

✠ St. Gregory's Journal ✠

July/August, 2017 - Volume XXII, Issue 7

St. Gregory the Great Orthodox Church
A Western Rite Congregation of the Antiochian Archdiocese
13407 Roxbury Rd., Silver Spring, MD -- stgregoryoc.org

*An excerpt from
a Homily of
St. Leo the
Great
d. 461*

The Lord disclosed his glory before chosen witnesses and illumined that form, common to other bodies, with such splendor that his face was like the glory of the sun, and his clothing was like glistening snow. He used this

Transfiguration chiefly that the scandal of the Cross would be lifted from the hearts of the disciples, and that the humility of his voluntary suffering would not upset the faith of those to whom the perfection of his hidden dignity had been revealed. But, with no less foresight the hope of the holy Church was made firm, so that it might know with what sort of exchange the whole body of Christ was to be given, and that the members might promise to themselves a sharing in the honor of the one who had shone as their Head.

The Lord himself had said, when speaking about the majesty of his coming, *Then the just will shine like the sun in the kingdom*

Inside:

St. Kilian of Wurzburg.. 3
Parish News.. 6
Calendar. insert



of their Father. [Mt. 13:43] Blessed Paul the apostle assures us of the same thing when he says, For I think that the sufferings of this time are not to be compared to the future glory which will be revealed in us. [Rom. 8:18] On another occasion, the same Apostle said, For you have died, and your life is hidden with Christ in God. And, when Christ your life appears, then you also will appear with him in glory. [Col. 3:3, 4]

A bright cloud overshadowed them and suddenly a voice came out of the cloud saying, 'This is my beloved Son in whom I am well pleased. Listen to him.' [Mt. 17:5] "This is my Son", not adopted but my own, not created by another but begotten from me... "This is my Son", who has not sought by robbery the equality he has with me, nor seized it by usurpation; but, existing in the form of my glory, in order to execute our common plan to restore the human race, he bent down the unchangeable divinity to the form of a servant.

Listen without delay, therefore, to the one in whom I am well pleased in all things, by whose preaching I am made known, by whose humility I am glorified, because he is Truth and Life... Listen to him whom the mysteries of the law foretold, whom the mouths of the prophets announced. Listen to him, who redeemed the world with his blood... who opens the way to heaven and, through the penalty of the Cross, prepares for you the steps of ascension to his kingdom.

These things were said, dearly beloved, not only for the good of those who heard them with their own ears, but, in these three apostles, the whole Church has learned what their eyes have seen and their ears have heard. Let the faith of all then be strengthened by the teaching of the Holy Gospel, and let no one be ashamed of the Cross of Christ by which the world was redeemed. Subsequently, let no one fear to suffer for justice, or be anxious about the repayment of the promises, because we pass through labor to rest, and through death to life.

Since he has taken on himself all the weakness of our lowliness, if we remain in him in faith and in love, we conquer what he conquered and we receive what he promised. Whether in carrying out his commands or in bearing adversities, the prophetic voice of the Father ought always to sound in our ears: *This is my beloved Son, in whom I am well pleased. Listen to him.*

St. Kilian, Apostle of Franconia

Feast Day ~ July 8

We have heard this story before: a well-educated young man of noble birth decides to reject the family wealth and political aspirations and become a monk. Then, after years of prayer, fasting, meditation, and study of Holy Scripture he feels moved to leave the familiarity of his native land and travel far to tell others about Christ.

Like many before and after him, St. Kilian fits this description. His life began in Ireland (in County Cavan) around the year 640. His schooling was primarily in the School of Ross, a monastic institution noted for the thorough education of its students who came from all over Europe. According to some reports, Kilian entered another famous institution, the Monastery of Hy, which

later came to be called Iona. It was here that Kilian pursued the ascetic life of a monk.

How long must the monk Kilian have felt the pull of the *peregrinatio*, the religious pilgrim who would enter voluntary exile from his homeland? In 686, he and eleven companions responded to this pull and left Ireland for the land of the Franks. Richard Fletcher, in *The Barbarian Conversion*, states that:

The ideal of pilgrimage was absolutely central to the missionary impulse of the early medieval period. It may also be said of the pilgrimage of exile that it was a form of martyrdom. The pilgrim severed the ties that bound him to worldly society, so that pilgrimage was a kind of social death.

In some accounts, Kilian was consecrated as a bishop before leaving Ireland and there were other ordained monks among his fellow travelers. Sailing on the Rhine and the Main Rivers, the group arrived in Wurzburg, where the Thuringian (or Frankish) Duke Gozbert was the ruler. Nine of this group of monks departed for other missionary endeavors, leaving Kilian, the priest Colman and the deacon Totnan in Wurzburg. In only a few years, through example and persuasion, these pilgrim-missionaries had convinced the duke of the truth of Christianity and baptized him and many of his subjects.

