



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, NOVEMBER 9TH, 2025

NEKTARIOS OF AEGINA AND PENTAPOLIS, THE WONDERWORKER & SEVENTH SUNDAY OF LUKE MARTYRS ONESIPHOROS AND PORPHYRIOS OF EPHESUS; VENERABLE MATRONA OF CONSTANTINOPLE

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

The troubled mind also troubles the heart.
Just as the wind raises the waves of the sea,
so the wind of thoughts raises waves in the
soul. Attentiveness is necessary for prayer.
That is why the Fathers talk about prayer in
combination with watchfulness.
Watchfulness keeps the nous in constant
alertness and readiness and prayer brings
the divine grace.

- St. Ephraim of Katounakia

Metropolitan SABA
Primate of the Antiochian
Archdiocese

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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

CHOIR DIRECTOR
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**ASSISTANT CHOIR
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BYZANTINE CHOIR
Led by Amjad Khalil

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Sam Khalil
Steve Simon

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Sam Khalil

ANTIOCHIAN WOMEN
Svitlana Sweat

CHURCH SCHOOL
Directors
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**TEEN SOYO
& YOUNG ADULTS**

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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 November 9 in the Holy Orthodox Church, we commemorate our father among the saints Nektarios of Aegina, Metropolitan of Pentapolis in Egypt, the wonderworker.

Verses

*Since thou drinkest the nectar of life eternal, thou gushest, O Nektarios, streams of healings.
On the ninth, the soul of Nektarios was taken from his body.*

Nektarios was born in Selyvria of Thrace on October 1, 1846. Because of his brilliance and holiness, Nektarios ascended in the Church of Alexandria from monk to metropolitan of Pentapolis in eastern Libya. His flock loved him. Nektarios' swift ascent aroused the envy of lesser clergy and laity. In 1890, Patriarch Sophronios relieved the innocent Metropolitan Nektarios of his duties and commanded him to leave Egypt. He became a provincial preacher and teacher around Athens. Through his eloquent sermons his untiring labors to educate fitting men for the priesthood, his generous alms and deeds despite his own poverty, and the meekness and fatherly love that were manifest in him, Nektarios became a spiritual guide to many. In 1904, he began the building of Holy Trinity Convent on the island of Aegina. Nektarios spent the rest of his life there, and through his prayers delivered the island from drought, healed the sick, and cast out demons. The saint's relics continue to work miracles since his entry into eternal life on this day in 1920. He was canonized in 1961. In 1998, Patriarch Petros VII and the Holy Synod of Alexandria begged the saint to forgive them and their predecessors.

On this day, we also commemorate the Martyrs Onesiphoros and Porphyrios of Ephesus; and Venerable Matrona of Constantinople. 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 OF ST. NEKTARIOS OF AEGINA IN TONE ONE

The offspring of Selyvria and the guardian of Aegina, the true friend of virtue who didst appear in the last years, O Nektarios, we faithful honor thee as a Godly servant of Christ, for thou pourest forth healings of every kind for those who piously cry out: Glory to Christ Who hath glorified thee. Glory to Him Who hath made thee wondrous. Glory to Him Who 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.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

Commemorations

For the Health of these Parishioners

Mike & Dorothy Marge	Victor & Family	Hanneh Daoud
Michael Shihadi	Ibrahim Saah	Vilma Bellone
Nadim Zarour	Michael Amouri	Jennifer Brown & Family
Nahida Kaibni	Asma Ayoub	Nour & Anastasia
Mary Ishak	Yousef & Ghada	Abdallah, Christiane & Family
Isabel Thredeth	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
Jesse Daumit	Heidi Saba & family	Antoinette Najmeh
Ann Marie Moses		

DEPARTED

Bassem Khoury
 George and Calema Abdow
 Georgia Abdow
 Yousef Khalil Amine
 Departed members of the
 Awad & Amine Families
 Raed Jaber

Special Prayer this Week for

Alexis Karina Santiago & Marisel	Linda Shaheen and Family
Frank & Renee Abdow and Family	Melanie Abdow and Family
Debi & Joe Addis and Family	Mark & Michele and Family
	Karen Simon Bruno

Wajih, Marleine, Mathew, Sabine, Andrew and Meg Awad

MEMORIAL

Yousef Khalil Amine (40 days)
 Raed Jaber (1 year)

Coffee Hour is offered by **the children of George and Calema Abdow** in their loving memory.

Holy Bread and Memorial Wheat are offered by **Wajih, Marleine, Andrew, Meg, Mathew, and Sabine Awad**, in loving memory of Marleine's Father, **Yousef Khalil Amine**, for his 40-day memorial, and in loving memory of the departed members of the **Awad and Amine Families**, and for the health of **their Family**.

