

# ✠ St. Gregory's Journal ✠

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*St. Gregory the Great Orthodox Church*  
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## From The Ladder of Divine Ascent by Saint John Climacus

The light of dawn comes before the sun, and meekness is the precursor of all humility. So let us listen to the order in which Christ, our Light, places these

virtues. He says, *Learn from Me, because I am meek and humble of heart* [Matt. 11:29]. Therefore before gazing at the sun of humility we must let the light of meekness flow over us. If we do, we will then be able to look steadily at the sun. The true order of these virtues teaches us that we are totally unable to turn our eyes to the sun before we have first become accustomed to the light.

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Meekness is a mind consistent amid honor or dishonor. Meekness prays quietly and sincerely for a neighbor however troublesome he may be. Meekness is a rock looking out over the sea of anger which breaks the waves which come crashing on it and stays entirely unmoved. Meekness is the bulwark of patience, the door, indeed the mother of love, and the foundation of discernment. For it is said: *the Lord will teach his ways to the meek* [Ps. 24:9]. And it is meekness that earns pardon for our sins, gives confidence to our prayers and makes a place for the Holy Spirit. *To whom shall I look if not the meek and the peaceful?* [Isa. 66:2]

Meekness works alongside of obedience, guides a religious community, checks frenzy, curbs anger. It is a minister of joy, an imitation of Christ, the possession of angels, a shackle for demons, a shield against bitterness. The Lord finds rest in the hearts of the meek, while the turbulent spirit is the home of the devil. *The meek shall inherit the earth* [Mt. 5:5], indeed, rule over it; and the bad-tempered shall be carried off as booty from their land.

A meek soul is a throne of simplicity; but a wrathful mind is a creator of evil... Simplicity is an enduring habit within a soul that has grown impervious to evil thoughts... Unadorned simplicity is the first characteristic of childhood. As long as Adam had it, he saw neither the nakedness of his soul nor the indecency of his flesh.

Good and blessed is that simplicity which some have by nature, but better is that which has been goaded out of wickedness by hard work. The former is protected from much complexity and the passions, while the latter is the gateway to the greatest humility and meekness. There is not much reward for the one and no end of reward for the other.

If you wish to draw the Lord to you, approach Him as disciples to a master, in all simplicity, openly, honestly, without duplicity,

without idle curiosity. He is simple and uncompounded. And He wants the souls that come to him to be simple and pure. Indeed you will never see simplicity separated from humility.

## *St. Barnabas of Hvosno*

*Feast Day ~ October 30*



Our Lord has promised that *the gates of Hell shall not prevail against His Church* [Matt. 16:18]. For nearly two thousand years, we have witnessed the truth of this promise. In times of repression and persecution, the Church has survived through the constancy of Christian believers and especially, its hierarchs, who are often the first to be targeted by the enemies of the Church. There are many examples of this from the twentieth century, a time close enough to the present day that the memories are still fresh. St. Barnabas (or

Varnava) of Hvosno is one of those examples.

Although he was born in Gary, Indiana in 1914, Vojislav Nastić was taken by his Serbian family back to their homeland when he was still a young child. Desiring to serve God in his Church, the young man graduated from the Orthodox Theological Faculty in Belgrade in 1937, taught for three years as a catechist in Sarajevo and then, in 1940, took monastic vows in the ancient Mileševa Monastery. He took Varnava (Barnabas) as his monastic name and was soon ordained as a Hierodeacon.

The Mileševa Monastery of the Ascension of Our Lord (founded 1234-6) has survived and been restored through much persecution in its long history. In the fifteenth and again at the end

of the sixteenth century, Ottoman Turkish rulers attempted to burn the monastery buildings down and in the latter attempt, burned the relics of St. Sava, the patron saint of Serbia, making him a “posthumous martyr”. Two famous fresco icons - one of the angel at the Resurrection and one of St. Sava - have survived these disasters. As a monk at this monastery, Hierodeacon Barnabas would have been spiritually prepared for persecution by the enemies of the Church.

In the turmoil of territorial boundary changes during World War II, a “Croatian Orthodox Church” was formed by Serbian fascists, but Dn. Barnabas was opposed to this idea and had to leave Sarajevo, where he had been serving, in fear of his life.

Ordained priest and made Protosyngellos at the end of the war, Fr. Barnabas was elected to be an auxiliary bishop to Patriarch Gavriilo in 1947 and was given the title Bishop of Hvosno. Because the new bishop was vocal in his criticism of the new Communist government’s treatment of the Church, he was soon arrested. The charge against him was that he was an American spy and had been teaching his sister English so that she, too, could spy for America. He was sentenced to twenty years in prison.

