

✠ St. Gregory's Journal ✠

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St. Gregory the Great Orthodox Church
A Western Rite Congregation of the Antiochian Archdiocese
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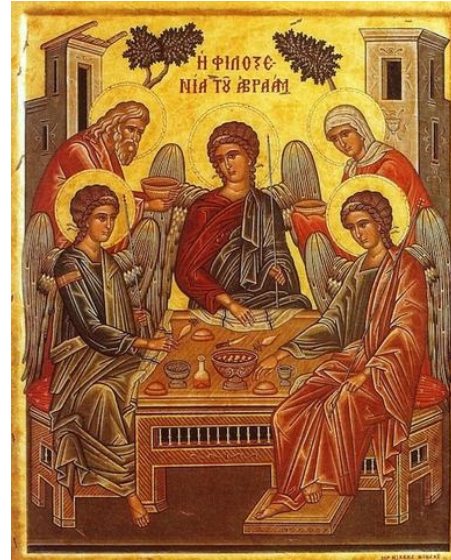
An excerpt from a Homily of St. Nikolai of Ohrid d. 1956

Where there is love, my brethren, there is no compulsion; a request replaces a command. Among those who love, a request has more power than does a command among those who do not. The Holy Trinity presents the highest majesty and magnificence of love. Isaiah called the Holy Trinity *mighty counsel* [Is. 9:6], and the incarnate Son of God *angel of mighty counsel*, that is, messenger.

How does this counsel relate to the unity of God? You also are a unity, and you ask yourself advice. Your mind asks your will: "Is this possible?", and asks your heart: "Do you want this?", and your will and your heart ask your mind: "Can you?" and so, through this internal counsel within yourself, you are one man, one person. Obviously, this is only a pale

Inside:

<i>St. Dorotheus of Tyre..</i>	3
<i>A Mary Garden for St. Gregory's...</i>	5
<i>Parish News...</i>	7
<i>Icon of the Holy Trinity.</i>	8
<i>Calendar.</i>	11



sketch and shadow of the Holy Trinity and their perfect counsel, for in the Holy Trinity the Persons are utterly equal in harmony. That which the Father desires is immediately the desire of the Son and of the Holy Spirit.

And I will give you another Comforter. See how certain the Son of God is that whatever He requests will immediately be made their own in the divine Great Council. Both the Father will agree to send, and the Holy Spirit will agree to be sent. The Son of God does not say: "I will pray the Father to give you this, and I think that He will do so", but: *I will pray...and He will give you...* He knows in advance that the Father will give what He asks; He knows this, if one can put it thus, from His own eternal experience. Through all eternity, harmony reigns among the Father, the Son and the Holy Spirit.

He will give you another Comforter. By these words is revealed the utter equality of the Son and the Holy Spirit. The Father will send you another Comforter, equal with Me, of one being with me, equal in honor to Me. He will be able to act for Me in His way, in accordance with His divine Person which is unique and differs from the Person of the Son.

Oh, my brethren, do you see how the whole Holy Trinity partakes in our salvation? Do you see whose we are? Do you see the dignity accorded to us mortals and sinners?

O most holy and most glorious Trinity, our God, have mercy on us and save us. To thee be glory and praise for ever. Amen.

St. Dorotheus of Tyre

Feast Day ~ June 5

The Martyrology contains the names and stories of hundreds of thousands who gave up their lives simply for being Christians. These courageous saints lived and died all over the world - wherever the love of Christ was a threat to those in power - and every day, more and more names are being added to their ranks.

In our day, when keeping detailed records and exact identification (even fingerprints and scans of the pupils of our eyes) are so important, it is often frustrating to discover that clear facts about the life and witness of a martyr do not exist, or that information about one is confused with another, or that there are conflicting reports regarding a martyr. But martyrdom in itself, when endured willingly for the sake of one's faith, is enough to merit the title "saint". Stories of the life of St. Dorotheus of Tyre, who was martyred in the reign of the Emperor Julian (the "Apostate"), include several variations and discrepancies, but his martyrdom is never questioned.

Dorotheus was from Antioch, probably born around the year 255. He was described by the Church historian Eusebius as "enraptured with the study of divinity" and most stories of him agree that, as a young man, he had acquired a thorough education both in classical learning and in Holy Scripture. He had a gift for languages and mastered Hebrew in order to study Old Testament writings in their original language. He evidently spent some of his youth studying in Rome and was also fluent in Latin. Some reports say that it was in that imperial city that he began writing about the sayings of the Apostles, including those of the "Seventy". Dorotheus was ordained to the priesthood in Antioch and was respected as a teacher of Holy Scripture in the church there.



Despite being a priest of a religion which was beginning to be targeted for persecution, Fr. Dorotheus was awarded the position of manager of the government-controlled dye industry in the city of Tyre, as reported by Eusebius in his *History of the Church*. (Dorotheus must have struggled with the dual responsibilities of his positions as do those priests of today who also engage in secular work.)

