

FELLOWSHIP HOUR AND BREAD OF HOLY OBLATION

	BREAD OF HOLY OBLATION	FELLOWSHIP HOUR
Oct 19	Tilev & Azat families	Tilev & Azat families
26	Ayoub family	Ayoub family
Nov 2		
9	Jamila Taweel	Family of Fadel Taweel
16		
23		
30		
Dec 7		

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

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All Things Are Possible to Him Who Believes

Matins: Sundays 9:30am

Divine Liturgy: Sundays 10:30am

Confessions: call to schedule

Priests

Very Reverend
Fr. George Rados
frgeorge@peterpaulpotomac.org
Very Reverend
Fr. Isaac Crow
frisaac@peterpaulpotomac.org

Deacon

Dn. Christian Manasseh
DnChristian@peterpaulpotomac.org

Pastoral Assistant & Youth Director

Majd Akkawi
majd@peterpaulpotomac.org

COUNCIL

Chairman

David Jackson

Vice Chairman

George Salem

Secretary

Caroline Emad

Treasurer

Abdallah Daoud

Members

Frank Abdow
Jerry Audi
Rida Boulos
Anita El-Araj
Gary Farha
Dr. Bassem Haddad
Maha Jweied
Lorna Malooley
Wayne Parr
Steve Simon
Metody Tilev

Church Secretary

Janet Tate
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Choir Director

John Slanta
choir@peterpaulpotomac.org

Chanters

Majd Akkawi
Wayne Parr
George Tannous

Ushers

Jerry Audi
Michael El Araj
Abraham Fannoney
Sam Khalil

ALTAR

Manager

Peter Aburdeineh

Servers

Captains -
Robert Bridenhagen
Nicholas Zolnerowich

TONE 1 SUNDAY, OCTOBER 12, 2014 EOTHINON 7
SUNDAY OF HOLY FATHERS OF SEVENTH ECUMENICAL COUNCIL & FOURTH SUNDAY OF LUKE

Today we Commemorate: MARTYRS PROBOS, ANDRONIKOS AND TARACHOS AT TARSUS; MARTYR DOMNINA AT ANAZARBUS IN CILICIA; VIRGIN MARTYR ANASTASIA OF ROME

RESURRECTIONAL APOLYTIKION (Tone 1)

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

APOLYTIKION of the Holy Fathers (Tone 8)

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

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 for ordinary Sundays (Tone 2)

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honor thee.

Saints Peter and Paul Orthodox Church News

Basing themselves on Scripture, the Church Fathers taught that the soul and the body are not alien elements united temporarily in an individual person, but are given simultaneously and for all time in the very act of creation: the soul is 'betrothed' to the body and is inseparable from it. Only the totality of soul and body together comprises a complete person, a hypostasis. Neither the soul nor the body can exist as such by itself: 'For what is the human person if not an intelligible living being consisting of soul and body?' asks Justin Martyr. 'So, is the soul by itself a human being? No ... And can we call the body a human person? No ... Only a being comprised of both elements can be called a person.' Gregory of Nyssa calls the unbreakable link between soul and body an 'inclination of affection', a 'commixture', 'community', 'attraction' and 'acquaintance', which are preserved even after death. Such a concept is far removed from Platonic and oriental dualism.

In speaking of the body and matter in general, the Church Fathers emphasise their divine origin: 'I declare that matter is the creation of God, and a good thing', says John of Damascus. 'I do not worship matter; I worship the Creator of matter who became matter for me ... and accomplished my salvation through matter.' Christianity is sometimes falsely accused of preaching that the flesh should be despised and the body treated with contempt. These views, held by a number of heretics (the Gnostics, Montanists, Manichees) and by some Greek philosophers, were subjected to rigorous criticism by John Chrysostom:

Many of the Greeks and heretics say that the body was not even created by God. It is not worthy of having been created by God, they say, pointing towards the impurity, sweat, tears, labour, exhaustion and other imperfections of the body ... But do not speak to me of this fallen, condemned and degraded person. If you want to know how God created our body originally, then let us enter Paradise and look at the first-created person.

In Christian ascetic literature, whenever questions of enmity between flesh and spirit arise — beginning with St Paul: 'For the desires of the flesh are against the spirit, and the desires of the spirit are against the flesh' (Gal.5:17) — they concern fallen flesh as the totality of passions and vices, not the body as such. The expression 'mortification of the flesh',

found in monastic sources, refers to putting to death the sinful desires and lusts of the flesh', not a contempt for the body itself. The Christian ideal is not to debase the flesh, but to purify it and transfigure it, to liberate it from the consequences of the Fall; to return it to its primordial purity and make it worthy of assimilation to God.

