

THE Veil

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On the Liturgical Beauty of Music

Katherine explores some of the history of music and worship in our tradition, and offers some wisdom on how you can rethink about music in church services.

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...and more inside!

It is Truly Right to Call You Blessed

As we begin the month of August, we observe the two-week fast in preparation for the feast of the Dormition of the Mother of God on August 15. But this is just the first in a series of Marian feasts in the Orthodox Church that highlight the second half of the year. Each one of these feasts has an important analogue and pre-cursor in Old Testament feasts, whose meanings are brought to their fullness in the incarnation of Jesus Christ through the Virgin Mary and the Holy Spirit.

In September, which marks the ecclesiastical New Year, we also celebrate the Nativity of the Theotokos, both of which parallel Rosh Hashanah, the Jewish New Year. It was a celebration of the harvest and the promise of continued life. Just so, the Nativity of Mary signals the promise of abundant life who is none other than Christ who will be born of her. We rejoice that day singing, "Your Nativity, O Virgin, has proclaimed joy to the whole universe! The Sun of Righteousness, Christ our God, has shone from You, O Theotokos! By annulling the curse, He bestowed a blessing. By destroying death, He has granted us eternal Life!"

In October, we celebrate our parish's patronal feast-day, the Protection of the Mother of God. Though the event this commemorates occurred in the mid-10th century, it has deep resonance with the feast of Tabernacles, as we take shelter under the protecting veil of the Virgin's intercessions. The earliest hymn to the Mother of God, found in a Greek papyrus from 250 AD, sings the following: "Beneath thy compassion, we take refuge, O Mother of God: do not despise our petitions in time of trouble, but rescue us from dangers, only pure one, only blessed one."

In late November, we celebrate the feast of the Entrance of the Mother of God into the Temple. This feast fulfills the symbolism of Hanukkah, the

re-dedication of the Temple in the time of the Maccabees, even more directly than Christmas, which it anticipates. Today is the prelude of the good will of God, of the preaching of the salvation of mankind. The Virgin appears in the temple of God, in anticipation proclaiming Christ to all. Let us rejoice and sing to her: "Rejoice, O Fulfillment of the Creator's dispensation."

Thus, returning to this August, we can see why the culmination of her life story and the end of our ecclesiastical year is marked by the Dormition, or her falling sleep. This feast also has an important ancient pre-cursor in the lesser-known feast of the Ninth of Av (late July–early August). This Jewish holiday commemorates the destruction of the Temple by the Babylonians (and then again later by the Romans) and is preceded by three weeks of mourning and nine days of fasting. Our feast of the Dormition is also preceded by two weeks of fasting during which we sing the Paraclesis service, not in mourning for the Mother of God, but in lament for our own sicknesses and sins which have brought low the temples of our own souls and bodies. The language of the prayers also evoke her image as a fortified tabernacle: "Deliver us, all of your servants, from danger, O Theotokos; after God, we all flee to you, for shelter and covering, as an unshakable wall and our protection."

Over the next few months, I encourage you to draw close to God through the prayers of His Most pure Mother. In her we discover how close God truly wants us to come to Him, for she is not the great *exception* to our humanity, but rather she reveals its *perfection* through Jesus Christ. Through Christ who was born of her, we become living temples of God and a dwelling place for the Holy Trinity. May God guide us all to that holy estate through the prayers of our most blessed, most pure Lady!

— FR. DAVID



Saint Mary
ORTHODOX CHURCH

FALLS CHURCH, VIRGINIA | THE VEIL | VOLUME 35, ISSUE 7

Commemorations

Don't see your name? Join us on *Realm* and fill out your profile. If you include your birthday and nameday, you'll see them here.

God grant you many years!

BIRTHDAYS

William J.	Maria B.	Natnael A.	Cristina B.
David M.	Christopher M.	Ken L.	Katie W.
Maria A.	Kate G.	Alex K.	John Q.
Nicholas K.	Phuong D.	Andra P.	Elspeth G.
Nathaniel L.	Juliana S.	Susan F.	Shannon R.
Tudor A.	Cathy D.	Austin F.	