Many sources say that Dorotheus was appointed Bishop of Tyre and soon after, the persecutions of Christians became more intense. At the urging of his flock and following the admonition of our Lord as recorded in the Gospel of Matthew ("When they persecute you in this city, flee to another." Mt. 10:23), Bishop Dorotheus hid from the officials until Constantine became the Emperor and removed the impediments to the practice of Christianity. There followed a long period of peace for the Church.

Some accounts report that Bishop Dorotheus, already 70 years old, was present at the Council of Nicea in the year 325, helping to articulate Christological issues and establish the means of determining the date of Pascha.

When Julian, who had turned away from the Christian faith of his youth and was therefore known as the "Apostate", became Emperor in 361, a new persecution began. Once again Dorotheus went into exile, but he was hunted down by the soldiers and was savagely beaten. Never once faltering in his steadfast declaration of the truth of Christianity, St. Dorotheus, who had

now attained the remarkable age of 107, died from his tortures on June 5, 362.

It is not necessary for us to be able to prove the “facts” of St. Dorotheus’ life. It does not matter if some of the details of this story have, through the centuries, been mixed with those of another’s life. What does matter is that a faithful Christian willingly gave up his life rather than deny his Lord and that Christians since his time have asked for his prayers. Holy Dorotheus, pray for us that we, too, may remain steadfast in the faith.

Resources: A Cloud of Witnesses by Bishop Demetri Khoury; Prologue From Ochrid by St. Nikolai of Ochrid; Orthodox Saints, Vol. 2, by George Poulos; The History of the Church by Eusebius; the websites of the OCA and OrthodoxWiki.

A Mary Garden for St. Gregory’s

Holy Scripture is filled with agricultural and horticultural references, beginning with the story of Creation and the Garden of Eden in the book Genesis. Many of our Lord’s parables and other teachings refer to seeds (the mustard seed in Matt. 15), planting (the parable of the sower in Matt. 13), flowers (the lilies of the field in Matt. 6, Luke 12).

Particularly in the Middle Ages, many plants were given names referring to the Theotokos, and legends grew up regarding the association of plants, herbs, and flowers to the life of the Virgin. Every monastery had a garden that contained medicinal herbs and flowers for beautifying the church, many of which were named for our Lady or her attributes.

A small garden in honor of the Blessed Virgin Mary has been planted at St. Gregory’s for beautification and for spiritual



reflection. So far, the garden includes marigolds and rosemary, which are named for St. Mary; sage (“Our Lady’s shawl”); pulmonaria (Our Lady’s milk” for the spots of white on the leaves); lily of the valley (“Our Lady’s tears”; in folklore, these flowers are said to have blossomed from the tears of the Blessed Virgin as she stood by the Cross of her Son); violets (“Our Lady’s modesty”); thyme (“Our Lady’s humility”); marjoram (“Our Lady’s bedstraw”); columbine (“Our Lady’s slippers”); foxglove (“Our Lady’s gloves”); scabiosa (“Our Lady’s pincushion”); bleeding heart (the heart of Mary, mourning at her Son’s crucifixion); dianthus (according to German legend, these bloomed at the Nativity of Our Lord); clematis (Virgin’s bower”, also known as Cross flower); and sweet woodruff and mint, said to have been used by St. Mary to line the manger. We have also planted two of the most prominent plants which have, through the ages, been symbols for the Blessed Virgin - a rose and several of the Easter lilies which adorned our altar at Pascha.

Sarah Caldwell will assist in the planting, weeding, and watering of this little garden as part of the requirements for the gardening badge in the American Heritage Girls. We hope that you will stop at the garden, say a prayer, and contemplate the place of the Mother of God in the life of the Church.

Parish News

What a wonderful celebration we had when his grace, Bishop JOHN, visited our parish for the dedication of our new building! This property, which we purchased so many months ago, has now been thoroughly “baptized” for our use as a place to worship, partake of the Sacraments, and share the faith. We give thanks to God for this blessing.



We begin the month of June with the great feast of Pentecost, the giving of the Holy Spirit. At the Liturgy on June 4, a portion of the Epistle - the story of that moment when the Apostles were filled with the fire of the Holy Spirit and spoke in many tongues - will be read in as many languages as are represented in our parish.

On the following Sunday, June 11, we celebrate the feast of the Holy Trinity, a feast

day which began in local churches and dioceses in the 9th century, first in Germany and then in Belgium and France, and was finally made official for the West in the 14th century. The feast of Corpus Christi (Thursday, June 16), celebrating the Presence of Our Lord in the Sacrament of Holy Communion, will be observed on the Sunday within its Octave, June 18.

Fr. Raphael and Kh. Catherine will be on a pilgrimage to the Holy Land, June 4 to 15. Their tour, which includes many holy places, will be led by Archbishop Michael (OCA Bishop of NY). We pray that this journey will be of great spiritual benefit for them.

The Parish Life Conference for the Diocese of Oakland, Charleston and the Mid-Atlantic and the Diocese of New York and Washington will be held in Morristown, New Jersey from June 28 to July 2.

