

FEBRUARY 2, 2014



# SS. PETER AND PAUL ANTIOCHIAN ORTHODOX CHURCH

*All Things Are Possible to Him Who Believes*

## **Priests**

Very Reverend  
Fr. George Rados  
frgeorge@peterpaulpotomac.org  
Very Reverend  
Fr. Isaac Crow  
frisaac@gmail.com

**Matins:** Sundays 9:30am

**Divine Liturgy:** Sundays 10:30am

**Confessions:** call to schedule

**Sunday, February 2, 2014**

Presentation (Meeting) of Our Lord Jesus Our Lord Jesus

## **COUNCIL**

### **Chairman**

David Jackson

### **Vice Chairman**

George Salem

### **Secretary**

Caroline Emad

### **Treasurer**

Abdullah Daoud

### **Members**

Frank Abdow

Jerry Audi

Rida Boulos

Anita El-Araj

Gary Farha

Dr. Bassem Haddad

Maha Jweid

Lorna Malooley

Wayne Parr

Steve Simon

Metody Tilev

## **Church Secretary**

Janet Tate  
office@peterpaulpotomac.org

## **Choir Director**

John Slanta  
slanta@verizon.net

## **Chanters**

Wayne Parr  
George Tannous

## **Ushers**

Jerry Audi  
Michael El Araj  
Abraham Fannoney  
Sam Khalil

## **ALTAR**

### **Manager**

Peter Aburdeineh

### **Servers**

Captains -  
Robert Bridenhagen  
Nicholas Zolnerowich

## **THE FIRST ANTIPHON**

My heart hath poured forth a good word; I speak of my works to the king. My tongue is the pen of a swiftly writing scribe.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Grace is poured into thy lips: therefore God hath blessed thee forever. (Refrain)

Glory... Both now... (Refrain)

## **THE SECOND ANTIPHON**

Gird Thy sword upon Thy thigh, O mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

Refrain: Save us, O Son of God, Who wast borne in the arms of righteous Simeon; who sing to Thee. Alleluia.

Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee. (Refrain)

A scepter of uprightness is the scepter of Thy kingdom. (Refrain)

Glory... Both now... O, only begotten Son and Word of God...

## **THE THIRD ANTIPHON**

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. Even the rich among the people shall entreat thy countenance. I shall commemorate thy name in every generation. (Now sing the Apolytikion of the Presentation.)

## **THE EISODIKON (ENTRANCE HYMN)**

The Lord hath made known His salvation; He hath revealed His justice in the sight of the Gentiles. Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia.

## **RESURRECTIONAL APOLYTIKION IN TONE SEVEN**

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

**APOLYTIKION** of the presentation of Christ (Tone 1)

Rejoice, O Virgin Theotokos, full of grace, for from thee arose the Sun of justice, Christ our God, lighting those who are in darkness. Rejoice and be glad, O righteous elder, carrying in thine arms the Deliverer of our souls, Who granteth us Resurrection.

**KONTAKION** of the presentation of Christ (Tone 1)

Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

## THE EPISTLE Hebrews 7:17-17

*My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior. For He hath regarded the humility of His servant.*

Brethren, it is beyond dispute that the inferior is blessed by the superior. Here tithes are received by mortal men; there, by one of whom it is testified that he lives. One might even say that Levi himself, who receives tithes, paid tithes through Abraham, for he was still in the loins of his ancestor when Melchizedek met him. Now if perfection had been attainable through the Levitical priesthood (for under it the people received the law), what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron? For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belonged to another tribe, from which no one has ever served at the altar. For it is evident that our Lord was descended from Judah, and in connection with that tribe Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest, not according to a legal requirement concerning bodily descent but by the power of an indestructible life. For it is witnessed of him, "Thou art a priest forever, after the order of Melchizedek."

