

✠ St. Gregory's Journal ✠

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

*From a
Treatise by
St. Andrew
of Crete
d. 740*

Come, come, let us go up together to the Mount of Olives. Together let us meet Christ, who is returning today from Bethany and going of His own accord to that holy and blessed Passion to complete the mystery of our salvation.

And so He comes, willingly taking the road to Jerusalem, He who came down from the heights for us, to raise us who lie in the depths to exaltation with him, as the revealing word says, “above all authority and rule and power and above every name that is named.”

He comes without display, without boast. “He will not contend”, he says, “or shout out, and no one will hear His voice” He is gentle and lowly, and His entrance is humble.

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Come then let us run with Him as he presses on to His Passion. Let us imitate those who have gone out to meet Him, not scattering olive branches or garments or palms in His path, but spreading ourselves before Him as best we can, with humility of soul and upright purpose. So may we welcome the Word as He comes, so may God who cannot be contained within any bounds, be contained within us.

For He is pleased to have shown us this gentleness, He who is gentle and who “rides upon the setting sun”, which refers to our extreme lowliness. He is pleased to come and live with us and to raise us up or bring us back to Him through his kinship with us.

As the first fruits of the whole batch of man He is said to “ride upon the heaven of heavens to the rising of the sun”, which I interpret as His own glory and divinity. But because of His love for man He will not cease until He has raised man’s nature from the ground, from one degree of glory to another, and has manifested it with Himself on high.

So it is ourselves that we must spread under Christ’s feet, not coats or lifeless branches or shoots of trees, matter which wastes away and delights the eye only for a few brief hours. But we have clothed ourselves with Christ’s grace, or with the whole Christ - “for as many of you as were baptized into Christ have put on Christ” - so let us spread ourselves like coats under His feet.

As those who were formerly scarlet from sin but became white as wool through the purification of saving baptism, let us offer not palm branches but the prizes of victory to the Conqueror of death.

Today let us too give voice with the children to that sacred chant, as we wave the spiritual branches of our soul: *“Blessed is He who comes in the Name of the Lord, the King of Israel.”*

Requiem aeternam



Margaret Anna Kunkel, a dearly-loved member of St. Gregory's, fell asleep in the Lord on March 26, a few weeks before her 88th birthday.

Margaret and her husband, Richard Kunkel, were chrismated into the Orthodox Church in 1997. Then, at the age of 84 and after 58 years as an Episcopal priest, he was ordained to the Orthodox priesthood, taking the name

Fr. Joachim, and we began calling Margaret “Matushka.”

As our “little mother,” Margaret took an active part in the life of the parish, caring for the altar linens, arranging flowers for Christmas and Easter, making large salads for every parish dinner, and she continued these offerings after the death of Fr. Joachim in 2000.

Margaret had been homebound for eleven years and, in the last few years, had become unable to communicate, but she has remained in the prayers of the parish and been visited regularly by our priests. Even as her ability to speak was slipping away, she responded to music (having been a piano teacher in her younger years) when the prayers and psalms were sung in pastoral visits.

We are grateful for the care which Margaret received during these years of confinement from a group of very loving home health aides.

We will always remember Margaret for her love of cats, her love of flowers, and especially for her love of God and his Church. May she rest in peace and may light perpetual shine upon her.

St. Amphilochius of Pochaev *Feast Day ~ April 29*

There have been holy saints in every age, from every place where the light of Christ has shone, and from every walk of life. St. Amphilochius of Pochaev, who passed away only 52 years ago, was a holy man of God close to our own time who shows us that a life of humble service, despite difficulties and harsh circumstances, can lead to sainthood.

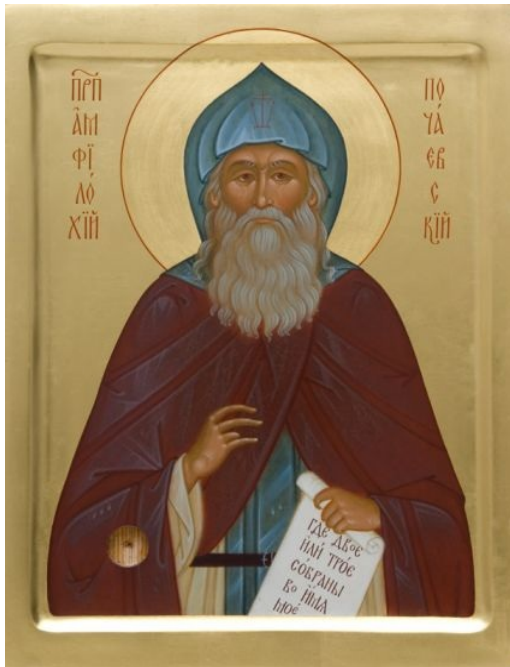
Yakov Holovatiuk was born into a large peasant family in a Ukrainian village. He learned from his father the trade of making shoe lasts and sleighs, and his father also passed on to his son an ability to set broken bones. This ability would become a hallmark of the saint's life.

