

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 24, 2006

SUNDAY, SEPTEMBER 24TH

15TH SUNDAY OF PENTECOST

Ss. JUVENALY AND PETER OF ALASKA

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

THURSDAY, SEPTEMBER 28TH

7:00p.m. Compline

SATURDAY, SEPTEMBER 30TH

6:00p.m. Vespers

SUNDAY, OCTOBER 1ST

16TH SUNDAY OF PENTECOST

PROTECTION OF THE MOTHER OF GOD

8:40a.m. Hours

9:00a.m. Divine Liturgy

Coffee Hour

Parish Council Meeting

If You Are Hospitalized

please be sure to let your priest know. Even if you do not want a visit, prayers (private and/or communal) should be offered on your behalf. Your priest is not clairvoyant and will not know that you are in the hospital unless you tell him. When you check into the hospital, be sure to put yourself in the hands of the Divine Physician as well as an earthly one!

If You Are Traveling

and would like prayers offered on your behalf, please let the priest know. Every time we begin a trip, no matter how short, we should begin with prayer and the sign of the Cross. But before embarking upon a lengthy journey, such as requires us to travel by air or sea, we do well to ask for a special blessing. Such a blessing can be received following the Divine Liturgy on the Sunday before traveling or at any other requested time.

Parish Council Meeting

Sunday, October 1st, following the Divine Liturgy.

The Harvest Ball

will take place on Saturday, October 28th, from 7-11p.m. at the Golden Sands, 10900 Coastal Highway, Ocean City, MD. Cost per ticket is \$40. Proceeds will benefit the Christ the Savior Orthodox Church Building Fund. For tickets or more information, please call Bill at 410-371-6592.

CALL OF THE FIRST DISCIPLES



LORD JESUS CHRIST,
SON OF GOD,
SAVIOR

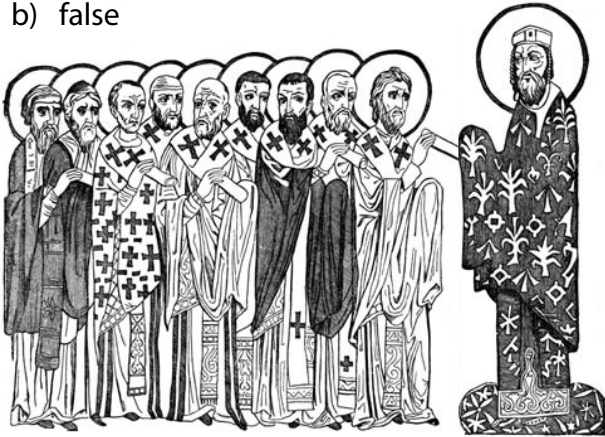
SOME QUESTIONS ON CHURCH HISTORY

1) The first formal Orthodox Christian Mission to America arrived on the Alaskan island of Kodiak, September 24, 1794.

- a) true
- b) false

2) The Nicaean Council held in 325 AD condemned the heresy of Arianism, which had contended that the Son was inferior to the Father and was created.

- a) true
- b) false



3) This archbishop of Caesarea wrote numerous doctrinal, ascetical, canonical, and liturgical works before his repose in 379 AD, including his "Longer" and "Shorter" monastic rules and "On the Holy Spirit" in which he upheld the divinity of the Holy Spirit.

- a) St. John Chrysostom
- b) St. Gregory the Theologian
- c) St. Basil the Great
- d) St. Ambrose of Milan

4) The reasons for the Great Schism which occurred between Eastern and Western Christendom in 1054 AD include but are not limited to?

- a) the addition of the Filioque to the Creed
- b) the question of whether to use leavened or unleavened bread for the Eucharist
- c) the Pope of Rome's growing claims of universal jurisdiction
- d) all of the above

5) Saint _____, the Beloved Physician, is the author of the Gospel bearing his name, as well as the *Acts of the Apostles*, the first book of Church history.

- a) Matthew
- b) Mark
- c) Luke
- d) John

6) The Apostle Peter presided over and gave the final ruling at the first Church council held in Jerusalem and recorded in chapter 15 of Acts.

- a) true
- b) false

7) What happened on May 29, 1453?

- a) Constantinople fell to the Turks
- b) Constantinople was sacked by Crusaders
- c) the Church of Russia declared autocephaly
- d) the Pope of Rome, instituted the New Calendar

8) The Orthodox Church recognizes ____ councils as ecumenical.

- a) 5
- b) 7
- c) 11
- d) 13

9) All of the following Saints composed, compiled, or edited a Divine Liturgy except?

- a) St. James the Brother of the Lord
- b) St. John Chrysostom
- c) St. Basil the Great
- d) St. Gregory the Theologian



10) In his Paschal Letter in 367 AD, St. Athanasius, Bishop of Alexandria, became the first person to list the 27 books of the New Testament as we have them today.

- a) true
- b) false



For answers to these questions, please see page 4 of this bulletin.



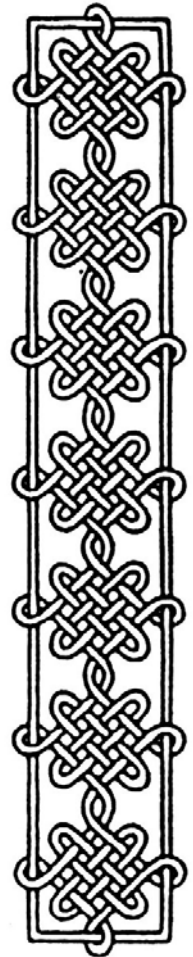
SAINT JUVENALY OF ALASKA (†1796)

St. Juvenaly was the protomartyr (first martyr) of the Americas, dying as a martyr at the hands of natives in Alaska in 1796. He was born in 1761 in Ekaterinburg, in the Ural Mountains of Russia, and was named Jacob Govouchkin. When he was tonsured a monk, he took the name Juvenaly, after St. Juvenal, Patriarch of Jerusalem in the fifth century. He was ordained a hieromonk (a priest/monk), and lived for some time in the Konyavesky Monastery on Lake Ladoga in Russian Finland.

