

SUNDAY, JULY 26TH 7TH SUNDAY AFTER PENTECOST ST. JACOB OF ALASKA

8:40a.m. Hours 9:00a.m. Divine Liturgy Coffee Hour

SATURDAY, AUGUST 1st Beginning of Dormition Fast

6:00p.m. Great Vespers

SUNDAY, AUGUST 2ND

8[™] SUNDAY AFTER PENTECOST

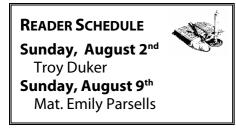
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On Prayer and Anxiety

It is good not to be anxious about particular things or to pray for them specifically, but to seek only the kingdom and the word of God (cf. Mt 6:25-33). If, however, we are still anxious about our particular needs, we should also pray for each of them. He who does or plans anything without prayer will not succeed in the end. And this is what the Lord meant when He said: 'Without Me you can do nothing'.

St. Kosmas Aitolos



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JULY 26, 2009

Please Remember in Prayer

Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy & Bill Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos. Requests? Let Fr. John know.

Welcome!

As we warmly welcome all those who are visiting today, we are especially pleased to have with us Fr. Daniel Kovalak from Holy Cross Orthodox Church in Williamsport, PA, and Fr. Barnabas Fravel from St. Nicholas Orthodox Church in Pittsfield, MA, together with their families. Special thanks to Fr. Daniel for offering the homily today!



Saint George's Greek Festival – July 24-26th

will be held at the Ocean City Convention Center, July 24-26th. Let's support our brethren in Ocean City!

Dormition Fast – August 1-14th

Each year the Church observes a 2 week fast from August 1st through 15th, the Dormition (or "Falling Asleep") of the Mother of God. This great feast is called the Summer Pas-



cha as it commemorates the death, burial, resurrection, and ascension of the Virgin Mary. Please see Fr. John about confession times.

Looking Ahead – 3 Great Feasts in August

In the month of August we celebrate three Great Feasts: Transfiguration of the Lord (8/6), Dormition of the Theotokos (8/15), and Our Parish Feast – The Icon Not-Made-By-Hands (8/16). Please note these days and make a special effort to attend the Divine Services.

First Archpastoral Visit of Metropolitan Jonah

On August 29-30 (Saturday and Sunday), His Beatitude Metropolitan Jonah will make his first archpastoral visit to our parish. He will be here for Great Vespers on Saturday through a special meal at a local resort hotel fol-



lowing the Divine Liturgy on Sunday. Please make these dates on your calendar and help spread the word about Metropolitan Jonah visit! More info coming soon!

► Choir Practice



will be held on the two Sundays (8/16 and 8/23) before Met. Jonah's visit. Choir members are asked to please stay for these important practices.

Church Readers Workshop

If you have interest in reading during the Services and are not sure if this is for you, please see Fr. John who will be scheduling a workshop on reading in the Church. You may have a talent that needs to be uncovered, don't leave it buried!





THE LIFE OF ST. JACOB, ENLIGHTENER OF ALASKA *Commemorated July 26th / From Orthodoxwiki.org*

Our righteous Father Jacob Netsvetov, Enlightener of Alaska, was a native of the Aleutian Islands who became a priest of the Orthodox Church and continued the missionary work of St. Innocent among his and other Alaskan people. His feast day is celebrated on the day of his repose, July 26.

Early life

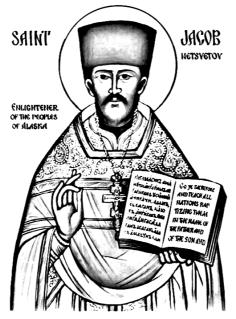
Father Jacob was born in 1802 on Atka Island, part of the Aleutian Island chain in Alaska. His father, Yegor Vasil'evich Netsvetov, was Russian from Tobolsk, Russia, and his mother, Maria Alekscevna, was an Aleut from Atka Island. Jacob was the eld-

est of four children who survived infancy. The others were Osip (Joesph), Elena, and Antony. Although not well off, Yegor and Maria did all they could to provide for their children and prepare them to live their lives. Osip and Antony were able to study at the St. Petersburg Naval Academy and then were able to become a naval officer and ship builder, respectively. Elena married a respected clerk with the **Russian-American** Company. Jacob chose a life with the Church and enrolled in the Irkutsk Theological Seminary.

Missionary work

On October 1, 1825, Jacob was tonsured a subdeacon. He married Anna Simeonovna, a Russian woman perhaps of a Creole background as was he, and then in 1826 he graduated from the seminary with certificates in history and theology. With graduation he was ordained a deacon on October 31, 1826 and assigned to the Holy Trinity-St. Peter Church in Irkutsk. Two years later, Archbishop Michael ordained Jacob to the holy priesthood on March 4, 1828. Archbishop Michael had earlier ordained John Veniaminov (St. Innocent) to the priesthood. With his elevation to the priesthood, Father Jacob began to yearn to return to his native Alaska to preach the Word of God.