NAMESDAYS

Susan F.	Adrian A.
Maria L.	Alex W.
Nathalie A.	

ANNIVERSARIES

Jonathan & Lori	Zachary & Sophia
Fr. David & Stephanie	Nick & Emilia
Jeff & Eva	George & Eleni



Congrats, grads! We're proud of you!

Talia B. graduated from the University of Hartford with a Master of Science in Prosthetics and Orthotics degree. She has accepted a residency at the University of Wisconsin Health University Hospital in Madison, Wisconsin.

Alex B. graduated from the University of Virginia with a Master of Architecture degree. He has accepted a position at 3 North Architects in Richmond, Virginia.



**Stay Connected to St. Mary's
through *Realm*®**

Realm is the easiest way to receive news from St. Mary's, sign up to attend events, participate in interest groups, and get other parish updates.

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UnderTheVeilOfHerProtection@gmail.com
with your name and birthday.



DOXACON ONLINE 2021

virtuous
decisions
in fiction

\$10 • November 5-6, 2021

Buy tickets today at doxacon.org • more info on p.5



Events are subject to change. Please check the calendar at stmaryorthodox.org/calendar for the most up-to-date event listings, service texts, and links to the services. Most services and events are streamed online. Zoom links and passwords can be found on Realm.

AUGUST

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 9am-10am Matins 10am-11:30am Divine Liturgy w/ Blessing of Waters	2 7pm-8pm Paraclesis	3 7pm-8pm Paraclesis	4 7pm-8pm Paraclesis	5 7pm-8pm Great Vespers	6 FEAST OF TRANSFIGURATION 10am-12pm Baptisms & Festal Liturgy	7 9am-12pm The Good Shepherd Summer Camp (VBS) 12pm-1pm MoOKs Prayer & Playdate 5pm-6pm Great Vespers
DORMITION FAST 8/1-8/14						
8 9am-10am Matins 10am-11:30am Divine Liturgy	9 ST. HERMAN OF ALASKA 7am-8am Divine Liturgy 7pm-8pm Paraclesis	10 7pm-8pm Paraclesis	11 7pm-8pm Paraclesis	12 7pm-8pm Paraclesis	13 7:00pm-8:00pm Paraclesis	14 11am-4pm Parish Council Leadership Event 5pm-6pm Great Vespers w/ Group Confession
OFFICE CLOSED UNTIL JULY 9						
15 FEAST OF DORMITION 9am-10am Festal Matins 10am-11:30am Festal Divine Liturgy	16	17	18	19	20	21 5pm-6pm Great Vespers
OFFICE CLOSED						
22 9am-10am Matins 10am-11:30am Divine Liturgy 4:00pm-8:00pm Wedding	23	24	25	26	27	28
29 BEHEADING OF ST. JOHN (STRICT FAST) 9am-10am Matins 10am-11:30am Divine Liturgy	30	31	1 CHURCH NEW YEAR 7am-8am Divine Liturgy	2	3	4 5pm-6pm Great Vespers



"Community Connections" Begins Effort to Refresh and Reform Volunteer Roles

MINISTRY REPORT | ANNA C.

...so, in Christ we, though many, form one body, and each member belongs to all the others. (Romans 12:5)

Expanding and renovating our building entails a commitment to expand and renew our hearts and deepen our connection with others. What is the point of erecting a new building if we do not also renew ourselves and become a stronger and more united community in Christ?

St. Mary's has always had committed,

hard-working, and loyal volunteers. During the pandemic, an effective volunteer group was formed — the Welcome Committee — that ensured that social distance and safety protocols were kept. The recent easing of restrictions requires a re-thinking and reorganization of the greeters' and ushers' roles.

Moreover, while outreach to the neighborhood is a priority for many parishioners, we have not yet come up with a systematic and effective approach to it.

