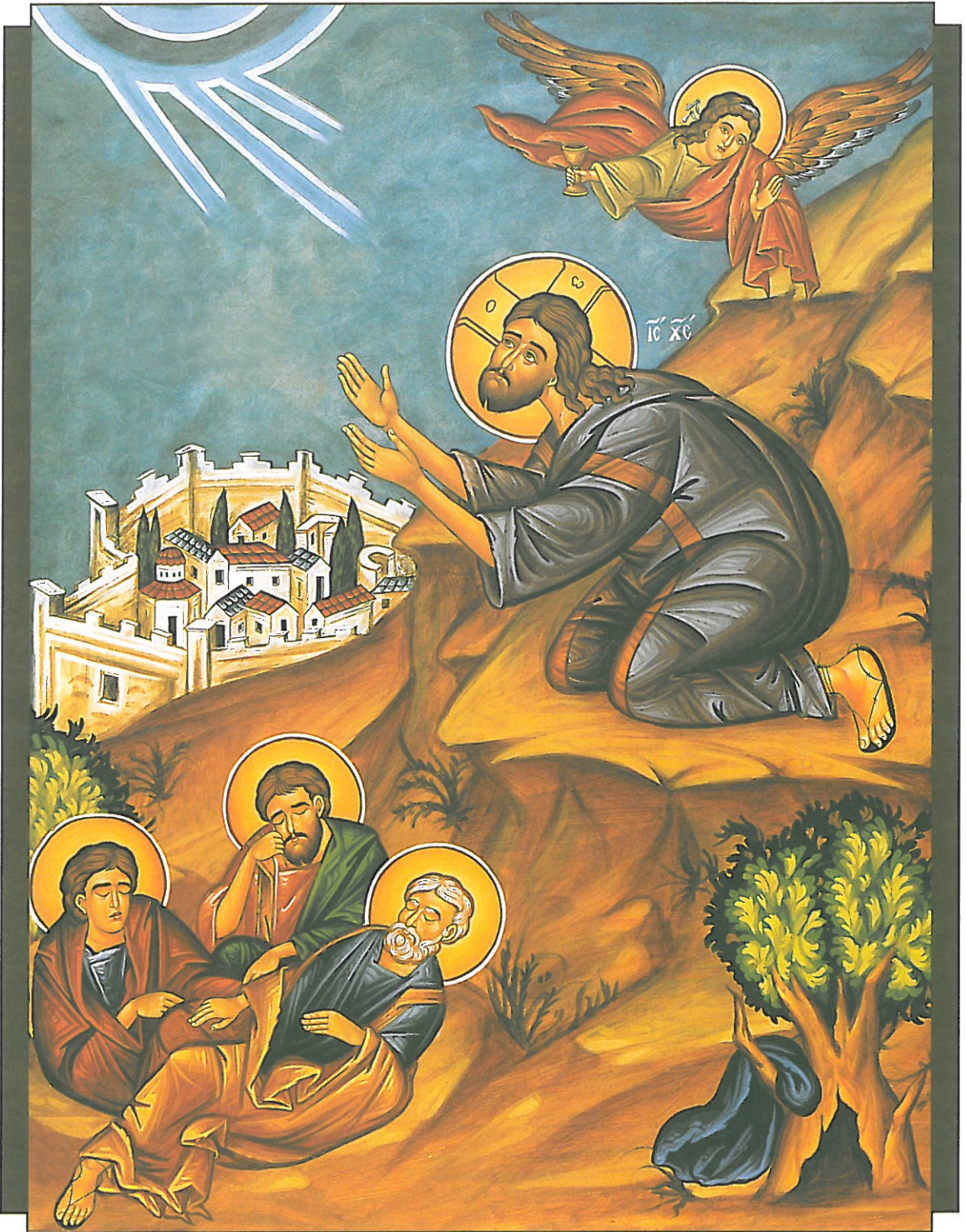


MARCH 30, 2014



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@peterpaulpotomac.org

Deacon

Dn. Christian Manasseh
DnChristian@peterpaulpotomac.org

COUNCIL

Chairman

David Jackson
Vice Chairman

George Salem

Secretary

Caroline Emad

Treasurer

Abdullah Daoud

Members

Frank Abdow
Jerry Audi
Rida Boulous
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
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

Matins: Sundays 9:30am

Divine Liturgy: Sundays 10:30am

Confessions: call to schedule

Sunday, March 30, 2014

Tone 7

Fourth Sunday of Great Lent

Eothon: 7

On this day we Commemorate John Climacus, Author of "The Ladder"
New Hieromartyr Zachariah, metropolitan of Corinth; Sophronios, bishop of Irkutsk

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. John Climacus (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 hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father John Climacus, 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 the Annunciation (and Great Lent) (Tone 8)

To thee, the Champion Leader, do I offer thanks of victory, O Theotokos, thou who hast delivered me from terror; but as thou that that power invincible, O Theotokos, thou alone can set me free: from all forms of danger free me and deliver me, that I may cry unto thee: "Hail, O Bride without Bridegroom."

