

# ✠ St. Gregory's Journal ✠

October, 2013 - Volume XVIII, Issue 9

---

St. Gregory the Great Orthodox Church - A Western Rite Congregation of the Antiochian Archdiocese

---

## *From a homily of Saint Caesarius of Arles*

*died 430AD  
Feast Day ~  
27 August*

*Inside:*

*St. Luke..... 3  
Wearing two hats..... 4  
Parish News..... 6  
Calendar..... 7*

Our Lord has deigned to give us a great assurance, beloved brethren, when He says in the Gospel: *where two or three are gathered together for my sake, there am I in the midst of them* [Matt. 18:20]. If He condescends to be present among two or three, how much more so when all the people are gathered in Church with pious devotion, the body of the Church united with Christ its Head in a society of harmonious members? *Where two or three, He says, are gathered together for my sake.*

Now since a congregation pertains to many people, we must perceive how the Divine Word has judged that we should talk about two or three. I believe that it can be said about one individual, because he can be collected in the house of God, that is, in order to pray to God a man should enter wholly, not only with the exterior senses, but also the interior ones, with holy desires, faith, and good works. For if anyone is kept inside of a church with his body only, while he is occupied outside of church with all his heart, he enters with his exterior separated and distinct from his spirit. Then, what is the more precious part of man travels far away from the divine service; while only his earthly part is kept in the presence of God, his soul is captivated by passing delights and is distracted by manifold preoccupations.

Therefore, whenever any one of us comes to commend his eternal welfare before his Judge, let him not appear one thing interiorly and be another exteriorly. Let no part of a man be absent. For if God has said: *where two or three are gathered together*, how will a man be proven to be gathered together if he is scattered away from himself by the wanderings of his thoughts? Or how will God be in the midst of you if you yourself are not there? If the one who is asking is missing, how will the one to whom you are praying be there? How will the judge be aroused if the advocate is asleep? For this reason it is imperative that affectionate zeal

obtain what the sound of the voice entreats. Call your anxious mind back within you, for it is proper to offer every sacrifice through it.



Therefore, as we consider these truths, dearest brethren, and as often as we chant the psalms or prostrate in prayer, let us continually meditate on what the Apostle says: *Be assiduous in prayer, being wakeful therein* [Col. 4:2]; and again: *I will sing with the spirit, but I will sing with the understanding also* [I Cor. 14:15]. For if while we sing or are engaged in prayer worldly thoughts divert the attention of our soul from the meaning of divine contemplation, they captivate our senses and make us run here and there without any fruit of the soul.

With the help of Christ we will be able to avoid this condition at once if we are willing to think rather carefully about the multitude of our sins. For if we make supplication for our sins, that is, whatever evil thoughts we have had or whatever we have spoken unjustly, and do so with much crying and groaning as we should, useless thoughts either do not occur to us or, if they do insinuate themselves, they immediately blush and depart when we do not give consent to them...

Now if we carefully examine our consciences, we recognize that spiritual battles take place there, and in accord with the thought of the Apostle Paul, we are: *a spectacle to God and to his angels* [I Cor. 4:9]. Moreover, we feel that in the arena of this world we are continually fighting against all sins and faults as against the most cruel beasts... I entreat you, brethren, look and notice carefully, because we have within ourselves a spiritual amphitheater, and the wild forest which is depicted in spectacles we daily experience in the movement of our heart... Since we recognize that we are surrounded by such great dangers, we should pray more devoutly to the Lord for each other. O blessed brothers and helpers and fellow-servants in the Lord, may our hands come to the Lord, that is, holy prayers along with good works. Then, when we are brought to the exceedingly dangerous contest in the theater of this world, in which: *no one is crowned unless he has competed according to the rules* {2 Tim. 2:5}, we may afford a joyous spectacle to God and the angels. After our adversaries have been overcome and laid low with the help of God, we may journey in triumph to the eternal land and merit to hear that happy and desirable word: *Come, blessed of my Father, receive the kingdom which was prepared for you from the foundation of the world* [Matt. 25:34].

