

# ✠ 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 Sermon of St. Caesarius of Arles*

*died AD542  
feast day - August 27*

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As often as we celebrate the feasts of martyrs, dearest brethren, we ought to consider that we are fighting under the same king under whom they merited both to fight and to conquer. We ought to reflect that we have been saved by the same baptism by which they were saved, have been confirmed by the same sacraments which they deserved to receive, and carry on our foreheads the sign of the same commander whose insignia (the Cross) they, too, happily bore. Therefore as often as we desire to celebrate the feasts of holy martyrs, the blessed martyrs ought to recognize in us something of their virtues, in order that it may please them to beseech the mercy of God on our behalf. For “every living thing loves its own kind.” [Ecclesiasticus 13:19]

If, then, like associates with like, the unlike is separated at a distance. Behold, our special blessed patron, whose feast we are eager to celebrate with joy, was temperate; how can the drunkard be associated with him? What companionship can the humble soul have with the proud, the kind with the envious, the generous with the avaricious, the meek with the angry? Without any doubt the blessed martyr was chaste; how will an adulterer be able to associate with him? And since the glorious martyrs lavished even their own possessions on the poor, dearest brethren, how will people who rob the property of another be able to be friends with them? The holy martyrs endeavored to love even their enemies; how, then, will those who often are unwilling to make a return of love even to their friends have a part with them? Let it not grieve us, dearest brethren, to imitate the holy martyrs as far as we can, in order that we may merit to be absolved from all our sins through their example and prayers.

Now someone says: Who is there who can imitate the holy martyrs? If not in everything, at least in many things we both can and ought to do so with the help of God. You cannot



endure the flame of fire? You can avoid dissipation. You are unable to stand the torturing claw which tears one to pieces? Despise the avarice which encourages wicked business deals and evil profits. If easy circumstances overwhelm you, how will harsh ones fail to break you? Peace also takes hold of its martyrs; for to overcome anger, to reject envy as the poison of serpents, to resist pride, to repel hatred from one's heart, to bridle superfluous desires of the appetite, not to give way to immoderate drink - all this is a great part of martyrdom. Whenever and wherever you see the cause of justice oppressed, if you give testimony in its behalf, you will be a martyr. Because Christ is both truth and justice, whenever either justice or truth or chastity is in difficulty, you will receive the reward of the martyrs if you have defended it with whatever strength you possess. And since in our tongue a martyr is interpreted as a witness, one who has borne witness to the truth doubtless will be a martyr of Christ, who is the truth.

**I**t is clear, brethren, that both truth and justice could defend themselves in this world without our help, but they allow themselves to be in difficulty because they want to test the merit of our faith, or rather because they desire to afford us an opportunity for merit. Provided that we defend justice and truth in this life, they will deign to come to our defense afterwards in the future life. If you defend them here in your country, they will repay you with a reward and give you consolation in life eternal, and there will be fulfilled in you what is written, "Blest are they who show mercy; mercy shall be theirs." [Matt. 5:7] therefore each one should cry aloud on behalf of chastity, peace, justice, and truth. He should cry out in their defense, as much as he can, whenever he sees them unjustly in trouble.

## *St. Gregory, Bishop of Tours*

*Feast Day ~ November 17*

**E**very Christian knows how arduous the quest for holiness is, how difficult the struggle to overcome the passions and to live a Christ-like life. Converts to Christianity are also aware of the time that it takes to acquire the Christian "mind-set" - to take on the attitudes of one who has died to sin and risen with Christ in baptism and chrismation. How much more difficult it must be for an entire people who convert to Christianity to change their ways of thinking and acting. We know about these difficulties with one group of people through the writings of St. Gregory, bishop of Tours in the late 6<sup>th</sup> century.

Gregory, named Georgius Florentius Gregorius at his birth in 538, was from an old Roman family of devout Christians. Among his ancestors and relatives were numbered a martyr of Lyons, monastics, and numerous bishops, as well as senators. In fact, Gregory counted among his ancestors thirteen of the eighteen men who preceded him as bishop of Tours.

