

## **SAINTS PETER & PAUL ORTHODOX CHURCH**

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**BULLETIN OF JULY 26, 2009**

**SUNDAY/JULY 26**  
**7th Sunday After Pentecost**  
**(Tone 6)**

**St. Jacob of Alaska**

9:10a.m. Hours; 9:30a.m. Divine Liturgy;  
Coffee Hour; Question/Answer Period  
6:00p.m. Vespers

**MONDAY/JULY 27**

**Great-Martyr & Healer Panteleimon**

9:10a.m. Hours; 9:30a.m. Divine Liturgy

**FRIDAY/JULY 31**

7:00p.m. Vespers; Confession

**SATURDAY/AUGUST 1**

**Procession of the Holy Cross**

**The Maccabean Martyrs**

**Beginning of the Dormition Lent**

9:10a.m. Hours; 9:30a.m. Divine Liturgy  
5:30p.m. Vigil; Confession

**SUNDAY/AUGUST 2**

**8th Sunday After Pentecost**  
**(Tone 7)**

**Fasting Days**

Wednesday, July 29 & Friday, July 31

**Dormition Lent – Aug. 1st thru 14th**

This two week Lent is held to honor the repose, burial, resurrection and ascension into heaven of the Holy Virgin Mary. The Lent ends on the feast of the Falling-Asleep (Dormition) of the Theotokos on Aug. 15th. A fast is observed from meat, dairy, fish, wine and oil. Your parish wall calendar indicates days permitting modifications to the fasting rules. We should all strive to keep this Lent as best we can.



**Tropar Tone 3**

*O Holy Martyr and Healer Panteleimon, intercede with our Merciful God, that He will grant unto our souls, remission of our transgressions!*

**Prayer to St. Panteleimon**

*O Great and Just One of Christ, Martyr and Physician Panteleimon of many mercies! Show mercy to us, your sinful servants. Hear our cries: Propitiate the Heavenly and Supreme Physician of our souls and bodies, Christ our God; that He grant us care from the ailments afflicting us. Accept our prayer, unworthy and sinful as we are. Visit us with your grace. Despise not our ulcerous sins but anoint them with your oil of mercy and cure us. That being cured in soul and body, we may, by the grace of God, conduct the remainder of our days in repentance and in pleasing God and be made worthy of a blessed end to our lives. Indeed, O Holy Martyr, beseech Christ our God, that through your intercessions, He grant health to our bodies and salvation to our souls. Amen.*

### **Parish Synodicon: Memory Eternal!**

July 26, 1917	Michael Kohut
July 26, 1956	Michael Evanoff
July 26, 1977	Clara Bartushak
July 26, 1977	Peter Cresina
July 28, 1946	Sophia Sufrinko
July 28, 1985	Euzebius Tarangul
July 28, 1999	Nicholas Barnosky
July 29, 1980	Helen Monko
Aug. 01, 1954	Nicholas Lebedz
Aug. 01, 2005	John Rosocha



### **Remember in Prayer**

Mary Holovach (Arbor Glen Rehab); Theodora Combs (Medical Treatment in California).

### **Special Diocesan Assembly – Mon. Aug 31st in Clifton, NJ**

The purpose of this Assembly is to nominate a candidate for bishop of the Diocese of New York and New Jersey. A Lay Delegate is sought from our parish to attend. Speak with Fr. James.

### **Incense Fragrance Used**

Sunday, July 26th - Desert Sage  
Sunday, Aug. 2nd - Imperial Rose

### **Ministries Serving the Church**

There are always opportunities and areas where you can be of service:

Altar Server \* Baker \* Special Projects  
Reader \* **Church School Teacher** \* Grounds  
Singer \* Sewer \* Outreach \* Usher  
Coffee Hr. \* Open Doors \* Website \* Cemetery  
Sunday Greeter \* Website \* Photographer  
Library Worker \* Council \* Youth Coordinator

### **Namesday Greetings**

St. Jacob/July 26: Henry Hando; Many Blessed Years!

### **Offerings for the Week of July 26**

Olive Oil - in memory of Michael and Justina; in memory of Joan; in memory of Vaschen and Emilia; in memory of Clara and Elias.

Flowers - for the health of Laverne and Anastasia Mickel on their 50th wedding anniversary.

### **Summer Film Festival – Sun. Aug. 9th (12:00noon) & Tues. Aug. 11th (7:30p.m.)**

“Ostrog” or “The Island” This Russian produced film closed the 2006 Venice Film Festival and received the Golden Eagle Award. Structured like a parable, “Ostrov” tells the tale of Father Anatoly, a fictional monk who for decades seeks God’s forgiveness for shooting a fellow soldier at the Nazi’s behest during the Second World War. To save his own life. The film is set in the 1970’s in a remote Orthodox Monastery. In the film, we enter into the heart of a man seeing the consequences of sin and God’s forgiveness.

The two presentations begin sharply at 12:00p.m. and 7:30p.m. in the Conference Room. Come! Bring someone with you!

### **Congratulations!**

To Laverne and Anastasia Mickel as they celebrate their 50th wedding anniversary. God grant them Many Blessed Years!

