

ST. JACOB OF ALASKA ORTHODOX CHURCH

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January 4, 2009

Fr. Caleb Abetti
Priest (603.219.1711)

Susanna Toolan
President



+ + + **Service Schedule** + + +

Sunday, January 4th

29th SUNDAY AFTER PENTECOST – Tone 4. Sunday Before Theophany. Forefeast of the Theophany.
Synaxis of 70 Apostles; Ven. Theoctistus, Abbot at Cucomo, in Sicily (800).
3rd and 6th Hours, 9:10 am.
Divine Liturgy of St. John Chrysostom, 9:30 am.
Epistle: 2 Tim. 4:5-8; Gospel: Mark 1:1-8

Monday, January 5th

Vigil, 6:00 pm. Eve of Theophany

Tuesday, January 6th. Theophany of Our Lord and Savior Jesus Christ.

3rd and 6th Hours: 9:10 am.
Divine Liturgy, 9:30 am.
Epistle: Tit. 2:11-14; 3:4-7; Gospel: Matt. 3:13-17.

Wednesday, January 7th

Daily Vespers, 5:30 pm. Meal and Study Group at 6:15 PM: “Finding Christ According to the Scriptures”

Saturday, January 10th

Great Vespers of the Resurrection, 5:00pm

Sunday, January 11th

30th SUNDAY AFTER PENTECOST – Tone 5. Sunday After the Theophany. Afterfeast of the Theophany.
Ven. Theodosius the Great, the Cenobiarh (529). Ven. Michael of Klops Monastery, Fool-for-Christ (Novgorod – ca. 1453-56). St. Theodosius of Antioch (ca. 412). Ven. Theodosius, Metropolitan of Trebizond (1392).
3rd and 6th Hours: 9:10 am.
Divine Liturgy, 9:30 am.
Epistle: Eph. 4:7-13; Gospel: Matt. 4:12-17.

+ + + **Upcoming** + + +

1/30/2009 Friday Synaxis 3 Hierarchs: St. Basil the Great, St. Gregory the Theologian, St. John Chrysostom: Possible trip for Divine Liturgy and Liturgical Symposium at St. Vladimir's Seminary. See Fr. Caleb.

There is an ongoing study of Saint John of Damascus being led by Mark Montague. This study meets at Father Caleb's home in White River Junction on Thursday evenings at 6:30 pm. The next meeting is on Thursday, January 8, 2009.

It is more essential to remember God than to pray.
– St. Gregory the Theologian

**Feast of the Theophany of Our Lord and Savior Jesus Christ
Commemorated on January 6**

(from oca.org)

Theophany is the Feast which reveals the Most Holy Trinity to the world through the Baptism of the Lord (Mt. 3:13-17; Mark 1:9-11; Luke 3:21-22). God the Father spoke from Heaven about the Son, the Son was baptized by St. John the Forerunner, and the Holy Spirit descended upon the Son in the form of a dove. From ancient times this Feast was called the Day of Illumination and the Feast of Lights, since God is Light and has appeared to illumine “those who sat in darkness,” and “in the region of the shadow of death” (Mt. 4:16), and to save the fallen race of mankind by grace.

In the ancient Church it was the custom to baptize catechumens at the Vespers of Theophany, so that Baptism also is revealed as the spiritual illumination of mankind.

The origin of the Feast of the Theophany goes back to Apostolic times, and it is mentioned in The Apostolic Constitutions (Book V:13). From the second century we have the testimony of St. Clement of Alexandria concerning the celebration of the Baptism of the Lord, and the night vigil before the Feast.

There is a third century dialogue about the services of Theophany between the holy martyr Hippolytus and St. Gregory the Wonderworker. In the following centuries, from the fourth to ninth century, all the great Fathers of the Church, Gregory the Theologian, John Chrysostom, Ambrose of Milan, John of Damascus, commented on the Feast of Theophany.

The monks, Joseph the Studite, Theophanes and Byzantios composed much liturgical music for this Feast, which is sung at Orthodox services even today. St. John of Damascus said that the Lord was baptized, not because He Himself had need for cleansing, but “to bury human sin by water,” to fulfill the Law, to reveal the mystery of the Holy Trinity, and finally, to sanctify “the nature of water” and to offer us the form and example of Baptism.

On the Feast of the Baptism of Christ, the Holy Church proclaims our faith in the most sublime mystery, incomprehensible to human intellect, of one God in three Persons. It teaches us to confess and glorify the Holy Trinity, one in Essence and Indivisible. It exposes and overthrows the errors of ancient teachings which attempt to explain the Creator of the world by reason, and in human terms.

The Church shows the necessity of Baptism for believers in Christ, and it inspires us with a sense of deep gratitude for the illumination and purification of our sinful nature. The Church teaches that our salvation and cleansing from sin is possible only by the power of the grace of the Holy Spirit, therefore it is necessary to preserve worthily these gifts of the grace of holy Baptism, keeping clean this priceless garb, for “As many as have been baptized into Christ, have put on Christ” (Gal. 3:27).