The spiritual principle in humans is most often denoted by the word 'soul' (*psyche* in Greek). In the Bible this word may signify any living being, but in other instances it refers to the principle of life contained within the flesh, the blood of a living creature, or quite often human life. In the Psalms the soul is often mentioned as the inner immaterial principle within a human being: 'O God, thou art my God, I seek thee, my soul thirsts for thee; my flesh faints for thee' (Ps. 63:1).

It is this last meaning that applies to the word 'soul' as it occurs in patristic writings. St Athanasius offered the following definition of the soul: 'The soul is an intelligible essence, incorporeal, dispassionate, immortal. Gregory of Nyssa states: 'The soul is an essence that has been given birth, a living being, intelligible, communicating the life force to the organ and sensible body: In both instances the soul is called an essence (*ousia*), meaning that it is not merely a function of the body, its capability, senses or manifestation: it has its own independent being. According to Gregory Nazianzen, the soul is 'a part of God' in the human person, a 'breath of God', 'a piece broken from the invisible Deity'.

Upcoming events...

Oct 12 - General Assembly @12pm
Oct 16 - Adult Ed Forum @ 7:15pm
Oct 25 - Wedding Ayoub/Davarparast @ 2pm
Oct 28 - Mens' Club Meeting @ 7:30pm
Oct 30 - Adult Ed Forum @ 7:15pm
Nov 1 - Arabic Liturgy @ 5pm
Nov 3-4 - Maryland State Senate and Maryland House of Delegates **General Election**, Statewide Ballot Measures, School Board Measures (11) Kogok Hall 7am-8pm
Nov 9 - Antiochian Women Luncheon @ 12:15pm
Nov 11 - Parish Council Meeting @ 7pm
Nov 15 - Nativity Fast begins
Nov 20 - Entrance Theotokos to the Temple @ 7pm

Saints Peter and Paul Orthodox Church News

ANNUAL PARISH MEETING TODAY

As previously announced, the Annual General Meeting of the Parish of Saints Peter & Paul will be held immediately following Liturgy today. Please keep in mind that under the amended By-Laws of the Parish, adopted in 2012, "voting members" of the church are those members over 18 who "subscribe to the temporal maintenance of [Ss. Peter & Paul] by making an annual pledge," and who further have

- (1) paid up the previous year's pledge,
- (2) are up-to-date on the current year's pledge as of the quarter preceding the vote,
- (3) have paid their Archdiocesan assessment for the current year in full.

SAINT GEORGE HOSPITAL BENEFIT GALA

The American Foundation for Saint George Hospital, Inc. cordially invites you to the Fourth Annual Gala on **Saturday October 25, 2014** honoring Mr. JOSEPH J. CICIPPIO and Mrs. DOLORES NASSER SUMMERS at the historic Andrew W. Mellon Auditorium in Washington, D.C.

Cocktails: 6:00pm Dinner: 7:30pm

Featuring renowned Lebanese singer **ALINE LAHOUD** performing in Arabic, English and French. Dancing, Unique Silent and Live Auctions.

Black Tie Optional, **Complimentary Valet Parking.**

For Tickets, Sponsorships and Auction List, go to www.stgeorgefoundation.org/gala2014

You can also contact Lama Najjar at (703) 385-2182 or info@stgeorgefoundation.org

RSVP deadline is October 14, 2014

All proceeds from this event will be used to support women's and children's services at Saint George Hospital, and the Children's Endowment Fund for needy patients.

TEEN SOYO SPECIAL OLYMPICS AWARENESS DAY

Next Sunday, October 19, our teens will solicit your financial donations to enable them to sponsor the 34th Annual Special Olympics Sports Camp held at the Antiochian Village in summer of 2015.

Teens need to raise over \$60,000 to run this worthwhile ministry. To thank you for your support, you will receive a bookmark commemorating the 100th anniversary of the falling asleep of St. Raphael of Brooklyn.

Please make checks payable to *Ss. Peter & Paul Church* and note "Teen SOYO" in the memo line.