In 1793, Father Juvenaly and Father (later, St.) Herman, and others were assigned to be missionaries in Alaska, and they trekked 8,000 miles across Russia, Siberia, and the Pacific Ocean, arriving at last on Kodiak, Alaska on September 24, 1794. They worked with immense zeal, and within two years, more than 12,000 Alaskans had embraced the Christian Faith.

Father Juvenaly began missionary work on the mainland the next year, baptizing more than 700 Chugach Sugpiag Indians, later many Athabaskan Indians, then moved northwest toward the Bering Sea, but then disappeared. Although nothing is known for certain about the circumstances of his death, local oral traditions among Alaskan peoples tell of the martyrdom of a priest, which appears to have been Father Juvenaly, who apparently frightened some Eskimos who did not understand his gestures in making the sign of the cross, and, by the immediate order of a Yupiat shaman, Father Juvenaly was killed by arrows and spears.

His missionary activity was brief, but zealous and energetic, and showed immense success in a short time in bringing the saving Gospel to the native peoples of Alaska.



SAINT PETER THE ALEUT (†1815)

Saint Peter the Aleut was a native of Kodiak Island, who became the third martyr for the Orthodox Faith in America. He was a fur-hunter, baptized into the Faith by Russian missionaries.

Spain was in possession of California in those days, and was deeply suspicious of Russian encroachment from the North. In 1815, the Spanish governor ordered an immediate halt to Russian trading and trapping in the region, and the arrest of nearly one hundred Russians and Aleuts who had not yet left the area.

The prisoners were treated as slaves, and some, notably Peter, were tortured in order to try to force them to accept the Roman Catholic faith, even though he confessed the Holy Orthodox Christian Faith. An eyewitness account stated that a Spanish priest ordered that Peter's fingers be cut off, one joint at a time, eventually cutting his hands completely off, and then that he be disemboweled. Peter died of his torture, without ever renouncing the Orthodox Faith.

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, as the "Martyr of San Francisco;" in 1980. His feast day is commemorated on September 24.





CONCERNING REPENTANCE AND SPIRITUAL WARFARE

Archimandrite Sophrony (Sakharov)

The whole of our earthly life, from birth to our last breath, in its final conclusion will appear as a single act without duration in time. Its content and quality will be seen at a glance. Imagine an absolutely clear glass filled with water. One look will tell whether the water is clean or not, and if dirty, how dirty. So will it be with us when we cross into the other world. Every impulse, however transient, of our heart, every thought, leaves its mark on the general sum of our life. Suppose that just once during the whole course of my earthly existence an evil thought crossed my mind – murder, for instance [cf. Matt. 15:19]. This single thought will leave a black spot on the body of my life, unless it be wiped out by repentant self-condemnation. Nothing can be hidden: “There is nothing covered, that shall not be revealed; neither hid, that shall not be known” [Luke 12:2-3].

We often reassure ourselves with the thought that nobody saw us, no one knows what we think or do. But when we begin to strive our utmost to prepare for eternity, everything is different and we yearn to be rid of all that is soiled within us.

“If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” [1 John 1:8-9]. Through sincere repentance and vigorous self-conviction before God and our fellows the inner man is cleansed – the water in the glass, passed through the spiritual filter of repentance, becomes pure again. Hence, when I confess, I charge myself with every evil, since I cannot find any sin in the whole world that I have not committed, if only by permitting it to flash through my mind. The very possibility of such an impulse of my spirit shows my sinful state. And who can be quite sure that he is beyond the reach of wicked ideas? And where is the guarantee that the moment when a bad thought comes to me I will not be transmuted into eternity?

So long as we have life there is the possibility of reformation; but what happens to us after we depart hence, we do not yet know. On the material plane a mass, given a sufficiently powerful thrust, can theoretically, once it has left the sphere of gravity, fly at great speed for ever in infinite cosmic space. Will it not be thus with the soul? Drawn by love for God, having left the body, the soul will go to God; or, contrariwise – having discarded God, she will be “cast out into outer darkness” [Matt. 8:12], into the never-ending torment which is opposite of a state of love. Therefore, in so far as we are able to see ourselves, we must thoroughly confess our sins lest we carry them with us after we die.



A LEGITIMATE QUESTION

How can someone who has not been tithing begin to tithe? The simple answer, of course, is to trust God and start. Figure out what a tithe of your income would be, and start donating it. The more involved answer is that moving abruptly from offering a small portion of one’s income to offering 10 percent might be financially difficult.

If one reviews family finances and finds it impossible to leap to a tithe, a plan to gradually implement tithing is an option. Move from a simple fixed amount to a proportion of income (e.g. 3%, 5%, 7%, etc.) with a goal of reaching 10 percent.

Answers to Questions	1.	a
	2.	a
	3.	c
	4.	d
	5.	c
	6.	b
	7.	a
	8.	b
	9.	d
	10.	a

Most Christians who offer a fixed amount find that they are donating less than 1% of their income to the Church. Most people can certainly increase that proportion without financial difficulties. Doing so, of course, would entail a redefinition of priorities in the family’s spending.