



St. John Chrysostom Church

A Mission of the Antiochian Orthodox Christian Archdiocese of North America

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September 2016 SJCC News

My Joy in the Lord,

We will close down our parish over Labor Day weekend to join our Mother parish of St. Elias for Bishop Basil's visit. I do not do this lightly, nor, as we grow, is it likely to happen again. Not because we shouldn't close down when the bishop visits – we should. The instruction to join with the bishop comes to us from St. Ignatius in the 1st century of the Church. But because none of our churches are really large enough to accommodate all of us if we were to really gather together with the bishop. There are actually churches in Russia, called Sobors, that were built specifically to house all the faithful of the town in one building with the bishop. (sobor is incorrectly translated as “cathedral” usually, it really should be translated as “great church”). These buildings did not have regular services nor did they have a parish community, they were supported by all the parishes and were used for major feast days when all the faithful would gather.

We don't have a sobor in Denver and so, as we grow, it will become less and less likely that we can fit within another parish with all of them as well. But for now, we are small enough that they can accommodate all of us. Bishop Basil does not dawdle so Liturgy should be finished around noon!

With love, in Christ,
Fr. Seraphim

Jonathan Spencer will be tonsured a Reader by Bishop Basil at Vespers at St. Elias on September 3.

The church will be closed Labor Day weekend so that we can join Fr. George Shawareb and our mother congregation of St. Elias for Bishop Basil's visit and Fr. George's elevation to Archpriest. St. Elias is in Arvada at the corner of 76th and Pierce.

September is the start of our Pledging season. Please pick up and fill out your 2017 Tithe Forms. The Parish council will be doing a full parish visitation program regarding pledging and tithing. Everyone will be contacted for a convenient time to discuss your support for the parish. We are having some budget woes this year, please check the weekly newsletter for details. (If you are not getting the weekly and would like to be included, please let me know.)

Sunday School will begin on Sunday, September 11. We look forward to having three (3!) classes this year. We will start with non-reader and early reader classes, and will add a pre-teen class later in the Fall.

Baby Shower for Bethany and Christopher Cheaqui on Sept 11 after Coffee Hour

We are continuing with the \$5-a-Month Club to support the priests in Uganda. Each \$5 raises the monthly stipend for all the priests in Uganda by .3% per month. 340 people are needed to double their \$25 a month salary. We can't do it by ourselves, but if people from all parishes support this project, it can be done. But it needs to start with us, please join – just write a check for \$5 every month or \$60 for the year.

Prayer Circle: The Prayer Circle is a group of Parishioners who, at least once each week, spend some time asking God to care for and bless various individuals who are in need of His Mercy. If you wish to be part of the Prayer Circle or would like more information, please contact Alexandra Gisetti at alexandra.gisetti@gmail.com.

Parishioner Celebrations

**NOTE: If you don't see your day listed OR see your day listed on the wrong day
PLEASE let Fr. Seraphim know – as soon as possible**

September

09/01	Namesday	Joshua Fox
09/03	Anniversary	Fr. Seraphim & Masha Gisetti
09/04	Anniversary	Jonathan & Larissa Spencer
09/07	Birthday	Sidney Gray-Kurtz
09/09	Namesday	Anna Gisetti
09/09	Namesday	Miriam Fox
09/09	Namesday	Kara Yakubik
09/16	Birthday	Don Lewis
09/24	Birthday	Daniel Rahe
09/30	Birthday	Carolyn Baldwin

October

10/05	Birthday	Veronica Kosinsky
10/05	Birthday	Viktoria Kosinsky
10/05	Namesday	Dana Berry
10/07	Birthday	Miriam Fox
10/14	Birthday	Bethany Cheaqui

PROSPHORA Baking Schedule

REMINDER: PLEASE make sure that you bring ONE (and only one) prosphora with names for commemoration -this includes both living and departed, if some of the living or departed are not Orthodox, I want them anyway - to church at least the night before the date on which it is due. You can bring it up to three weeks before and we'll freeze it until the date, but don't try to bring it that morning. I usually start the Proskomedia early and need the prosphora to be there. If it's not there by the night before, I will defrost a spare to use. Thank you for your consideration.

September

11	Don Lewis
18	Dan Rahe
25	Carolyn Baldwin

October

2	Dana Berry
9	Bethany Cheaqui
16	Open
23	Open
30	Open

We will always need prosphora. I will be happy to come to your house and bake them with you if you're not sure how to do it.

