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

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Sunday, November 1, 2026

Holy Unmercenaries Cosmas and Damian of Asia & Fifth Sunday of Luke

Theodota, the Unmercenaries' mother; Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; Venerable David of Evia in Greece

Divine Liturgy of St. John Chrysostom
(Search for the text of the Liturgy in the Service Book in the Pews)

It is remarkable that however much we trouble about our health, however much care we take of ourselves, whatever wholesome and pleasant food and drink we take, however much we walk in the fresh air, still, notwithstanding all this, in the end we sicken and corrupt; whilst the saints, who despise the flesh, and mortify it by continual abstinence and fasting, by lying on the bare earth, by watchfulness, labors, unceasing prayer, both their souls and bodies immortal. Our well-fed bodies decay and after death emit an offensive odor, whilst theirs remain fragrant and flourishing both in life and after death. It is a remarkable thing: we, by building up our body, destroy it, whilst they, by destroying theirs, built it up—by caring only for the fragrance of their souls before God, they obtain fragrance of the body also.

St. John of Kronstadt

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

BYZANTINE CHOIR
Led by Amjad Khalil

USHERS
Jerry Audi
Abe Fannoney
Sam Khalil
Steve Simon

MEN'S FELLOWSHIP
Alex Cox

ANTIOCHIAN WOMEN
Rida Boulos
Donna Gavin

CHURCH SCHOOL
Directors
Samia Zolnerowich
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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 (Plain Reading)

On November 1 in the Holy Orthodox Church, we commemorate the holy and wonderworking Unmercenaries Cosmas and Damian, the sons of Theodota of Asia.

Verses

The two Unmercenaries, from earth departed,
Yet again, as before, fill the earth with wonders.
November first they flew from earth, O healing Light.

The brothers were from Mesopotamia in Asia Minor. After the death of their pagan father, their Christ-loving mother Theodota reared them in piety and in all manner of virtue, and had them instructed in every science, especially that of medicine. This became their vocation, and they went about healing every illness and malady, bestowing healing freely on both men and beasts alike; because of this, Cosmas and Damian are called "Unmercenaries." They fulfilled Christ's command: "Freely have ye received; freely give" (Matthew 10:8). And thus, having completed the course of their life, they reposed in peace. Even after their deaths, Cosmas and Damian worked healing miracles for all who called upon their names.

On this day, we also commemorate the Venerable-martyr James and his disciples James the deacon and Dionysios of Prodromou Skete on Athos; and Venerable David of Evia in Greece. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

(**_The original melody_**)

Let us worship the Word, O ye faithful, praising Him * that with the Father and Spirit is co beginningless God, * Who was born of a pure Virgin that we all be saved; * for he was pleased to mount the Cross * in the flesh that He assumed, accepting thus to endure death. * And by His glorious rising, He also willed to resurrect the dead.

APOLYTIKION OF SS. COSMAS AND DAMIAN OF ASIA IN TONE EIGHT

O ye silver-hating, wonderworking saints, Cosmas and Damian, visit our sicknesses. Freely ye received, freely give unto us.

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 Joubran	Hanneh Daoud
Michael Shihadi	Ibrahim Saah	Vilma Bellone
Nadim Zarour	Maha Shakhashiri	Abdallah, Jackline & Family
Nancy Dahir & Family	Yousef & Ghada	Nour & Anastasia
Mary Ishak	David Rados	Antoinette Najmeh & Family
Leila & family	Paul Misleh	Mary Christakis & Family
Shakeh Kerjilian & Family	Allison Ayoub	Hind, Habib & Family
Margo, Sam & Family	Saydeh Shaheen	Barbara Zamer & Family
Frank & Barbara Ellis	Nico Michels	Mary Sahouri & Family
Michele Forzley	John & Bette Adam	Michel, Lyndl Youssef & Family
Eleanor Husson	Jamilee	Elizabeth Albinger & Family
Zakieh & family	Jeannette Foltz	Yohannes
Leila Shaheen		

DEPARTED

Hind Rabadi
Naim Nicholas Atiyeh
James Khammar
Nadim Yared
Osama
Farah
Fr. Michael
Iman
Stacy Franetzki
Asem, Fadi, Ihab, Khalid, Maher, Alaa, Mohammad, Marwan and Mazen

Special Prayer This Week for

Zaki & Omar Naser	Svitlana, Ramsey, Margarita, Alexandra, Isabella, Katherine, Corina, and Simona
Ibrahim & Rula and family	Rula, Michael, Gabriel, Amal, Silina, Rosemary, Josh, Baby Zayn, and Baby Theodore
Lisa Weber	Felicia and Jim Libel
Latfia Jacbos	

CHURCHING

Theodore Foutz
(Amal Khoury Foutz & Josh Foutz)

REMOVAL OF CROWNS

Michael & Rosemary Khoury

Supporting the Sisterhood of the Annunciation Monastery, Ormylia, Greece

We received many food & skin care items from the nuns to be sold during the festival. These are prayerfully handpicked and handmade by the nuns: very high and unique quality!
They are still available through the Gift Shop of our church.