Desiring a stronger, more formal authority for their mission, the three traveled to Rome, where they received the blessing of Pope Conon for this work. When they returned to Wurzburg, the missionaries discovered that Duke Gozbert had married his brother's widow, Geilana, a woman who had resisted conversion to Christianity.

Here was a problem which missionaries in every age have faced. How much can the Church accommodate the practices of the



world, especially regarding the Sacrament of marriage? Pagan cultures had developed their own rules for who could be married to whom, and these often involved the merging of political and financial interests. But the Church also had rules which restricted marriage between persons who were already related to each other by blood (evidently, the relationship of Gozbert and Geilana was more than just that of brother-and sister-in-law).

Pope St. Gregory the Great had responded to St. Augustine of Canterbury's concerns on this issue as he encountered pagan marriage customs among the peoples of Britain; it would be an issue in the next century for St. Boniface in his mission to Germany, in the 10th century with Khan Boris and the Bulgarian people as they considered conversion to Christianity, and even today when people who practice polygamy are brought into the Church.

Bishop Kilian took a hard line with Duke Gozbert. He tried to dissolve the marriage, declaring it against Christian precept, and so he now faced a different kind of martyrdom. When Gozbert was away from the castle, Geilana arranged to have the bishop, Fr. Colman and Deacon Totnan beheaded as they were preaching in the town square.

St. Kilian's work did not die with him, however. St. Boniface, in his missionary activity in the next century, continued to "tend the field" which had been "planted" by St. Kilian. St. Burchard was appointed by St. Boniface as the bishop of Wurzburg and after

building a cathedral on the site of the martyrdom, Bishop Burchard had the relics of St. Killian translated to the cathedral where they remain for veneration today. Kilian was declared a saint and his name was included in early martyrologies in Germany and Ireland.

Would we, like St. Kilian, be willing to leave home and family to be missionaries in a foreign land? (Would we be willing even to tell our neighbors and co-workers about the love of Christ?) Would we, like St. Kilian, be willing to confront someone in a position of power and authority with the truth of Christian principles? Would we, like St. Kilian, be willing to accept death (even the death of our social positions or businesses) as the consequence of this confrontation?

May St. Kilian, Apostle to Franconia, intercede for us that we may have the strength to follow his example. *Holy Kilian, pray for us.*

Resources: Richard Fletcher, *The Barbarian Conversion*; Peg Coghlan, *Irish Saints* David Farmer, *Oxford Dictionary of Saints*; Peter Brown, *The Rise of Western Christendom*; article from Wikipedia.

Parish News

We will celebrate several feast days in July and August. July 2 is the feast of the Visitation of Our Lady to St. Elizabeth soon after the Annunciation. Since this feast falls on a Sunday this year, we will all be privileged to hear the beautiful story and liturgical texts for the occasion. The Transfiguration of Our Lord (August 6), when a glimpse of Christ's divinity was revealed to three of the disciples, also falls on Sunday this year.

On Monday, August 14, the Eve of the Dormition (Assumption) of Our Lady, we will have Mass at 7:30PM, preceded by

St. Gregory Orthodox Church

c/o 9415 Wire Avenue

Silver Spring, MD 20901

Address Correction Requested



Vespers at 7PM and followed by a pot-luck supper. It is in observing the feasts and fasts of the liturgical year, by walking in the footsteps of Our Lord and the saints, that we enter more fully into the life of the Church and this life becomes our own.

Fr. Nicholas will attend the Archdiocesan Convention in Miami, Florida, July 24-30, where representatives of our Antiochian family will gather to worship and report on the work of our archdiocese. At this year's convention, Bishop

ANTOUN, who is retiring, will be honored for his many years of service in the Church. It was Bishop ANTOUN who ordained Fr. Nicholas in March of 1996 and who chrismated many of the first members of St. Gregory the Great parish. We are grateful for his support and encouragement as we began our Western Rite mission.

We bid farewell to Bernt Johnson and his family as they are moving to Amman, Jordan, for his next State Department posting. We wish them well and pray that they will have many opportunities to visit places associated with the life of our Lord and the saints while living in that part of the world.

Mary garden update: Unlike the deer (hart) in the Psalms, our church deer long after Easter lilies instead of waterbrooks! All the lilies that were planted after Pascha have now been devoured by hungry deer but they seem to be uninterested in any of the other plants. We have now added lavender, which in horticultural folklore is associated with the flight into Egypt, and another Lady's pincushion flower (both 'deer-resistant').