Upon departing, Archbishop Michael gave Father Jacob two antimensia, one for use in the new church that Father Jacob planned to built on Atka, and the other for use in Father Jacob's missionary travels. After a molieben, Father Jacob and his party set off for Alaska on May 1, 1828. The travelers included Father Jacob, Anna his wife, and his



father Yegor who had been tonsured reader for the new Atka Church. This journey, which was always hard, took over year to complete, which was completed on June 15, 1829.

Father Jacob's new parish was a challenge. The Atka "parish" covered most of the islands and land surrounding the Bering Sea: Amchitka, Attu, Copper, Bering, and Kurile Islands. But, he was to meet the challenge as clothed in his priestly garments, he actively pursued his sacred ministry. To his parishioners, his love for God and them was evident in everything he did as he made his appearances

> while enduring the harsh weather, illness, hunger, and exhaustion. For him life was Christ. Being bi-lingual and bicultural, Father Jacob was uniquely able to care for the souls of his community.

Since St. Nicholas Church was not yet available, Father Jacob built a large tent in which to hold his services, and after the church was completed he took the tent with him on his missionary travels. By the end of 1829, six months after arriving at Akta Father Jacob had recorded 16 baptisms, 442 chrismations, 53 marriages, and eight funerals.

With the completion of the church on Atka, Father Jacob turned to education of the children, teaching them to read and write both Russian and Unangan Aleut. Initially the Russian-American Company helped support the school, but in 1841 the school was re-organized as a parish school. Many of his students would prove to be distinguished Aleut leaders. While living in the north areas was difficult, Father Jacob was active in the intellectual life as well; in addition to his own subsistence needs, he was active in collecting and preparing fish and marine animal specimens for the museums in Moscow and St. Petersburg. He corresponded with St Innocent on linguistics and translation matters. He worked on an adequate Unangan-Aleut alphabet and translations of of the Holy Scriptures and other church publications. In addition to praises from St. Innocent he began to receive awards for his services. In time he was elevated to Archpriest and received the Order of St. Anna.

Father Jacob's life was not without its personal sufferings. 1836 and 1837 were to bring successively the death of his beloved wife Anna in March 1836, the destruction by fire of his home in July 1836, and the death of his father, Yegor, in 1837. After considering the message of these misfortunes, he petitioned his bishop to return to Irkutsk so that he could enter a monastic life. A year later he request was granted contingent on the arrival of his replacement. But none came. Soon Bishop Innocent arrived and invited Father Jacob to accompany him on a trip to Kamchatka. During the voyage Bishop Innocent seemed to have accomplished three things with Father Jacob: with the healing salve of the Holy Spirit provided words of comfort, dissuaded Father Jacob from entering a monastery, and revealed to the saintly priest the Savior's true plan for his life that was for him to preach Christ to those deep in the Alaskan interior.

On December 30, 1844, St. Innocent appointed him head of the new Kvikhpak Mission to bring the light of Christ to the people along the Yukon River. With two young Creole assistants, Innokentii Shayashnikov and Konstantin Lukin, and his nephew Vasili Netsvetov, Father Jacob established his headquarters in the Yup'ik Eskimo village of Ikogmiute. From there, now known as Russian Mission, he traveled to the settlements for hundreds of miles along the Yukon and Kuskokwim Rivers, visiting the inhabitants of settlements along the way. For the next twenty years he learned new languages, met new people and cultures, invented another alphabet, and built more churches and communities. At the invitation of the native leaders he traveled as far as the Innoko River baptizing hundreds from many, and often formerly hostile, tribes. He continued even as his health deteriorated.

Yet the devil's presence came to stir up spurious and slanderous charges against him in 1863. To clear the air his Bishop Peter called him to Sitka where he was cleared of all the charges. As his health worsened he remained in Sitka serving at the Tlingit chapel until his death on July 26, 1864. He was 60 years old.

During his last missionary travels in the Kuskokwim/Yukon delta region he is remembered for baptizing 1,320 people and for distinguishing himself as the evangelizer of the Yup'k Eskimo and Athabascan peoples.

ISRAELI AUTHORITIES THREATEN DEMOLITION OF **500** CHURCH BUILDINGS IN JERUSALEM

Sunday June 28, 2009 by Saed Bannoura

The Greek Orthodox and Catholic churches in Jerusalem released a statement Saturday that the Israeli authorities have threatened to force the demolition of 500 buildings owned by the churches in the Old City of Jerusalem. Israeli forces have recently stepped up demolitions in the Old City of Jerusalem, in accordance with the Municipality's published E1 plan for the city, in which officials articulate a detailed plan to push out the Palestinian Christian and Muslim populations, while simultaneously in recently and the part of the simultaneously in recently and the part of the simultaneously in the part of the simultaneously in the part of the part



ously increasing construction of Jewish-only homes and housing developments.