While performing his compulsory military service during World War I, Yakov worked as a field medic tending to his

fellow soldiers who had been wounded on the battlefield. He was captured by the Germans and was sent as a prisoner-of-war to work on a farm in the Alps. After three years, Yakov escaped and returned to his home village where he continued to care for the sick.

Perhaps due to the experience of war, Yakov decided to enter the monastery of Pochaev in 1925, where, as a novice, he was given the obedience to make sleighs as well as wheels and where he sang in the choir. He was tonsured as a monk in 1932 and given the name Joseph, and in 1936 he was ordained hieromonk.

The monk's gifts as a healer became more and more evident and people from the surrounding area flocked to the monastery asking for his help with their physical and spiritual illnesses. So the abbot blessed the monk Joseph to devote all his time to this work and gave him a small house in the monastery cemetery so that the



great numbers of people who came there would not disturb the normal routine of the monastic life.

As World War II raged, a group of partisans came to Hieromonk Joseph's cell demanding food, which he readily gave them, but they then said they were going to shoot him. Facing imminent death, the monk began to prepare himself in prayer, but he was rescued by another monk and his life was spared.

As a part of the persecutions of Christians, the Soviet authorities ordered that all monastics be evicted from their monasteries, an order many disobeyed. In 1962, Fr. Joseph led a group of monks in resisting the closing of Holy Trinity Cathedral by the communists and was consequently seized in the middle of the night and committed to a psychiatric hospital where he was injected with drugs which caused severe swelling in his whole body. Ironically, Fr. Joseph was eventually released from this institution through the efforts of the daughter of Stalin, whom he had earlier healed of some sickness.

Fr. Joseph was not allowed to return to the monastery, but was given permission to return to his home village to live with relatives. There, people began once again to come to him for healing. The authorities had the monk captured, beaten, and thrown into an icy swamp where he was discovered about eight hours later by some of his spiritual children. He was taken to the monastery and, as it was believed that he was dying, he was quickly elevated by tonsuring into the Great Schema and given the name Amphilochius.

By God's great mercy, Schema-monk Amphilochius recovered and, because he was not allowed to continue living in the monastery, he went back again to his village where he spent the remainder of his life exercising his gift of healing. Amphilochius met each of the trials and tribulations of his life with humility and perseverance, always giving thanks to God for his gift of healing. Amphilochius fell asleep in the Lord on January 1, 1971 and was glorified as a saint of the Orthodox Church in April of 2002. His incorrupt relics are in a cave church in the Pochaev monastery.

May St. Amphilochius continue to intercede for those in need of healing and for the healing of the spiritual wounds of the world.

Resources: online articles from OrthoChristian.com, OrthodoxWiki, and Wikipedia.

Parish News

On the remaining Fridays in Lent (April 5, 12, and 19), we will meet at 7pm for study of the First Epistle of St. Paul to the Thessalonians, and continue with the service of Stations of the Cross and the Litany of the Cross around 8pm. You are invited to attend all or any portion of these evenings.

Please remember to make a Lenten offering for the Archdiocesan Food For Hungry People collection. An additional offering from the parish will be sent to the Archdiocese for our Antiochian seminarians.

The Parish Council has met with an architect, an engineer, and a lawyer to begin discussions preliminary to the remodeling of the Parish Hall to provide more space for fellowship and to be handicap accessible. As these discussions continue, reports will be given to the parish before work begins on this project.

