

	BREAD OF HOLY OBLATION	FELLOWSHIP HOUR
06 Sept	Ramzi Azat—1 yr Memorial for Suad Lama Najjar—40 Day Memorial for George Sayegh	Ramzi Azat—1 yr Memorial for Suad
13 Sept	Katia Wakim Nassif	Katia Wakim Nassif
20 Sept	Soraya Assaf	Soraya Assaf
27 Sept	OPEN	Festival
04 Oct	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.

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

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

**COUNCIL**  
**Chairman**  
Gary Farha  
**Vice Chairman**  
George Salem  
**Secretary**  
Suzanne Hermes

**Treasurer**  
Richard Mahan  
**Members**  
Rida Boulos  
Abdallah Daoud  
Paul Debs  
Lina Eid  
Anita El-Araj  
Bassem Haddad  
David Jackson  
Maha Jweied  
Wayne Parr  
Steve Simon  
Tony Moussa

**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 -  
Robert Bridenhagen  
Nicholas Zolnerowich

## **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, SEPTEMBER 6, 2015** **FOURTEENTH SUNDAY AFTER PENTECOST** **&** **FOURTEENTH SUNDAY OF MATTHEW** **TONE 5 / EOTHINON 3**

**COMMEMORATION OF ARCHANGEL MICHAEL'S MIRACLE IN**  
**COLOSSAE**  
ARCHIPPUS OF HIERAPOLIS; MARTYRS EUDOXIOS, ZENO,  
ROMULUS AND MAKARIOS AT MELITENE IN ARMENIA

#### **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 THE ARCHANGEL MICHAEL (TONE 4)**

Supreme Commander of the Hosts of the Heavens, \* we, the unworthy, importune and beseech thee \* that by thy supplications thou encircle us \* in the shelter of the wings \* of thine immaterial glory, \* guarding us who now fall down \* and cry to thee with fervor: \* Deliver us from dangers of all kinds, \* as the great Marshal of the heavenly hosts on high.

#### **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 NATIVITY OF THE THEOTOKOS (Tone 4)**

By thy holy nativity, O pure one, Joachim and Anna were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; thy people do celebrate it, having been saved from the stain of iniquity, crying unto thee: The barren doth give birth to the Theotokos, who nourisheth our life.

## **Feast of the Nativity of the Theotokos, September 8, 2015**

Together, the Great Feasts serve to tell us the story of the Incarnation, which has its climax in the centre of the year with the celebration of the “Feast of Feasts” – Pascha. It is therefore fitting that the first Great Feast of the Church year, which begins in September, is that of the **Nativity of the Theotokos**.

The early life of Mary, the Mother of God, up to the occasion of the Annunciation is described in the ancient Protoevangelium of James. Hymnography and iconography for the feasts celebrating Mary’s conception, birth, and dedication to the Temple as a child, all borrow from this early (c. 2nd century) account.

The Mother of God’s birth was miraculous, not because she was born without original sin, nor because she was born of a virgin, but instead because she was born of a man and her barren wife: Joachim and Anna.

The icon of the feast is a more-or-less faithful imaging of the protoevangelium, with the composition echoing the [Nativity of Our Lord Jesus Christ](#) which Mary’s birth prepares the way for. Anna is reclining in a bed, in a similar way to how Mary herself reclines in icons of Christ’s Nativity. Below Anna, the infant Mary is being bathed by midwives, just as the infant Christ is washed by Salome in the icon of His own birth. Likewise, just as Joseph is shown removed from the main scene of the birth in Nativity icons, Mary’s father Joachim is also shown apart from the scene in icons of the Theotokos’ birth.

As for the differences, the main one is that the surroundings. Whereas Christ’s birth is shown to be in a cave, in the wilderness, the Mother of God’s birth is shown within the city walls, amid what appears to be a beautifully decorated house, because Joachim was “*a man rich exceedingly*” (Protoevangelium). Instead of a cave, Mary is inside Anna’s bed-chamber, which according to the protoevangelium was made into a sanctuary until the time Mary entered the Temple. Whereas Mary and the Christ-child are attended by angels in their relative solitude, around Anna is a hive of activity: the “undefiled daughters of the Hebrews” whom Anna brought into the bed-chamber to attend to her. A table by Anna shows the feast which Joachim prepared on Mary’s first birthday, to which were invited the scribes, priests and elders of Israel.

*Continued on insert*

## Saints Peter and Paul Orthodox Church News

### MONUMENTAL MISSIONS WALK 2015

On **September 19, 2015 from 9:00am to 12:00pm**, Orthodox Christians will converge on the National Mall for the 3rd Annual Monumental Missions Walk to raise funds for missions. Proceeds will be shared with the OCMC and local ministries. The walk will begin on the lawn behind the Thomas Jefferson Memorial and go around the Tidal Basin. At each monument along the route, guides will discuss the spiritual significance of the landmark and provide insight into the role that religion has played in the history of this great country. To register, please go to: <https://www.eventbrite.com/e/2015-monumental-missions-walk-registrations-17020607094>. If you cannot join us this year but would like to make a donation for missions, please email Eleni Porter at [beporter1@verizon.net](mailto:beporter1@verizon.net) or call (703) 91309629. We hope that you will join us to walk for missions!!

