

**ST. JACOB OF ALASKA ORTHODOX CHURCH**

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March 22, 2009

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Priest (603.219.1711)

Susanna Toolan  
President

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

Sunday, March 22<sup>nd</sup>

**THIRD SUNDAY OF LENT – Tone 7. Veneration of the Precious Cross.** Hieromartyr Basil of Ancyra (362-363).

Martyr Drosida, daughter of Emperor Trajan (1<sup>st</sup>-2<sup>nd</sup> c.). Ven. Isaac, Founder of the Dalmatian Monastery at Constantinople (4<sup>th</sup> c.). Monk Martyr Euthymius of Prodromou (Mt. Athos – 1814).

3<sup>rd</sup> and 6<sup>th</sup> Hours: 9:10 am.

Divine Liturgy: 9:30 am.

*Epistle: Heb. 4:14-5:6; Gospel: Mark 8:34-9:1.*

Wednesday, March 25<sup>th</sup>

**Annunciation of the Most-Holy Theotokos**

Vesperal Liturgy, 6:00 pm.

Meal and Study Group following: St. John Climacus' Ladder of Divine Ascent. (Steps 19, 20, and 21).

Saturday, March 28<sup>th</sup>

Great Vespers of the Resurrection: 5:00 pm.

Sunday, March 29<sup>th</sup>

**FOURTH SUNDAY OF LENT – Tone 8. St. John Climacus (of The Ladder).** Hieromartyr Mark, Bishop of

Arethusa, Martyr Cyril the Deacon, of Heliopolis, and others who suffered under Julian the Apostate (ca.364).

Ven. John, Anchorite, of Egypt (4<sup>th</sup> c.). St. Eustathius the Confessor, Bishop of Bithynia (9<sup>th</sup> c.).

3<sup>rd</sup> and 6<sup>th</sup> Hours: 9:10 am.

Divine Liturgy: 9:30 am.

*Epistle: Heb. 6:13-20; Gospel: Mark 9:17-31.*



**Pascha Flower Collection**

There will be a special collection for Pascha flowers over the next few weeks.

Please consider contributing to the beautification of our Temple for Pascha



**Fasting Before Evening Presanctified and Divine Liturgies**

Just as we fast after 12 midnight before Sunday morning Divine Liturgy,

we also fast after 12 noon on the days before a Presanctified or Divine Liturgy attended in the evening.



**Lives of the Saints**

(from oca.org)

**Venerable Isaac the Founder of the Dalmatian Monastery at Constantinople**

St. Isaac lived during the fourth century, received monastic tonsure and pursued ascetic labors in the desert. During the reign of the emperor Valens (364-378), a zealous adherent of the Arian heresy, there was a persecution of the Orthodox, and churches were closed and destroyed.

Hearing of the persecution, St. Isaac left the wilderness and went to Constantinople to console and encourage the Orthodox, and to fight against the heretics. At that time, barbarian Goths along the River Danube were making war against the Empire. They seized Thrace and advanced toward Constantinople.

When the emperor Vlaens was leaving the capital with his soldiers, St. Isaac cried out, “Emperor, unlock the churches of the Orthodox, and then the Lord will aid you!” But the emperor, disdainng the words of the monk, confidently continued on his way. The saint repeated his request and prophecy three times. The angry emperor ordered St. Isaac to be thrown into a deep ravine, filled with thorns and mud, from which it was impossible to escape.

St. Isaac remained alive by God's help, and he emerged, overtook the emperor and said, “You wanted to destroy me, but three angels pulled me from the mire. Hear me, open up the churches for the Orthodox and you shall defeat the enemy. If, however, you do not heed me, then you shall not return. You will be captured and burned alive.” The emperor was astonished at the saint's boldness and ordered his attendants Saturninus and Vactor to take the monk and hold him in prison until his return.

St. Isaac's prophecy was soon fulfilled. The Goths defeated and pursued the Greek army. The emperor and his Arian generals took refuge in a barn filled with straw, and the attackers set it afire. After receiving the news of the emperor's death, they released St. Isaac and honored him as a prophet.

Then the holy Emperor Theodosius the Great (379-395) came to the throne. One ther advice of Saturninus and Vactor, he summoned the Elder, treating him with great respect. Obeying his instructions, he banished the Arians from Constantinople and restored the churches to the Orthodox. St. Isaac wanted to return to his desert, but Saturninus and Vactor begged him not to leave the city, but to remain and protect it by his prayers.

Saturninus built a monastery for the saint in Constantinople, where monks gathered around him. St. Isaac was the monastery's igumen and spiritual guide. He also nourished laypeople, and helped many of the poor and suffering.

When he had reached an advanced age, St. Isaac made St. Dalmatus (August 3) igumen. The monastery was later named for Dalmatus.

St. Isaac died in the year 383, and his memooory is also celebrated on May 30.



**The Spiritual Legacy of Father Alexander Schmemann: 25 Years After His Repose**

**Saturday, April 4, 2009**

at Archangels Michael and Gabriel Greek Orthodox Church, Montreal

Cost: \$30.00 includes lunch

(See Father Caleb for registration form)