

✠ St. Gregory's Journal ✠

October, 2019 - Volume XXIV, Issue 9

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
by St.
Augustine
of Hippo
d. 430AD*

The multitude cried out to Him in praise: *Hosanna, Blessed is he that cometh in the name of the Lord, the King of Israel.* [John 12:13] What envious torment of soul the rulers of the Jews suffered hearing such a multitude acclaim Christ their King! But what great honor was it for the Lord to be King of Israel? What honor was it to the king of Kings to become a King of men? For Christ was not King of

Israel so that he might exact tribute or arm a host with the sword or defeat his enemies before the world. He was King of Israel that He might rule minds, that He might keep us in peace for ever, that He might lead those who believe in Him, who hope in Him, who love Him into the Kingdom of Heaven. That the Son of God therefore, Equal to the Father, the Word by Whom all things were made, wished to become King of Israel was a favor to us, not an honor to Him; a sign



of His mercy, not an increase of His power. For He Who on earth is called the King of the Jews, in heaven is Lord of the Angels.

And Pilate wrote a title also: and he put it upon the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS... Then the chief priests of the Jews said to Pilate: Write not: the King of the Jews. But that he said: I am the King of the Jews. But Pilate answered:

What I have written, I have written. [John 19:21, 22]

But is Christ King of the Jews only, or also of the Gentiles? He is King also of the Gentiles. For when He said in prophecy: *I am appointed king by him over Sion his holy mountain, preaching his Commandment* [Ps. 2:6]; lest anyone should say, because of the mount of Sion, that He had been appointed king only of the Jews, He straightaway continues: *The Lord hath said to me: Thou art my son; this day have I begotten thee.* [Ps. 2:7] *Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.* [Ps. 2:8] And for this same reason, speaking now from His own mouth among the Jews, He says: *And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.* [John 10:16]

Christ therefore is the King of the Jews, but King of those that care Jews by that circumcision which is of the heart, in the spirit, not in the letter; whose praise is not from man, but from God [Romans 2:29]; who belong to that Jerusalem which is free, which is our mother in heaven, the spiritual Sarah, casting out the bondwoman and her son from the house of liberty [Galatians 4:22-31]. Therefore, what Pilate had written, he had written. For what the Lord has said, He has said. Amen.

Inside:

<i>St. Jacob of Hamatoura.</i>	3
<i>Christus vincit.</i>	5
<i>Calendar.</i>	7

St. Jacob of Hamatoura

Feast Day ~ October 13

Since the birth of Christ our God as a human child, there have been those who wanted to eliminate Him, His message of love and forgiveness, and the salvation which He brought to those who follow Him: Herod's soldiers slaughtered many innocent children but Christ was spared by a flight to Egypt at the command of an angel; the Jewish leaders were able to persuade the Roman authorities to crucify Him but were foiled by the Resurrection; Emperors persecuted and killed hundreds of thousands of Christians but the faith of the martyrs only strengthened the Church. Through the centuries, Christianity has been attacked by secular rulers and by those of other religions who wish to eradicate the true faith. The story of St. Jacob of Hamatoura is a wonderful story of how, through the mercy of God, the persistent effect of this saintly monk on devout Christians ensured that the faith would not be forgotten by them.

Jacob became a monk at the monastery of Our Lady on Mount Hamatoura in northern Lebanon in the late 13th century. He took very naturally to the ascetic life and soon became an example for all Christians living in the area. He also became a target for the Mameluks, the warrior slaves of the Muslim rulers in Lebanon at the time. They first destroyed the monastery, but Jacob was not to be deterred. He and his fellow monks built another monastery at the edge of the ruined buildings and the spiritual life of prayer, work, study, and fasting continued.

The Mameluks then made every effort to force Jacob to convert to Islam. When he steadfastly refused, they dragged him and many other monks and laymen (including one child) from the monastery to the Wali, or ruler, in the city of Tripoli. There the captives were subjected to a year of extreme torture, but when it was obvious that they would not reject the Christian faith, they



were beheaded. St. Jacob's body was also burned in an attempt to prevent his having a proper burial.

To the outside world, it would appear that the enemies of Christ had been successful. Memory of the saint and his companions slipped away; his monastery of the Dormition of the Theotokos lay in ruins; and the liturgical documents which would have shown commemorations of the martyrs were either lost or destroyed.

