

ST. JACOB OF ALASKA ORTHODOX CHURCH

802.485.9121 www.stjacobofalaska.org

August 10, 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, August 10. 8th Sunday After Pentecost – Tone 7. Afterfeast of the Transfiguration. Holy Martyr and Archdeacon Lawrence of Rome, Hieromartyr Sixtus, Bishop of Rome, and Martyrs Felicissimus and Agapitus, Deacons (258). Bl. Lavrentii, Fool-for-Christ, at Kaluga (1515).

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

Cor1:10-18 / Mt 14:14-22

Thursday, August 14. Eve of The Feast of the Transfiguration of Our Lord God and Savior, Jesus Christ..

Small Vespers at the Berlin Rehab Center, 2pm.

Vespers with Liturgy, 6pm.

Phil 2:5-11 / Lk 10:38-42; 11:27-28

A meal and study on St. Athanasius' *On the Incarnation*, 7:30pm.

Saturday, August 16.

Great Vespers of the Resurrection, 5pm.

Panikhida for Oleg, Marina Aaronson's father, following Vespers.

Sunday, August 17. 9th Sunday After Pentecost – Tone 8. Afterfeast of the Dormition. Martyr Myron, Presbyter, of Cyzicus (254).

Matins, 8am.

Divine Liturgy of St. John Chrysostom, 9:00am, **at Burlington**

I Cor 3:9-17 / Mt 14:22-34

+ + + Upcoming Events + + +

8/29	Friday	Beheading of St. John the Baptist
9/1	Monday	Beginning of the Church Year
9/8	Monday	Feast of the Nativity of the Most Holy Theotokos
9/14	Sunday	Feast of the Exaltation of the Precious and Life-giving Cross
9/21	Sunday	Parish Feast Day

Thus, taking a body like our own, because all our bodies were liable to the corruption of death, He surrendered His body to death in place of all, and offered it to the Father. (On the Incarnation, § 8)

St. Athanasius

+ + + Announcements + + +

Vespers at Berlin Rehab: This Thursday at 2pm we will serve Small Vespers at Berlin Rehab. All are welcome to join in this ministry.

Blessing of Flowers and Herbs: It is a common practice to bless flowers and herbs on the feast of the Holy Dormition, expressing the sweet fragrance of passing through death into the life of the Kingdom; we will have this blessing after Vespers Liturgy on Thursday evening. Please bring a basket of flowers and/or herbs for this occasion.

St. Athanasius' Study: Reading for this week's study on St. Athanasius' *On the Incarnation* will be sections 8-11. (Note the change to Thursday night for this week.) Please read the material in advance if you are able.

Next Sunday's Liturgy: Next Sunday we will travel to Burlington to celebrate the patronal feast with our sister Church, Dormition of the Mother of God. Matins begins at 8am and Divine Liturgy at 9am. Directions from I-89N: At exit 13 take I-189S to US 7N; follow US-7N/Ethan Allan Hwy for about 1 mile; veer right onto S. Willard Street, and then turn right onto Chittenden Dr.; the Parish parking lot is on your left. Church address: 600 S Willard St.

Fr. Caleb's Travel: Fr. Caleb will be traveling to Michigan with his family from Sunday, August 17th (leaving after Liturgy) and returning on Thursday, August 28th. Fr. Caleb has also received a blessing from Bishop Nikon to travel with Matuska Nicki to Hong Kong, leaving Monday, September 29th and returning Thursday, October 9th. Please pray for their safe and refreshing travels.

Parish Council Meeting: Our next parish council meeting, scheduled for 8/19, needs to be rescheduled. Please meet briefly today after Liturgy to find a time to reschedule.

+ + + Liturgical Reflections + + +

Feast of the Holy Dormition of the Theotokos: "Dormition" means "falling asleep" and thus at the feast of the Holy Dormition we celebrate the falling asleep of the Most Holy Mother of God. This is beautifully expressed in the icon for the feast. Mary is lying down, asleep in death. Her Son, the Lord Jesus Christ, appears behind the bier. His appearance is bright, and he is surrounded by a halo of glory. In his hands, he holds his mother, as a little child, revealing that her death is really an entrance into the Kingdom, where she enters into the glory of her Son. A mandorla (almond-shape) encompasses them, revealing that this image expresses the true reality that lies beyond our normal sensory experience. In this way, the icon shows forth the hope of every Christian who waits for the hour of death as the passage into life, because of the victory of the resurrected Christ. Each death is a new and personal Pascha. (Adapted from *The Incarnate God* edited by Catherine Aslanoff; SVS Press, 1995; pp.232-3.)