AFTER FESTIVAL SALE

Thanks to all of you, the festival truly was Fabulous! We took the liberty in preparing extra, so bring the great time and food home—

Kibbie Balls 2.00 each units of 10
Kibbie Tray 45.00
Spinach Pies 2.00 each units of 6
Grape leaves (meat) 25/\$15.00

CATECHISM

Part I in a series
From an Essay entitled *The Mystery of Faith* by
Bishop HILARION (Alfeyev)

SOUL AND BODY

While all ancient religious traditions maintain that humans are composed of both material and spiritual elements, the relationship between the two has been understood in different ways. Dualistic traditions view matter as intrinsically evil and hostile towards humanity: the Manichees even believed that Satan was the maker of the material world. Classical philosophy regards the body as a prison in which the soul is held captive. Indeed, Plato claims the word *soma* (body) comes from *sema* (tombstone, tomb): 'Many people believe that the body is like a tombstone concealing the soul buried beneath it in this life ... The soul endures punishment ... while the flesh does duty as its fortress so that it can be healed, while located in the body as in a torture chamber.'

The ancient Indian philosophies speak of the transmigration of souls from one body to another, even from a human being to an animal (and vice versa): As when the person sheds his old clothes and assumes new ones, so does the soul abandon the body for a new, different one. The doctrine of *metempsychosis* (reincarnation) was rejected by Early Church tradition as incompatible with divine revelation. It was proclaimed false on the basis that a human being, who possesses reason and free will, cannot be transformed into an animal, which does not possess reason, since all intelligent being is immortal and cannot disappear. Moreover, what is the point of being punished for sins committed in an earlier life if one does not know the reason for the punishment (it is, after all, impossible to recollect one's previous 'existence')?

THE EPISTLE (For the Holy Fathers)

*Blessed are Thou, O Lord, the God of our Fathers.
For Thou art just in all that Thou hast done.*

The Reading from the Epistle of St. Paul to St. Titus. (3:8-15)

Titus, my son, the saying is sure. I desire you to insist on these things, so that those who have believed in God may be careful to apply themselves to good deeds; these are excellent and profitable to men. But avoid stupid controversies, genealogies, dissension, and quarrels over the law, for they are unprofitable and futile. As for a man who is factious, after admonishing him once or twice, have nothing more to do with him, knowing that such a person is perverted and sinful; he is self-condemned. When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing. And let our people learn to apply themselves to good deeds, so as to help cases of urgent need, and not to be unfruitful. All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all. Amen.

THE GOSPEL (For the Fourth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (8:5-15)

The Lord spoke this parable: "A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold." And when His Disciples asked Him what this parable meant, Jesus said, "To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience." As Jesus said this, He called out, "He who has ears to hear, let him hear."

SUNDAY SCHOOL

Directors

Samia Zolnerowich
Jennifer Buchko

Teachers

Jumana Misleh
Susan Kozlov
Michelle Zook
Razan Abdallah
Jena Peters
Lara Bellone
Caroline Jarboe
Saleem Mokhiber
Stephen Zolnerowich
Anees Mokhiber

Men's Club

Sam Khalil

Antiochian Women

Ann Marie Moses
Kate Niewenhous

Teen SOYO

Adviser:
Majd Akkawi
Facilitators:
Phillip Allen
Reema Guegel
Stephen Zolnerowich
Anees Mokhiber

Fellowship of St. John

Majd Akkawi
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.

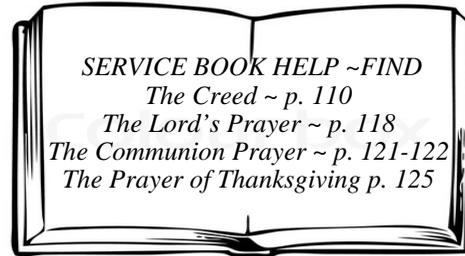
PLEASE DO NOT ENTER OR EXIT THE SANCTUARY AS

- 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 George & Grace Malouf

FELLOWSHIP HOUR: offered by George & Grace Malouf

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

LIVING

Parishioners who remain in our prayers continually

Margaret Ashley
Lulu & George Brown
Issa & Suad Shammass
Edmond Neam
Richie Kogok

Brian Briggs
Katherine Slanta
Nicholas Yanowsky
Barbara Abraham
Sharon Lampathakis
Fred Zacharia

George & Grace Malouf & family
George & Eva Malouf
Imad & Tania Mufarrrij & family
Siham Ayoub

DEPARTED

Muriel Maffrige Sept 30
Grace Calis Sept 28
Michael Jacobs Sept 17
Joseph Khoury Sept 17
Suad Ramzi Azat Sept 15
Nidal Issa Akel Sept 5

Sami & Blanche Mufarrrij