To increase meaningful connection with our church and neighborhood, we have ex-

panded and refocused the team's roles and duties and service to community. We're calling this effort **Community Connections**.

Anna and Stacy are leading the community connections efforts with Stacy focusing more on neighborhood outreach and Anna a little more on internal "outreach" and connection.

The new focus is on relationship and community-building on several fronts: church, neighborhood and other communities.

There are two categories of volunteer roles: **greeters** and **neighborhood liaison**.

GREETERS: Connection with current members and recruitment of prospective members

²⁴ And let us consider how we may spur one another on toward love and good deeds, ²⁵ not giving up meeting together, as some are in the habit of doing, but encouraging one another—and all the more as you see the Day approaching. (Hebrews 10:24-25)

Greeters' roles expand to focus more deliberately on helping, building relationships, understanding needs and facilitating connections among members. There will also be an increased emphasis on visitors. Roles include:

- Welcoming parishioners on Sundays (and major feasts)
- Encouraging visitors to sign up
- Capturing visitors' information and following up with them
- Enhancing the visitor experience, e.g., guiding them to the fellowship hall, answering questions, introducing them to others as appropriate, etc.
- Understanding and engaging our church community — specifically, making a concerted and focused effort to:
 1. Understand and keep up with individual needs and membership trends, making use of the fellowship hour, phone calls, e-mails, interest groups and other events.
 2. Identify problems that need to be addressed, such as a member's inability to get to church, loneliness, illness, etc.
 3. Identify preferences and interests that may not have been noticed or addressed before.
 4. Work with the larger connections group to find ways to address these needs, encourage connections, link individual interests and preferences with opportunities, etc.

NEIGHBORHOOD LIAISON: Connection with the neighborhood/outreach

The larger and longer-term goal is to find the right role for our church in the lives of the surrounding neighborhood. Research into the community and county will enable us, in collaboration with neighbors who join our team, to identify and execute the projects and activities that matter to the local area.

We intend to grow support and collaboration concentrically. Starting with volunteers from St. Mary's, we will seek to identify volunteers from the community and outside partners (such as schools, the county, nearby businesses, etc.).

Stacy and Anna are planning to meet with the coordinator for outreach for the Providence District of Fairfax County, in which our church is located. We are also in the process of scheduling our first 3 interviews with neighbors. Roles for the **neighborhood liaison** include:

1. Developing a more deliberate and systematic way to find and fulfill the right role for our church in the lives of the community
2. Getting to know the church's neighbors and understand their needs and interests.
3. Identifying existing services and projects that support neighborhood needs so that we will avoid duplicating efforts.
4. Organizing the first of a series of town hall events to share our expansion plans with our immediate neighbors and build support for the project.
5. Recruiting volunteers from the neighborhood for projects we design together that address a neighborhood need
6. Collaborating with other organizations as needed (such as, schools, the county, business, etc.)

We'll need your help to achieve a more connected community! To find out more and explore how your own passions and interests may fit with these emerging volunteer opportunities, please contact: Anna at caraveli.anna3@gmail.com or Stacy at gullettel@verizon.net. ✕



Doxacon Announces Speaker Lineup and for 2021 Online Convention

MINISTRY REPORT | DANIEL S.

Doxacon tickets are on sale now! We're sad that we can't all meet up in person this year but we're really excited for the lineup of great speakers we have this year!

Doxacon is going to be exploring virtuous decisions we make about and in fiction. This can include what fiction we choose to consume, how we create fiction, what truths and lessons we take from the fiction we love, and what decisions we make in fictional situations like roleplaying games. St. Basil says that discerning virtue and fundamental truths in the pagan literature of the times can strengthen our regard for the deeper wisdom of the Gospel. So how do we figure out what fiction has those virtues and truths?

We're bringing back some speakers from our very first Dox-

acon, back in 2013; including our co-founder, Fr. David Subu. Fr. David will be speaking on the epic science fiction story of *Dune*. Specifically, he'll speak on the role and power of memory of things past and visions of things to come; an especially timely talk for our age.