As a child, Gregory had an innocent and trusting faith in God and his saints. Later in life he wrote of two visions he received in dreams, not understood at the time, that led to miraculous healings. In both visions, a man (an angel?) appeared to him and told him how his father could be cured of the illness he was suffering from, making reference to the book of Joshua and that of Tobit. After reporting these dreams to his mother, who wisely recognized them as heavenly visions and made use of the remedies, Gregory's father's health was restored.



Rather than sending their spiritually precocious child to a monastery after these visions, Gregory's parents decided that he should have a thorough education first, and they entrusted him to his uncle (St.) Gallus, bishop of Clermont-Ferrand. Gregory also frequently visited other related ecclesiastics, (St.) Nicetius, his grand-uncle who was bishop of Lyons, and his cousin (St.) Eufronius, who was bishop of Tours. With this overwhelming influence of saintly men of the Church, it was natural that Gregory should adopt the clerical life also. He was ordained deacon in 563, and when his cousin Eufronius died in 573, the people asked for Gregory as their next bishop.

Tours was an important pilgrimage site for Christians. It was here that St. Martin - revered around the world - had been bishop and where his relics still effected miracles. The city's bishop was a Metropolitan, responsible not only for his own diocese but also for four others. The poet Venantius Fortunatus celebrated Gregory's consecration with the following words, part of a long poem for the occasion:

Applaud, O fortunate people, whose desire hath now been accomplished. Your hierarch arriveth; it is the hope of the flock that cometh. May lively childhood, may the old and bent with age celebrate this event; may each proclaim it, for it is the good fortune of all.

Tours was in the Roman territory of Gaul, which had been conquered by the pagan Franks when, under the leadership of their king, Clovis, they defeated the Roman army at the Battle of Soissons in 486. Clovis was married to an Orthodox Catholic Christian, Queen Chlotild, and he eventually converted to the

faith (while many of the other pagan tribes who invaded Europe became Arians). As the Franks populated the area and mingled with the remaining Romans, they gradually accepted Christianity over their former pagan beliefs. But conversion of behavior was slow in coming, as Bishop Gregory attests in his *History of the Franks*, which describes history as filtered through the wars and disputes of the royal families of the Merovingian dynasty. The book contains story after story of murder, treachery, deceit and royal rivalries.



Bishop Gregory had a remedy for this behavior, one that would bring the people closer to obedience to God's commandments and true faith in him. While *The History of the Franks* may have been written to expose the people to the worst of their faults, Gregory also wrote eight *Books of Miracles*, which praise the virtues of the saints to be emulated by those who follow. Gregory stated his purpose in his preface to one of the books, *The Glory of the Blessed Martyrs*: "We ought to pursue, to write, to speak that which edifies the Church of God and by sacred teaching enriches the needy minds by the knowledge of perfect faith." Bishop Gregory himself had experienced miracles of healing and guidance through the influence of the saints, and he wanted his people to know that the saints of God are always near and ready to intercede for sinners.

Another desire of the bishop was to provide his flock with churches whose beauty would lead them to greater devotion. He first restored and beautified the shrine church of St. Martin, which had been heavily damaged by fire. In his description of the basilica in his native Clermont, we have a picture of what the churches in Gregory's day were like:

It is 150 feet long, 60 feet wide inside the nave, and 50 feet high as far as the vaulting. It has a rounded apse at the end, and two wings of elegant design on either side. The whole building is constructed in the shape of a cross. It has 42 windows, 70 columns, and eight doorways. In it one is conscious of the fear of God and of a great brightness, and those at prayer are often aware of a most sweet and aromatic odor which is being wafted towards them. Round the sanctuary it has walls which are decorated with mosaic work made of many varieties of marble.

These wonderful churches were often also used as places of sanctuary, and St. Gregory sometimes had to endure the presence of very unsavory characters who sought refuge in the church to escape their enemies, always praying for their repentance and change of behavior.

The bishop also had many visitors who brought the wider world to his doorstep. He knew about the sites of the Holy Land from an eye-witness and, from an exiled Armenian bishop, he learned about the Church of the Forty-eight Martyrs and of the fall of Antioch. St. Gregory was called upon to act as arbiter in civil disputes and sometimes had to argue with kings and search out the truth when opposing sides gave different stories. The role of a bishop in 6<sup>th</sup> century Gaul was indeed varied.

