



# 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

**Metropolitan SABA**  
Primate of the Antiochian  
Archdiocese

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## SUNDAY, OCTOBER 27TH, 2024

### EIGHTEENTH SUNDAY AFTER PENTECOST & SEVENTH SUNDAY OF LUKE

MARTYR NESTOR OF THESSALONICA; PROCLA (CLAUDIA)  
THE WIFE OF PONTIUS PILATE

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

The salvation of our soul is not a game! One day, each one of us will bid farewell to this temporary dwelling, and we will depart for our own permanent residence. We must think: What does my salvation require? What is my soul? My soul is immortal, and I can die in a few moments. What's going to happen then? The judgment follows. What will God's decision be at the conclusion of the trial? I will either be placed within the light or the darkness; either with God for eternity or with the devil for eternity; either in Paradise or in Hell—all in a matter of minutes! This is why we must attend to our soul, to the 'one thing needed.'

*- Elder Ephraim of Arizona*

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!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 October 27 in the Holy Orthodox Church, we commemorate the companion of Great-Martyr Demetrios the Myrrh-Streamer: Martyr Nestor of Thessalonica.

### *Verses*

*Having slain Lyaeus and his lying error, truthful Nestor lieth on the ground, beheaded.  
On the twenty-seventh they took the head off of dear Nestor.*

Nestor learned the Christian Faith from St. Demetrios himself. At that time, Christ's enemy, Emperor Maximian, highly prized a Vandal fighter named Lyaeus, a man of Goliath-like size and strength. He defeated all challengers and threw them to their deaths onto a forest of spears. Christians were arrested and forced to duel with Lyaeus. Nestor's heart was torn with pain, and he decided to duel Lyaeus. But first, he went to prison to see St. Demetrios and sought a blessing from him. St. Demetrios made the sign of the Cross on his chest and forehead and prophesied to him, "You will defeat Lyaeus, but you will suffer for Christ." Thus, young Nestor of David-like size went to duel with Lyaeus. Maximian was present with a great crowd. Everyone pitied and feared for Nestor, but he crossed himself and said: "O God of Demetrios, help me!" With God's help, he defeated Lyaeus, knocked him down, and threw him to his death onto the sharp spears. Then all the people cried out: "Great is the God of Demetrios!" But the humiliated emperor commanded that Nestor be beheaded and Demetrios run through with lances. Thus, both Christian heroes took up habitation in the Kingdom of their Lord in the year 306.

On this day, we also commemorate Procla (Claudia) the wife of Pontius Pilate. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

## RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection, O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

## 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**

Lily Bitar & family	Showke George	Christo & Mary Christakis
Suad Shammass	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 Threded	Ghassan & Zakieh Jweied	Margo, Sam & Family
Shakeh Kerjilian & Family		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
Sawsan Ghurani	Juliana, Metody & family	Joyce & Terri

**DEPARTED**

Evelyn Zogaib  
 John Spiro Demian  
 Nawal Fakhouri  
 Richard (Dick) Kogok  
 Richard (Richie) Kogok  
 Anna Abdelmassih

**Special Prayer this Week for**

Timothy Dowse	Elizabeth Carroll	Jeannine & Family
Milena Paskaleva & Family	Ruby Maggard	Gino Michaels & Family
Kera Tomlin & Family	Michael Piechocinski	Ss Peter and Paul Choir
Chris Malaska & family	Adi Neshewait & family	Sami Rabadi & family
Tawfiq Neshewait & family	Richard Seikaly & family	

**MEMORIAL**

John Spiro Demian  
 Evelyn Zogaib (40 days)

**Coffee Hour** is offered by **Tala & Adi Neshewait** in loving memory of **Nawal Fakhouri** and for the health of **Their Family**.

**Holy Bread** is offered by the **Demian Family** in loving memory of **John Spiro Demian**.

**Holy Bread** is offered by **Chris Malaska** in loving memory of her Godmother **Evelyn Zogaib**.

If you want to offer Holy Bread or host Coffee Hour please use the QR

**Coffee Hour Available Dates**

• November 10	• December 01
• November 17	• December 22
• November 24	• December 29

Host Coffee Hour



Offer Holy Bread



## Coming Up @ Ss. Peter & Paul

Wednesday, October 30th, **Paraklesis (Supplication) to the Theotokos for Peace** especially in the Middle East @ 7:00 PM, followed by Discussion

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

REGISTER HERE



## Forever Young!

First Friday of the Month

November 1st

REGISTER HERE



## Project Mexico

Project Mexico just started taking group leader registrations for summer 2025 homebuilding missions.

**Seeking local group leader volunteer!**

For more information contact [Michael.bosworth@mac.com](mailto:Michael.bosworth@mac.com) of Missions Committee.



