



FALL 2014

# OUR LEGACY

*Quarterly Newsletter of Ss. Peter and Paul Antiochian Orthodox Church*

## FROM THE PASTORS



Dear Brethren,

Greetings, and best wishes to each and every one of you. In this beautiful fall season, Fr. George and I offer you a prayer that God in His mercy and love for his creation will continue to bless all of you and your precious ones; your families and especially your children.

On Sunday, September 14<sup>th</sup>, we will gather together to celebrate one of the great feasts of the church: The Feast of the Elevation of the Life-Giving Cross. This year, the very sign of the precious and life-giving cross takes on a special significance. At a critical time of great suffering and anguish for our mother

church, the Holy Church of Antioch, we raise up our supplication, that God in His compassion will once again "raise us up to Him" in our act of "falling down" before the elevation of His holy cross. I share with you below, the words of Metropolitan PAUL (YAZIGI) of Aleppo, one of the "luminaries" of Antioch who remains in captivity, more than a year and a half since the date of his kidnapping in Northern Syria. This homily was delivered at the Balamand Monastery in September of 1999 and is entitled "The Sign of the Cross."

Your Father and Servant in the Lord,  
Fr. Isaac Crow

"O Lord, save Thy people and bless Thine inheritance, granting to Thy people safety over all their enemies, and by the power of Thy Cross, preserve Thine own estate." [Troparion of the Holy Cross]

*cont'd on page 2*

## CONTENTS:

From the Pastors .....	1
Upcoming Events .....	2
Record of Sacraments .....	3
Thank you .....	3
Ss. Peter and Paul Welcome	
New Sub-Deacon .....	4
In Defense of Christians .....	5
Ministry Snapshot .....	6
Profiles in Orthodoxy .....	8
12 Things I Wish I Knew	
About the Orthodox Church .....	9
Book Review .....	10
Did You Know? .....	10
Bread of Holy Oblation .....	11
Fellowship Hour .....	11
Contact Us .....	12

## FROM THE PASTORS, CON'T

**The Sign of the Cross**

We heard in last night's Vesper Readings and in the hymns of today's Orthros Old Testament events that symbolized the Holy Cross. The first symbol was the story of Jonah when he extended his hands in the form of a cross in the belly of the whale, signifying the passion salvific events. And when he went out of the whale on the third day, he symbolized the resurrection on the third day. And the hymns explained that Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely, bringing it together over Pharaoh and his chariots. Also the rod by which he struck the bitter water transformed it into drinking water for the thirsty people.

## UPCOMING EVENTS

- Sep 9 - Parish Council Mtg @ 7pm
- Sep 9 - UDC Summit Conference  
II
- Sep 13 - Wedding: James Constantine  
& Stephanie Donoho @ 2pm
- Sep 14 - Feast of the Elevation of the  
Cross @ 12pm (follows  
Liturgy)
- Sep 14 - Teen SOYO First Gathering  
@ 12:30pm
- Sep 14 - Antiochian Women  
Luncheon @ 12:30pm
- Sep 18 - Adult Education Forum, Ex-  
ploring Our Faith, @ 7:15pm
- Sep 20 - Wedding: Rita Morad  
& Jack Zegeer @ 3pm
- Sep 20 - FSJD Potluck @ 5pm
- Sep 21 - Baptism of Nader Tawil  
@ 1pm
- Sep 22 - Festival Cooking and  
26 Preparation
- Sep 26 - Festival 3-10pm, 11am-10pm,  
28 and 12Noon-4pm
- Sep 30 - Men's Club Mtg @ 7:30pm
- Oct 2 - Adult Education Forum, Ex-  
ploring Our Faith, @ 7:15pm
- Oct 4 - Arabic Liturgy @ 5pm
- Oct 5 - Baptism of Reid Hartman  
@ 1pm
- Oct 8 - Wine & Cheese Reception  
OCN @ 7pm
- Oct 19 - General Assembly @ 12pm
- Nov 15 - Nativity Fast Begins
- Nov 20 - Entrance Theotokos to the  
Temple @ 7pm

But the most clear and beautiful symbol is when Moses put the serpent of brass upon a pole (Numbers 21:29) and it came to pass that if the serpents have bitten any man, when he beheld the serpent of brass, he lived. This serpent symbolizes the crucified Christ that took upon himself our flesh, but was sinless, as was the brass serpent with no poison. And He became the cause of life and the healing for all who believe in Him. The events and stories that point to the Cross are numerous in the Old Testament. Joshua, the son of Nun, lifted up his hands in the form of a cross and all the inhabitants of the city were utterly destroyed before the sunset (Joshua 8:26). Likewise when Jesus spread out His hand on the Cross, the Sun hid its rays because it saw that the sin was destroyed and hell was invaded and everything was fulfilled.