Our lay keynote speaker, Frederica Mathewes-Green, will be speaking on St. Basil's *Address to Young Men on Greek Literature* and discussing different examples of literature that have virtue and fundamental truths, and thoughts on how we can discern which to read.

Many of our speakers are going to be beaming in over Zoom from around the country. But whether you're a fan of Lewis, Tolkien, *Dune*, *Avatar the Last Airbender*, or *Doctor Who* we'll have something for you. Visit doxacon.org for more on our speakers and to buy tickets.✝



Frederica Mathewes-Green,
Lay Keynote

Fr. David Subu,
Clergy Keynote

Falls Church Pantry

Please continue to drop off your donations in the shelves downstairs by the restrooms. Here's a list of the FCS needs as of July:

PANTRY:

- Canned chicken: single cans
- Crackers
- Diced tomatoes: 16 oz only
- Dish liquid
- Disinfecting household cleaners
- Fruit jam: grape, strawberry
- Instant coffee: 8-12 oz
- Laundry detergent
- Maseca (yellow corn flour)
- Mayo: small sizes
- Pancake syrup
- Paper towels: singles or 2-packs only
- Pasta: noodle-length only
- Pasta sauces: 32 oz max
- Peanut butter: 16 oz plastic jars only
- Shampoo
- Stews, quick meals & sides: canned or microwave
- Sugar: 2 lbs max
- Tea: small boxes
- Toilet tissue: singles or 4-packs only
- Toothpaste and brushes (NO travel sizes OR mega packs)
- UHT dairy milk 32 oz: Dairy Pure, Lala, Parmalat, Natrel, etc.
- Vegetable oil: 24 oz only

FURNITURE:

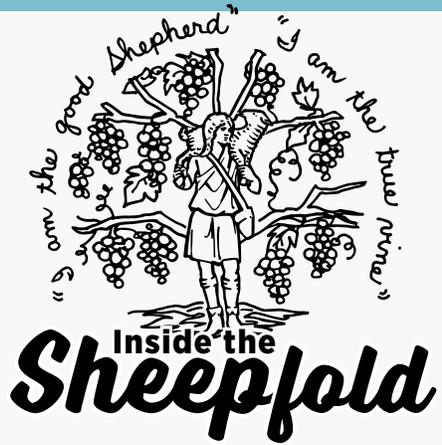
Only basic home furnishings listed below are accepted; no upholstered furniture or mattresses.

- bed frames — twin, double, or queen
- dressers / chests of drawers
- kitchen / dining room tables and chairs

Low sodium and no-sugar-added items are appreciated!
Expired or opened goods cannot be accepted.
Please, no "industrial" size packs — clients have limited storage.

You can also make financial donations on the Falls Church Service Council website at fcsweicare.org/donate.html





An exploration of the Catechesis of the Good Shepherd, a new curriculum for our 3- to 6-year-olds in Sunday School



The Good Shepherd and His Sheep

COLUMN | MCKENSIE K.

This month, I will be beginning a deep-dive into one of the materials of the Atrium — arguably the most central presentation of the Atrium — the Good Shepherd presentation. In this presentation, we read the passage from John 10:3-16 as we act out the story told with 2D sheep and a 2D shepherd. After working with this material several times, children will begin to discover that Jesus is the shepherd and they are the sheep. In this revelation, the child will begin to understand more deeply their relationship with God, their Shepherd who cares for them. They will begin to contemplate how the Good Shepherd cares for us. As they experience the other presentations of the Atrium, this will start to become even more clear. The gifts of the Good Shepherd are present in the gifts of the Spirit, in the gifts of this beautiful creation surrounding us, in the gift of our community, and ultimately in the sacrificial gift of Himself. As it says, “I am the Good Shepherd. The Good Shepherd gives His life for His sheep.”