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>July 2017</h1>					<i>Sunday Services: Matins at 9AM, Sung Mass at 9:30AM</i>	1 of the Octave of Ss. Peter & Paul <i>Vespers at 6pm</i>
2 Visitation of the BVM; comm. Fourth Sunday after Pentecost; St. John Maximovitch, BC, 1966 <i>W</i>	3 of the Octave of Ss. Peter & Paul	4 of the Octave of Ss. Peter & Paul <i>(Independence Day)</i>	5 of the Octave of Ss. Peter & Paul	6 Octave Day of Ss. Peter & Paul	7 Ss. Cyril & Methodius (B), CC, 9th c.	8 St. Kilian of Wurzburg, BM, 689 <i>Vespers at 6pm</i>
9 Fifth Sunday after Pentecost <i>G</i>	10 VII Holy Brothers, Mm, c. 165; St. Joseph of Damascus, 1860	11 Solemnity of St. Benedict, Ab, c. 540; St. Pius I, PM, c. 154	12 Ss. Nabor & Felix, Mm, 303	13 St. Anacletus, PM, 1st c.	14	15 St. Vladimir of Kiev, KC, 1015; St. Henry, C, 1024 <i>Vespers at 6pm</i>
16 Sixth Sunday after Pentecost; Our Lady of Einsiedeln <i>G</i>	17 St. Alexis, C, 5th c.	18 St. Sergius, Ab, 1392; Ss. Symphorosa & her Seven Sons, Mm, c. 138	19 St. Seraphim of Sarov, PrC, 1833	20 St. Elias the Prophet, 9th c. BC; St. Margaret of Antioch, VM, 304	21 St. Praxedes of Rome, V, 2nd c.	22 St. Mary Magdalene, Penitent, 1st c. <i>Vespers at 6pm</i>
23 Seventh Sun. after Pentecost St. John Cassian, Ab, 433; St. Appollinaris, BM, 1st c. <i>G</i>	24 Vigil of St. James; St. Christina, VM; Ss. Romanus & David, Mm, 1015	25 St. James the Greater, Apostle, 44; St. Christopher, C, 251	26 St. Anne, Mother of the BVM, 1st c.; St. Jacob Netsvetov, C, 1864	27 St. Panteleimon, c. 305	28 Ss. Nazarius, Celsus Mm, Ss. Victor, PM & Innocent PC, 5th c	29 St. Martha of Bethany, V, 1st c. <i>Vespers at 6pm</i>
30 Eighth Sunday after Pentecost; Ss. Abdon & Sennen, Mm, c. 303 <i>G</i>	31 St. Germanus of Auxerre, BC, 448					

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.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>August 2017</h1>						<i>Sunday Services: Matins at 9AM, Sung Mass at 9:30AM</i>
		1 St. Peter's Chains; Holy Maccabees, Mm, c. 160 BC; St. Ethelwold, BC, 984	2 St. Stephen I, PM, 257	3 Finding of St. Ste- phen the Proto- martyr, 415; St. Nicodemus, M, 1 st . c.	4	5 Our Lady of the Snows (435); St. Oswald, KM, 642 <i>Vespers at 6pm</i>
6 Transfiguration of Our Lord; comm. Ninth Sunday after Pentecost; Ss. Sixtus II PM, Felicissimus, 285 <i>W</i>	7 Holy Name Day; St. Donatus of Arezzo, BM, 362	8 Ss. Cyriacus, Largus & Smaragdus, Mm, 304	9 St. Romanus, M, 258	10 St. Laurence, Deacon M, 258	11 Ss. Tiburtius & Susanna, Mm, 3 rd c.; St. Philomena, VM, c. 304	12 <i>Vespers at 6pm</i>
13 Tenth Sunday after Pente- cost; St. Maximus the Confessor, CD, 662; Ss. Hippolytus & comp., Mm, 235 <i>G</i>	14 Vigil of the Assumption; St. Eusebius, PrC, c. 300 <i>Mass at 7:30pm W</i>	15 Assumption of the BVM	16 St. Joachim, Father of the BVM, C, 1 st c.;	17 of the Octave of the Assumption	18 of the Octave of the Assump- tion; St. Helena, 330; St. Agapitus, M, 272	19 of the Oct. of the Assumption <i>Vespers at 6pm</i>
20 Eleventh Sun. after Pente- cost; of the Octave of the Assumption <i>G</i>	21 of the Octave of the Assumption	22 Octave Day Assumption; Ss. Timothy, M, Hippolytus, BM & Symphorian, M, 3 rd c.	23 Vigil of St. Bartholomew	24 St. Bartho- lomew, Apostle, 1st c.	25 St. Hilda, V, 680	26 St. Zephyrinus, PM, 219 <i>Vespers at 6pm</i>
27 Twelfth Sunday after Pentecost; St. Caesarius of Arles, BC, 542 <i>G</i>	28 St. Augustine of Hippo, BCD, 430; St. Moses the Black, C, 405	29 Beheading of St. John the Baptist; St. Sabina, M, c. 125	30 Ss. Felix & Adauctus, Mm, 304; St. Fiacre the Hermit, C, 670	31 St. Aidan of Lindisfarne, BC, 651		

*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.*