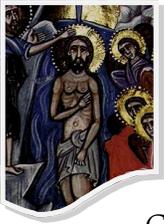


# THE VEIL

The Monthly Journal Covering The News at St. Mary



JANUARY 2013



## ON THE FEAST OF THEOPHANY

By Rev. Fr. David G. Subu

*God is the Lord and has appeared unto us!*  
 θεὸς κύριος καὶ ἐπέφανεν ἡμῖν  
 (Ps. 117/118:27, Septuagint)

*God is the LORD, And He has given us light.*  
 (Ps. 118:27, NKJV)

These two translations of the Psalm chanted on the feast of Theophany, while differing, do not contradict one another, but instead help reveal some of the deeper meaning of the Orthodox commemoration of the baptism of our Lord Jesus Christ. The word Theophany means itself "God's appearance" and St. John the Theologian speaks of God as light. Theophany is considered a feast of "Light" and much of the hymnography connects to this theme, and is also appropriately to be found in our baptismal services. Similarly we hear, *The Lord is my light and my salvation, whom shall I fear?* (Ps. 27:1) and *God be merciful unto us and bless us, and cause His face to shine upon us...* (Ps. 66/67:2). The face that shines upon us is that of Jesus!

What is the meaning and purpose of this light for us? Consider this passage from the opening to his first Epistle (1 John):

*<sup>5</sup>This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. <sup>6</sup>If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: <sup>7</sup>But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of*

*Jesus Christ his Son cleanseth us from all sin.*

When we were baptized in Christ we were "illuminated." As the baptismal candle is lit in the Orthodox rite the priest sings, "Give me a robe of light, O Merciful Christ our God, Who clothe Yourself with light as with a robe." In baptism, we were given a new life in a fellowship with Christ in that light, a clear path in which we could grow in faith and truth and wisdom, not only by ourselves, but in fellowship with one another. Now, each time we recite the creed before receiving Holy Communion, we reaffirm that baptism for the remission of sins and the blood of Christ that was shed for the life of the world and the purchasing of His Holy Church.

The faith and truth which we hold is that light which was revealed to us: *This is My beloved Son, in whom I am well pleased* (Matt. 3:17), that is, the revelation of Jesus Christ as the Son of the Father and the Savior of the World. This is the message on Theophany day, in the Epistle of St. Paul to Titus (Titus 3:4-7)

*<sup>4</sup>But when the kindness and the love of God our Savior toward man appeared, <sup>5</sup>not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, <sup>6</sup>whom He poured out on us abundantly through Jesus Christ our Savior, <sup>7</sup>that having been justified by His grace we should become heirs according to the hope of eternal life.*

The "washing of regeneration" is understood in Orthodoxy as our baptism and the "renewing of the Holy Spirit" is Holy Chrismation, both of them gifts of God's grace out of His love for us. And in Holy Communion, we are likewise restored by participa-

*(Continued on page 3.)*



## TODDLERS IN THE TEMPLE

By  
Preoteasa Stephanie Subu

Parenting in the pews is no doubt one of the most difficult struggles Christian parents have. What is even more challenging is how to balance prayer and worship with the natural tendencies young children have with squirming and vocalizing. Most young children are only aware of their own presence and do not have developed social graces to recognize that those around them are worshipping, praying and needing stillness/quiet. It our job, as parents/caregivers, to develop these social graces within them and to act on their behalf when they are not yet able to do so on their own.

In my own experience, I struggled with my deep desire to be "present" in the sanctuary (especially as a Matushka), not wanting to succumb to the call of my children needing a few moments of "my time", away from God. I was still a selfish being, not wanting to give up my worship experience or knowing it was going to be a good sermon. I ignored God's call that my role as a parent was to raise them in the church gradually and gently; not giving into my pride and stubbornness by making my behavior towards my children a battle of wills. I would get extremely defensive at the slightest criticism I received from someone who dared to speak ill of my children's behavior. Deep inside, I was embarrassed because I felt like a failure in not understanding or knowing the right response to handling a meltdown or talkative child (especially being "the wife of the priest" – some parishioners presume God bestowed upon me on my husband's ordination day the ability to know these things). I would resent my children, after a while, would blame them for taking me out of the church, rather than just be thankful they can have small "snippets" of Divine Liturgy, which they can gradually build upon.