So making the sign of the Cross in the Old Testament preceded all salvific events during which God intervened in an essential way in the life of people. The best sign was what happened after the crucifixion of Christ.

After we saw the grace in the events where the making of the sign of the Cross happened in the Old Testament, and the grace of the Cross of Jesus, we ask, when do we make the sign of the Cross, and why?

We make the sign of the Cross as a thanksgiving upon saying glory to the Father and to the Son and to the Holy Spirit. We make the sign of the Cross when we eat and when we wake up, and before we sleep, when we go out from the house and when we return to it, before and after studying. The sign of the Cross can accompany us during the day in all our actions, blessing, sanctifying and purifying our actions. We often make the sign of the Cross during the liturgical services. In the wedding, we make by the crowns the sign of the Cross. The blessing at the end of every liturgy is given by the sign of the Cross, and all liturgical elements such as water and wine is blessed by making the sign of the Cross over it... Summing up, the sign of the Cross is the calling of the divine grace upon people and things.

What we conclude from all the events of the Old Testament and our daily and liturgical life that involve making the sign of the Cross is that, first, this sign is the lightening that precedes the thunder of the divine grace and the presence of its might.

Second, the making of the sign of the Cross comes between two situations. The first is the Old situation, as we saw in the examples above, a situation of fear, need, thirst, and sin, etc., the situation of the Old man. But the situation that proceeds the making of the sign is the situation of the new man, quenched instead of thirsty, strong instead of weak. It is the situation in which grace completes our weaknesses.

*cont'd on page 3*

## FROM THE PASTORS, CON'T

The sign of the Cross brings down upon us the divine grace, if we use it to reverse an old situation making it a new. The sign of the cross is a strike against our old man and breath to the new man and his resurrection as a new man in Christ. The sign of the Cross brings about a true change in us, realized by the divine grace which we supplicate during the making of this victorious sign.

"To thy Cross o Lord we bow down and thy holy resurrection we praise and glorify."

Amen

## RECORD OF SACREMENTS

## BAPTISMS

07-06-14	Danielle Naya Dib
07-11-14	Eva Lynn Wheaton
07-11-14	Ashlyn Belle Wheaton
07-11-14	Jacob Tanner Wheaton
07-12-14	Faraj Taweel Tawil
07-13-14	Luke George Montgomery
07-20-14	Luca Charles Fitzgerald Sanford-Bergin
07-27-14	John Greydon Zegeer
08-02-14	Eliana Goitom Jones
08-16-14	Desmond Alexander West
08-17-14	Salim Toufic Melki
08-23-14	Elnaz Davarparast

## WEDDINGS

09-06-14 Daniel Boulos & Karen Lesh

## SYMPATHY TO FAMILIES OF

07-03-14 Riad Elkari  
07-14-14 Daniel Lapov



Dear Fr. George and members of Sts. Peter & Paul,  
Thank you so much for your generous support of me as a missionary to the people of Guatemala! You truly are my co-missionaries in this work through your prayers and support. Thank you so much! I will be in Maryland throughout October and I hope I can see you at some point during the month. Once again, thank you so much for joining me in this. I can't wait to share the journey with you!  
In Christ, Jesse

THANK YOU

Jesse Bramel  
P.O. Box 663  
Wyanissing, PA 19610  
21 JUL 2014 PM 1

Thank  
You!

## SS. PETER AND PAUL WELCOMES NEW SUB-DEACON

We welcome Sub-Deacon Majd Akkawi, our new Pastoral Assistant and Youth Director. Majd is a recent graduate of Holy Cross Greek Orthodox School of Theology in Boston, MA where he received his Master's in Divinity. He also holds undergraduate degrees in Accounting and Management Information Systems, and a Master's degree in Business Administration.

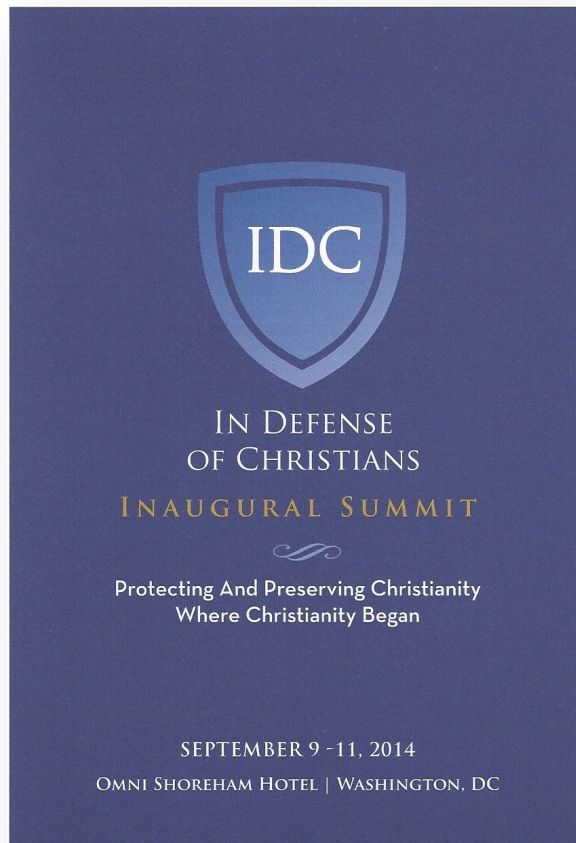
Majd grew up in Jordan with his parents and two brothers. His father worked as a civil engineer, and his mother as a pediatrician. Both of his older brothers are also engineers.

