

The Veil

Living in Old Testament Times

Beloved in Christ,

It's not news to you that we are quickly approaching our November election. Like most of you, I am beyond fatigued with the politics of this season and am quite concerned for what happens next. Many of you may be partisan voters, that is to say, you probably already knew which way you would vote before the primaries were decided. I've never been comfortable voting that way myself, and this year the discomfort is more than acute. I feel like I'm being asked to pick between Ahab and Jezebel, that is to say, no choice at all. So I remain one of those troublesome independents. But because of that, I respect each of you to make up your own mind and choose who you think would be best for this country, or even if you choose to vote third party or sit this one out because you don't see any viable good option (you may end up being the wisest of all!)

What concerns me more however is the increasingly level of blind hate I see in my fellow Americans. I call it blind because no one seems willing to admit that they are the hateful ones. "Sure, the opposition represents all that is hateful and hypocritical, but my side is really the just and honest one." Maybe you've been tempted to think that way—that your "side" is really the just one and the opposition is a deplorable enemy. I've been watching and listening and seeing it go both ways equally. If it weren't for double standards it seems we would have no standards at all. It's a clear case of the passions run amok, of pure tribalism masquerading as civilization. It's toxic behavior of the most dangerous sort, because once a group of people

can be demonized, than any number of injustices can be justified. I may not be able to change how the rest of the country is conducting itself, but I can at least redirect my own steps. And so can you.

Jesus said, ²⁷ "But I say to you who hear: Love your enemies, do good to those who hate you, ²⁸ bless those who curse you, and pray for those who spitefully use you. ²⁹ To him who strikes you on the *one* cheek, offer the other also. And from him who takes away your cloak, do not withhold your tunic either. ³⁰ Give to everyone who asks of you. And from him who takes away your goods do not ask them back. ³¹ And just as you want men to do to you, you also do to them likewise. (Luke 6:27-31 (NKJV))

How we talk about our fellow citizens is a measure of own character, even if and especially when we disagree with them. Even if we believe sincerely they are supporting the worst possible candidate and the worst policies. Even if they roundly criticize us (striking us on the cheek) or our values (taking away our cloak) how we respond tells more about us than them. As Christians we are called to walk humbly upon the earth, not elevating ourselves and putting our "trust in princes, in sons of men in whom there is no salvation." If they go low, we are called to go *lower*—by humbling ourselves as the least of our brethren. Only in humility and love can we find the strength to transfigure the toxic hatred gripping our nation from all sides, from within.



The prayer of the Three Young Men in Babylon, who were faced with an impossible political choice—bow before the false idol erected by the wicked king Nebuchadnezzar or be thrown into the fiery furnace—was to choose a penitent humility before the King of Kings. The prayer of one of those young men, Azariah, is preserved in the Greek Old Testament (Septuagint) and read in the Church on Holy Saturday morning. I'm going to offer it to you as a devotion this election season. Please consider adding it to your daily prayers, for we are living in a kind of Old Testament times. --frd

Daniel 3:25-45: The Prayer of Azariah

“Blessed are You and praiseworthy, O Lord, the God of our fathers, and praised and glorified is Your name unto the ages. For You are righteous in all You did for us, and all Your works are true. Your ways are upright, and all Your judgments are true.

The judgments You made are true, according to all You brought on us and on the holy city of our fathers, because in truth and judgment You did all these things on account of our sins.

For we sinned and acted lawlessly to depart from You. We sinned in every way, and did not obey Your commandments. Neither did we treasure or do as You commanded, that it might go well with us. Everything You brought on us and all You did to us, You did in true judgment.

You delivered us into the hands of lawless and rebellious enemies and to an unjust king—the most evil in any land.

Now it is not for us to open our mouth, for this has become a shame and disgrace to Your servants and to those who worship You. For Your name's sake, do not hand us over to the end, and do not reject Your covenant.

Do not withdraw Your mercy from us for the sake of Abraham, who is loved by You, and for the sake of Isaac, Your servant, and of Israel, Your holy one, as You spoke to them, saying that You would multiply

their seed as the stars of heaven, and as the sand along the seashore.

Yet we have been diminished in number, O Master, more than all the nations, and we are humbled in all the earth today because of our sins.

At this time, there is no prince, no prophet, and no leader; there is no whole burnt offering, no sacrifice, no offering, and no incense; there is no place to bear fruit before You and to find mercy.

Yet with a contrite soul and humbled spirit, may we receive mercy, as with whole burnt offerings of rams and bulls, and as with thousands of fatted lambs.

So let this be our sacrifice before You today, and may it be accomplished for those who follow You; for there is no shame for those who trust in You.

Now we are following You with all our heart, and we fear You and seek Your face. “Do not put us to shame, but deal with us according to Your kindness and according to the abundance of Your mercy. Deliver us by Your wondrous works and give glory to Your name, O Lord.