It took a very gentle soul to minister to me, in understanding that there are many seasons in the life

of being a Christian parent. Some are very joyful and others a struggle. She said, "God gave us children to have us learn to give up our own stubbornness and pride and transform it into forgiveness and humility (to ourselves, to our children, and even to those who give us the 'the look' when our children are acting out of sorts)." At the time, I didn't know what she meant, but hoped that God would reveal it to me.

He did. It was about my willingness to accept that "season of my life" where I wouldn't necessarily be able to be in the sanctuary 100% of the time, but knew that I was doing the best thing for His children by giving them church in small doses... vs. none at all (an option too many parents end up doing, which has a negative impact on the family as a whole). I had to remember I was "training up a child in the way he should go" and it was my responsibility to have them learn stillness of the heart and mind. This took discipline on my part and consistency (which takes lots of work!) Any time one of my children showed signs of talkativeness or a meltdown (I knew these cues all along, I just ignored them hoping it would go away), I immediately took them out of the church. No negotiations, no "shhhing" (it just added more noise) and definitely not "waiting it out". To my surprise, it didn't take long for each child to understand that loud voices and talking were not acceptable behaviors during the service. Yes, children sometimes feel they MUST share something with you. I taught them to whisper very quietly in my ear (which made me smile because it tickled, which they responded positively towards).

Yes, the "terrible two's" and "troublesome 3's" will pass... more quickly than you think. Some families are blessed to have helpers, friends or extended family willing to help share the burden. Most are not so fortunate. The key is to let those who help you do that same as you would. Share with them cues when a child needs to take a break and step outside for fresh air or get some of their energy out downstairs. Even though a child walking  
(Continued on page 3.)

*("Toddlers"....cont. from page 2.)*

around the church may be helpful, many still find it distracting, especially up towards the front where all can see. I used to stand in the back so I could quickly make a graceful exit and not feel the awkwardness of stumbling through the pew with a child about to explode. There are lots of things a parent can try. Talking with other parents you know that have children who can stay through a liturgy is good; ask how they managed. They might have wonderful tips to share, as well as understand your concerns.

Sometimes, as the priest's wife, I have to give a sign to a family to take their child out (having been "deputized" by my husband to this duty). Believe me—having been there, done that—I know exactly what runs through a parent's mind when asked to take a child out of the sanctuary. Parents like to be in control and not like others telling them what to do. However, please know that Father and I know what it is like and we will also try to do our best to help with parenting children in the pews. If it ever happens to you, I hope you forgive me for any hurt I caused.

*("Theophany" ...cont. from page 1.)*

tion in the cleansing blood of Christ. Thus St. John says, *There are three that bear witness on earth: the Spirit, the water, and the blood; and these three agree as one.* (1 Jn. 5:8)

This mirrors so well that Epistle of St. John, the first verses of which are as follows:

*<sup>1</sup>That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; <sup>2</sup>(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) <sup>3</sup>That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. <sup>4</sup>And these things write we unto you, that your joy may be full.*

The life which Christians now live with God the Father was made possible by the revelation of Christ His Son, revealed to the disciples like St. John. But the intimacy with which St. John and the others knew Christ ("which we have seen with our own eyes... and our hands have handled") should not be limited to them and their generation alone. We too are also called to this intimate union ("fellowship", from Gr. *κοινωνία* which can also mean "participation," "communion") with the Holy Trinity, and it is to this union that our sacraments bear witness.

The entire purpose of this transformation of light and life in us is so that we may abide in God and He in us (1 John 4:12-16). We experience this through our acceptance of God's love, believing in His Son, and walking in the light by confessing our sins, keeping God's commandments, turning away from hate, and practicing righteousness. Through this walk of light we become children of the light, children of God! And our faith overcomes the world and its difficulties. When all these things are in good order, and our walk is truly in the Light, truly, our joy is full, for our steadfast hope is of eternal life!