## 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.

## October Charity Drive Hurricane Relief

Many of us have seen images of the terrible devastation wrought by Hurricane Helene.

**We don't have to sit idly by but can help!**

This month, our parish charity drive will be to collect funds to help victims of the hurricane.

*For Online Donations, choose "Charity Drive".*



## Community Night

Everyone is Expected  
And Welcome to Join!

November 9th  
5:00 - 9:00 pm



## Antiochian Women Dues

Please Scan  
QR Code  
To Pay Dues



## The Gate Facing East Concert

Ss. Peter & Paul  
Orthodox Church

November 10  
at 5:00 PM

Reception to Follow



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



## **THE EPISTLE**

*Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.*

### **The reading from the Second Epistle of St. Paul to the Corinthians. (9:6-11)**

Brethren, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide in abundance for every good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your resources and increase the harvest of your righteousness. You will be enriched in every way for great generosity, which through us will produce thanksgiving to God.

## **THE GOSPEL**

### **The reading from the Holy Gospel according to St. Luke. (8:41-56)**

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

# ***The Christian Approach to Crises, Part One***

*An Interview with Metropolitan Saba (Isper)*

**Question:** The media always talks about crises. Is there a Christian definition or concept of crisis?

**Answer:** The word “crisis” indicates simply that something is wrong and unnatural. Crises vary depending on the problems that cause them. The accumulation of problems is what constitutes a crisis. A crisis is more dangerous than a problem because it can make a person lose focus and become distracted, which can make it difficult to deal with problems effectively. From a Christian perspective, crises are a sign of the presence of sin in the world.

**Q:** According to Christianity, is man in crises predestined or free to choose?

**A:** This question deserves a more detailed answer. In short, Christians do not believe that man is predestined. God has given us freedom, and He will judge us on the Last Day. If we were predestined, why would God judge us? If He had already decided everything for us, there would be no need for judgment.

**Q:** Since we believe, according to Christianity, that crises are the product of our wrong choices, how can a person avoid these and know God’s will in his life?

**A:** In fact, this topic is considered one of the most difficult and delicate topics, and it needs spiritual discernment. There is a beautiful word in one of the Gospel texts, where Christ, before the Passion, asks the disciples to keep watch with Him (Matt. 26:38). He came back to them after His prayer and found them asleep. They could not watch with Him, yet he said to them: “Watch.” The Church Fathers interpret this word as “vigilance.” It is important for the Christian to train himself to be spiritually vigilant, that is, to be quickly sensitive to God’s will, His word and to any movement that happens to him. The Lord says: “The spirit is willing, but the flesh is weak” (Matt. 26:41).

When a person is vigilant and his spiritual discernment is sharp, he can distinguish between things, and he can realize the evil in an event or the lesser evil in other, and so on. The spiritual fathers of our church, whom we consider the most vigilant in the Church, teach us that the virtue of discernment is the most important of virtues. To discern means to know the will of God, or what is pleasing to His will.

**Q:** In the Lord’s Prayer, we pray: “Lead us not into temptation, but deliver us from the evil one.” What is the importance of this petition to the Lord?

**A:** First, we need to understand its inner meaning. The literal meaning is not what is meant; that is, not to enter into any temptation. Such a thing cannot be realized on earth. Temptation also has a positive side: it strengthens, intensifies and increases a person’s awareness. Many times, a person is lost and reckless, so temptation comes to him as a strong slap to wake up from his sleep and return to his senses.

The meaning of this petition is that the temptation should not be more than our ability to bear it, because the evil one is crafty. He fools us with many tricks, so we ask that the temptation not be harder than we can bear. In fact, most believers experience that God does not allow a temptation that exceeds our power.

**Q:** In the Epistle of James (1:2-3), we read: “Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness.” How can a Christian live through a crisis with joy?

**A:** I will give you an example that I have recently read about. It is a contemporary example; I will not give you one from ancient events or cultures. There was an Anglican priest from New Zealand named Michael

Lapsley who lived in South Africa during the era of apartheid between blacks and whites. This monk, driven by his faith, resisted the brutal apartheid system – of course, with non-violent resistance because he was a Christian and a monk. His influence spread and expanded, so the authorities expelled him from South Africa, but he continued his struggle from exile. The regime did not leave him alone; it sent him a letter bomb that exploded on him, costing him his hands and one eye. Of course, a large number of shrapnel entered his body. He stayed in the hospital for seven consecutive months, and then he continued a long treatment for two years, to practice for managing his new life. He continued his struggle despite his new situation.

When the apartheid system ended, he returned to South Africa and established “The Institute for Healing of Memories” to bring together whites and blacks together, where they confessed their pains and mistakes towards each other. This was a way of healing through forgiveness and liberation from the horrible past. He continued his activity without stopping. He said about himself: “This test [the explosion] was like a real purification of myself.” He also said: “I was resisting apartheid and segregation between blacks and whites with great stubbornness and rigidity, but after the blast, I began to feel the extent of softness inside me, and the extent of my understanding of the victim and the executioner together, so that God would use me in establishing these centers.” This is what is meant by the Christian person transforming pain into joy and new ability.