# *St. Luke, Apostle and Evangelist*

## *Feast Day ~ October 18*

Everyone admires a “Renaissance” man or woman: one who is broadly educated, widely read, skilled in several fields, who has traveled extensively and is able to carry on intelligent conversations on many subjects. In the historical period we designate as the Renaissance, these characteristics would also have included being able to dance, sing, and play a musical instrument and to compose and recite poetry. Very few people - in any age - have manifested these characteristics, but the Church can boast of one among the saints who fits the description perfectly.

As a writer, St. Luke has given us a wonderful Gospel from which we learn about our Lord’s life and earthly ministry, and a thrilling account of the early days of the Church as the Apostles continued Christ’s work. The Gospel of Luke was written between the years 70 and 80 and the Book of Acts from 75-85. Much of what we know about St. Luke comes from these two books and from the Epistles of St. Paul. We learn that he was a Gentile [Col. 4:10-15] from the city of Antioch who was a physician [Col. 4:14]. We can surmise that he had studied Hebrew theology so that he knew of the expectation of the Messiah, that he had learned of Jesus and his teachings and had become a follower; we learn that, according to tradition, it was he and Cleopas who met the resurrected Lord on the road to Emmaus and only recognized him when he broke bread with them [Luke 24:13-32].

Tradition holds that St. Luke owned land in Antioch which he donated to the fledgling Christian community. The cave on this land, which served as the first church there, can still be visited today. We know from St. Luke’s use of the word “we” in the book of Acts that he accompanied St. Paul on his missionary journey to Greece beginning about the year 50 and was sent by Paul to the Macedonian city of Philippi, where he used his skills as a public speaker to preach the Good News of Christ. We read that he accompanied St. Paul, under Roman guard, on his journey to Rome to stand trial and we learn of the dramatic shipwreck on the island of Malta [Act 27, 28]. After the martyrdom of St. Paul, Luke continued to preach the Gospel throughout Italy, Damatia and Macedonia.

In all of these adventures, the skill of the doctor was undoubtedly useful. St. Luke’s attention to detail in his descriptions of events, which he relates to secular historical events for the sake of his Gentile readers, has been of great benefit to all readers through the centuries. It is evident that St. Luke spent some time with the





blessed Theotokos and passed on to us in his Gospel many details about her life and that of her family. He gives us beautiful texts which are sung in the services of the Church (the Magnificat, the Benedictus Dominus, the Nunc Dimittis). According to Tradition, St. Luke was also an artist who painted three pictures of St. Mary with the Christ child (which he presented to her for her approval) and also of Saints Peter and Paul. Thus he began the great tradition of iconography.

**I**n his old age, St. Luke traveled to Libya and northern Egypt, and at the age of 84 was tortured and hanged from an olive tree in the town of Thebes in Beothia for preaching the Gospel. Throughout his long life, he had devoted all of his “Renaissance” characteristics in service to Christ and the furtherance of His Kingdom. We give thanks to God for St. Luke - Evangelist and Apostle, beloved physician, iconographer, historian, missionary, martyr. Holy Luke, pray for us.

Sources: *The Lives of the Holy Apostles* published by Holy Apostles Convent, Buena Vista, CO; *Orthodox Saints* by George Poulos; *The Prologue from Ochrid* by St. Nikolai Velimirovic; *The Orthodox Study Bible*.

## *Wearing Two Hats: A Wife's Perspective*

by Kh. Rebecca Alford (*over Fr. Nicholas' objections!*)

**S**ince the early days of the Church, when the Apostles Peter and Andrew continued working as fishermen and St. Paul as a tent maker, faithful Christian shepherds have tended the spiritual flocks entrusted to them while also working at secular occupations. The lives of those priests who “wear two hats” present special challenges but offer unique rewards as well.

