



St. Vladimir Orthodox Church

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Synaxis of All Saints of Alaska

Martyr Peter the Aleut & Martyr Juvenal of Alaska

September 24, 2017

Troparion – Tone 7

By Thy Cross Thou didst destroy death. To the thief Thou didst open Paradise. For the Myrrhbearers Thou didst change weeping into joy, and Thou didst command Thy disciples, O Christ God, to proclaim that Thou art risen,// granting the world great mercy.

Troparion – Tone 4

Today Alaska rejoices and America celebrates, for the New World has been sanctified by martyrdom. Kodiak echoes with songs of thanksgiving, Iliamna and Kenai observe the festival of faith. The apostle and martyr Juvenaly is glorified, and Peter the Aleut is exalted by his voluntary sacrifice. In their devotion and love for the Lord they willingly endured persecution and death for the truth.// Now in the kingdom of heaven they intercede for our souls.

Kontakion – Tone 7

The dominion of death can no longer hold men captive, for Christ descended, shattering and destroying its powers. Hell is bound, while the Prophets rejoice and cry: “The Savior has come to those in faith;// enter, you faithful, into the Resurrection!”

Kontakion – Tone 4

Today Valaam joins Alaska in celebrating this joyous feast, as her spiritual son Juvenaly embraces the New-Martyr Peter with love. Together they suffered for the Lord in America and united the Old World with the New by their voluntary sacrifice.// Now forever they stand before the King of glory and intercede for our souls.

Prokeimenon – Tone 7

The Lord shall give strength to His people. The Lord shall bless His people with peace.

v: Offer to the Lord, O ye sons of God! Offer young rams to the Lord!

Prokeimenon – Tone 4

The Lord has shown all the wonders of His will to the saints who are in His land.

Synaxis of All Saints of Alaska

On the anniversary of the arrival of the Russian missionaries in Alaska (1794), we remember the New Martyrs Saint Peter the Aleut, Protomartyr of America, and Saint Juvenal.

Martyr Peter the Aleut

Saint Peter the Aleut is mentioned in the Life of Saint Herman of Alaska (December 13). Simeon Yanovsky (who ended his life as the schemamonk Sergius in the Saint Tikhon of Kaluga Monastery), has left the following account:

“On another occasion I was relating to him how the Spanish in California had imprisoned fourteen Aleuts, and how the Jesuits (actually Franciscans) were forcing all of them to accept the Catholic Faith. But the Aleuts would not agree under any circumstances, saying, ‘We are Christians.’ The Jesuits argued, ‘That’s not true, you are heretics and schismatics. If you do not agree to accept our faith then we will torture all of you to death.’ Then the Aleuts were placed in prisons two to a cell. That evening, the Jesuits came to the prison with lanterns and lighted candles. Again they tried to persuade two Aleuts in the cell to accept the Catholic Faith. ‘We are Christians,’ the Aleuts replied, ‘and we will not change our Faith.’ Then the Jesuits began to torture them, at first the one while his companion was a witness. They cut off one of the joints of his feet, and then the other joint. Then they cut the first joint on the fingers of his hands, and then the other joint. Then they cut off his feet, and his hands. The blood flowed, but the martyr endured all and firmly repeated one thing: “I am a Christian.’ He died in such suffering, due to a loss of blood. The Jesuit also promised to torture his comrade to death the next day.

But that night an order was received from Monterey stating that the imprisoned Aleuts were to be released immediately, and sent there under escort. Therefore, in the morning all were sent to Monterey with the exception of the dead Aleut. This was related to me by a witness, the same Aleut who had escaped torture, and who was the friend of the martyred Aleut. I reported this incident to the authorities in Saint Petersburg. When I finished my story, Father Herman asked, ‘What was the name of the martyred Aleut?’ I answered, ‘Peter. I do not remember his family name.’ The Elder stood reverently before an icon, made the Sign of the Cross and said, “Holy New Martyr Peter, pray to God for us!”

We know very little about Saint Peter, except that he was from Kodiak, and was arrested and put to death by the Spaniards in California because he refused to convert to Catholicism. The circumstances of his martyrdom recall the torture of Saint James the Persian (November 27).

Both in his sufferings and in his steadfast confession of the Faith, Saint Peter is the equal of the martyrs of old, and also of the New Martyrs who have shone forth in more recent times. Now he rejoices with them in the heavenly Kingdom, glorifying God, the Father, the Son, and the Holy Spirit, throughout all ages.

Martyr Juvenal of Alaska

Saint Juvenal, the Protomartyr of America, was born in 1761 in Nerchinsk, Siberia. His secular name was John Feodorovich Hovorukhin, and he was trained as a mining engineer. In a letter to Abbot Nazarius of Valaam (December 13, 1819), Saint Herman says that Saint Juvenal “had been an assistant at our monastery and was a former officer.”

After his wife died in 1791, John entered a monastery at Saint Petersburg (Saint Herman’s Letter of December 13, 1819) and was tonsured with the name Juvenal. Three years later, he went to Alaska as a missionary.

During 1794, the hieromonks Juvenal and Macarius spent two months in the area around Kodiak teaching the inhabitants about Christ and baptizing them. They traveled in small boats of hide in all sorts of weather, dividing up the territory among themselves. Saint Herman tells of a conversation he heard one day as he walked with the hieromonks to a small hill on the south side of the harbor. They sat down facing the sea, and spoke of various things. Soon they began to discuss where each of them should go to preach. Aflame with zeal and eager to set out on their journey, a friendly argument ensued between Father Macarius and Father Juvenal. Father Macarius said he intended to go north to the Aleutian Islands, and then make his way to the Alaskan mainland, where the inhabitants had invited him to visit. The monks had a map of Captain Cook’s which indicated that some Russians were living near a certain river in that particular area, and Father Macarius hoped to find them.

