



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)

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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Primate of the Antiochian
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GIFT SHOP
Gail Bailey

SUNDAY, SEPTEMBER 29TH, 2024

SECOND SUNDAY OF LUKE
VENERABLE KYRIAKOS THE HERMIT OF
PALESTINE
MARTYR PETRONIA AND THOSE WITH HER IN
PALESTINE; MOTHER MARY THE HERMIT
OF PALESTINE

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

The path of life you follow, married or unmarried, is the will of God. For, many times people desire one thing, while the call of God is otherwise. The married state is good, as is the unmarried; the celibate state is better and higher, for the unmarried man is interested in how to please God, while the married man thinks of how to please his wife and the world. God doesn't force anyone, neither into the married nor into the unmarried state. On his own, man must choose one path or the other. If one hesitates as to which of the two paths to follow, let him pray fervently, with compunction and piety, that God might reveal it to him.

-Elder Philotheos Zervakos of Paros

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ST. IGNATIUS ORDER
Jumana Misleh

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 September 29 in the Holy Orthodox Church, we commemorate our righteous father Kyriakos the Hermit of Palestine.

Verses

*With bitter squills, O Kyriakos, thou dost fend off
That sweet tasting whereby thou wast condemned to dying.
On the twenty-ninth Kyriakos the squill-eater closed his eyes.*

Kyriakos was born in Corinth to John and Eudoxia. His father John was a presbyter and Peter, Bishop of Corinth, was his relative. In his early youth, the bishop tonsured Kyriakos as a reader in the cathedral church. Reading the Holy Scripture, Kyriakos marveled at God's providence: how God glorified all His true servants and how He arranged the salvation of the human race. At age eighteen, Kyriakos began a life of asceticism that eventually took him to the community supervised by St. Chariton at Souka. Kyriakos became a celebrated canonarch, defender of Orthodoxy, ascetic, priest, miracle-worker and comforter. Kyriakos was large and strong in body, even in deep old age, despite strict fasts and vigils. In the wilderness, for years he ate only raw greens called squills. Kyriakos entered the eternal joy of his Lord in 557 at age 109.

On this day, we also commemorate the Martyr Petronia and those with her in Palestine; and Mother Mary the hermit of Palestine. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

APOLYTIKION FOR ST. KYRIAKOS OF PALESTINE IN TONE ONE

Thou didst prove to be a citizen of the desert, an angel in the flesh, and a wonderworker, O Kyriakos, our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength; glory to Him that hath crowned thee; glory to Him that worketh healings for all through 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

ORDINARY KONTAKION IN TONE TWO

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

For the Health of these Parishioners

Commemorations

John & Lily Bitar	Showke George	Christo & Mary Christakis
Suad Shammas	Victor, Linda & Family	Hanneh Daoud
Mike & Dorothy Marge	Ibrahim Saah	Vilma Bellone
Michael Shihadi	Joanna Khoury	Sherrie Zachariah & family
Nadim Zarour	Michael Amouri	Nour & Anastasia & Sonny
Qustandi & Nahida Kaibni	Mary Sahouri & Family	Asma Ayoub
Nuha & family	Yousef & Ghada	Elias, Taylor & Rami
Isabel Thredah	Ghassan & Zakieh Jweied	Margo, Sam & Family
Shakeh Kerjilian & Family	Anna Abdelmassih	Barbara Zamer & Family
Frank & Barbara Ellis	Grace Saah & Family	Edward & Eleanor Husson
Brian, Caroline & Family	Fadia, Rich & family	Elizabeth Albinger & family
Steve, Jennifer & Family	Marie Hyder	Sylvia & Selma Habib
Hazel & Sawsan Ghurani	Juliana, Metody & family	Joyce & Terri

DEPARTED

Helweh & Naim Tawil
 Issa & Kamra Zanayed
 Farag Tawil
 Fuad Sahouri
 Chehade Khoury
 Nouha Aramouni Khoury
 Lina Khoury
 Margaret Korkor
 Kareema Daya

MEMORIAL

Chehade Khoury (8 years)