May you have fullness of light, life, joy and all faith this year, through Jesus Christ our Lord



**"The Veil" Monthly Journal**  
**Protection of the Holy Mother of God**  
**Orthodox Church**  
**Romanian Orthodox Episcopate, OCA**

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 Eugene Huang, Parish Subdeacon  
 Nicholas Dujmovic, Parish Subdeacon  
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## **AROUND THE COFFEE URN**

*News and events percolating around our Orthodox community*

### **ST. JULIANA GUILD MEETING ANNOUNCEMENT**

The next St. Juliana Guild meeting is Sunday, January 20 at 12:00 p.m. in the Parish Library. The Guild extends their welcome to the men, especially. We will be focusing on planning the upcoming Lenten Retreat, Lenten Soup Luncheon, and Rummage Sale. The Guild Meeting is open to everyone!

The St. Juliana Guild is an opportunity to work together as a team to sponsor fundraising opportunities to support OCMC missions, charitable causes and also to provide any additional financial support for the church.

### **METROPOLITAN SAVAS OF PITTSBURGH CLOSING KEYNOTE SPEAKER AT DOXAICON**

The Doxaicon Committee is excited to announce that His Eminence Metropolitan SAVAS of Pittsburgh (GOARCH), will be the closing Keynote Address at this summer's Doxaicon convention. Our next meeting is Sunday, January 13 at the St. Nina House.

Doxaicon is organized by members of St. Mary and will be the area's first known Christian Science Fiction and Fantasy convention, designed to engage in dialogue about the genre and our Christian faith. The opening Keynote Speaker will be Dr. Thomas Bertonneau of S.U.N.Y. Oswego, NY, who co-authored the book "The Truth is Out There: Christian Faith and Classic Science Fiction Television". Doxaicon events will take place at the Hilton Hotel in Springfield, VA and at St. Mary Orthodox Church during the weekend of July 19-21. To learn more, please speak with Daniel Silver or look for us on Facebook groups as "Doxaicon".

**THE VEIL WOULDN'T EXIST WITHOUT PARISHIONER CONTRIBUTION! DEADLINE FOR FEBRUARY ISSUE:**

**JANUARY 24**

## **CALL TO ORDER OF THE ANNUAL PARISH ASSEMBLY SUNDAY, JANUARY 27, 2013**

**PROTECTION OF THE HOLY MOTHER OF GOD ORTHODOX CHURCH**

**7223 ROOSEVELT AVE.  
FALLS CHURCH, VA 22042**

**12:30 PM UNTIL COMPLETION OF BUSINESS**

### **2012 ANNUAL PARISH ASSEMBLY AGENDA (PROPOSED)**

- OPENING PRAYER
- ROLL CALL
- APPROVAL OF PROPOSED AGENDA
- APPROVAL OF PARLIAMENTARIAN AND TELLERS
- REVIEW AND APPROVAL OF JANUARY 2013 MINUTES
- PARISH COUNCIL MINUTES
- PASTOR'S REPORT
- PARISH COUNCIL PRESIDENT'S REPORT
- LADIES GUILD PRESIDENT'S REPORT
- CHURCH SCHOOL PRINCIPAL'S REPORT
- AUDITORS' REPORT
- TREASURER'S REPORT
- STRATEGIC DEVELOPMENT PLAN REPORT AND RECOMMENDATIONS OF THE PARISH COUNCIL TO THE ASSEMBLY
- RECOMMENDED 2013 BUDGET PROPOSAL
- SLATE AND ELECTION OF THE PARISH COUNCIL AND DELEGATES TO EPISCOPATE CONGRESS
- ADJOURNMENT AND CLOSING PRAYER

**ALL WELCOMED. ONLY FULL MEMBERS CAN VOTE ON MOTIONS. TO CHECK YOUR MEMBERSHIP STATUS, PLEASE SEE FATHER DAVID OR JONATHAN JACOBSON, TREASURER.**

