



# 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  
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### DEACON

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### COUNCIL

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### CHURCH SECRETARY

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## SUNDAY, OCTOBER 5TH, 2025

### SEVENTEENTH SUNDAY AFTER PENTECOST & SECOND SUNDAY OF LUKE

#### HOLY MARTYR CHARITINA OF AMISOS; JOHN, BISHOP OF EUCHAÏTA; EUDOKIMOS OF VATOPEDI MONASTERY ON ATHOS

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

We are not going to enter Paradise by chance. It requires struggle, hardships, and enduring mockery, insults, and slaps. It takes everything. We should never ask, Why? We should say, This is What God allowed. Not one hair of my head falls without the will of God.

*- Gerontissa Makrina of Volos*

**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

### CHOIR DIRECTOR

Kristopher Reese  
choir@peterpaulpotomac.org

### ASSISTANT CHOIR DIRECTORS

Marie Hyder  
Mark Buchko

### BYZANTINE CHOIR

Led by Amjad Khalil

### USHERS

Jerry Audi  
Michael El Araj  
Abe Fannoney  
Sam Khalil  
Steve Simon

### MEN'S FELLOWSHIP

Sam Khalil

### ANTIOCHIAN WOMEN

Svitlana Sweat

### CHURCH SCHOOL

#### Directors

Samia Zolnerowich  
Jennifer Montgomery  
SundaySchool@peterpaulpotomac.org

### TEEN SOYO & YOUNG ADULTS

#### Advisors:

Tia Saah  
Lina Saah

**President:** Cynthia Nasser

**Vice President:** Tala Tohmeh

**Secretary:** Angelina Kehdy

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### KOGOK HALL RENTAL

#### Manager

George Rados

**Sales Coordinator**

Nidale El Achkar

### CHARITIES COORDINATOR

Paula Massouh

### ORDER of ST. IGNATIUS

Jumana Misleh

### GIFT SHOP

Antiochian Women

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 October 5 in the Holy Orthodox Church, we commemorate the Martyr Charitina of Amisos.

### *Verses*

*That for which she prayed, the loosing of the body, Charitina receiveth, behold, by praying.  
On the fifth Charitina entered the city of God.*

Orphaned young, Charitina was adopted by an eminent Christian man called Claudius, who brought her up as his own daughter. Charitina studied the law of God, day and night, and vowed to live in perpetual virginity as a true bride of Christ. The governor Dometius wanted to kill Charitina because she led many to the Lord. A judge ordered that her hair be cut off and live coals put on her head, but the maiden was preserved by God's power. She was bound to a wheel which began to turn, but an angel of God stopped the wheel and Charitina remained unharmed. Then the wicked judge sent some dissolute youths to take her virginity. Fearing this attack, Charitina knelt in prayer to God to receive her soul before that could happen. At that moment, her soul soared to the immortal Kingdom of Christ in 290.

On this day, we also commemorate Venerable John, bishop of Euchaita; and Venerable Eudokimos of Vatopedi monastery on Athos. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

### RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the threeday burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, 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.

### 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.

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	Zakieh Jweied & family	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**

Renee Shallah  
 Qustandi Kaibni  
 Stephen Brown  
 Joyce Kupferman  
 Fauzy Ghareeb  
 Maya Moufawad  
 Yousef Khalil Amin

**Special Prayer this Week for**

Nicholas Durham Shane Zolnerowich Marleine, Wajih Awad & Family  
 Magda Rabbat, Christy Rabbat-Kawa & Family Lorraine & Larry Corey

**Coffee Hour  
 Available Dates**

November 16 December 28  
 November 30 January 4  
 December 21 January 11

Host Coffee Hour

Offer Holy Bread



**Holy Bread is offered by Magda Rabbat & Christy Rabbat-Kawa for the health of their Family.**

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

## Coming Up @ Ss. Peter & Paul

Saturday, October 11, 2025, **Potomac Day**, 8:00 AM to 3:00 PM, at 9812 Falls Road

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

October 19, 2025, **Teen SOYO Fundraiser**, after Divine Liturgy, in the Social Hall

October 25, 2025, **Mission Walk** with Guatemala missionaries, Hosts: Mike/Barb Bosworth (Vienna)

November 1, 2025, **The Relationship Project, Part Two**, (2-6pm)

December 6, 2025, **Christmas Market**, more information to come

November 8, 2025, **Young Adults & Professionals Gala**, in the Social Hall

December 7, 2025, **St. Nicholas Workshop**, after Divine Liturgy, in the Social Hall

December 13, 2025, **The Relationship Project, Part Three**, (2-6pm)

December 14, 2025, **Order of St. Ignatius Lunch**, 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.

