



# CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF SEPTEMBER 24, 2017**

## **SUNDAY, SEPTEMBER 24<sup>TH</sup>**

**16<sup>th</sup> Sunday After Pentecost**  
**Holy Martyrs Juvenaly & Peter**

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Coffee Hour

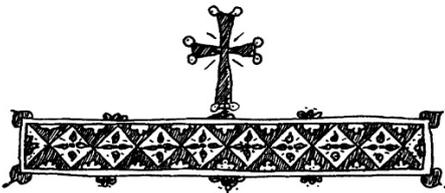
## **SATURDAY, SEPTEMBER 30<sup>TH</sup>**

5:00p.m. Bible Study  
 6:00p.m. Great Vespers

## **SUNDAY, OCTOBER 1<sup>ST</sup>**

**17<sup>th</sup> Sunday After Pentecost**  
**Protection of the Virgin Mary**

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Coffee Hour



*"He who has no love cannot be called a Christian... The whole Gospel is summarized in compassion. And this secures immortality and eternal life to man."*

St. Justin Popovich

### **READER SCHEDULE**

**Sunday, October 1<sup>st</sup>**

Reader George Kaloroumakis

**Sunday, October 8<sup>th</sup>**

Megan Borodulia



### **Haven't Seen Someone in a While?**

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

### **Did You Know?**

The Sunday bulletin and the monthly calendar are available on our website: [orthodoxdelmarva.org](http://orthodoxdelmarva.org). Extra copies of recent bulletins are also available for pickup in the back of the church, just ask one of the ushers.



### **Did You Know?**

Many people say they love the Bible and wish they knew more about it. Many people also say they love the Orthodox Faith and wish they knew more about it.

Did you know that Bible Study meets on Saturday evening at 5pm, and we have the opportunity to learn more about both the Bible and the Orthodox Faith? Unbelievable, right!

### **Food for the Hungry**

A food basket has been placed in the fellowship hall. This basket is for non-perishable items which will be distributed to those in need.



### **Have a Question?**

Are you wondering about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, via 302-537-6055 or [frjohn@orthodoxdelmarva.org](mailto:frjohn@orthodoxdelmarva.org).



CASH FLOWS THROUGH 8/31/17					CASH FLOWS IN SEPTEMBER 2017					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 9/24		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Available	Restricted	Savings
55,194	56,961	11,127	13,100	-3,740	4,331	8,222	0	0	-3,891	-3,812	2,970	0

## ST. JUVENALY

Jacob Govoruchkin was born in 1761 into a middle-class family in the region of the Ural Mountains. Jacob became an engineering officer in the army. Receiving an honorable discharge in 1791, he entered the St. Alexander Nevsky Monastery in St. Petersburg. He was tonsured a monk, taking the name Juvenaly. He was soon after ordained a priest and transferred to the Konyavsky Monastery in present-day Finland.

In December 1793, Father Juvenaly, his younger brother Stephen, and 8 other monks (including St. Herman) set out on an historic mission to America. Traveling 8,000 miles across Russia, Siberia, and the Pacific, they arrived on Kodiak Island on Sept. 24, 1794. Immediately upon the party's arrival, Fr. Juvenaly began traveling around the island. He took up his work with great enthusiasm.

By God's grace and through Father Juvenaly's apostolic teaching, pastoral care, and personal example, the Alaskans came to understand the Good News of Jesus Christ and to espouse the Faith as their own. The ten monks divided up the territory and went to work. Within two years, more than 12,000 Native Americans had embraced the Gospel.

Father Juvenaly left Kodiak and headed for the Alaskan mainland in the summer of 1796. At Nunchek, on the coast, he baptized more than 700 Chugach Sugpiaq Indians. Continuing on to Cook Inlet, near present-day Anchorage, he spent the winter evangelizing and baptizing among the Athabaskan Indians. From there he set out

over the mountains, near Lake Iliamna, and was never heard from again.

According to the oral tradition preserved among the natives, Fr. Juvenaly arrived at Quinhagak with at least one native companion as translator. A hunting party of local Yupiat Eskimos was frightened by the arrival of these outsiders. As Fr. Juvenaly stood up in the boat to speak to them, the Yupiat shaman ordered that the strangers be killed. As a shower of spears and arrows flew at him, the Indians remembered Fr. Juvenaly "waved his arm as if he were chasing away flies." He was blessing his murderers with the sign of the Cross.

The cross that Father Juvenaly wore intrigued the shaman. He took it off the martyr's body and wore it about his neck. Every time he tried to work his magic while wearing the cross, the shaman became frustrated: his spells did not work and he found himself lifted several feet off the ground. Removing the cross, he warned all not to harm any others who came dressed like Father Juvenaly. He told his companions that these people possessed great power and were to be treated well.

Father Juvenaly was glorified and proclaimed as a martyr by the Diocese of Alaska in 1977. His feast is commemorated on September 24.



## ST. PETER THE ALEUT

A native of Kodiak Island, Cungagnaq was baptized by the monks of St. Herman's missionary party. He received the Christian name Peter.

In 1815, a party of 14 Aleut seal and otter hunters, including Peter, approached the California shore by ship. The Russian-American Trading Company had in 1812 established Fort Ross (derived from the word "Russia") about 50 miles north of San Francisco as a warm climate trading post and as a place to raise crops and cattle to support the communities in Alaska. At that time, Spain still owned California; and some Spaniards perhaps thought that Russia was planning to attack and overtake San Francisco.

