

Assumption of the Holy Virgin Orthodox Church

2101 South 28th St. (corner of 28th St. & Snyder Ave.)

Philadelphia, PA 19145 * Church Phone: (215) 468-3535

Website: <http://www.holyassumptionphilly.org>

Sunday, July 26, 2015 – 8th Sunday After Pentecost

Tone 7 – The Repose of Saint Jacob (Netsvetov),

Enlightener of the Peoples of Alaska (1864)

Rev. Matthew Cantrell, Rector [*On Leave of Absence*]

Fr. Archimandrite Christopher Grecu, Interim Rector

Parish President – Matthew Andrews

Phone: 856-217-8075

Texts for the Liturgical Service

Troparion (Tone 7)

By Thy Cross Thou destroyed death. / To the thief Thou opened Paradise. / For the Myrrhbearers Thou changed weeping into joy. / And Thou commanded Thy disciples, O Christ God, / to proclaim that Thou are risen,// granting the world great mercy.

Troparion (Tone 4 – Saint Jacob)

O righteous Father Jacob, / adornment of Atka and the Yukon Delta; / you offered yourself as a living sacrifice / to bring light to a searching people. Offspring of Russian America, / flower of brotherly unity, / healer of sickness / and terror of demons: / O Holy Father Jacob,// pray to Christ God that our souls may be saved!

Kontakion (Tone 7)

The dominion of death can no longer hold mankind 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, thou faithful, into the Resurrection!”

Kontakion (Tone 3 – Saint Jacob)

O Holy Father Jacob, / teacher of the knowledge of God, / thou revealed thy love for thy people, / taking up thy cross and following Christ, / enduring hardships like the Apostle Paul. / Pray on our behalf to Christ our God// to grant us great mercy!

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!

Epistle Reading: 1 Corinthians 1:10-18

Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. Alleluia (3x's) (Tone 7)

v. It is good to give thanks to the Lord, to sing praises to Thy Name, O Most High! Alleluia (3x's)

v. To declare Thy mercy in the morning and Thy truth by night. Alleluia(3x's)

Gospel Reading: Matthew 14:14-22

And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. When it was evening, His disciples came to Him, saying, "This is a deserted place, and the hour is already late. Send the multitudes away, that they may go into the villages and buy themselves food." But Jesus said to them, "They do not need to go away. You give them something to eat." And they said to Him, "We have here only five loaves and two fish." He said, "Bring them here to Me." Then He commanded the multitudes to sit down on the grass. And He took the five loaves and the two fish, and looking up to heaven, He blessed and broke and gave the loaves to the disciples; and the disciples gave to the multitudes.

So they all ate and were filled, and they took up twelve baskets full of the fragments that remained. Now those who had eaten were about five thousand men, besides women and children. Immediately Jesus made His disciples get into the boat and go before Him to the other side, while He sent the multitudes away.

[Note: The readings for St. Jacob is as follows: Epistle - Philippians 3:7-14 and Gospel - Mark 10:29-31, 42-45]

Communion Hymns:

Praise the Lord from the heavens! Praise him in the highest!

The righteous shall be in everlasting remembrance. He shall not fear evil tidings. Alleluia (3x's)

Announcements

Welcome Archimandrite Christopher Grecu. The parish would like to welcome Father Christopher to our church. Father Christopher comes to us from the Romanian Episcopate and has been given permission to serve at our parish from the Most Reverend Nathaniel, Archbishop of Detroit and the Romanian Episcopate and his Grace Archbishop Mark of the Diocese of Eastern Pennsylvania. Father Christopher is no stranger to Holy Assumption. He filled-in and served as a substitute priest when Father John Udics was either on vacation or unable to serve Liturgy. Father Christopher will only be available to serve Sunday Divine Liturgy. Please introduce yourself and give Father Christopher a warm South Philly welcome.

