

ST. JACOB OF ALASKA ORTHODOX CHURCH

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May 25, 2008

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+ + + Service Schedule + + +

Sunday, May 25, 5th SUNDAY OF PASCHA—Tone 4. Samaritan Woman. Third Finding of the Honorable Head of the Holy Glorious Prophet, Forerunner and Baptist John (ca. 850).

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

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

Acts 11:19-26, 29-30; 2 Cor 4:6-15 / Jn 4:5-42; Mt 11:2-15 .

Blessing of Graves, following Liturgy.

Parish Council Meeting, 12noon.

Wednesday, May 28. Eve of Commemoration of the First Ecumenical Council (325).

Reader’s Vespers, 5:30pm.

Light meal and slide show of Konkle’s trip to Greece, following Vespers.

Saturday, May 31.

Great Vespers of the Resurrection, 5pm.

Sunday, June 1. 6th SUNDAY OF PASCHA—Tone 4. Blind Man. Martyr Justin the Philosopher and those with him at Rome: Martyrs Justin, Chariton and his wife, Charity, Euelpistus, Hierax, Peon, Valerian, and Justus (166).

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

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

Acts 16:61-34 / Jn 9:1-38.

+ + + Upcoming Events + + +

- 6/5 Thursday Feast of the Ascension
- 6/15 Sunday Pentecost – Feast of the Holy Trinity
- 6/23 – 28 Apostle’s Fast
- 6/29 Sunday Feast of Sts. Peter and Paul

Unless one hates all the activity of this world, he cannot worship God. What then is meant by the worship of God? It means that we have nothing extraneous in our mind when we are praying to Him: neither sensual pleasure as we bless Him, nor malice as we sing His praise, nor hatred as we exalt Him, nor jealousy to hinder us as we speak to Him and call Him to mind. For all these things are full of darkness; they are a wall imprisoning our wretched soul, and if the soul has them in itself it cannot worship God with purity.... They prevent it from ... receiving His illumination.

St. Isaiah the Solitary, Philokalia, vol. 1.

+ + + This Week’s Saints + + +

Friday, May 30th (on the Greek Calendar): Sts Basil the Elder and Emilia (3rd – 4th cent): This husband and wife were themselves the children of devote and holy parents, and in turn raised devout and holy children. Basil’s mother, St. Macrina the Elder, was a disciple of St. Gregory of Neocaesarea, the Wonderworker. Together with her husband, they fled to the mountainous region in Pontus near the southern shore of the Black Sea for several years during the persecutions of Maximus Galarius (305-314). Emilia’s father received martyrdom during these same persecutions. According to St. Gregory the Theologian, the marriage of Basil and Emilia was a “union of souls and bodies.” Of Basil, the Theologian said he would have held the primacy in virtue had not his son, the holy father of the Church, St. Basil the Great, taken it from him. God’s blessing of their marriage extended not only to the prominence of their most well known son. Of their four sons and five daughters, three sons became bishops (Sts. Basil the Great (1/1), Gregory of Nyssa (1/10), and Peter of Sebaste (1/9)) while a fourth (Naucratus) became a monk (and in some places also recognized as a saint), and two of their daughters, St. Macrina the Younger (7/13), and St. Theosebia the deaconess (1/10) are recognized by the church as Saints. St. Macrina the Younger was a monastic and is particularly well know for her ascetic devotion, and her immense influence on her brother Basil.

In a letter to the monk Olympius on the life of his sister Macrina, Gregory of Nyssa says of his parents: “Our mother (Emilia) ... was orphaned of her father and mother and was very beautiful, and the fame of her beauty incited many to marry her; and as, if she did not wed some man willingly, she was in danger of suffering some satanic thing and being carried off by one of those who were stung by her beauty, she therefore consented to take as a husband the one who was most modest in his life, Basil, I say, our father, in order to have him as the guardian of her life and wisdom.... Our father was virtuous and worthy of the good opinion of men.... Our mother ... was subject to three different authorities, since she had properties in three countries.... After our mother was finished with the cares of raising her children and the concerns of establishing them in life, and after the properties were distributed to her children, then the life of her daughter Macrina became a good counsel and example for her in the ascetic way of life. Therefore she left her old habits and arrived at the same measure of humility of wisdom as Macrina. She lived in the same was as the other monastics.... Our mother came to deep old age and departed to the Lord.... After blessing her other children, who were grieving, she spread out her hands upon Macrina and Peter, who sat next to her, the one on her right hand and the other on her left, and said to God: ‘To Thee, O Lord, I dedicate both the first and the tenth part of the fruits of my womb; my first-fruit is this my firstborn daughter, and the tenth part is this my last son. To Thee is dedicated by the Law both the first and the tenth part of all fruits, and they are Thine own offerings and consecrations. Therefore, let Thy sanctification and Thy grace come upon both this my first-fruits, and this my tenth part.’”