

	BREAD OF HOLY OBLATION	FELLOWSHIP HOUR
29 Nov	Donna Gavin 40-Day Memorial for Jack Bottash	Hikmat Nasr and Family The Moussa Family
06 Dec	Christakis Family	Slanta/Hawkins Families IHO Alexandra's 2nd Birthday & St. Nicholas
13-Dec	Marie Khalil	St. Ignatius Luncheon
20 Dec	The Emad Family	Falafal Sale
27 Dec	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, NOVEMBER 29, 2015

TONE 1 / EOTHINON 4

**TWENTY-SIXTH SUNDAY AFTER PENTECOST
& THIRTEENTH SUNDAY OF LUKE**

MARTYR PARAMONOS AND THE 370 MARTYRS IN BITHYNIA; MARTYR PHILOUMENOS OF ANCYRA; VENERABLE AKAKIOS OF SINAI; HIEROMARTYR DIONYSIOS, BISHOP OF CORINTH; URBAN, BISHOP OF MACEDONIA; NICHOLAS, ARCHBISHOP OF THESSALONICA

APOLYTIKION OF THE RESURRESTION (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 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 PREPARATION OF CHRIST'S NATIVITY (Tone 3)

.Today the Virgin cometh to the cave where she will give birth in an ineffable manner to the Word Who is before all the ages. Rejoice, therefore, O universe, when thou heardest it heralded: Glorify Him, with the angels and the shepherds, Who chose to be seen as a new-born babe, the God Who is before all the ages.

According to the Gospel, it should be said that undoubtedly each person is given his own saving cross. This cross has grown on the soil of our heart, and it is only through this cross that we can be saved. From this it follows that if we refuse to carry our cross of obedience for no legitimate reason, we refuse to go by the way of Christ, by the saving way, and we want to invent for ourselves another way, free of labor, for attaining the Kingdom of Heaven. But this cannot be.

St. Anatoly of Optina

THE WITNESS OF THE CHURCH IN A PLURALISTIC WORLD: THEOLOGICAL RENAISSANCE IN THE CHURCH OF ANTIOCH

NICOLAS ABOUT MRAD

ANTIOCH AND ISLAM

Like Patriarch Ignatius, Metropolitan Georges Khodr invites Eastern Christianity to express its faith and formulations in such a way as to become closer to Islamic thought and mentality, and to produce a living culture that would address the Muslims in their concerns and preoccupations, including Palestine, Iraq and the anti-Islamic trends in the West which characterise Islam as a terrorist religion. Crucial in his approach to such issues is the belief that the Old Testament is fully realised in Christ. In consequence, God's promise is no longer associated with the possession of territory, but with a Kingdom that will be inherited by the meek.

Metropolitan Georges Khodr attempts a Christian theology of non-Christian religions. He sees that the Church is not simply an institution in history but a charismatic place, the instrument of the mystery of the salvation of the nations. It is not in the world by accident. For this reason the Church is not a closed society, just as it is not a society whose progress can be measured in numbers. It does not constitute a 'Christian nation', a sociologically defined community. For Khodr, the same Christ who is present in the Church is also present outside its historical limits. Witness among non-Christians, therefore, is a matter of naming the Christ whom others have already recognised as the Beloved.

Following Vladimir Lossky, Khodr draws a clear distinction in this context between the economy of the Son and that of the Spirit. Pentecost signifies that creation has become capable of receiving the Holy Spirit. It is the Spirit who makes Christ present within us, but the Spirit operates according to his own economy, and Khodr argues that we could see his inspiration at work outside the visible Church, in non-Christian religions. He also refers to the Christian values 'sown', like Justin's 'seminal word', in various places. In one of his best-known phrases, Christians should 'awaken the Christ who is sleeping in the night of religions'.

On this basis, Khodr affirms that the Logos is not confined to his Incarnation. Following St Maximus the Confessor, he points out that the Logos was incarnate in the biblical word before the coming of Jesus in the flesh. The Logos also became incarnate in the created world: the economy of Christ begins with creation as the manifestation of God's *kenosis*. The key to mission, therefore, is a 'kenotic' reading of scripture - one in accord with the voluntary self-emptying of Christ in which he does not cease to be God, but his divinity is not manifest. This means, conversely, that any reading of religions is a reading of Christ, since he is hidden everywhere in the mystery of his lowliness.

In addition to this theology aimed at understanding Islam from a Christian point of view, Khodr insists, like Patriarch Ignatius IV, on the co-existence of Christians and Muslims in a 'creative osmosis'. The main issue for the Christians remains how to live in the 'Land of Islam', even in countries where Islam is adopted as a state religion.

