

	<b>BREAD OF HOLY OBLATION</b>	<b>FELLOWSHIP HOUR</b>
<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
<b>04 Sep</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, AUGUST 7, 2016**

**TONE 6/ EOTHINON 7**

**SEVENTH SUNDAY AFTER PENTECOST**

**& SEVENTH SUNDAY OF MATTHEW**

**AFTER-FEAST OF THE TRANSFIGURATION OF CHRIST**

MARTYRS DOMETIOS OF PERSIA; SOZON OF NICOMEDIA; HIEROMARTYR NARCISSOS, PATRIARCH OF JERUSALEM; VENERABLE THEODOSIOS THE NEW OF THE PELOPONNESOS; NIKANOR THE WONDERWORKER OF MT. KALISTRATOS

### APOLYTIKION OF THE RESURECTION (Tone 6)

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

### APOLYTIKION OF THE TRANSFIGURATION OF CHRIST (Tone 7)

When, O Christ our God, Thou wast transfigured on the mountain, Thou didst reveal Thy glory to Thy Disciples in proportion as they could bear it. Let Thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O Thou Bestower of light, glory to Thee.

### 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.

*Mary is peace. Righteousness is Christ and Truth is Christ. The Mother of God is the earth. From this earth sprang our Lord Jesus Christ Who said, "I am the life and the truth."*

*St. Theoteknos of Livias*

## COME LET US WORSHIP

V. Rev. Patrick B. O'Grady

WHERE DOES THE DIVINE LITURGY COME FROM?

PRODUCT OF DIVINE REVELATION AND GREAT HUMAN CULTURAL ACHIEVEMENT (con't)

*When Is the Divine Liturgy Celebrated and by Whom?*

The Liturgy may be served on any day, throughout the year, with an important exception. During the weekdays of the week before Lent and Great Lent itself, and on Monday, Tuesday, Wednesday, and Friday of Holy Week, no Liturgy with the consecration of bread and wine may be celebrated. So we do not serve the Anaphora during Holy Week, except for Holy Thursday (the annual memorial of the Eucharist) and Holy Saturday (the Vespertal Liturgy of Pascha).

Instead, on appointed days in Lent, we serve a special form of the Liturgy, called the Liturgy of the Presanctified Gifts. This special Liturgy is celebrated without the Anaphora and is actually a very compunc-tionate service of Holy Communion. That is why it is called "Presanctified": the bread and wine presented here were consecrated on the previous Sunday. Also, during Lent, the usual form of the Liturgy, that of St. John Chrysostom, is served only on Saturday, but the older and longer form of the Liturgy, that of St. Basil, is served on Sundays.

Although other forms of the Liturgy are served periodically at certain times of the year, the most common form of the Divine Liturgy celebrated in the Orthodox Catholic Church throughout the world is that of St. John Chrysostom, a pastorally beautiful Liturgy in which Chrysostom abbreviated the longer prayers inherited from the ancient Jerusalemite Liturgy of St. James and the profoundly theological Liturgy of St. Basil. Before we examine the Liturgy in detail, with a view toward how best to participate in it, let us see when in the course of the day it is best to celebrate the Liturgy.

### THE LITURGY IN TIME

The Liturgy is independent from the daily cycle of time. This movement of time through the day is marked in the Church by special services of worship: Vespers at sunset (the beginning of the new day), Compline after the evening meal, the Midnight service, Orthros before sunrise, and the canonical Hours (First, Third, Sixth, and Ninth) through the daylight hours. In parish churches, only Third Hour (prayed before the Liturgy if Orthros is done the night before), Vespers, and Orthros (also called Matins) are regularly celebrated, according to the parish needs, except during Great Lent and Holy Week, when ser-vices in the parish usually become more frequent and less abbreviated.

Each of the daily services of prayer marks time and sanctifies it. But the Liturgy itself transcends time and therefore does not mark time in any way. Although the Liturgy can be served at any time of day or night, usually it is served in the morning (preceded by the service of Orthros, or the service of the Hours, depending upon local tradition). Therefore, faithful Orthodox Christians make it a habit to attend Vespers (or Vigil) on the night before the Liturgy and to keep a quiet evening with prayer and preparation, as strength enables. Early in the morning, the faithful return to the church temple for Orthros (or Hours) and remain for the Liturgy. This is the context in time, as usually celebrated in the parishes of most Orthodox churches. The services of Orthros and the Hours are not in themselves a preparation for the Liturgy, strictly speaking; rather, these services have their own theological and prayerful ethos.

The Liturgy is not one service among many; it is in a class by itself. The faithful pray chiefly through listening in the other services; however, in the Divine Liturgy, they share in the liturgical work of prayer as a priestly community (1 Peter 2:9). This does not demean the other services; all the services function in unique ways to edify and build up the Body of Christ. The Liturgy, however, is the culmination of our worship.

The services of the daily cycle (Vespers, Orthros, Hours) assist the faithful to ascend noetically (spiritually) the "holy mountain" of the heart to converse with God liturgically. Imagine a family working together to prepare a special meal. The vegetables are washed and cut, savory meats are roasted, the wine is chilled, the table is set, desserts are set out. Perhaps an appetizer tray is made ready. The family converses, maybe sings as they work. All have a part to play; all contribute. Finally all is ready. The family gathers around the table as the father gives the blessing, and all sit down to share the meal.

