

	Bread of Holy Oblation	Fellowship Hour
30 Jul	Donna Gavin	Ss. Peter & Paul Church
06 Aug	Kr. Dolly Crow/IMO Julia Nabti	
13 Aug	Chris Malaska for the 40-day Memorial for Met. PAUL Saliba	Co-sponsors for the 40-day Memorial for Met. PAUL Saliba
20 Aug		
27 Aug		

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.

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, JULY 30, 2017

TONE 7 / EOTHINON 8

SUNDAY AFTER PENTECOST & EIGHTH SUNDAY OF MATTHEW

APOSTLES SILAS, SILVAN, CRESCENS, EOPENETOS AND ANDRONIKOS OF THE SEVENTY; HIEROMARTYR VALENTINE, BISHOP OF TERNI IN ITALY AND HIS DISCIPLES; JOHN THE WARRIOR AT CONSTANTINOPLE; UNCOVERING OF THE RELICS OF VENERABLE HERMAN OF SOLOVKY; ANGELINA, SOVEREIGN LADY OF SERBIA

APOLYTIKION OF THE RESURRECTION (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 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 THE TRANSFIGURATION (Tone 7)

Thou wast transfigured on the mount, and Thy Disciples, in so far as they were able, beheld Thy glory, O Christ our God; so that, when they should see Thee crucified, they would remember that all Thy suffering was voluntary, and could declare to all the world that Thou art truly the effulgent Splendor of the Father.

Be everyman's friend, but in your mind remain alone.

St. Isaac the Syrian

In Honor of Fr. George Rados (update)

On Sunday, **September 17, 2017**, the Ss. Peter and Paul Parish Council is hosting a luncheon in honor and appreciation of our Pastor Emeritus The V. Rev. Fr. George. Also on that day, a special plaque will be dedicated in the Narthex (entrance hall) of the Church in honor and in gratitude of Fr. George's service and dedication to our Parish. Please plan on attending this event and coming to the luncheon in the Church Hall.

THE SIN THAT SEPARATES US FROM GOD

When we become awakened to this new and different way of looking at our existence, we feel the distance between ourselves and God. This is another useful way of looking at sin. The difference between who we are and who we should be, the separation between us and God, is a reflection of sin. We engage in this self-reflection not to evoke guilt -- although any person who becomes aware of this dimension would find it impossible not to feel guilty about any number of things. Rather without acknowledging the distance between us and God, it is impossible to change. And we all need to change because we all sin.

There are some who have suggested an interesting way of addressing the peculiarly modern struggle with guilt. They make a distinction between appropriate and inappropriate guilt. The contention is that most of us, having confused the two, spend a great deal of energy feeling guilty for things that are either out of our control or simply social convention, while we spend little energy feeling guilty over things for which we should be truly sorry. We become preoccupied with behavior that other people will see, while worrying very little about the things that God considers vital. Of course, there is a relationship between the two — especially if holiness is the mark.

We have witnessed recently the development of another curious (and one might even say bizarre) phenomenon regarding sin and confession. We refer to the television and radio talk shows where people admit their darkest and most intimate secrets to the entire world. Listening are millions of people who, instead of being embarrassed by this public display, tune in to be titillated. We certainly will not pretend that we can fully understand this phenomenon. That people take delight in the sins and sufferings of others is not new. But how can one explain a person who would be loathe to go to a priest to be forgiven his or her sins in the sanctity of Confession, but feels no compunction to share this sin in front of the listening audience?

There is something at work here that we should notice. The need to have the burden of our sins lifted has not disappeared simply because we have stopped talking about it. Some have observed that while confession has declined, visits to psychological therapists have sky-rocketed. Self-help manuals abound on every topic imaginable. People's desire to be in harmony with God has not lessened, even as they struggle to understand the anguish that they cannot bring themselves to call sin.

It requires a certain strength to recognize how we have distanced ourselves from God. In popular thinking, however, the self-confident or self-assured persons are the strong ones. They are the ones who can "make things happen," by ordering and controlling their lives for their own benefit. More than likely you know that spiritual wisdom has always called this pride or arrogance. St. Maximos the Confessor says that pride and arrogance come from two kinds of ignorance, namely ignorance of divine help and human weakness. This attitude is the source of all separation from God. Our society places a high value on self-confidence. Yet, the further we move away from God, the more we need to assert our self-reliance. This is not accidental. There is an inverse correlation between prideful self-assurance and separation-and alienation from God.