## Teen SOYO Community New & Returning Members

Register to receive updates on all Teen SOYO events



## Young Adults & Professionals Gala Saturday, November 8, 2025

### At the Kogok Hall

6:00 - 7:00 PM Cocktail Hour  
7:00 - 10:00 PM Gala Dinner and Dance

RSVP before October 31st



## 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



## October Charity Drive Montgomery County Family Justice Center

### Items to Donate:

- Large Size Diapers (Sizes 3,4,5)
- New Winter Coats (for children)
- New Stuffed Animals



Scan the QR Code For Online Donations

The Center provides coordinated advocacy, government, civil legal services and social services for victims of domestic violence and their children in Montgomery County.

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

Sep 16  
Oct 7  
Nov 4



## **THE EPISTLE**

*Make your vows to the Lord our God and perform them.  
God is known in Judah; His Name is great in Israel.*

### **The reading from the First Epistle of St. Paul to the Corinthians. (6:16-7:1)**

Brethren, we are the temple of the living God; as God said, "I will live in them and move among them, and I will be their God, and they shall be My people. Therefore come out from them, and be separate from them," says the Lord, "and touch nothing unclean; then I will welcome you, and I will be a father to you, and you shall be My sons and daughters, says the Lord Almighty." Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and spirit, and make holiness perfect in the fear of God.

## **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."

### **Parenting Toward the Kingdom Project**

**Are you a parent seeking to connect the wisdom of the Orthodox Christian tradition to the parenting challenges you face with your children?**

If so, join us for a ten-part discussion/workshop titled Parenting Toward the Kingdom, based on a bestselling book by the same name.



## **In the Orthodox Conscience**

### ***By Metropolitan Saba (Isper)***

When you approach matters of faith, information alone is not enough. You need a spiritual mindset to approach religious issues. This mindset is formed gradually, through your living connection with God and His Church. The more you experience life in the pure face of the Lord's Church, the more the "Orthodox conscience" takes root in you. This in turn shapes your mind to become truly Orthodox.

There is no school or textbook that can teach you how to acquire this conscience, mindset, or spiritual sense. The only school is your life in the heart of the Church, your humility, and the work of the Holy Spirit in you. If you pursue humility, it shapes your entire being, not just your mind, so that you are truly open to the Holy Spirit, to your brothers and sisters, and to those around you in the world. Then, the action of the Spirit appears in the way you approach every Church matter: with humility and detachment, seeking God's will and mind, not your own ideas or desires. His action toward your brothers and sisters shows itself in your dealings with them in love. This allows you to distinguish between individual persons and their opinions, enabling you to understand them, even if you disagree. Only then is real dialogue possible. Without it, you reject not only their opinions but also the persons themselves.

Let us make this clearer with examples. For centuries, there has been debate about frequent versus occasional communion. Both sides find canons, teachings, and practices to support their view. How do you discern the truest approach? If you rely only on theological studies, rules, and teachings, you will naturally gravitate to what fits your own thinking, preference, or desire. But the key question remains: How do you know God's will and mind? How do you discern what is best for you and the Church? Here, the Orthodox conscience is essential, for it helps you distinguish between your will and the Spirit's will, between Holy Tradition and local customs that shift with cultures and times, between what the Church has faithfully lived and what today's pressures try to impose.

In every matter of faith, God's mind must shape your churchly conscience alongside the spirit of the canons, the theological sciences, and their purposes. This only happens when you live with a mindset enlightened by the Holy Spirit and His living action from the Church's foundation until today. In Orthodoxy, Holy Tradition means precisely "what has been handed down to us." Tradition is literally "the handing over." When you live in the spirit of this Tradition, your sense of it strengthens. Then the canons, teachings, and theology support you. But if you rely on them alone, you risk distortion, even while you seek the truth. It is no accident that our holy Fathers and Mothers taught that humility is the garment of divinity and the condition for receiving any grace. Clinging stubbornly to what you consider "the truth" can close your eyes to the fuller truth beyond you, and in this way, you harm your Church and your faith, even if you call your version of truth "theological."

Never forget: the Church does not call “theologians” those who study theology in universities, but those who know God through living experience with Him. From the beginning, the Church has said: the true theologian is the one who prays.

The same applies to today’s debates about deaconesses. There is much confusion here. It is not enough to simply point to historical evidence of deaconesses and then interpret it to fit today’s mindset, crafting a “new” form to suit modern thought. Scientific study requires objective research that seeks the truth. Only then can decisions be made upon it. For example, one must first know the role deaconesses played before their order disappeared, the reasons for their disappearance, and the reasons behind any movement to revive the order today. The discussion must be rooted in Tradition and a forward vision shaped by an Orthodox, patristic mind. To approach it through the lens of gender equality, or inequality, is mistaken, because this uses the spirit of the age, not theology. Likewise, treating ordination as a job of equal opportunity is wrong. Priesthood is not a business.