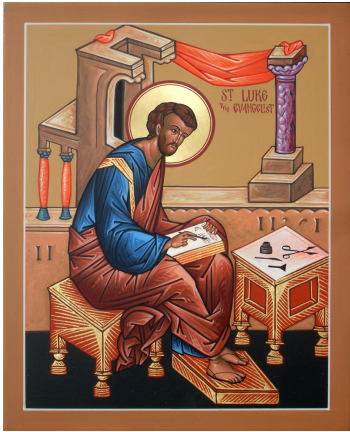
Treatment for a Christian bishop in a Communist prison was not good. Bishop Barnabas was tortured, deprived of food, and kept in isolation for long periods of time. It was even arranged for him to have an “accident” in which he broke his leg but, although medical treatment was denied, the bishop recovered. During all this time, he remained steadfast in his faith by continuing to say his prayers daily, singing the hymns of the Church, and remembering the liturgical cycle.

Following his recovery from the “accident”, Bishop Barnabas was sent to the Gomionica Monastery for women in Bosnia-Herzegovina and placed under house arrest until his release in 1960. He passed from this life of tribulation to the next of glory in

1964. Due to the suspicious circumstances of his death, some believe that he was poisoned by the Communist secret police (OZNA). The Bishops of the Serbian Orthodox Church glorified St. Barnabas of Hvosno and added his name to that great army of saints who continue to pray for us in our struggles here on earth. May St. Barnabas intercede especially for those who are experiencing repression and persecution for their faith.

*Sources; article on St. Varnava on OrthodoxWiki; article on Wikipedia on Mileševa Monastery.*

## Parish News



We will celebrate two major feast days in October: We observe the feast day of St. Luke, one of the four Evangelists, a physician, an iconographer, and a missionary on October 18, which falls on a Sunday this year. The Feast of Christ the King on the last Sunday in October reminds us that Christ is the ruler of the entirety of our lives.

Our annual parish picnic has been scheduled for Sunday, October 4 following the Liturgy, at St. Gregory's new property on Roxbury Road in Silver Spring, Maryland. We will enjoy good food and fellowship, games and the beauty of nature. Please sign up for food donations and bring a folding chair if you are able.

On the afternoon of the picnic, we will also have the ceremony of the planting of the Cross. The sculpted icon of the Crucifixion, which has served as an outdoor shrine on the patio at

Euclid Street will be placed on the grounds of our new property to signify that this land will now be dedicated to God. In case of rain, the picnic will be held indoors at Euclid Street and the Cross planting will be postponed.

Congratulations to Fr. Raphael Garcia on his appointment as the Chaplain and Director of Pastoral Care at the Sanctuary at Holy Cross in Burtonsville, Maryland. He will also continue his duties as our assisting priest.

Candace Archer and Patrick Woolley would like to invite the St. Gregory's family to attend their wedding on Saturday, November 7, at 11:30 am. To accommodate their families and friends, the wedding will be held at St. George Orthodox Church on 16<sup>th</sup> Street in Washington, DC. Please send your replies to this invitation to their website by October 16th: [theknot.com/us/candace-and-patrick](http://theknot.com/us/candace-and-patrick) or by calling or texting 301-524-9476.

## From the Parish Council

On Saturday September 12th we conducted our first Council meeting at the Roxbury property. The focus of the meeting was organizing for the work needed to develop the property. Seven items were discussed and decided upon:

- 1) We will develop an overarching "St. Gregory's Development Plan" and present it to the parish. The presentation will include a poster board chart that can remain in the Euclid St. parish hall for ongoing discussions at coffee hour, etc. Brian Green will lead the development of the plan. The desire is to have it available by the end of October.
- 2) We will have a Building Committee which will be responsible for executing the building projects in accordance with the Development Plan. Brian Green will lead the Building Committee.

3) We will need both fund raising and loans to finance the project. David Caldwell will look into loan possibilities with assistance from Karl Tsuji. A fund raising effort will be undertaken using the information derived for the Development Plan.

4) Relationships with our new neighbors will be a key to our success. Sharon Green will lead our Community Relations committee.

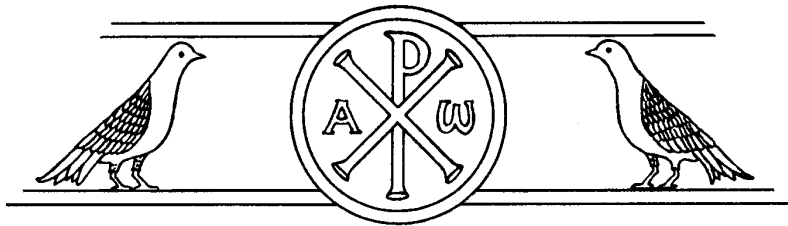
5) Communications: Frequent project updates will be provided at Coffee Hours and upcoming Council meeting times will be announced. All church members are welcome to participate in all meetings. Patrick Woolley will post Council Meeting minutes on the Parish Hall bulletin board.

