

✠ 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. Cyprian of Carthage d. 258

We pray *Thy will be done on earth as it is in heaven* - not so that God may do what He wants, but that we may be able to do what He wants. For who could hinder God from doing whatever He wishes? But because the devil keeps us from always obeying God in thought and act, we plead that God's will be done

in us. For this, we need His goodwill - in other words, His help and protection; for no one is strong enough of himself, but is secure through divine grace and mercy...

Now the will of God is precisely what Christ both did and taught. It entails being humble in our life-style, steadfast in our faith, modest in our words, just in our actions, merciful in our dealings, disciplined in our conduct, incapable of inflicting a wrong but able to bear one inflicted on us; keeping peace with our brothers; loving God with all our heart; cherishing

Inside:

<i>St. Aquila</i>	2
<i>Parish News</i>	4
<i>Calendar</i>	insert
<i>What's in a Name?</i>	5

Him as Father while fearing Him as God; putting absolutely nothing before Christ, since he put nothing before us; clinging tenaciously to His love; standing, brave and confident, by His cross; and whenever His name and honor are involved, displaying in our speech the constancy to confess Him, under torture the courage to fight for Him, and in death the patience for which we shall be crowned.

This is what it means to want to be co-heirs with Christ; this is what it means to carry out the commands of God; this is what it means to do the Father's will. And therefore, we pray daily - or, rather, continually - that God's will for us be done, both in heaven and on earth, because this is His will: that earthly things should give way to heavenly ones and that spiritual and divine realities should prevail.

St. Aquila - Feast Day: July 14



The saints of the Church are our intercessors in heaven and they provide inspiration for us in our journeys here on earth by the examples of their holy lives and often courageous deaths. St. Aquila is one we can look to as an example in many ways: his desire to follow truth by his conversion to Christianity; his hospitality to St. Paul while living in Corinth; his charitable correction of a fellow Christian; his tireless work for spreading the Good News to those who had not heard it; his sharing of this work with his wife, Priscilla; his service as a bishop in the early Church; and his giving of his life for his Christian faith as a martyr.

Aquila and Priscilla are first known to us through holy Scripture. St. Paul mentions their names in his letters to the Corinthians (1 Cor. 16:19), Romans (16:3-4) and Timothy (2 Tim. 4:19), and St. Luke gives an account of them in the book of Acts (18:2-3). These historical, Scriptural references, along with the holy Tradition of the Church, provide us with the story of a dedicated married couple who were willing to devote their entire lives to sharing their faith with great missionary zeal during the infancy of the Christian Church.

Aquila is thought to have been a Jew born in Pontus (in modern-day Turkey). We have no record of when Aquila was converted to Christianity, but he is sometimes listed as one of the Seventy whom our Lord sent out as missionaries and as described in Luke 10. Aquila moved to Rome where he met and married Priscilla, a Roman Jew. When the Emperor Claudius expelled the Jews from Rome in 49-50, the couple moved to Corinth where they pursued their trade of tent-makers. When St. Paul arrived in Corinth on his second missionary journey, it made sense for him to seek out others who practiced his trade and Priscilla and Aquila gave him a place to live for about eighteen months. From this headquarters, Paul preached and taught, converting many to Christ; in the process, Priscilla and Aquila became his fervent disciples and joined in this missionary endeavor. When Paul moved on to Ephesus, they accompanied him, and when Paul later traveled to Jerusalem, he instructed the couple to remain in Ephesus and continue their work.

Another preacher arrived in Ephesus while Aquila and Priscilla were there - Apollos of Alexandria. He taught publicly what he knew of Christianity, but he had only known the baptism practiced by St. John the Forerunner. Using what must have been very diplomatic skills, Aquila and Priscilla quietly called Apollos aside and explained to him [see Acts 18:26] what St. Paul had taught them about Christ's baptismal admonitions: *Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit.* [Matt. 28:19]. Apollos was eventually made