The Week of our Salvation

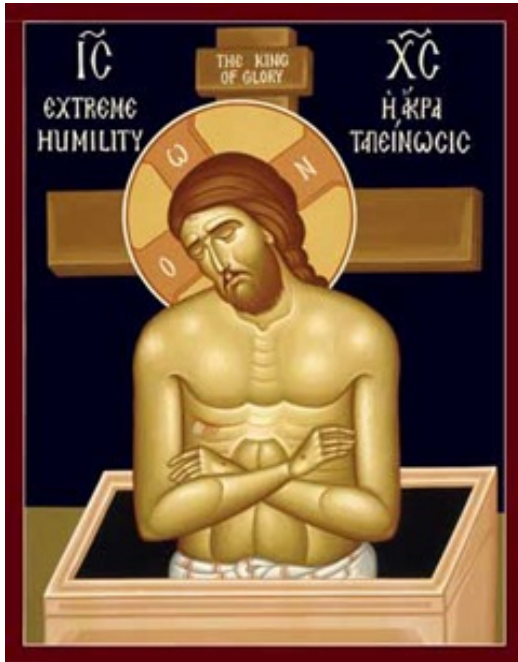
The week that leads up to our celebration of the Resurrection is rightly called “Holy Week”. It contains the most solemn and dramatic of our liturgical observances as it leads us along the path which our Lord Jesus Christ took from His entry into Jerusalem, hailed as “King of the Jews,” through his institution of the Holy Eucharist at the last supper with his Apostles, his betrayal by Judas, his trial and Crucifixion, and finally, to his glorious Resurrection from the dead on Easter. It is a week of mourning and of joyful expectation. As we celebrate the services of Holy Week each year, we are not simply remembering these events. God, who is beyond earthly time, calls us to live these events now, to participate in them with Christ, whose disciples we are.

The services and ceremonies of Holy Week are among the most ancient that the Church presents to us. They were developed through centuries; some were altered significantly at times and then later returned to earlier forms and structure. It is our parish custom at St. Gregory’s to follow the services as outlined in the *Orthodox Missal*, services which have their origin in the pre-Schism Orthodox West and which occur at the times celebrated in those early years. We are experiencing Holy Week as it has been observed by the Church for centuries as the historical records we have about these early celebrations attests.

On Palm Sunday, April 21, after Matins at 9AM, palms will be blessed and distributed at 9:30. We will hear the reading of the Palm Gospel (Matthew 21:1-9) and then (weather permitting), we will process around the church grounds. We will hear the Passion Gospel of St. Matthew sung by Priest, Deacon and Subdeacon at the Mass following.

The Spanish nun, Egeria, who kept a diary of her visit to the Holy Land around the year 382, describes the Palm Sunday procession: *...there was a reading from St. Matthew’s account of Palm Sunday. A procession then formed and slowly descended the mountain [the Mount of Olives] with the people chanting the refrain ‘Blessed is he who comes in the name of the Lord.’* At the Mass which follows the procession, the Epistle from Philippians, the earliest evidence of which is found in a 7th century Roman lectionary and the Passion Gospel of St. Matthew, also found in 7th century German liturgical books, are still in use today. Marking a distinction among the various parts of the Gospel dialogues, described by St. Notker of the St. Gall Abbey in the 9th century, at first meant that the Deacon or Priest would pitch those parts higher or lower. Dividing these parts among three singers, our practice of today, is first seen in a Benedictine missal of the 10th century.

On Holy Monday, Holy Tuesday and Holy Wednesday, April 22-24, we will hear the Passion Gospels of St. Mark



and St. Luke at the 7:30PM masses, preceded by 7PM Vespers. On Wednesday, the Mass will include the blessing of the oils of catechumens and the sick. These evening services are anticipated from those of the mornings of Tuesday, Wednesday, and Thursday.

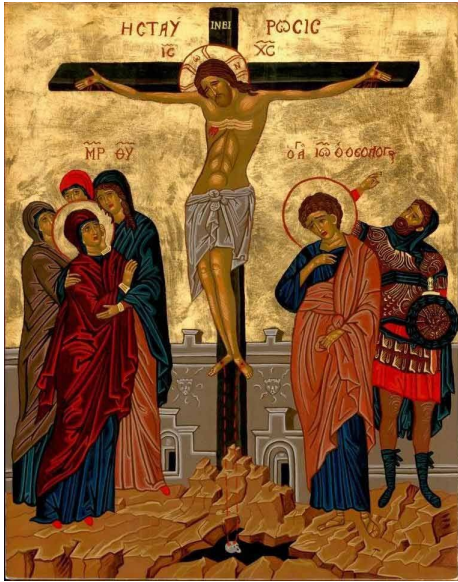
The reading of Passion Gospel accounts on Wednesday of Holy Week is first attested by St. (Pope) Leo the Great