Majd fell in love with Christ and the Orthodox Faith in his early teens. He has decided to serve the Church and the Youth to help them know the love of God by building a strong relationship with Him in order to experience the true joy and peace that comes through knowing Him. Majd moved to the United States after high school and settled with his family in Wisconsin. For these eight years in the United States, he has been pursuing his degrees in Syracuse and Boston.

Majd began work on August 1<sup>st</sup> and will provide oversight and direction for both the Teen SOYO and FSJD ministries here at Ss. Peter & Paul. He will lead Byzantine Chant at the chant stand. His office is located in the Main Office. Please stop by to say hello or contact him at [majd@peterpaulpotomac.org](mailto:majd@peterpaulpotomac.org) or (301) 765-3400, extension 103. We welcome him as he joins our parish family and we offer prayers for his good health and for a blessed ministry.







## IN DEFENSE OF CHRISTIANS

You are invited to participate in a groundbreaking conference in Washington, DC from September 9-11, 2014, that will empower the Middle Eastern Christian Diaspora and energize the American people to stand in solidarity for the protection and preservation of Christians in the Middle East.

**The Crisis.** In the birthplace of Christ, Christians suffer for their faith and their communities are dwindling toward extinction. Christians in Syria, Egypt, the Holy Land, Iraq, Jordan, and Lebanon - including more than a million Armenians across the region - all these and more face a time of crisis. We must act now to protect them in their ancestral homelands, countries where they have been driving forces of stability and pluralism for over 2,000 years.

**The Summit.** In Defense of Christians (IDC) has heard the call of our brother and sister Christians. To this end, the inaugural IDC Summit for Middle East Christians, "*Protecting and Preserving Christianity, Where It All Began,*" will help people like you to act in defense of these Christians.

At the Summit you will have the opportunity to meet with members of Congress and their staffs, policy makers, diplomats, human rights activists, and religious leaders, including His Beatitude Moran Mor Bechara Boutros al-Rahi (Maronite Patriarch of Antioch), His Holiness Moran Mor Ignatious Aphrem II (Syriac Orthodox Patriarch of Antioch), His Eminence Donald Cardinal Wuerl (Archbishop of Washington), His Eminence Leonard Cardinal Sandri (Prefect of the Vatican's Congregation for Oriental Churches), His Holiness Catholicos of Aram I (head of the Holy See of Cilicia of the Armenian Apostolic Church), His Beatitude Gregory III Laham (Melkite Greek Patriarch of Antioch), and His Beatitude Moran Mor Ignatius Joseph III Younan (Patriarch of Antioch and all the East of the Syrians).

**Registration.** The Summit is now open for registration. We hope you will join the cause to defend the defenseless, to be a voice for those who are voiceless. For more information please contact Cindy Nachman-Senders at (301) 648-4466 or [summit@indefenseofchristians.org](mailto:summit@indefenseofchristians.org).

## SS. PETER AND PAUL MINISTRY SNAPSHOT

### Antiochian Women (Ladies' Auxiliary)

The purpose of the Antiochian Women's ministry of Saints Peter and Paul is to promote and serve the spiritual welfare and the temporal maintenance of Saints Peter and Paul in any and all capacities. Antiochian Women strive to develop among its membership a spirit of Christian concern and service to our parishioners; to foster a sense of sisterhood among the women; and to coordinate the charitable activities of the women for those causes which are deemed worthy. The Antiochian Women of Ss. Peter & Paul meet September thru June every other month in the lower level of the Church. Please check the website/church events or bulletin for the date of the next meeting. All women of our parish are invited and welcome. The current officers are Kate Niewenhous, President; Mary Misleh, Vice President; Donna Gavin, Recording Secretary; Barbara Bosworth, Corresponding Secretary and Roxanne Bennett, Treasurer. For more information contact us at [AntiochianWomen@peterpaulpotomac.org](mailto:AntiochianWomen@peterpaulpotomac.org).