## THE GOSPEL Luke 2:22-40

In those days, the parents of Jesus brought Him up to Jerusalem to present him to the Lord (as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord"), and to offer a sacrifice according to what is said in the law of the Lord, "a pair of turtledoves, or two young pigeons." Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took Him up in his arms and blessed God and said, "Lord, now lettest thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to Thy people Israel." And His father and his mother marveled at what was said about Him; and Simeon blessed them and said to Mary His mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce February 02, 2014 Liturgy Variables 3 Presentation of Christ through your own soul also), that thoughts out of many hearts may be revealed." And there was a prophetess, Anna, the daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with her husband seven years from her virginity, and as a widow until she was eighty-four. She did not depart from the temple, worshiping with fasting and prayer night and day. And coming up at that very hour she gave thanks to God, and spoke of Him to all who were looking for the redemption of Jerusalem. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon Him.

### SUNDAY SCHOOL

#### Directors

Samia Zolnerowich  
Jennifer Buchko

#### Teachers

Nicole Kyriakos  
Susan Kozlov  
Michelle Zook  
Jennifer Montgomery  
Ranya Eid  
Leila Taweel  
Hala Paskaleva  
Razan Abdallah  
Caroline Jarboe  
Anthony Eid  
Stephen Zolnerowich  
Anees Mokhiber

#### Men's Club

Bill Zook

#### Ladies Auxiliary

Ann Marie Moses

#### Teen SOYO

Robert Bridenhagen  
Layla Najjar  
Nick Zolnerowich  
Sarah Salem  
Phillip Allen  
Reema Guegel

#### Fellowship of St. John

Christine & Samer Korkor  
Christian & Zeina Manasseh

#### Adornment

Shams Akkawi

#### Facility Management

Bob Simon,  
George Rados Jr  
Nick Nahas

#### Rental Coordinator

Barbara Abraham

#### Charities

Sam Sahouri Ghanem

#### Cultural

Sami Najjar

#### Finance

Gary Farha

#### Stewardship

Lorna Malooley

### **Orthodox Christians**

Faithful Orthodox fully participate in the celebration of the Eucharist when they receive Holy Communion in fulfillment of Christ's command to eat His Body and drink His Blood. In order to be properly disposed to receive Communion, communicants should not be conscious of grave sin, have fasted from the night before taking communion, and seek to live in charity and love with their neighbors. Persons conscious of grave sin must first be reconciled with God and the Church through the Sacrament of Penance (Confession and Absolution). A frequent reception of the Sacrament of Penance is encouraged for all.

### **Non-Orthodox**

We welcome to this celebration of the Eucharist those Christians who are not fully united with us. It is a consequence of the sad divisions in Christianity that we cannot extend to them a general invitation to receive Communion. Orthodox believe that the Eucharist is an action of the celebrating community signifying a oneness in faith, life, and worship of the community. Reception of the Eucharist by Christians not fully united with us would imply a oneness which does not yet exist, and for which we must all pray.

### **Not Receiving Communion**

Those not receiving sacramental communion are encouraged to express in their hearts a prayerful desire for unity with the Lord Jesus and with one another by receiving a piece of blessed bread following the dismissal prayers.

### **Welcome to Ss. Peter and Paul**

To encourage our worship in a proper spirit of prayer and devotion, we respectfully ask you enter the sanctuary quietly during the Divine Liturgy.

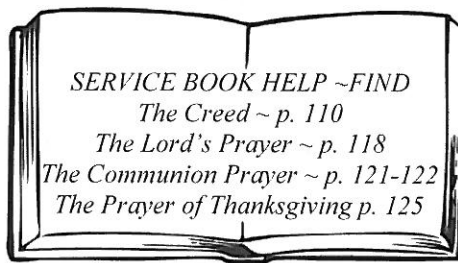
#### **PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS**

- the clergy censes the sanctuary
  - the congregation is standing, or
  - during the Little Entrance with the Gospel
  - during the Reading of the Epistle and the Gospel
- Please enter the sanctuary upon the completion of
- the sermon
  - the Great Entrance with the Holy Gifts
  - the Prayers of Consecration p. 112-113
  - the Hymn to the Theotokos "It is Truly Meet"

Please follow the directions of the ushers during Communion and dismissal; refrain from using cell phones in the narthex; and be considerate of those praying and converse in the hall, outside or downstairs.

