

# ✠ 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 homily by St. Caesarius of Arles*

*died c. 542AD  
feast day - August 27*

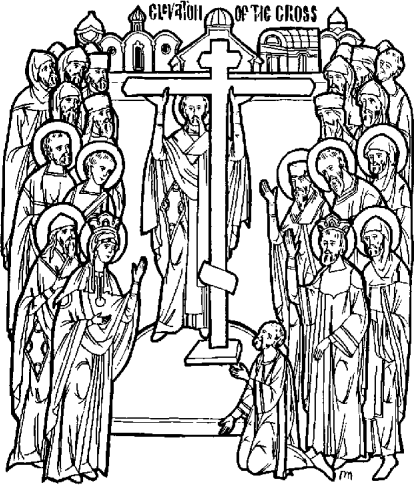
In the lesson which was read to us, dearly beloved, we heard about the time when the people were destroyed in the desert by serpents or basilisks, because of the pride of the Jews and their murmuring against the Lord. [Numbers 21:9] Moreover, the Lord commanded Moses to make a brazen serpent and hang it on a tress, so that anyone who had been struck might look on it and be healed from death. Although this serpent seems to be quite wonderful, dearly beloved, still it prefigured the Incarnation of the Lord. Perhaps this thought might seem difficult to some men, if the Lord Himself had not spoken in the Gospel. Thus He said: "As Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up." [John 3:14] That brazen serpent was then hung on a pole, because Christ was to be hung on the cross. At that time whoever had been struck by a serpent looked on the brazen serpent and was healed. Now the human race which was struck by the spiritual serpent, the devil, looks upon Christ with faith and is healed. If a man had been struck and failed to behold that brazen serpent, he died. So it is, brethren: if a man does not believe in Christ crucified, he is slain by the poison of the devil. Then, a man looked at the dead serpent in order to escape the live one; now, if a man wants to avoid the devil's poison, he looks on Christ crucified.

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By suffering death unjustly, Christ payed what Adam justly owed. The latter stretched out his hand to sweet fruits, the former extended them to the bitter cross; the one points out the tree of death, the other the tree of salvation. The one lifted himself up against God and fell; Christ humbled Himself in order to raise up all men. Adam brought death to everyone, Christ restored life to them all. At that time each one who looked on the brazen serpent was healed of the poisonous serpents. The brazen serpent which was put on a tree overcame the poison of the living serpents; when

Christ hung on the cross and died, He suppressed the ancient poison of the devil and freed all men who had been struck by him.



O blessed cross which makes men blessed! O cross, from which such great and wonderful fruits are gathered! The fruit of the cross is a glorious resurrection. This fruit of the wood is truly planted “near running water,” [Psalm 1:3] for Baptism is always joined to the cross. However, this wood produced “its fruit in due season,” at the Lord’s Resurrection. It will do so again when He appears from heaven, “is seen on earth,” and with the dazzling sign of the cross preceding Him, comes from above. Then, the bodies of all men who are buried will rise again, and then, “The faithful shall exult in glory.” Then those who are not confounded now because of the cross of their King and Lord but rather glory in it, “shall sing for joy upon their couches.” [Ps. 149:5] To Him is honor and glory together with the Father and the Holy Ghost world without end. Amen.

## *St. Juvenaly and St. Peter the Aleut*

One of the joys of visiting an ancient, foreign land is the knowledge that saints have walked the streets there in ages past, that great events in the life of the church have occurred there, or - as is true of the Holy Land - our Lord himself hallowed this ground by his earthly presence.

Americans can be thankful that the Church has recognized the sanctity of missionaries and converts who gave their lives in the effort to establish the Orthodox faith in our land. We now have nearly a dozen North American saints who have blessed our land by their presence and witness. We celebrate the feast day of two of these holy ones - St. Juvenaly and St. Peter the Aleut - on September 24.

Juvenaly (who had been named Jacob by his parents at his birth in 1761) left his home in the Ural Mountains of Russia first to serve in the army and then to enter a monastery. Taking the name Juvenaly at his tonsure, the young monk was eventually ordained priest and transferred to a monastery in Russian Finland.

It was from this monastery that plans were made which would have immense impact in the future of America. A missionary endeavor was begun to provide for the spiritual welfare of Russians who worked for the North America Trading Company in Kodiak, Alaska, and for the evangelization of the native Alaskans.

**H**ieromonk Juvenaly and eight other monks (including St. Herman) spent 9 months on their 8,000 mile journey, arriving on Kodiak Island on September 24, 1794. The plan was for the North America Trading Company to support the mission with provisions and contacts with the natives, many of whom were employed by the company.

**T**here was great success initially, with thousands of Alaskans baptized in the first two years. The missionaries learned the language of the natives and found that they needed to provide care for them in their illnesses and to advocate for them with their often unjust employers. The monks began to expand their territory and Fr. Juvenaly journeyed toward the mainland, baptizing more new Christians along the way. After he came to the mountains near Lake Iliamna, no word was ever received from him again.

