



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)

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Primate of the Antiochian
Archdiocese

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SUNDAY, MAY 5TH, 2024

SUNDAY OF GREAT AND ALL-HOLY PASCHA

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

Christ is Risen! Indeed He is Risen!

With great joy does Christ fill our hearts by His Resurrection... He gives us gladness... He also gives us salvation through His Passion, immortality through His Death, healing for our wounds, and resurrection from our fall!

- St. Proclus of Constantinople

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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ST. IGNATIUS ORDER
Jumana Misleh

GIFT SHOP
Gail Bailey

• 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 the Holy and Great Sunday of the Passover (Pascha) we celebrate the life-giving Resurrection of our Lord and God and Savior Jesus Christ; for Christ alone did descend with condescension to fight Hades; and he ascended, bringing the abundant spoils of victory which He had snatched.

Mary Magdalene and the rest of the women who were present at the Savior's burial on Friday evening returned that very day from Golgotha to the city to prepare ointment and spices, that they might come later and anoint the body of Jesus. They rested the next day, Saturday, in fulfillment of the commandment. And on the following day, which was Sunday and which the Evangelists call the first day of the week, which fell on the twenty-fifth of March, or thirty-six hours after the death of Life-giving Jesus, the women came to the sepulcher with their prepared ointments. And as they were pondering the difficulty of rolling the stone from the gate of the sepulcher, a great earthquake took place, an angel of the Lord came down, whose appearance was like lightning and his clothes like snow, and rolled away the stone and sat thereon. The guards trembled with fear, became like dead, and fled. But the women entered the sepulcher and found not Jesus. But they found two other angels in the form of men dressed in white raiment who proclaimed to them the Resurrection of the Savior, commanding them to hasten and give the good news to the disciples. In the meantime, Peter and John, who had received the report from Mary Magdalene, hastened and entered the tomb and found there only the linen clothes. They returned with great joy to the city, and began to preach the supernatural Resurrection of Christ, having seen Him alive in truth five times that very day.

For this joyous Resurrection, we therefore celebrate today, kissing one another in Christ with the brotherly kiss, illustrating thereby the dissolution of the enmity that was between us and God, and our reconciliation through Christ. This Feast was called Pascha from the Jewish name; for Christ by His Passion and Resurrection translated us from the curse of Adam and the bondage of Satan to the ancient liberty and bliss. As for the day of the week, which is called in Hebrew "the first day," being dedicated to our Lord for His glorification and magnification it is called in Greek, "Kyriake," or the Lord's Day. The disciples transferred it to the dignity of the Sabbath after the law of the Old Testament, and prescribed that it be a holiday and a day of rest.

To Him be glory and dominion unto ages of ages. Amen.

PASCHAL APOLYTIKION IN TONE FIVE

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

THE HYPAKOE OF PASCHA IN TONE FOUR

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulcher, they heard from the Angel: Why seek ye among the dead, as though He were mortal man, Him Who abideth in everlasting light? Behold the grave-clothes. Go quickly and proclaim to the world that the Lord is risen, and hath put death to death. For He is the Son of God, Who saveth the race of man.

THE KONTAKION OF PASCHA IN TONE EIGHT

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

Commemorations

For the Health of these Parishioners

| | | |
|---------------------------|---------------------------|-----------------------------|
| John & Lily Bitar | Showke George | Christo & Mary Christakis |
| Suad Shammam | 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 Threddeh | Ghassan & Zakieh Jweied | Margo, Sam & family |
| Shakeh Kerjilian & family | Hind, Habib Debs & family | Barbara Zamer & family |
| Christopher Zolnerowich | Fred & Grace Saah | Edward & Eleanor Husson |
| Brian, Caroline & family | Fadia, Rich & family | Lorna Malooley |
| Steve, Jennifer & family | Antoine Hanna & family | Elizabeth Albinger & family |

DEPARTED

Special Prayer this Week for

| | | | |
|-------------------|---------------------------|------------------------|---------------------------------|
| Timothy Dowse | Wyne-Hareg | Elizabeth Carroll | Ruby Maggard |
| Jeannine & family | Milena Paskaleva & family | Gino Michaels & family | Gibran, Larry, Joyce, Alexander |
| Iman Khoury | | | |

**Coffee Hour
Available Dates**

| | |
|---------|---------|
| May 26 | June 23 |
| June 9 | June 30 |
| June 16 | July 21 |

Host Coffee Hour



Offer Holy Bread



Breakfast is hosted by **Sam & Margo Sahouri-Ghanem**, after the Midnight Service, for the health of **Their Families**.

If you want to offer Holy Bread or host Coffee Hour please use the codes on the side to do so.

