

✠ St. Gregory's Journal ✠

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St. Gregory the Great Orthodox Church
A Western Rite Congregation of the Antiochian Archdiocese
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From a meditation by St. Tikhon of Zadonsk d. 1783

You happen to see a monarch entering some city. Note with what great reverence and joy the citizens greet and receive him. They clean the way and the street on which the procession will take place, adorn themselves in various ways, bow their heads and knees to those who are processing by, and so forth.

Turn your mind by faith from this visible spectacle to the invisible, from bodily things to the spiritual. Christ the Son of God, the heavenly King appeared on earth and came into this world to us as into a city, when He was born for our sake from the most holy Virgin. We are the citizens of that vast city, which is not made by hands. He came to us, the vile servants, and *the dayspring from on high visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace*, [Luke 1:78-79] as the

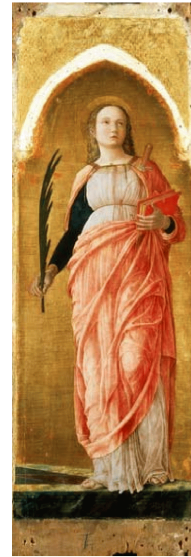
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holy prophet Zechariah sings. He came in humility and meekness, in the form of a servant: He *took upon Him the form of a servant, and was made in the likeness of men*. [Phil. 2:7]

How are we to greet and receive Him? With what manner of reverence and joy? It is shameful to come out to greet our King with pomp and pride, when He came to us in humility! He does not like this sort of reception. Rebekah was riding her camel to meet Isaac, her betrothed, and she jumped down from the camel when she saw him: *Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel*, [Gen. 24:64] says the Scripture. Likewise, we should leap down from our pride as from a tall camel, walk on foot, greet our Bridegroom with great humility, and bow our knees and hearts before Him. The prophet calls us to this: *come, let us worship and fall down before Him!* [Ps. 95:6]

St. Justina of Padua *Feast Day ~ October 7*



The story is a familiar one: a young woman, a devout Christian, has vowed to live a life of chastity and prayer. This way of living is so foreign to the norm in Roman society in the first centuries of Christianity that it always attracts attention. Thus, the young woman is noticed and brought before Maximian the Prefect to answer for her Christian beliefs. Her resolve is strong and she resists every attempt to dissuade her from her faith. Despite torture and other violent forms of “persuasion” she refuses to renounce Christ and is eventually put to death by the sword.

This story was repeated numerous times during those centuries with numerous young women.

Saints Agatha, Cecilia, Lucy, Agnes, Anastasia - all named in every celebration of the Mass - received the crown of martyrdom in this way, as did St. Justina of Padua.

Justina was the daughter of wealthy parents who had converted to Christianity and had raised their daughter in the faith. When the persecutions filled the prisons with steadfast Christians, Justina made it her duty to visit those prisoners and offer comfort and encouragement. She was on her way to fulfill this duty when she was arrested, taken before Maximian, and then executed.

Justina's memory was kept alive, especially in her home town of Padua, where a church was built over her tomb. Venantius Fortunatus - poet, bishop, and saint of Gaul in the 6th century - urged pilgrims to visit this church to venerate her relics. She is pictured with other women martyrs in the mosaics of the church of St. Apollinare Nuovo in Ravenna, consecrated in the 6th century.

The Abbey of Santa Giustina was founded in Padua in the 5th century adjacent to the basilica, and the monastery adopted the Benedictine rule in the 10th century. The church was destroyed in an earthquake in 1117, but was rebuilt and continued in use until the monastic community was suppressed by Napoleon in 1797. The church's artworks and the most valuable collections of the abbatial library were sent to Paris by the occupying army. The monks were expelled and the buildings and property were sold off in 1810. The cloisters were used as a military hospital and later as a barracks. In 1917, the property was returned to the Catholic Church, the monastery re-established, and the church is now protected with its status as a National Monument.

