

✠ St. Gregory's Journal ✠

September, 2019 - Volume XXIV, Issue 8

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

*From
The Orthodox
Faith by
St. John of
Damascus
d. 749*

Every action of Christ and all His working of miracles were truly very great and divine and wonderful, but of all things the most wonderful is His honorable Cross. For by nothing else except the Cross of our Lord Jesus Christ has death been brought low, the sin of our first parent destroyed, hell plundered, resurrection bestowed, the power given us to despise the things of this world and even death itself, the

road back to the former blessedness made smooth, the gates of paradise opened, our nature seated at the right hand of God, and we made children and heirs of God.

This we have been given as a sign on our forehead, just as Israel was given the circumcision, for by it we faithful are set apart from the infidels and recognized. It is a shield and armor and a trophy against the Devil. It is a seal that the Destroyer may not

Inside:

<i>St. Cornelius, Pope & Martyr.</i>	3
<i>Parish News.</i>	5
<i>From Kh. Becky.</i>	5
<i>Calendar.</i>	7



strike us, as Scripture says. It is a raising up for those who lie fallen, a support for those who stand, a staff for the infirm, a crook for the shepherded, a guide for the wandering, a perfecting of the advanced, salvation for soul and body, an averter of all evils, a cause of all good things, a destruction of sin, a plant of resurrection, and a tree of eternal life.

So, then, that honorable and most truly venerable tree upon which Christ offered Himself as a sacrifice for us is itself to be adored, because it has been sanctified by contact with the sacred body and blood. So also are the nails, the lance, the garments, and such sacred resting places of His as the manger, the cave, saving Golgotha, the life-giving tomb, Zion the citadel of the churches, and others. . . . Now, if the house, the bed, and the clothing of our loved ones are dear to us, then how much more the things of our God and Savior by which we also have been saved!

And we also adore the likeness of the honorable and life-giving Cross, even though it be made of another material, not that we honor the material—God forbid!—but the likeness as a symbol of Christ. Thus, when He explained to His disciples, saying: “Then shall appear the sign of the Son of man in heaven” [Matt 24:30], He meant the Cross. . . . Therefore, the sign of Christ is to be adored, for, wherever the sign may be, there He, too, will be. If, however, the form should happen to be destroyed, the material of which the likeness of the Cross was composed is not to be adored, even though it be gold or precious stones. Thus, we adore everything that has reference to God, although it is to Him that we direct the worship.

St. Cornelius, Pope & Martyr

Feast Day ~ September 16

Behold, how good and pleasant a thing it is when brethren dwell together in unity. [Psalm 133:1]

The psalmist's ideal has always been that of the Church but it has taken many struggles in many different times to achieve the ideal. In the 3rd century, particularly, the unity of the Church was challenged from within and without. St. Cornelius experienced these challenges during his papacy.



Cornelius' predecessor, St. Fabian, was martyred during the persecutions instigated by Emperor Decius. Rome was then without a bishop for over a year until 251, in a temporary period of quiet, Cornelius, a Roman priest, was elected pope. Almost immediately, the newly-elected pontiff was challenged by another Roman priest, Novatian, who had himself consecrated as a rival bishop of Rome.

The issue which prompted this extreme action was whether those who had weakened and given tribute to the Roman gods or produced false documents saying that they had, could be readmitted to the Church. Novatian and his followers took a hard line on this issue and declared that no one who had apostatized could be received back into the fold of the Church. But Pope Cornelius, remembering the teachings of Christ and the Gospel stories about forgiveness, declared that anyone who was truly repentant, confessed their sin, and spent an appropriate period of time in penance, could return to full communion.

Bishop Cyprian of Carthage and the other African bishops took the same position on forgiveness. When the pope called for a synod in 251 and ordered that those who had relapsed could be received back into the Church, the decision was accepted.

Persecutions returned later that year under the Emperor Gallus, who sent Pope Cornelius into exile where he died in 254. Some accounts say that his death was due to the hardships he suffered in exile and others say that he was beheaded. Whatever the actual facts of his death, Cornelius is venerated as a martyr for the faith.

Unlike his friend Bishop Cyprian, St. Cornelius did not leave writings - theological treatises, sermons, expositions of Scripture. But his letters reveal much about the organization of the Church in 3rd century Rome. For the first time, the office of exorcist is mentioned and we learn from the letters that the Roman church had 46 priests, seven deacons, seven subdeacons, 42 acolytes and over 1500 widows and other persons in need. The fact that his letters from exile are written in the colloquial Latin instead of classical Latin or Greek suggests that Cornelius was not from a wealthy family who had provided him with an excellent education.

