

✠ 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
Homily by
St. John of
Damascus
d. 749*

We who praise God - God not brought forth out of nothing but everlasting and from everlasting, above every cause, reason, and thought of either time or nature - let us also honor and venerate the Mother of God; not because we hold that Christ's Divinity derived its origin from her (for if the generation of God the Son in time

is lacking, he has the same eternity with the Father), but we do acknowledge a second birth in time through his voluntary taking of flesh, wherefore we both know the cause and proclaim it with praises.

It is for us men and for our salvation that he is Incarnate, who is incorporeal and without beginning, in order that taking our likeness he might bring salvation to us who are like him; and having taken flesh without the intervention of man, he is born of this blessed Virgin, himself remaining wholly God and becoming wholly man; himself wholly God united

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with his own flesh; wholly man united with his own Godhead. In like manner we acknowledge this Virgin to be the Mother of God, and we celebrate her falling asleep.

Today, with sacred songs, let us proclaim her to be the Mother of God Incarnate, since we are so enriched that we are both called and are the people of Christ; let us honor her in the stations at night; let us please her by cleanness of mind and body; her, I say the truly pure one, excelling in purity all others save God. For

like things are wont to rejoice in like. Let us honor her and serve her by mercy and sympathy towards the needy. For if God is honored by nothing so much as by mercy, doubtless his Mother also rejoices in like manner.

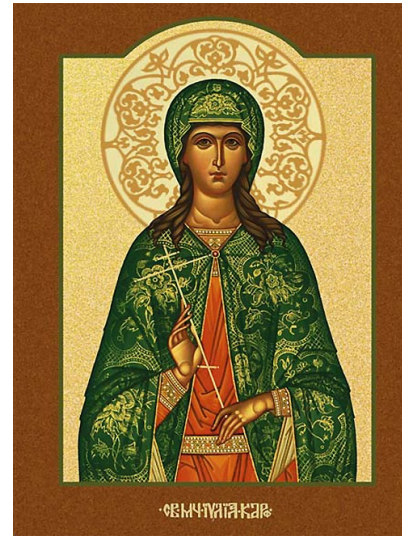
She has made known the ineffable depths of the divine love for **S**us. Through her the long and ancient war which was waged against the Creator has been brought to an end. Through her reconciliation has been granted, peace and grace have been given to us; wherefore the choirs of Angels and men rejoice together, and we who were one time despised are made sons of God. From her we have gathered the fruit of life; from her we have received the seed of immortality. She has gained for us all good things. In her God was made man, and man God. And what more wonderful? What more blessed?

St. Julia of Carthage Feast Day ~ July 16

The Church's calendar of saints provides us with wonderful examples of those who lived according to the teachings given to us in the Holy Scriptures. St. Julia of Carthage is one who was able to courageously face a life of slavery and the death of a martyr by following those teachings.

Julia was the daughter of Christian parents living in Carthage in the fourth century. Christianity had been brought to North Africa first through the missionary efforts of the Apostle Philip and had spread rapidly and quickly flourished in the area. As one of the largest cities, Carthage became an important center for the Church and, when persecution of Christianity began, its Christian inhabitants were strengthened in their faith by the examples of Saints Perpetua and Felicity (martyred in 203) and the bishop Cyprian (martyred in 258) among others. So a young girl from a Christian family would have been taught the Holy Scriptures and would have been strong in her faith.

This early stable life with her family ended suddenly for Julia when she was stolen from her home by a gang of Persian slave traders, who then took her to Syria and sold her to a pagan merchant. Julia was purchased to be a maid in the merchant's household and she performed her duties as St. Paul had directed in his Epistle to the Ephesians: *Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ; not with eye service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart, with goodwill doing service, as to the Lord, and not to men, knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.* [6:5-8] Julia deported herself with humility and modesty, praying as she worked, and quietly but firmly, she refused to participate in her master's pagan religious practices.