In this context mention should be made of Tarek Mitri, Professor at the Institute of Theology, former Coordinator of Inter-Religious Relations and Dialogue at the World Council of Churches and Programme Secretary for Christian-Muslim Dialogue. Mitri's principal area of interest is the history and sociology of Christian-Muslim relations and of Christianity in the Arab and Muslim world. For Mitri, the universal principles of co-citizenship, equality, the rule of law and human rights must be at the heart of the 'dialogue of life' between Christians and Muslims. Co-citizenship is the encounter of persons as equal actors in society and polity, while influenced by culture, religion and ethnicity, these persons cannot be reduced to the roles assigned to them in the name of communal identities, loyalties and perceived interests. Muslims and Christians need to learn that Christianity and Islam are not two monolithic blocks confronting each other. In dialogue with each other, they must understand justice to be a universal value grounded in their faith. They are called to take sides with the oppressed and marginalised, irrespective of their religious identity.

ANTIOCH AND THE ECUMENICAL DIMENSION

The twentieth century has seen a process of mutual openness on the part of the Churches, and the ecumenical movement has emerged as one of the principal dimensions of the Christian presence in the world. Churches became aware that their encounter can make a great contribution to the realisation of world peace, as it increases the credibility of Christians' witness to their crucified and risen Lord in a rapidly changing and fluid world. At the beginning of the twentieth century, the Ecumenical Patriarchate played a crucial role in urging 'the Churches of Christ everywhere' to live out the 'fellowship' (*koinonia*) that exists between them.

The Church of Antioch was one of the first Orthodox Churches to join the WCC. The present Patriarch Ignatius, then Metropolitan of Laodikia, gave the opening speech at the fourth general assembly held in Uppsala (1967), and later became one of the Council's presidents. Antioch has also participated in the official dialogue between the Catholic and Orthodox Churches since its foundation in the early 1980s. St John of Damascus Institute of Theology hosted the 1993 meeting of the dialogue, which issued the well-known Balamand document rejecting proselytism and calling for the abandonment of uniatism as a way of achieving unity between the Orthodox and Roman Catholic Churches.

On the local and regional level, the Middle East Council of Churches (MECC) was founded in Nicosia (1974). The MECC is an independent regional structure which concentrates on facilitating unity and allowing the Churches to work together. The Church of Antioch has been a member of MECC since its foundation. Some of its members, particularly Patriarch Ignatius IV, played an important role in leading the MECC and orientating it. Achievements within the context of the MECC include work on common textbooks for religious education to be used in schools in Lebanon, agreements between Orthodox and local Catholic Churches on mixed marriages, religious education in schools and first communion, and the important agreements on pastoral matters between the Antiochian Orthodox Church and the Syriac (non-Chalcedonian) Orthodox Church in 1991.

Patriarch Ignatius IV sees Antioch as having a special role to play on the ecumenical level. Faithful to the spirit of its best-known bishop, St Ignatius, it always recalls that the genuine Christian is one who loves others and feels concerned with whatever befalls any other Christian, wherever he or she may be. It therefore has something to say regarding the ecumenical reconciliation of other Orthodox or non-Orthodox Churches, and on other live issues preoccupying the Church today, such as the challenges of modernity.

FINAL REMARKS: THE CHALLENGE OF MODERNITY

Many, including some Orthodox Christians, are troubled by modernity. They feel that it is tainted with nihilism, that it is an emptiness filled by the idolatries of image, market, eroticism or drugs. While unifying the planet materially, modernity seems to some to be incapable of sharing the world's resources justly or of embracing cultural diversity. It would sometimes appear to be imposing a spirit of globalism, rather than a globalisation that respects local cultures. Modernity is not strange to Christians, however. Antecedents of it are found in ancient Hellenism and in the biblical affirmation of a creaturely conscience penetrated by divine Wisdom, enabling humans to assume responsibility for themselves. It would therefore be false and dangerous to see only the negative aspects of modernity, for it is a strangely complex and heterogeneous phenomenon. Some of its positive insights are respect for others, freedom of spirit, democratic pluralism and openness. At their best, these are ultimately rooted in the evangelical revelation of the person and the liberating distinction made by Jesus between the Kingdom of God and that of Caesar.

Antioch, with its long experience of pluralism, has always expressed and lived the conviction that the Church is the conscience of the world, and that its role lies in proclaiming, prophetically, the will of God for human life and dignity. With loving openness, it has a word to say in today's rapidly changing world.