Holy Bread is offered by **Juliana Jaber & Family** in loving memory of **Raed Jaber** for his 1-year Memorial.

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

Coffee Hour Available Dates

November 23	January 11
December 28	January 18
January 4	January 25

Host Coffee Hour

Offer Holy Bread



Coming Up @ Ss. Peter & Paul

November 15, 2025, *Lionheart Retreat for Men* (15+), 2-6 PM

November 22, 2025, *Antiochian Women Friendsgiving Luncheon*, at 12 PM, in the Social Hall

December 6, 2025, *Christmas Market*, 11 AM - 5 PM, 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

LIONHEART 2025

*Pursuing Authenticity, Intentionality,
Priorities, and God*

November 15 (2-6 PM)

Scan QR Code
to RSVP



Ss. Peter & Paul

WhatsApp Community

Join a Variety of Chat Groups
And Receive Parish Announcements



Scan QR Code
To Join

DONATIONS FOR THE POINSETTIAS

The Ladies Ministry will be collecting donations
for the Poinsettias Project

*Donations are offered for the health of
or in memory of your family and/or friends.*

Scan QR Code to fill out the form
and make your donation.



For More Information

Please see Thomaseena Cox or Beth Davis

Antiochian Women FRIENDSGIVING

Sat, Nov 22
At 12:00 PM

In the Social Hall

\$15 / Person

- Collection of funds (Bethesda Cares)
- Lenten Lunch
- Annual Meeting



Volunteering Opportunities At the Christmas Market

- Church Tours
- Kids Corner
- Setup
- Welcome Table
- Teens Table
- Tear Down
- Santa
- Church Bookstore



Parenting Toward the Kingdom Project

Are you a parent seeking to connect the wisdom of the
Orthodox Christian tradition to parenting so your children
may grow in their faithfulness to the Lord?

If so, join us for a ten-part discussion/workshop
titled Parenting Toward the Kingdom, based on a
bestselling book by the same name. Next meeting,
November 20th @ 8 PM (via ZOOM)



Forever Young!

First Friday of the Month



Scan QR Code
To Register

November 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)

Nov 18
Dec 2, 16
Jan 20
Feb 3, 17
Mar 3, 17
April 21
May 5, 19
June 2, 16



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.



THE EPISTLE

The Saints shall boast in glory. Sing unto the Lord a new song.

The reading from the Epistle of St. Paul to the Ephesians. (5:8-19)

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

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.

If you, or someone you know, are affected by the government shut-down, please reach out to Fr. Luke for confidential assistance.

Impressions of a Visit, Part One

By Metropolitan Saba (Isper)

The recently established Antiochian Archdiocese of the British Isles and Ireland includes one Arabic-speaking parish, with about 450 registered families, along with fifteen English-speaking parishes and four missions made up primarily of people of British origin.

The largest parish is in London, whose church—spacious and beautiful— was rented from the Anglican Church under a twenty-year renewable lease. The church was restored to the Anglican church two years ago, while the community is seeking a permanent home to serve as its own church.

Those serving the large Arabic-speaking parish explain that many families—both long-settled and newly arrived in the United Kingdom—are not officially registered with the parish. Reaching and caring for them requires continuous pastoral effort to nurture their relationship with the Church.

As for the other parishes, whose members are mainly of local British background, they joined the Antiochian Orthodox Church in the 1990s, which numbered nine parishes at the time. Fr. Michael Harper, who led the first group, has written the fascinating story of how they entered Orthodoxy.

The main reason they discovered the authenticity of the Orthodox Church was the radical transformations that took place in their former church—the Anglican Church—over the past forty years. Winds of change began to blow there in the 1970s, and soon the snowball began to roll and grow rapidly. Within a single decade, the Anglican Church began ordaining women to the priesthood and accepting homosexual clergy, alongside other developments too numerous to mention here.

Many of its faithful and clergy rejected these changes and did all they could to resist the growing influence of secular and worldly thought. When they realized they could not stop it, they left their church and searched for one with deep, authentic roots. Some discovered the Orthodox Church, which at that time was little known in Britain except among immigrant communities from traditionally Orthodox countries—communities that often functioned as ethnic enclaves.

Why did the Anglican Church become so deeply affected by secular culture? The reason lies mainly in two factors.

First, its decisions—even matters of faith—are made by vote, according to a democratic process. This means that truth is determined by the majority of voices rather than by the presence of the Holy Spirit in the Church or by a rooted tradition of right belief and knowledge of God.

The second reason is the loss of the early Christian roots and, consequently, the loss of the sacred tradition that guards right faith from deviation. A solid theological heritage helps preserve sound understanding and enables the Church to face contemporary challenges with discernment—knowing what in faith is unchanging and what can be expressed in new ways.