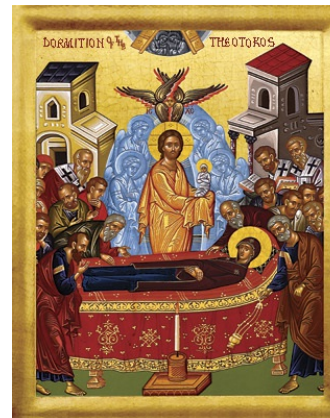
Bishop of Smyrna and St. Paul praised his work saying, *I planted, Apollos watered, but God gave the increase.* [1 Cor. 3:6]

When the restrictions on Jewish inhabitants in Rome were lifted at the death of Emperor Claudius, the couple returned to Rome where they were living when St. Paul sent them greetings in his letter to the Roman Church [Romans 16:3-4]. Once again, they moved to Ephesus with St. Timothy and were mentioned by St. Paul in his second letter to that Apostle [4:19]. In each of these moves from city to city, Aquila and Priscilla continued their faithful labors as missionaries, providing house churches where Christians could meet for worship and fellowship, working together to further the kingdom of God. St. Aquila was eventually made a bishop. It is believed that they were both martyred by pagans in Ephesus.

May God grant us the zeal, the courage, and the faithfulness to follow the examples of St. Aquila and Priscilla as we seek to be missionaries for Christ in our day. *Holy Aquila, pray for us.*

Resources: Websites of Greek Orthodox Christian Society, New Advent, Orthodox Church in America, Orthodoxwiki, and Wikipedia.

Parish News



Two important feast days occur in the month of August: the Feast of the Transfiguration (August 6) and the Dormition, or Assumption, of the Blessed Virgin Mary (August 15). Both of these holy days will be celebrated on the eve with Vespers at 6:30PM, Mass at 7, and pot-luck supper afterward. The Vigil of Assumption (8/14) is a fast day.

Fr. Nicholas and Fr. Raphael will attend the annual Clergy Symposium at Antiochian Village July 21-26 and Fr. Nicholas will also attend the semi-annual conference for the Western Rite Vicariate of our Archdiocese, which will be in Katy, Texas this year, hosted by St. Paul's Church from August 6-9.

We bid Godspeed to our catechumens, the Winkler family, as they have now moved to Alabama. We will pray for Wes, Britney, Liam, and Killian as they continue to learn about the faith in preparation for chrismation. We also bid a temporary goodbye to Bernt Johnson, who will spend the next year serving in Baghdad, Iraq for the State Department. We will pray for his safety and look forward to his return.

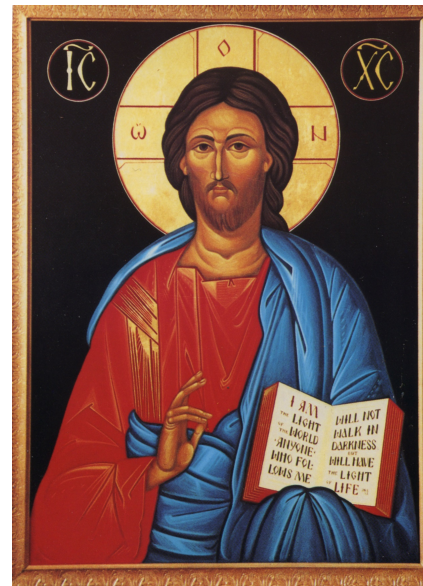
What's In a Name?

Shakespeare has Juliet ask this question in the play, *Romeo and Juliet*. In her desire to overcome the rivalry between her family and her lover's, she says, "That which we call a rose by any other name would smell as sweet." Isn't Juliet's argument true? Isn't it the person who is important and not the name? In Romeo's case, his Montague family name carried with it many years of competition, feuding, slandering, and strong dislike for the Capulet family. A reputation like that is passed on to all who carry that name and is difficult to overcome. Hearing a traitor called a "Judas" or a skeptic called a "doubting Thomas" is evidence that the negative association with a name, even one in holy Scripture, can endure for centuries.

