

Visitors

We are happy that you joined us today, and we want you to know the following;

- Visitors and children are always welcome at all of our worship services.
- You won't be asked to do anything that would make you uncomfortable.
- We don't expect visitors to contribute anything to the financial support of our parish.
- Our children worship with us, and we love having them here.

If you are an Orthodox Christian, please introduce yourself to Fr. John before the service begins, so that, if possible, you may receive the Holy Mysteries of our Lord Jesus Christ.

If you are not an Orthodox Christian, we invite you to fill out a "Welcome" card, available in the Narthex, and to join us after the service for some hospitality!

ANNOUNCEMENTS



SCHEDULE OF SERVICES AND EVENTS

Wed. July 29 6 pm Daily Vespers
Parish Council Meeting following

Fr. John is available for confessions
following Saturday evening Vespers or by appointment.

Readers: 7-26 Mike Winney; 8-2 Aaron Hill; 8-9 Michael Alvey

Music Ministry: Choir Rehearsal Today after Divine Liturgy

EASTERN ORTHODOX CHURCH OF PRESCOTT

(928) 777-8750

Priest: Fr. John A. Peck

Parish Council: Dr. George Rizk, Vicki Brannock, Raymond Zogob, Kris Wells,
Marnie Butts, Kally Key, Mike Winney, Bob Hunt. Choir Director: Pres. Deborah

EASTERN ORTHODOX CHURCH OF PRESCOTT

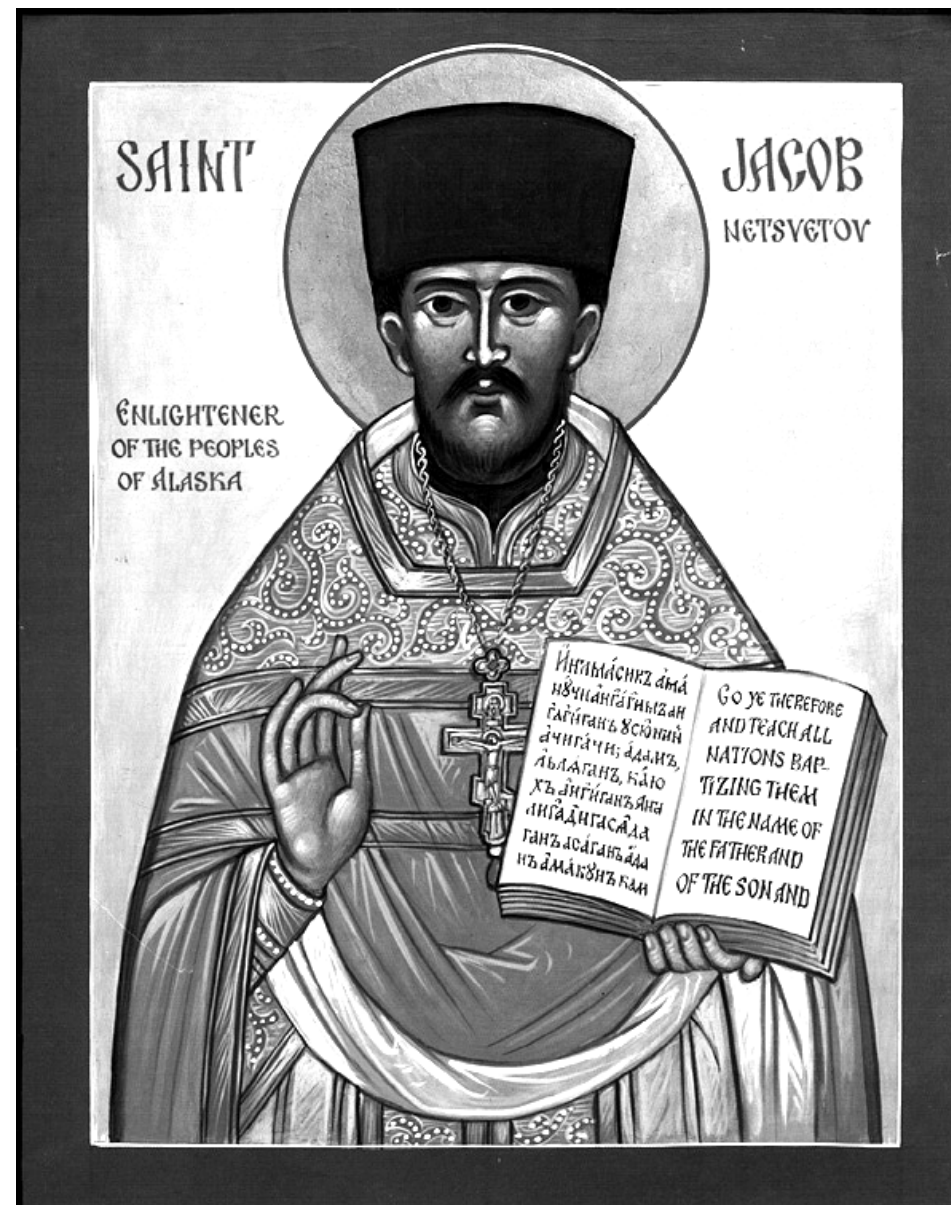
P.O. Box 2855 609 W. Gurley St. Prescott, AZ 86305 (928) 777-8750 website: prescottorthodox.org