If anyone is in need of a priest: With Father Matthew on a leave of absence until August 31 and Father Christopher only performing Sunday Divine Liturgy, please contact any one of the following priest if you request to arrange sacraments, instructions, counseling, home visits, sick calls, hospital visits or funeral arrangements:

Rev. Victor Gorodenchuk – St. Stephen’s Cathedral – Philadelphia, PA
Home# 215.745.3232 Parish Office# 215.342.0866
Email: dean@ststephenscathedral.org or gorodenchuk@msn.com

OR

Very Rev. John Perich – St. Herman of Alaska Church–Gradyville, PA
Home# 610.494.6117 Parish Office# 610.459.5310

Welcome to all of our visitors & guest worshipping with us today. A warm welcome to all of our visitors and guest who have joined us today in celebrating the Divine Liturgy. Please join us in the church basement for our Fellowship and Coffee Hour.

No Vespers served during the summer. Vespers will not be served on Saturdays or during the weekday the day before a feast day during the summer months (June 1 to August 31).

Please ensure that your Mobile Phone is set to Silent (or at least set on vibrate) during the Divine Liturgy! Thank You!!!

Announcements (cont.)

Sign up sheets for Coffee Hour, Cleaning and Epistle & Hours Reading. Sign up sheets for the above items are posted on the bulletin board in the church basement. The sheets have been pretty bare over the past few weeks. Please be considerate and volunteer to assist with some of the parish responsibilities. Your time is very much appreciated!

Special weekly collections taken after Gospel or Sermon. In addition to our general collection, the parish takes a special collection each week to fund certain parish projects. Please be generous with your offering. Every little bit counts. The special collections are as follows:

- First Sunday of every month – Kitchen Fund Project
- Second Sunday of every month – Youth Fund
- Third Sunday of every month - Restoration/Maintenance Fund
- Fourth Sunday of every month – Charity Giving

Note: if there is a Fifth Sunday during a month, the special collection is earmarked for the Kitchen Fund Project, unless otherwise noted and stated by the Parish Council.

Cash Flow Activity (July)

	<u>Week of July 13 to 19</u>	<u>July Month-to-Date</u>
Attendance:	26	25 (average)
Funds In:	\$995.00	\$3,152.00
Funds Out:	\$554.74	\$6,658.19
Net Surplus/(Deficit):	\$440.26	(\$3,506.19)

Shop Rite Gift Cards: If you need to purchase Shop Rite Gift Cards, please see David Pellack to secure them. Your purchase of a Shop Rite Gift Card is an additional fundraising project that helps support the church at no additional expense to the purchaser.

FOCUS Event – August 14: FOCUS North America is looking for volunteers to assist them with their Education Day 2015 event on Friday, August 14 from 8am to 3pm at the School of the Future located at 4021 Parkside Avenue. Please see their flyer in this bulletin and posted on the bulletin boards both in the back of the church and in the church basement.

Announcements (cont.)

Candles and Prayers for the Faithful and Departed

Health for the Living:

Susan Freeh, Bernadine Marczyk, Brianna Herbert, Daria LeRoy, Millie Cappachio, and Helen Wallace offered by M/M Herbert.

Norman Andrews & Ronald Kavalkovich offered by Catherine Kavalkovich

The Witiak Family offered by M/M Pete Witiak

May God Grant Them Many Blessed Years!

Memory for the Departed:

Eleanor Frederico, Mary Herbert, Maxim Herbert, Mary Demeo and Frank Jay Slivka offered by M/M Herbert.

Leonard Kavalkovich offered by Catherine Kavalkovich

Uncle Lenny Kavalkovich offered by Barbara Kavalkovich

Father Sergius Willis offered by the Pellack Family

May Their Memories Be Eternal

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Please remember in your prayers: Father Matthew Cantrell and the Cantrell Family; Helen Riley; Helen Wanenchak; Grace Corba; Father Vincent Saverino; Father John Bohush and the parishioners of Saint Nicholas Eastern Orthodox Church in Philadelphia.