The church buildings in question are mainly homes owned by the church and leased to Palestinian Christian priests, nuns and families. Israeli authorities claim that renovations were done on these buildings without permits, but failed to acknowledge the lack of a permitting process for the Church to obtain the necessary permits. In addition, many of the supposed 'renovations' listed on the demolition orders are questionable, such as one that lists a 50-square meter apartment as an 'addition' to the home of Bassam Ayyash, but in fact Ayyash's entire home is the 50-square meter apartment. Ayyash has been trying to get Israeli officials to investigate this alleged violation, but they have thus far refused.

Dozens, if not hundreds, of church-owned buildings were seized by Israeli forces during the 1948 takeover of Palestine for the creation of the state of Israel, and again during the 1967 War of aggression by Israel. These buildings were taken over by the Jewish National Fund, which owns more than 90% of the land inside what is now Israel, and rented to Jews who immigrated to Israel. Now, Israeli forces have again declared their intent for a large-scale demolition of church-owned buildings in Jerusalem.

One church official blamed the Israeli authorities for making it increasingly difficult for the churches to obtain building permits. Both the Greek Orthodox Patriarchate and the Catholic Franciscan Custody of the Holy Land, church administrative bodies for the two main Christian branches, have received the demolition orders totaling 500 buildings.

QUESTIONS AND ANSWERS ABOUT ORTHODOX CHRISTIANITY AND BUDDHISM

Answers by Fr. John Matusiak / From OCA.org

Inquirer: I understand that one must, with his entirety, place himself into a religious path in order to give the most and get the most from that practice. But do Orthodox people believe, like the Buddha did, that there are several paths to divinity, and that Christ is not the only one?

Fr. John Matusiak: Orthodox Christians believe that Jesus Christ is the only-begotten Son of God,

the second person of the Trinity, Who together with the Father and the Holy Spirit brought about all that exists. Jesus Christ took on the human nature, without ceasing to be God, in order to reunite man with Himself and His Father and Holy Spirit, in response to the separation that sin placed between the human and the divine. Jesus Christ is the only Savior, the fulfillment of God's promise to mankind to bring about "a new heaven and earth." As such, He is the only Savior and, as such, Orthodox Christianity -- as well as virtually every other Christian tradition -- acknowledges that there is no other "way" than through Jesus Christ, Who refers to Himself as "the way, the truth, and the life," not as "A way, A truth, and A life." Now, this does not mean that absolutely everything Buddhist is evil or demonic. Surely the concern Buddhists display for others, especially those in need, is a aood thina. However, if such

concern is not a reflection of one's conviction that every man and woman, even the "least of the brethren," bears the image of Jesus Christ, this does not negate such ministry, but does render it incomplete or lacking in something that Christ Himself clearly teaches is absolutely essential. Finally, if Orthodoxy is focused on the fullness of truth revealed in the very person of Jesus Christ, there can be no question as to whether or not there are "other paths" to salvation. St. Paul clearly teaches us that salvation comes through Jesus Christ, period. He alone is "the Way," by His own admission. Orthodox Christianity does not subscribe to any notions that "all religions are merely different paths to the same goal." In fact, I dare say that the goal of Christianity is radically different than the goal of Buddhism, Hinduism, etc.

Inquirer: But the thing that has always terrified me about any form of Christianity is the closemindedness.

> **Fr. John Matusiak:** Closemindedness is one thing; recognizing truth is another. Denying truth for the sake of appearing "open-minded" or "non-offensive" is deceptive.

> **Inquirer:** The thing I dislike about some religious adherents is the attitude of exclusivity and even superiority that some have.

> Fr. John Matusiak: Christ Himself condemned the "religious adherents" of His time who projected exclusivity and superiority -- His remarks to the pharisees not only brought on charges of closemindedness and even blasphemy, but they angered the "establishment" to the point of "seeking the means by which to put Him to death." Orthodox Christianity is not about superiority or exclusivity; it is about truth, and truth is not "adaptable" subjective or based on varying situations or venue. Unfortunately, we live in a time in which any procla-

mation of truth is viewed as exclusivism, which is not necessarily the case.

Inquirer: *I have heard Christians state that all other religions were being mislead by the devil.*

Fr. John Matusiak: Orthodox Christianity would not equate Buddhism with the devil, but Orthodox Christianity would have to admit that the salvation which comes through Jesus Christ is not to be found in Buddhism. In fact, Buddhism would acknowledge this very reality as well.