### **Visitors**

If you are visiting our parish, please let us get to know you. Complete a visitor card you will find in your pew, and drop it in the ushers tray or the collection box.



**HOLY BREAD OF OBLATION IS OFFERED BY:**

Susan & Gary Farha & family

**JELLOWSHIP HOUR IS OFFERED BY:**

Susan & Gary Farha & family

# Commemorations

For the Servants of God that they may have mercy, peace, health, salvation and visitation, pardon and remission of sin; the Lord God remember them in his Kingdom always: now and ever, and unto ages of ages

Parishioners who remain  
in our prayers continually

Margaret Ashley

Asma Ayoub

Abe, Lulu & George Brown

Issa Shammass

## LIVING

Richie Kogok

Samantha Guthrie

Madelyn Nader

Dee Garvin

Susan, Gary, Evan, Griffin & Eliza Farha

Ralph Farha

Larry & Joanne Starr

Alice Said

Wen, Steuart, Harold & Roger Wright

Sanjay & Arvind Desai

For the Servants of God  
departed this life: the Lord God remember  
them in his kingdom always: now and ever,  
and unto ages of ages

## DEPARTED

Badia Sackleh Jan 20

Norma Malahi Jan 15

William Dora Dec 20

Evelyn Zacharia

Nina Farha

Janette Starr

Amalya Amaya

Diane Sayegh

Evelyn T. Coury

Hoyland Harris Walls

Lawrence Arthur Walls

Ruth Stewart Wright

Herschel Bell Wright

Baby Desai

Sandra Sales Wright

Jeane Saah

Adel Nagel

# Saints Peter and Paul Orthodox Church News

## LADIES AUXILIARY MEETING

Our next meeting and pot luck luncheon is next Sunday, February 9th, in the Lower Hall, immediately following Liturgy. All ladies are welcome.

## OUTREACH MISSION DINNER

The Metropolitan DC Orthodox Mission and Outreach Committee will host a dinner at St. Katherine Greek Orthodox Church in Falls Church, VA, on Sunday, February 9<sup>th</sup>. Fr. Luke Veronis, former missionary to Africa and Albania will speak on "CAPTURING THE SPIRIT OF MISSIONS: Kenya, Albania and the world". Contact Betty Slanta, at slanta@verizon.net for more information.

## OCMC OFFERING

Orthodox Christian Mission Center (OCMC) Agape Canister: Your offering last week brought in \$13.00 to support the mission and programs of the OCMC. OCMC's long-term Missionaries continue to do the hard but fulfilling work of spreading Christ's love around the world. The long-term missionaries in Albania, Guatemala, Mongolia, and Romania need your prayers and support as they continue their missionary service to fulfill Matthew 28 "...Go therefore and make disciples of all the nations..."

## 2013 "POOR BASKET"

Your contribution of \$1270 last year was distributed to the Food for the Hungry Program, SOME (So Others Might Eat), and the IOCC (International Orthodox Christian Charities). Thank you for your generous donations to help those in need.

## WANTED: PARISH NEWS AND CHURCH RELATED ARTICLES

The Spring issue's deadline for additions is Monday, March 17th. Please send your content to Janet Tate at office@peterpaulpotomac.org or Sherrie Zacharia at sherriezac@verizon.net. Photographs are welcome in .pdf format.

## TEEN SOYO

All Teenagers are invited to come to the church at 12:00pm-Noon-on Saturday, February 22<sup>nd</sup> for lunch followed by a talk with Bishop Nicholas about stewardship and service to the church. For more information, contact Phillip Allen at rpallen1@yahoo.com.