6) Skype: Due to the increased need for meetings, Skype will be used for mid-week meetings. Individuals wanting to join in a Skype meeting can send their contact information to David Caldwell a day in advance of the meeting.

7) Roxbury Property: We will have a Property Committee to manage the Roxbury Property and Pieter Dykhorst will lead that committee.

As we go forward each Committee Chair will communicate the activities and progress of their committee and I will report out on the Council meetings as a whole.

Thanks for your support of the Council,  
Doug Byrum, Parish Council Chairman



## Behold Christ the King

*adapted from goarch.org*



We are called to behold our King: the Word of God made flesh - the One who is always present in His church, coming ceaselessly to us in power and glory at every Eucharist, in every prayer and sacrament, and in every act of love, kindness and mercy. He comes to free us from all our fears and insecurities, "to take solemn possession of our soul, and to be enthroned in our heart," as someone has said. He comes not only to deliver us from our deaths by His death and Resurrection, but also to

make us capable of attaining the most perfect fellowship or union with Him. He is the King, who liberates us from the darkness of sin and the bondage of death.

We are called to accept both the rule and the kingdom of God as the goal and content of our Christian life. We draw our identity from Christ and His kingdom. The kingdom is Christ - His indescribable power, boundless mercy and incomprehensible abundance given freely to man. The kingdom does not lie at some point or place in the distant future. In the words of the Scripture, the kingdom of God is not only at hand [Matt. 3:2, 4:17], it is within us [Luke 17:21]. The kingdom is a present reality as well as a future realization [Matt. 6:10]. Theophan the Recluse wrote the following words about the inward rule of Christ the King:

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*Address Correction Requested*

The Kingdom of God is within us when God reigns in us, when the soul in its depths confesses God as its Master, and is obedient to Him in all its powers. Then God acts within it as master ‘both to will and to do of his good pleasure’ [Philippians 2:13]. This reign begins as soon as we resolve to serve God in our Lord Jesus Christ, by the grace of the Holy Spirit. Then the Christian hands over to God his consciousness and freedom, which comprises the essential substance of our human life, and God accepts the sacrifice; and in this way the alliance of man with God and God with man is achieved, and the covenant with God, which was severed by the Fall and continues to be severed by our willful sins, is re-established.

**T**he kingdom of God is the life of the Holy Trinity in the world. It is the kingdom of holiness, goodness, truth, beauty, love, peace and joy. These qualities are not works of the human spirit. They proceed from the life of God and reveal God. Christ Himself is the kingdom. He is the God-Man, Who brought God down to earth [John 1:1-4]. *He was in the world, and the world was made through Him, yet the world knew Him not. He came to his own home, and His own people received Him not* [John 1:10-11]. He was reviled and hated.

**O**ur king is the *Suffering Servant*, foretold by the Prophet Isaiah. We cannot understand Jesus’ kingship apart from the Passion. Filled with infinite love for the Father and the Holy Spirit, and for creation, in His inexpressible humility Jesus accepted the infinite abasement of the Cross. He bore our griefs and carried our sorrows; He was wounded for our transgressions and made Himself an offering for sin [Isaiah 53]. His glorification, which was accomplished by the Resurrection and the Ascension, was achieved through the Cross.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>October 2015</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>  <i>Vespers at 6pm</i>
<b>4</b> Eighteenth Sunday after Pentecost  <b>G</b>	<b>5</b> St. Placid & his Companions, Mm, 6th c.	<b>6</b> St. Faith of Agen, VM, c. 303	<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  <i>Vespers at 6pm</i>
<b>11</b> 19th Sunday after Pentecost; St. Kenneth, Ab, 599  <b>G</b>	<b>12</b> St. Wilfred of York, BC, 709; St. Edwin, KM, 633	<b>13</b> St. Edward the Confessor, KC, 1066	<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>  <i>Vespers at 6pm</i>
<b>18</b> St. Luke the Evangelist, 1st c.; comm. 20th Sunday after Pentecost  <b>R</b>	<b>19</b> St. Frideswide of Oxford, V, 735	<b>20</b> St. Andrew of Crete, BC, 740	<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  <i>Vespers at 6pm</i>
<b>25</b> Christ the King; 21 <sup>st</sup> Sunday after Pentecost; Ss. Crysanthus & Daria, Mm, 283  <b>W</b>	<b>26</b> St. Evaristus, PM, c. 197	<b>27</b> Vigil of Ss. Simon & Jude; St. Frumentius of Ethiopia, BC, 4 <sup>th</sup> c.	<b>28</b> Ss. Simon & Jude, Apostles, 1st c.	<b>29</b>	<b>30</b>	<b>31</b> Vigil of All Saints  <i>Vespers at 6pm</i>

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

*Coffee Hour follows Mass.  
Sunday School is during Coffee Hour.*