Humility, which contrasts with pride, is a posture of thankfulness. It also leads to a habit of examining our own conscience. Inexperience in the spiritual life may lead us to confuse humility with weakness or lack of conviction. But this is a misunderstanding. Nikitas Stithatos reminds us that "we humans look at outward forms, but God looks on the heart." How many examples could we cite even in our own time of powerful people who have been brought down by their own arrogant sense of invulnerability? Know yourself," Nikitas continues, "this is true humility, the humility that teaches us to be inwardly humble and makes our heart contrite." The arrogant heart is deaf and insensitive — above all to God, but also to other people. It sees people as things, and abuses creation as if it were its alone.

**From a Pastoral Letter for the Third Millennium
Part 2 of 4**

Priest

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frisaac@peterpaulpotomac.org
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Priest Emeritus

Very Reverend
Fr. George Rados
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Michael El Araj
Abraham Fannoney
Sam Khalil

ALTAR

Manager

Peter Aburdeineh

Servers

Captains -
Rashid Haddad
Thomas Zook

Ss. Peter and Paul Orthodox Church News and Events

Summer Update

As July draws to a close, the Ss. Peter & Paul Parish Council continues to work on several important maintenance and renovation projects.

*The new sound system is installed and operational.

*Work will begin soon on fixing and repairing the Church parking lot.

*Work will begin soon on the final phase of the roof repair work.

*A large new grill is being purchased for the Bazaar.

SS. PETER & PAUL CHURCH LEARNING & MEDIA CENTER

Donations are welcomed in support of the establishment of the new Church Learning and Media Center. Please send all donations to Ss. Peter and Paul Church earmarked "Library Fund". In addition, donation of books on topics related to the Orthodox Faith, Doctrine, Church History, Liturgy, and Scripture will be gratefully accepted. Please contact Fr. Isaac, Dn. Christian, or Kate Niewenhaus for more information.

SS. PETER & PAUL OUTREACH VISITATION MINISTRY

The outreach ministry seeks to visit and to assist the elderly, the sick, and those who are house-bound, shut-in, or living in nursing homes. Volunteers are needed who are willing to call and to visit and to reach out to our elderly brethren. All those willing to help please contact the coordinators of the group: George & Alma Jean Zaki at (georgezaki@gmail.com or ajmzaki@gmail.com), Alex Cox at (alexcoxsells@gmail.com) or Fr. Isaac at (frisaac@peterpaulpotomac.org). Our Parish is grateful for this ministry remembering that when we visit the sick and the infirm we visit Christ himself.

CHURCH CALENDAR

Jul 30 *Dylan Hakim Baptism/1:30p
Jul 31 *Tia Michael Salman
Aug 01-15*Fast of the Dormition
Aug 01 *Paraklesis Service/7p
Aug 04 *Paraklesis Service/7p
Aug 06 *Feast of the Transfiguration of the Lord and Blessing of the Grapes
Aug 07 *Paraklesis Service/7p
Aug 08 *Parish Council Mtg/7p
Aug 09 *Paraklesis Service/7p
Aug 11 *Paraklesis Service/7p
Aug 13 *Rami Wallace Baptism/1:30p
Aug 14 *Evening Divine Liturgy/Feast of the Dormition/7p
Aug 20 *Andrew Hinton Hartman Baptism/1:30
Aug 27 *Saroufim & Sevin Wedding
Sep 04 *Church office closed for Labor Day
Sep 12 *Parish Council Mtg./7p
Sep 22-24*Ss. Peter & Paul Church Bazaar

THE EPISTLE

(For the Eighth 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 First Epistle of St. Paul to the Corinthians. (1:10-17)

Brethren, I appeal to you, by the Name of our Lord Jesus Christ, that all of you agree and that there be no dissension among you, but that you be united in the same mind and the same judgment. For it has been reported to me by Chloe's people that there is quarreling among you, my brethren. What I mean is that each one of you says, "I belong to Paul," or "I belong to Apollos," or "I belong to Cephas," or "I belong to Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispos and Gaius; lest anyone should say that you were baptized in my name. (I did baptize also the household of Stephanas. Beyond that, I do not know whether I baptized anyone else.) For Christ did not send me to baptize but to preach the Gospel, and not with eloquent wisdom, lest the cross of Christ be emptied of its power.

GOSPEL

(For the Eighth Sunday of Matthew)

The Reading from the Holy Gospel according to St. Matthew. (14:14-22)

At that time, when Jesus went ashore he saw a great throng; and he had compassion on them, and healed their sick. When it was evening, the disciples came to Him and said, "This is a lonely place, and the day is now over; send the crowds away to go into the villages and buy food for themselves." Jesus said, "They need not go away; you give them something to eat." They said to Him, "We have only five loaves here and two fish." And He said, "Bring them here to Me." Then He ordered the crowds to sit down on the grass; and taking the five loaves and the two fish He looked up to Heaven, and blessed, and broke and gave the loaves to the disciples, and the disciples gave them to the crowds. And they all ate and were satisfied. And they took up twelve baskets full of the broken pieces left over. And those who ate were about five thousand men, besides women and children. Then Jesus made the disciples get into the boat and go before Him to the other side, while He dismissed the crowds.