After twenty-one years of faithful service to God as a bishop for his people, St. Gregory died in 594. Three hundred years later, the story of his life was written by Odo (879-942), a monk of St. Martin's monastery in Tours, who later became abbot of the famous monastery of Cluny. Abbot Odo wrote of St. Gregory's death and burial, "One is not entirely sealed in the tomb if his word itself is living in the world."

May we take to heart those things which St. Gregory knew to be of great importance - veneration of the saints and the need for beauty in our worship - and may St. Gregory intercede for us as we strive for perfection.

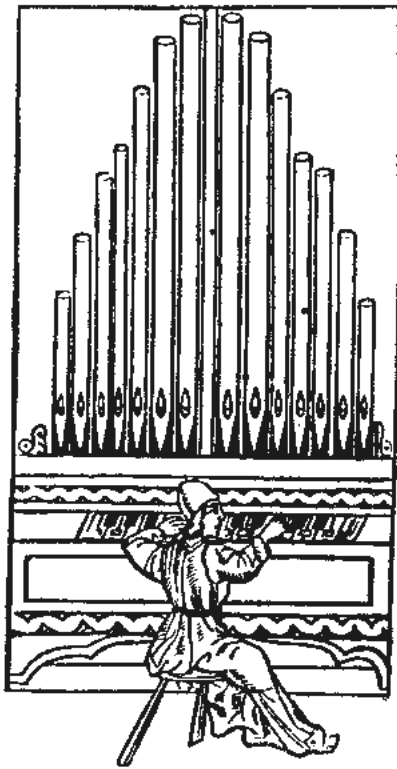
## *The Use of the Organ in the Orthodox Church*

*by Fr. Nicholas*

At first glance the title of this article might suggest a very brief treatise, as one often hears that "Orthodox worship does not permit the use of instruments - all of our music is *a capella!*" While this might be true for Slavic congregations, it is certainly not true for Byzantine or Western Rite parishes. The new organ at St. Gregory's stands in a long line of 'Orthodox organs.'

We encounter references to the organ in Holy Scripture (e.g. Psalm 150), but the Hebrew word *Ugab*, sometimes translated as "organ," actually refers to something like a panpipe, a series of flutes blown by one player, though the same word may also have been used for a harp-like instrument. The organ, in a form, somewhat recognizable to us, Greek historians proudly proclaim, was invented by the Greeks. About the year 265BC a Greek engineer in Alexandria, by the name of Ctesibus invented an instrument called the *hydraulis* or "water organ" which used a water source to raise air pressure to be forced through flute-like pipes when played by keys. Water organs were evidently very loud instruments and were used both for the ancient Circus and for Imperial processions. In the fourth century, the Emperor Theodosius erected an obelisk (portions of which may still be





seen) which displays an organ in the stone carvings. The early association of the organ and other instruments with the pagan circus led a number of the church fathers to forbid the use of such instruments in Christian worship, but nevertheless, an organ was placed in the Narthex of Hagia Sophia in Constantinople for use in processions of the Emperor's entourage. The first documented organ in Russia is found chronicled in the frescos of the Cathedral of St. Sophia in Kiev, from the eleventh and twelfth centuries, where minstrels are shown playing a portable instrument.

The organ was introduced to the West when organs were presented as gifts from the Byzantine emperors to Western rulers and it was soon used in churches, as it was not associated with pagan use in the West. In the seventh century, Pope Vitalian is said to have introduced the use of the organ at Rome to help improve the singing of the congregations. In England, St Maildulf (d. 675) and St. Ethelwold (d. 984) both made organs, as did St. Dunstan in the tenth century. St. Aldhelm (d. 709) refers to the organ building of the Anglo-Saxons: "hearing the enormous organs with a thousand blasts, the ear is soothed by the windy bellows, while the other portions of the organ shine in golden cases." King Pepin the Short received an organ from Constantinople in the eighth century and Charlemagne, his son, received an organ of Arabian manufacture. By the eleventh century, the organ had begun to replace all other instruments used in worship and in the fourteenth century Guillaume de Machaut first referred to the organ as the 'King of Instruments.' Composers from Johann Sebastian Bach to Olivier Messiaen have given Western Christians the best of their musical genius through compositions written for the organ used in worship.