THE EPISTLE

The Lord will give strength to His people. The Lord will bless His people with peace.

The Reading from the Epistle of St. Paul to the Hebrews. (6:13-20)

Brethren, when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself, saying, "Surely I will bless you and multiply you." And thus Abraham, having patiently endured, obtained the promise. Men indeed swear by one greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of His purpose, He interposed with an oath. So that through two unchangeable things, in which it is impossible that God should prove false, we who have fled for refuge might have strong encouragement to seize the hope set before us. We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain, where Jesus has gone as a forerunner on our behalf, having become a high priest forever after the order of Melchizedek.

THE GOSPEL

St. Mark. (9:16-30)

At that time, a man came to Jesus, kneeling down and saying unto him, "Teacher, I brought my son to you, for he has a dumb spirit. And wherever it seizes him, it dashes him down; and he foams and grinds his teeth and becomes rigid; and I asked Thy Disciples to cast it out, and they were not able." And Jesus answered them, "O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to Me." And they brought the boy to Him; and when the spirit saw Jesus, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, "How long has he had this?" And he said, "From childhood. And it has often cast him into the fire and into the water, to destroy him; but if Thou canst do anything, have pity on us and help us." And Jesus said to him, "If you can believe, all things are possible to him who believes." Immediately the father of the child cried out and said with tears, "Lord, I believe; help my unbelief!" And when Jesus saw that a crowd came running together, he rebuked the unclean spirit, saying to it, "You dumb and deaf spirit, I command you, come out of him, and never enter him again." And after crying out and convulsing him terribly, it came out, and the boy was like a corpse; so that most of them said, "He is dead." But Jesus took him by the hand and lifted him up, and he arose. And when Jesus had entered the house, His Disciples asked Him privately, "Why could we not cast it out?" And Jesus said to them, "This kind cannot be driven out by anything but prayer and fasting." They went on from there and passed through Galilee. And Jesus would not have anyone know it; for He was teaching His Disciples, saying to them, "The Son of man will be delivered into the hands of men, and they will kill Him; and after He is killed, He will rise on the third day."

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

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.

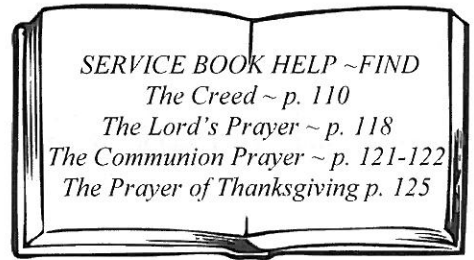
PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS

- 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 Sheryl Gangi for

George & Joan Abraham & family

1-Yr Memorial for Hank Abraham

JELLOWSHIP HOUR: is offered by George & Joan Abraham & 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
Abe, Lulu & George Brown
Issa & Suad Shammas
Edmond Neam

LIVING

Child of God Tamara Manasseh
Richie Kogok
Nawal Musleh
Bassem Haddad
Ziad Deeb
George & Joan Abraham
Sheryl & Joe Gangi
Robert Kogok & family
Joyce Kogok & family
Norma & Alex Azar & family
Richard Abraham
Darren, Jennifer, Nicholas & baby Luke
Montgomery
Matthew Gavin, Andrew Gavin
Joe Charley

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

HE Metropolitan PHILIP ^{Mar 19}
JoAnne Ibrahim ^{Mar 2}
Ezzat Kazzi ^{Mar 3}
Ralph Farha ^{Feb 26}
Hank Abraham
Laura, William, Edward Abraham
Mary Bashoor
Jack, Evelyn & Richard Kogok
Fred Ayoub
Amahl El-Hage Smaili
Rey George
Aziz George
Suham George
Mable Moses
George Neam
Bob & Jean Saah

Saints Peter and Paul Orthodox Church News

CHARITY COLLECTION

Today we receive our monthly Charity Collection. This is a special Lenten collection for scholarships for men to attend seminary in preparation for the priesthood. Support our future Spiritual Fathers with a contribution payable to Ss. Peter & Paul, memo line: Seminary Fund.