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Building Fund Donations: Memory of Emma Burychka - \$875.00

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| - M/M Ken Kavalkovich | - M/M Rick LeRoy |
| - Nina Patterson | - Anonymous |
| - John & Fran Laughlin | - M/M Michael McCartney |
| - M/M Noel Kelly | - Robert Wanenchak |
| - M/M Michael Wanenchak | - Emily Gerasimoff |
| - Martin & Anna Petriccione | - Patricia Newnam |
| - Marie Ominski | - M/M Simon Herbert |
| - Dr. Timothy Horsky | - David Pellack |

Thank you for your generosity! May her Memory Be Eternal!

Announcements (cont.)

Scheduling Confession: If you wish to receive confession during the summer, please speak with Father Christopher to discuss scheduling a time for confession on a Sunday well before the Divine Liturgy. Please understand the priest needs to prepare that morning the sacraments and prayers before Divine Liturgy. He may limit the number of people scheduled to hear confessions that Sunday morning.

Attending Services on Feast Days during the week: If you wish to attend Divine Liturgy services during the week during the summer for a Feast or Holy Day, please contact one of the following OCA parishes in the area:

St. Herman of Alaska – Gradyville, PA (Delaware County)
Parish Phone: 610.459.5310 Website: www.sthermansoca.org

St. Michael the Archangel Church – Wilmington, DE
Parish Phone: 302-995-6775 Website: www.stmichael-delaware-oca.org

St Stephen Cathedral – Philadelphia, PA (Northeast Philly)
Parish Phone: 215.342.0866 Website: www.ststephencathedral.org

Church of the Holy Cross – Medford, NJ (Burlington County)
Parish Phone: 856.665.2491 Website: www.holycrossmedford.org

The Orthodox Church in America's 18th All-American Council (AAC) was held this past week in Atlanta, GA. The following is a synopsis of some of the action taken during the AAC:

- Delegates overwhelmingly adopted proposed revisions to the Statutes of the OCA in a 473 to 15 vote during second plenary session on Tue 7/21,
- Delegates overwhelmingly passed the proposed Financial Resolution with a 451 votes in favor, 14 against, and 17 abstentions. and
- Regarding the Resolution on Spiritual Abuse, it was noted that this serious issue, related to the spiritual health of the clergy, will be taken up by the members of the Holy Synod of Bishops.

Additional information on the 18th AAC can be obtained from the OCA's website at www.oca.org under the AAC section. Audio recordings of the plenary sessions may be accessed at Ancient Faith Media website. There are links to the website from the OCA website. Also, photo galleries can be viewed on the OCA website & its Facebook page. In addition, reports can be viewed and read on OCA's website under AAC section.

Weekly Schedule and Calendar of Events

Saturday: August 1 – Procession of the Honorable Wood of the Life-Giving Cross of the Lord (First of the three “Feast of the Savior” in August)

Saturday: August 1 – **Beginning Of The Dormition Fast!**

Saturday: Great Vespers – **There will be no Vespers served during the summer (June 1 to August 31).**

Sunday: August 2 – Translation of the Relics of the Protomartyr and Archdeacon Stephen (ca. 428)
Reading of Hours – 9:40am
Divine Liturgy – 10:00am
Fellowship & Coffee Hour follow the Divine Liturgy

August 6: The Holy Transfiguration of our Lord God and Savior Jesus Christ (the Second of the three “Feast of the Savior” in August)

August 11: Bible Study – 6:30PM – Book of the Prophet Zechariah

August 14: FOCUS Group Education Day Event – 8am to 3pm

August 15: The Dormition of our Most Holy Lady the Mother of God and Ever-Virgin Mary (Feast Day of our Parish)

August 16: Translation of the Image “Not-Made-By-Hands” of our Lord Jesus Christ from Edessa to Constantinople (the Third of three “Feast of the Savior” in August)

August 29: The Beheading of the Holy Glorious Prophet, Forerunner and Baptist of the Lord, John

[St Jacob Netsvetov life story continued from back page...]