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p><b>30</b></p> <ul style="list-style-type: none"> <li>• Ss. David, Joseph, James</li> <li>• 9am - 10am Choir Practice</li> <li>• 9:30am - 10am Akathist</li> <li>• 10am - 11:30am Divine Liturgy</li> <li>• 11:30am - 12:30pm Fellowship</li> </ul>	<p><b>31</b></p> <ul style="list-style-type: none"> <li>• New Year's Eve</li> <li>• 6pm - 6:30pm Te Deum</li> <li>• 6:30pm - 9pm New Year's Eve Family Party</li> </ul>	<p><b>1</b></p> <ul style="list-style-type: none"> <li>• St. Basil/ Circumcision</li> <li>• 10am - 11am Divine Liturgy</li> </ul>	<p><b>2</b></p> <ul style="list-style-type: none"> <li>• St. Juliana the Merciful</li> <li>• 10am - 2pm Office Hours</li> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 7:30pm Akathist St. Juliana</li> </ul>	<p><b>3</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>4</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>5</b></p> <ul style="list-style-type: none"> <li>• Theophany Eve</li> <li>• 1pm - 5pm St. John Dinner Prep</li> <li>• 5pm - 7:30pm Great Vespers with Group Confession</li> </ul>
<p><b>6</b></p> <ul style="list-style-type: none"> <li>• Theophany</li> <li>• 9am - 10am Choir Practice</li> <li>• 10am - 11:30am Divine Liturgy</li> <li>• 11:30am - 11:50am Blessing of Waters</li> <li>• 11:50am - 1pm St. John Dinner</li> </ul>	<p><b>7</b></p> <ul style="list-style-type: none"> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 8pm Byzantine Chant Class</li> <li>• 7:30pm - 9:30pm Parish Council</li> </ul>	<p><b>8</b></p> <ul style="list-style-type: none"> <li>• Home Blessings start today</li> <li>• 7pm - 8pm HB: Annandale</li> </ul>	<p><b>9</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 7:40pm Vespers</li> <li>• 7:30pm - 8:30pm HB: Burke</li> </ul>	<p><b>10</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> <li>• 7pm - 8pm HB: Fairfax (GMU area)</li> </ul>	<p><b>11</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>12</b></p> <ul style="list-style-type: none"> <li>• 5pm - 5:45pm Vespers with confessions</li> </ul>
<p><b>13</b></p> <ul style="list-style-type: none"> <li>• 9am - 10am Choir Practice</li> <li>• 9:40am - 10am Memorial: Devine</li> <li>• 10am - 11:30am Divine Liturgy</li> </ul>	<p><b>14</b></p> <ul style="list-style-type: none"> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 8pm Byzantine Chant Class</li> </ul>	<p><b>15</b></p>	<p><b>16</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 7:40pm Vespers</li> </ul>	<p><b>17</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>18</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>19</b></p> <ul style="list-style-type: none"> <li>• 5pm - 5:45pm Vespers with confessions</li> </ul>
<p><b>20</b></p> <ul style="list-style-type: none"> <li>• 9am - 10am Choir Practice</li> <li>• 10am - 11:30am Divine Liturgy</li> <li>• 2pm - 5pm House Blessing: Silver Spring</li> </ul>	<p><b>21</b></p> <ul style="list-style-type: none"> <li>• MLK Day (office closed)</li> <li>• 7pm - 8pm Byzantine Chant Class</li> </ul>	<p><b>22</b></p> <ul style="list-style-type: none"> <li>• (No HB)</li> <li>• 7:30pm - 9pm Women's Bible Study</li> </ul>	<p><b>23</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 7:40pm Vespers</li> </ul>	<p><b>24</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>25</b></p> <ul style="list-style-type: none"> <li>• March for Life</li> </ul>	<p><b>26</b></p> <ul style="list-style-type: none"> <li>• 5pm - 7pm Enthronement Vigil @ St. Nicholas DC</li> </ul>
<p><b>27</b></p> <ul style="list-style-type: none"> <li>• 9am - 10am Choir Practice</li> <li>• 10am - 11:30am Divine Liturgy</li> <li>• 12pm - 2pm Parish Assembly</li> </ul>	<p><b>28</b></p> <ul style="list-style-type: none"> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 8pm Byzantine Chant Class</li> </ul>	<p><b>29</b></p>	<p><b>30</b></p> <ul style="list-style-type: none"> <li>• Three Hierarchs</li> <li>• 10am - 2pm Office Hours</li> <li>• 4pm - 7pm Office Hours</li> <li>• 7pm - 7:40pm Vespers</li> </ul>	<p><b>31</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>1</b></p> <ul style="list-style-type: none"> <li>• 10am - 2pm Office Hours</li> </ul>	<p><b>2</b></p> <ul style="list-style-type: none"> <li>• Presentation of the Lord</li> <li>• 10am - 11:30am Divine Liturgy and Blessing of Candles</li> <li>• 5pm - 6pm Great Vespers with Group Confession</li> </ul>

