

	<b>BREAD OF HOLY OBLATION</b>	<b>FELLOWSHIP HOUR</b>
<b>15 May</b>	Alex & Thomaseena Cox	Alex & Thomaseena & Cox
<b>22 May</b>	*Alganesh Plechocinski *Sudad Shammam 6-mos Memorial for Issa Shammam *Mona Ayoub 40-day Memorial for Mufid Ayoub	*Sudad Shammam 6-mos Memorial for Issa Shammam *Mona Ayoub & Family-40-day Memorial for Mufid Ayoub
<b>28 May</b>	Donna Gavin	Donna Gavin
<b>05 Jun</b>	Open	Open
<b>12 Jun</b>	Open	Open

**FELLOWSHIP HOUR AND BREAD OF HOLY OBLATION**

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.

# CHRIST IS RISEN! TRULY HE IS RISEN!

## SS. PETER AND PAUL ANTIOCHIAN ORTHODOX CHURCH

*All Things Are Possible to Him Who Believes*

**Matins:** Sundays 9:30am

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

**SUNDAY, MAY 15, 2016**

### THE THIRD SUNDAY OF PASCHA

-tone 2/EOTHINON 4

SUNDAY OF THE MYRRH-BEARING WOMEN,  
PIOUS JOSEPH OF ARIMATHEA & RIGHTEOUS NICODEMU

#### RESURRECTIONAL APOLYTIKION (TONE 2)

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

#### APOLYTIKION OF JOSEPH OF ARIMATHEA (TONE 2)

The pious Joseph, having brought down Thy pure body from the Tree, wrapped it in fine linen, embalmed it with ointment, provided for it, and laid it in a new tomb. But Thou didst verily rise after three days, O Lord, granting the world Great Mercy.

#### APOLYTIKION OF MYRRH-BEARING WOMEN (TONE 2)

Verily, the angel came to the tomb and said to the ointment-bearing women, the ointment is meet for the dead, but Christ is shown to be remote from corruption. But cry ye: The Lord is risen, granting the world the Great Mercy.

#### APOLYTIKION OF SAINTS PETER AND 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 OF PASCHA (TONE 8)

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen.

#### **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**

##### **Chairperson**

Suzanne Hermes

##### **Vice Chairman**

Gary Farha

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Steve Simon

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##### **Choir Director**

John Slanta  
choir@peterpaulpotomac.org

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# CHRIST IS RISEN! TRULY HE IS RISEN!

## Christ, the First Fruits

The Lord's Resurrection – And Ours

By Fr. Theodore Pulcini

#### **TO SAVE OUR SOULS – AND BODIES**

First and foremost, we must understand that it is God's purpose to save us fully – as whole human beings, body and soul together. The purpose of Christianity is not just to save our souls, to the exclusion of our bodies. Our bodies will be redeemed as well as our souls. This teaching seems all but lost in many quarters. It needs to be re-affirmed.

The teaching that a human being is a psychophysical unity, a unity of body and soul, was certainly central in early Christian doctrine. Consider, for instance, the clear teaching of St. Justin the Martyr (+ 165):

For what is man but the rational animal composed of body and soul? Is the soul itself man? No; but the soul of man. Would the body be called man? No; but it is called the body of man ... neither of these is by itself man, but that which is made up of the two together is called man [On the Resurrection, 8; cited in L. Puhalo, *The Soul, the Body and Death* (Chilliwack, BC, Canada: Synaxis Press, 1985), p. 93].

According to Orthodox Christian teaching, a soul is not to be seen as “trapped” in a body. Perhaps the most vexing heresy that the early Church had to combat, Gnosticism, taught that the soul was good and that the body was bad and that death, therefore, was good because it “liberated” the soul. The Fathers roundly condemned this teaching. The body is not evil: it is the partner of the soul, and both are worthy of salvation.