### Choir

The mission of the Saints Peter and Paul Antiochian Orthodox Church choir is to proclaim the Gospel of Jesus Christ, as revealed in God's Word to all people through the ministry of sacred music; to celebrate the Good News of Jesus Christ through worship in the Liturgy, in the sacraments of the Orthodox Church, and to praise God in worship. We bring Orthodox Christians to Christ, through a liturgical dialogue between the clergy and congregation, which the choir leads in song. We sing both Byzantine and Slavic liturgical music; Arabic and English languages are sung in the Liturgy. Choir members are expected to arrive for practice and for the Liturgy on time. The choir participates in and offers support to church functions. Rehearsals are held on Sunday mornings at 9:45am. The Music Director is John G. Slanta and Music Librarian is Steven Zolnerowich. For more information or to join the choir, contact us at [choir@peterpaulpotomac.org](mailto:choir@peterpaulpotomac.org).

### Fellowship of Saint John the Divine (FSJD)

Our Fellowship of St. John the Divine (FSJD) chapter is a group comprised primarily of young adults whose ministry includes worship, education, service outreach and social fellowship. FSJD organizes regular educational forums and a variety of outreach events which enable its members to learn more about their faith and share Christian fellowship together. Activities include mission trips, pan-Orthodox fellowship events at conferences, the production and dissemination of education materials about Church unity, the St. Philip's Prayer Discipline program, young adult retreats, the Food for Hungry People program, the Creative Festivals, and the Oratorical and Bible Bowl Festivals. FSJD members actively participate in bi-weekly Adult Education Forums, including Exploring Our Faith. FSJD also participates in Fellowship Ministry at the National and Archdiocesan level. FSJD is therefore a catalyst for action in three areas: unity; missions/outreach/evangelism; and spiritual renewal. FSJD members regularly communicate on a listserv, and meet periodically after Sunday Liturgy. POCs are Majd Akkawi, Samer and Christine Korkor and Christian and Zeina Manasseh. For more information or to be added to the listserv contact us at [FSJD@peterpaulpotomac.org](mailto:FSJD@peterpaulpotomac.org).

### Men's Club

The ministry of Saints Peter and Paul's Men's Club is to serve the church through charitable outreach, educational and service projects which strengthen and deepen the faith of its members and develop a fellowship of Orthodox Christian servants. Men's Ministry involves a variety of activities including charitable fundraisers such as their annual Golf Tournament, and the Ss. Peter and Paul Picnic. The Men's Club meets the last Tuesday of the Month at 7:30pm in the Lower Hall. The Men's Club president is Sam Khalil. For more information contact [MensClub@peterpaulpotomac.org](mailto:MensClub@peterpaulpotomac.org).

### The Order of St. Ignatius of Antioch

The Order of St. Ignatius of Antioch is an organization of the Antiochian Orthodox Archdiocese of North America with the objective of financially supporting the departments, programs and charitable works of the Antiochian Archdiocese, Patriarchate of Antioch and the Orthodox Christian faith. The Order assists the Antiochian Archdiocese in its continued effort to reach out to all in need and bring to them the message of the Gospel.

*cont'd on page 7*

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## SS. PETER AND PAUL MINISTRY SNAPSHOT, CON'T

### **The Order of St. Ignatius of Antioch, con't.**

The membership of the Order is comprised of clergy and lay individuals who make a lifetime financial commitment and pledge to work together in harmony to promote the spiritual and financial well-being of the Antiochian Archdiocese and the Orthodox Christian faith.

Peter and Paul Church, members of the Order do solemnly pledge to commit themselves to serve the Antiochian Orthodox Christian Archdiocese of North America through this Order and through Saints Peter and Paul to the best of their ability; to work in harmony with fellow members; to remain steadfast in loyalty to the Order and to Saints Peter and Paul for the rest of their days; through the intercession of their patron, St. Ignatius of Antioch. For more information please contact Sam Khalil at [theOrder@peterpaulpotomac.org](mailto:theOrder@peterpaulpotomac.org).

### **Sunday School**

The mission of the Sunday school is to train and educate the young children of the parish in the fundamentals of the Holy Orthodox Faith. The church school program starts at Pre-K and continues through high school. It is taught by volunteers from the parish using an approved Orthodox curriculum. The church school year starts the first Sunday of September and continues through May. Classes meet directly following the children's Holy Communion in the Lower Level Church School classrooms. The church school teachers and staff often participate in educational workshops and seminars sponsored by our Antiochian Archdiocese. Once a month a sermon addressed to the children is presented by one of the priests. For more information contact Directors Samia Zolnerowich and Jennifer Buchko at [SundaySchool@peterpaulpotomac.org](mailto:SundaySchool@peterpaulpotomac.org).