As she grew older, Julia's intelligence and abilities were noticed by the merchant and she was given greater responsibilities in the financial management of his business. When he made plans for a business trip to Gaul, he decided to take Julia with him because of her financial expertise. On the way, their ship stopped on the island of Corsica where a pagan festival was taking place. While the master embarked to participate in the festival, the young Christian slave woman stayed on board to pray to the one True God.

But the Corsicans found out about this young slave and determined to force her to make obeisance to their idols. They took her from the ship and brought her in to the center of their festivities. Remembering the words of St. Peter in his first Epistle: *But even if you should suffer for righteousness' sake, you are blessed. And do not be afraid of their threats, or be troubled. But sanctify the Lord God in your hearts...[3:13-15]* she steadfastly refused their demands. She endured their torture and, remembering our Lord's words as recorded in the Gospel of Matthew: *whoever loses his life for my sake will find it* [16:25], she faced her martyrdom with prayer. Having gotten the merchant drunk in their revelries, the Corsicans quickly constructed a wooden cross and crucified his Christian slave. St. Julia gave up her earthly life defending Christ.

An angel of the Lord revealed this martyrdom to Christian monks whose monastery was on a nearby island. They came and retrieved the saint's body so that she could have a proper Christian burial.

We pray that St. Julia intercede for the young victims of human trafficking and may we, like St. Julia, live according to the teachings in Holy Scripture. *Holy Julia, pray for us.*

Resources: websites of the Antiochian Orthodox Archdiocese and the Orthodox Church in America; Lives of Saints for Young People, Volume I, by Archimandrite Lazar Puhalo.

On Giving Thanks to God

Every blessing we possess, and every good deed we do is of God and comes from God. It is therefore our duty to give thanks to Him for everything - for every blessing we receive from His munificent hand, whether visible or invisible, for every right action, for every right effort and for every victory over the enemies of our salvation, as we were directed: *In every thing give thanks; for this is the will of God in Christ Jesus concerning you.* [I Thess v. 18]. So take care to keep feelings of gratitude to God warm from the first moment of awakening from sleep and throughout the day, and go to sleep with words of thanks on your lips. For you are immersed in Divine blessings, one of which is sleep itself...

Giving heed to my words, you will ask, “How can I set the feeling of gratitude alight in myself and always keep it?” Examine all God’s favors to mankind - to our race - and to you yourself, and go over them frequently in your thought, rehearsing them in your memory; and if you have a heart you will not be able to refrain from singing your thanksgiving to God. You will find examples of such hymns in prayers and in the writings of the saints. Hear how St. Basil the Great describes God’s munificence towards us. “From non-being we were brought into being, were created in the image of the Creator, were endowed with mind and speech, which constitute the perfection of our nature and give us knowledge of God. To diligent study, the beauties of creation are

like a book, showing us the greatness of God’s Providence in all things, and His Wisdom. We can discern good from evil; nature itself teaches us to choose what is useful and turn away from the harmful. Being estranged from God by sin, we are recalled to communion with Him, freed from ignominious slavery by the blood of His Only-begotten Son. And what of the hope of salvation and the delights of angelic bliss; what of the kingdom of heaven and the promised blessings, surpassing all word or understanding!” Read this description of God’s favors towards us, or choose another one, or compose one yourself, including in it the blessings which God has given you personally. Repeat them often in word and thought, not only every day, but many times a day, and you will always have the feeling of gratitude to God.

How, then, can you fittingly express to God your feelings of gratitude to Him? By doing what God wants of you, when He surrounds you with His munificent gifts. And what does God want? Surrounding you with His blessings, God wants that in seeing them you should constantly remember Him - so remember; He wants you wholly to cleave to Him with love - and so cleave; He wants you never to digress from His will in anything you do, and to strive to please Him in every way - so do so; He wants you to rely on Him alone in all things - so rely; He wants you to remember the many occasions when you have offended your Benefactor by your evil and shameful deeds, so that you are filled with contrition, repent and weep, until you make peace with your conscience and receive the assurance that God has completely forgiven you - so do this...