## COMING SOON:

### "BYZANTINE MUSIC WORKSHOPS"

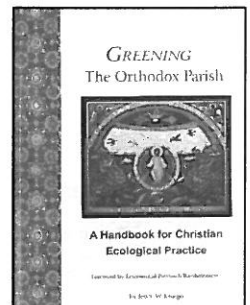
On the first Saturday of each month a series of Byzantine Music workshops will be held beginning Saturday, March 1<sup>st</sup> from 1:00-4:00pm. Intended to introduce attendees to the art of Byzantine chanting, they are open to all. Registration forms will be available soon. For more information contact Fr. Isaac Crow at frisaac@gmail.com or 301-765-9188.

## CHRISTIAN ECOLOGY

As part of our Christian "stewardship," Ss. Peter & Paul Church is forming an Environmental Protection Committee whose goal will be to nurture and promote, sound and sustainable environmental stewardship in our parish community. The Orthodox Church embodies a deep and rich teaching in both theory and practice on man's integral vocation as steward of the natural world and our responsibility towards all life.

This includes a "Theology of Creation" and the praxis of the right use of resources. All members of the parish are welcome to join the "working group" and a preliminary meeting will be held soon to discuss educational objectives and parish projects. Please contact

Fr. Isaac  
(frisaac@gmail.com),  
Barkett Patti  
(pattibarkett@gmail.com)  
or Alma Zaki  
(almajeam@gmail.com)  
for more information.



# Saints Peter and Paul Orthodox Church News

## CATECHISM

from Fr. Isaac

What Is Orthodox Christianity?

*Here is the fourth and final in a four-part series.*

Orthodox Christians believe in the sacred authority of the Scripture as well as Holy Tradition in being valid sources of theological truth necessary for salvation. Orthodoxy accepts the entire Old Testament, including the apocryphal/"deuterocanonical" books. Orthodoxy also holds true several components of Holy Tradition, such as the belief in the Assumption of Mary into Heaven (categorically distinguished by the term "dormition"). Orthodox Christianity places a heavy emphasis on liturgical worship, and it is in liturgical worship that the true essence of Orthodoxy can be ritualistically experienced. Orthodox Christians attend the Divine Liturgy on Sunday mornings throughout the year as well as on 12 major Feast Days, similar in form to the Roman Catholic "Holy Days of Obligation." Orthodox services are characterized by incense, traditional forms of chant and music, and iconography, or sacred imagery depicting Christ, the Virgin Mary, or the saints. Although the services retain an old, traditional feel, Orthodoxy believes in the usage of the vernacular, or language of the culture. Although some Orthodox, particularly those of Greek descent, retain their ethnic attachment to language, the majority of Orthodox Christians pray in their native, everyday language, even in Byzantine chant! Orthodox religious communities are centered around a church. Orthodoxy believes in one united community of believers, led by clergy such as priests, deacons, and subdeacons. The priests and deacons are part of a diocese led by a bishop, and archdiocese similarly have archbishops. The metropolitan of an area serves as an administrative leader. The different administrative jurisdictions of Orthodoxy, such as Greek Orthodoxy, Russian Orthodoxy, and Antiochian Orthodoxy, fall under their respective patriarchates; however, their theological beliefs are all united and the same. The ecumenical patriarch of Constantinople, titularly the head of the patriarchs, poses no innate sacramental or spiritual superiority over the other patriarchs. In