# GOD GRANT YOU MANY YEARS!



## January Birthdays

Adrian Apodaca  
 Alexandra Schmalzbach  
 Anne Wright  
 Armand Scala II  
 Christina Jatras  
 Demitri Apodaca  
 Dionne Manos  
 Gregory Zimmerli  
 Kristine Lorentz  
 Luke Henderson  
 Luna Asghedom  
 Maria Lerner  
 Mina Coleman  
 Rodica Morosanu  
 Toni Robertson

## January Anniversaries

30 Sarah and Arthur Zimmerli  
 31 John and Julie Grecco

## January Names Days

7 St. John the Baptist: Ioana Lutai  
 12 St. Tatiana, Martyr in Rome:  
 Dsa. Tanya Danilchick  
 14 St. Nina the Enlightener: Nina Apodaca  
 21 St. Agnes: Ursula Rij  
 21 St. Maximus the Confessor: Max Masick



# JANUARY COFFEE HOUR SPONSORS

January 6: ANNUAL ST. JOHN DINNER

January 13: Tan/Koory

January 20: The Dill Family

January 27: PARISH COUNCIL  
ANNUAL PARISH ASSEMBLY

## 2012 Poinsettia Flower Donors:

- *Adele Chadwick, in memory of Theodore and Emma Raddish*
- *David Cheplick, in memory of Linda Cheplick*
- *George and Stephanie Codrea, in memory of George and Martha Codrea*
- *Catherine Donovan, in memory of Fr. Daniel Donovan and Matushka Helen Donovan*
- *Jacobson Family, in memory of Barbara, Martin, Anna, Benny, Mary, Luise, and Douglas*
- *Stephanie Kozemchak, in memory of Joseph Sikorski, Peter and Florence Kozemchak, Anna Salask, and John and Kathryn Sikorski*
- *Robert and Kristine Lorentz, in memory of Vic Lumovich and Fred Glumscic*
- *Dorina and Ovidiu Maxim in memory of our parents, Roxanda, Gheorghe, and Maria*
- *Beverly Milinski and Carrie and Glenn Compton, for Joseph, Carrie, Richard, Ted, Bob, Lucille, Francis, and Daniel*
- *Beverly Milinski, for Daniel Milinski and Marie and Steve Puzik*
- *Victor and Victoria Oancea, in memory of Niculaie, Victor, Ecaterina, Sofia, Iorgu,; in honor of Victor, Victoria, Ana, Roderick, Paraschiva, Victor, and Julietta*
- *Antoinette Robertson, for health and blessings*
- *Ellen Robinson, for health and blessings*
- *Ecaterina Roco, for health and blessings*
- *Tatiana Romanovskaya, in memory of Tatiana, Boris, Alexandre, Marie, and newly departed loved ones*
- *Claudia Spita, in memory of Marian*
- *Elizabeth and Edmund Sweet, in memory of Elizabeth's mother Elizabeth Z. Konon, Fred and Lullabelle Sweet, and Jeanette Heavner*
- *Yuskavage Family, for health and blessings*
- *Woglom Family, in honor of the Bacas and Woglom families*



# The Enthronement of His Beatitude, Metropolitan Tikhon as Primate of the Orthodox Church in America Saint Nicholas Cathedral, Washington, DC January 26-27, 2013

On Saturday, January 26, the Vigil will be celebrated at 5:00 p.m.

On Sunday, January 27, the Divine Liturgy, followed by the Rite of Enthronement, will begin at 9:00 a.m.

A banquet will be held at the Omni Shoreham, 2500 Calvert Street NW (at Connecticut Ave.), Washington, DC. A reception will held at 2:00 p.m., followed by dinner in the Regency Ballroom at 3:00 p.m.

Banquet reservations and menu selection (meat/fish) should be sent to [enthronement@oca.org](mailto:enthronement@oca.org). Tickets are \$100.00 per person. **Deadline for reservations is January 14.** Checks can be sent to the Chancery written out to Orthodox Church in America, with "ATTN: Banquet" in the memo. Credit card payments can be made by calling Andrew Boyd at the Chancery at 516-922-0550, ext. 133.



**THE VEIL JOURNAL**  
**St. Mary Orthodox Church**  
**7223 Roosevelt Avenue**  
**Falls Church, Virginia 22042**