Father Juvenal interrupted, saying that he believed that the Alaskan mainland was his territory. “I beg you to yield to me and not offend me in this,” he told Father Macarius, “since the ship is leaving for Yakutan. I shall begin preaching in the south, proceeding north along the ocean, cross the Kenai Peninsula, then from the port there I shall cross to Alaska.”

Father Macarius became sorrowful and said, “No, Father. Do not restrict me in this way. You know the Aleutian chain of islands is joined to Alaska, therefore it belongs to me, and also the whole northern shore. As for you, the southern part of America is sufficient for your whole lifetime, if you please.”

As he listened to their apostolic fervor, Saint Herman says he “went from joy to rapture” (Letter to Abbot Nazarius, May 19, 1795).

In 1795, Father Juvenal baptized over 700 Chugatchi at Nushek, then he crossed Kenai Bay and baptized the local people there. In 1796, according to native oral tradition, Saint Juvenal came to the mouth of the Kuskokwim near the present village of Quinahgak, where he was killed by a hunting party (There is a forged diary attributed to Ivan Petroff which gives a slanderous version of Father Juvenal’s death, and alleges that he was martyred at Lake Iliamna).

The precise reason for Saint Juvenal’s murder by the natives is not known. However, they later told Saint Innocent something about his death. They said that Saint Juvenal did not try to defend himself when attacked, nor did he make any attempt to escape. After being struck from behind, he turned to face his attackers and begged them to spare the natives he had baptized.

The natives told Saint Innocent that after they had killed Saint Juvenal, he got up and followed them, urging them to repent. They fell upon him again and gave him a savage beating. Once more, he got to his feet and called them to repentance. This happened several times, then finally the natives hacked him to pieces. Thus, the zealous Hieromonk Juvenal became the first Orthodox Christian in America to receive the crown of martyrdom. His unnamed guide, possibly a Tanaina Indian convert, was also martyred at the same time.

It is said that a local shaman removed Saint Juvenal’s brass pectoral cross from his body and attempted to cast a spell. Unexpectedly, the shaman was lifted up off the ground. He made three more tries with the same result, then concluded that there was a greater power than his own at work here. Years later, a man showed up at the Nushagak Trading Post wearing a brass pectoral cross exactly like the one worn by Saint Juvenal.

A column of light arose from his holy relics and reached up to Heaven. It is not known how long this phenomenon continued.

Saint Juvenal, in his tireless evangelization of the native peoples of Alaska, served the Church more than all the other missionaries combined.

Epistle: 2 Corinthians 6:1-10

We then, as workers together with Him also plead with you not to receive the grace of God in vain. For He says: “In an acceptable time I have heard You, and in the day of salvation I have helped You.” Behold, now is the accepted time; behold, now is the day of salvation. We give no offense in anything, that our ministry may not be blamed. But in all things we commend ourselves as ministers of God: in much patience, in tribulations, in needs, in distresses, in stripes, in imprisonments, in tumults, in labors, in sleeplessness, in fastings; by purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

Epistle: Romans 8:28-39

And we know that all things work together for good to those who love God, to those who are called according to His purpose. For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all,

how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written: "For Your sake we are killed all day long; we are accounted as sheep for the slaughter." Yet in all these things we are more than conquerors through Him who loved us. For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Gospel: Luke 5:1-11

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

Gospel: Luke 21:12-19

But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues and prisons. You will be brought before kings and rulers for My name's sake. But it will turn out for you as an occasion for testimony. Therefore settle it in your hearts not to meditate beforehand on what you will answer; for I will give you a mouth and wisdom which all your adversaries will not be able to contradict or resist. You will be betrayed even by parents and brothers, relatives and friends; and they will put some of you to death. And you will be hated by all for My name's sake. But not a hair of your head shall be lost. By your patience possess your souls.

Service Schedule for the week of September 17

Today – 9:00 AM Church School, 9:45 AM Hours, 10:00 AM Divine Liturgy followed by Coffee Hour in Daria Hall

Saturday September 23 – 5:00 PM Vespers followed by Confession

Sunday September 24 – 9:45 AM Hours, 10:00 AM Divine Liturgy

Weekly Giving

September 17 – 37 adults , 9 youth , \$2,224

Parish Announcements

Catechumen/Orthodoxy classes are held every other Saturday unless otherwise announced. The next class will be held in the church on Sunday October 8 at 12:30 PM. Everyone is invited to the class, but all Catechumens are required to attend.

The annual Parish Picnic will be held today at approx. 1:30 PM at the church picnic grounds on Rt. 33 (near the Acme and behind Brothers Pizza) in Hamilton. There will be a bounce house for the children, as well as other events for the children. Thank you to everyone who helped prepare the grounds for the picnic – grass cutting, fixing plumbing, replacing wall board, removing garbage and debris, cleaning the pavilion, etc.

Cemetery painting will be held on Saturday September 30 from 9:00 AM to 1:00 PM.

On Saturday October 21 at 10:00 AM, Natasha Shynkarenko and Caryl Peck's new baby daughter – Katia – will be baptized, and their daughter – Oksana - will be Chrismated in the Orthodox faith. All are invited to the church services.

Future church fundraisers:

Turkey Social – Sunday November 12

Christmas Bake Sale – Saturday December 16

More information will be forthcoming in the next several weeks.

Fire Extinguishers: There are 3 fire extinguishers located within the church:

By the steps near the candle desk,

In the Altar, and

In the Choir Loft.

The extinguishers are inspected on an annual basis to ensure they are in useable condition. If you have any questions about how to use a fire extinguisher, please see Father Volodymyr or a member of the Parish Council. Fire extinguishers are also located in Daria Hall.