But monastic life continued on Mt. Hamatoura and to many faithful Christians, St. Jacob continued to be a powerful presence. Pilgrims who came to the area had visions of the saint or heard him chanting in the church, and some received healing through his intercession. The monk Panteleimon received a clear message from an anonymous martyr saint to rebuild his monastery on Mt. Hamatoura and so work began in the 1990's in response to that message.

During the work, several skeletons were found buried under the church - one with a severed head and a burned body, which is believed to be the relics of St. Jacob. Visions of the saint continued and a manuscript was found at Balamand Monastery, indicating October 13 as the day of the saint's heavenly birthday and his feast day. Finally, on October 13, 2002, the rebuilt Monastery of the Dormition of the Theotokos celebrated the feast day of St. Jacob for the first time in many centuries.

We give thanks to God that the light of the Truth cannot be extinguished and that the story of the steadfast faith and martyrdom St. Jacob of Hamatoura has now been recovered and revealed to the world. We pray for his intercessions that we may also be steadfast in our faith.

Christus Vincit

On the last Sunday of October, we celebrate the Feast of Christ the King, a reminder to all of us that governments - emperors, monarchs, premiers, presidents - come and go but that our true ruler is Christ, our Savior and Redeemer.

At the end of Mass on this day, we sing an ancient chant which asks for God, through the intercessions of various saints, to grant help and strength to our Patriarch, our Metropolitan, our Bishops, our nation, and all Orthodox people. A refrain repeated throughout declares: Christ conquers (*Christus vincit*), Christ reigns (*Christus regnat*), Christ commands (*Christus imperat*).

Christus vincit probably has its origins in ancient Rome, when emperors and generals were met with acclamations from the people as they entered the city following victory in battle. This sort of acclamation was taken up by Christian Rome and sung on important occasions such as coronations of secular rulers and popes as a reminder that Christ is the true ruler.

When Charlemagne had himself crowned Holy Roman Emperor in 800, he adopted the refrain of this chant as his motto and the chant was sung at coronations thereafter. The Normans took this tradition to England at the time of the Conquest in 1066 and it was sung at coronations of English monarchs until the Reformation.

As we prepare for what may be yet more contentious elections in our country, we sing this chant and remember that it is Christ to whom we owe our true allegiance as ruler, conqueror and commander.

Christus vincit! Christus regnat! Christus imperat!

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>October 2019</h1>						
<i>Sunday Services: Matins at 9AM, Mass at 9:30AM</i>		1 St. Remigius of Rheims, BC, c. 530; St. Bavo, C, 659	2 Holy Guardian Angels	3	4	5 St. Placid & his Companions, Mm, 6th c. <i>Vespers at 6pm</i>
6 Sixteenth Sunday after Pentecost; St. Faith of Agen, VM, c. 303 <i>G</i>	7 St. Mark, PC, 336, Ss. Sergius & Bacchus, Mm, 303	8	9 Ss. Denys, BM, Rusticus, & Eleutherius, Mm, 3rd c.	10 St. Paulinus of York, BC, 644	11 St. Kenneth, Ab, 599	12 St. Wilfred of York, BC, 709; St. Edwin, KM, 633 <i>Vespers at 6pm</i>
13 Seventeenth Sunday after Pentecost; St. Edward the Confessor, KC, 1066 <i>G</i>	14 St. Callistus, PM, c. 222	15 Our Lady of Walsingham	16 St. Gall, Ab., 646	17 <i>Mass at 7pm</i>	18 St. Luke the Evangelist, 1st c.	19 St. Frideswide of Oxford, V, 735 <i>Vespers at 6pm</i>
20 Eighteenth Sunday after Pentecost; St. Andrew of Crete, BC, 740 <i>G</i>	21 St. Hilarion of Gaza, Ab., c. 371; Ss. Ursula & comp., Mm, 453	22	23 <i>Mass at 7pm</i>	24 St. Raphael the Archangel	25 Ss. Crysanthus & Daria, Mm, 283	26 St. Evaristus, PM, c. 197 <i>Vespers at 6pm</i>
27 Nineteenth Sunday after Pentecost; St. Frumentius of Ethiopia, BC, 4 th c. <i>G</i>	28 Ss. Simon & Jude, Apostles, 1st c. <i>Vespers at 7pm</i>	29	30	31 Vigil of All Saints	1 All Saints Day	2 All Souls Day <i>Mass at 10AM</i> <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.