Anglicanism once prided itself on being “neither Eastern nor Western,” claiming to unite both. Yet its rapid decline before the waves of modernity—and now post-modernity—is very sad. Britain today is among the most secular countries in the West. European secularization, though varying from one country to another, has in most places separated religion entirely from public life. God has been pushed out of society and reduced to a private matter for individuals. Thus, man himself has become the only reference of values, morals, and laws.

In the 1990s, Pope John Paul II and Archbishop Christodoulos of Greece tried to insert the phrase “The cultural roots of the European Union are Judeo-Christian” into the European Union’s Constitution, but failed. When God is excluded from social order, humanity loses its only stable reference point for moral and human values. If man alone is the source of truth and law, then nothing is fixed and relativism reigns.

In our theological language, we say that humanity is in a fallen state, and Christ became man to raise us up and restore us to our original life in Paradise. When people exclude God from their lives, they exclude life itself. The disintegration of the family and the confusion about its meaning in the Western world is just one example of what happens when God is absent from society.

During a conversation with a professor of theology at an Anglican seminary—who happens to be the wife of the Anglican Bishop of London (their bishops may marry)—she told me that their faith is “protected” by the seven Ecumenical Councils. Yet, she admitted that the freedom of interpretation and belief within Anglicanism has created such a wide range of views that some even deny the core doctrines of Christianity. It is possible, for instance, to find an Anglican bishop who does not believe in the bodily Resurrection of Christ!

I was struck by her humility when she asked me, as we spoke about the challenges facing their youth: “What would you advise us to do to recover the sense of spirituality our young people are searching for, to help them face the challenges of modern life?”

A young Anglican bishop also told me that the controversy over women’s ordination is still unresolved, and that a schism of the African Anglican churches—with their millions of adherents—is a real possibility.

The current state of the Anglican Church raises pressing questions about the relationship between faith and culture:

- To what extent can culture influence or change faith and its interpretation?
- Where are the boundaries of legitimate theological reflection?
- What is God’s role in shaping the expression of faith within a deeply secular environment?
- How does the living presence of God in the Church protect it from deviation and give it strength to face the spiritual suffocation of modern secular society that is spreading across the world?
- Can religion exist independently of the surrounding culture?
- Does a closed culture produce a closed, defensive, and distorted religiosity?
- And does an open culture risk bending religion to its own desires, emptying it of its substance and spirituality?

Faith in the modern West has become like a branch of philosophy, with man as its only reference point. This shift began with the Great Schism and the growing exaltation of human reason at the expense of the Holy Spirit, who enlightens and sanctifies the mind to understand divine truth. Man became the final authority, and the spiritual and theological heritage that illuminated it grew weak. As a result, the living action of God has largely faded from view.

In the East, however, God remains the Alpha and Omega, ever-present in His Church through the Holy Spirit. Decisions of Church councils are still made in the spirit of the Apostolic phrase: “It seemed good to the Holy Spirit and to us” (Acts 15:28). Of course, practice does not always reach the level of the teaching. A council may err, since its members are human and not necessarily illumined. But faith itself remains preserved by the steadfast holy tradition and by the saints, who correct deviations. Only God, acting in His saints who are enlightened by the Holy Spirit, preserves the Church’s integrity.

When the imperial envoy said to St. Maximus the Confessor in the seventh century, “Hundreds of bishops and three patriarchs have signed the imperial decree. Orthodoxy has fallen—what are you waiting for?” the saint replied, “I am Orthodoxy.” And so it proved. The imperial doctrine of “one will” in Christ disappeared forever, while the Orthodox teaching of two wills—divine and human—prevailed in most Christian churches in the East and West. St. Maximus suffered the cutting of his right hand and tongue for this confession when he was eighty years old.

In the face of the spiritual emptiness produced by the dominance of today’s Western culture, the responsibility—and the judgment—of the Orthodox East are far greater than we may imagine.

ANTIOCHAIN WOMEN DONATION DRIVE
FOR THE NEEDY
IN PARTNERSHIP WITH BETHESDA CARES

***We Will Be Collecting Items
For Twenty Households***

- Please collect all items on the list and place them in a large bag
(Reusable Grocery Bags will be supplied)
- Bring the items to church and place them in the Narthex

Monetary Donations Are Also Appreciated

Scan QR Code to Donate or
Bring a Check (*Memo: Bethesda Cares*)



List of Items

1. **Small Pots and Pans**
2. **Coffee Filters**
3. **Kitchen Size Trash Bags**
4. **Dawn or Any Liquid Dishwashing Detergent**
5. **Sponges**
6. **Shower Curtain (only)**
7. **Paper Towels**
8. **Package of Toilet Paper**
9. **Small Laundry Detergent**



For More Information, Contact Rida Boulos
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DEADLINE IS DECEMBER 14