

	<b>BREAD OF HOLY OBLATION</b>	<b>FELLOWSHIP HOUR</b>
<b>31 Jul</b>	George Jabbour 40-day Memorial for Nadia Jabbour 10-day Memorial for Suad Jabbour	George Jabbour 40-day Memorial for Nadia Jabbour 10-day Memorial for Suad Jabbour
<b>07 Aug</b>	Lama Najjar 1-year Memorial for George Sayegh 6-year Memorial for Rabab Deed Sayegh	Lama Najjar 1-year Memorial for George Sayegh 6-year Memorial for Rabab Deed Sayegh
<b>14 Aug</b>	Joyce & Bob Najjar/40-Day Memorial for Lucille Samia	Kurubel Asgedom & Helen Fesschaie
<b>21 Aug</b>	Eways Family 1-year Memorial for Mudallaleh Fareed Eways	Eways Family 1-year Memorial for Mudallaleh Fareed Eways
<b>28 Aug</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.

## 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 31, 2016**

**TONE 5 / EOTHINON 6**

**SIXTH SUNDAY AFTER PENTECOST**

**& SIXTH SUNDAY OF MATTHEW**

**HOLY AND JUST EUDOKIMOS OF CAPPADOCIA**

RIGHTEOUS JOSEPH OF ARIMATHEA; GERMANOS,  
BISHOP OF AUXERRE

### APOLYTIKION OF THE RESURRECTION (Tone 5)

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

### APOLYTIKION OF ST. EUDOKIMOS (Tone 4)

*(\*\*Be quick to anticipate\*\*)*

The One that hath called thee from the earth to Heaven to dwell \*preserveth thy body uncorrupted after thy death, O saintly Eudokimos; \*for in living modestly and chastely, O blest one, \*thou didst keep thy flesh free of all stain and defilement; \*with boldness, therefore, pray unto Christ that we may all be saved.

### 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.

*F*athers and *M*others: Go and lead your child by the hand into the Church.

*St. John Chrysostom*

## COME LET US WORSHIP

V. Rev. Patrick B. O'Grady

### WHERE DOES THE DIVINE LITURGY COME FROM?

#### THE CULMINATION OF THE AGE-OLD TRADITION OF WORSHIP

*Thy processions have been seen, O God, the processions of my God, of my King Who is in His sanctuary. Princes went before, and after them the chanters, in the midst of timbrel-playing maidens. In the congregations bless ye God, the Lord from the well-springs of Israel. (Ps. 67:25-27)*

Immediately after the exile of our common ancestors, Adam and Eve, from the Eden of delight, men built altars and prayed to God, accompanied by sacrifices of various kinds. Noah built an altar after the great Deluge, as did Abraham and the patriarchs, our forefathers who received the first promises from God. Moses was instructed to build a specific tent of worship, the Tabernacle in the wilderness. Later, King David's son, Solomon, received the command to build God a house of worship, the first temple in Jerusalem. All this was to teach man that liturgical worship, under the direction of the ministers duly appointed by God, comprises the highest form of prayer—the pinnacle of spiritual experience: *I was glad because of them that said unto me: Let us go into the house of the Lord (Ps. 121:1).*

The Holy and Divine Liturgy is the product of two elements. First, our Liturgy is founded on the order of worship taught by God to Moses in the Old Testament. Later, under the ministry of Ezra the prophet (sixth century BC), the interpretation of Scripture was added to Mosaic tradition. Then finally, the Mystical Supper itself, the direct instruction given by Our Lord Jesus Christ on the eve of His Passion, was incorporated to complete the Holy and Divine Liturgy. On that night, He gave Himself to us mystically in the offered bread, His Body, and in the wine, His Blood.