Coming Up @ Ss. Peter & Paul

Sunday, May 5th, *Agape Vespers @ 1:00 PM*

Sunday, June 2nd, *Graduates Recognition*

Sunday, June 2nd, *Last Day of Sunday School*

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



**Forever Young!
First Thursday of the Month**

June 6th
11-2pm



Parish Life Conference
June 27-30
@ Antiochian Village

**Registration
is now open**



**Orthodox Young Professionals
Conference**
July 25-28, 2024
JW Marriott, Anaheim, CA

4 day, 3 night Young Adult
Conference hosted by the
Young Adult Ministry of
the Antiochian Orthodox
Christian Archdiocese.



**2024 Orthodox Christian
Education Conference**
June 6 – June 9, 2024

Handing Down
the Faith:
Equipped for Every
Good Work



St. Raphael's Table
The First Saturday of the Month

Join us to serve Christ by preparing and distributing meals and toiletries to our neighbors in need. we will make 100 individually packaged meals and toiletry kits for the clients at the Downtown Day Services Center (DDSC), a daytime-only homeless shelter in DC.

**All ages are welcome to help with meal
prep and toiletry kit
packing**

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



Amazon Wishlist for Toiletry
Bags is available here.

Thank you for
your support!



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



THE EPISTLE

*This is the day which the Lord hath made; let us rejoice and be glad therein!
O give thanks unto the Lord, for He is good; His mercy endureth forever.*

The reading from the Acts of the Apostles. (1:1-8)

In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, until the day when He was taken up, after He had given commandment through the Holy Spirit to the Apostles whom He had chosen. To them He presented Himself alive after His passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, "You heard from Me; for John baptized with water, but before many days you shall be baptized with the Holy Spirit." So when they had come together, they asked Him, "Lord, will you at this time restore the kingdom to Israel?" He said to them, "It is not for you to know times or seasons which the Father has fixed by His own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

THE GOSPEL

The reading from the Holy Gospel according to St. John. (1:1-17)

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There was a man sent from God, whose name was John. He came for testimony, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world was made through Him, yet the world knew Him not. He came to His own home, and His own people received Him not. But to all who received Him, who believed in His Name, He gave power to become children of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father. (John bore witness to Him, and cried, "This was He of Whom I said, 'He Who comes after me ranks before me, for He was before me.'") And from His fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

The Renewal of Pascha

By Metropolitan Saba (Isper)

Pascha is here again. It is a season dear to all of us, bringing us face-to-face with the reality of the salvation that Christ gave us through his voluntary death and glorious resurrection. Today, we renew our hope in the value of life. Today, we straighten our path toward true life. Today we understand that eternal life is our goal; and that our earthly life, with all its joys and sorrows, becomes true life when we live it as eternal life here and now.

In the light of the Resurrection, we examine our faith, our behavior, and our condition. Are these leading us to experience eternal life now in the active, living and revitalizing presence of God? Christ did not endure His passion to give us only a happy life which passes after a few decades. He fulfilled His divine plan to make this earthly life a gateway to eternal life. In us, the children of the Resurrection, the world begins its passage to eternity.

The pains, injustice, and desecration of people's lives and dignity throughout history, and still today, should rather draw us to search for the real meaning of life. This world will vanish sooner or later. Therefore, we should not be short-sighted for earthly things while forgetting the authentic life ahead of us. The believer does not fear death, but sin. This means he does not fear the loss of earthly life, but the loss of life with God. By the power of the Resurrection, we confront death, armed with the invincible hope that eternal life will prevail over it.

The Resurrection of Christ means that despair has no place among us. No matter how much adversity and darkness, the light of the Resurrection remains our invincible guide. Christ did not endure great suffering in vain before He died and arose. His Resurrection happened after passing through brutal Golgotha. The sufferings of this age, no matter how severe, are nothing compared to the joy of the age to come, as the Apostle Paul teaches us.

We believe that we witness our own resurrection before the general resurrection, but only if we become completely purified from our passions. We do not tire of rising after every fall until we reach the great goal. Our conviction is that there is no salvation for this world except through our risen Lord. The more disappointments we have, the more we cling to this goal, and in Christ's Resurrection we have inexhaustible hope and power.

Let us arm ourselves with the Resurrection, the cornerstone of our faith, and with it let us drive out despair, fight against fear, and renew our striving to manifest eternal life now. Let us espouse faith with works, and words with deeds. Let us bring the splendour

of our liturgical services to our society. We must never stop trying to live our Christian faith, and all other things shall be added to you (cf. Matt. 6:33).

