

Ambo

ST. THEODOSIUS ORTHODOX CATHEDRAL

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- Casandra Vasu,
Office Administrator
Office Hours, M-F
9:00 AM-3:00 PM

Divine Services

Eve Sundays & Feast Days

5:00 PM Confessions

6:00 PM Great Vespers

Sundays and Feast Days

8:40 AM 3rd and 6th Hour

9:00 AM Divine Liturgy

* AMBO: Articles for publication should be submitted to: sttheocemetery@yahoo.com by Wednesday of each week before noon.

* CALENDAR: Event dates must be submitted by the 15th of each month.

JULY 26, 2015
ST. JACOB,
ENLIGHTENER OF THE
PEOPLES OF ALASKA



ST. JACOB, ENLIGHTENER OF THE PEOPLES OF ALASKA



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 as well as in the 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 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 Nabedrennik, 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 Ingavit 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 Ingatit (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.

BIBLE READINGS FOR THE WEEK OF JULY 26

July 26 1 Cor. 1:10-18
Matt. 14:14-22

July 28 1 Cor. 12:12-26
Matt. 18:18-22;19:1-2,
13-15

July 31 1 Cor. 14:26-40
Matt. 21:12-14.17-20

July 27 1 Cor. 11:31-12:6
Matt. 18:1-11

July 29 1 Cor. 13:4-14:5
Matt. 20:1-16

Aug. 1 Rom. 14:6-9
Matt. 15:32-39

July 30 1 Cor. 14:6-19
Matt. 20:17-28

**Another dog day of summer
or a Boys' Night Out? It's
your call, but we're going for
the Night Out on Sunday
August 16th at 5:00 PM.**

**Details to follow, but please
see Dan Morris if you'd like
to join us.**





PRAYER REQUESTS

Departed:

Pearl Pfeiffer
06-21-15

Mary Ann Silberhorn
06-25-15

Phyllis Miklos
07-10-15

Ill Afflicted & Special Intentions:

Protopresbyter Vasilije Sokolovic
Protopresbyter Rastko Trbuhtovic
Archpriest Theodore Bobosh

Mother Anna

Mary

Michael

Betty Balasz

Judy Baughman

Carol Bohurjak

Frank Byndas

Navada Coneley

**Anne Crichton (Joseph Crichton's
sister-in-law)**

Christine Crichton

**Thomas Crichton (Joseph Crichton's
brother)**

Metodije Damljanovic (Child)

**Horia Dascalescu (Lavinia Morris's
brother)**

Cindy Durkalski

Nashwa Fam

**Peter Fickinger (friend of Joseph
Crichton)**

Julia Grabowski

**Roger Haupt (Lisa Theodore's
cousin)**

Sandee Holod

**Matthew Hunley (Phyllis
Gindlesperger's brother-in-law)**

Donna Jacak

Victor Jacak

**Patrick Jacobson (friend of Paul
Pangrace)**

Joy Jahans (friend of Paul Pangrace)

**Stephen Jahans (friend of Paul
Pangrace)**

**Diane Kearsey (Janice Tkacz's
sister)**

Maher Khalil

Thomas Khalil

**John Kovalski (friend of Paul
Pangrace)**

Dorothy Laskovich

Paul Laskovich

Paul Mihal

**Anna Mysiw (friend and neighbor of
Helen Antonik)**

Jillian Oppenheim

**Maude Palumbo (Michelle Rajisch's
mother)**

**Debra Parhamovich (Karen Felon's
sister)**

**Grace Parhamovich (Karen Felon's
mother)**

**Liz Peterson (Joseph Crichton's
friend)**

Cindy Powkowski

Valerie Rolls (Fr. John's cousin)

Dorothy Romig

Julia Sankovic (Child)

**Elaine Sudnick (Joy Pfeiffer's
mother)**

**Elisabeth Wright (friend of Paul
Pangrace)**

Erin Zawolowycz

Alice Zdinak (Fr. John's Mother)

**Steve & Laura Zvara
& Unborn Child**

**Jason & Rachel Wojnicz
& Unborn Child**

**Douglas & Kaitlyn Evans
& Unborn Child**

**Please note that names will remain on the list for
approximately one month and then removed.**

**If you desire that a name be relisted please contact the
office at 216-741-1310.**

Welcome Visitors

Our parish welcomes you and thanks you for joining us at today's Divine Liturgy. While only Orthodox Christians may approach the chalice for Holy Communion, everyone is welcome to partake of the Holy Bread after Liturgy. You are also invited to join us for fellowship in the Parish Hall following Liturgy.