Final in the series

Ss. Peter and Paul Orthodox Church News and Events

ANTIOCHIAN WOMEN'S UPDATE

The Ladies Auxiliary will again be collecting toiletries and small clothing items for the *needy* through BETHESDA CARES. Please see the flyer on the round table in the Narthex for more information and a list of items needed. The final due date is December 13. Please be generous for this worthy cause.

2015 Poinsettia Flower Donation

The Ladies Auxiliary is collecting donations for the Poinsettias displayed in our Church during the Christmas Holiday. If you would like to make a donation for the health of or in memory of your loved ones, please complete the form available in the vestibule. Please return your completed form to the Ladies Auxiliary to the attention of Leila Ayoub or Thomascena Cox no later than Sunday, December 20th.

Dec 5

- * Wreath making
- More information to follow

CHRISTMAS CONCERT

On Sunday, December 20, 2015 following Liturgy Ss. Peter and Paul will have its Christmas Concert in the Church. This will be followed by a Falafal luncheon in the Kogok Hall.

CHRISTMAS DECORATING

We will be decorating the Church for Christmas on Saturday, December 5, from 8:00am to noon. We need your help so please mark your calendar and join us in the festivities.

CALLING ALL CHURCH PHOTOGRAPHERS

Do you have a digital camera and an interest in capturing the beautiful smiles of our Parish Members? If so let us know because we need you. The photos you take will be uploaded to our new Elexio database and allow us all to see and recognize each other in the Church Directory. The first session is scheduled for December 20th at the Christmas event. Sign up by sending an email to Lina Eid at Lina033@verizon.net, who will provide you with more details. Have a blessed holiday season!

STEWARDSHIP CORNER

Calling all Church members...
Stop by our Membership table, which will be up every second Sunday of each month after Church in the Fellowship hour hall to:
Drop off your business card
Smile for our cameras
Fill out your membership form
Fill out your annual pledge form
Sign up to work with us!
The Stewardship Committee's mission is to inspire our Parish members to give of their time, talent and resources.
"Give and it will be given to you" Luke 6:38

"EXPLORING OUR FAITH" THE SS. PETER AND PAUL ADULT RELIGIOUS EDUCATION FORUM

In an effort to better understand and discover the rich spiritual, historical, doctrinal and scriptural tradition of our Holy Orthodox Faith, the Adult Religious Education Forum "Exploring Our Faith" meets every other Thursday evening from 7:15pm to 8:30pm in the lower level conference room. Fr. Isaac facilitates the meetings in an informal setting using brief presentations as a springboard to open discussion on a wide range of topics concerning our Faith. The next meeting is Thursday, December 3, 2015. ALL ARE WELCOME

Upcoming events...

Dec 01	Bazaar Prep Mtg/LL Conf Rm/7:30p
Dec 02	Young Adult Fellowship Study Group (see insert for more details)
Dec 03	Adult Ed Forum/Exploring our Faith/LL Conf. Rm/7:15pm
Dec 05	*Christmas Decorating/8a-1p *Antiochian Women Wreath Making Event *Teen SOYO Christmas Caroling (see insert) *Arabic Language Class/10a-12:30p/LL Conf. Rm. *Arabic Liturgy @5:00pm
Dec. 06	Teen SOYO Meeting (following Sunday School)
Dec 08	Parish Council Mtg. @7:00pm, LL Conf. Rm.
Dec 12	*Arabic Language Class/10a-12:30p/LL Conf. Rm. *Antiochian Women Christmas Luncheon 11:30a
Dec 13	*Christmas Play *St. Ignatius hosting annual luncheon to follow Church School Play
Dec 17	Adult Ed Forum/Exploring our Faith/LL Conf. Rm/7:15pm
Dec 19	*Teen SOYO Christmas Party hosted by the Taweel Family *no Arabic Language Classes *No Arabic classes due to Christmas Holiday
Dec 20	Christmas Concert following Liturgy w/Falafal Luncheon following concert
Dec 24	6:00p Matins/Feast of the Nativity 7:00p Divine Liturgy Feast of the Nativity
Dec 26	No Arabic classes due to Christmas Holiday
Dec 29	Men's Club Mtg/7:30pm/LL Conf. Rm.
Jan 02	No Arabic classes due to Christmas Holiday

EPISTLE

(For the Twenty-Sixth Sunday after Pentecost)

Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous.
The Reading from the Epistle of St. Paul to the Ephesians. (5:8-19)

Brethren, walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light. Therefore it is said, "Awake, O sleeper, and arise from the dead, and Christ shall give you light." Look carefully then how you walk, not as unwise men but as wise, making the most of the time, because the days are evil. Therefore, do not be foolish, but understand what the will of the Lord is. And do not get drunk with wine, for that is debauchery; but be filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart.