While the Orthodox West had a well-documented use of the organ, the East maintained its prohibition of instruments to accompany worship until the twentieth century. St. Innocent of Alaska (d. 1879) did make a few barrel organs which he sold to the Franciscan missionaries in California to help finance his mission work, but these were not used in Orthodox worship. In the twentieth century numerous congregations of the Greek Archdiocese and, to a lesser extent, the Antiochian Archdiocese, made use of electronic or pipe organs to help support the singing of the choir and to provide music before and after weddings. In the 1960s, Lewis and Hitchcock (the organ building firm that I work for) built a pipe organ for the Greek Cathedral of the Annunciation in Baltimore which is still in use today. In the Washington area, St. Sophia, Saints Peter and Paul, and St. George's in Bethesda all make limited use of the organ, primarily for wedding music, but I have assisted in services at

Greek parishes in Florida and Texas where every note sung by the choir was accompanied by an organ!

St. Gregory's was blessed with the gift of an organ several years ago. This organ, built in Hagerstown for a Roman Catholic Church in Pennsylvania, had been relocated to the home of Kathy Dryburgh, a local organist in Upper Marlboro, Maryland. When she and her husband moved to a retirement home they generously donated her beloved practice instrument to St. Gregory's. It was placed in storage awaiting a permanent home. When St. Gregory's purchased our new home last year we were not sure whether there was enough room to use this instrument and there were many other renovation projects which took priority. Recently we were asked if we might be interested in trading our instrument for another which was owned by Lewis and Hitchcock. This new instrument was much more appropriate for our small chapel and thus we made the trade and our new organ was installed in October. This instrument was made by Wood Organbuilders of Huddersfield, West Yorkshire, England about thirty years ago and it has had a number of homes before coming to St. Gregory's; funds for the installation were a gift from Fr. James Russo, a friend of St. Gregory's Church. While our organ's three ranks of pipes (207 pipes to be precise) makes it very small by organ building standards, it is just the right size for our space and more flexible musically than our Korean War vintage Army Field Chaplain's reed organ, which has served us faithfully for eleven years.

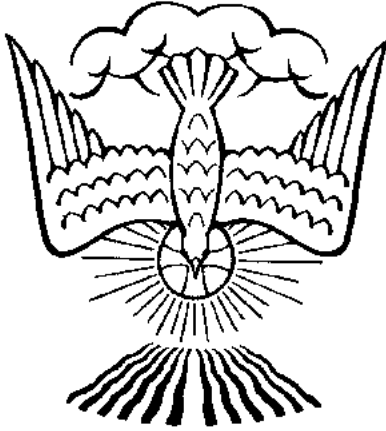


The Orthodox prohibition against the use of instrumental music in worship sprung from associations which those instruments had with pagan rituals. In the West, the pipe organ has been almost exclusively used to accompany worship, giving support to the singing of choir and congregation. Composers, nearing the point of becoming 'iconographers in sound', have proclaimed their work solely "to the glory of God." At St. Gregory's we are blessed with our new musical 'voice' and we have already enjoyed hearty singing, even when the organ has displayed its personality by continuing to play one Sunday after the organist finished (this is called a *cypher*)! There may be a bit of work to do as the organ settles into its new home, but we are grateful to have this challenge and Becky looks forward to getting to know her new companion. *Thanks be to God!*

## *Parish News*

We welcome into the world and to our church family the newest member of St. Gregory's, Sarah Mae Caldwell, who

was born on October 4. She is the daughter of Jennifer and David and the little sister of Nathan and Benjamin. We look forward to Jennifer and Sarah's "Churching" in early November.



There are several holy days that we will observe with extra services in the month of November, beginning with Vespers of the Departed and Requiem Mass on the Eve of All Souls, Thursday, November 1. Vespers will be sung at 7:10PM and the Liturgy, during which we will pray by name for all our departed loved ones, will begin at 7:30. A pot-luck supper will follow.