May all those who inflict evils upon Your servants be put to shame and humiliated in their power; and let their strength be crushed. Let them know that You alone are the Lord God and glorious over all the inhabited earth.” Amen.

Nativity of Our Lord Orthodox Church

8911 Weems Road

Manassas, Virginia 20110

The Myrrh-Streaming Kardiotissa

“The Tender Heart” Icon

will be at Nativity on

Friday Evening – Nov 11th & Saturday Morning – Nov 12th

The icon has been streaming myrrh for the last four years. Its home is at St. George's Orthodox Greek Catholic Church in Taylor, Pennsylvania. Its presence at Nativity will mark the first time in the Washington D.C. metropolitan area. The Very Rev. Mark Leasure will escort the icon and make a brief presentation on Friday.

All are welcome to attend and be anointed with myrrh and participate in an all-night vigil before the icon.

A complete schedule will be forthcoming. Please annotate your calendars!



Carrot Tops and Extraneous Thoughts

by Subdeacon Nicholas Jones

Almost a year ago, I had the great pleasure of visiting the Monastery of St. Anthony the Great in Arizona for a week. The pleasure was not found in relaxing, however. It was found in physical, mental, and spiritual work, as I found myself participating in the yearly olive harvest, and more physically exhausted than I normally would be, while also being immersed in a life more quiet than I am used to, and filled with more divine services than a regular parish is accustomed. While there is much to tell about that trip and everything I learned, I want to focus on one specific thought I had while there.

During the formal meals, the monks and pilgrims eat without talking while a reading is offered from a spiritual text. This is a beautiful tradition, and refocuses our life and need for food on the "one thing that is truly needful", which is Christ. At this monastery, however, all of the readings are done in Greek. So, that left me in silence during the meals. This, itself, can be beautiful, and can be a great time for prayer. During one of the lunches, however, I was confronted with the thought, "Oh, no! My carrot tops! I forgot to cut them off!"

In retrospect, this is quite a humorous thought to have, especially during a time which could be so awesomely sanctified. But, I was concerned with the carrots I had at home. Now, it is true that I should have cut off the carrot tops before I left for Arizona, and it is true that the flavor of the vegetables might decrease a bit, or they might even go bad! But, where did the thought come from and why was it so important?

I was miles away from home, not to return for a few days, and I had a choice between Christ and the world...and carrot tops won, at least for a fleeting moment. How often do random thoughts fill our lives, especially in awesome moments of communion with God, or during the time when we commence our prayer? How easy a target we are for the demons that surround us! How quickly we fall from our moment of concentration and stillness. Were the carrots truly in

need of my attention? Certainly not. And, did my attention actually solve anything? No. In fact, it produced a slight anxiety or worry over worldly items, when we are instructed time and time again to "lay aside all earthly cares."

The carrot tops were a distraction from a free life in Christ. But, my rational mind would tell me that these things are important, and that I should call someone to go to my home and find the carrots, and separate what I should've done initially. Assuming someone had a key to enter my apartment, doesn't it sound quite ludicrous for me to call someone, and ask them to set aside their time to perform such a trivial task? And, yet, I allowed myself to be duped by such a request, offered quite politely by the demons...in fact, it seems almost courteous, no? They were reminding me of something I had desired to do. But it is not that task that is evil or sinful. It is not even the thought that is troublesome. But it is the timing of the thought, and my distraction due to it, and the anxiety produced by it, and the weight given to material things...and the ego factors in there as well.

After looking at the thought objectively, I laughed to myself, and let it go, and was impressed by such a random thought, how it entered my mind in the midst of nothingness, and demonstrated such amazing power. It was then with great joy that I could look at the undone task and give glory to God who allowed me to leave those carrot tops uncut, to teach me a spiritual lesson about the path toward perfection.



AN EVENING OF
**BYZANTINE
CHANT**
TO BENEFIT IOCC



Saturday, October 22
6–9 pm
Saint Sophia
Greek Orthodox Cathedral
2815 36th St NW
Washington, DC 20007

A detailed mosaic of a woman's face, likely the Virgin Mary, with intricate patterns and colors. The mosaic is set against a dark background.

Click [here](#) for more information





April and Nick Masick– Best Men's Mask

Masquerade Dinner Dance Auction 2016

View all photos on The
City or on Facebook!

\$9,285 Raised
THANK YOU!
We look forward
to next year



Katie Walter - Best Women's Mask



He who is kind to the poor lends to the LORD, and He will repay him for his deed. Proverbs 19:17

Sign Up Now for BritePaths (formerly Our Daily Bread) Delivery

BritePaths is the new name of Our Daily Bread, an interfaith organization located in Fairfax County, which works with various local social agencies to identify Fairfax County residents in need of short-term safety net services, and in addition provides training in financial matters and home economics to enable them to work toward long-term self-sufficiency.

