



# 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

**Matins:** Sundays 9:30am  
**Divine Liturgy:** Sundays 10:30am  
**Confessions:** call to schedule

**Deacon**  
Dn. Christian Manasseh  
DnChristian@peterpaulpotomac.org

**Sunday, August 3, 2014**

**SubDeacon**  
Majd Akkawi  
majd@peterpaulpotomac.org

**Tone 7**

Eighth Sunday after Pentecost  
and Eighth Sunday of Matthew

**Eothinon 8**

**COUNCIL**  
**Chairman**  
David Jackson  
**Vice Chairman**  
George Salem  
**Secretary**  
Caroline Emad  
**Treasurer**  
Abdallah Daoud

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Rida Boulos  
Anita El-Araj  
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Maha Jweid  
Lorna Malooley  
Wayne Parr  
Steve Simon  
Metody Tilev

**Church Secretary**  
Janet Tate  
office@peterpaulpotomac.org

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John Slanta  
slanta@verizon.net

**Chanters**  
Wayne Parr  
George Tannous

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Jerry Audi  
Michael El Araj  
Abraham Fannoney  
Sam Khalil

**ALTAR**  
**Manager**  
Peter Aburdeineh

**Servers**  
Captains -  
Robert Bridenhagen  
Nicholas Zolnerowich

**Today we Commemorate:** Isaac, Dalmatos and Faustus of the Dalmaton monastery; Venerable Theoklito and Theodora; Salome the myrrh-bearer; Venerable Anthony the Roman, wonderworker of Novgorod

## 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.

## 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 of the Transfiguration of Christ (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.

## 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 Crispus 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.

## THE 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.

### **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

#### **Antiochian Women**

Ann Marie Moses

Kate Niewenhou

#### **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

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.

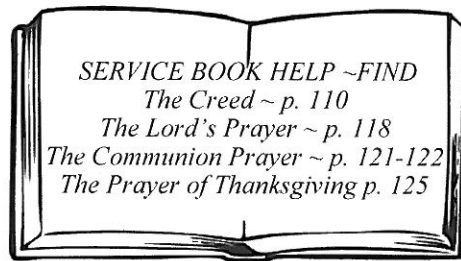
#### **PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS**

- 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.



**HOLY BREAD OF OBLATION:** offered by Qustandi & Naheda Kaibni

In memory of Farida, Mazen & Katrina Kaibni

**FELLOWSHIP HOUR:** offered by Qustandi & Naheda Kaibni



# 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

Phillip Allen

Janan Bitar

Brian Briggs

Andrew Gavin, Victoria Curtin

Nicholas Yanowsky

Qustandi & Naheda Kaibni & family

Majd Akkawi & family

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

Robert Peter Abdow Jan 24

Lucy Saba Jan 20

Ryan Michael Saba Jul 13

Rose & Theodore Yonkers

Farida, Mazen & Katrina Kaibni

# Saints Peter and Paul Orthodox Church News

## 31ST ANNUAL MIDDLE EASTERN CULTURAL FESTIVAL September 26, 27 & 28

### FOLLOW US ON FACEBOOK

Get updates for Festival news, cooking class, baking sessions, and other preparations at [www.facebook.com](http://www.facebook.com) and paste into the search bar *Ss. Peter & Paul Antiochian Orthodox Christian Church*.

### MIDDLE EASTERN FOOD FROM A-Z

You are wanted to learn to make the wonderful food that is your heritage. Experienced men and women of the parish offer their expertise in food preparation. Young and old, men and women, come, learn and perpetuate the tradition! Join Saints Peter and Paul Cooking Classes. Even if you cannot attend both sessions, attend one! Come to the Saturday sessions if you cannot make the weekday sessions. Come, watch and learn all the steps and practice cooking for your family—impress them with your culinary skills! Prepared foods to benefit Saints Peter and Paul Middle Eastern Food Festival held September 26-28. Questions? Contact Sam and Margo at [ssg@afg-inc.com](mailto:ssg@afg-inc.com).

### AUGUST SESSIONS

Spinach Pie	Wednesday	August 20 @10am
Spinach Pie	Saturday	August 23 @10am
Spinach Pie/Sfeeha	Wednesday	August 27 @10am
Spinach Pie/Sfeeha	Saturday	August 30 @10am

### BAKERY HELP NEEDED

As we Look forward to another profitable bakery booth at our festival in September, we need your help to ensure its success. Join us for as many of the following baking sessions as you can—sessions of fun and camaraderie! For more information, contact Baking Co-Chairs Mary Misleh at [marymisleh@aol.com](mailto:marymisleh@aol.com) and Denise Bolus at [bolus.denise@gmail.com](mailto:bolus.denise@gmail.com).