After Christ's glorious Resurrection “on the third day” (Sunday), He appeared many times to His Apostles and taught them “the things pertaining to the kingdom of God” (Acts 1:3). The Church has always understood this to mean, among other things, direct instruction to them concerning the Liturgy. In the Book of Acts, we learn about the sending forth of St. Paul on his apostolic journeys. He went out from Antioch, where the Church, inspired by the Holy Spirit, laid hands on him to commission him for that work. The text literally says “while they were *celebrating the Liturgy* [Greek *leitourgountes*, “liturgizing”] unto the Lord, and praying and fasting” (Acts 13:2, 3). So the Liturgy is the fundamental and most profound way in which the Church shows herself to be what she is: the New Israel, the Bride and Body of Christ.

#### PRODUCT OF DIVINE REVELATION AND GREAT HUMAN CULTURAL ACHIEVEMENT

The Divine Liturgy comes to us from the Lord Himself and is celebrated by His apostles and their successors, the Orthodox Catholic bishops, right down to our time, in an uninterrupted, continuous expression of faith and love. This living process will continue, without a doubt, by God's holy Providence, until the Lord Himself appears again to “judge the living and the dead.”

St. Paul informs us, in his First Epistle to the Corinthians, that he “received from the Lord” (11:23) that which he passed on to the Corinthians—namely, the Eucharist, in which bread and wine are offered. The bread becomes the Body of Christ; and the wine, the Blood of Christ. This practice of liturgizing was spread by all of the Apostles throughout the ancient world. After their passing from this transitory life to their reward, the Liturgy was celebrated in every place with both exacting uniformity and marvelous diversity. The uniformity is expressed in the central act of calling down the Holy Spirit, a little Pentecost, in which Christ becomes present to the faithful. This is the divine nature of the Liturgy: changeless, mystical, transcendent, surpassing the understanding, a pure prayer.

The diversity of the Liturgy is expressed by the development of localized and distinctive ways of performing the Liturgy. These various local ways of celebrating the Eucharist can be classified into liturgical families, just as human beings can cite their own personal and familial genealogies. For example, the Liturgy was celebrated in a certain precise way in Jerusalem and in Antioch, and in another way in Rome, and still another way in Alexandria, and so on. The Antiochene way of liturgizing was carried by St. John Chrysostom (in the fourth century) to New Rome (Constantinople), where it became the basis for the Constantinopolitan, or imperial, “Great Church” Liturgy. This was somewhat different from the way the Liturgy was prayed in Alexandria; and as I said, yet different again in the West—in old Rome, Lyons (Gaul), and Milan. This diversity expresses the human nature of the Liturgy. Like Jesus our Lord Himself, who possesses two natures “inseparable yet unconfused,” so the Liturgy possesses both a divine, changeless aspect as well as a human, linguistic, and cultural expression, which is subject to constant change over the centuries and from one place to another.

