Church. One such man, a factory director, had been honored upon retirement but soon found himself alone. Divorced, with children living far away, he grew increasingly sad and isolated. Day after day, he sat in the neighborhood café with his newspaper and coffee, his face marked by loneliness. Another retired man noticed his sorrow and asked the reason. After hearing his story, he simply told him, "Come to church, and you will not be alone." And it was so. In the church, fellow worshippers welcomed him, cared for him, and bonded in friendship with him.

Many people today seek this same care from the Church, but they often place the entire burden on the priest, forgetting that love for the Lord also requires love for one another, expressed through real care and support. While the priest is indeed the shepherd and primarily responsible, the parish does not belong to him alone. The Church is Christ's, and all her children are called to share in her life and ministries whether educational, pastoral, social, and charitable.

For this reason, it has become urgent that believers form small groups of prayer and service, united not only by faith but also by a shared concern, so that together they may labor to address it. The needs today are many, and the opportunities for service are countless, especially in these difficult times!

If you carry your burden alone, it will weigh you down. But when you share it with your brothers and sisters, working together under the guidance of a spiritual father, you will find joy as you bring joy to others. In sharing, you will experience the warmth of communion and the happiness that comes from selfless love.

How much we need workshops of prayer and service—communities that radiate the joy of Christ's Resurrection in our suffering world. These are to be rooted in prayer, reflection on the Word of God, and the effort to live it daily first and foremost in personal life, then in family, parish, and society.

Such "little churches," when they exist, become leaven, bringing the living presence of Christ ever more powerfully into our lives, our families, and our communities.

Church History

Seventh Century

The Council of Trullo or the Quinisext Council

In 692, just eleven years after the Sixth Ecumenical Council was held, another major council of Eastern bishops was held in the imperial palace called Trullo in Constantinople—hence the name, the Council of Trullo. This Council made no doctrinal proclamations; rather, it issued 102 canonical regulations on a wide variety of topics.

This council is probably more often called the Quinisext Council (meaning “fifth-sixth”), because its canonical legislation is understood as having completed the Fifth and Sixth Ecumenical Councils, neither of which had passed any canons. So its rulings are held by the Orthodox Church to be at the same level of authority as the canons passed by the first four Ecumenical Councils.

Some of these 102 canons were previously included in Justinian’s civil legislation. Others concerned early practices of the Church which had not previously been put into formal Church law.

Some of these canons reveal differences in practices between the Roman and the Eastern Churches. For example, Canon 13 states:

Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or presbyterate should promise no longer to cohabit with their wives, we, preserving the ancient rule and apostolic perfection and order, will that the lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives nor depriving them of their mutual intercourse at a convenient time . . . lest we should injuriously affect marriage constituted by God and blessed by His presence, as the Gospel says, “What God has joined together, let no man put asunder” (Mt 19.6); and as the Apostle says, “Marriage is honorable and the bed undefiled” (Heb 13.4); and again, “Are you bound to a wife? Seek not to be loosed” (1 Cor 7.27).