COFFEE HOUR & GREETERS SCHEDULES

Coffee Hour:

7/26/15	Cathy Weber & Mat. Jenn Boerio
8/2/15	Nick & Kate Zolikoff
8/9/15	Joyce Tabeling & Judy Schwind
8/16/15	Steve Rusnak & Joseph Crichton
8/23/15	Joy & David Pfeiffer
8/30/15	Mat. Cindy Zdinak & Mat. Jenn Boerio
9/6/15	Dan & Lavinia Morris

Greeters:

Tammy Ponomarenko & Michael Tabeling
Karen Felon & Tammy Ponomarenko
Nina & Elizabeth Antonik
Linda Smotzer & Sonia Vorell
Karen Felon & Michael Tabeling
Mat. Jenn Boerio & Tammy Ponomarenko
Karen Felon & Sonia Vorell

GOD'S GIFTS TO US - OUR GIFTS TO GOD

Weekly expenses: \$ 6,538.00
Last week's collection \$ 2,391.00
Over/Under < \$ 4,147.00 >

FOOD PANTRY

Our Food Pantry ministry continues through Merrick House. They currently use the bags in their Moms First program. We can always use your help by "sponsoring a bag". Envelopes are in the foyer, \$10 fills a bag. Thank you and God bless you for helping those in need. - Dan Morris



Dome Lighters

Donations to offset the cost of lighting the domes can be made for *The Health Of* or *In Memory Of* your loved ones. Contact the Parish Office if you are interested.

For the entire 2015 year:

In loving memory of Olga Fritskey
from John & Ruth Fritskey

SAVE THE DATE! SAVE THE DATE!

SPIRITUAL EXPEDITION

**SATURDAY
OCTOBER 24, 2015**

**HOLY TRINITY ORTHODOX CHURCH
6822 BROADVIEW RD.
PARMA, OHIO 44134**

TEENS AND TWENTIES

Sponsored by ZOE for Life!

**Contact: Daria Petrykowski
440-572-1871
pjerry675@aol.com**



ST. MARY ROMANIAN **Festival**

August 21st-23rd



- FUN
- GOOD FOOD
- ENTERTAINMENT

Fri. 4:30-11 pm

Sat. 2-11 pm

Sun. 12 noon-10 pm

LOCATED IN WESTPARK
JUST SOUTH OF I-90, WARREN ROAD EXIT
3256 Warren Rd., Cleveland, OH 44111
(216) 941-5550. Directions: www.smroc.org

**ST. MARY MAGDALENE
BYZANTINE CATHOLIC CHURCH**



**6th Annual
European
Festival**

**Saturday, September 12, 2015
11 AM - 11 PM**

**COME EXPERIENCE CULTURES
FROM ACROSS EUROPE!**

**Live Music & Dancing
Craft Fair and Religious Gifts
Ethnic Cuisine, Bakery, Beer & Wine
Church Services, Tours & Speakers
Basket Raffles & Cash Prizes
Children's Activities**



**5390 W. 220th St. Fairview Park, OH
stmmeurofest.com | 216.906.3463**

Inside on the main stage

- 11:30 Piast Polish Artistic Folk Ensemble
- 12:00 Cleveland Saxon Dance Group
- 12:30 Cannon Irish Dancers
- 1:00 STV Bavaria
- 1:30 Tribal Fire Dancers
- 2:30 STV Bavaria
- 3:00 St. Demetrios Greek Dancers
- 3:30 St. Sava Serbian Dancers
- 4:00 Syrena Polish Dance Group
- 5:00 Geauga Highlanders Pipes & Drums



**6:30- "Jimmy K. & Ethnic Jazz"
10:30 Polka and more!**

Guest Speakers in the Church

- 1:00 Rev. Michael Lee, Byzantine priest
- 3:00 Rev. Dennis Hrubiak, former pastor
- 2:00 & 4:00 Church Tours

Sisters of Christ the Bridegroom Monastery

Church Services

- 6:00 PM Vespers (Evening Prayers)
- 11:00 PM Divine Liturgy (Catholic Mass)

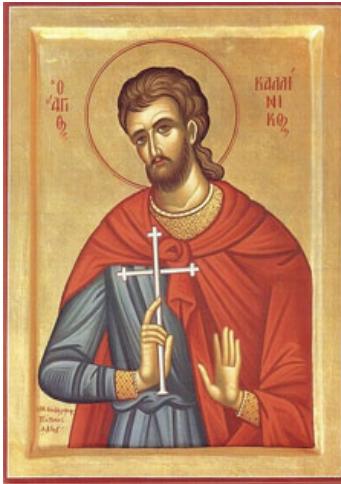
Menu

- Hand-pinched Potato Cheese Pierogi
- Chicken Paprikash, Potato Pancakes
- Stuffed Cabbage, Pork Goulash
- Hot Dogs, Kielbasa & Kraut
- Cabbage & Noodles
- Nut & Poppyseed Roll and other Bakery

Letting Go of Keeping Score

Department of
CHRISTIAN EDUCATION
ORTHODOX CHURCH in AMERICA

This weekly bulletin insert complements the curriculum published by the Department of Christian Education of the Orthodox Church in America. This and many other Christian Education resources are available at <http://dce.oca.org>.