(c 400-461) in a sermon on Palm Sunday: *...let the remaining things be put off until Wednesday...when the reading of the Lord's Passion will be repeated.* The blessing of the oils of catechumens, the sick (unction), and chrism on Holy Thursday morning by the bishop is specified in the 7th century Gelasian Sacramentary, as well as in an 8th century document from Constantinople and another from 10th century Jerusalem. In the Orthodox Church, the oil of chrism is blessed by the Patriarchs and given to each parish, but the oil for the anointing of catechumens and the sick is blessed by the priest. An adaptation of the Thursday morning service was made about 20 years ago by the late Fr. David Lynch, then pastor of St. Augustine's parish in Denver, CO, and provided for our use on Wednesday evening of Holy Week. The hymn, "*O Redeemer, Hear us Praising Thee*", dating from at least the 9th century but sometimes attributed to the 6th century poet and bishop of Poitiers, Venantius Fortunatus, is sung at the blessing of the oils.

On Maundy Thursday, April 25, after 7PM Vespers, the Mass on this day is filled with rituals reminiscent of the corresponding events of that first Holy Thursday: the institution of the Eucharist in memory of our Lord's Last Supper with the Apostles; the priest's washing of feet as Christ washed the disciples' feet in demonstrating the humility necessary for priesthood; the procession of the Eucharistic elements to the Altar of Repose which has been adorned with flowers as in a garden just as the Savior departed from the Upper Room for the Garden of Gethsemane; the stripping of the Altar, symbolic of the Lord being stripped of his garments by the soldiers on this night.

The foot-washing ceremony may have originated in Jerusalem in the 5th century, as it is listed in the Georgian Lectionary of that city and is described in detail in the 10th century Typicon of the Anastasis. A 7th century lectionary of Constantinople indicates its observance in that city. In the West, the ceremony began as a monastic ritual in Italy in the 6th century and liturgical documents from Spain, Rome, and Gaul show its spread to other areas. The hymn, *Ubi caritas et amor*, which is still sung during this ceremony, was probably written around the year 800. The 9th century liturgical treatise, *On the Liturgy* by the Frankish bishop Amalar of Metz relates that on this day, *The brothers' feet are washed; the altars are stripped bare.* The stripping of the altar on this day is also described by St. Isadore of Seville (d. 636). The reservation of the Eucharist on Holy Thursday for reception on Good Friday is first mentioned in the 7th century Gelasian Sacramentary of Rome.

On Good Friday, April 26, our service will begin at 12Noon, with the priests prostrating before the Altar which has remained bare. We hear the Passion Gospel of St. John sung in dialogue, we will venerate the Cross, we will pray solemn collects for the Church and the conversion of those outside the Church, and we will receive Communion from the reserved Sacrament.



Egeria describes a time of veneration of the True Cross on Good Friday in the chapel behind the place of the Crucifixion in 382; this ceremony is undoubtedly the basis for all such ceremonies on this day. The first written direction for the two readings before the Gospel, the Gospel account of St. John, and some of the chants for this service are from the 7th century Capitulary of Würzburg. Pope Celestine I (422-432) mentioned the Solemn

Collects in his correspondence and they appear in the Gelasian Sacramentary in the 7th century. As relics from the True Cross had been sent to other parts of the Christian world from Jerusalem, veneration on this day began in Rome, Spain, and Gaul. The ceremony began to be adopted by other churches using a large crucifix. Amalar describes the ceremony at Metz in the 9th century: [at the veneration of the Cross] *we say, "We adore your cross, Lord, and we praise and glorify your holy resurrection."* The Reproaches, which are sung during the veneration, may have been derived from the Holy Friday liturgy composed by Patriarch Sophronius of Jerusalem (c 560-638). The hymns sung on this day, "The Royal Banners" and "Sing My Tongue", are by Venantius Fortunatus, written on the occasion of the gift of a relic of the True Cross by Emperor Justin II to the Monastery of the Cross in Poitiers and presented on November 19, 569.

The Pre-Sanctified Liturgy was in use in Constantinople by 600, and was first prescribed for this day in the West in the 7th century Gelasian Sacramentary. Amalar attests to this Liturgy: *Two priests, after venerating the cross, bring in the Lord's body, which*

had been reserved the day before. While the pre-Sanctified Liturgy is offered throughout Lent in Eastern Rite parishes, it is only offered on Holy Friday in the West.

The **Easter Vigil** will begin on April 27, at 9PM (preceded by Confessions at 8PM). We begin outside with the lighting of the Paschal Fire and the Paschal Candle, which is then carried into the church, and the long chant, the *Exultet*, is sung. A series of Old Testament lessons are read recalling the history of our salvation, water is blessed in the font, the Litany of Saints is sung, and Baptismal vows are renewed. At the announcement of the



Resurrection, the lights are turned on, the organ plays again and we once again sing our joyful Alleluias. *Christ is risen! Indeed He is risen!* The Mass moves quickly from this point, and we conclude by singing a shortened form of Lauds (the morning service).