### SUNDAY SCHOOL

Our first day of Sunday School is **September 20th** this year. Classes begin after communion and end at 12:30. We welcome all students from 3 years old ( must be potty trained) to seniors in high school. Please use the following link to register your child/children for Sunday School. We ask that all families register each year to provide us with the most up to date information. <http://goo.gl/forms/Kltz6A3Zcp>.

We will have a registration table set up each Sunday after liturgy until September 20th to assist parents in registering their child and to answer any questions about the programs.

The Sunday School Staff is excited for our upcoming year

### Antiochian Women Fall Kick-off Luncheon and Meeting

Sunday, September 13, 2015 @12:15pm

A catered luncheon will follow Liturgy in the Lower Level Hall.

RSVP by September 10 to Bette Adam at [johnbette@aol.com](mailto:johnbette@aol.com) or (301) 651-8431

### ABJADIYAH LANGUAGE WORKSHOPS

Have been scheduled for 2015-2016 starting **Saturday, October 3, 2015 through Saturday, June 4, 2016, 10:00am—12:30pm. Exceptions are noted on the website calendar.**

### 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 camera**

**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***

### TEEN SOYO

**Sept. 13** — Teen SOYO Meeting & all teens are welcome! Please bring your ideas and suggestions for the year to the meeting.

**Sept. 20** — Meeting for the Election of Officers. Please attend to either run for office, vote for officers, or both.

**Sept. 25-27** — Teen SOYO will help assist the Sunday School, Hospitality Committee, and 50/50 Raffle at the Bazaar.

### Upcoming events...

Sept 06—Suad Azat Memorial & Fellowship  
Sept 06—George Sayegh Memorial Service at 12:30pm followed by a Memorial Meal in the LL Hall  
Sept 07—Labor Day/offices closed  
Sept 07—Feast of the Nativity of the Theotokos 7:00pm  
Sept 10—Adult Ed Forum/Exploring our Faith LL Conf. Rm/7:15pm  
Sept 13—Observance of the Feast of the Elevation of the Cross  
Sept 13—Antiochian Women Kick-off Luncheon LL Hall following Liturgy  
Sept 15—Parish Council Mtg. LL Conf/7:00pm  
Sept 19— Michelle Misleh/Terry Mitchell Weding 3:00pm  
Sept 20—Start of Sunday School  
Sept. 20—John Hakim/Ursula Smith Wedding @3:00pm  
Sept 24—Adult Ed Forum/Exploring our Faith/LL Conf. Rm/7:15pm  
Sept 25-27—Ss. Peter & Paul Festival  
Oct 18—Annual Parish Assembly to follow Liturgy in Sanctuary

### THE EPISTLE

(For the Fourteenth Sunday after Pentecost)

*Thou, O Lord, wilt keep and preserve us. Save me, O Lord, for the godly man has failed.*  
**The Reading from the Second Epistle of St. Paul to the Corinthians. (1:21-2:4)**

Brethren, it is God who establishes us with you in Christ, and has commissioned us; He has put his seal upon us and given us His Spirit in our hearts as a guarantee. But I call God to witness against me—it was to spare you that I refrained from coming to Corinth. Not that we lord it over your faith; we work with you for your joy, for you stand firm in your faith. For I made up my mind not to make you another painful visit. For if I cause you pain, who is there to make me glad but the one whom I have pained? And I wrote as I did, so that when I came I might not suffer pain from those who should have made me rejoice, for I felt sure of all of you, that my joy would be the joy of you all. For I wrote you out of much affliction and anguish of heart and with many tears, not to cause you pain but to let you know the abundant love that I have for you.

### THE GOSPEL

(For the Fourteenth Sunday of Matthew)

**The Reading from the Holy Gospel according to St. Matthew. (22:2-14)**

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who gave a marriage feast for his son, and sent his servants to call those who were invited to the marriage feast; but they would not come. Again he sent other servants, saying, 'Tell those who are invited, Behold, I have made ready my dinner, my oxen and my fat calves are killed, and everything is ready; come to the marriage feast.' But they made light of it and went off, one to his farm, another to his business, while the rest seized his servants, treated them shamefully, and killed them. The king was angry, and he sent his troops and destroyed those murderers and burned their city. Then he said to his servants, 'The wedding is ready, but those invited were not worthy. Go therefore to the thoroughfares, and invite to the marriage feast as many as you find.' And those servants went out into the streets and gathered all whom they found, both bad and good; so the wedding hall was filled with guests. But when the king came in to look at the guests, he saw there a man who had no wedding garment; and he said to him, 'Friend, how did you get in here without a wedding garment?' And he was speechless. Then the king said to the attendants, 'Bind him hand and foot, and cast him into the outer darkness; there men will weep and gnash their teeth.' For many are called, but few are chosen."