comparison with the Latin papacy, there is no supreme head of Orthodox Christianity. Orthodox Christianity is tied in closely with its liturgical services, and in these are means of expression through art and architecture. Creatively, the Orthodox Church emphasizes traditional liturgical music, such as Greek and Antiochian Byzantine Chant, Russian Orthodox choral hymnography, and a variety of other original ethnic music. As Orthodoxy has traveled throughout various countries, it has adapted itself to the diverse traditions of the peoples indigenous to those very places. Orthodoxy believes that iconography, or sacred imagery, has a place in one's personal worship. In its growth, a movement called iconoclasm almost inhibited these developments, but Orthodoxy eventually asserted the use of icons as "windows into heaven" and a blessed way to reverence the saint him- or herself, and not the actual wood and paint of the icon. Orthodoxy architecture remains largely Byzantine, reflecting the geographic roots of the Orthodox Church in the Middle East and Constantinople. Ultimately, the Orthodox Church continues to follow its mission of remaining a living testament to the faith of the Apostles. Its living tradition continues to inspire and guide Christians to the true knowledge of the living God, and will do so, as its services proclaim, "to the ages of ages."

## LOOKING AHEAD *Upcoming events...*

- Feb 2 - Baptism of Joseph & Julia Fayyad @2pm
- Feb 4 - Adult Education Forum @7:15pm
- Feb 8 - Wedding of Mazen Saah @3pm
- Feb 9 - Ladies Auxiliary meeting/lunch @12:15pm
- Feb 11 - Parish Council Meeting @7pm
- Feb 16 - Baptism of May Chalhoub @ 1pm
- Feb 18 - Metro DC Orthodox Clergy Lunch @12pm
- Feb 18 - Adult Education Forum @7:15pm
- Feb 21-23 - Weekend with Bishop Nicholas and Ordination of Christian Manasseh to the Holy Diaconate
- Mar 1 - Baptism of Grace Sanchez @12pm

## AN UNLIKELY TEACHER

**A**s Christians, we are told not to judge someone by their outward appearance. We are taught to look below the surface to something deeper. Today's bulletin tells the story of a man who passed a local church on a dreary winter morning. This young man had the disheveled look of a street person. Wearing a ragged jacket with a dirty baseball cap pulled down over his eyes, his appearance was almost menacing. He looked like the kind of person you would find yourself walking around and placing a firmer grip on your purse or wallet. But when this man reached the corner of the church, something amazing happened. The man, in a pious gesture of respect, removed his cap and held it in his hand until he walked past the front entrance doors. Only then did he dawn his cap again and continue on at a brisk pace.

There is an important lesson found in this true story. This modern day parable is an excellent example of the truthfulness of that old adage: "YOU CAN'T JUDGE A BOOK BY IT'S COVER." Let's be honest now: we are all guilty of making unfounded judgements sometimes. We board a train and a seat is vacant next to a person we may deem as "unsavory." More often than not, we will pass it by, hoping to find a "better seat" in another car. We fear or, worse yet, look down upon those whom we perceive as not measuring up to our standards. Yet how can we pretend to know what is in their minds and in their hearts?

Martin Luther King, Jr, who knew a little something about prejudice (that's what pre-judging someone really is), exhorted us to judge one another on the content of their character. Our Lord was much more emphatic: "JUDGE NOT, LEST YOU BE JUDGED" was His stern warning to all of us - a warning that, sadly, often goes unheeded.

Very often God places a mysterious "messenger" in our path to teach us a lesson. Many times we will never set eyes on that person again. Hopefully this encounter teaches us that lessons are often learned in unlikely places. Let's make sure our hearts and minds are open to receive them.

*The Orthodox Weekly Bulletin* . . . . . Vestal, Cliffwood, New Jersey . . . . . Litho in U.S.A.

### **FELLOWSHIP HOUR AND BREAD OF HOLY OBLATION**

	BREAD OF HOLY OBLATION	FELLOWSHIP HOUR
Feb 9		Ramona Dora
16		
23	The Manassehs	The Manassehs
Mar 2	Mary Misleh	
9		
16		
23		
30		

Baking or ordering the Holy Bread of Oblation or providing and serving the refreshments for Fellowship Hour following the Liturgy on Sundays is a great way to practice Christian fellowship among our fellow parishioners. Notice the openings to the left and consider contributing to this vital ministry. Sign-up in the vestibule.