The Gospel reading for July 29 is Matthew 20: 1-16, the Parable of the Laborers in the Vineyard.

This parable can have several layers of meaning. It has been seen, for example, as a description of the various times in life, represented by the hours of the day it mentions, at which people might come to know God. Some have faith from their early youth, some find it in adulthood, and some discover it when they reach old age.

We can also look at the parable as Christ's direct challenge to us and to our attitude toward other people. In verses preceding the parable (19: 27), Peter has asked the Lord: "Lo, we have left everything and followed You. What then shall we have?" Jesus answers that everyone who has left anything for His sake will have it restored a hundredfold. He adds, "But many that are first will be last, and the last first." The parable follows.

Jesus compares the kingdom of heaven to a householder who hires laborers to work in his vineyard early in the day, offering to pay one denarius to each. A few hours later, he hires more workers and tells them they will receive "whatever is right." He does the same with other groups of workers as the day goes on.

When the day ends, the householder's steward pays the laborers, beginning with those who started at the latest hour. They each receive a denarius. Seeing this, those who started at the earliest hour protest: "These last worked only one hour, and you have made them equal to us..."

The householder reminds them they have received the agreed-upon wage. He adds, "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge my generosity?" (This last sentence is also translated, "Or is your eye evil because I am good?") Then again comes the statement, "So the last will be first, and the first last."

The question is there to consider: "Do you begrudge My generosity?" To begrudge is to keep score, to resent the fact that someone we consider less deserving gets as much as we do. The parable calls us to give up keeping score.

On this day we remember a saint who didn't keep score. The martyr Callinicus was a Christian native of Cilicia, in Asia Minor, who was arrested for refusing to worship idols. The pagan governor saw that people admired Callinicus' courage, so he exiled him, not wishing to risk the crowd's anger by executing him.

The soldiers guarding Callinicus on the arduous journey into exile became overwhelmed with thirst. He might have let these pagan servants of a pagan governor suffer, considering them unworthy of the mercy of his God. Instead he prayed, and God sent water trickling from a rock to refresh them.

Callinicus didn't begrudge God's kindness, and perhaps that day some pagan soldiers saw for the first time what the true God is like. Perhaps they also saw that a Christian, even when life seems unfair, doesn't keep score.

Please note: This is the last in the series of bulletin inserts. Previous inserts are archived at dce.oca.org/page/bulletins.

Kontakion - Tone 2

You worthily inherited joy on high,
Callinicus,
for aflame with love for Christ
you bravely endured the fire.
As you stand before Him,
never cease to intercede for us all.

WEEKLY SCHEDULE

2015

Sunday, July 26

ST. JACOB,
ENLIGHTENER OF THE
PEOPLES OF ALASKA

9:00 AM Divine Liturgy
1:00 Parish Picnic @ Ridge Manor

Monday, July 27

GREATMARTYR AND
HEALER PANTELEIMON
ST. CLEMENT,
BISHOP OF OCHRID

Tuesday, July 28

APOSTLES OF THE 70:
PROCHORUS, NICANOR,
TIMON AND PARMENAS

Wednesday, July 29

MARTYR CALLINICUS
VIRGIN MARTYR
SERAPHIMA

REMINDER:



Please be sure
that cell phones
are turned off
before entering
the temple.

JULY
Special Collection
**ST. JOHN'S
MONASTERY**



Thursday, July 30

APOSTLES OF THE 70:
SILAS, SILVANUS
AND THEIR COMPANIONS

Friday, July 31

RIGHTEOUS EUDOCIMUS
ST. GERMANUSM
BP. OF AUXERRE

Saturday, Aug. 1*

PROCESSION OF THE
LIFEGIVING CROSS
7 MACCABEAN MARTYRS
6:00 PM Great Vespers

Sunday, Aug. 2

RELICS PROTOMARTYR
STEPHEN
RIGHTEOUS GAMALIEL
9:00 AM Divine Liturgy

* Start of the Dormition Fast
(Ends August 15th)



St. Theodosius Orthodox Cathedral
733 Starkweather Avenue
Cleveland, Ohio 44113

JULY - AUGUST