

✠ 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. Augustine of Hippo d. 430

Here is a notable thing, the King of eternity had become the King of mortal men! In what way is it notable? In that Christ did not become the King of Israel to exact tribute, or to arm a body of men, or to conquer visible foes; but rather that he might rule souls, and counsel them regarding eternity; and that he might lead to the kingdom of heaven all such as believe in him, hope in him, and love him. In one such as he, it was condescension that he should desire to become the King of Israel. For he was the Son of God, co-equal with the Father, the Word by whom all things were made. To become such a King did not increase his power, but only betokened his mercy. For he who on earth was called the King of the Jews, in heaven was adored as Lord of the Angels.

Inside:

<i>Ss Martinian, Saturian & Maxima..</i>	3
<i>Parish News.</i>	4
<i>On the King of Kings.</i>	5
<i>Calendar.</i>	7



But is Christ King of the Jews only, or of the Gentiles also? Yes, of the Gentiles also. For when it was said of him in the prophetic Psalm: *I have set my King upon my holy hill of Sion: lest anyone should say, on account of this word Sion, that he was appointed King of the Jews only, there is straightway added: Desire of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession.*

Jesus answered: *My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.*

This is what the good Master would have us know. But first he had to show how vain were the notions, current among men, regarding his kingship. It matters not whence Pilate heard them, whether from Jews or Gentiles. There was the notion that Christ ought to be punished on the grounds that he was a conspirator seeking unlawfully to set himself up as a king. Or the notion that reigning monarchs are wise to be jealous of any who aspire to the throne. Such notions assumed that Christ's kingdom would be set up against the Jews or the Romans. The first question of the Governor was: *Art thou the King of the Jews?* To which the Lord could have answered: *My kingdom is not of this world.* But instead he answered with another question: *Sayest thou this thing of thyself, or did others tell it thee of me?* For he wished to show from Pilate's answer that the Jews had laid a criminal charge against him on these grounds. In this wise did he lay open to us the thoughts of men, that they are but vain. And after Pilate's reply, he made answer, both to the Jews and the Gentiles, and that fittingly and opportunely: *My kingdom is not of this world.*

Saints Martinian, Saturian, Marytrs & Maxima, Virgin - Feast Day ~ October 16

The *Roman Martyrology*, a compilation of the names of our spiritual ancestors who were courageous in the face of danger and who held firm to faith in Christ Jesus, has its origins in the earliest centuries of the Church when Christians were martyred by pagan rulers and also includes the names of those who faced martyrdom under heretical leaders. At St. Gregory's, the names of these saints and others through later centuries are read at Vespers each Saturday. We can be encouraged by the memory of their struggles and we can ask for their prayers to aid us in ours.

Many of the saints have no other record - no historical data or biographical material or legal "paper trail" - for their sacrifice. Such is the case with Saints Martinian, Saturian and Maxima, whose feast day is October 16, but their inclusion in the *Martyrology* offers us a glimpse of how Christianity was spread throughout the world and how some Christians sacrificed their lives for the Truth.

When Genseric (or Gaiseric), who was king of the Vandals and Alans from 428-477, led his people into north Africa, he brought with him the heretical Arian version of Christianity which they followed. His ruthless armies besieged the city of Hippo as St. Augustine, its bishop, was dying in 430, moved on to capture Carthage and then went into Numidia. At some place and time during Genseric's militant rule in north Africa, three servants of one of the Vandals were called upon to defend Orthodox Christianity. Maxima, a female house-slave had already become a Christian and was zealous in her sharing of the faith with others. By the help of God, she convinced her fellow-servants Martinian and Saturian of the Truth of Christ as both God and man.



When this was discovered by their master, the three were viciously beaten, but returned to work the next day as if unharmed. When this had happened several times, the master finally gave up and sent them away into exile. Here, they talked to

everyone they met about Christ and helped to convert many barbarians. They were somehow able to appeal to the Bishop of Rome for a Catholic, rather than Arian, priest to baptize them. This resulted in the order to have them dragged through thorns by a moving chariot with their feet tied together. Through this torture, Martinian and Saturian became martyrs for the faith. Maxima was evidently spared this ordeal, she was eventually given her freedom, and then entered a monastery where she finished her earthly sojourn giving spiritual counsel and inspiration to many other monastics. May God be praised for the lives and witness of Saints Martinian, Saturian and Maxima, and may they pray for us that we may have missionary zeal and courage in the time of trial.

Parish News

This month, we will celebrate the feast day of St. Luke the Evangelist on October 18 and the feast of Christ the King on October 25. Additional masses this month will be offered on Thursday evenings, October 8, 15 (celebrating Our Lady of Walsingham on that day), 22 and 29. We held our first outdoor in-person (but social distancing!) coffee hour on September 20 and, if the weather permits, we may do that again. Zoom coffee hours will continue every other week (on October 11 and 25 this month).

On the King of Kings *by St. Nicolai of Ochrid*



Let a king not think that he rules by his own power and wisdom, for he will be mocked by the weak and foolish. Let a ruler not think that he establishes justice among men by his own intelligence and will... Let princes and judges and the leaders of the people not think that they exercise their power and mercy in any other way than by God's power and mercy, because they will cause themselves fatal damage on the ice on which they will slither; they, and all those who forget God.

I love those who love Me, saith the Lord. It is to kings and princes and judges that the Lord is speaking in the first place. Because, if they love the Lord, they are most dear to Him. If they love the Lord, they will love both Him and the nations which they rule and judge. And if the nations love the Lord, they will love their kings and princes and judges also. To the extent that a man is elevated above the people in power and honor, to that extent must he be closer to God than the people over whom he is raised.

Oh, my brethren, the Lord was crucified upon the Cross for us, and thereby showed His love for us. He who was crucified for us must indeed love us more than he who merely makes merry with us at table. And when we have so much love for our friends who are at table with us, how can we not love Him who, for love of us, was crucified on the Cross?

O blessed Lord, open Thou our spiritual eyes that we may see the immeasurable depths of Thy love, and that we may be inflamed with love for Thee. To Thee be glory and praise for ever. Amen.

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Address Correction Requested

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>October 2020</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 <i>Vespers at 6pm</i>
4 Seventeenth Sunday after Pentecost <i>G</i>	5 St. Placid & his Companions, Mm, 6th c.	6 St. Faith of Agen, VM, c. 303	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 <i>Vespers at 6pm</i>
11 Eighteenth Sunday after Pentecost; St. Kenneth, Ab, 599 <i>G</i>	12 St. Wilfred of York, BC, 709; St. Edwin, KM, 633 <i>(Colombus Day)</i>	13 St. Edward the Confessor, KC, 1066	14 St. Callistus, PM, c. 222	15 Our Lady of Walsingham	16 St. Gall, Ab., 646	17 <i>Vespers at 6pm</i>
18 St. Luke the Evangelist, 1st c.; comm. 19 th Sunday after Pentecost <i>G</i>	19 St. Frideswide of Oxford, V, 735	20 St. Andrew of Crete, BC, 740	21 St. Hilarion of Gaza, Ab., c. 371; Ss. Ursula & comp., Mm, 453	22	23	24 St. Raphael the Archangel <i>Vespers at 6pm</i>
25 Christ the King; comm. 20 th Sunday after Pentecost; Ss. Crysanthus & Daria, Mm, 283 <i>W</i>	26 St. Evaristus, PM, c. 197	27 St. Frumentius of Ethiopia, BC, 4 th c.	28 Ss. Simon & Jude, Apostles, 1st c.	29	30	31 Vigil of All Saints <i>Vespers at 6pm</i>