### **Teen SOYO**

Teen SOYO is the Christian youth ministry group for all the teenagers of the parish. Teen SOYO ministry includes Worship, Witness, Service and Fellowship. Teen SOYO meets regularly for a variety of spiritual, educational, outreach and social fellowship activities. Teens also participate in the meetings and programs of our local Diocese and of our Archdiocese [Antiochian Village summer camp, Teen retreats, Festivals and Bible bowls]. All the teens of the parish are invited to participate in the ministry of Teen SOYO. Teen SOYO has its own Closed Group on Facebook. Links for Teen SOYO: [www.HealthyYouth.com](http://www.HealthyYouth.com), [www.teenSOYO.org](http://www.teenSOYO.org), [www.antiochian.org/youth](http://www.antiochian.org/youth) [TeenSOYO@peterpaulpotomac.org](mailto:TeenSOYO@peterpaulpotomac.org). For more information please contact Majd Akkawi, Youth Director at [majd@peterpaulpotomac.org](mailto:majd@peterpaulpotomac.org), or any member of the Teen SOYO advisory team: Phillip Allen at [rpallen1@yahoo.com](mailto:rpallen1@yahoo.com), Reema Guegel at [reemajg@aol.com](mailto:reemajg@aol.com), Steven Zolnerowich at [stephen22@verizon.net](mailto:stephen22@verizon.net) or Anees Mokhiber at [aneesmokhiber@gmail.com](mailto:aneesmokhiber@gmail.com).

### **Parish Council**

The Parish Council is the administrative body of our church community elected for the purpose of working together with the Parish Priest in fulfilling the mission and goals of this particular community. Together, both the clergy and laity seek by the grace of the Holy Spirit to fulfill the mission entrusted to them to live and proclaim the Holy Gospel and the Holy Tradition of the Orthodox Church. Historically, clergy and laity have worked together in dealing with matters of the Church's life. The Parish Council is an example of the synergy of clergy and laity; it is a vehicle for implementing the ongoing mission of the Church and planning the necessary strategies, policies, procedures, and activities that will enable the Parish to move forward in accomplishing God's work. Parish Council members generally serve a term of one to three years. They are active in the liturgical life of the Church, including attendance and participation in the Sunday Divine Liturgies, and other services. Members participate in these services frequently and regularly. Members of the Parish Council operate according to the theology and practices of the Holy Orthodox Church; set good examples of Orthodox Christian Stewardship, including the offering of time and talents to the church, as well as sacrificial monetary support. The Parish Council holds regular meetings once a month and special meetings as needed. Members chair a standing or special committee, and/or serve as an officer of the council. Current officers, members and Committee Chairs follow:

**Chairman**, David Jackson, [Chairman@peterpaulpotomac.org](mailto:Chairman@peterpaulpotomac.org)

**Vice Chairman**, George Salem, [ViceChairman@peterpaulpotomac.org](mailto:ViceChairman@peterpaulpotomac.org)

**Council Secretary**, Caroline Emad, [CouncilSecretary@peterpaulpotomac.org](mailto:CouncilSecretary@peterpaulpotomac.org)

**Treasurer**, Abdallah Daoud, [Treasurer@peterpaulpotomac.org](mailto:Treasurer@peterpaulpotomac.org)

*cont'd on page 8*



## PROFILES IN ORTHODOXY: WAYNE PARR

Parishioner (Chanter) Wayne Parr was born in Memphis, Tennessee, and grew up in Nashville. For the past 19 years his family has lived in Franklin, Tennessee, which is just south of Nashville. Wayne attended Tennessee Technological University, graduating with a Bachelor's Degree in Business Management and a focus on Management Information Systems. Happily single, Wayne currently lives in Virginia.

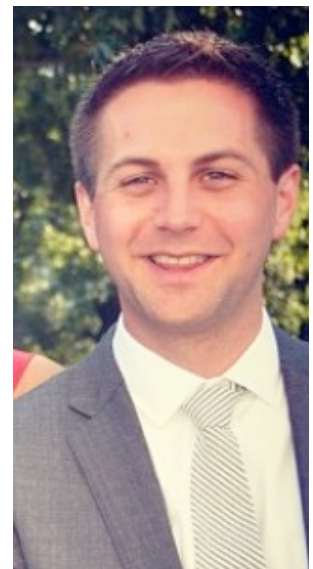
Wayne is an avid sports fan. He grew up playing soccer and enjoys playing in several local soccer leagues. Being from the South, he passionately follows his favorite football and baseball teams, while confessing that he is not a big fan of our local teams (Redskins, Ravens, Nationals). Wayne enjoys running and cycling on the trails throughout Northern Virginia. And being from Music City, USA, he naturally enjoys listening to live music. He considers his taste in music to be eclectic and will listen to anything at least once. Music is a thread running through the Parr family as Wayne's father and brother are accomplished musicians. Wayne enjoys chanting at church services. He continues to grow and learn musically with coaching from the Fathers, friends in the Archdiocese, and Sub-Deacon Majd Akkawi.

