

# ✠ St. Gregory's Journal ✠

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St. Gregory the Great Orthodox Church - A Western Rite Mission of the Antiochian Archdiocese

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## *A Reading from a Treatise of Saint Hilary of Poitiers*

*died AD367*

*Feast Day ~ January 14*

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The Lord commanded that baptism be given in the name of the Father and of the Son and of the Holy Spirit, that is, with a profession of faith in the Creator, the Only-begotten and the Gift.

There is one Creator of all, for there is one God the Father, from whom all things are. There is one Only-begotten, Jesus Christ our Lord, through whom all things are. There is one Spirit, the Gift, in all things.

Everything therefore is arranged in due order and merit: there is one power from which all things are; there is one offspring, through whom all things are; there is one gift of fulfilled hope. Nothing will be found lacking to this perfection, within which, in the Father, the Son and the Holy Spirit, there is the infinity of the eternal, the vision of the image, the enjoyment of the gift.

We can learn from the Lord's own words the effect the Holy Spirit has in us: *I have yet many things to say to you, but you cannot bear them now. For it is to your advantage that I go away; if I go, I will send the counselor to you.*

And again: *I will pray the Father, and he will send to you another counselor, to be with you for ever, even the Spirit of truth. He will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine.*

These words contain a general truth; they teach us the will of the Giver, and the nature and condition of the Gift. For

since our weakness cannot grasp the Father and the Son, our faith, which has difficulty in conceiving the Incarnation, is enlightened by the gift of the Holy Spirit, as if a treaty were made through his intercession.



**W**e receive the Spirit, then, for the sake of knowledge. To take a comparison, our bodily nature will become unnecessary if the needs that it serves come to an end: the eyes will serve no purpose if there is no light or daytime; the ears will not know what function to perform if no words or sounds are uttered; the nose will find no work if it can smell no scents. Not that these senses will lose their nature for some reason; rather there must be a reason for their use. So too, unless the human mind drinks in the gift of the Spirit by faith, it will have the nature for understanding God but it will not have the light of knowledge.

**T**he gift which is in Christ is one, yet offered, and offered fully, to all. Always available, it is given in proportion to each one's will to receive; it remains with each according to his will to grow in merit. This is what is with us to the end of time; this is our consolation in our time of waiting; this, through what it bestows and effects, is the pledge of our hope for the future; this is the light of our minds, the splendor of our understanding.

## *St. Clotilda, Queen*

*Feast Day ~ June 3*

**E**ach time we sing the Litany of Saints (as we recently did in our Rogation celebrations), we are reminded of the numerous Christians whose pursuit of holiness are examples to us and who act as our intercessors in our struggles. We sing of many categories of saints: Apostles and Martyrs, Bishops and Confessors, Monastics, Virgins and Widows - all showing us that whatever our condition in life, we are to be engaged in this struggle. The life of St. Clotilda is an example of one who, despite a very difficult marriage to a king, lived a righteous life and brought her husband to the spiritual haven of the Church.

**C**lotilda was a Burgundian princess, born in Lyons around 474, into a family divided between adherence to Orthodox Christianity and Arianism. Clotilda was a devout Catholic but, as a teenager, was given in a politically motivated marriage to Clovis, the pagan king of the Franks.

**D**espite the promiscuous customs of the Frankish rulers (Clovis already had a son with a concubine), the king was

very taken with his young Christian wife and soon came under her positive influence. As a condition of the marriage agreement, Clotilda was allowed to freely practice her religion and Bishop (St.) Remigius of Rheims served as her spiritual father.

Queen Clotilda went about her new life, honoring her husband for anything praiseworthy and quietly admonishing him for those things not consistent with a virtuous life. According to St. Gregory of Tours in his *History of the Franks*, written 80 - 100 years later, Clotilda tried to impress her husband with the beauty of Christian worship by seeing that her chapel was filled with beautiful hangings, fragrant incense, and dignified ceremonial. She told Clovis about Christ and his gospel of love, but he remained steadfast in the worship of the idols of his ancestors.

The king gave his permission for their first son to be baptized, but when the child died shortly afterward, Clovis took this as a sign of the weakness of the Christian God. Despite her own grief at this loss, Clotilda was able to explain to her husband that she could rejoice that their child, having been washed and risen with Christ in the waters of baptism, was now asleep in the Lord awaiting the time when they would be reunited in Heaven.



A second son was born to Clovis and Clotilda and this son also became ill shortly after baptism, but recovered, so that the king could not present the same argument against Christianity. He was softening to the example and teachings of the queen but was fearful of what his conversion to such a religion would do to his position as leader of a people who were constantly engaged in treachery, revenge killings and violent conquest.