As part of the short-term safety net services, BritePaths works with individual volunteers and those from local faith-based groups, community organizations, businesses, schools and universities to provide, among other things, weekly delivery of groceries, cleaners, paper products, etc., to 30 families or individuals for up to three months. Each Fall for many years, St. Mary parishioners have joined this effort by “adopting” 15 families identified by BritePaths for whom to provide a week's shopping (or the equivalent in a store card) and delivering it to the families' homes on our church's assigned day.

This year, our delivery is scheduled for Sunday, **November 20**. Even in prosperous Fairfax County, there are many people struggling to keep themselves and their children fed. To paraphrase Mother Teresa, if we can't feed a hundred people, we can feed one, if only for a week. Please join this effort.

See Jeff Beranek to sign up, or call at 703-875-3090 or email to jmberanek@msn.com.

October Birthdays

Mihai Boicu
Andrea Boicu
Joe Cox
Nick Dujmovic
Paul Koory
Christina Kozemchak-Hardy
Michelle Lunn
Denise Manos
Dorina Maxim
Stephen Mirov
Jerry Rij III
Tina Scala
Seraphina Popa-Scheifele
Claudia Spita

October Anniversaries

12 Todd & Elizabeth Sweet
21 Robert and Kristine Lorentz
23 Stephen and Kathy Mirov

October Saint's Name Days

3 St. Dionysus-Denise Manos
14 St. Parascheva-Petka Lorentz
23 St. James (Iakovos), Brother of the Lord:
James Woglom



October 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>9</p> <ul style="list-style-type: none"> • Apostle James • 9am - 10am Choir Practice • 10am - 11:40am Divine Liturgy • 11:40am - 12:30pm Fellowship/Church School 	<p>10</p> <ul style="list-style-type: none"> • Columbus Day (Observed) • 7pm - 8pm Byzantine Chant Class 	<p>11</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 8pm Financial Peace University 	<p>12</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 7:30pm Vespers • 7:30pm - 8:45pm Adult Education 	<p>13</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours 	<p>14</p> <ul style="list-style-type: none"> • St. Paraschiva of Iasi • 10:30am - 11:30am Divine Liturgy • 12pm - 1pm Book Study 	<p>15</p> <ul style="list-style-type: none"> • (No Vespers)
<p>16</p> <ul style="list-style-type: none"> • 9am - 10am Choir Practice • 10am - 11:40am Divine Liturgy • 11:40am - 12:30pm Fellowship/Church School • 1pm - 3pm Youth Group 	<p>17</p> <ul style="list-style-type: none"> • 7pm - 8pm Byzantine Chant Class 	<p>18</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 8pm Financial Peace University 	<p>19</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 7:30pm Vespers • 7:30pm - 8:45pm Adult Education 	<p>20</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours 	<p>21</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 12pm - 1pm Book Study 	<p>22</p> <ul style="list-style-type: none"> • Memorial Saturday • 5pm - 6pm Vespers
<p>23</p> <ul style="list-style-type: none"> • 9am - 10am Choir Practice • 10am - 11:40am Divine Liturgy • 11:40am - 12:30pm Fellowship/Church School 	<p>24</p> <ul style="list-style-type: none"> • 7pm - 8pm Byzantine Chant Class 	<p>25</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 8pm Financial Peace University • 7:30pm - 9pm Women's Bible Study 	<p>26</p> <ul style="list-style-type: none"> • St. Demetrius • 7am - 8am Divine Liturgy • 10am - 12pm Office Hours • 7pm - 7:30pm Vespers • 7:30pm - 8:45pm Adult Education 	<p>27</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 8:30pm Parish Council 	<p>28</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 12pm - 1pm Book Study 	<p>29</p> <ul style="list-style-type: none"> • 5pm - 6pm Vespers
<p>30</p> <ul style="list-style-type: none"> • 9am - 10am Choir Practice • 10am - 11:40am Divine Liturgy • 11:40am - 12:30pm Fellowship/Church School 	<p>31</p> <ul style="list-style-type: none"> • 7pm - 8pm Byzantine Chant Class 	<p>1</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 8pm Financial Peace University 	<p>2</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 7pm - 7:30pm Vespers • 7:30pm - 8:45pm Adult Education 	<p>3</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours 	<p>4</p> <ul style="list-style-type: none"> • 10am - 12pm Office Hours • 12pm - 1pm Book Study 	<p>5</p> <ul style="list-style-type: none"> • 5pm - 6pm Vespers

Please view the website calendar for the most up to date information



“The Veil” Monthly Journal

*Protection of the Holy Mother of God Orthodox Church
Romanian Orthodox Episcopate, OCA*

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