#### **WHAT HAPPENS AT DEATH?**

But what does happen to the soul once it is separated from the body at death? Is it not judged in a “particular judgment”? According to Orthodox theology, after parting from the body, the soul is taken by angels to a place of waiting and repose when it rests in a reflective state. To be sure, this entails a judgment in that the souls of the just have a perception of God's presence and love and of their communion with Christ and his body, the Church, while the souls of the wicked exist in that spiritual darkness that characterizes the absence of the Holy Spirit. The souls of the just are given by the Holy Spirit an awareness of the joy and fulfillment that awaits them at the judgment on the Last Day. The souls of the wicked, on the other hand, have only a perception of the sorrow and grief that await them because of their rejection of the freely-given love of God.

This experience of the soul after its separation from the body in death was described powerfully in the fourth century by St. Ambrose of Milan (+397):

While the fullness of time is awaited, souls await the reward due them. Punishment awaits some, glory others and yet the former are not meanwhile free from suffering, nor the latter without reward. For the former are disturbed, seeing that for those observing the law of God a reward of glory is set aside, their dwelling places are kept by the angels, but for them future punishments, shame and confusion for their negligence and obstinacy, so that while looking on the glory of the Most High, they are ashamed to come into his sight, whose commands they violated. (On the Good of Death, par. 47; cited in Puhalo, p. 117)

In the fifteenth century, the great pillar of Orthodoxy, St. Mark of Ephesus (+1444) described the existence of the soul between death and the dawning of the Last Day as follows:

We affirm that neither the righteous have as yet received the fullness of their lot and that blessed condition for which they have prepared themselves here through works, nor have sinners, after death, been led away into eternal punishment in which they shall be tormented eternally. Rather, both the one and the other must necessarily take place after the Judgment of that Last Day and the resurrection of all. (Orations and Replies to the Cardinals on the Orations, cited in Puhalo, p. 135).

# CHRIST IS RISEN! TRULY HE IS RISEN!

## Ss. Peter and Paul Orthodox Church News and Events

### SUNDAY SCHOOL

- May 15** Sunday School  
**May 22** Recognition of High School Seniors  
**May 29** No Sunday School  
**June 05** Children's Sermon  
**June 12** Ice Cream Celebration-Last day of Sunday School

### TEEN SOYO

- May 22** Final Teen SOYO Meeting of the year

### YOUNG ADULT FELLOWSHIP

**May 18, 2016**  
The next meeting for the Young Adult Fellowship Study Group is **Wednesday, May 18, 2016 @8:00pm**. The bi-weekly Wednesday evening meetings will be moderated by Amber Bennett and will start with the reading and discussion of the book "Mere Christianity" by C.S. Lewis. The meetings will be held at two locations: 716 Monroe Street, NE, Apt. 228, WDC (Amber's apartment) and 2030 Freedom Lane, Falls Church, VA 22043 (Dn. Christian's home). There will also be an on-line conference link. For more information contact Fr. Isaac Crow ([frisaac@peterpaulpotomac.org](mailto:frisaac@peterpaulpotomac.org)), Dn. Christian Manasseh ([dnchristian@peterpaulpotomac.org](mailto:dnchristian@peterpaulpotomac.org)) or Amber Bennett ([bennett.amberrose@gmail.com](mailto:bennett.amberrose@gmail.com))

### "EXPLORING OUR FAITH"

#### THE SS. PETER AND PAUL ADULT RELIGIOUS EDUCATION FORUM

In an effort to better understand and discover the rich spiritual, historical, doctrinal and scriptural tradition of our Holy Orthodox Faith, the Adult Religious Education Forum "Exploring Our Faith" meets every other Thursday evening from **7:15pm to 8:30pm** in the lower level conference room. Fr. Isaac facilitates the meetings in an informal setting using brief presentations as a springboard to open discussion on a wide range of topics concerning our Faith. The next meeting is **Thursday, May 26, 2016**. ALL ARE WELCOME.

