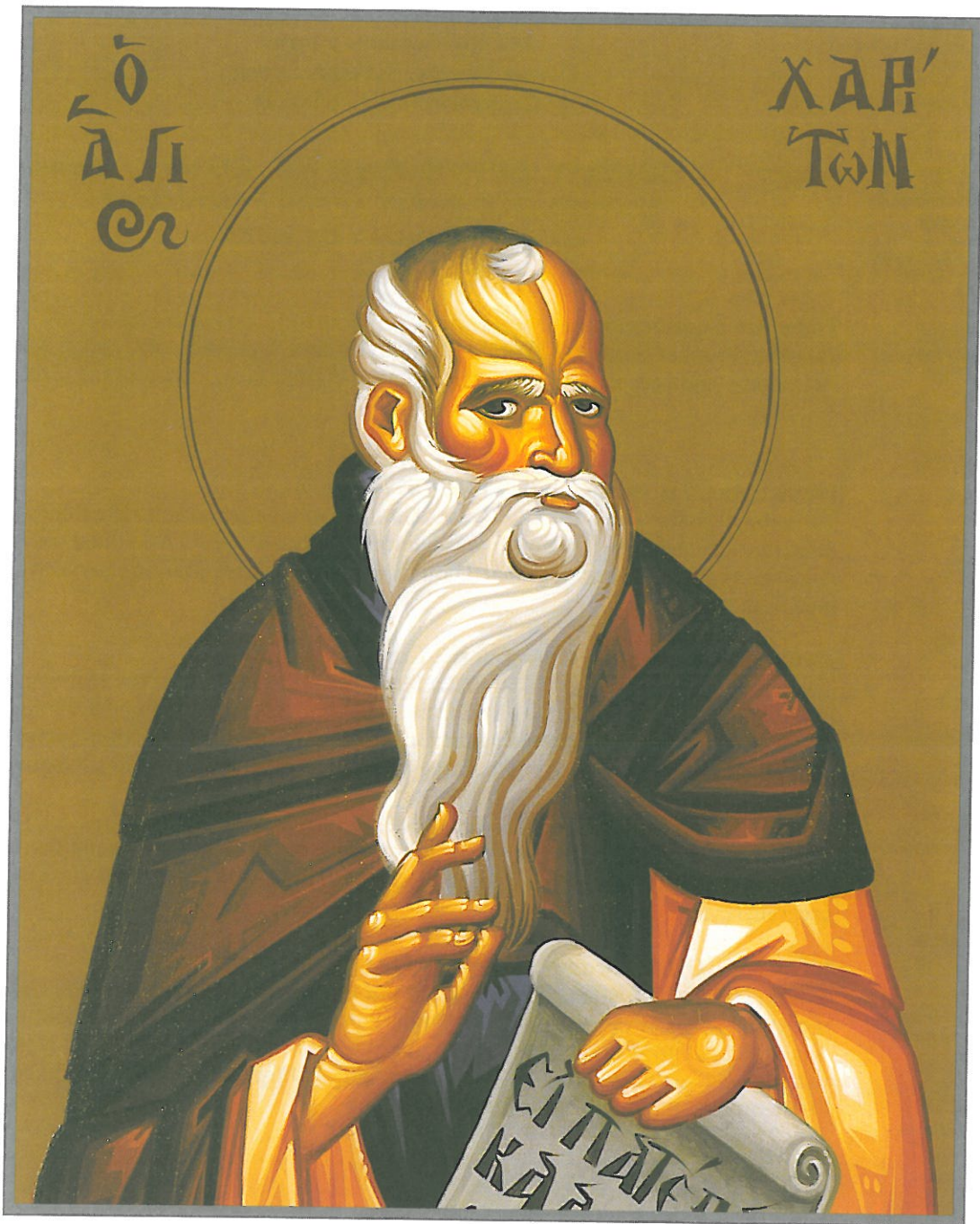


SEPTEMBER 28, 2014



SS. PETER AND PAUL ANTIOCHIAN ORTHODOX CHURCH

All Things Are Possible to Him Who Believes

Matins: Sundays 9:30am

Divine Liturgy: Sundays 10:30am

Confessions: call to schedule

Priests

Very Reverend

Fr. George Rados

frgeorge@peterpaulpotomac.org

Very Reverend

Fr. Isaac Crow

frisaac@peterpaulpotomac.org

Deacon

Dn. Christian Manasseh

DnChristian@peterpaulpotomac.org

Pastoral Assistant & Youth Director

Majd Akkawi

majd@peterpaulpotomac.org

COUNCIL

Chairman

David Jackson

Vice Chairman

George Salem

Secretary

Caroline Emad

Treasurer

Abdallah Daoud

Members

Frank Abdow

Jerry Audi

Rida Boulos

Anita El-Araj

Gary Farha

Dr. Bassem Haddad

Maha Jweied

Lorna Malooley

Wayne Parr

Steve Simon

Metody Tilev

Church Secretary

Janet Tate

office@peterpaulpotomac.org

Choir Director

John Slanta

choir@peterpaulpotomac.org

Chanters

Majd Akkawi

Wayne Parr

George Tannous

Ushers

Jerry Audi

Michael El Araj

Abraham Fannoney

Sam Khalil

ALTAR

Manager

Peter Aburdeineh

Servers

Captains -

Robert Bridenhagen

Nicholas Zolnerowich

TONE 7

SUNDAY, SEPTEMBER 28, 2014

EOTHINON 5

**SIXTEENTH SUNDAY AFTER PENTECOST
& FIRST SUNDAY OF LUKE**

Today we Commemorate: Venerable Chariton the Confessor, Abbot of Palestine Prophet Baruch; Venerable Neophytos and Auxentios of Cyprus; Martyr Heliodoros and companions in Pisidia; Martyr Wenceslaus, Prince of the Czechs

RESURRECTIONAL APOLYTIKION (Tone 7)

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 St. Chariton the Confessor (Tone 8)

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundred-fold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Chariton, intercede with Christ God to save our souls.

TROPARION of Ss. Peter & Paul (Tone 4)

O foremost in the ranks of Apostles, and teachers of the world, Peter and Paul, intercede with the Master of all to grant safety to the world and to our souls the great mercy.

KONTAKION for ordinary Sundays (Tone 2)

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.

THE EPISTLE

(For the Sixteenth Sunday after Pentecost)

The Lord will give strength to His people.

Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory.

The Reading from the Second Epistle of St. Paul to the Corinthians. (6:1-10)