The Fast of the Dormition (August 1 -15)

During the first fifteen days of August each year the Church observes the Fast of the Dormition. This season which leads up to the Feast of the Repose (Dormition) is a special time of prayer and Supplication to the Theotokos, the Mother of our God.

Ss. Peter and Paul Church will offer the Paraklesis (service of the small Supplicatory Canon) to the Theotokos at 7:00pm on the following days: August 1, August 4, August 7, August 9, and August 11.

"Her hands steadied the first steps of Him who steadied the earth to walk upon. Her lips helped the word of God to form his first human words."

St. John of Damascus

SUNDAY SCHOOL

Directors

Samia Zolnerowich
Jennifer Buchko

Teachers

Jumana Misleh
Susan Kozlov
Michelle Zook
Christine Morin
Lizzy Cassar
Caroline Jarboe
Chrissy Mackoul
Anees Mokhiber
Philip Allen
AJ Wood
Jennifer Montgomery
Dina Saah
Stephen Zolnerowich

Men's Club

Sam Khalil

Antiochian Women

Carol Laham

Teen SOYO

Advisor

Jamilee Bellone

Officers

Danielle Bellone
Kinda Callas
Maya Saah
Joud Al-Kallas
Juliana Natour

Young Adult Fellowship

Jad Ibrahim, Jr.

Adornment

Shams Akkawi
Jamil Hermes

Facility Management

Sam Berberian
Nick Nahas
Bob Simon

Rental Coordinator

Barbara Abraham

Charities

Sam Sahouri Ghanem

Finance

Salim Habayeb

Stewardship

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

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

Parishioners who remain in our prayers continually

Archpriest George Rados	Brian Briggs	Mary Smith
Margaret Ashley	Isabel Thredeh	George Brown
Helen White	Thelma Badwey	Everett Alvarez
Holly Dubois	Tesia Yonkers	Barbara Abraham
Edmond & Sophie Neam	Lulu Brown	Tania Mufarrrij
George & Joan Abraham		
Grace Malouf		

DEPARTED

Met. ANTONIOS Shidrawi
 Met. PAUL Saliba
 Kh. Stefanie Yazge
 Charles Baxley
 Gilbert Precivale
 David Newkirk
 Marie and Albert Moses
 Jack Bottash
 Helen Bottash
 Mable, Mary, Sophie, Sam, Mike Moses
 William, Tom Gavin
 Betts and Freddy May

LIVING

Leena Haddad	Yasmin Courtright
Elaine Buchko	Mariam Yazge
Leila Khoury	Deborah Brown
Mary Bazargan	Richard Ayoub
Bob Petrossian	Julia Fayad
Alya Ciavis	Melinda Fannoney
Charles Cox	Derek Gilliam
Alexa Malooley	Mark Alvarez
Andrew Gavin	Carol Laham
Gavin Family	Moses Family
Courtright Family	Diana Maria Hakim & Dylan Arcadius Hakim
Michael, Salman, Fadia Maayah, & Tia Salman	

Charity of the Month

This month we are taking a charity collection in memory of Kh. Stefanie Yazge. The wife of our own son, Fr. Anthony Yazge, Stefanie fell asleep in the Lord in late June and was buried at the **Holy Transfiguration Monastery**. The Orthodox Monastery of the Transfiguration is a monastery for women under the jurisdiction of The Orthodox Church in America. It was founded in 1967 by Mother Alexandra (the former Princess Ileana of Romania) whose dream it was to provide a place where American Orthodox women from all ethnic backgrounds could come to live the monastic life and benefit from a liturgical cycle in English. Making a donation to the Monastery will be a tribute to Kh. Stefanie.

Stewardship Corner/Theology of Giving Series – Week 26

Hebrews 12: 22-24 ... “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the first-born who are enrolled in heaven, and to a judge who is God of all, and to the spirits of just men made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks more graciously than the blood of Abel.”

“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>

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 to enter the sanctuary quietly during the Divine Liturgy.

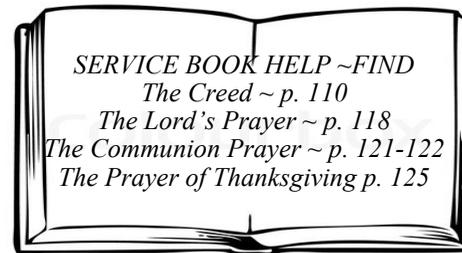
PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS

- 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 col-



HOLY BREAD OF OBLATION OFFERED BY:

Donna Gavin

FELLOWSHIP OFFERED BY:

Ss. Peter & Paul Church