The Icon of the Holy Trinity

Reprinted from *The Living God: A Catechism*

What shall we say of the Trinity? How are we to approach this mystery? No manual, no book, no catechism lesson can “explain” the mystery of God in three Persons. There is too great a risk of deforming through words that which is expressible, of diminishing the eternal God through human categories of reason. Only prayer and worship can allow us to see even a small portion of the truth about the one God in three persons.

To approach this difficult subject, let us turn to a very great work of art, Andrei Rublev’s icon of the Holy Trinity. This painter of great talent, who was also a man of prayer and a Russian monk of the fifteenth century, will guide us in the contemplation of the one God in three Persons for he has beautifully represented the mystery of the Holy Trinity...

Let us take the text of the Creed and place it beside the icon. One is struck at once by the fact that the composition of the painting echoes the profession of faith: “I believe in one God.” Rublev expresses unity both through the similarity of the three angels and through the circular pattern in which the three are represented. Everything concerning the Father is stated very briefly in the Creed, for He is the One about whom we can know almost nothing. In the icon the first angel to the left is very pale, indefinable, almost transparent.

The text of the Creed continues, like the icon, stopping longest at the figure of the Son. The second angel is facing us, manifesting Himself completely to us. We know a great deal about the Son, for He became incarnate, allowing Himself to be known and seen. His garment is of bright, clear colors, blue and brown. This symbolizes the two natures of Christ. The blue stands for heaven: divinity; the brown is for the earth: humanity. Jesus is simultaneously God and man. Behind the central angel stands a tree; its roots are planted on the earth, its branches stretch out toward heaven. It is the wood of the Cross, which through Christ becomes the tree of life in paradise.

When speaking of the Holy Spirit, the Creed again is brief and succinct. Few things can be said of the third Person of the Divinity. It is He who gives us life, concretely and historically. Yet his action remains secret and mysterious. The third angel, like the first one, is seen from an angle. The color of his garment symbolizes the force of life. The dominant green stands for youth, the sap of life which allows all things to exist and grow.

The three angels form a circle which is not closed. It seems to open at the spot where the chalice is standing on the table. The last part of the Creed deals with the Church: this is where we find the chalice of the Eucharist and where all men are united through baptism to take part in the feast of life eternal. And eternal life means to enter and reside in the heart of the Trinity.

We finish our study of this magnificent icon as Rublev undoubtedly finished painting it, with a prayer of pure adoration, like the angels, like the seraphim and the cherubim, singing the thrice-holy hymn to the life-creating Trinity: *“Holy! Holy! Holy! Lord of Sabaoth!”*



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>June 2017</h1>						<i>Sunday Services: Matins at 9AM, Sung Mass at 9:30AM</i>
				1 Octave Day of the Ascension	2 Ss. Marcellinus, Peter and Erasmus, Mm, 304	3 Vigil of Pentecost; St. Kevin of Glendalough, Ab, c. 618 <i>Vespers at 6pm</i>
4 Pentecost (omit St. Petroc, C, 564) <i>R</i>	5 Monday after Pentecost: St. Boniface, BM, 754	6 Tuesday after Pentecost	7 Ember Wednesday in the Octave of Pentecost; St. Meria- doc, BC, 659	8 Thursday after Pentecost	9 Ember Friday in the Octave of Pentecost: St. Columba of Iona, Ab, 597	10 Ember Saturday in the Octave of Pentecost; St. Marga- ret of Scotland, QW, 1092 <i>Vespers at 6pm</i>
11 Trinity Sunday; First Sunday after Pentecost <i>W</i>	12 St. Barnabas, Apostle, 1 st c. (tr. from 6/11) Ss. Basilides, late 3 rd c., Cyrinus, Nabor & Nazarius, c. 303, Mm	13	14 St. Basil the Great, BCD, 379;	15 Corpus Christi; Ss. Vitus, Modestus & Cres- centia, Mm, c. 303	16	17 <i>Vespers at 6pm</i>
18 Sunday in the Oct. of Corpus Christi; St. Ephrem the Syrian, DnCD, 373 <i>W</i>	19 Ss. Gervase & Protase, Mm, 2nd. c.	20 St. Silverius, PM, 538; Translation of St. Edward, KM, 980	21	22 St. Alban, Proto-martyr of England, 209 & St. Paulinus of Nola, BC, 431	23 St. Etheldreda, QV, 679	24 Nativity of St. John the Baptist <i>Vespers at 6pm</i>
25 Third Sunday after Pentecost <i>G</i>	26 Ss. John & Paul, Mm, c. 362	27	28 St. Irenaeus of Lyons, BM, 202; Vigil of Ss. Peter & Paul	29 Ss. Peter & Paul, Apostles, 1st c.	30 Commemor- ation of St. Paul the Apostle	

*Confessions may be made during the Psalms
at Matins, following Vespers, and by appointment.*

*Coffee Hour follows Sunday Liturgy.
Christian Education for all is offered during Coffee Hour.*