**T**he phenomenon of the “worker priest” exists in all jurisdictions of the Orthodox Church and is especially prevalent among our Western Rite parishes. In the Diocese of Charleston (which we are now a part of), Fr. James Hamrick, the pastor of St. John the Baptist Church in Lewistown, MD, is a former policeman who now teaches at a police academy; Fr. Alban Waggener, pastor of Holy Trinity parish in Lynchburg, VA, works in a book store; Fr. Patrick Cardine, of St. Patrick's in Warrenton, VA, is a blacksmith; Fr. Raphael, our assisting priest, is serving as a hospital chaplain while finishing his clinical pastoral studies; and Fr. Nicholas, our pastor, is co-owner of a company which builds, maintains, and repairs pipe

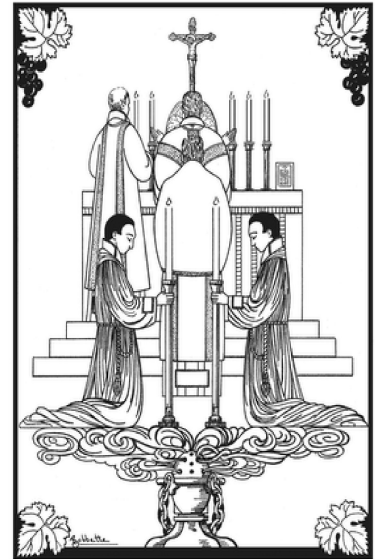
organs. (As far as we know, there is only one other Orthodox priest-organ builder, a colleague who works for the Richmond division of the same company, who is an OCA priest. They have for inspiration the holy examples of St. Dunstan, who was a maker of organs and bells while he was Archbishop of Canterbury in the 10<sup>th</sup> century and St. Innocent, who built barrel organs for the Franciscans while ministering to the native Alaskans in the 19<sup>th</sup> century.)

The primary reason there are worker priests is, of course, money. Many small congregations - those groups just beginning parish life or those which have experienced a dwindling population - could not offer the sacramental life if they had to support a priest full-time. The high cost of buying and even renting property is another factor. Many of our priests are converts who, in their former church positions, enjoyed generous material benefits. But they learned first-hand what our Lord meant when He said “What doth it profit a man if he gain the whole world but lose his own soul?” They have gladly forfeited their former perquisites and taken secular jobs for the spiritual security of the Orthodox Church.

Time is a major concern for the bi-vocational priest and his parish. When a large part of the week is spent on other work, the hours which remain for parish work must be carefully allotted for the most important things. Pastoral emergencies and the demands of the liturgical year take priority, and everything else is done when time is found. Parishioners understand when pastoral visits take the form of phone calls and e-mails (and given the traffic problems of the DC area, that is certainly more sensible here!) Parishioners learn that they must take a more active role in much of the work of the parish instead of leaving it all to Father. Outreach, evangelism, and spiritual support and encouragement for fellow parishioners are things that all Christians are called to do, and the fact that the priest is not always available provides them with the perfect opportunity to fulfill that calling.

While a worker priest has less time to give, he brings skills and experiences to his parish that are considerably beyond those he acquired in seminary. Whether he is a carpenter, teacher, book-seller - or organ builder - the priest can offer his abilities in sometimes unexpected ways.

A priest who, like his parishioners, works “in the world” will have great empathy for what the people experience in their daily lives. He, too, knows the stress of a long and difficult commute; he shares the concerns about making the right professional and financial decisions; and he knows how



challenging it is to show the love of Christ to others in a sometimes hostile atmosphere.

While it is true that most priests would prefer to lead the ideal life of full-time work in their parishes, there are unique advantages for those who lead these “double” lives. We are thankful for those who enable a parish to function by earning some of their living in secular work, and the priests are thankful for the privilege of offering the sacred mysteries and serving a parish, even if it requires extra-parochial work. We should support these faithful servants of God and their parishes by remembering them in our prayers.

## *Parish News*

We welcome Stephen Borthwick to the Holy Orthodox Church and to the parish family of St. Gregory's. Stephen was chrismated on Holy Cross Day and has taken St. Augustine of Hippo as his patron saint.