This presentation is accompanied by another called the Found Sheep. In this parable, we are told about a shepherd who goes out to seek his lost sheep. The children are often surprised to hear the reaction of the Good Shepherd who, upon finding His sheep “rejoices more over that sheep than over the ninety nine that did not go astray.” (Matthew 18:13) We contemplate and wonder together at the great love of the Good Shepherd, who, much like the father in the parable of the prodigal son, reacts with rejoicing. We wonder together at the Good Shepherd’s tireless effort and great sacrifices as He searches out each and every lost sheep, in anticipation of the time when “there will be one flock and one shepherd” (John 10:16) in paradise. Let us all, with the child, contemplate and come to know deeply the great love of the Good Shepherd towards us, His sheep. ✠



Church Mouse's Corner Beauty In Worship: Music

COLUMN | ECCL. KATHERINE M.

In the wondrous blending of sounds it is Thy call we hear; in the harmony of many voices, in the sublime beauty of music, in the glory of the works of great composers. Thou leadest us to the threshold of paradise to come, and to the choirs of angels. All true beauty has the power to draw the soul towards Thee, and to make it sing in ecstasy: Alleluia! — Glory to God for All Things Akathist

One distinctive aspect of Orthodox services is that we sing almost all of our prayers. Our services are rich with the beauty of our liturgical music, which is such an integral part of our worship. Have you ever wondered why we devote so much energy and time to singing? After all, our Protestant and Catholic brethren certainly don’t sing as much as we do.

The first thing to keep in mind is that the tradition of sung worship is Biblical. In both the Old and New Testaments, worship is shown as the people gathering together and then singing God’s praises with one mouth and one heart. Orthodox hymnody developed from the singing of Psalms and scriptural odes. They were simple responses and refrains where worshipers divided themselves into two parts and sang the verses back and forth. Eventually, hymns were written to serve specific functions such as instruction, edification on the lives of the saints, and important historical events in the life of the Church.

An interesting historical note: cantors and chanters were a later development. Chanters were never meant to replace the voices of the people in worship. While the chanters lead the people, the people themselves were expected to take part in singing. After all, the faithful don’t come to church to *hear* prayers, but to make those prayers our own.

Secondly, the role of music is to *add* to the liturgy, not to distract from the prayerful environment of worship. Our hymns are icons — painted with words and music to bring us into the presence of sacred mystery and the awareness of beauty. In the presence of this sacred mystery, we are drawn together into one voice. Worship becomes beautiful.

As you worship, here are some things you can keep in mind:

- Search for spiritual meaning in everything you sing. The hymns convey spiritual truths that are there for your benefit. St Paul wrote, “I will pray with the spirit, and I will also pray with the understanding. I will sing with the spirit, and I will also sing with the understanding.” [1 Corinthians 14:15, NKJV] If the singing itself becomes more important than what is sung, we have lost our way. (*cont'd on p 7*)



Saint Mary
ORTHODOX CHURCH

FALLS CHURCH, VIRGINIA | THE VEIL | VOLUME 35, ISSUE 7

An Orthodox Christian Mother's Day: The Feast of the Dormition of the Mother of God

REFLECTION | ILEANA C.

In the United States, Mother's Day is celebrated on the second Sunday in May, and the holiday recognizes mothers and their positive contributions to society. Anna Jarvis established the first official Mother's Day by celebrating it through a worship service at St. Andrew's Methodist Church in Grafton, West Virginia, on May

10, 1908. See https://en.wikipedia.org/wiki/Mother%27s_Day_%28United_States%29. While Mother's Day is celebrated in May in the United States, for Orthodox Christians, perhaps a better Mother's Day date would be the day of the Feast of the Dormition of the Mother of God, which takes place on August 15 instead. Just as Mother's Day in the United States did not find its roots until 1908, it was not until the 4th or 5th century that Christians began to celebrate as a holy day the Dormition of the Mother of God. See https://en.wikipedia.org/wiki/Dormition_of_the_Mother_of_God. St. Mary is the quintessential role model of what a good mother should be like. Just as St. Mary sacrificed continually for her son, the good mothers in our lives, be they physical, spiritual, or emotional, continually sacrifice for their children. Accordingly, this month is a good month to remind the physical, spiritual, and emotional mothers in your life just how much they mean to you. Thank you, St. Mary, for being the world's best role model of a mother!