### TRADITIONS COOKBOOK

#### WE WOULD LOVE TO HEAR FROM YOU!!

We are planning the next publication of our recipe book revised to reflect our Feast Days and the different traditions within our parish. This edition focuses on traditional recipes representative of all our backgrounds and culinary traditions. Please submit a recipe (and photo if you have one) for consideration by emailing it to Michele Forzley at [mforzley@comcast.net](mailto:mforzley@comcast.net) please. Our goal is to have the book ready for the Festival. The deadline for submissions is **midnight June 30, 2016**. We also plan to prepare a companion video on the techniques to make some of the foods - if you would be willing to be in a video let me know too.

### 2016 BAZAAR UPDATE

**\*Ss. PETER & PAUL BAZAAR — SAVE THE DATE**  
Ss. Peter & Paul 33rd Annual Bazaar **September 23-25, 2016**. Please contact us with your thoughts and interest in volunteering! Contact [wayne.parr@gmail.com](mailto:wayne.parr@gmail.com) 571-294-0197 or Barbara Abraham [bmwabraham@gmail.com](mailto:bmwabraham@gmail.com) 301-949-1056

### ANTIOCHIAN WOMEN

#### \*Save the Date

The Antiochian Women are having their end-of-the-year luncheon to honor the officers and welcome the new. The date is **Sunday, June 12 at 1:00pm** at Normandie Farm Restaurant ([www.popovers.com](http://www.popovers.com) for full Sunday brunch menu) located at 10710 Falls Road, Potomac, MD The cost for the brunch is \$42.00 for adults (checks should be made to Ss. Peter & Paul Church Antiochian Women's Auxiliary). Please contact Donna Gavin at [crazygavins@verizon.net](mailto:crazygavins@verizon.net) (703-463-1074) or Barbara Bosworth at [bybosworth@fcps.edu](mailto:bybosworth@fcps.edu) (703-278-3161) See the round table in Narthex for more information.

### Upcoming events...

- May 15 \*OCMC Pan-Orthodox Vespers/4:30p  
\*OCMC Silent Auction& hors d'oeuvres/5:15p  
\*OCMC Dinner/6:00p w/Very Rev. John Chakos
- May 18 Young Adult Fellowship Study Group/8a/off-site & on-line (See above for more details)
- May 21 Teen SOYO-Semper Fi Walk-a-thon for Wounded Veterans
- May 22 \*Recognition of High School Seniors  
\*Teen SOYO Final Meeting of the year
- May 26 Adult Ed Forum/LL Conf. Rm./7:15p
- May 29 \*No Sunday School  
\*Men's Club Mtg./following Liturgy/12:30p
- May 30 Church offices closed
- Jun 01 Young Adult Fellowship Study Group/8a/off-site & on-line (See above for more details)
- Jun 04 \*Arabic Language Class/10a-12:30p/LL Hall  
\*Arabic Liturgy/Sanctuary/5:00p
- Jun 05 Ibrahim Saah Baptism/1:00p
- Jun 08 Divine Liturgy Feast of the Ascension 7p
- Jun 09 Adult Ed Forum/LL Conf. Rm./7:15p
- Jun 12 \*Antiochian Women EOY Luncheon (see above for more information)  
\*Last day of Sunday Schl w/ice cream celebration
- Jun 14 Parish Council Mtg/LL Conf. Rm. 7:00p
- Jun 15 Emerson Naccache West/Baptism/1:00p
- Jun 25 Noor Marie Atallah/Baptism/11a
- Jun 26 Ss. P&P Parish Picnic following Liturgy Bretton Woods (more info to follow)
- Jun 29 Men's Golf Tournament/Bretton Woods/8a-4p

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### EPISTLE

*The Lord is my strength and my song. The Lord has chastened me severely.*  
**The Reading from the Acts of the Sainly and Pure Apostles. (6:1-7)**

In those days, when the disciples were increasing in number, the Hellenists murmured against the Hebrews because their widows were neglected in the daily distribution. And the Twelve summoned the body of the disciples and said, "It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the Spirit and of wisdom, whom we may appoint to this duty. But we will devote ourselves to prayer and to the ministry of the word." And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaos, a proselyte of Antioch. These they set before the apostles, and they prayed and laid their hands upon them. And the word of God increased; and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to the faith.