**PRAY GENTLY AND CALMLY, SING WITH UNDERSTANDING AND RHYTHM; THEN YOU WILL SOAR LIKE A YOUNG EAGLE HIGH IN THE HEAVENS.**

*EVAGRIOS THE SOLITARY*

### SUNDAY SCHOOL

#### Directors

Samia Zolnerowich  
Jennifer Buchko

#### Teachers

Jumana Misleh  
Susan Kozlov  
Michelle Zook  
Razan Abdallah  
Christine Morin  
Lara Bellone  
Amber Bennett  
Caroline Jarboe  
Saleem Mokhiber  
Stephen Zolnerowich  
Anees Mokhiber

#### Men's Club

Sam Khalil

#### Antiochian Women

Kate Niewenhous

#### Teen SOYO

Jamilee Bellone

#### Officers

Nicholas Zolnerowich  
Rashid Haddad  
Robert Bridenhagen  
Thomas Zook  
Danielle Bellone

#### 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 always: now and ever, and unto ages of ages

## LIVING

### Parishioners who remain in our prayers continually

Margaret Ashley	Edmond Neam
May Fillah	Richie Kogok
Issa & Suad Shammass	Brian Briggs
Lulu & George Brown	Robert Simon
Renée Moorad	Bertha Aed
Isabel Threddeh	

## DEPARTED

Arch Priest Gordon Walker  
 Arch Priest Louis Mahshie  
 George Sayegh  
 Nick Hamaty  
 Maurice Hyder  
 Suad Azat  
 George & Rabab Sayegh  
 Salim Antonios Najjar  
 Mudallaleh Fareed Eways

Fr. Anthony Hughes	Josephine Lofgren
Claudia Garcia & Baby Makai	Andrew Gavin
Salwa Gabro	Bill Dora, Jr.
Teri Ayoub	Linda Dora Elkanich
Elia Ghanem	Joan Lanciani & Family
Sally Ruffin	Richie Ayoub
Jack & Patricia Bottash	Joyce Hamaty & Family
Catherine Bolus	Cassis Family
Nouha Aramouni	John & Sarah Azat
Ramzi Azat	Norma Azat Dempsey & Bruce
Jack & Beth Azat	Joe & Olivet Ghanem
Richard & Siham Ayoub	Paul Littlefield
Nabecha Ayoub & Family	Laure Mufarrij Najjar
Rami, Jennifer, Julia, Sayegh	Emile, Rania, George, Mark, Christine, Isabel Sayegh
Emile, Rania, George, Mark, Christine, Isabel Sayegh	Karim, Lama, Salim, Nadim, Sofia Najjar
Karim, Lama, Salim, Nadim, Sofia Najjar	Michel, Marina, Ranwa, Nayla, Halim Bakhazi
Michel, Marina, Ranwa, Nayla, Halim Bakhazi	The Eways Family
The Eways Family	

**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.

**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:**  
 Ramzi Azat — 1-Year Memorial for Suad Azat  
 Karim & Lama Najjar — 40 Day Memorial for George E. Sayegh

**FELLOWSHIP HOUR OFFERED BY:**  
 Ramzi Azat — 1-Year Memorial for Suad Azat

**40-Day Memorial today at 12:30pm for the Repose of the Servant of God George E. Sayegh**  
 Today following the Liturgy at 12:30pm a special Memorial Service is offered by Karim and Lama Najjar and their Family for the repose of the soul of George E. Sayegh. A Memorial Meal will follow in the Lower Level Hall. May God grant him peace and may his memory be eternal.

## Continuation of Feast of the Nativity of the Theotokos

Other details which may be present are separate details of Anna, Joachim and the infant Mary together in a loving embrace. Scenes from before the Theotokos' nativity may also be shown, such as the angel visiting Joachim in the desert to tell him of the upcoming conception, and Joachim and Anna embracing at the gateway to their house, an image also depicted separately as the "Conception of the Mother of God". At the bottom of the Icon there is sometimes a fountain of water or water fowl in a small garden. This describes Anna's "double lament" beneath the laurel tree of her garden, when she thought that she would neither conceive or see her husband again:



*Alas! Who begot me? And what womb produced me? Because I have become a curse in the presence of the sons of Israel, and I have been reproached, and they have driven me in derision out of the temple of the Lord. Alas! To what have I been likened? I am not like the fowls of the heaven, because even the fowls of the heaven are productive before You, O Lord. Alas! To what have I been likened? I am not like the beasts of the earth, because even the beasts of the earth are productive before You, O Lord. Alas! To what have I been likened? I am not like these waters, because even these waters are productive before You, O Lord. Alas! To what have I been likened? I am not like this earth, because even the earth brings forth its fruits in season, and blesses You, O Lord.*

The icon of the Nativity of the Theotokos show us the relatively exalted beginnings of Mary's birth. Yet in her humility she does not expect the tidings that the Archangel Gabriel brings just a few years later, and bears with quietude the spartan surroundings of her own Son's birth in Bethlehem.

*Today the Virgin Theotokos Mary*

*The bridal chamber of the Heavenly Bridegroom*

*By the will of God is born of a barren woman,*

*Being prepared as the chariot of God the Word.*

*She was fore-ordained for this, since she is the divine gate and the true Mother of Life.*