"Most people tend to think I'm a convert, but I don't think of myself that way," says Wayne. He was only 2 years old when his family converted to the Orthodox faith with 2,000+ others of the Evangelical Orthodox Church. His faith grew strongest in his teenage years when he attended the Antiochian Village as a camper. Every summer of his college years was spent working in a variety of roles at the camp; one summer he worked in the office of the Conference Center. During those years Wayne met role models, made lifelong friends, and had his first exposure to Byzantine chanting. He participated

in two mission trips as a participant in the Orthodox Christian Fellowship (OCF) organization to orphanages in El Salvador and Guatemala, and briefly visited the St. Innocent Orphanage at Project Mexico. "This involvement in the Church throughout my teenage and college years had an enormous impact on my life and served as a cornerstone for my involvement in the Orthodox Church."

Attracted to the area because of friendships he had established in summers at the Antiochian Village, Wayne moved to Virginia in 2008. He is currently Senior Project Manager at Driven, Inc., a technology company that focuses on providing litigation services.

Upon moving to Virginia, Wayne attended the St. Raphael Mission parish in Centreville, Virginia, having been encouraged by Bishop Thomas to do so. In 2012 Wayne began attending Ss. Peter and Paul Antiochian Orthodox Church in Potomac, Maryland. "The parish has treated me like family from Day 1," says Wayne. He enjoys participating in the Fellowship of St. John the Divine (FSJD) activities, working on the Technology Committee, serving on the Parish Council, and participating in Sunday Liturgy and other services as a Chanter.



## SS. PETER AND PAUL MINISTRY SNAPSHOT, CON'T

### Parish Council Members

Frank Abdow  
Jerry Audi  
Rida Boulous  
Anita Elaraj  
Gary Farha  
Bassem Haddad  
Maha Jweied  
Lorna Malooley  
Wayne Parr  
Steve Simon  
Metody Tilev

### Committees

**Adornment** - Shams Akkawi, Jamil Hermes  
**Building & Grounds** - Nick Nahas  
**Charities** - Sam Sahouri-Ghanem, Carol Laham  
**Cultural** - Bassem Haddad  
**Finance** - Gary Farha  
**Hall Rental Coordinator** - Barbara Abraham  
**Stewardship** - Lorna Malooley  
**Technology** - Maha Jweied, Wayne Parr



## TWELVE THINGS I WISH I KNEW ABOUT THE ORTHODOX CHURCH (PART 2)



*Orthodox worship is different! —a continuation of twelve things I wish I'd known before my first visit to an Orthodox church.*

- Frederica Mathewes-Green

## 2. Stand Up, Stand Up for Jesus

In the Orthodox tradition, the faithful stand through nearly the entire service. Really. In some Orthodox churches, there won't even be any pews, just a few chairs scattered at the edges of the room for the elderly and infirm. Expect some variation in practice: older churches, especially those that purchased already existing church buildings, will have well-used pews. In any case, if you find the amount of standing too challenging, you're welcome to take a seat. It gets easier with practice.

## 3. By This Sign Pray

To say that we make the sign of the cross frequently would be an understatement. We sign ourselves whenever the Trinity is invoked, whenever we venerate the cross or an icon, and on many other occasions in the course of the Liturgy. But people aren't expected to do anything the same way. Some cross themselves three times in a row, and some finish by sweeping their right hand to the floor. Often before venerating an icon, people will cross themselves twice, bowing each time with their right hand to the floor, then kiss the icon, then cross themselves and bow again. Don't worry; that doesn't mean you have to follow suit. We cross with our right hands, touching forehead, chest, right shoulder, then left shoulder to end over the heart, the opposite of Catholics/Episcopalians. We hold our hands in a prescribed way: thumb and first two fingertips pressed together, the last two fingers pressed down to the palm. Here as elsewhere, the Orthodox impulse is to make everything we do reinforce the Faith. Can you figure out the symbolism? (The three fingers held together represent the Trinity; the two fingers against the palm represent the two natures of Christ).