So take care and always keep the feelings of gratitude to God warm in yourself, especially in church during the liturgy when the bloodless sacrifice, called the Eucharist, is offered to God, for Eucharist means giving thanks. Do not forget that here the only worthy thanks you can render to God is full readiness to sacrifice both yourself and all you have to the glory of His holy name.

From Unseen Warfare: the Spiritual Combat and Path to Paradise by Lorenzo Scupoli, edited by Nicodemus of the Holy Mountain and revised by St. Theophan the Recluse.

Parish News



Our services will remain the same until we receive further directions from the Archdiocese and the county: we are allowed up to 12 people in church for each Mass (including altar servers and chanters). We will continue to offer an additional Mass on Wednesdays evenings at 7PM and Vespers on Saturdays at 6PM. Confessions may be made before or after any of these services. Communion from the reserved Sacrament can be made available by

appointment. We also have permission for people to participate by live-stream in their cars and come to the chancel door to receive Communion (please notify Fr. Nicholas in advance if you wish to do this). Live-streaming of the Sunday services will continue.

Feast days in these months include the Visitation of the Blessed Virgin Mary, celebrated on the Eve, Wednesday, July 1; the Transfiguration of Our Lord, celebrated on the Eve, Wednesday, August 5; and the Dormition (Assumption) of the Blessed Virgin Mary celebrated on Saturday, August 15 with Mass at 10AM.

On Pentecost, we rejoiced in welcoming Svetlana Osadchik into the holy Orthodox Church and the parish family of St. Gregory's. Svetlana has taken as her patron saint St. Photini.

In the second phase of our building project, the handicap ramp is now complete and work on the interior of the parish hall will resume soon.

St. Gregory Orthodox Church
c/o 9415 Wire Avenue
Silver Spring, MD 20901
Address Correction Requested

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>July 2020</h1>						
<i>Sunday Services: Matins at 9AM, Mass at 9:30AM</i>			1 of the Octave of Ss. Peter & Paul	2 Visitation of the BVM; St. John Maximovitch, BC, 1966; of the Octave of Ss. Peter & Paul	3 of the Octave of Ss. Peter & Paul <i>(Federal Holiday - Independence Day)</i>	4 of the Octave of Ss. Peter & Paul <i>(Independence Day) Vespers at 6pm</i>
5 Fourth Sunday after Pentecost; of the Octave of Ss. Peter & Paul <i>G</i>	6 Octave Day of Ss. Peter & Paul	7 Ss. Cyril & Methodius (B), CC, 9th c.	8 St. Kilian of Wurzburg, BM, 689	9	10 Seven Holy Brothers, Mm, c. 165; St. Joseph of Damascus, 1860	11 Solemnity of St. Benedict, Ab, c. 540; St. Pius I, PM, c. 154 <i>Vespers at 6pm</i>
12 Fifth Sunday after Pente- cost; Ss. Nabor & Felix, Mm, 303 <i>G</i>	13 St. Anacletus, PM, 1st c.	14	15 St. Vladimir of Kiev, KC, 1015; St. Henry, C, 1024	16 Our Lady of Einsiedeln	17 St. Alexis, C, 5th c.	18 St. Sergius, Ab, 1392; Ss. Symphorosa & her Seven Sons, Mm, c. 138 <i>Vespers at 6pm</i>
19 Sixth Sunday after Pente- cost; St. Seraphim of Sarov, PrC, 1833 <i>G</i>	20 St. Elias the Prophet, 9 th c. BC; St. Margaret of Antioch, VM, 304	21 St. Praxedes of Rome, V, 2 nd c.	22 St. Mary Magdalene, Penitent, 1st c.	23 St. John Cassian, Ab, 433; St. Appollinaris, BM, 1st c.	24 Vigil of St. James; St. Christina, VM, 3 rd c.; Ss. Romanus & David, Mm, 1015	25 St. James the Greater, Apostle, 44; St. Christopher, C, 251 <i>Vespers at 6pm</i>
26 Seventh Sunday after Pentecost; St. Anne, Mother of the BVM, 1st c.; St. Jacob Net- svetov, C, 1864 <i>G</i>	27 St. Pantelei- mon, c. 305	28 Ss. Nazarius, Celsus Mm, Ss. Victor, PM & Innocent PC, 5 th c	29 St. Martha of Bethany, V, 1st c.	30 Ss. Abdon & Sennen, Mm, c. 303	31 St. Germanus of Auxerre, BC, 448	

