

continued the angel, “tell me, what do you command? Will you have mercy on him, or will you hand him over to torment?” Then the elder understood that in judging his brother he himself had fallen into a grievous sin, and with weeping and groaning he began to beg forgiveness. The Lord did not answer him for a long time, but at last He took pity and sent an angel to announce his forgiveness. “God has forgiven you,” said the angel, “but from now on do not forget how grievous a sin it is to judge.”

• ON DISCERNING EVIL:

...while we avoid judging [condemning] people themselves, we should not necessarily ignore (and certainly not accept) the evil that they do. St. Isaac the Syrian, the sixth century bishop of Ninevah (modern Iraq), makes a statement that may sound familiar to you: “Love sinners, but hate their works; and do not despise them for their faults, lest you be tempted by the same trespasses.” We are called by God to love the people, but hate their sins and avoid committing them ourselves. The key to identifying, avoiding, and overcoming sins is discernment—the ability to know the difference between good and bad. St. John Cassian, a western saint of the fourth-fifth centuries, explains that *discernment* is vital for a Christian: “What, I ask, could be more dangerous or awkward than for a man to lose his power of judging of goodness, and his standard and rule of true discernment?” Discernment is a gift of the Holy Spirit (1 Corinthians 12:10). Realizing this is important to avoiding being judgmental: since we are only able to discern the difference between good and evil because we are equipped to do so by the Holy Spirit, we should not think ourselves to be more spiritual or superior to others. St. John Cassian reminds us, “This is no minor virtue, nor one which can be seized anywhere merely by human effort. It is ours only as a gift from God.” How can we cooperate with God to receive and utilize the gift of discernment? St. Seraphim of Sarov answers: “It is very useful to spend time reading the word of God in solitude and to read the whole Bible with understanding. In return for this exercise alone, without the addition of any other virtuous deeds, the Lord grants man His mercy and fills him with the gift of understanding. When a man provides his soul with the word of God, then he is granted the understanding of what is good and what is evil.”

— [www.orthodoxyouth.org/1cor/html/4life.html](http://www.orthodoxyouth.org/1cor/html/4life.html)

# ANNOUNCEMENTS

Tone Five ~ August 4, 2013

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• TROPARION OF THE RESURRECTION, Tone Five:

Let us the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death and to raise the dead, by His glorious Resurrection.

• KONTAKION OF THE RESURRECTION, Tone Five:

Thou didst descend into hades, O my Savior, shattering its gates as almighty, resurrecting the dead as Creator, and destroying the sting of death. Thou hast delivered Adam from the curse, O Lover of man, and we cry to Thee: O Lord, save us.

## ACTIVITIES & EVENTS THIS WEEK

- Saturday, August 3: 3:30 PM, Catechism, Veneration of the Theotokos  
5 PM, Great Vespers, Confessions
- Sunday, August 4: 9 AM, Confessions; 10 AM, Divine Liturgy  
Noon, Agape Meal
- Monday, August 5: 6:15 PM, Vigil for the Transfiguration
- Tuesday, August 6: 9 AM, Divine Liturgy and Blessing of Fruit and the Vineyard
- Wed., August 7: 6 PM, Supplicatory to the Theotokos
- Thurs., August 8: 6 PM, Supplicatory to the Theotokos
- Friday, August 9: KAZAN SKETE: 9:30 AM, Divine Liturgy for St. Herman and St. Panteleimon

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- FEAST OF TRANSFIGURATION OF THE LORD:

Vigil at 6:15 PM on Monday, August 5, in the Protection Church. Divine Liturgy on Tuesday, August 6, at 9 AM. To prepare, read: Matthew 17:1–9, Mark 9:2–8, Luke 9:28–36 which describe it, and 2 Peter 1:16–18, which refers to the event. Bring a basket of fruit to the Divine Liturgy to be blessed. As usual, we will bless the grapes in the vineyard following the Liturgy.

- AS WE ENTER THE CHURCH:

The narthex is...where we enter, light a candle, venerate the icons and generally prepare ourselves for entrance into the nave for worship. . . . It is in the narthex that we slow down our thoughts and begin our prayer. The narthex is a place of preparation for our entrance into another reality, namely the heavenly worship of the Church. (from *Church Etiquette*, by Fr. Dimitri Tsakas)

- FREQUENT COMMUNION:

Our practice in the Orthodox in America is to prepare ourselves each week to receive Holy Communion. This preparation consists of frequent confession (*at least* once a month being the norm), praying the *Prayers before Communion* (found in any common Orthodox Prayer book), and the keeping of the fasting days. We are now keeping a fast from all meat, dairy and eggs in preparation for the Feast of the Dormition on August 15. It is also customary to attend Vespers or Vigil the evening before receiving Holy Communion as a “crown” of your preparation. I encourage you to participate in Vespers on Saturday evening and be spiritually edified by the hymns which glorify our Risen Lord.

- CONGRATULATIONS! IT'S A GIRL:

We congratulate and offer our prayers of thanksgiving to God for the safe delivery of Baby Emeliana Genevieve to Juliana Meghan and Ambrose Inlow. Many Years!

- WORK PARTY—SATURDAY, AUGUST 17, 9 AM:

Please join us for a work party. Tasks will be: pull out some Glendi items, and tents, inventory and repair tents; trim low-hanging tree branches, gardening, etc. We will be calling you to schedule your time at the work party.

- BABY SHOWER:

There is a Baby Shower scheduled for Marina Glanville, on Sunday afternoon, August 18 in the Parish Hall. See the flyer for more info or speak with Lukia Rose.

- IT'S TIME AGAIN FOR GLENDI BAKING!

Did you know that the Bakery Booths at Glendi earned more money than any other booth? Last year, sales were so successful that we ran out of several favorite cookies and pastries. So this year, naturally, we want to bake more of them. And we need your help! Glendi baking will take place every MONDAY in August, from 4 PM to 8 PM. The one exception to that time period is this coming Monday, August 5, when we'll bake from 2:30 PM to 6:30 PM because of the *Vigil for Transfiguration* scheduled that evening. Can you commit to helping out? Even just an hour now and then will be a big help. All our baked goods are hand-made from scratch, which means that they are labor-intensive. But with many hands, the baking goes quickly and smoothly—and it's lots of fun, too. Please put these baking dates and times on your calendar, and let me know that you'll be able to help. Thanks so much!

— *With love in Christ*, Catherine Ostling, 887-1277, [lostling@comcast.net](mailto:lostling@comcast.net)

- CARE FOR THE WORLD:

The careless and self-indulgent use of material creation by humanity, with the help of technological progress, has already started to cause irreparable damage to the environment. Unable to remain passive in the face of such destruction, the Orthodox Church, through us, invites all the Orthodox to dedicate the **first day of September** of each year, the day of the beginning of the ecclesiastical year, to the offering of prayers and supplication for the preservation of God's creation. — *Joint Statement of the Orthodox Primates, Constantinople, March 15, 1992*

- ON NOT JUDGING (CONDEMNING) OTHERS:

*From the Desert Fathers of the 5<sup>th</sup> Century:* One elder, when he had heard that a certain brother had fallen into a grievous sin, condemned him, saying, “He has done a great evil!” A certain amount of time passed, and the elder saw an angel, who brought to him the soul of the brother whom he had judged, and said to him, “This one, whom you judged, has died. Where now do you command that I put his soul, into the Kingdom or into torment?” The elder was horrified. “Since you are the judge of righteous men and sinners,”