**Q:** Can you give us examples from the Bible, examples of saints who have experienced crises and pain?

**A:** We have many examples. The clearest and most famous example that everyone knows is Job the Righteous. How greatly he suffered loss materially, physically, and emotionally. He lost all his children. And in the end, the question remained, why me? But he discovered a richness that he had not realized before. I remember one example about him. In one of the chapters, Job rebukes the Lord for the pain he is suffering, “But now they mock me, men younger than I, whose fathers I would have disdained to put with my sheep dogs” (30:1). This means that he was arrogant and aristocratic before his tribulation.

Paul the Apostle is another example. After he was converted to Christ, he suffered greatly in his life from dangers, toils, imprisonment, shipwreck, and hiding from his people for fear of being killed, and he considered it all as naught in order to gain Christ (2 Cor. 11:25-33). The Bible is full of these living examples that reflect the reality of human life.

*His Eminence gave this interview to “Radio Kifo” of the Syriac Orthodox Church.*

**Mr. Edward Assile**, current Treasurer and former Chair of the Order of St. Ignatius and Member of the Archdiocese Board of Trustees will be joining us on **TODAY, Sunday, October 27th**.

He will provide an overview and updates about the **Order of St. Ignatius** after liturgy and will be available afterwards in the lower hall to answer any questions about this beautiful ministry from the community. Please plan to be there!

For more information, visit: [www.orderofstignatius.org](http://www.orderofstignatius.org).

**If you are interested in joining, please scan the QR Code to fill out the form.**



## Church History - Third Century

### Development of Theology (Part One)

The third century also witnessed the emergence of the first formal school of Christian theology. It was located in Africa—in Alexandria, Egypt. Founded in about 180 A.D. by Pantaenus, a converted Stoic philosopher, the school was developed and strengthened by Clement (d. c. 215), and crowned by the outstanding theologian and scholar Origen (c. 185–254). Whereas Tertullian strongly rejected any alliance between “Athens and Jerusalem”—that is, between pagan philosophy and Christian revelation—the Alexandrians insisted that Greek philosophy was preparation for the Christian Gospel. They affirmed that the glimmers of truth discerned by the great pagan philosophers, poets, and dramatists all point to, and are fulfilled and completed by, the truth of the Christian Faith. Hence, Christianity can be seen to be the Highest Philosophy, the culmination of all human philosophical endeavor. Thus, Origen wrote to his illustrious disciple Saint Gregory the Wonderworker (c. 213–c. 270),

*I desire you to take from the philosophy of the Greeks what may serve as a course of study or a preparation for Christianity, and from geometry and astronomy what may serve to explain the sacred Scriptures, in order that all that the philosophers say about geometry and music, grammar, rhetoric, and astronomy, we may say about philosophy itself, in relation to Christianity.*

The work of Origen was phenomenal. He wrote numberless treatises on many themes. He is known as the “Father of Biblical Criticism” for the Hexapla, his monumental, six-fold, critical (meaning trying to determine the most accurate text) edition of the Old Testament, and for his commentaries on most of the books of the Bible. He is also known as the “Father of Systematic Theology,” mostly for his work called *On First Principles*, the first of its kind, in which he systematically treated all the major doctrines of the Christian Faith. In general, his work laid the foundation for virtually all subsequent theological scholarship in the Greek Church.

However, in some of his works Origen made use of various problematic Platonistic teachings as he tried to explain certain mysteries of the Faith which the Church had not yet officially clarified. In time, these Platonistic speculations led to various heresies, mostly among certain monks who considered some of these questionable teachings to be dogma. As this problem increased, by the middle of the 6th century, out of a pastoral concern to put an end to these divisive heresies, the Church took the drastic step of condemning Origen himself, as well as his erroneous teachings, at the Fifth Ecumenical Council in the year 553.

Among the major theologians of the third century who also must be mentioned are Saint Dionysius the Great, Bishop of Alexandria (d. 264); Saint Gregory the Wonderworker, Bishop of Neocaesarea in Cappadocia (d.c. 270); and Saint Methodius, Bishop of Olympus in western Asia Minor (d. 311). Saint Dionysius, the dynamic bishop of Alexandria from 247 until his death in 264, was noted for his efforts in helping to end disputes of various kinds among and within the Churches around the Mediterranean Basin. He led the opposition to the heretical teachings of Paul of Samosata, Bishop of Antioch, and may have died at the first council in Antioch that condemned Paul’s erroneous speculations about the Holy Trinity and about Christ.