We have seen that the Liturgy is, basically, a sacred meal. This meal needs preparation. So you can see how unprepared and ill-fitted each of us might be if we showed up late merely to "get Communion." We are not really present with full attentiveness; our heart and mind are still distracted by worldly cares. We have not been involved in the work of preparation. So try to observe the services on the eve of the Liturgy and come to church early to hear Orthros or the Hours before the Liturgy begins. Then your heart is warmed and your mind is attentive to the presence of the Lord. You have fully participated in the sacred work of prayer.

### 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

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Suzanne Hermes

#### Vice Chairman

Gary Farha

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Steve Simon

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Richard Mahan

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Lina Eid  
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George Zaki

### Church Secretary

office@peterpaulpotomac.org

### Choir Director

John Slanta  
choir@peterpaulpotomac.org

### Chanters

Wayne Parr  
George Tannous

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Jerry Audi  
Michael El Araj  
Abraham Fannoney  
Sam Khalil

### ALTAR

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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...

Aug 07	*Blessing of the Grapes for the Transfiguration *Emilia 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 the Seventh Sunday after Pentecost)  
*O Lord, save Thy people, and bless Thine inheritance.  
Until Thee will I cry, O Lord my God.*

### **The Reading from the Epistle of St. Paul to the Romans. (15:1-7)**

Brethren, we who are strong ought to bear with the failings of the weak, and not to please ourselves; let each of us please his neighbor for his good, to edify him. For Christ did not please himself; but, as it is written, "The reproaches of those who reproached thee fell on me." For whatever was written in former days was written for our instruction, that by steadfastness and by the encouragement of the scriptures, we might have hope. May the God of steadfastness and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, so that together you may with one voice glorify the God and Father of our Lord Jesus Christ. Welcome one another, therefore, as Christ has welcomed you, for the glory of God.

## THE GOSPEL

(For the Seventh Sunday of Matthew)

### **The Reading from the Holy Gospel according to St. Matthew. (9:27-35)**

At that time, as Jesus passed on from there, two blind men followed him, crying aloud: "Have mercy on us, Son of David." When He entered the house, the blind men came to Him; and Jesus said to them, "Do you believe that I am able to do this?" They said to Him, "Yes, Lord." Then He touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread His fame through all that district. As they were going away, behold, a dumb demoniac was brought to Him. And when the demon had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity.

### 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.

*"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.

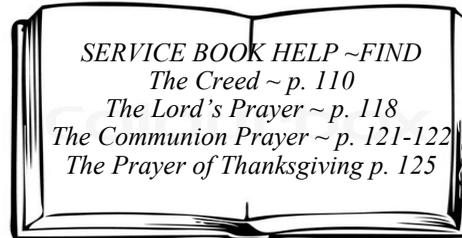
#### PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS

- 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.



### HOLY BREAD OF OBLATION OFFERED BY:

Karim & Lama Najjar & Family

1-year Memorial for George Sayegh and 6-year Memorial for Rabad Deeb Sayegh

### FELLOWSHIP HOUR OFFERED BY:

Karim & Lama Najjar & Family

1-year Memorial for George Sayegh and 6-year Memorial for Rabad Deeb Sayegh

# 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  
Richie Kogok  
Isabel Threddeh  
Edmond & Sophie Neam

May Fillah  
Brian Briggs  
Holly Dubois

### LIVING

Archpriest George & Family  
Nabecha Ayoub  
Everett Alvarez  
Susan Ibrahim Ayoub  
Victor Joubran  
Greg, Maria, Zeid, Rami Wallace  
Melinda Fannoney  
Roger Sayegh & Family  
Rami, Jennifer, Julia, & Karl Sayegh  
Michel & Marina Bakhazi & Family  
Gladys Ramlawi & Family  
Annette Bullata & Family  
Barbara Bullata Shaw & Family  
Kamal Boullata & Family

Archpriest Boniface Black  
Raymond Ayoub  
Nicholas & Helen White  
Tecia Yonkers  
Kera Tomlin  
Joy Yonkers  
Nadia Deeb & Family  
Laure Najjar  
Karim, Lama, Salim, Nadim, & Sofia Najjar  
Emil, Rania, George, Mark, Christine & Isabel Sayegh  
Suad Shammass  
Joseph Bullata  
Issa Boullata & Family  
Joseph Boullata & Family

### DEPARTED

Bertha Aed  
James Morro  
Jack Schueneman  
Frances Huenemann  
George & Rabad Sayegh  
Salim Najjar  
Tony Ramlawi  
Victoria Curtin  
Jack Bottash  
Marie & Albert Moses  
Joseph & Barbara Boullata  
Jamil Bullata  
Andre Bullata  
Renee Boullata  
Issa Shammass

### STEWARDSHIP CORNER

Theology of Giving Series – Week 32 – August 7, 2016

Weeks 32 to 36 come from Again, Fall, 2005, "The Trial of the Tithe," Fr. Thomas Zell

Fr. Thomas Zell ... "One of my earliest childhood memories is of piling into the back of our family car on Sunday morning and heading off to our little Baptist church in Klamath Falls, Oregon. Along with ensuring that my brother and I were properly cleaned and dressed for the occasion, my father would always drop several coins into our hands, so that we in turn could drop them into the offering plate at church. Tithing was something Dad faithfully practiced all his life, and he wanted to make sure his sons followed suit. Having lived with this tradition for so long, and loving it so much, it is hard for me now to stop and look at it objectively. But since the concept has become somewhat an object of debate today, I would like to examine both the myth and the realities behind this practice, and to follow the trail of the tithe."

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>