The significance of names cannot be minimized. In the Bible, God changed Jacob's name to Israel and made him the father of a great nation of people and his sons the heads of the twelve tribes of this nation. Elizabeth and Zacharia broke with tradition and astonished their family and friends by naming their son "John" as commanded by an angel. Our Lord changed his disciple Simon's

name to Peter, the "rock" upon which the faith of the Church would be founded.

Just as the name given to a baby or a new name given at some important juncture in life figure prominently in the Bible, we continue to place great emphasis on names today. Sometimes people take the name of a favorite saint at their chrismations and priests and bishops often take new names at their ordinations and consecrations. Most couples carefully go through family names and books of names in order to choose just the right name for a new baby. The name of a saint, whose holiness of life is worth emulating, can bring inspiration and encouragement to a child who is named for that saint.



The name of Jesus is the most important name that we, as Christians, utter. In the Acts of the Apostles, St. Peter declares that *there is no other name under heaven given among men by which we must be saved* [Acts 4:12] than the name of Jesus Christ our Lord, and in his letter to the Philippians, St. Paul says that God has given Jesus the name that *is above every name* [Phil. 2:9]. We utter the name of Jesus numerous times as we pray the Jesus Prayer and we bow our heads at this name. In the

Magnificat antiphons before Christmas, we expand upon this name with additional appellations from the Old Testament prophecies: Wisdom, Root of Jesse, Key of David, Emmanuel; and in the Litany of the Holy Name of Jesus, we sing of further titles: King of glory, Good Shepherd, strength of Martyrs.

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

Address Correction Requested

We see in Holy Scripture that, in the Name of Jesus, devils are cast out, prayers are answered, the blind are given sight and the sick are healed. People are fed by Word and Sacrament in the Name of Jesus. For two thousand years we have called upon His Name for mercy, life and salvation, guidance, comfort and peace. Jesus Himself said, *If you ask anything in my Name, I will do it.* [John 14:14] To truly ask “in the Name of Jesus” means that we unite our hearts and minds, our wills to Him. When we call upon Him, as we strive to do this, He will hear us.

While the feast of the Circumcision on January 1 commemorates the naming of the child Jesus as well as his obedience to the Old Law and his first shedding of blood for the salvation of mankind, a feast day specifically in honor of the name of Jesus (with appropriate prayers, readings, chants and hymns for the Mass and the Office) was composed in the late fifteenth century by Bernardine dei Busti. The feast was first celebrated in Germany, Scotland, England, Spain and Belgium and, through monastic use among several orders, it eventually spread throughout Europe. The feast of the Holy Name on our Western Rite calendar is August 7 (the English and Scottish date), but its position in liturgical calendars has at various times and places been, in addition to August 7, on January 8, 14, 15, 31 or the Second Sunday After Epiphany (as currently in Roman Catholic churches).

In our fallen world today, our Lord’s name is too often used as a swear word, spat out casually or in anger. But, for the Christian, this is the precious name of our Savior and, as Christians, we should always call upon the Name of Jesus intentionally, carefully, respectfully and prayerfully.

This article includes a portion of a sermon of Fr. Nicholas on the Feast of the Circumcision and information from Wikipedia.



Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>July 2024</h1>						<i>Sunday services: Matins at 9am Sung Mass at 9:30</i>
	1 of the Octave of Ss. Peter & Paul	2 Visitation of the BVM; of the Octave of Ss. Peter & Paul; St. John Maximovitch, BC, 1966	3 Nativity of St. John the Baptist (tr.); of the Octave of Ss. Peter & Paul	4 Corpus Christi; of the Octave of Ss. Peter & Paul <i>(Independence Day)</i>	5 of the Octave of Ss. Peter & Paul	6 Octave Day of Ss. Peter & Paul; St. Paladius, BC, c. 450 <i>Vespers at 6pm</i>
7 2 nd Sunday after Pentecost; Sunday in the Oct. of Corpus Christi; Ss. Cyril & Methodius (B), Cc, 869 & 885 G	8 St. Kilian of Wurzburg, BM, 689	9	10 Seven Holy Brothers, Mm, c. 165; St. Joseph of Damascus & comp., Mm, 1860	11 Solemnity of St. Benedict, Ab, c. 540; St. Pius I, PM, c. 154	12 Ss. Nabor & Felix, Mm, 303	13 St. Anacletus, PM, 1st C <i>Vespers at 6pm</i>
14 Third Sunday after Pentecost G	15 St. Vladimir of Kiev, KC, 1015	16	17 St. Alexius, C, 5 th C	18 St. Sergius, Ab, 1392; Ss. Symphorosa & her Seven Sons, Mm, c. 138	19 St. Seraphim of Sarov, PrC, 1833	20 St. Elias the Prophet, 9 th C, BC; St. Margaret of Antioch, VM, 304 <i>Vespers at 6pm</i>
21 Fourth Sunday after Pentecost; St. Praxedes of Rome, V, 2 nd C G	22 St. Mary Magdalene, Penitent, 1st C	23 St. John Cassian, Ab, 433; St. Appollinaris, BM, 1st C	24 St. Christina, VM, 3 rd C; Ss. Romanus & David, Mm, 1015	25 St. James the Greater, Apostle, 44; St. Christopher, C, 251	26 St. Anne, Mother of the BVM, 1st C; St. Jacob Netsvetov, C, 1864	27 St. Panteleimon, c. 305 <i>Vespers at 6pm</i>
28 Fifth Sunday after Pentecost; Ss. Nazarius, Celsus, Mm, Ss. Victor, PM & Innocent PC, 5 th C G	29 St. Martha of Bethany, V, 1 st C	30 Ss. Abdon & Sennen, Mm, c. 303	31 St. Germanus of Auxerre, BC, 448			

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>August 2024</h1>						<i>Sunday services: Matins at 9am Sung Mass at 9:30</i>
				1 St. Peter's Chains; Holy Maccabees, Mm, c. 160 B.C.	2 St. Stephen I, PM, 257	3 Finding of St. Ste- phen the Proto- martyr, 415; St. Nicodemus, M, 1 st . C <i>Vespers at 6pm</i>
4 Sixth Sunday after Pentecost <i>G</i>	5 Our Lady of the Snows, 435; St. Oswald, KM, 642 <i>Mass at 7pm W</i>	6 Transfiguration of Our Lord; Ss. Sixtus II PM & Felicissimus, 285	7 Holy Name Day; St. Donatus of Arezzo, BM, 362	8 Ss. Cyriacus, Largus & Smaragdus, Mm, 304	9 St. Romanus, M, 258	10 St. Laurence, Deacon M, 258 <i>Vespers at 6pm</i>
11 Seventh Sunday after Pentecost; Ss. Tiber- tius & Susanna, Mm, 3 rd C; St. Philomena, VM, c. 304 <i>G</i>	12	13 St. Maximus the Confessor, CD, 662; Ss. Hippolytus & comp., Mm, 235	14 Vigil of the Assumption; St. Eusebius, PrC, c. 300 <i>Mass at 7pm W</i>	15 Assumption of the BVM	16 St. Joachim, Father of the BVM, C, 1 st C; of the Oct. of the Assumption	17 of the Octave of the Assumption <i>Vespers at 6pm</i>
18 Eighth Sunday after Pente- cost; of the Oct. of the Assumption; St. Helena, Ma, 330 <i>G</i>	19 of the Octave of the Assumption	20 of the Octave of the Assumption	21 of the Octave of the Assumption	22 Oct. Day of the Assumption; Ss. Timothy, M, 311 & Hippolytus, BM, c. 225	23 Vigil of St. Bartholomew	24 St. Bartholo- mew the Apostle, 1 st C <i>Vespers at 6pm</i>
25 Ninth Sunday after Pentecost <i>G</i>	26 St. Zephyrinus, PM, 219	27 St. Caesarius of Arles, BC, 542	28 St. Augustine of Hippo, BCD, 430; St. Moses the Black, C, 405	29 Beheading of St. John the Baptist; St. Sabina, M, c. 125	30 Ss. Felix & Adauctus, Mm, 304; St. Fiacre the Hermit, C, 670	31 St. Aidan of Lindisfarne, BC, 651 <i>Vespers at 6pm</i>