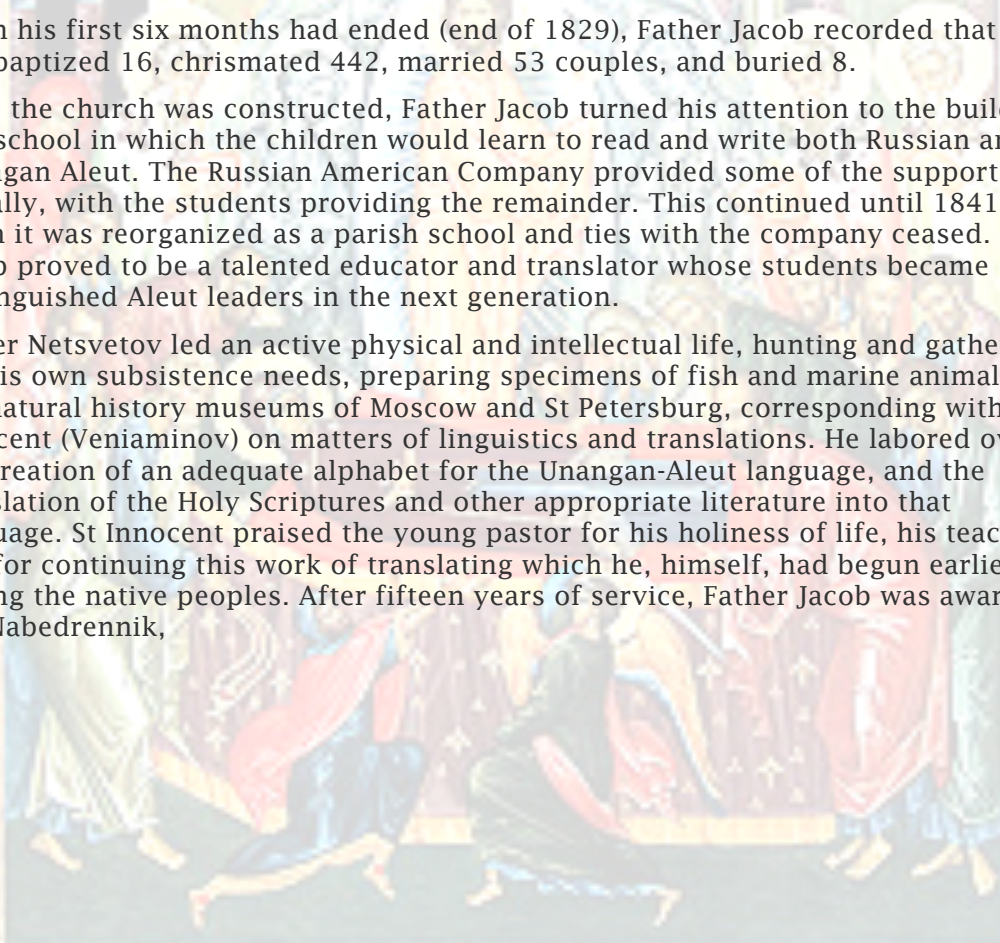
holy one endured manifold tortures of cold, wet, wind, illness, hunger and exhaustion, for to him life was Christ (Phil 1:21). Showing himself as a “rule of faith,” his example brought his people to a deep commitment to their own salvation. Being fully bilingual and bicultural, Father Jacob was uniquely blessed by God to care for the souls of his fellow Alaskans.

When he arrived in Atka, the Church of St Nicholas had not yet been built. So, with his own hands Father Jacob constructed a large tent (Acts 18:3) in which he conducted the services. For Father Jacob the services of the Church were life: life for his people and life for himself. It was in the worship of God that he found both strength and joy. Later he would transport this tent with him on his missionary journeys, and like Moses in the wilderness, the grace of God was found wherever this tent was taken (Num 4:1 ff; 10:17 ff).