We will celebrate All Saints Day on the Sunday in the Octave, November 4, and will have our annual All Saints party at coffee hour following Mass. All (adults and children) are encouraged to dress as, and be prepared to speak about, a saint.

Vespers of Our Lady will be sung at 7:30 on Tuesday, November 20, the Eve of the Presentation of the Theotokos in the Temple and Vespers will be sung on Thursday, November 29, the Eve of St. Andrew's Day.

The Wednesday evening classes which we began in October will conclude on November 7. We have been exploring how to live as Orthodox Christians in the world today. In this final class, we will continue discussing the challenges which each of us encounters in our everyday lives.

God willing, His Grace Bishop THOMAS will ordain Deacon Patrick Cardine of St. Patrick's Church in Warrenton, Virginia to the Holy Priesthood on Sunday, November 11 at St. John Chrysostom Church in York, Pennsylvania. Please pray for Deacon Patrick as he prepares for ordination to serve our friends in Warrenton.

*Come, Holy Ghost, Creator Blest,  
Vouchsafe within our souls to rest;  
Come with thy grace and heavenly aid,  
And fill the hearts which thou hast made.*

*Thy light to every sense impart,  
And shed thy love in every heart,  
Thine own unfailing light supply  
To strengthen our infirmity.*

*Verses from Veni Creator Spiritus (sung at Western Ordinations)  
Rabanus Maurus (d. 856), translated by E. Caswell and others  
St. Ambrose Hymnal #136*

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>November 2007</h1>						
				<b>1</b> All Saints <i>7PM Vespers of the Departed</i> <i>7:30 Requiem, Pot-luck following</i>	<b>2</b> All Souls  FAST	<b>3</b> St. Raphael of Brooklyn, BC, 1915  <i>6PM Vespers</i>
<b>4</b> Sunday in the Octave of All Saints <i>9AM Matins</i> <i>9:30 Sung Mass</i>	<b>5</b> St. Elizabeth	<b>6</b> Within the Octave	<b>7</b> St. Wilibrord, BC, 739  <i>7:30 Class &amp; Compline</i>  FAST	<b>8</b> Patriarchs & Prophets of the Old Law	<b>9</b> St. Benignus, BC c. 468  FAST	<b>10</b> Feria  <i>6PM Vespers</i>
<b>11</b> Pentecost 24 [Comm St. Martin, BC, 397] <i>9AM Matins</i> <i>9:30 Sung Mass</i>	<b>12</b> St. Martin I, BM, 655	<b>13</b> St. Britius of Tours, BC, 444	<b>14</b> St. Gregory Palamas, BCD, 1359  FAST	<b>15</b> Feria	<b>16</b> Feria	<b>17</b> St. Gregory the Wonderworker, BC, c. 270; St. Gregory of Tours, B, 594  <i>6PM Vespers</i>
<b>18</b> Pentecost 25 <i>9AM Matins</i> <i>9:30 Sung Mass</i>	<b>19</b> St. Pontianus, BM, c. 236	<b>20</b> St. Edmund, KM, 870  <i>7:30 Vespers of the BVM (Eve of the Presentation)</i>	<b>21</b> Presentation of the Blessed Virgin Mary  FAST	<b>22</b> St. Cecilia, VM, c. 230 [Thanksgiving Day]	<b>23</b> St. Clement of Rome, BMD, c. 100  FAST	<b>24</b> St. Chrysogonus, M. C. 304  <i>6PM Vespers</i>
<b>25</b> Sunday Next before Advent <i>9AM Matins</i> <i>9:30 Sung Mass</i>	<b>26</b> St. Peter of Alexandria, BM, 311	<b>27</b> Feria	<b>28</b> Feria	<b>29</b> Vigil of St. Andrew  <i>7:30 Vespers</i>  FAST	<b>30</b> St. Andrew the Apostle  FAST	<b>1</b> St. Eligius, BC, 660  <i>6PM Vespers</i>

Confessions may be made during the Psalms at Matins, following Vespers, and by appointment

Coffee Hour follows Sunday Liturgy