#### **Priest**

Very Reverend  
Fr. Isaac Crow  
frisaac@peterpaulpotomac.org

#### **Priest Emeritus**

Very Reverend  
Fr. George Rados  
frgeorge@peterpaulpotomac.org

#### **Deacon**

Dn. Christian Manasseh  
DnChristian@peterpaulpotomac.org

#### **COUNCIL**

##### **Chairperson**

Suzanne Hermes

##### **Vice Chairman**

Gary Farha

##### **Secretary**

Steve Simon

##### **Treasurer**

Richard Mahan

##### **Members**

Alex Cox

Abdallah Daoud

Paul Debs

Lina Eid

Anita El-Araj

Samer Korkor

Justin Misleh

Tony Moussa

Wayne Parr

Metody Tilev

George Zaki

#### **Church Secretary**

office@peterpaulpotomac.org

#### **Choir Director**

John Slanta

choir@peterpaulpotomac.org

#### **Chanters**

Wayne Parr

George Tannous

#### **Ushers**

Jerry Audi

Michael El Araj

Abraham Fannoney

Sam Khalil

#### **ALTAR**

##### **Manager**

Peter Aburdeineh

#### **Servers**

Captains -

Rashid Haddad

Christopher Zolnerowich

# Ss. Peter and Paul Orthodox Church News and Events

## SUNDAY SCHOOL

It is time to register for our Children's Sunday School Program. All Registration will be online this year. Please visit <http://goo.gl/forms/pCg39WettKzjKfsj1> to register your children. We have classes for children 3 years old (must be potty trained) through 12th grade. Classes meet following Communion until 12:30. We ask each family to contribute snacks and drinks for the students throughout the year. Our first day of classes will be on September 11th. We will have an Open House on Sunday, August 28th following liturgy where you can ask questions, register and meet some of our teachers. If you have any questions please email the directors at [SundaySchool@peterpaulpotomac.org](mailto:SundaySchool@peterpaulpotomac.org).

## SS. PETER & PAUL OUTREACH VISITATION MINISTRY

Our Parish is starting a new outreach ministry to visit and to assist the elderly, the sick, and those who are housebound, 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 ([georgezaki@gmail.com](mailto:georgezaki@gmail.com) or [ajmzaki@gmail.com](mailto:ajmzaki@gmail.com)), Alex Cox ([alexcossells@gmail.com](mailto:alexcossells@gmail.com)) or Fr. Isaac ([frisaac@peterpaulpotomac.org](mailto:frisaac@peterpaulpotomac.org)). Our Parish is grateful for this ministry remembering that when we visit the sick and the infirm we visit Christ himself.

## Ss. PETER & PAUL MEMORIAL GOLF TOURNAMENT

Sam Ghanem posted some great pics of the memorial golf tournament on Shutterfly. They can viewed at:

<https://sstpeterpaul.shutterfly.com>

## PASTORAL COMMUNICATIONS

Effective June 1, 2016, the Faithful of the Ss. Peter and Paul Parish Community are kindly requested to direct all Pastoral communications to Fr. Isaac our new Pastor. These include all day-to-day parish visitations, sick calls, prayers and sacraments, Pastoral consultations, and Parish Ministries and ongoing parish events and projects. Fr. Isaac can be reached at the following: cell (401) 300-8238, office (301) 765-3400/prompt 1, or [FrIsaac@peterpaulpotomac.org](mailto:FrIsaac@peterpaulpotomac.org).

## YOUNG ADULT FELLOWSHIP

\*The study group meetings of the YAF have concluded for the time being. The meetings will resume in September.

\*The YAF is planning several activities and a potluck dinner over the summer. More information will follow.

### Upcoming events...

Jul 31	*40-day Memorial for Nadia Jabbour
Aug 01	*10-day Memorial for Suad Jabbour
	*Start of the Fast of the Dormition/ Paraklesis Service/7p
Aug 03	*Paraklesis Service/7p
Aug 05	*The Transfiguration Evening Divine Liturgy/7p
Aug 07	*Blessing of the Grapes for the Transfiguration
	*Emelia Saa/Baptism/1:30p
Aug 08	*Paraklesis Service/7p
Aug 09	*Parish Council Mtg/LL Conf. Rm/7p
Aug 12	*Paraklesis Service/7p
Aug 14	*Feast of the Dormition of the Theotokos (observed)
Aug 28	*Sunday School Open House to follow Liturgy
	*Sunday School Staff Meeting/LL Conf. Rm to Follow Fellowship Hour
	*John Augustus Mele/Baptism/1p
Sep 11	*First day of Sunday School classes
Sep 13	*Parish Council Mtg/LL Conf. Rm/7:00p
Sep 23-25	*Ss. Peter & Paul Middle Eastern Bazaar
Sep 25	*1-year Memorial for Renee Moorad

## THE EPISTLE

(For Sixth Sunday after Pentecost)

*Thou, O Lord, wilt preserve us and keep us from this generation.  
Save me, O Lord, for the Godly man hath disappeared.*

**The Reading from the Epistle of St. Paul to the Romans. (12:6-14)**

Brethren, having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness. Let love be genuine; hate what is evil, hold fast to what is good; love one another with brotherly affection; outdo one another in showing honor. Never flag in zeal, be aglow with the Spirit, and serve the Lord. Rejoice in your hope, be patient in tribulation, be constant in prayer. Contribute to the needs of the saints, practice hospitality. Bless those who persecute you; bless and do not curse them.