When his first six months had ended (end of 1829), Father Jacob recorded that he had baptized 16, chrismated 442, married 53 couples, and buried 8.

Once the church was constructed, Father Jacob turned his attention to the building of a school in which the children would learn to read and write both Russian and Unangan Aleut. The Russian American Company provided some of the support initially, with the students providing the remainder. This continued until 1841, when it was reorganized as a parish school and ties with the company ceased. Father Jacob proved to be a talented educator and translator whose students became distinguished Aleut leaders in the next generation.

Father Netsvetov led an active physical and intellectual life, hunting and gathering for his own subsistence needs, preparing specimens of fish and marine animals for the natural history museums of Moscow and St Petersburg, corresponding with St Innocent (Veniaminov) on matters of linguistics and translations. He labored over the creation of an adequate alphabet for the Unangan-Aleut language, and the translation of the Holy Scriptures and other appropriate literature into that language. St Innocent praised the young pastor for his holiness of life, his teaching, and for continuing this work of translating which he, himself, had begun earlier among the native peoples. After fifteen years of service, Father Jacob was awarded the Nabadrennik,



Kamilavka, and Gold Cross. Later, he would be made Archpriest and receive the Order of St Anna.

These ecclesiastical awards do not tell of the personal sufferings of this warrior for Christ. In March of 1836, his precious wife, Anna, died of cancer; his home burned to the ground in July of 1836; and his dear father, Yegor, died of an undetermined illness in 1837. Who can utter the depth of sorrow felt by this God-pleaser? Yet he lifted up his voice with that ancient sufferer and cried, "shall we indeed accept good from God and shall we not accept adversity? In all this he did not sin with his lips" (Job 2:10). In his journal Father Jacob attributed all to "the Will of Him whose Providence and Will are inscrutable and whose actions toward men are incomprehensible." He patiently endured hardships and sufferings like the Holy Apostle Paul. He saw in these misfortunes not a Victory by the hater of men's souls (i.e. the devil) but a call from God to even greater spiritual struggles. With this in mind, Father Jacob petitioned his ruling bishop to return to Irkutsk in order to enter the monastic life. A year later, word reached him that permission was granted contingent upon the arrival of a replacement. None ever came.

Instead, Bishop Innocent soon came to Atka and asked Father Jacob to accompany him on a voyage by ship to Kamchatka. Who can know the heavenly discourse enjoyed by these two lovers of Christ as they traveled over the waves? This, however, is clear, the holy archpastor was able to accomplish three things in Father Netsvetov. Firstly, he applied the healing salve of the Spirit with words of comfort; secondly, he dissuaded Father Jacob from entering the monastery; and thirdly, he revealed to the godly priest the true plan of the Savior for his life, that he 'might preach (Christ) among the Gentiles" (Gal. 1: 16) deep in the Alaskan interior. Father Jacob continued to serve his far-flung flock of the Atka parish until December 30, 1844. A new zeal had taken hold of him, and it was then that St Innocent appointed him to head the new Kvikhpak Mission in order to bring the light of Christ to the people of the Yukon. Here, aided by two young Creole assistants, Innokentii Shayashnikov and Konstantin Lukin, together with his young nephew, Vasilii Netsvetov, Father Jacob "settled" in the wilderness of Alaska.

He learned new languages, embraced new peoples and cultures, devised another alphabet, built another church and Orthodox community, and for the next twenty years, until his health and eyesight failed, continued to be an evangelical beacon of the grace of God in southwestern Alaska.