We know from a letter of St. Jerome in 384 of the lighting of the Paschal Candle and a hymn to be sung then. Pope Zosimus (d. 418) issued a decree allowing the blessing of Paschal candles in parish churches. Amalar describes this night: *We have been ordered...to bless the candle.*

Of the candle it is said: "This is the night..." As the voice of the priest calls out for the power of the Holy Spirit to descend into the water, the blessed candle is placed in the water. While this Vigil in the early church was an all-night vigil lasting until the early hours of the morning when the Resurrection was first announced by the

angels to the myrrh-bearing women, by the 9th century, with fewer baptisms, it was shorter but was still begun after dark.



On Easter Day, April 28, Mass will begin at 10AM, omitting Matins, as we sang the shortened form of Lauds at the Vigil. We begin with the *Vidi Aquam*, sung in place of the *Asperges* during the Paschal season: “*I beheld water, which proceedeth from the temple, on the right side thereof, alleluia...*” We will also sing the earliest of the Sequence hymns which occur in services of the major feast-days, *Victimae paschali laudes*, attributed to Wipo of Burgundy

around the year 1030: *Christians to the Paschal victim offer your thankful praises. A Lamb the sheep redeemeth: Christ who only is sinless, reconcilith sinners to the Father.*

English: Christ is Risen! Indeed He is risen!

Arabic: El Messieh kahm! Hakken kahm!

Greek: Christos anesti! Alithos anesti!

Russian: Khristos voskrese! Voistinu voskrese!

Resources: Amalar of Metz: *On the Liturgy*; Egeria: *Diary of a Pilgrimage* (from Ancient Christian Writers); Gregory of Tours, *The History of the Franks*; P. Guêranger: *Passiontide and Holy Week* (from The Liturgical Year); J. Jungmann: *The Early Liturgy*; St. Leo the Great *Sermons* (Vol. 93 of The Fathers of the Church); J. Monti: *A Sense of the Sacred and The Week of Salvation.*; “The Ceremonies of Holy Week” from StGregoryOC.org.

| Sunday | Monday | Tuesday | Wednesday | Thursday | Friday | Saturday |
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| <h1>April 2019</h1> | | | | | | |
| <i>Sunday Services: Matins at 9AM, Mass at 9:30AM</i> | 1 St. Melito of Sardis, BC, 177 | 2 St. Mary of Egypt, Penitent, c. 421 | 3 St. Sixtus I, PM, 127 | 4 St. Isidore of Seville, BCD, 636 | 5 <i>Class & Stations of the Cross at 7pm</i> | 6 St. Notker, C, 912 <i>Vespers at 6pm</i> |
| 7 Fourth Sunday in Lent; St. Tikhon of Moscow, BC, Patron of the Western Rite, 1925 ✓ | 8 | 9 | 10 | 11 St. Leo the Great, PCD, 461 | 12 <i>Class & Stations of the Cross at 7pm</i> | 13 St. Hermenegild, C, 583 <i>Vespers at 6pm</i> |
| 14 Passion Sunday; St. Justin, M, 167 ✓ | 15 | 16 | 17 St. Anicetus, PM, c. 168 | 18 | 19 St. Alphege of Canterbury, BM, 1012 <i>Class & Stations of the Cross at 7pm</i> | 20 <i>Vespers at 6pm</i> |
| 21 Palm Sunday <i>R/V</i> | 22 Monday in Holy Week; Ss. Soter, & Caius, Bb, Mm <i>Mass at 7:30pm</i> ✓ | 23 Tuesday in Holy Week <i>(St. George, M, 303, tr. 5/7)</i> <i>Mass at 7:30pm</i> ✓ | 24 Wednesday in Holy Week <i>Mass at 7:30pm</i> W | 25 Maundy Thursday <i>(St. Mark, 1st c., tr. 5/10)</i> <i>Mass at 7:30pm</i> W | 26 Good Friday <i>Liturgy at noon</i> B | 27 Holy Saturday <i>Vigil at 9pm</i> V/W |
| 28 Pascha: The Resurrection of Our Lord <i>(omit St. Vitalis, M, 3rd c.)</i> <i>Mass at 10AM</i> W | 29 Monday in the Octave of Easter | 30 Tuesday in the Octave of Easter | | | | |

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.