## THE GOSPEL

(For Sixth Sunday of Matthew)

**The Reading from the Holy Gospel according to St. Matthew. (9:1-8)**

At that time, Jesus got into a boat, crossed over and came to His own city. And behold, they brought to Him a paralytic, lying on his bed; and when Jesus saw their faith He said to the paralytic, "Take heart, my son; your sins are forgiven." And behold, some of the scribes said to themselves, "This man is blaspheming." But Jesus, knowing their thoughts, said, "Why do you think evil in your hearts? For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? But that you may know that the Son of man has authority on earth to forgive sins"—He then said to the paralytic—"Rise, take up your bed and go home." And he rose and went home. When the crowds saw it, they marveled, and they glorified God, Who had given such authority to men.

## Fast of the Holy Dormition

The first fifteen days of August are consecrated to the Mother of God in our Holy Orthodox Faith. The Fast of the Dormition starts on Monday, August 1 and ends on Sunday, August 14 this year when we will celebrate the Feast of the Dormition. Ss. Peter and Paul Church will offer the Paraklesis Service (the small supplicatory canon to the Mother of God) at 7:00pm on Monday, August 1; Wednesday, August 3; Monday, August 8; and Friday, August 12. On Friday, August 5 we will celebrate an evening Divine Liturgy for the Feast of the Transfiguration of our Lord.

*"Preserve and save, O Theotokos, thy servants from every danger; after God do all of us for refuge flee unto Thee; a firm rampart art thou and our protection."*

(Heirmos, ode 3. The Canon of Supplication to the Theotokos)

## 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

### 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 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

### HOLY BREAD OF OBLATION OFFERED BY:

40-day Memorial for Nadia Jabbour and 10-day Memorial for Suad Jabbour offered by George Jabbour

### MEMORIAL WHEAT

40-day Memorial for Nadia Jabbour and 10-day Memorial for Suad Jabbour offered by George Jabbour

### FELLOWSHIP HOUR OFFERED BY:

40-day Memorial for Nadia Jabbour and 10-day Memorial for Suad Jabbour offered by George Jabbour

# 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

Margaret Ashley	May Fillah
Richie Kogok	Brian Briggs
Isabel Threddeh	Holly Dubois
Edmond & Sophie Neam	

### LIVING

Archpriest George & Family	Nabeeha Ayoub
Raymond Ayoub	Everett Alvarez
Nicholas & Helen White	Susan Ibrahim Ayoub
Tecia Yonkers	Victor Joubran
Kera Tomlin	Frances Huenemann
Greg, Maria, Zeid, Rami Wallace	Joy Yonkers
Lorna Malooley & Family	Taweel, Jennifer, Faraj, & Noelle Tawil
Tallal, Andrea & Talia Amanda-Tallal Tawil	
Ziad Abojamra	Silvia Tawil
George Jabbour & Family	

**DEPARTED**  
 Charles (Chuck) Neam  
 Bertha Aed  
 Nadia Jabbour  
 Suad Jabbour  
 James Morro  
 Jack Schueneman  
 Sergi Malooley  
 Katter & Mary Malooley  
 John & Nymry Abdou

### STEWARDSHIP CORNER

Theology of Giving Series – Week 30 – July 31, 2016

**Week #31 – 2 Thessalonians 2: 15-17 ... “Therefore, brethren, stand fast and hold the traditions which you were taught, whether by word or our epistle. Now may your Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace, comfort your hearts and establish you in every good word and work.”**

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>