PROSFORA (HOLY BREAD) BAKING CLASS

Learn to make Prosfora (Holy Bread) next Saturday, April 5th, from 9:00am to 1:00pm, in the Upstairs Kitchen. Space is limited—call now to register. You will receive the list of items to bring to make five loaves. Come learn, it is a wonderful and gratifying experience. Contact Lorna at LornaAM@aol.com or 703-978-6542.

BYZANTINE MUSIC WORKSHOP

The next Byzantine Music workshop will be held Saturday, April 5th from 1:00-4:00pm and are open to all. Registration forms are available in the vestibule. Contact Fr. Isaac Crow at frisaac@gmail.com or 301-765-9188.

NAACH FLOWER DONATE & DECORATE

Visit the Ladies Auxiliary table in Kogok Hall to donate flowers and sign up to decorate the Naach on Good Friday, April 18th at 10:00am. All women of the parish are invited. Bring a dish to share for lunch and bring your pruning shears. Forms and donations will be collected by Marie Khalil, Leila Ayoub and Ann Marie Moses. Contact Ann Marie at amoses00@verizon.net for more information.

STEWARDSHIP

Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms. ~Peter 4:10
~ From the stewardship committee

ANTIOCHIAN WOMEN FASHION SHOW

Our 11th Annual show and luncheon is Saturday, May 10th at 11:30am at the Congressional Country Club. Tickets are \$50; proceeds to benefit the Wounded Warrior Project. [frita18@aol.com]

THE THOUGHTS OF METROPOLITAN PHILIP ON THEOLOGY

I see three main issues which define our Orthodox Christian theology.

First, the doctrine of man in our theology is based on the biblical view which was fully defined by our Church Fathers. Man has all the potentialities for perfection, simply because he was created in the image of God. St. Maximus the Confessor states:

Those who followed Christ in action and contemplation will be changed into an even better condition, and there is no time to tell of all the ascents and revelations of the saints who are being changed from glory to glory, until each one in order receives deification.

Man was not created to be a slave, neither to society nor to history, neither to science nor to technology neither to communism nor to capitalism. Even though nature has limitations, these limitations can be overcome by the sacramental life of the Church. Each and every one of us can become Christlike through prayer, contemplation and action. St. Maximus further says:

While remaining in his soul and body entirely man by nature, he becomes in his soul and body entirely God by grace. Deification involves the whole human being.

All the ancient Greek dichotomy between body and soul disappears in St. Maximus. When God created man, He created him as a whole being, and when man collapsed, he collapsed not partially but as a whole being. Likewise, when man was redeemed, he was redeemed totally, body and soul. Through the sacrament of the Holy Eucharist, God enters into union with the whole man. The second issue is the theology of hope. While other Christians have focused their eyes on Calvary, we have focused ours on the empty tomb. Do we not experience this reality every year on Easter morning when we shout, "Christ is risen from the dead"? In 1 Corinthians 15:14, 22, St. Paul says:

If Christ has not been raised then our preaching is in vain and your faith is in vain. For as in Adam all die, so also in Christ shall all be made alive.

Saints Peter and Paul Orthodox Church News

On Great Friday, there were tears, pain, agony and death, but on the third day, the darkness of Great Friday was dissipated by the bright light of the empty tomb. The new Pascha inaugurated the new age, the new being, and the new man. The Orthodox Church celebrates this joyful event every Sunday. The following are some of the hymns which we chant on the morning of the Holy Resurrection, which reveal to us this joy and this new being:

Let us cleanse our senses that we may behold Christ shining like lightning with the unapproachable light of Resurrection, that we may hear Him say openly "rejoice," while we sing to Him the hymn of triumph and victory.

Verily this day which is called Holy is the first day among Sabbaths, it is their king and lord, it is the feast of feasts, and the season of seasons.

Where are those like Sartre or Camus who say there is "no exit"? Let them gaze at the empty tomb. Our hope then is genuine because it is rooted in the reality of the Resurrection. It is not an empty utopian hope which ends in false security. It is the hope of the realization of God's kingdom first within us, and ultimately, beyond the veils of temporal existence.

The third issue of our Orthodox theology is the relevancy of our liturgical life. During the dark ages of Orthodox theology, our Church survived because of the richness of her liturgical life. If one understands our various liturgical services, one will understand the whole theology of the Orthodox Church. While others talk about liturgical poverty and liturgical renewal, as Orthodox, we must concentrate our efforts on liturgical understanding.