When, therefore, Peter and his party of young fur trappers approached near Fort Ross, Spanish sailors captured them and took them to San Francisco for a mock trial. Roman Catholic priests in California tried to force the Aleut hunters to embrace Roman Catholicism. The prisoners answered, "We are Christians; we have been baptized," and they showed their baptismal crosses. "No, you are heretics and schismatics," replied one of the priests. "If you do not agree to take the Catholic Faith, we will torture you"; and they were told to think it over.

Returning a while later, the priests found that the Aleuts again refused to renounce Orthodoxy. They took Peter and cut off a toe from each foot; but Peter simply repeated, "I am a Christian. I will not betray my Faith." The Spanish priest-inquisitor ordered a group of California Indians to cut off each finger of Peter's hands, one joint at a time, eventually cutting off his hands altogether. Finally, he ordered that Peter be disemboweled. Peter quickly died as a result of the tortures, witnessing to his Faith in God to his last breath. Just as they were ready to start on the next Aleut, the Spaniards received an order to stop the proceedings. This eyewitness account of Peter's martyrdom is told by some of his comrades who were released.

When the incident was reported to St. Herman, back on Kodiak Island, the monk turned to his icon, crossed himself, and exclaimed, "Holy, new martyr Peter, pray to God for us!" Peter the Aleut was formally glorified as a saint, in 1980. His feast day is on Sept. 24.



## ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are to be of God and imbued with His Spirit.

In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ."

This is what Church growth is all about and how we must understand it.



## OUR MIND IS LIKE A FLUTE

*St. Gregory of Nyssa*

The Creator has bestowed divine beauty on us by adding, to His own image in us, the likeness of the qualities He Himself possesses. This beauty brings with it other benefits with which God has generously enriched our human nature.

For instance we ought to consider our minds as far more than a gift. They are a way of sharing the mind of God. But the mind by itself, because it is incorporeal, cannot communicate with other beings: it does not have any means of displaying its proper nature.

So God created an instrument, the vocal chords which the mind strike like a plectrum, and so by using different sounds it can share its own internal world.

The mind is like a competent musician who relates with the public on the flute or the lyre. The mind is full of a thousand ideas that otherwise would remain hidden, and it lavishes them upon the minds of others in a way that they can understand by means of sound.

Therefore from the human body flows music as if the flute and the lyre were playing together, creating a unique harmony. The same lips now open, now closed, are like fingers running swiftly over musical instruments.



## THE IMPORTANCE OF KEEPING HEALTHY

*St. John Chrysostom*

When the body is ill, the soul is badly affected. In the great majority of cases, in fact, our spiritual capacities behave according to our physical condition; illness lays us low and makes us different, almost unrecognizable from when we are well.

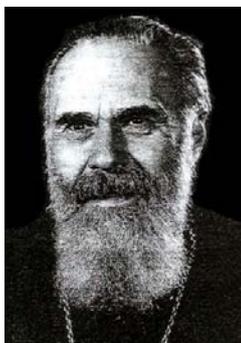
If the strings of an instrument give a feeble or false sound because they are not taut enough, the artist has no way of displaying any particular talent: the defect in the strings defeats all skill. It is the same with the body. It can do a great deal of harm to the soul.



So I ask you: take care that your body stays fit, safeguard it from illness of any sort. I am not telling you either to let it waste away or to let it grow fat. Feed it with as much food as is necessary for it to become a ready instrument of the soul.

If you stuff it with delicious dainties, the body is incapable of resisting the impulses that attack it and weaken it. A person may be very wise and yet, if he abandons himself without restraint to wine and the pleasures of the table, it is inevitable that he will feel the flames of inordinate desire blazing more fiercely within him.

A body immersed in delights is a body that breeds lust of every kind.



## MOVING IN THE RIGHT DIRECTION

by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and Hebrew

means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.

*Metropolitan Anthony, a highly respected bishop in the Russian Orthodox Church, was one of the last direct heirs to Russia's spiritual revival of the early 20th century. While living in London, he was known for his religious broadcasts into the Soviet Union. Metropolitan Anthony died in London after a long illness at age 89 on August 4, 2003.*

## WORDS EVERY CHRISTIAN SHOULD KNOW

**Holiness** consists not only in the absence of evil or sin: holiness is the presence of higher spiritual values, joined to purity from sin. God is the only one holy by nature. He is the Source of holiness for angels and men. Men can attain holiness only in God, "not by nature, but by participation, by struggle and prayer" (St. Cyril).

**Asceticism** is man's struggle to keep the commandments of Christ. It encompasses not only his bodily and spiritual effort, but also the method by which he passes through the three stages of the spiritual life, namely: purification, illumination, and deification (union with God).

**Purification** refers to the process by which one is cleansed from the passions through: 1) the rejection of all evil thoughts and desires from the mind and heart, 2) the turning of the soul's three powers (reason, desire, and will) towards God, and 3) the overcoming of self-love by love for God and neighbor.

**Illumination** refers to the process by which the grace of the Holy Spirit, received in Baptism, enlightens the person purified (or at least being purified) of the passions to the true knowledge of God and creation. Illumination is seen primarily in the gift of discernment by which one distinguishes between 1) what is from God or above nature, 2) what is according to nature or good, and 3) what is unnatural or evil.

**Deification** is union with God, the goal of Christian life; experienced in part during this life, but more fully and unendingly in the next. Scripture says that God is a consuming fire. When man is united with God in the state of pure prayer, he becomes entirely engulfed in the flame of divine love and sees the Uncreated Light of Divinity. This state cannot be described in words but is known only through experience. Union with God imparts immeasurable love, humility, and thankfulness. Deification is what man was created for from the beginning; it is what makes man truly man.