Bird Nests	Wednesday	August 6 @ 10am
Ghrabee & Yansoon	Monday	August 11 @10am
Custard Triangles	Friday	August 15 @10am
Knafee	Friday	August 22 @10am

## SUNDAY SCHOOL RESUMES SEPTEMBER 7<sup>TH</sup>

Parents register your children! Parents you must register your children each year and provide us with up-to-date contact and allergy information.

You can do so conveniently online at: <http://tinyurl.com/peterpaulregistration>. Questions? Please email Jennifer Buchko and Samia Zolnerowich at [peterpaulsundayschool@gmail.com](mailto:peterpaulsundayschool@gmail.com).

### TEACHERS NEEDED

Do you enjoy learning? Are you looking for a challenge? Do you want to help the children in our parish grow to love and know Christ? Do you want to help teach the traditions of our church? We have the perfect place for you! Come and join our Sunday School staff. No previous experience is required. We will provide training, curriculum and eager learners. Please contact Jennifer Buchko or Samia Zolnerowich to join the Sunday School staff or ask any questions you may have at [peterpaulsundayschool@gmail.com](mailto:peterpaulsundayschool@gmail.com).

## ORTHODOX CHRISTIAN MISSIONS AMAZON SMILE BENEFITS OCMC

Shop Amazon and see 0.5% of your purchase price returned to the Orthodox Christian Mission Center (OCMC). Go to <http://smile.amazon.com> For more information, please contact the OCMC at <http://www.ocmc.org>.  
From Betty & John Slanta @ [slanta@verizon.net](mailto:slanta@verizon.net)

### FALL 2014 MISSION TEAM

The Orthodox Christian Mission Center (OCMC) is seeking 10 volunteers to help fill teams that will serve in Albania, Tanzania and Uganda this fall. The Albania team departing on September 17<sup>th</sup> will lead spiritual retreats for clergy wives, women lay leaders and women's groups. The Tanzania team departing on October 27<sup>th</sup> will offer theological training for the clergy of the Metropolis of Mwanza. The Uganda team, also departing on October 27<sup>th</sup> will offer Christian stewardship workshops to clergy and laity in various communities. Are you able to serve on one of these teams? If so, you are urgently needed! Without 10 additional volunteers these teams may not go. Please visit [http://www.ocmc.org/about/open\\_teams.aspx](http://www.ocmc.org/about/open_teams.aspx), or contact OCMC's Teams Department by e-mail at [teams@ocmc.org](mailto:teams@ocmc.org) or by phone at 1-877-463-6784 for more information and to apply.

# Saints Peter and Paul Orthodox Church News

## WELCOME

Today Saints Peter and Paul Church welcomes Sub Deacon Majd Akkawi our new Pastoral Assistant and Director of Youth Ministry. Majd is a recent graduate of Holy Cross Greek Orthodox School of Theology. We welcome him as he joins our parish family and we offer prayers for his good health and for a blessed ministry.

## THE EUCHARIST

*For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread; and when He had given thanks (Gr. eucharistesas), He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance, of Me' (1 Cor. 11:23-25).*

With these words—quoting the same words of Christ in Luke 22:19, 20—St. Paul instructs the Corinthians concerning the Eucharist, the giving of thanks. Some two thousand years after Jesus gave Himself "for the life of the world" (John 6:51), there are in Christendom at least three different interpretations of His words.

How Do We View the Eucharist? For the first thousand years of Christian history, when the Church was visibly one and undivided, the holy gifts of the Body and Blood of Christ were received as just that: His Body and Blood. The Church confessed this was a mystery: The bread is truly His Body, and that which is in the cup is truly His Blood, but one cannot say how they become so.

The eleventh and twelfth centuries brought on the scholastic era, the Age of Reason in the West. The Roman Church, which had become separated from the Orthodox Church in A.D. 1054, was pressed by the rationalists to define how the transformation takes place. They answered with the word transubstantiation, meaning a change of substance. The elements are no longer bread and wine; they are physically changed into, flesh and blood. The sacrament, which only faith can comprehend, was subjected to a philosophical definition. This second view of the Eucharist was unknown in the ancient Church.