The nuns will receive the full amount of your purchase to buy new equipment to improve and expand their products.

These items make a great and unique gift to your family and friends!

Coffee Hour and Holy Bread are offered by **Rula Khoury** for the health of **her Family**, and in loving memory of **her departed Family Members**.

*To offer Holy Bread or host Coffee Hour, please scan the **Multilink QR Code** on the next page.*

Coming Up @ Ss. Peter & Paul

Monday, November 9, **St Nektarios Feast Matins & Divine Liturgy**, at 6:30 PM

Saturday, November 21, **Feast of the Entrance of the Theotokos to Temple**, Matins & Divine Liturgy starting at 9:30 AM.

Friday, December 4, **St Barbara & St John of Damascus Feast Matins & Divine Liturgy**, at 6:30 PM

Saturday, December 5, **Christmas Market**, 11AM – 5Pm, at the Kogok Hall

Saturday, December 12, **The Antiochian Women Christmas Luncheon**, 11:30 AM – 2:30 PM, at Maggiano's Little Italy at Tysons Corner

Knit Together... In Love

Sundays, After the Liturgy

All Ages and Skill Levels Are Welcome

Scan the Multilink QR Code to RSVP

Christmas Market

Saturday, December 5
11AM – 5 PM
At the Kogok Hall

VOLUNTEERS NEEDED!

Scan the Multilink QR Code to Volunteer

Ss. Peter & Paul New Year's Eve Party

AT the Kogok Hall
Seats Are Limited!

Scan the Multilink QR Code to Purchase your tickets

The Antiochian Women
Christmas Luncheon

Saturday, December 12
11:30 Am – 2:30 PM

At Maggiano's Little Italy
Tysons Corner

HALF OF THE TICKETS ARE SOLD!
Please Purchase Your Ticket Soon

Help Is Needed
to transport some of our ladies from MD to Tysons!
Let Nadia or Denise know
If you can help

Consider donating a gift card from a grocery or all-purpose store that will go to a local charity!

Scan the Multilink QR Code to RSVP

LITURGICAL TEXTS

Scan the QR Code
to Follow Along the Service

Got a Question about Orthodox Christianity or Our Faith & Worship

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

Join the Order of St Ignatius

Scan the Multilink QR Code
to Submit your interest in the Order

St. Raphael's Table
First Saturday of the Month

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

Scan the Multilink QR Code to Participate

Forever Young

1st Friday of the Month
NEXT MEETING, Nov 6th
11:00 AM – 2:00 PM

Scan the Multilink QR Code to Participate

Bible Study

1st and 2nd Tuesday of the Month
September 1, 2026 – June 15, 2027
8:30 PM – 9:30 PM on Zoom

Scan the Multilink QR Code to Participate

Book Club

Reading "Letters to St. Olympia"
Oct 28; Nov 11, 18

Scan the Multilink QR Code to Learn More & Donate

Grieving Group

First meeting Tuesday, Sep 29 @ 7:30 PM
Via Zoom; Sign up to attend

Prayer Request

For Living and/or Departed

Scan the Multilink QR Code
to Request a Prayer

November Charity Drive
Montgomery County Family Justice Center

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

Items to Donate (*A box will be available in the Narthex*)

- Diapers and pull-ups (size 4 and up)
- New winter coats (for children)
- New stuffed animals

Scan the Multilink QR Code to Donate Online (Choose the "Charity of the Month")

MULTILINK QR CODE

For your online donations, registration for events, and participation in activities

1- Use **your phone's camera** to scan the QR code
2-Click on the Appropriate Link

THE EPISTLE

In the saints that are in His earth hath the Lord been wondrous.
I beheld the Lord ever before me.