St. Jacob

Enlightener and Baptizer of the Native Peoples of Alaska

Sun. July 27, 2009

Tone 6



Matins Gospel: John 20:1-10

At that time, that time, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb. So she ran, and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have laid him." Peter then came out with the other disciple, and they went toward the tomb. They both ran, but the other disciple outran Peter and reached the tomb first; and stooping to look in, he saw the linen cloths lying there, but he did not go in. Then Simon Peter came, following him, and went into the tomb; he saw the linen cloths lying, and the napkin, which had been on his head, not lying with the linen cloths but rolled up in a place by itself. Then the other disciple, who reached the tomb first, also went in, and he saw and believed; for as yet they did not know the scripture, that he must rise from the dead. Then the disciples went back to their homes.

Resurrection Hymn - Tone 6

When Mary stood at Thy grave, looking for Thy sacred Body,
Angelic powers showed above Thy revered tomb.
And the soldiers who were to keep guard became as dead men.
Thou led hades captive, and was not tempted thereby.
Thou didst meet the Virgin, and didst give life to the world.
O Thou Who art risen from the dead, O Lord, glory to Thee.

Glory to the Father, and to the Son, and to the Holy Spirit,

Hymn to St. George the Great Martyr

now and ever and unto ages of ages. Amen.

Hymn of the Theotokos - Tone 6

Thou Who didst call Thy mother blessed, of Thy own good will
And didst come to Thy passion shining radiantly upon the Cross
Desiring to recall Adam and saying unto the angels
"Rejoice with me, for I have found the piece of silver which was lost."
O our God, Who with wisdom has ordered all things, glory to Thee.



Prokeimenon in Tone 6 (Ps 28)

O Lord, save Thy people, and bless Thine inheritance!
To Thee, O Lord, will I call. O my God, be not silent to me.

Epistle: Galatians 3:23-29; 4:1-5

BRETHREN, before faith came, we were confined under the law, kept under restraint until faith should be revealed. So that the law was our custodian until Christ came, that we might be justified by faith. But now that faith has come, we are no longer under a custodian; for in Christ Jesus you are all sons of God, through faith. For as many of you as were baptized into Christ have put on Christ. There is neither Jew nor Greek, there is

neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. And if you are Christ's, then you are Abraham's offspring, heirs according to promise. I mean that the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate; but he is under guardians and trustees until the date set by the father. So with us; when we were children, we were slaves to the elemental spirits of the universe. But when the time had fully come, God sent forth his Son, to redeem those who were under the law, so that we might receive adoption as sons.

Alleluia in Tone 6 (Ps 91)

He who dwells in the shelter of the Most High, will abide in the shadow of the heavenly God.

He will say to the Lord: My Protector and my refuge; my God, in Whom I trust.

Gospel: Matthew 9: 27-35

AT THAT TIME, as Jesus passed on from there, two blind men followed him, crying aloud, "Have mercy on us, Son of David." When he entered the house, the blind men came to him; and Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord." Then he touched their eyes, saying, "According to your faith be it done to you." And their eyes were opened. And Jesus sternly charged them, "See that no one knows it." But they went away and spread his fame through all that district. As they were going away, behold, a dumb demoniac was brought to him. And when the demon

had been cast out, the dumb man spoke; and the crowds marveled, saying, "Never was anything like this seen in Israel." But the Pharisees said, "He casts out demons by the prince of demons." And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and healing every disease and every infirmity among the people.+



PARISH PRAYER LIST

LIVING: Mike Winney, Larry Peck, Fr. Dcn. Alexis Washington, Will Degenhart & family, Sky Rizk, Dumitri Popita, Susan Hill, Ken Key, Tanya, Darlene, Glenn, Fr. Gabriel Cooke, Fr. Hans & Susan Jacobse, Fr. John Stavropoulos, Fr. Earl Cantos, Fr. Bill Clarke, Tom & Geris Kourkoumelis, Kristi & Dan Thanos, Philip Winney, Lindsay, Vicki Brannock, George Peter Rizk, Steve & Robin Hyduke, Joanna Knight, Sharon Knight, Barbara Wright, Boyd Jackson, Bill Panos, Kally Key, Marnie Butts, Luke Glen, Charity Books, Kathy Hunt, the Borza family.

DEPARTED: Lisa Covington, Andrew Lubnick, Dennis Kontanis, Julia Sedon, Ariel Borza, Michael Hicha, Tom Pallad, Peter Rizk; Demos Vlahakis; Rhonda Dawson; Nicholas, Peter, Kay, Shirley, George Cosmakos, Andrew Degenhart, Annuncio Aaflaq; Bishop Innocent (Gula); Fr. Steven Karaffa, Fr. Michael St. Andrew.

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 epitrahilion (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.

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.

Glory to God for All Things!

SAINTS ALIVE

The Lives and Deeds of the Heroes of our Faith

St. Jacob (Yakov) Netsvetov

The saint who enlightened and baptized the native peoples of Alaska into the Orthodox faith.

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 ship-builder, 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 Simonovna, 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 bap-

tized 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" (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