Any Liturgy which does not permeate the faithful with a strong feeling of the holy is a meaningless service. If one has a living priest, a living choir and a living congregation, then one will find oneself involved in a wonderful mystical experience. We cannot acquire a mystical experience in the Church if the Liturgy is nothing but a business meeting or another lecture. A few years ago I talked to a group of non-Orthodox students about the nature of our worship. One of them asked: "Why don't you preach in the Orthodox Church?" I said, "We do preach in the Orthodox Church, but we do more than that. We do not tell the faithful only what

Christ said, but what He in reality did through the Sacrament of the Holy Eucharist." In the Liturgy of St. John Chrysostom, the priest prays during the Anaphora the following:

Thou it was who didst bring us from nonexistence into being, and when we had fallen away didst raise us up again, and didst not cease to do all things until Thou hast brought us back to heaven.

In the Orthodox Liturgy, one can see God, man and nature in their proper perspective. Our Eucharist answers the central questions: Who are we? Where are we going? What is the meaning of life? Who is God? The emphasis in the Orthodox Liturgy is first on being, then on doing. If our personality is disintegrated and if the image of God in us is distorted, then our actions will undoubtedly reflect this disintegration and that distortion.

Edited by Father Joseph Allen, Th.D.

LOOKING AHEAD **Upcoming events...**

- Mar 30 - Baptism of Ava Audi @1pm
- Mar 30 - Baptism of Angelina Robinson @2pm
- Mar 31 - Burial Met. PHILIP carpool meets @8am
- Apr 2 - Pre-Sanctified Liturgy @ 7pm
- Apr 4 - Akathist Service @7pm
- Apr 5 - Holy Bread Baking Class @9am
- Apr 5 - Byzantine Music Workshop @1-4pm
followed by Arabic Liturgy @5pm
- Apr 6 - Sunday School Workshop @12pm
- Apr 8 - Parish Council Meeting @7pm
- Apr 9 - Pre-Sanctified Liturgy @7pm
- Apr 12 - Lazarus Saturday Liturgy @9am
followed by Children's Workshop
- Apr 13-18 - Holy Week Services @7:30pm
- Apr 17 - Divine Liturgy of St. Basil @9am
- Apr 18 - Ladies Decorate Naach @10am
- Apr 18—Unnailing Vespers @3pm
- Apr 19 - Holy Saturday Liturgy @10am and
Rush Service & Paschal Liturgy @ 11pm
- Apr 20 - Great & Holy Pascha Agape Vespers @3p

HOW IS YOUR PRAYER LIFE?



Prayer is the most intimate form of communication with our Heavenly Father. It is a sacred bond that is both powerful and never-ending, uniting each of us with God and one another. Prayer can be private or public; for oneself or for others. It is the force of love which unites us as one with Christ. Christians are called to “always pray” and to glorify God with our every action and word. But there are inherent dangers in attempting to live a prayerful life, and we Christians are especially susceptible to the “pitfalls of prayer.”

The ritual that we so love and the richness of our divine services that cause us to swell up with emotion when we attend them often cause us to be more concerned with the **METHOD** of our prayers rather than the **MESSAGE**. While prayerful repetition has long been a part of our sacred tradition, great care must be taken to prevent this process from being more than a shallow, empty exercise of spiritual discipline. Are we truly talking to God when we pray, or are we merely “going through the motions” - repeating words and thoughts in a haphazard manner?

Our Lord warned against “making a pretense of long prayers” on one hand and living a sinful life devoid of the benefits brought about by communication with Him on the other. The Great Fast, with its increased devotions and solemn services, is an excellent time to reevaluate our prayer life. Are we truly praying in the right way and for the right reasons?

Sadly, sometimes the only time we pray is when we are in desperate need of something. Prayers come so naturally to us when we have a problem. Wouldn't it be more pleasing to the Lord if we turned to Him in prayer regularly – not just when we need Him to bail us out of some difficult situation? The truth of the matter is so many of us forget about giving thanks to God for all of the times He **HAS** blessed and helped us without our asking, and even without us knowing. Prayer must be an important part of **EVERY DAY** for us – not just on the dark and foreboding ones.

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
Apr 6	Nahla George & El-Hage family	Nahla George
13	Nahla George	Mary Misleh
20	Zakieh Jweied	~Paschal Agape Breakfast~
27	Fellowship of St. John the Divine	Fellowship of St. John the Divine
May 4	Debi Abdow-Addis	George Abdow Family
11		
18		
25		

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.