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>August 2020</h1>						<p>1 St. Peter's Chains; Holy Maccabees, Mm, c. 160 BC; St. Ethelwold, BC, 984</p> <p><i>Vespers at 6pm</i></p>
<p>2 Eighth Sunday after Pentecost; St. Stephen I, PM, 257</p> <p style="text-align: right;"><i>G</i></p>	<p>3 Finding of St. Stephen the Protomartyr, 415; St. Nicodemus, M, 1st. c.</p>	<p>4</p>	<p>5 Our Lady of the Snows (435); St. Oswald, KM, 642</p> <p><i>Mass at 7:30pm W</i></p>	<p>6 Transfiguration of Our Lord; Ss. Sixtus II PM & Felicissimus, 285</p>	<p>7 Holy Name Day; St. Donatus of Arezzo, BM, 362</p>	<p>8 Ss. Cyriacus, Largus & Smaragdus, Mm, 304</p> <p><i>Vespers at 6pm</i></p>
<p>9 Ninth Sunday after Pentecost; St. Romanus, M, 258</p> <p style="text-align: right;"><i>G</i></p>	<p>10 St. Laurence, Deacon M, 258</p>	<p>11 Ss. Tiburtius & Susanna, Mm, 3rd c.; St. Philomena, VM, c. 304</p>	<p>12</p>	<p>13 St. Maximus the Confessor, CD, 662; Ss. Hippolytus & comp., Mm, 235</p>	<p>14 Vigil of the Assumption; St. Eusebius, PrC, c. 300</p>	<p>15 Assumption of the BVM</p> <p><i>Mass at 10am W</i></p> <p><i>Vespers at 6pm</i></p>
<p>16 Tenth Sunday after Pentecost; St. Joachim, Father of the BVM, C, 1st c; of the Oct. of the Assumption <i>G</i></p>	<p>17 of the Octave of the Assumption</p>	<p>18 of the Oct. of the Assumption; St. Helena, Ma, 330; St. Agapitus, M, 272</p>	<p>19 of the Oct. of the Assumption</p>	<p>20 of the Oct. of the Assumption</p>	<p>21 of the Oct. of the Assumption</p>	<p>22 Oct. Day of the Assumption; Ss. Timothy, M, Hippolytus, BM & Symphorian, M, 3rd c.</p> <p><i>Vespers at 6pm</i></p>
<p>23 Eleventh Sunday after Pentecost</p> <p style="text-align: right;"><i>G</i></p>	<p>24 St. Bartholomew, Apostle, 1st c.</p>	<p>25 St. Hilda, V, 680</p>	<p>26 St. Zephyrinus, PM, 219</p>	<p>27 St. Caesarius of Arles, BC, 542</p>	<p>28 St. Augustine of Hippo, BCD, 430; St. Moses the Black, C, 405</p>	<p>29 Beheading of St. John the Baptist; St. Sabina, M, c. 125</p> <p><i>Vespers at 6pm</i></p>
<p>30 Twelfth Sunday after Pentecost; Ss. Felix & Adactus, Mm, 304; St. Fiacre the Hermit, C, 670 <i>G</i></p>	<p>31 St. Aidan of Lindisfarne, BC, 651</p>					<p><i>Sunday Services: Matins at 9AM, Mass at 9:30AM</i></p>