Establishing his headquarters in the Yup'ik Eskimo village of Ikogmiute (today's 'Russian Mission') he traveled to native settlements hundreds of miles up and down Alaska's longest river (the Yukon) as well as the Kuskokwim River region. At the insistence of Indian leaders, he traveled as far as the middle of the Innoko River baptizing hundreds of Indians from various, and often formerly hostile, tribes. "Behold how good and how pleasant it is for brethren to dwell together in unity" (Ps 133:1). He built the first Christian temple in this region, and dedicated it to the feast of the Elevation of the Holy Cross. Here Father Jacob, in spite of failing health, joyfully celebrated the Church's cycle of services, including all of the services prescribed for Holy Week and Pascha.

Finally, in 1863, the evil One, who "walks about like a roaring lion, seeking whom he may devour" (I Pet 5:8), sought one last time to get the better of the righteous one. So the devil, the father of lies, (John 8:44), inspired an assistant of Father Jacob to level spurious and slanderous charges against his master. This resulted in a summons to Sitka, issued by Bishop Peter. The godly pastor was quickly cleared of all charges, but due to his ever-worsening health, he remained in Sitka for his final year serving a Tlingit chapel. He died on July 26, 1864 at the age of 60 and was buried on the third day at the entry of the chapel. During his final missionary travels in the Kuskokwim/Yukon delta region, he had baptized 1,320 people—distinguishing himself as the evangelizer of the Yup'ik Eskimo and Athabascan Indian peoples.

This brief history has recounted the basic chronology of the saint's life and labors, but we must not neglect to relate his other deeds, that the light be not "hidden under a bushel" (Mt.5:15). In 1841, Father Jacob encountered a group of women from his flock in Amlia who had fallen victim to certain demonic influences and teachings. Blaming himself for the seduction and fall of his spiritual children by the evil one, he informed the leader among them that he was going to pay them a visit.

Upon arriving, he found one of the women paralyzed, semi-conscious and unable to speak. He ordered that she be removed to another house apart, and on the next day when this was accomplished, he lit the lampada before the icons of the beautiful corner, vested himself in his priestly epitrachilion (stole), sprinkled holy water throughout the room, and began the first prayers of exorcism. He then left.



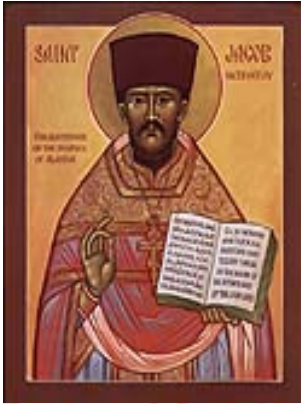
During the night he was notified that the woman had begun to speak but incoherently. He came immediately to her and performed a second exorcism. This time, she sprang out of her bed and stood next to the saint, joined her prayer to his, and accompanied them with prostrations. When the prayers were finished, Father Jacob again sprinkled her with holy water and gave her the precious cross to kiss. She regained full consciousness, a state of health and true reason—that is, even the false teachings of the evil spirits had no more part in her.

Once in November of 1845, Father Jacob was preaching in the village of Kalskag, where the local chief was also the head shaman. He spoke for all of the villagers and resisted the Word of God forcefully. But the saint, calm and full of the Holy Spirit, continued to sow the seeds of right belief and piety. After many hours, the chief fell silent and finally came to believe. The villagers, in solidarity with their leader, also joyously expressed their belief in the Triune God and sought Holy Baptism.

Father Jacob was a physician of bodies as well as souls. He often cared for the sick among his flock even to his own detriment. During the winter of 1850-1851 the saint was himself ravaged with illness. Yet he cared for the sick and dispensed medicine to them every day. Father Jacob's preaching often brought together in the Holy Faith tribes who were traditional enemies. One example from his journal reads:

"Beginning in the morning, upon my invitation, all the Kol'chane and Ingalit from the Yukon and the local ones gathered at my place and I preached the word of God, concluding at noon. Everyone listened to the preaching with attention and without discussion or dissent, and in the end they all expressed faith and their wish to accept Holy Baptism, both the Kol'chane and the Ingalit (formerly traditional enemies). I made a count by families and in groups, and then in the afternoon began the baptismal service. First I baptized 50 Kol'chane and Ingalit men, the latter from the Yukon and Innoko. It was already evening when I completed the service. March 21, 1853."