The Church is filled with many and varied gifts. Her Tradition has always affirmed that Christ did not choose women for the liturgical priesthood: they were not among the Twelve at the Mystical Supper where He instituted the Eucharist, nor when He breathed the Spirit upon them and gave them authority to bind and loose sins. Yet at the same time, He entrusted women as heralds of His Resurrection, sent the Spirit upon men and women alike at Pentecost, and made some of them equal to the apostles in preaching and witness. Women have served and continue to serve in countless Church ministries, whether as deaconesses, laywomen, or married women.

For decades now, Christianity has faced the temptation to reshape its theology according to dominant humanist and secular thought. This is a dangerous path, because it bends theology, spirituality, and the mind of the Church to human ideas rather than to the Gospel and Tradition.

May God preserve His Church from the traps woven against her from within and from without.

**DC Mission Walk: Orthodox Christian Mission Center  
Missionaries Dr Juanita & Jesse Brandow to Guatemala**

*Saturday, October 25, at 2:00 pm*

Vienna Virginia's wooded Foxstone Park trail along Wolftrap Creek  
at the intersection of East St NE, and Ayr Hill Rd, NE trail start



Sponsored by DC Area Orthodox Missions Forum  
RSVP for the Mission Walk: [Michael.Bosworth@mac.com](mailto:Michael.Bosworth@mac.com)

Scan QR Code for Details

# Church History

## Seventh Century

### Theological Writings

Besides his deep and profound theological writings, Saint Maximus the Confessor also wrote much on spiritual and ascetical themes. His most famous spiritual work is probably the *Four Centuries on Love*, which is included in the *Philokalia*, the greatest collection of spiritual writings of Eastern Orthodoxy. There is more written by Saint Maximus in the *Philokalia* than by any other writer.

At about the same time, Saint John Climacus (d. 649), abbot of the Monastery of Saint Catherine on Mount Sinai, wrote one of the greatest, classic works on the spiritual life, called *The Ladder of Divine Ascent*. This book was held in such high esteem that it gave John his last name, for “Climacus” means “of the Ladder.”

### Liturgical Development

During his long campaign against the Persians, Emperor Heraclius recovered the True Cross of Christ, which the Persians had taken from Jerusalem in 614. On March 21, 631, he solemnly brought it to Golgotha in Jerusalem. This action dramatically helped to spread the celebration of the Feast of the Exaltation of the Cross (September 14) throughout the Christian Empire; until then this feast was celebrated mostly only in Jerusalem (see *Worship*).

The Quinisext Council decreed that on the weekdays of Great Lent the Liturgy of the Presanctified Gifts should be served instead of the Eucharistic Divine Liturgy (Canon 52). It called for Christians to honor Christ’s resurrection by refraining from penitential kneeling on Sundays (Canon 90). This council forbade all laymen except the Emperor from entering the sanctuary of the church building (Canon 69), and it forbade the sacramental marriage of Orthodox Christians with non-Orthodox (Canon 72). It enjoined those who sing in church to refrain from “undisciplined vociferations” and from using “any melodies which are incongruous and unsuitable for the Church” (Canon 75). And it called for the excommunication of people who for no good reason miss the Divine Liturgy for “three consecutive Sundays” (Canon 80).

Canon 55 of the Quinisext Council reveals a significant difference in practice between East and West concerning fasting during Great Lent, and it mandates that the Roman Church must correct her non-traditional custom:

*Since we understand that in the city of the Romans, in the holy fast of Lent they fast on the Saturdays [meaning abstinence from all food, and no celebration of the Divine Liturgy], contrary to the ecclesiastical observance which is traditional, it seemed good to the holy synod that also in the Church of the Romans the canon [Canon 66 of the ancient Apostolic Canons] shall immovably stand fast which says: “If any cleric shall be found to fast on a Sunday or Saturday (except on one occasion only [i.e., Great and Holy Saturday]) he is to be deposed; and if he is a layman he shall be cut off.”*

Another difference in practice between East and West is discussed in Canon 82, which addresses how Christ is to be depicted in the holy icons:

*In some pictures of the venerable icons, a lamb is painted to which the Precursor [i.e., Saint John the Baptist] points his finger, which is received as a type of grace, indicating beforehand through the Law, our true Lamb, Christ our God. Considering therefore the ancient types and shadows to be symbols of the truth and patterns given to the Church, we prefer ‘grace and truth’ [Jn 1.17], receiving it as the fulfillment of the Law. In order therefore that ‘that which is perfect’ may be delineated to the eyes of all, at least in colored expression, we decree that the figure in human form of the Lamb who takes away the sin of the world, Christ our God, be henceforth exhibited in images, instead of the ancient lamb, so that all may understand by means of it the depths of the humiliation of the Word of God, and that we may recall to our memory His life in the flesh, His passion and salutary death, and His redemption which was wrought for the whole world*

This canon will become even more relevant in the next century, in the era of Iconoclasm, for here is clear proof of the Church’s official acceptance of iconography—in a declaration from the second half, so to speak, of the Sixth Ecumenical Council.