Metro DC Area Family Care Drive



In partnership with Grace Episcopal Church Food Pantry (Alexandria, VA), the Fellowship of Orthodox Christians United to Serve is inviting Orthodox Christians in the Metro DC area to take action.

Your gift will be used to purchase infant and toddler diapers which are desperately needed by families who visit Grace Food Pantry for assistance. Diapers not only keep children clean and healthy, but an adequate supply of diapers is also linked to reduced parenting stress - which has positive outcomes for childhood health and development.

Thank you for giving generously to help needy families in the Chirilagua neighborhood of Alexandria.

You can donate by:

- filling out the form at tinyurl.com/tu3fp993
- making out a check to 'FOCUS North America - DC Drive' and mail to **PO Box 645039, Pittsburgh, PA 15264**

(Music, cont'd)

- Challenge yourself to learn about the structure and meaning of the various services and the changing cycles of the ecclesiastical year, along with understanding the meaning of the hymns and their significance in the service.

To aid you in this understanding and with the help of our Protopsaltis Subdeacon Nick, a fountain of liturgical knowledge,

I plan to write articles that will delve into the structure meaning and significance of the hymns and rules (rubrics) that guide our services. I have one memory that most clearly showed the beauty and power of congregational singing. It was after lock down ended and the congregation was finally able to sing the prayers without masks. The joy and strength that was conveyed as people remembered that they were no longer constricted gave me goose bumps.

I am moved not by the singing but by what is sung, when they are sung with a clear and skillfully modulated voice, I then acknowledge the great utility of this custom. St. Augustine, who wrestled much with singing in church, stated: "Truly, is there a time when the faithful assembled are not singing? Truly, I see nothing better, nothing more useful or more holy that they could do." ✕



Saint Mary
ORTHODOX CHURCH

FALLS CHURCH, VIRGINIA | THE VEIL | VOLUME 35, ISSUE 7

ACTIVE MINISTRIES / GROUPS

Come join us in our ministry efforts, develop relationships, and enrich your life and the lives of others!

Adult Catechism

Contact: Fr. David
frdavid@stmaryorthodox.org

Doxacon: Faith & Fandom Convention

doxaconprime@gmail.com

Men's Discussion Group

Contact: Jonathan C.
jchaves@gwu.edu

MoOKs (Mothers of Orthodox Kids)

UnderTheVeilOfHerProtection@gmail.com

Philokalists Anonymous

Contact: Anna C.
caraveli.anna3@gmail.com

Young Adult Ministry

Contact: Nick & Jos
yam@stmaryorthodox.org

Reel Women

Contact: Anna C.
caraveli.anna3@gmail.com

Is your group/ministry active, but not on this list? Email Sophia at UnderTheVeilOfHerProtection@gmail.com to get set up!

Write for the Veil!

Participate in the parish thought-life. Share an event. Make change.
To get involved, email the communications manager **Sophia** at

UnderTheVeilOfHerProtection@gmail.com



THE Veil

The Official Newsletter of the Protection of the Holy Mother of God Orthodox Church
Romanian Orthodox Episcopate of America, Orthodox Church in America (OCA)

Hierarch: Archbishop NATHANIEL of Detroit | **Parish Priest:** V. Rev. Fr. David G. Subu

Deacons: Protodn. Peter Danilchick, Dn. Nicholas Dujmovic | **Choir Director & Head Chanter:** Sdn. Nicholas Jones

Subdeacons: Sdn. Eugene Huang, Sdn. Nicholas Jones, Sdn. Bogdan Maxim | **Parish Council President:** Todd Sweet