The Reading from the Epistle of St. Paul to the Corinthians. (12:27-13:8)

Brethren, you are the body of Christ and individually members of it. And God has appointed in the Church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret? But earnestly desire the higher gifts. And I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing. Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things. Love never ends.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke. (16:19-31)

The Lord said, "There was a rich man, who was clothed in purple and fine linen and who feasted sumptuously every day. And at his gate lay a poor man named Lazarus, full of sores, who desired to be fed with what fell from the rich man's table; moreover the dogs came and licked his sores. The poor man died and was carried by the angels to Abraham's bosom. The rich man also died and was buried; and in Hades, being in torment, he lifted up his eyes, and saw Abraham far off and Lazarus in his bosom. And he called out, 'Father Abraham, have mercy upon me, and send Lazarus to dip the end of his finger in water and cool my tongue; for I am in anguish in this flame.' But Abraham said, 'Son, remember that you in your lifetime received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in anguish. And besides all this, between us and you a great chasm has been fixed, in order that those who would pass from here to you may not be able, and none may cross from there to us.' And he said, 'Then I beg you, father, to send him to my father's house, for I have five brothers, so that he may warn them, lest they also come into this place of torment.' But Abraham said, 'They have Moses and the prophets; let them hear them.' And he said, 'No, father Abraham; but if someone goes to them from the dead, they will repent.' He said to him, 'If they do not hear Moses and the prophets, neither will they be convinced if someone should rise from the dead.'"

Lord's Prayer is said in the following languages: English, Arabic, Spanish

Arabic transliteration:

'abana ladhi fi assamwat. lytqddas 'ismuka. Ly'ati malkwtuka, litakun mashya'tuka, kama fi ssama'i kadhalika a'la al'ard. khubazana aljawhari a'tina alyawm, w-truk lana ma 'alayna, kama natruku nahnu liman lana 'alayhi. wala tudhkhilna fi ttajriba, lakin najjina min shshreer.

Spanish:

Padre nuestro que estás en los cielos, santificado sea tu Nombre, venga a nosotros tu Reino, hágase tu voluntad así en la tierra como en el cielo. El pan nuestro de cada día dánoslo hoy, y perdona nuestras deudas, así como nosotros perdonamos a nuestros deudores, y no nos dejes caer en la tentación, más líbranos del mal.

The Pre-Communion Prayers are on page
108 – 112 in the New Bilingual Red Prayer Book
59 – 61 in the New English Red Prayer Book

On Demons

By His Eminence Metropolitan Saba (Isper)

There is a widespread tendency to deny the existence of the devil and to refuse to regard him as a real being. Some people—especially among those considered intellectuals—believe that the devil is a human invention and that evil exists essentially within man alone, not also outside him. Yet those who hold this view do not adequately explain the origin of man's inclination toward evil. Nor do they offer a clear answer to the perennial question: How can finite man possess such seemingly limitless energy for immensely destructive evil?

It would be understandable if those who denied the devil were found only among unbelievers. Recently, however, it appears that some preachers and teachers have also begun either to deny the devil or to exclude him and his influence from the lives of believers. They are driven to this either by personal conviction—forgetting that they belong to an integrated system of faith—or by a desire to remove the fear of the devil from the consciousness of believers. Secular thought has begun to invade the Church, and the matter under discussion is but one sign of this invasion.

Opposed to this tendency is the inclination to attribute the cause of every evil to the devil, thereby absolving human beings of personal responsibility and neglecting the effort to understand the evils that occur and investigate their various causes.

What does the Christian faith say about this matter and about these two opposing tendencies? According to the Christian faith, demons are living, bodiless beings. They were originally angels who rejected God, fell away from His presence, and became enemies of Him and His followers.

Divine revelation does not disclose to us how or why the demons fell. Holy Scripture merely alludes to a great catastrophe that occurred at the dawn of creation—after the creation of the angels and before the creation of the visible world—of which we know only the results and consequences. Some of the angels set themselves in opposition to God. They fell and became enemies of everything good and holy:

"War arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him" (Rev. 12:7–9).

Likewise, the Revelation of John says:

"... a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the fountains of water" (8:10).

Christian tradition therefore calls the leader of this rebellion "Lucifer," a word meaning "bearer of light." This indicates that he was an angel who fell because, by his own free will, he changed from his natural state to an unnatural one. He set himself against God and fell from goodness into evil.

To deny the existence, activity, and influence of the devil is incompatible with the Gospel. The teaching of the Lord Jesus is perfectly clear on this matter. He called him "the ruler of this world" (John 14:30), and He confronted him personally during His temptation following His baptism and forty-day fast (Matthew 4 and Luke 4). He also spoke explicitly about him in the parable of the wheat and the tares (weeds):

"The field is the world, and the good seed means the children of the Kingdom; the weeds are the children of the evil one, and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels" (Matt. 13:38–39).

We shall also cite two passages from the Apostle Paul:

"Put on the whole armor of God, that you may be able to stand against the wiles of the devil. For we are not contending against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:11–12).

And:

"Satan disguises himself as an angel of light" (2 Cor. 11:14).