As with St. Constantine and other military leaders before him, the decision for Clovis was made after a dramatic victory in battle. In the midst of fighting with the armies of the Alamanni, when his troops were being slaughtered, Clovis called out to our Lord Jesus Christ, saying that his own gods were giving him no protection and that if Christ would save him in this battle, he would be baptized. Suddenly the Alamanni began to flee from the battlefield and Clovis found himself miraculously victorious.

When Queen Clotilda learned of this miracle, she immediately sent for Bishop Remigius to begin catechesis for her husband. After receiving the bishop's instruction, Clovis still expressed his concern for the reaction to his conversion of his soldiers and other members of his court. St. Remigius suggested that he simply speak to them publically about it, so the king called an assembly of all the people. Before he could even broach the subject of baptism, representatives of the people announced to the king that they would like to become Christians

and follow the faith of the queen and Bishop Remigius. So the whole kingdom rejoiced when, in the year 496, the king and many thousands of his subjects were baptized by St. Remigius in a glorious ceremony.

**F**or the remainder of their lives together, Queen Clotilda had to continue the struggle to curb the king's warring tendencies, so long a part of his family heritage (which, unfortunately, their sons continued). The king and queen had a church built in Parish dedicated to the Holy Apostles (which was later renamed for St. Genevieve) and this is where King Clovis was buried at his death in 511.

**A**s a widow, the queen retired from her public life and moved to Tours to be near the shrine of St. Martin, for whom she had a great devotion. Here she became a nun and spent her days in prayer and works of charity. She also was buried in the church in Paris after her death on June 3, 545. The day of her heavenly birthday is celebrated as her feast day.

**M**ay St. Clotilda serve as an example, especially for Christians struggling in difficult circumstances, and may she intercede for us as we strive for holiness.

## *Parish News*



**T**he great Feast of Pentecost will be celebrated on June 7 and, as is our custom, we will hear the story of the first Pentecost read in as many languages as our parish can provide. The following week includes the three Whitsuntide Ember day fasts on Wednesday, Friday and Saturday. June 14 is the feast of the Holy Trinity. We will celebrate the Feast of Corpus Christi on the Sunday within the Octave, June 21. Vespers for the Nativity of St. John the Baptist will be on the eve, Tuesday, June 23.

**T**he Eastern Region Parish Life Conference will be held in Yonkers, New York, this year July 1-5, and a Western Rite Vespers service has again been scheduled for Friday evening, July 3. The bi-annual Archdiocesan Convention will also be in July (20 - 26), in Palm Desert, California. We are expected to send a delegate to this meeting for official business of the Archdiocese. Please speak with Fr. Nicholas as soon as possible if you are able to attend either of these gatherings of our Antiochian family.

**C**ongratulations to Nathaniel Green on his graduation from Hampden-Sydney College with a B.A. degree in history.

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

# June 2009

*Sunday Services:  
Matins at 9AM, Sung Mass at 9:30AM*

1

2 Ss. Marcellinus, Peter & Erasmus, MM, 304

3 St. Kevin of Glendalough, Ab, c. 618

4 Octave Day of the Ascension; St. Petroc, C, 564

5 St. Boniface, BM, 754

6 Vigil of Pentecost

*Vespers at 6pm*

7 Pentecost

8 Whit Monday

9 Whit Tuesday; St. Columba of Iona, Ab, 597

10 Ember Wednesday; Vigil of St. Barnabas

11 St. Barnabas, Apostle 1<sup>st</sup> c.

12 Ember Friday

13 Ember Saturday

*Vespers at 6pm*

14 Trinity Sunday  
St. Basil the Great, BCD, 379

15

16

17

18 Corpus Christi; St. Ephrem the Syrian, Deacon CD, 373

19 Ss. Ger-vase & Protase, Mm, 2<sup>nd</sup>. C

20 Translation of St. Edward, KM, 980

*Vespers at 6pm*

21 Sunday in the Octave of Corpus Christi; Second Sunday after Pentecost

22 St. Alban, M, 209; St. Paulinus, BC, 431

23 Vigil of St. John the Baptist; St. Etheldreda, Abs, 679

24 Nativity of St. John the Baptist

25 of the Octave (Nativity)

26 Ss. John and Paul, MM, c. 362

27 of the Octave (Nativity)

*Vespers at 6pm*

28 Third Sunday after Pentecost; St. Irenaeus of Lyons, BM, 202

29 Ss. Peter & Paul, Apostles, 1<sup>st</sup> c.

30 St. Paul, Apostle 1<sup>st</sup> c.

1 St. Gall, BC, 553

2 Visitation of the BVM

3 of the Octave (Ss. Peter & Paul)

4 St. Andrew of Crete, BC, 740

*No Vespers today*

*Parish Life Conference begins*

*Confessions are heard following Vespers, during the Psalms at Matins, and by appointment.*

*Coffee Hour follows Sunday Liturgy. Sunday School for children is held during Coffee Hour.*