## 4. What, No Kneeling?

Generally, we don't kneel on Sundays. We do sometimes prostrate. This is not like prostration in the Catholic tradition, lying out flat on the floor. To make a prostration we kneel, place our hands on the floor, and touch our foreheads between our hands. At first, prostration feels embarrassing, but no one else is embarrassed, so after awhile it feels more natural. Sometimes we do this and get right back up again, as during the prayer of St. Ephraim the Syrian, which is used frequently during Lent. Other times we get down and stay there awhile, as during a portion of the

eucharistic prayer. Not everyone prostrates. Some kneel, some stand with head bowed, or sit crouched over. Standing there feeling awkward is all right, too. No one will notice if you don't prostrate. In Orthodoxy, there is an acceptance of individualized expressions of piety, rather than a sense that people are watching you and getting offended if you do it wrong. One former Episcopal priest said that seeing people prostrate themselves was one of the things that made him most eager to become Orthodox. He thought, 'That's how we should be before God.'

## 5. Pucker Up

We kiss things. When we first come into the church, we kiss the icons (Jesus on the feet, and saints on the hands, ideally). You'll also notice that some kiss the chalice, some kiss the edge of the priest's vestment as he passes by, the acolytes kiss his hand when they give him the censer, and we all line up to kiss the cross at the end of the service. We kiss each other (Greet one another with a kiss of love. 1 Peter 5:14) before we take communion. When Catholics/Episcopalians pass the peace, they give a hug, handshake, or peck on the cheek; that's how Westerners greet each other. In Orthodoxy different cultures are at play. Greeks and Arabs kiss each other once on each cheek; the Slavs come back again for a third. Parishes with lots of American converts may give a hearty bear hug. Follow the lead of those around you and try not to bump your nose. The usual greeting is "Christ is in our midst" with a response, "He is and shall be." Don't worry about getting it wrong. The greeting is not the previously familiar "The peace of the Lord be with you," nor is it, "Hi, nice church you have here."

## 6. Blessed Bread and Consecrated Bread

Only Orthodox may take communion, but anyone may have some of the blessed bread. Here's how it works - the round communion loaf, baked by a parishioner, is imprinted with a seal. In the preparation service before the Liturgy, the priest cuts out a section of the seal and sets it aside; it is called the Lamb. The rest of the bread is cut up and placed in a large basket and blessed by the priest. During the eucharistic prayer, the Lamb is consecrated to be the Body of Christ, and the chalice of wine is consecrated as His Blood. Here's the surprising part: the priest places the Lamb in the chalice. When we receive communion, we file up to the priest, standing and opening our mouth wide while he gives us a portion of the wine-soaked bread from a spoon. He also prays over us, calling us by our first name or by the saint-name which we chose when we were baptized or chrismated

*cont'd on page 11*

## BOOK REVIEW: JOSIAH AND JULIA GO TO CHURCH

A newly-published book by Kelly Ramke-Lardin (concillarpres.com) offers an optimal way to gently teach children church etiquette, through examples and non-examples of proper church behavior. The book highlights young Josiah and Julia through all the parts of the Orthodox Church service. Orthodox services definitely capture the very young, and can offer opportunities for exuberant behaviors which most parishioners understandably witness weekly and parents tirelessly monitor.

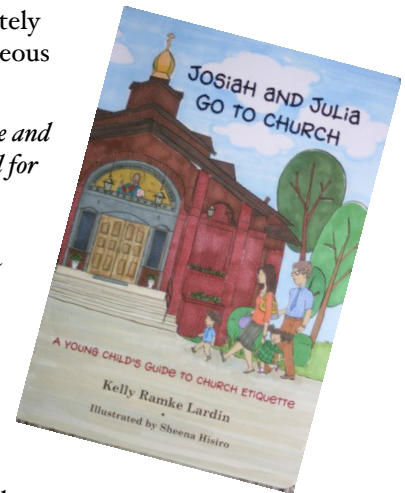
*"Julia kisses the icons to show her love for God and His saints. Good girl, Julia. Josiah loves God and the saints too, but he gives the icons wet, sloppy kisses. Everyone wants to kiss the icons, Josiah. Try not to slobber."*

Such is the humorous and yet joyous way, back and forth, that this lively text teaches our youngest about being in church. The richness and multisensory aspects of the Orthodox Church are truly captured in the book. The Orthodox Church is a most wonderful place for children, and yet this rich experience can evoke precarious behaviors. The clear and bright illustrations by Sheena Hisiro enliven the text, and support instructional aspects. The very young can even model from these illustrations. The text goes back and forth, as

Josiah and Julia alternately select proper or outrageous actions.

*"Josiah lights a candle and says thank you to the Lord for all His blessings. That's wonderful Josiah! Julia blows out the candles like the ones on her birthday cake. No, no Julia. The candles show the light of Christ inside us. We want them to stay lit."*

The very young would be intrigued, and text illustrations will model and review proper church behavior. The slightly older children would be humored, knowing they've likely encountered some of these etiquette snafus themselves. For the \$13.95 price of this text, and a couple of readings to the children, parents may then have some prayerful interludes and even quiet, in the midst of probably the busiest time of their lives with children. The book is a blessing and is highly recommended.