Special Prayer this Week for

Timothy Dowse	Elizabeth Carroll	Jeannine & Family	Joseph Addis
Milena Paskaleva & Family	Ruby Maggard	Gino Michaels & Family	Wyne-Hareg
Kera Tomlin & Family	Nadir, Silvia, Hana Tawil	Buthaina Zanayed	
Elias, Ghada Taweel & Family	Nelly, Jerri Audi & Family	Tagreed Tawil & Family	Jack, Beth, Helena Tawil
Nawal, Johnny Kazaleh & Family		Bassam, Georgette Tawil & family	
Lubna, George Khawaja & Family		Charlie, Reid Tawil	
Nahedah, MO Fayyad & Family		Ziad, Taghreed Zanayed & Family	
Hind, Albert Mokhiber & Family		Khalil Korkor	Alma Khoury Korkor
Bassel & Diana Korkor		Samer & Christine Korkor	
Rammy & Sandy Korkor		Sean Wright, Dania Korkor & their children	

Coffee Hour is offered by **Nadir & Silvia Tawil** in memory of their **Departed Family Members** and for the health of their **Family**.

Holy Bread is offered by **Alma & Khalil Korkor** in loving memory of **Chehade Khoury**.

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

October 06 November 17
 November 03 November 24
 November 10 December 01

Host Coffee Hour



Offer Holy Bread



Coming Up @ Ss. Peter & Paul

Saturday, October 19th, **Young Adults/Professionals Gala**

Parish General Assembly, Sunday, October 6th.

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



REGISTER HERE

OCMC Mission Walk With Area Churches

October 5th at 10 am
At Vienna's Foxstone Park

Meeting at Ayr Hill and East Street in Vienna at 9:50 to start with a prayer.
One hour, accessible (for strollers, wheelchairs) wooded trail for over bridges and lovely sites/chance to walk in nature talk about missions.

Young Adults / Professionals Gala

BUY YOUR TICKETS NOW!

Saturday, October 19



St. Raphael's Table

The First Saturday of the Month

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

**To join in preparation/
distribution
use this QR code**



Amazon Wishlist
for Toiletry Bags is
available here.

Parishioners Survey

Do You Feel at Home at Ss. Peter & Paul?

Part Two

**Thank you for taking the time to
complete this brief survey!**

Your honest feedback (positive and negative) is valuable in helping us create a more nourishing, welcoming and connected parish community.

**Scan QR Code
To Take the Survey**



Forever Young!

First Friday of the Month
October 4th
*Trip to the
Franciscan
Monastery;*
Details forthcoming



Community Night

Everyone is Expected
And Welcome to Join!

November 9th
5:00 - 900 pm

September Charity Drive

The Sisters of the Annunciation Monastery

Please help us raise \$7,500 for the Sisters of the Annunciation Monastery. These 19 nuns are living in Greece after being forced to flee Syria due to the kidnapping of their spiritual father by ISIS. While visiting them in May, Father Luke learned how we can best help them become more independent. They need an embroidery machine to help make liturgical vestments, so that they can support and grow their wonderful monastery.

For Online Donations, choose "Charity Drive".



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



THE EPISTLE

Thou, O Lord, wilt keep and preserve us. Save me, O Lord, for the godly man has failed.

The reading from the Epistle of St. Paul to the Corinthians. (1:21-2:4)

Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

THE GOSPEL

The reading from the Holy Gospel according to St. Luke. (6:31-36)

The Lord said: “As you wish that men would do to you, do so to them. If you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners, to receive as much again. But love your enemies, and do good, and lend, expecting nothing in return; and your reward will be great, and you will be sons of the Most High; for He is kind to the ungrateful and the selfish. Be merciful, even as your Father is merciful.”

Eastern Remnants, Part One

By Metropolitan Saba (Isper)

In the patriarchal archives, there is a letter from the non-Christian Emir of the Chouf region in Lebanon, dating back to the eighteenth century, addressed to the bishop of the diocese, in response to his request for permission to build a church in one of the villages of those beautiful mountains. The letter states: "We have no objection to building a church for the aforementioned village, provided that its patron saint carries a sword to defend us and yourselves in times of war."

This letter, despite its wit, carries a realistic explanation for the attachment of people in the countries of the Middle East to the soldier saints, or "warrior saints," such as Saint Elias, Saint George and Saint Demetrius. Saint Mercurius is considered the favorite of the Copts of Egypt, who greatly honor him, and are known, popularly, as "Abu Saifain." They depict him in icons riding a horse and "carrying two crossed swords."