So for a brief period, until another priest, Arius, stirred up another controversy, unity was established in the Church - unity that was: *like the precious ointment that ran down upon the head, that ran down upon the beard even Aaron's beard.* [Ps. 133:2]

Disagreements and even differences in theological interpretations are bound to arise in the Church and some of these have resulted in schisms from the Church. But the major controversies were settled in the seven Ecumenical Councils, and the conciliar approach to the resolution of disagreements was established, following the example of the Apostles at the Council of Jerusalem [Acts 15].

Now, as Christians face renewed persecutions from without, let us strive to maintain unity among ourselves beginning on the

parish level. We must avoid stirring up conflict, judging the Orthodoxy of others, criticizing our bishops, for these are the first steps in destroying the unity of the Church. Holy Cornelius, pray for us in our efforts at maintaining this unity.

Parish News



Two important feast days fall on Sundays this month: the Nativity of the Theotokos on September 8 and the feast of St. Michael the Archangel on September 29. The Exaltation of the Holy Cross, on Saturday, September 14, will be celebrated with Matins at 9:30AM and Mass at 10AM. The annual Parish Picnic will follow with good food and fellowship.

Fr. Nicholas and Kh. Becky have now moved next to the church.

Thanks to all who provided help with packing, lifting and moving. In time the church may be allowed access from Randolph Road via the driveway of the house.

Thank You! From Kh. Rebecca

Dear Friends, thank you for all the prayers which you have offered for my recovery. Surgery, an infection, another surgery and a long recovery at a rehab facility prevented me from being in church with you for a long time. It is a very humbling experience to have to re-learn how to stand and walk but I have made progress and will move to our new home on September 13. Thanks to everyone who stepped in to help with whatever was needed. We give thanks to God for our church family!

St. Gregory Orthodox Church
c/o 804 E. Randolph Rd.
Silver Spring, MD 20904
Address Correction Requested

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>September 2019</h1>						<i>Sunday Services: Matins at 9AM, Mass at 9:30AM</i>
1 Eleventh Sunday after Pentecost; St. Giles, Ab, 708; Twelve Holy Brothers, Mm, c. 303 <i>G</i>	2 St. Stephen of Hungary, KC, 1038 <i>(Labor Day)</i>	3 Consecration of St. Gregory the Great, 590	4 St. Gorazde of Prague, BM, 1942	5	6	7 St. Cloud, C, 560; St. Sergius I, PC, 701 <i>Vespers at 6pm</i>
8 Nativity of the Blessed Virgin Mary; Twelfth Sunday after Pentecost <i>W</i>	9 St. Gorgonius, M, 304	10	11 Ss. Protus & Hyacinth, Mm, c. 257; St. Paphnutius, BC, 4th c.	12	13	14 Exaltation of the Holy Cross <i>Mass at 10am</i> <i>R</i> <i>Vespers at 6pm</i>
15 Thirteenth Sunday after Pentecost; St. Nicomedes, M, 4th c. <i>G</i>	16 Ss. Cornelius, PM, 254 & Cyprian, BM 258; St. Ninian, BC, 5 th c.	17 St. Lambert, BM, 705	18 Ember Wednesday	19 St. Theodore of Canterbury, BC, 690; Ss. Januarius & comp., Mm, c. 305	20 Ember Friday; Ss. Eustace & comp., Mm, c. 118	21 St. Matthew, Evangelist & Apostle, 1st c.; Ember Saturday <i>Vespers at 6pm</i>
22 Fourteenth Sunday after Pentecost; St. Maurice & comp., Mm, 3rd c.; St. Lioba of Mainz, V, 781 <i>G</i>	23 St. Thecla of Iconium, VM, 1st c.; St. Linus, PM, c. 80	24 Ss. Juvenaly, PrM, 1796 & Peter the Aleut, M, 1815	25	26 Ss. Cyprian, BM & Justina, VM, c. 303	27 Ss. Cosmas & Damian, Mm, c. 303	28 St. Wenceslas, M, 938 <i>Vespers at 6pm</i>
29 Dedication of St. Michael the Archangel; Fifteenth Sunday after Pentecost <i>W</i>	30 St. Jerome PrCD, 420; St. Gregory the Illuminator, BC, c. 323					

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

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