### THE GOSPEL

**The Reading from the Holy Gospel according to St. Mark. (15:43-16:8)**

At that time, Joseph of Arimathea, a respected member of the council, who was also himself looking for the Kingdom of God, took courage and went to Pilate, and asked for the body of Jesus. And Pilate wondered if He were already dead; and summoning the centurion, he asked him whether Jesus was already dead. And when he learned from the centurion that He was dead, he granted the body to Joseph. And he bought a linen shroud, and taking Him down, wrapped Him in the linen shroud, and laid Him in a tomb, which had been hewn out of the rock; and he rolled a stone against the door of the tomb. Mary Magdalene and Mary the mother of Joses saw where He was laid. And when the Sabbath was passed, Mary Magdalene, Mary the mother of James, and Salome, bought spices so that they might go and anoint Him. And very early on the first day of the week they went to the tomb when the sun had risen. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back—it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He has risen, He is not here; see the place where they laid Him. But go, tell His Disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

*If you find that there is no love in you, but you want to have it, then do deeds of love, even though you do them without love in the beginning. The Lord will see your desire and striving and will put love in your heart.*

*St. Ambrose of Optina*

### SUNDAY SCHOOL

#### Directors

Samia Zolnerowich  
Jennifer Buchko

#### Teachers

Jumana Misleh  
Susan Kozlov  
Michelle Zook  
Christine Morin  
Layla Najjar  
Lizzy Cassar  
Lara Bellone  
Andrew Salem  
Caroline Jarboe  
Chrissy Mackoul  
Anees Mokhiber  
Philip Allen

#### Men's Club

Sam Khalil

#### Antiochian Women

Kate Niewenhaus

#### Teen SOYO

##### Advisor

Jamilee Bellone

##### Officers

Rashid Haddad  
Julia Allen  
Danielle Bellone  
Kinda Callas  
Nick Guegel

#### Fellowship of St. John

Christine & Samer Korkor  
Dn. 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

Lina Eid

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## 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

## 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 to 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.

*SERVICE BOOK HELP ~FIND*  
*The Creed ~ p. 110*  
*The Lord's Prayer ~ p. 118*  
*The Communion Prayer ~ p. 121-122*  
*The Prayer of Thanksgiving p. 125*

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## 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  
Richie Kogok  
Isabel Thredeh  
Bertha Aed

May Fillah  
Brian Briggs  
Holly Dubois  
Edmond & Sophie Neam

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

Mufid Ayoub  
Dr. Suleiman Mikhail Madanat  
John Wizeman  
Hadla Dabaghi  
Ann Kalill  
Frances Cox  
Alex, Sadie, Thomas, Harry & Evelyn Hier  
Raymond Yazge

## LIVING

Archpriest George & Family

Josephine Lofgren

Adib Hanna Saah

Everett Charles Burton

Nicholas & Helen White

Jeanette Haller

Nabeeha Ayoub

Alexandra, Andrew, Matthew Gavin, & Leslie Courtright

Charles, Thomaseena, & Alex Cox

Clovis Maksoud

Richie Ayoub

Tony Moussa

Everett Alvarez

Caroline Jarboe

James Bennett

Raymond Ayoub

## Stewardship Corner

*Theology of Giving Series* – Week 20 – May 15, 2016

**Corinthians 12: 18, 25-27 ... "But as it is, God arranged the organs in the body, each one of them, as he chose ... that there may be no discord in the body, but that the members may have the same care for one another. If one member suffers, all suffer together; if one member is honored, all rejoice together. Now you are the body of Christ and individually members of it."**

"What does this message from God require from me, His loyal and obedient servant?" What must I change in my life to be able to follow this teaching in both word and in deed?"

Select the link to read the entire *Theology of Giving* series on our website blog: <https://www.peterpaulpotomac.org/stewardship-corner>

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