### **Dormition Lent & The Discipline of Confession and Holy Communion**

In the time of Dormition Lent (Aug. 1st thru 14th), - and be extension for the month of August – the Mysteries of Confession and Holy Communion ought to be received by all the faithful.

Those who regularly receive Holy Communion every Sunday must go to Confession in the month of August if they have not been to Confession any time after Pascha (April 19th). This includes children as well.

Those who are home bond are asked to make arrangements for Fr. James to bring the Sacraments to their homes in the month of August.

### **Two of the Twelve Great Feasts**

In August month we celebrate the Feast of the Transfiguration of our Lord (6th) and the Falling-Asleep (Dormition) of the Theotokos (15th). We should strive to participate in the services on the eve of and day of these Great Feasts.



## Rest of St Jacob Netsvetov the Enlightener of the Peoples of Alaska Commemorated on July 26

### Feasts & Saints

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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 Architka, 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 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, Vasili 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" (1 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 Athabaskan 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 Arnlia 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.

#### **MOBILE CHURCH ON THE MOVE WITH RUSSIAN ARMY**

*Politonline.ru - July 2, 2009*

The Russian Orthodox Church has ordered a mobile church from the Volgograd Heavy Transport Equipment Plant, Politonline.ru has noted. The new church will join rail churches and floating churches already in service. It is built on a converted KamAZ truck.

The church is square and olive-drab in color when it is mobile, in keeping with government standards for military vehicles. But it opens up into a chapel that meets all the canonical structural requirements of the Russian Orthodox Church. A system of pivots and hinges allows it to unfold a cross-topped steeple. Inside, there is an altar and confessional. The total area inside the church is 40 square meters, room enough for about 50 people. There is also churchyard with a folding fence.

The mobile church has its own generator, air conditioner and heating system. It can be broken down and made mobile again within four hours, by two people. "Our church will be able to travel to the farthest military units and subdivisions in the most severe climatic zones and inaccessible locations," boasted its chief designer. The mobile church made its battlefield debut earlier this month at exercises in the Nizhny Novgorod Region.





## The Spirit of Thankfulness

It is natural for us to ask help from God in times of trouble or sorrow. It is also natural to plead on behalf of our loved ones. These two forms of prayer — *petition* and *intercession* — are vital. But the *prayer of thanksgiving*, mentioned so often in Scripture and made so eloquently in many Psalms, must also be an essential part of our lives as Christians.

Are we truly thankful to God for His innumerable blessings and mercies toward us? Do we really feel we even have anything to be thankful for? Perhaps, amid our daily duties and struggles, an occasion for gratitude seems hard to find. We may have pressing financial needs, urgent family problems, deep personal sorrows or concerns. We may be only too well aware of the evils of our time, or the sins of our heart. We may simply feel empty, weary, isolated. The evening news, or the events in our neighborhood, may make us feel that talk of thanking God is at best simple-minded and at worst hypocritical.

In reality, the practice of prayerful thanksgiving is essential to acquiring inner peace. Far from being simple-minded, it requires — and develops — a living faith and humility in the soul. One of the reasons God often seems far from us is simply because we do not — even will not — see Him where He *is*, in the daily circumstances of life He sends us.

Giving thanks to God for everything in our “ordinary” lives can help us to see at last that nothing in our lives is really ordinary. Life is never “ordinary.” It is rather a passage from time into eternity. The circumstances that rise before us, the problems we encounter, the relationships we form, the choices we make, all ultimately concern our eternal union with or separation from God.

If we as Christians truly believe that our lives are lived under the sign of the Cross and in the light of eternity, then we must believe that God is with us in all the changing fortunes of our days. And we must also believe that despite natural disasters and human ills, evil is not finally triumphant and death is not victori-

ous. In our lives there are no chance events, no irrational twists of empty fate, but rather the ever-present workings of a provident God, Who uses all means to lead us into the harbor of Christ.

When we begin to feel, however faintly, the truth of this, we shall find much to be grateful for. The spirit of thankfulness is a necessary part of the spiritual discipline of living in the present moment — with God — and not in the past or the future. We cannot know what will happen tomorrow, or even tonight; we cannot change what is already past. But we can be grateful today for the blessings of today — the blessing of life itself, the blessing of communion with God through prayer and the Holy Eucharist, the blessing of repentance, the healing of forgiveness. Even the small, seemingly trivial, moments in our day — the sight of a bird in the sky, the greening of a tree, the laugh of a child, the voice of a friend — speak to us of God if only we wish to hear, for everything of beauty, of light, of love, comes to us from Him.

In such small moments, as much as in the dramatic crises of our lives, the headlong rush of time opens upon eternity. If we learn to live quietly, attentively, faithfully, in the “now” which alone truly exists for us, we shall be prepared by degrees for the “everlasting now” which awaits us after death. If we do not find and follow Christ in the present moment, we shall not recognize Him at the end of time.

Let us ask of God a grateful heart, and let us resolve to give thanks each day for the day itself and the presence of Christ in it, sustaining our life by His hand and giving courage to our struggles, zeal to our repentance, contrition to our prayer, and stability to our labors. If only we will make an effort, we will find that giving thanks to God — even in adversity — opens our hearts to see blessings we had not thought to find.

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