

ST. JACOB OF ALASKA ORTHODOX CHURCH

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November 18, 2007

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Fr. Caleb Abetti, Priest (603.219.1711)

Susanna Toolan, President

Fr. Dn. John Konkle, Deacon (603.738.4635)

Rebecca Kotula, Choir Director

Sunday, November 18. **25th SUNDAY AFTER PENTECOST (9th of Luke) - Tone 8.** Martyr Plato of Ancyra (ca. 306). Martyr Romanus the Deacon, of Caesarea, and the youth Barulas (303). Martyrs Zacchaeus the Deacon, and Alphaeus, of Caesarea in Palestine (303).

3rd and 6th Hours, 9:10am.

Divine Liturgy of St. John Chrysostom, 9:30am.

Epistle: Eph 4:1-6 *Gospel: Lk 12:16-21*

Choir Practice, 12 noon

Tuesday, November 20. **Forefeast of the Entry of the Most Holy Theotokos into the Temple.**

Great Vespers with Lytia for the Feast, 5:30pm.

Northfield Community Thanksgiving Service (United Methodist Church, Northfield), 7pm.

Wednesday, November 21. **The Entry of the Most Holy Theotokos into the Temple**

3rd and 6th Hours, 9:10am.

Festal Divine Liturgy of St. John Chrysostom, 9:30am.

Epistle: Heb 9:1-7 *Gospel: Lk 10:38-42; 11:27-28.*

Akathist, Glory to God for All Things, 12 noon.

Saturday, November 24. **Afterfeast of the Entry into the Temple.**

Great Vespers of the Resurrection, 5pm.

Sunday, November 25. **26th SUNDAY AFTER PENTECOST (10th of Luke) - Tone 1. Leavetaking of the Entry into the Temple.** Hieromartyr Clement, Pope of Rome (101). Hieromartyr Peter, Archbishop of Alexandria (311). St. Peter Galata of Syria (ca. 429). **Holy Equal-to-the-Apostles Clement, Bishop of Ochrid and Enlightener of the Bulgarians (961).**

3rd and 6th Hours, 9:10am.

Divine Liturgy of St. John Chrysostom, 9:30am.

Epistle: Eph 5:9-19; Heb 9:1-7 *Gospel: Lk 13:10-17; Lk 10:38-42; 11:27-28.*

The Entry of the Most Holy Theotokos into the Temple

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Sts Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God. Being granted by God a daughter, they decided to fulfill their vow when she turned three. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted her to the Temple. There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen steps led to the sanctuary, which only the priests and High Priest could enter. The child Mary, strengthened by the power of God, ascended the steps. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence. The Holy of Holies was the place of the most intimate presence of God, expressed by the ark of the covenant containing the ten commandments, Aaron's rod that budded, and a jar of manna. The Theotokos' entry into the Holy of Holies becomes the expression that she herself becomes the Holy of Holies, i.e., she becomes the place which contains the most intimate presence of God: *Theo-tokos*—the one who bore God. It is for this reason that, on this feast, we read from Hebrews 9, which expresses the profound mystery of the Holy of Holies that the true High Priest, Christ Himself, enters, not once a year but once for all time.

Nativity Lent

As with all the fasting periods, the Church invites us to take this opportunity to create a space in our lives by abstaining from various foods, intensifying our prayers, and caring for those around us with acts of mercy. We fast to help us realize the many things that consume our lives, our cares and worries, so that we might be able to set them aside and provide a place for Christ to inhabit. We pray to help us make an offering of our whole lives to Christ so that we might be united to Him in His offering for our sakes, united to His death, burial and resurrection. We care for others with acts of mercy so that we might experience the love of God, and our love for God, in the tangible expression of our neighbor's face. The three practices, instructed by our Lord (Mt. 6), weave the inner fibers of our life into a cord that is not easily broken, and yet remains pliable in the hands of our loving Savior.

IMPORTANT DATES

Nov 27 Tuesday * Vespers at Middlebury, 4:30pm.
Nov 28 Wednesday * Study on the Gospel of Mathew continues, led by Fr. Caleb.
Dec 5 Wednesday * Parish Council Meeting (Eve of the Feast of St. Nicholas).
Dec 9 Sunday * St. Nicholas Day Party.
Dec 13 Thursday * Feast of St Herman of Alaska.
Dec 25 Tuesday * The Nativity according to the Flesh of our Lord, God and Savior Jesus Christ.