In response to Metropolitan PHILIP's request for parish contributions for Syrian refugee relief, we have collected \$1308. This money will be sent to the Archdiocese and will then be sent to the Patriarchate where every effort is being made to meet the great needs of the refugees affected by the civil war. Work is being done in conjunction with International Orthodox Christian Charities.

The 6<sup>th</sup> annual pilgrimage for Our Lady of Walsingham, which is celebrated by the four Western Rite parishes in the Eastern region, will be held in Lynchburg, Virginia this year on October 19 (the Saturday following the October 15 feast day). The people of Holy Trinity Church will host the event, which will begin with Matins at 9:30AM and Mass at 10. This feast commemorates a vision of the Blessed Virgin Mary by a noble woman in Walsingham, England, in the early 12<sup>th</sup> century who was instructed by the Theotokos to build a house on her land which would represent the house in Nazareth where the Christ child was raised. A spring on the property was found to have healing powers and, before long, pilgrims began coming to pray at the “Holy House” and partake of the healing water. Walsingham was the most visited pilgrimage site in England during the Middle Ages after Canterbury. After being destroyed by Henry VIII in the 16<sup>th</sup> century, the Walsingham Shrine was restored in the early 19<sup>th</sup> century. It now includes an Orthodox chapel and the feast has been approved for Orthodox devotion by our bishops.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>October 2013</h1>						
<i>Sunday Services: Matins at 9AM, Sung Mass at 9:30AM</i>		<b>1</b> St. Remigius of Rheims, BC, c. 530; St. Bavo, C, 659	<b>2</b> Holy Guardian Angels	<b>3</b>	<b>4</b>	<b>5</b> St. Placid & his Companions, Mm, 6th C  <i>Vespers at 6pm</i>
<b>6</b> Fifteenth Sunday after Pentecost; St. Faith of Agen, VM, c. 303  <i>G</i>	<b>7</b> St. Mark, PC, 336, Ss. Sergius & Bacchus, Mm, 303	<b>8</b>	<b>9</b> Ss. Denys, BM, Rusticus, & Eleutherius, Mm, 3rd C.	<b>10</b> St. Paulinus of York, BC, 644	<b>11</b> St. Kenneth, Ab, 599	<b>12</b> St. Wilfred of York, BC, 709; St. Edwin, KM, 633  <i>Vespers at 6pm</i>
<b>13</b> Sixteenth Sunday after Pentecost; St. Edward the Confessor, KC, 1066  <i>G</i>	<b>14</b> St. Callistus, PM, c. 222	<b>15</b> Our Lady of Walsingham	<b>16</b> St. Gall, Ab., 646	<b>17</b>	<b>18</b> St. Luke the Evangelist, 1st c.	<b>19</b> St. Frideswide of Oxford, V, 735 <i>OLW Mass in Lynchburg 10AM</i>  <i>Vespers at 6pm</i>
<b>20</b> Seventeenth Sunday after Pentecost; St. Andrew of Crete, BC, 740  <i>G</i>	<b>21</b> St. Hilarion of Gaza, Ab., c. 371	<b>22</b> Ss. Ursula & comp., Mm, 453	<b>23</b>	<b>24</b> St. Raphael the Archangel	<b>25</b> Ss. Crispianus & Daria, Mm, 283	<b>26</b> Vigil of Ss. Simon & Jude; St. Evaristus, PM, c. 197  <i>Vespers at 6pm</i>
<b>27</b> Christ the King; Eighteenth Sunday after Pentecost; St. Frumentius of Ethiopia, BC, 4 <sup>th</sup> c.  <i>W</i>	<b>28</b> Ss. Simon & Jude, Apostles, 1st c.	<b>29</b>	<b>30</b>	<b>31</b> Vigil of All Saints		

Confessions are heard during the Psalms at Matins, after Vespers, and by appointment.

Coffee Hour follows Sunday Mass. Sunday School during coffee hour.