**T**hrough the years, stories were frequently told by the Alaskan people about the missionary and his Indian companion, a tonsured Reader who was serving as a guide and interpreter. Other reports were sent to Russia from the managers of the Trading Company, cruel men who, as it turned out, resented the presence of the missionaries and considered their work among the natives to be an interference with their treatment of the workmen. These reports were very unflattering of Fr. Juvenaly.

**I**t took many years for the truth to be known. Fr. Juvenaly and his companion evidently arrived at a settlement of Yupiat Indians who were frightened by the sudden appearance of strangers. The priest first made the sign of the cross, blessing the people as he approached. The shaman, recognizing a foreign holy man, was wary and ordered the people to kill the intruders. St. Juvenaly's martyrdom was immediate, but his guide dove into the water and swam "like a seal". The YUPIATS were impressed with his skill but caught up with him and killed him also. They buried the bodies in the nearby mountains, first taking the cross from Fr. Juvenaly's neck.

**T**he shaman decided to wear the priest's "ornament" and soon discovered that none of his usual rituals and magic formulas worked. In fear, he removed the cross and warned the people to do no harm to any others who might wear this emblem.

**S**tories of Fr. Juvenaly's martyrdom continued to be told among the Alaskans. When later missionaries arrived, they found surviving evidence of earlier Christian contact - crosses being worn by the Indians, some knowledge of Orthodox rites, and these persistent stories of the Russian priest who had been murdered by their ancestors.



Finally, in 1977, the Orthodox Church in America glorified St. Juvenaly, counting him as one of the first saints of North America.



In the next several years after Fr. Juvenaly's death, the North America Trading Company (now known as the Russian-American Co.) established Ft. Ross, an extension of the company, only 80 miles north of San Francisco. This was Spanish territory. Complaints were lodged against the Russians out of fear that they planned to attack and capture San Francisco. The Spanish forbade Russian ships from approaching Spanish territory and would not allow foreign trade in California.

But the Russians working in Alaska needed food and other supplies which could not be found there, and they did not take seriously the Spanish threats regarding trade.

In 1815, a Russian official of the company led a group of 14 Aleut employees who were seal and otter hunters toward the coast of California. They were stopped by the Spanish authorities, their ship was looted, and the hunters were taken captive.

A mock "trial" took place in San Francisco and the guilty prisoners were then taken for punishment to a Spanish priest who expected to exact acceptance of Roman Catholic authority in exchange for leniency. The penalty for non-cooperation was to be torture and death.

The first to be "questioned" was a young Aleut named Cungagnaq, who had taken the name Peter when he was baptized and chrismated by the Russian missionaries as a child.

Peter tried to explain to the priest that he, too, was a Christian but that he could not renounce the Orthodox Church in favor of Roman Catholicism. He showed him the cross which he had worn since his baptism, but the priest called him a heretic and ordered that a toe be cut off at the first joint.

Each time Peter was asked and refused to deny the Orthodox faith, another part of his body was cut off - his fingers, toes, and feet. By the time the Spanish received an order from a higher official to stop the torture of the prisoners, Peter had died from his wounds. He was quickly buried in a mass grave for Indians, probably at Mission Dolores.

The other captives were eventually released and they gave their eye-witness reports of Peter's martyrdom. St. Peter was glorified in 1980.

Today, our land still experiences conflicts due to differing religious, political, social, and moral understandings. But our land has been blessed by the presence and witness of saints. Through the example and intercessions of St. Juvenaly and St. Peter, may we stand firm in the Orthodox faith. Holy Juvenaly, holy Peter the Aleut, and all the saints of North America, pray for us.

## *Parish News*

Even though, in the Western Rite, we do not begin the church year with September 1, the old Byzantine Imperial New Year, that date still serves as a time of beginning for most people in this country, as much of what we do revolves around the beginning of the school year. We send our prayers and good wishes for fruitful study with Amanda Painter, as she returns to Roanoke College, and with Nathaniel Green, as he enters Hamden-Sydney College this year. On Sunday, September 4, we will have a blessing for the other children of the parish as they begin another year of study.

We welcome Scott Parker as a catechumen and pray for him as he continues his study of the Orthodox faith and preparation for Chrismation.

Our Saturday 6:00 pm Vespers services resume on September 3. We will celebrate the great festival of the Exaltation of the Holy Cross on its eve, Tuesday, September 13, with Liturgy at 7:30PM and a pot-luck supper following. On Wednesday, September 28, we will have a Liturgy to celebrate the feast of St. Michael and All Angels.

Metropolitan PHILIP has asked the people of our Archdiocese to respond to the needs of those affected by Hurricane Katrina. He asks that we “be generous, keeping in mind the spirit of charity that existed in the early church..and our accountability to our Lord for how we respond in times of need.”