In its Hebrew and Greek origins, the word "Satan" conveys several meanings, all of which express some aspect of evil: the adversary, because he is the enemy of man; the opponent, because he resists God and His will; the divider, because he stands behind every division and separation; and the deceiver, because he schemes against man in countless ways in order to lead him into sin. Christ called him in the Gospel "a liar and the father of lies" (John 8:44).

Many people ask: Why do we not see the devil or encounter him personally? The Christian answer is very simple: he has no need to reveal himself to human beings. It is enough for him merely to suggest something to them or whisper a thought, and they readily respond. In other words, the spiritual weakness of human beings makes it unnecessary for the devil to confront them personally. From the experiences of the great spiritual fathers, however, we know that they encountered him personally and that he attacked and fought against them. This was because he could not overcome them through thoughts and suggestions.

This does not mean that an ordinary person does not experience the devil's existence and activity around and within him. Any one of us, by attentively observing himself in the spiritual life, can perceive an unseen power pushing him—wholly or partially—toward evil. Decide, for example, to give a certain sum of money to a needy person who deserves it. Then notice how many thoughts come to you, from the moment you make the decision until you carry it out, urging you to reduce the amount!

The practical question remains: What attitude should we adopt toward the devil?

The Christian spiritual tradition, particularly the Orthodox tradition, advises us neither to exaggerate his role nor to underestimate him and his activity. Nor should we use him as an excuse to avoid investigating the personal, individual, and social causes that lead to evil and misery, or the natural causes that produce disasters, epidemics, and diseases.

Exaggerating the devil's role and absolving ourselves of personal responsibility for the evil surrounding us both contribute to the growth of the tendency to deny his existence. They also place man in a state of terror before him and consequently render him incapable of resisting him. At the same time, underestimating the devil and his influence places us, without our realizing it, beneath his power and influence. He then directs us while we remain unaware.

Our spiritual tradition also counsels us not to use the devil as an excuse to absolve ourselves of personal responsibility for the evil around us. We believe that, after the fall of Adam and Eve, humanity became vulnerable to the evil that gained mastery over it. Yet we also believe that, through Christ risen from the dead, we are no longer under the evil one's direct dominion—unless we deny Christ and our baptism and willingly surrender ourselves to the devil.

The Christian, therefore, must confront the evil within himself and strive earnestly to be delivered from it by replacing it with good. Our spiritual tradition teaches that merely uprooting a vice from the soul is insufficient; it calls us to replace that vice with its opposite virtue.

Thus, man's struggle to purify and elevate his soul rests upon his care to acquire the virtues. There is a direct relationship here: the more you are filled with the love of God and with virtue, the less evil remains within you.

Our world will remain the arena of conflict between the victorious power of God and the powers of the demons until the last day. We encounter this conflict first of all within ourselves, on the personal level. The Lord revealed this to us in the parable of the wheat and the tares, which will be separated on the last day (Matt. 13:40).

The great spiritual fathers attribute every evil in the world to themselves, believing that, had they been purified as they ought, the condition of the world would have been better. As one contemporary theologian said:

"The problem is not that not all human beings are Christians, but that not all Christians are saints."

This is how believers confront the evil one.

His Eminence
The Most Reverend
Metropolitan SABA

Archbishop of New York
and Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA

Prot. no.: 651/2026

Monastery of Our Lady of Balamand, Lebanon, October 23, 2026

To our beloved, Most Reverend Archbishop Christophoros of Amman and Jordan,

On my behalf and the children in the Archdiocese of North America, I extend to you personally, the father of all Orthodox Christians in the Hashemite Kingdom of Jordan, and to all our brothers and sisters in beloved Jordan, especially the families of the martyrs and the wounded, my heartfelt condolences and sympathy. I condemn this brutal attack.

Our Lord said, "In the world you have tribulation; but be of good cheer, I have overcome the world" (John 16:33). We, the Christians of this afflicted East, still bear the marks of our Lord's physical suffering, and in this we take pride, to share in His suffering so that we may share in His resurrection. I also remember the many sons and daughters of the Archdiocese of Hauran who were martyred in a similar brutal attack at St. Elias Church in Damascus last year.

From Lebanon, where I am participating in the work of the Holy Synod of Antioch, I join my prayers with those of my sons and daughters in Christ in the Archdiocese of North America for the martyrs, all the wounded, their families, and all those who care for them in beloved Jordan, North America, and everywhere.

May God protect you and your flock everywhere. We Christians are children of the Resurrection, which we cannot separate from the Cross; therefore, we share the cry, "Christ is risen! Truly, He is risen!" Despite the violence inflicted upon us, He alone is victorious.

With love and respect, your brother in Christ,

†Saba

+SABA
Archbishop of New York and Metropolitan of All North America

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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