Not surprisingly, one of the points of disagreement between Rome and the sixteenth-century reformers was this issue of transubstantiation. Unable to accept this explanation of the sacrament, the radical reformers, who were rationalists themselves, took up the opposite point of view: the gifts are nothing but bread and wine, period. They only represent Christ's Body and Blood; they have no spiritual reality. This third, symbol-only view helps explain the infrequency with which some Protestants partake of the Eucharist.

The Scriptures and the Eucharist. What do the Scriptures teach concerning the Eucharist?

(1) Jesus said, "This is My body . . . this is My blood." (Luke 22:19, 20). There is never a statement that these gifts merely symbolize His Body and Blood. Critics have charged that Jesus also said of Himself, "I am the door" (John. 10:7), and He certainly is not a seven-foot wooden plank. The flaw in that argument is obvious: at no time has the Church ever believed He was a literal door. But she has always believed the consecrated gifts of bread and wine are truly His Body and Blood.

(2) In the New Testament, those who receive Christ's Body and Blood unworthily are said to bring condemnation upon themselves. "For this reason many are weak and sick among you, and many sleep" (literally, "are dead"; 1 Cor. 11:30). A mere symbol, a quarterly reminder, could hardly have the power to cause sickness and death!

(3) Historically, from the New Testament days on, the central act of worship, the very apex of spiritual sacrifice, took place "on the first day of the week, when the disciples came together to break bread" (Acts 20:7). The Eucharist has always been that supreme act of thanksgiving and praise to God in His Church.

## LOOKING AHEAD Upcoming events...

- Aug 5 - Evening Divine Liturgy for the Feast of the Transfiguration & blessing of the first fruits @ 7pm
- Aug 6 - Baking Session: Birds Nest @ 10am
- Aug 6 - Service of the Small Paraklesis @ 7pm
- Aug 11 - Baking Session: Ghrabee/Yansoon@10am
- Aug 12 - Parish Council Meeting @ 7pm
- Aug 13 - Service of the Small Paraklesis @ 7pm
- Aug 14 - Feast of the Dormition Liturgy @ 7pm
- Aug 15 - Baking Session: Custard Triangles@10am
- Aug 16 - Baptism of Desmond West @ 1pm
- Aug 20 - Cooking Class Spinach Pie @ 10am
- Aug 22 - Baking Session: Knafee @10am
- Aug 23 - Cooking Class Spinach Pie @10am
- Aug 23 - Baptism Elnaz Davarparast @ 4pm
- Aug 26 - Men's Club Meeting @ 7:30pm
- Aug 27 - Cooking Class Spinach Pie/Sfeeha @10am
- Aug 30 - Cooking Class Spinach Pie/Sfeeha @10am

**"YOU WERE TRANSFIGURED ON THE MOUNTAIN, O CHRIST OUR GOD"**

The observance of the Feast Day of the Transfiguration of our Lord dates back to the 4th century, when St. Helen built a church on Mt. Tabor in remembrance of this mysterious event. Originally, this celebration was held in February, but since this often fell during Great Lent, and its commemoration was not in conformity with the penitential spirit of this fasting period, the Transfiguration was moved to August on the Church Calendar.



Why was this date selected? According to the church historian Eusebius, the Transfiguration actually took place 40 days before Christ's crucifixion. By placing the observance of this feast day on this particular date, it is now celebrated 40 days before the Elevation of the Holy Cross. That is a time when significant attention is given to our Lord's passion and suffering upon the Cross.

The Apostles Peter, James and John were present to witness this manifestation of Christ's divine glory. There has been much speculation as to why these 3 disciples were singled out to behold this miracle. It is felt that they represented the 3 main virtues of FAITH, HOPE and LOVE. Peter represented FAITH, for he was the first apostle to boldly claim that he believed that Christ was the "Son of the Living God." James represented HOPE, for it was with hope in Christ's promise of eternal life that James became the first apostle to lay down his life for the Lord. John represented LOVE, for this beloved disciple remained loyal to His Master when all others deserted Him.

*Icon by Nataliya Zharsky*

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
Aug 10	Buchko family	
17	Mary Misleh	Family of Riad Elkari
24		
31		
Sep 7		
14	Ed & Eleanor Husson	
21		
28		

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.