Through centuries of natural and political destruction of these church buildings, the memory of St. Justina and her sacrificial devotion to Christ has remained alive. May St. Justina intercede for us that we may share her faithfulness. *Holy Justina, pray for us.*

Christus vincit! Christus regnat! Christus imperat!

Christus vincit is an acclamation - a style that reaches back to ancient Rome. Praises of victory and honor were shouted or chanted to Roman generals, consuls, or emperors who entered the Eternal City in triumph after a great battle. Charlemagne, a barbarian king who fashioned himself a ruler in the tradition of the old Empire, adopted Roman traditions such as the acclamations for his own use. It is said that at his coronation as Emperor of the Romans in A.D. 800, he adopted *Christus vincit, Christus regnat, Christus imperat* for his own personal motto. Those words formed a chant which was used in the coronations of the Holy Roman Emperors for centuries hence.

The *laudes regiae* were most popular in Charlemagne's native France. It was sung during the anointing of the French kings, and was featured every year at the Cathedral of Notre-Dame-de-Paris. On Easter Sunday, the King himself would process into the cathedral (considered the King's own parish), with the royal praises made both for him and the risen Christ. The French tradition then made its way to England courtesy of the Norman Conquest. Thus, the *laudes regiae* were also heard in the coronations of the Kings of England from the time of the Conquest to the Reformation. The oldest manuscript we have of *laudes regiae* in England is for the coronation of William the Conqueror's wife, Matilda, as queen in 1068.

Christus vincit continued to appear in the coronations of the Popes well after most of the crowns of Europe had fallen. Even after Vatican II in the Roman Catholic Church, as popes gave up the practice of coronation, *Christus vincit* has been heard in this context as recently as the inauguration Mass of Pope Benedict XVI in 2005.

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Address Correction Requested

Although *Christus vincit* began as a para-liturgical hymn, its petitions for the various areas of society (the Church, the government, the military) and the saints associated with those areas and its similarity to a litany make it especially appropriate as a processional hymn. The *Orthodox Missal* calls for the hymn to be sung on Palm Sunday, in addition to *Gloria, laus et honor* as the people process with palms. It is equally appropriate for the Feast of Christ the King, when we will sing it at St. Gregory's.

Christ victorious! Christ reigns! Christ commands!

Parish News



The last Sunday in October is set aside for the celebration of Christ the King. In an election year, especially, it is good to be reminded that our true Ruler is Jesus Christ, our Savior and our King.

We are collecting items to be included in flood cleanup buckets for International Orthodox Christian Charities to send to those affected by Hurricane Helene. The kits will be assembled at coffee hour on Sunday, October 20.

St. Gregory's will once again host a neighborhood pot-luck picnic on Saturday, October 19. We are very happy to provide space for our Paint Branch Farms neighbors.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>October 2024</h1>						<i>Sunday services: Matins at 9am Sung Mass at 9:30</i>
		1 St. Remigius of Rheims, BC, c. 530; St. Bavo, C, 659	2 Holy Guardian Angels	3	4	5 St. Placid & comp., Mm, 6th C <i>Vespers at 6pm</i>
6 15 th 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 16 th 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., c. 646	17	18 St. Luke the Evangelist, 1st C	19 St. Frideswide of Oxford, V, 735; St. Laura of Cordoba, VM, 864 <i>Vespers at 6pm</i>
20 17 th Sunday after Pentecost St. Andrew of Crete, BC, 740; St. Artemius of Antioch, M, 362 <i>G</i>	21 St. Hilarion of Gaza, Ab., c. 371; Ss. Ursula & comp., Mm, 453	22	23	24 St. Raphael the Archangel	25 Ss. Crysanthus & Daria, Mm, 283	26 St. Evaristus, PM, c. 197 <i>Vespers at 6pm</i>
27 Christ the King; comm. 18 th Sunday after Pentecost; St. Frumentius of Ethiopia, BC, 4 th C <i>W</i>	28 Ss. Simon & Jude, Apostles, 1st C	29	30	31 Vigil of All Saints		