Brethren, working together with Him, then, we entreat you not to accept the grace of God in vain. For He says, "At the acceptable time I have listened to you, and helped you on the day of salvation." Behold, now is the acceptable time; behold, now is the day of salvation. We put no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we commend ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, tumults, labors, watching, hunger; by purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet well known; as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

THE GOSPEL

(For the First Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (5:1-11)

At that time, Jesus was standing by the lake of Gennesaret. And He saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, Jesus asked him to put out a little from the land. And He sat down and taught the people from the boat. And when Jesus had finished speaking, He said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at Thy word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all that were with him, at the catch of fish, which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed Him.

SUNDAY SCHOOL

Directors

Samia Zolnerowich

Jennifer Buchko

Teachers

Nicole Kyriakos

Susan Kozlov

Michelle Zook

Razan Abdallah

Ranya Eid

Leila Taweel

Hala Paskaleva

Saleem Mokhiber

Caroline Jarboe

Anthony Eid

Stephen Zolnerowich

Anees Mokhiber

Men's Club

Sam Khalil

Antiochian Women

Ann Marie Moses

Kate Niewenhaus

Teen SOYO

Adviser:

Majd Akkawi

Facilitators:

Phillip Allen

Reema Guegel

Stephen Zolnerowich

Anees Mokhiber

Fellowship of St. John

Majd Akkawi

Christine & Samer Korkor

Christian & Zeina Manasseh

Adornment

Shams Akkawi

Jamil Hermes

Facility Management

Nick Nahas

Bob Simon

Rental Coordinator

Barbara Abraham

Charities

Sam Sahouri Ghanem

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.

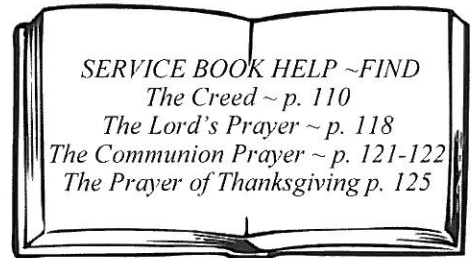
PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS

- 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.



PLEASE JOIN US FOLLOWING LITURGY FOR THE
31st Annual Middle Eastern Cultural Festival
NOON TO 4:00PM

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

LIVING

Parishioners who remain
in our prayers continually

Margaret Ashley

Lulu & George Brown

Issa & Suad Shammas

Edmond Neam

Richie Kogok

Rick Badwey

Sister Gavriella

Brian Briggs

Bertha Aed

Katherine Slanta

Nicholas Yanowsky

Siham Ayoub

Asma (Amy) Trey

Barbara Abraham

Robert Simon, Sr.