Travel among our parishioners this summer has extended from Antiochian Village Camp to Russia and to Ethiopia. Brian David Green’s report on Camp follows. Keivan Shahrokhi (who will remain in Addis Ababa until the middle of the month) writes that this country is divided fairly evenly between Christians and Muslims. During the Dormition fast, food on the buffet table in Keivan’s hotel was labeled as “fasting” or “non-fasting”. The hotel is next to the cathedral, where Keivan is able to attend services, and the weather has been much more pleasant than in Washington.



## *My Time at the Antiochian Village* - by Brian David Green

I had a fun time at the Antiochian Village. The way the schedule works is: first, Matins at church. Afterwards we have breakfast. The breakfast at Antiochian Village is good. Then we have morning program which has two parts. The first part varies. From chanting to navigating, it has almost everything. The second part of morning program is Christian Ed. Most of the time, we talk about the importance of being faithful and Christian. Then, we have some “cabin time”. This is when we just hang out at the cabin and get ready for afternoon program.



Next we have lunch. It is rule that at every lunch we must have at least two glasses of water. This is because of the heat. The average temperature was 90 degrees when I stayed there. For Afternoon program we have a choice of what we want to do. There are two segments to afternoon program. Both are an hour long each, thus resulting in frequent water breaks. The games we would have varied from swimming to the ever-so-popular 4-square. After Afternoon program, we would go to the “Gimme Shop” which gives out candies and drinks. You can probably guess why they name it the “Gimme Shop.” When we are done with that, once again we have “cabin time.” Then we would have dinner, which would usually consist of healthy foods. This would depend on if it was a feast day or not. The second to last thing to do was Vespers and when we are finished with Vespers we go straight to the pavilion for Evening program. Evening program has quite a few events. For example, there is 80's night, Western night and counselor skit night. Most of these things are dancing events. Although, there is an Evening program that is infamous among the younger units - Serenade night. In this event you must make up a song and sing it to the sister or brother unit. The winner cabin gets to sing their song in front of the whole camp. Finally, we go to bed. Depending on which unit we are in we go to bed at different times. Then we start it all over again.

*[Editor's note: Brian David's is a veteran camper and he looks forward to more years of this schedule!]*

## *New Patriarch of Jerusalem elected*

The Holy Synod of Jerusalem has elected Archbishop Theophilos of Tabor to be the new Patriarch. The Patriarch most recently served as the Superior of the Church of the Holy Sepulchre, he was instrumental in having the first Orthodox Church built in Qatar, and earlier served as envoy to the Patriarchate of Moscow. He has served in Cana in Galilee and has good relations with his Palestinian flock. May God bless and guide him as he serves his people.

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<h1>September 2005</h1>						
<i>Ab = Abbot</i> <i>B = Bishop</i> <i>C = Confessor</i> <i>D = Doctor</i> <i>K = King</i>	<i>M = Martyr</i> <i>Mm = Martyrs</i> <i>Pr = Priest</i> <i>V = Virgin</i>			1 St. Giles, Abbot, 708	2 St. Stephen of Hungary, King, 1038	3 Consecration of St. Gregory the Great, BCD  6PM Vespers
4 Pentecost 11  8:30AM Matins 9AM Sung Mass	5 Feria	6 Feria	7 St. Cloud, C, 560 St. Sergius I, BC, 701  FAST	8 Nativity of the Blessed Virgin Mary	9 Ss. Dorotheus & Gorgonius, Mm, 303  FAST	10 Ss Protus & Hyacinth, Mm, c. 257  6PM Vespers
11 Pentecost 12  8:30AM Matins 9AM Sung Mass	12 Feria	13 St. Cyprian of Carthage, BM, 258  7:30PM Sung Mass, Pot-luck Supper following	14 Exaltation of the Holy Cross  FAST	15 Octave of the Nativity	16 St. Ninian, BC, c. 430 St. Cornelius, BC, 253  FAST	17 St. Lambert, BM, c. 705  6PM Vespers
18 Pentecost 13  8:30AM Matins 9AM Sung Mass	19 St. Theodore of Canterbury, BC, 690	20 Vigil of St. Matthew	21 St. Matthew, Apostle & Evangelist, Ember Wednesday  FAST	22 St. Maurice & Companions, Mm, 3 <sup>rd</sup> C.	23 Ember Friday St. Linus of Rome, BM, St. Thecla, VM  FAST	24 Ember Saturday St. Juvenaly, c. 1796, & St. Peter the Aleut, c. 1815  6PM Vespers FAST
25 Pentecost 14  8:30AM Matins 9AM Sung Mass	26 Ss. Cyprian, BM & Justina, VM, c. 303	27 Ss. Cosmas & Damian, Mm, c. 303	28 St. Wenceslas, KCM, 938  7:30 Sung Mass, Pot-luck supper following	29 St. Michael & All Angels	30 St. Jerome, PrCD, 420 St. Gregory the Illuminator, BC, c. 323  FAST	1 St. Remigius, BC, c. 530  6PM Vespers

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

Coffee Hour follows Sunday Liturgy.  
Catechumen classes and children's story time follow Coffee Hour.