The history of Eastern Christians is a history of permanent witnessing and martyrdom. The East, in which they live, has never known long-term stability, but rather frequent disturbances for which they have often paid the price, oppressively and unjustly. Since power left their hands in the seventh century, they have been regarded as a weak target in the face of the Arab-West and Arab-Asian wars (the Crusaders, the Mongols, the Tatars, the Mamluks and the Ottomans), which made them pay double the price. On the one hand, their faith caused doubt and skepticism among their Muslim citizens, regarding the possibility of religious sympathy with the invaders, especially if these were Christians, which exposed them to revenge repeatedly over time. And on the other hand, because of their patriotism and their solidarity with their fellow citizens and rulers, they paid the price as citizens of the occupied country, just like their Muslim citizens. The Crusaders were crueler to Eastern Christians than to the Muslims, because they saw them as heretics who had broken away; they slaughtered them, looted their churches, and exiled their bishops.

Historians believe that Christians remained the majority of the inhabitants of the East until the early fourteenth century, when the Crusaders left. They attribute the sharp decline in their numbers to the revenge to which they were subjected after the Crusaders left, as well as to their demoralization and misery to which they were subjected at the hands of Western Christians. The result was that many of them abandoned their Christianity and entered Islam.

But the most bitter thing is that these survivors are still in this critical situation. Today, they are Easterners in the eyes of the West, and Christians in the eyes of Muslims. In reality, they are Easterners who are proud of their Eastern identity and bear allegiance to it. Yet, they do not constitute a number that secures the interest of the West. At the same time, they are proud of their Christian faith, realize its authenticity, and bear responsibility for preserving and transmitting it, even to the point of martyrdom.

What is striking about the dealings of Eastern Christians and the aforementioned saints is that their history has never known any behavior that holds these saints responsible for killing enemies, but rather for protecting believers.

This leads us to conclude that the Christian believes that he is under the protection of his Lord first and foremost. From Him, he derives courage, strength, steadfastness, and the ability to bear witness and be martyred.

Dear Ss. Peter and Paul Parishioners,

On behalf of the Parish Council, I would like to extend our heartfelt gratitude to each and every one of you who volunteered at the festival this weekend. Your generous contributions of time and effort were truly the heartbeat of our event, and it wouldn't have been such a wonderful success without your support.

While the funds we raised will certainly help to ensure the church's ongoing mission, the true benefit lies in how our community came together, united in spirit and purpose, to create an experience full of joy and connection. Thank you for being a vital part of this beautiful celebration!

Yours in Christ,

Ken Bailey

Parish Council Chair

Church History - Second Century

Church Order and Liturgy

Saint Ignatius was the first to use the term catholic to describe the Church. It is an adjective of quality that tells how every authentic Church is—namely, full, perfect, complete, and whole, with nothing lacking of the fullness of the grace, truth, and holiness of God.

To comment on one more of these early writings, the Didache is a kind of brief manual on Christian living and various Church practices compiled probably by the middle of the second century, but including material most likely coming from as early as the late first century. It contains several passages relating to Baptism and the Eucharist:

Baptize as follows: after explaining all of these points, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water. But if you do not have running water, use whatever is available. . . . And prior to baptism, both he who is baptizing and he who is being baptized should fast, along with any others who can (Didache 7.1–4).

Let no one eat and drink of your Eucharist except those who are baptized in the name of the Lord (Didache 9.5).

On the Lord's own Day [i.e., Sunday], assemble in common to break bread and give thanks [i.e., the Eucharist; the word itself means 'thanksgiving']; but first confess your sins so that your sacrifice may be pure. However, no one quarreling with his brother may join your assembly until they are reconciled; for your sacrifice must not be defiled (Didache 14.1–2).

An early description of Christian worship, by Saint Justin Martyr, c. 155 AD

And on the day which is called Sunday, all who live in cities or in the country gather together in one place, and the memoirs of the Apostles or the writings of the prophets are read as long as time permits.

Then, when the reader has concluded, the president verbally instructs and exhorts us to the imitation of these good things. Then we all rise together and pray. And as I said before, when we have ended our prayer, bread and wine and water are brought. And the president in like manner offers up prayers and thanksgivings according to his ability, and the people give their assent by saying 'Amen.' And there is a distribution to each and a partaking by everyone of the Eucharist, and to those who are absent a portion is brought by the deacons.

And those who are well-to-do and willing give as they choose, each as he himself purposes. The collection is then deposited with the president, who supports orphans and widows, and those who are in want owing to sickness or any other cause, and those who are in prison, and strangers who are sojourning with us. In a word, he takes care of all those who are in need.

Sunday is the day on which we hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Savior on the same day rose from the dead.

(First Apology 67)