Murriel Maffrige

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

Nemer Massarweh Aug. 17

Helen Hawa Aug. 17

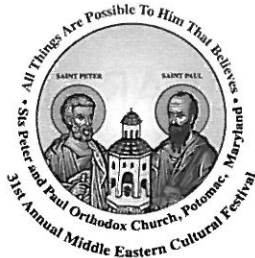
Suad Ramzi Azat Sept. 15

Michael Jacobs Sept. 17

Joseph Khoury Sept. 17

Nidal Issa Akel Sept. 15

Saints Peter and Paul Orthodox Church News



Join us following Liturgy today for the
third and final day of the
**31ST ANNUAL
Middle Eastern Cultural Festival**
Sunday, September 28 (12-4pm)

CHARITY COLLECTION

In accordance with our mission to support local, national, and international charities, this month we are supporting an international charity, ANERA. "American Near East Refugee Aid (ANERA) advances the well-being of people in the West Bank, Gaza, Lebanon and Jordan. Through partnerships and close consultation with local groups and communities, ANERA responds to economic, health and educational needs with sustainable solutions and also delivers humanitarian aid during emergencies." ANERA is one of the largest American non-profits working solely in the Middle East for 40 years. Please be generous with your contributions. We hope and pray that you will support this project and remember that your donations are tax deductible.

EXPLORING OUR FAITH

Thursday, October 2 at 7:15pm we continue a discussion evoking questions and reflections on a wide range of topics of our faith. Find us on the Lower Level. All are welcome.

VILLAGE AT HOME—HERE AT SS. PETER & PAUL

Next Saturday, October 4th, 2014, we welcome members of the Antiochian Village Staff to present a glimpse of life at camp. In addition to a Camp Presentation, activities will include games, arts and crafts, Matins, Ask Abouna, Vespers, and education sessions. Campers in grades 3-12 are invited. Register online at peterpaulpotomac.org or the day of the event. For more information contact Majd Akkawi at majd@peterpaulpotomac.org.

OCN RECEPTION OCTOBER 8

The Orthodox Christian Network cordially invites you to a reception in celebration of the 20th anniversary of their ministry on Wednesday, October 8, 2014 from 7:00pm to 9:00pm. To be held at here at Saints Peter and Paul Church, wine and light hors d'oeuvres will be served. Join us at the reception to learn more about and support this transformative ministry for the Church in the digital age, inspiring millions worldwide through modern media. For more information, call the OCN main office at 954-522-5567 or Pat Gogos at 202-333-0738. See the ministry in action at www.myocn.net.

ARABIC LITURGY

Please note change of date for our next Arabic Liturgy. It will be celebrated on the *second* Saturday of October, October 11th at 5pm.

BENEFIT GALA

The American Foundation for Saint George Hospital, Inc. invites you to the Fourth Annual Gala to Benefit Saint George Hospital on Saturday October 25, 2014. Cocktails will be served at 6:00pm; Dinner and Dancing at 7:30pm. Held at the Andrew W. Mellon Auditorium, 1301 Constitution Avenue N.W., Washington, D.C. 20240, Black Tie is optional. See Caroline Emad for more information at theemads@gmail.com.

Saints Peter and Paul Orthodox Church News

THE CREATION AND FALL OF MAN

Part IV in a series...

The Fall of Man

All of this sounds pretty idyllic, does it not? That is why the description of man's life in the first two chapters of Genesis is called "Paradise." But you and I do not live in Paradise, and neither did the person who wrote the book of Genesis. That is why the very next chapter of Genesis describes the Fall of man. This story tells us why we do not experience life as God intended for it to be.

On the surface, the story seems rather straightforward. God told Adam and Eve that they could eat of every tree of the Garden except one. When they disobeyed God, they were expelled from Paradise. Yet this seemingly simple act of disobedience reflects something far more profound than the mere breaking of a rule. The serpent tempted Eve by telling her that if she ate the fruit of the Tree of Knowledge, she would be like God (Genesis 3:4). Now we know that man was created in the image of God in order to share in God's life; so there was nothing wrong or sinful in Eve's desire to be like God. Indeed, this is the desire within all of us for fulfillment and happiness. The problem lies in the fact that Adam and Eve tried to become like God *without* God. They turned to the fruit of creation for knowledge and life and fulfillment rather than to the One Who had created all things and is the only source of life. The Apostle Paul summed up the matter when he said that man has *exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator* (Romans 1:25).