Schedule of Services and Events

September

<u>3</u>	<u>Sat</u>	<u>5:00 pm</u>	<u>Vespers at St. Elias (Arvada) with Bishop Basil</u>	
<u>4</u>	<u>Sun</u>	<u>9:00 am</u>	<u>Matins at St. Elias (Arvada) with Bishop Basil</u>	
		<u>10:00 am</u>	<u>Hierarchical Liturgy at St. Elias (Arvada) with Bishop Basil</u>	
			<u>Coffee hour</u>	
8	Thu	6:30 pm	Liturgy Potluck	Nativity of the Theotokos
10	Sat	5:00 pm	Vespers	
11	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
14	Wed	6:30 pm	Liturgy Lenten Potluck	Elevation of the Cross
17	Sat	5:00 pm	Vespers	
18	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
21	Wed	6:30 pm	Catechetical Class (the last 500 years)	
24	Sat	5:00 pm	Vespers	
25	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
28	Wed	6:30 pm	Catechetical Class (the last 500 years)	

October

1	Sat	5:00 pm	Vespers	
2	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
5	Wed	6:30 pm	Catechetical Class (the last 500 years)	
8	Sat	5:00 pm	Vespers	
9	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
12	Wed	6:30 pm	Catechetical Class (the last 500 years)	
15	Sat	5:00 pm	Vespers	
16	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
19	Wed	6:30 pm	Catechetical Class (the last 500 years)	
22	Sat	5:00 pm	Vespers	
23	Sun	9:00 am	Liturgy Coffee hour & Sunday School	
26	Wed	6:30 pm	Catechetical Class (the last 500 years)	
29	Sat	5:00 pm	Vespers	
30	Sun	9:00 am	Liturgy Coffee hour & Sunday School	

Is it the “Elect” ? or the “Select” ! of God How a simple mistranslation misleads many.

Mark 13: 27 (King James translation) And then shall he send his angels, and shall gather together his **elect** from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

In the modern world, elect has the connotation of being not just separate but better. It is a qualitative difference. Our elected officials are set apart, not just have a different function than we do (among other privileges, they are, de facto, immune from being arrested). Often, in these days, we think of elections as being a choice made by a group of people to set certain individuals apart, but if we think a little further we will recognize that the setting apart was initiated by the individuals wanting to be elected.

In Greek, this passage utilizes the word “ελεκτουσ”. This word was translated in Church Slavonic as “избранные”. Both “ελεκτουσ” and “избранные” have the meaning of “selected” or “chosen”, however, the Latin Vulgate, translated it as “electos” from which we get “elected”. And from this minor change has come some major misconceptions.

Yes, we often call the elect, the chosen. However, there are some important shades of meaning that need to be explained. In Latin, the root of elect/electos is eligere, the root of select is seligere. Eligere also gives us the word “elite”. It is a combination of “e” - out, and “ligere” - to choose, single out. Seligere is a combination of “se” - apart, and “ligere” - to gather. Note how the prefix changes the meaning of the root.

Thus, select is more of a functional difference. We are selected for a function. Rather than being elevated above, selecting is the idea of gathering a smaller group from a larger group of similar items/people. In school we used to be selected for teams from among all the students in our class/school. We were selected because we had a gift for a specific function. Someone chose us to perform that function – play a game, represent the school, be a friend.

In the same way, in Scripture, God is the one selecting us – to be Christians, to be among the Faithful, to serve Him. Thus kings were selected by God to be rulers, and the same can be said of bishops and prophets – they were selected by God. This selection did not make them different, thus, kings and bishops and priests and prophets were still sinners in need of salvation; but this did not prevent God from selecting them for His purposes.

Thus Christ spoke of the “select” of God, not the “elect”. In fact, nowhere in the Bible is the word used that would be translated as “elect”.

This means, first of all, that being the select of God should not be a source of pride. We are all selected to be the people of God, (το λαος – the people (laity)). We have had the laying on of hands, both male and female, that sets us apart from the crowd. We have all been selected to be given the Grace of the Holy Spirit. This selection is done in two ways – as a choice by our parents or as a choice by the individual. In each instance, the choice to be a Christian is never a one-time choice. It is a constant decision that is repeated every moment of our lives. Thus God's selection of us needs to be reaffirmed on a daily, if not hourly, or even minute by minute, basis. We often think of Christian decisions as made by the individual, consciously, but parents are tasked to continue to make Christian decisions for their children – to teach them to pray and pray with them, to make Christ and the Church a regular part of their lives. This emphasizes the reality that selection is not an event that happens once and is then irreversible. The apostles all fell away before the Cross, and even after the Resurrection and after the descent of the Holy Spirit, Peter was instructed to “strengthen your brethren”

Nevertheless, this selection means that we have a task to perform. We have been chosen for a job – the job of being faithful – the job of living the Faith. We are not the elect by virtue of our faith, we are the select to live the Faith. This also means that our goal in the Church, in Parish Life, is to recognize what

things God selects us for as well as recognizing when God has selected someone else for a task. These tasks may be to sing in church, teach Sunday School, or just pray in the congregation. And that these tasks are not necessarily life-long, but can be very short – chairing a social event one year. Also, this selection is usually not accompanied by choirs of angels or transcendent light. Usually it is a quiet feeling in the depths of our souls that this is the direction in which I need to go.

Further, being the select of God means that the division of the Church into clergy and laity is not an ontological difference but a functional one. Each one of us has had the laying on of hands as part of that process of selection. Some have been selected out further, but it does not change the fundamental identity of all Christians, the priesthood of all believers.

We may fulfill the requirements of our selection differently. We will have different gifts given to us to express our Faith to the world. But each one of us has been chosen by God, selected, to be His Children, His Faithful Ones, to do His Will and to be with Him in His Kingdom.