So it was that this apostolic man, this new Job, conducted himself during his earthly course. There are many other deeds and wonders which he performed, many known and many more known only to God. Few missionaries in history have had to endure the hardships which Father Jacob faced, yet he did so with patience and humility. His life of faith and piety are the legacy which he leaves to us, his spiritual children in America, and indeed to all Christians throughout the world.



Repose of St Jacob Netsvetov the Enlightener of the Peoples of Alaska [July 26th]

Father Jacob (Netsvetov) of Alaska was born of pious parents in 1802 on Atka Island, Alaska. His father, Yegor Vasil'evich Netsvetov was a Russian from Tobolsk. His mother, Maria Alekseevna, was an Aleut from Atka island. Yegor and Maria had four children who survived infancy; Jacob was the first born, followed by Osip (Joseph), Elena, and Antony. Yegor and Maria were devoted to their children and, though of meager means, did all they could to provide them with the education which would help them in this life

to come. Osip and Antony were eventually able to study at the St Petersburg Naval Academy in Russia, becoming a naval officer and a shipbuilder, respectively. Their sister, Elena, married a successful and respected clerk for the Russian-American Company. But Jacob yearned for a different kind of success, a success that the world might consider failure for “the righteous live forever, their reward is with the Lord” (Wis. Sol. 5:15). And so, when the family moved to Irkutsk in 1823, Jacob enrolled in the Irkutsk Theological Seminary and placed all his hope in Christ by seeking first the Kingdom of God (Mt. 6:33).

Jacob was tonsured as a Subdeacon on October 1, 1825. He married a Russian woman (perhaps also a Creole) named Anna Simeonovna, and in 1826 graduated from the Seminary with certificates in history and theology. On October 31, 1826, he was ordained to the Holy Diaconate and assigned to serve the altar of the Holy Trinity-St Peter Church in Irkutsk. Two years later, on March 4, 1828, Archbishop Michael, who had earlier ordained Father John Veniaminov (St Innocent), elevated the godly deacon Jacob to the Holy Priesthood. This, however, was no ordinary ordination. As if he were a new Patrick, hearing the mystical call of his distant flock, Father Jacob yearned to return to his native Alaska. And the all-good God, who “satisfies the longing soul and fills the hungry soul with goodness” (Ps.107:9) heard the prayer of his servant.

Archbishop Michael provided Father Jacob with two antimensia: one for the new Church which would be dedicated to the glory of God in honor of St Nicholas the Wonderworker in Atka, and one to be used for missionary activity. On May 1, 1828 a molieben for travelers was served, and Father Jacob, his father, Yegor, (now tonsured as reader for the Atka Church), and his matushka, Anna, set out for Alaska. Who can tell of the perils and trials associated with such a journey? Travel in those days was never easy, either overland or over the waves of the sea. Nevertheless, aided by prayer and confidence in God's providence, the Netsvetov family arrived safely in Atka over a year later, on June 15, 1829. The new assignment for the newly-ordained Father Jacob would also prove to be quite a challenge. The Atka “parish” comprised a territory stretching for nearly 2,000 miles and included Amchitka, Attu, Copper, Bering and Kurile Islands. But this did not deter the godly young priest, for when he was clothed in the garments of the Priesthood, he was found to be “clad with zeal as a cloak” (Is. 59:17), and so he threw himself wholly into his sacred ministry. His deep love for God and for his flock was evident in everything that he did. Both in Atka and in the distant villages and settlements which he visited, Father Jacob offered himself as a “living sacrifice” (Rom 12:1). Having “no worry about his life” (Mt. 6:25 ff), the