God created man in His own image that man might enjoy communion with Him and thereby have unending life. To this end, the world was given to man not only as a source of biological life, but as a means of communion with God. In eating the "forbidden fruit," however, man rejected both his own vocation and that of creation by making what is created the object of his desire. Fr. Alexander Schmemmann wrote that the forbidden tree "is the image of the world loved for itself, and the eating of it is the image of life understood as an end in itself."²

In the same way, we also look to this world to give us life and fulfillment. We try to find meaning in our lives somewhere within creation rather than in our Creator. All of this places us in a rather ironic situation: by making the life of this world an end in

itself, we ignore the Creator of this world, Who is the only source of true and everlasting life. Thus, the first and most devastating effect of sin is that it separates us from communion with God. Or rather, we separate *ourselves* from Him.

The rebellion of Adam and Eve is man's collective "No" to God and, therefore, man's collective act of suicide. By estranging ourselves from the only source of true life we confine ourselves to this present life which is, in the words of Shakespeare's Macbeth, "a walking shadow, a poor player who struts and frets his hour upon the stage and then is heard no more." In short, we have become enslaved to death. From a biological point of view, death is quite natural. But we are more than mere biological organisms; we were created in God's image as persons who are able to relate and to love. And for persons, death is always a tragedy for it means the loss of someone unique and unrepeatable, someone who loves and is loved. Death makes of human life a "tale told by an idiot, full of sound and fury, signifying nothing." All of our attempts to find meaning in this world are swallowed up by the grave. Death is a terrifying tragedy because it brings the end of *this life*, and this is the *only* life we know. The statement made to Adam and Eve made to each one of us: *For dust thou art, and unto dust shalt thou return* (Genesis 3:19).

²For the Lift of the World (Crestwood: SVS Press, 1973), p. 17.

Upcoming events...

Sep 28 - Festival 12-4pm
Sep 30 - Men's Club Meeting @ 7:30pm
Oct 2 - Adult Ed Forum @ 7:15pm
Oct 5 - Baptism of Reid Hartman @ 1pm
Oct 8 - Wine & Cheese Reception OCN @ 7pm
Oct 11 - Baptism Xavier Atiyeh @ 2pm
Oct 11 - Arabic Liturgy @ 5pm
Oct 12 - General Assembly @12pm
Oct 14 - Parish Council Meeting @ 7pm
Oct 16 - Adult Ed Forum @ 7:15pm
Oct 25 - Wedding Ayoub/Davarparast @ 2pm
Oct 28 - Mens' Club Meeting @ 7:30pm

Nov 15 - Nativity Fast begins

Nov 20 - Entrance Theotokos to the Temple @ 7pm

ST. CHARITON THE CONFESSOR



ur Church places her saints in various categories, according to the distinguishing spiritual characteristics of the individual. On the Ecclesiastical Calendar, you can find saints referred to as “confessors.” This title is not given to them because of any connection with the Sacrament of Penance, but rather it refers to their willingness to “confess” openly their loyalty to Christ in the face of persecution and adversity.

St. Chariton is honored by being called a “confessor of the faith.” He lived in Iconium during the reign of the Emperor Aurelian. When a harsh wave of persecutions broke out against Christians, Chariton was brought to trial in Rome. Despite being ordered to do so, Chariton refused to worship false gods, choosing instead to passionately profess his strong belief in Christ. He was tortured and cast into prison. Still, his faith in the Lord remained unshaken.

After the death of Aurelian, Chariton was released from bondage. He withdrew to the wilderness of Pharan, where he founded a monastic community. His original intent was to travel to Jerusalem, but he fell among robbers along the way, causing him to change his plans. It is said that Chariton founded several monasteries during his lifetime, and that he, himself, was responsible for initiating the ritual for tonsuring monks. Stories of his success in establishing such communities reached the ears of Patriarch Makarios of Jerusalem, who made a personal pilgrimage to Chariton’s monastery. The life of Chariton came to a peaceful end in 350 A.D. when he died at the age of 90.

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
Oct 5	Sam & Margo Sahouri-Ghanem	Sam & Margo Sahouri-Ghanem
12	Grace Malouf	
19	Metody Tilev	Metody Tilev
26	Ayoub family	Ayoub family
Nov 2		
9	Jamila Taweel	Family of Fadel Taweel
16		
23		

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.