THE GOSPEL

(For the Thirteenth Sunday of Luke)

The Reading from the Holy Gospel according to St. Luke. (18:18-27)

At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible with men is possible with God."

NOVEMBER CHARITY COLLECTION

This month we are supporting Saint George Hospital University Medical Center. "The Hospital is a nonprofit academic medical center, owned by the Orthodox Archdiocese of Beirut and has an academic affiliation with the University of Balamand. It is committed to treat all patients with dignity, respect and compassion regardless of the religion, sect, nationality, socioeconomic status and race. It provides quality healthcare services to the sick and indigents at the lowest possible cost. You can learn more at <http://www.stgeorgehospital.org/aboutus/mission>. Let us support this wonderful hospital that is so closely tied with our Orthodox Faith. All donations are tax deductible.

Thank you all for supporting these charities. With God's love, and your support, we have made a huge difference in the lives of many people.

SUNDAY SCHOOL

Directors

Samia Zolnerowich
Jennifer Buchko

Teachers

Jumana Misleh
Susan Kozlov
Michelle Zook
Christine Morin
Layla Najjar
Lizzy Cassar
Lara Ballone
Andrew Salem
Caroline Jarboe
Amber Bennett
Stephen Zolnerowich
Anees Mokhiber

Men's Club

Sam Khalil

Antiochian Women

Kate Niewenhaus

Teen SOYO

Advisor

Jamilee Bellone

Officers

Rashid Haddad
Julia Allen
Danielle Bellone
Christopher Zolnerowich

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

David Jackson

Stewardship

Lina Eid

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 al-
ways: now and ever, and unto ages
of ages

LIVING

Parishioners who remain in our prayers continually

Margaret Ashley	May Fillah
Richie Kogok	Brian Briggs
Suad Shammass	Robert Simon
Lulu & George Brown	Bertha Aed
Isabel Threddeh	Holly Dubois
Thelma & Bob Badwey	Edmond & Sophie Neam

Josephine Lofgren	Salwa Gabro
Sally Ruffin	Robert Dubois
Nouha Aramouni	Joan Lanciani
Bill Dora, Jr.	Linda Dora Elkanich
Richie Ayoub	Julia & Hikmat Nasr
Patricia Viala & Family	Samia Saad
Christine Williams & Family	The Bottash Family
Souhaila Kafrouni & Family	The Nagle Family
The Moses Family	The Brooks Family
The Gavin Family	The Curtin Family
Helen Khalil	Jamil Al-Kallas

DEPARTED

Very Rev. Fr. Elias Eid Sweiss
Jack Bottash
Issa Shammass
Norma Azar
George, Kafa, Nabeeha,
Souhail & Lulu Nasr
Michel, Marie, Sami,
& George Saad
Burgess & William Thomas
Vicky, Bob & Robert Curtin
David Newkirk
Marie & Albert Moses
Helen & Joe Bottash
Evelyn Baxley
Isabel, Clarence,
& Joe Brooks
Adel Nagle
William Gavin
Jack Joseph Ayoub
Mufid Khalil

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

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

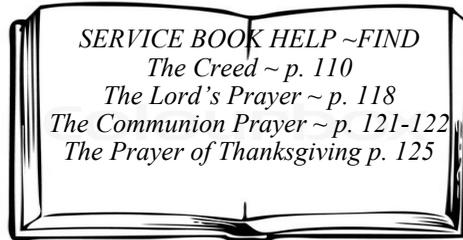
- the clergy censes the sanctuary
- the congregation is standing, or
- during the Little Entrance with the Gospel
- during the Reading of the Epistle and the Gospel

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:

Donna Gavin for the 40-day Memorial for Jack Bottash

MEMORIAL WHEAT OFFERED BY:

Donna Gavin for the 40-day Memorial for Jack Bottash

FELLOWSHIP HOUR OFFERED BY:

Hikmat Nasr and Family
The Moussa Family

St. Ignatius Luncheon on Sunday, December 13

On Sunday, December 13 following the Christmas Play after Liturgy, St. Ignatius will be offering the Fellowship Hour with a luncheon. All parishioners are invited to the luncheon. A sign-up sheet will be available in the Hall. Please include the family name and number of attendees.