

ST. JACOB OF ALASKA ORTHODOX CHURCH

802.485.9121 www.stjacobofalaska.org

June 15, 2008

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Fr. Caleb Abetti
Priest (603.219.1711)

Susanna Toolan
President

Fr. Dn. John Konkle
Deacon (603.738.4635)

+++ Service Schedule +++

Sunday, Jun 15. 8th Sunday of Pascha—Tone 7. Pentecost – Feast of The Holy Trinity. Prophet Amos (8th c., B.C.).

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

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

Acts 2:1-11 / Jn 7:37-52; 8:12.

Kneeling Vespers, 12:15pm (following coffee hour)

Wednesday, June 18. Afterfeast of Pentecost. Eve of Holy Apostle Jude, the brother of the Lord (ca. 80 A.D.)

Reader’s Vespers, 5:30pm.

A light meal and readings in preparation for the Feast of All Saints, following Vespers.

Saturday, June 21. Leavetaking of Pentecost.

Great Vespers of the Resurrection, 5pm.

Sunday, Jun 22. 1st Sunday after Pentecost — Tone 8. All Saints. Hieromartyr Eusebius, Bishop of Samosata (380).

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

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

Heb 11:33-12:2 / Mt 10:32-33, 37-38; 19:27-30.

Panikhida, following coffee hour.

Parish Council Meeting, following the Pankhida.

+++ Upcoming Events +++

- 6/23 – 28 Apostle’s Fast
- 6/29 Sunday Feast of Sts. Peter and Paul, and All Saints of North America
- 7/20 Sunday Arch-pastoral Visit of His Grace, Bishop NIKON
- 7/26 Saturday Feast of St. Jacob of Alaska
- 8/1 – 14 Dormition Fast
- 8/6 Wednesday Feast of the Holy Transfiguration
- 8/15 Friday Feast of the Holy Dormition
- 8/17 Sunday Celebration of the Feast of the Holy Dormition at Burlington.

+++ Announcements +++

Peanut Butter and Cereal Sunday: Today, the third Sunday of the month, we are collecting dried and canned goods for CERV, our Northfield food shelf. They have a particular need at this time for peanut butter and cereal.

+++ Liturgical Reflections +++

Three Day Feast: Pentecost, like Pascha and the Nativity of our Lord, is a three day feast. Sunday is known as the *Feast of the Holy Trinity*, fully revealed today. Monday is the *Decent of the Holy Spirit*, whom Christ sends to lead us into all Truth. Tuesday is referred to as the ‘*Third day of the Holy Trinity*’.

“O Heavenly King”: Starting with the Vigil for today’s feast, we return to the saying the Church’s primary prayer to the Holy Spirit: “O Heavenly King, the Comforter, the Spirit of Truth, Who are everywhere and fill all things; Treasury of blessings and Giver of Life, come and abide in us, and cleanse our impurities, and save our souls, O Good One.”

Kneeling Vespers: Today we serve Kneeling Vespers following coffee hour. It is the other bookend, along with Forgiveness Vespers, of our Lenten and Paschal journey. For 50 days, from Forgiveness Sunday to Pascha, we journeyed in the joy of repentance; for 50 days, from Pascha to Pentecost, we dwelt in the joy of the One who conquers death by death. Starting with today’s Vespers, we return to kneeling and prostrations in our church and personal prayers, except on Sundays.

Fast Free Week: Similar to the weeks following the other three day feasts, Pascha and Nativity, the coming week is a fast free week. Enjoy the celebration, giving thanks to God for all things.

Reflection on the Feast: ‘No one knows the Son, save the Father, and no one knows the Father, save the Son and the one whom the Son wills to reveal him’ (Mt 11:27). Therefore, ‘no one comes to the Father save through’ the Son (Jn 14:6), and ‘no one can come to’ the Son, ‘except the Father draws him’ (Jn 6:44), and ‘gives’ him this coming (Jn 6:65). But the one through whom the Father reveals the Son and through whom he draws humankind to the Son is the same: the Holy Spirit, ‘who proceeds from the Father’ (Jn 15:26), but comes to us through the Son (Jn 14:25). It is he, and he alone, who makes possible the confession of the Son as Lord (1 Cor 12:3), for he ‘takes’ from the Son and ‘glorifies’ him (Jn 16:34); he ‘bears witness’ of him (Jn 15:26) and causes the disciples to ‘remember all that he has said to them’ (Jn 15:26). For this is the task of the ‘abiding Paraclete,’ whom the Son has sent from the Father in his stead: as the ‘Spirit of sonship’ (Rom 8:15), ‘to abide’ with the disciples ‘forever’ (Jn 14:16), and to unite them with the Son, who alone ensures their access to the Father. Only the one who has received the grace of the Holy Spirit will become a living ‘dwelling place of the Father and the Son’ (Jn:14:23). We have received this ‘Spirit from God’ in holy baptism, which, from being sons of the old Adam, makes us ‘sons of God’, in Christ thanks to the grace of ‘adoption as sons,’ indeed makes us ‘partakers of the divine nature’ (Pt 1:4). Gabriel Bunge, *The Rublev Trinity*, pp. 76-77.)