## DID YOU KNOW?



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31st Annual Middle Eastern Cultural Festival

Saints Peter and Paul Orthodox Church  
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**September 26-28**

<b>Friday</b>	<b>Saturday</b>	<b>Sunday</b>
3-10pm	11-10pm	Noon-4pm

## TWELVE THINGS I WISH I KNEW ABOUT THE ORTHODOX CHURCH (PART 2), CONT'D

### 6. Blessed Bread and Consecrated Bread, Cont'd

(received into the Church). As we file past the priest, we come to an altar boy holding a basket of blessed bread. People will take portions for themselves and for visitors and non-Orthodox friends around them. If someone around you gives you a piece of blessed bread, do not panic; it is not the eucharistic Body. It is a sign of fellowship.

### 7. No General Confession?

In our experience, we don't have any general sins, they're all quite specific. There is no complete confession prayer in the Liturgy. Orthodox are expected to be making regular, private confession to Christ in the presence of their priest. The role of the pastor is much more that of a spiritual father than it is in other denominations. He is not called by his first name alone, but referred to as Father Firstname. His wife also holds a special role as parish mother, and she gets a title too, though it varies from one culture to another. Some of the titles used are Khouria (Arabic) or Presbytera (Greek), both of which mean priest's wife; or Matushika (Russian) which means Mama.

Another difference you will probably notice is in the Nicene Creed, which may be said or sung, depending on the parish. In the Creed we affirm that the Holy Spirit proceeds from the Father, but we don't add "and the Son" as Western denominations do. In this we adhere to the Creed as it was originally written.

### 8. Music, Music, Music

About seventy-five percent of the service is congregational singing. Traditionally, Orthodox use no instruments, although some churches will have organs. Usually a small choir leads the people in a capella harmony, with the level of congregational response varying from parish to parish. The style of music varies as well, from very Oriental-sounding solo chanting in an Arabic church to more Western-sounding four-part harmony in a Russian church, with lots of variations in between. This constant singing is a little overwhelming at first; it feels like getting on the first step of an escalator and being carried along in a rush until you step off ninety minutes later. It has been fairly said that the Liturgy is one continuous song. What keeps this from being exhausting is that it's pretty much the same song every week. Relatively little changes from Sunday to Sunday; the same prayers and hymns fall in the same places, and before long you know it by heart. Then you fall into the presence of God in a way you never can when flipping from prayer book to bulletin hymnal.

### 9. I'm Just Wild About Mary

We love her and it shows. What can we say? She's His mom. We often address her as Theotokos, which means Mother of God. In providing the physical means for God to become man, she made possible our salvation. Not that we think she or any of the other saints have magical powers or are demigods. When we sing "Holy Theotokos, save us," we don't mean save in an eternal sense, as we would pray to Christ; we mean protect, defend, take care of us here on earth. Just as we ask for each others prayers, we ask for the prayers of Mary and the other saints as well. They're not dead, after all, just departed to the other side. Icons surround us, in part, to remind us that all the saints are joining us invisibly in our worship.

... continued in the Winter edition of *Our Legacy*.

BREAD OF HOLY OBLATION		FELLOWSHIP HOUR
SEP 14	ED & ELEANOR HUSSON	DN. MANASSEH & FAMILY
21	TBJJ COURY & FAMILY	JJ COURY & FAMILY
28	31ST ANNUAL MIDDLE EASTERN	CULTURAL FESTIVAL
OCT 5	SAM & MARGO SAHOURI-GHANEM	SAM & MARGO SAHOURI-GHANEM
12		
19		
26	AYOUB FAMILY	AYOUB FAMILY

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.

# Contact Us

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**For cancellation of church and/or  
church related events due to  
inclement weather, please visit  
our website at  
[www.peterpaulpotomac.org](http://www.peterpaulpotomac.org).**

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## Schedule of Services

Sunday Matins ..... 9:30am  
Sunday Liturgy ..... 10:30am  
Feast Day Liturgies:  
Eve of the Feast..... 7:00pm

**Elevation of the Cross  
Following Liturgy on Sept. 14**

## Arabic Liturgy

On the first Sunday of the month.  
We will celebrate Liturgy in Arabic  
on Saturday, **Oct 4th** at 5:00pm in  
the main sanctuary.

Please remember to reserve the  
date!

SS. PETER AND PAUL  
ANTIOCHIAN ORTHODOX  
CHRISTIAN CHURCH  
10620 RIVER ROAD  
POTOMAC, MD. 20854

## RETURN SERVICES REQUESTED

"And it was in Antioch that the disciples were first  
called 'Christians'" - Acts 11:26

Check Out Our Website!

[www.peterpaulpotomac.org](http://www.peterpaulpotomac.org)