On this greatest feast day, we should rebuild our love that had been shattered by fear, and look not only to ourselves but to others in need of the true breath of life. Let us remember that human beings are made for infinite love. In Christ, God is near us, and so are others. Please strive to recognize that you are one family, that you are responsible for each other because you are brethren of the one Father. We should intensify our prayers and abstain from sin while asking for God's mercy. If we are truly children of the Resurrection, let us be witnesses to the culture of eternal life – for which we hope and strive – for all peoples, especially the suffering.

Today, we must proclaim and manifest the great joy of the Resurrection. We must make it shine through the beauty of our lives and our holy, prophetic witness in speaking the truth with love. We must proclaim the joy of the Resurrection and let it shine every day, as we strive with others to spread peace, justice, and joy in every suffering and oppressed land. We must proclaim the joy of the Resurrection, and let it shine through our persistent resistance to sin and death, within us and around us.

Let us reflect together and ask on this feast: How can we be witnesses of the Resurrection in our own life and in the suffering world?

On Pascha, let us bring to the risen Lord our intentions and hopes. Then, let us employ our abilities to help others rise from their various sufferings.

We celebrate this holy feast in the hope of the resurrection of mankind from all manners of death.

Christ is risen! Indeed, He is risen!

2/2

Young Adults Upcoming events
Save the Dates

Sunday, May 12: Grounded in Faith-Post liturgy Fellowship at Church Library

Saturday June 1: St. Raphael's Table Humanitarian Project : 10:30 am -12:30 pm

Saturday June 1: Orthodoxy on Tap - Starr Hill Biergarten Tysons 7:30-9:30 pm

Sunday, June 9: Grounded in Faith -Post liturgy Fellowship

June 26-30: Parish Life Conference at the Antiochian Village

Saturday, October 19: Young Adults/Professionals Gala



The Divine Liturgy

Love and Faith

Before the Divine Liturgy can proceed further, there are two conditions which must be fulfilled by the faithful. These are the solemn expressions of love and of faith which are essential to the Christian life, and without which there can be no self-offering and no communion with God. Therefore at this time the proclamation is made from the altar: "Let us love one another that with one mind we may confess" . . . the faithful people continue . . . "Father, Son and Holy Spirit, the Trinity, one in essence and undivided." Love is the foundation of life. This is the fundamental Christian truth. Without love there can be no life, no truth and no communion with God, for God is Love (1 Jn 4.8,16). Thus Jesus Christ has taught that the whole Old Testament Law and the Prophets depend on the two great commandments of love for God and men, and He has given his own "new commandment" that His disciples should love "even as I have loved you" (Jn 13.34).

Thus at the Divine Liturgy the Christians are continually called to love. The outward expression of this love in the liturgy today is the kiss of peace exchanged by the celebrating clergy, which in times past was certainly exchanged among the faithful people as well. Without this love, the liturgy cannot go on. Following the call to love, the Symbol of Faith, also called the Creed, is chanted. The traditional introduction to the recitation of the creed in the liturgy is the exclamation: "The Doors! The Doors! In wisdom, let us attend!" The doors referred to here are the doors of the church building, and not the doors of the iconostasis as some have been known to think, since this is a call to assure that all catechumens and non-communicants have left, and that now no one may enter or leave the liturgical assembly. The historical reason for such an exclamation in the Divine Liturgy was not only that order might be kept in the church, but that the Creed might be pronounced only by those who had already officially pronounced it at baptism, and continued to confess it within the life of the Church.

The recitation of the Symbol of Faith at the Divine Liturgy stands as the official acknowledgment and formal acceptance by each individual member of the Church of his or her own baptism, chrismation and membership in the Body of Christ. The recitation of the Creed is the only place in the Divine Liturgy, with the exception of the very similar pre-communion confession of faith, where the first person pronoun is used. All through the liturgy the community prays in the plural we. Only here does each person confess for himself his own personal faith: I believe.

No person can believe for another. Each must believe for himself. A person who believes in God, in Christ, in the Holy Spirit, in the Church, in baptism and in life eternal, in short, a person who affirms and accepts his baptismal membership in the Church, is competent to participate in the Divine Liturgy. A person who cannot do this, cannot participate. He simply is not able to, since this specific faith is the specific requirement for membership in the Orthodox Church and for participation in its Divine Liturgy. Without this faith, the movement of the liturgy cannot proceed further. With it, and its official acknowledgment in the chanting of the Creed, the liturgical action goes on.

It is the custom in the Church for the clergy to fan the eucharistic gifts during the singing of the Creed. This fanning was an act of veneration used toward the earthly emperor in the Byzantine period, during which time it was incorporated into the Church's liturgy, and used as an act of veneration toward the "presences" of the Heavenly King in the midst of His People, namely towards the book of the Gospels and the eucharistic gifts. (In some churches special liturgical fans are carried by the altar servers at all processions and expositions of the Gospel book and the eucharistic gifts.)