

they are spiritually discerned. — *1 Corinthians 2:11–14*

– Divine Truth became incarnate to save through Himself us who have perished by accepting and adopting a murderous lie. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free (Jn 8:31–32). Only he is faithful to the teachings of Christ who decisively renounces and ever rejects all those teachings once conceived and still being conceived by outcast spirits and lawless people, inimical to Christ’s teaching, to God’s teaching—slandering its integrity and inviolability. The integrity of the God-revealed teaching is preserved inviolable solely and exclusively in the bosom of the Eastern Orthodox Church. — *St. Ignatius (Brianchaninov), from his sermon on the Sunday of Orthodoxy*

– Correct Christian life reveals to man: first, his passions, his illnesses; second, that God is near each of us; and finally, that at any instance He is ready to come to the rescue and save us from sin. But He does not save us without us, without our efforts and struggle. Acts of faith are necessary to make us able to accept Christ, for they show us that we cannot heal ourselves without God. Only when I am drowning, when there is nobody on the bank, do I realize I need a Savior, and only when I feel I am drowning in the ruling passions, do I turn to Christ. And He comes and helps. This is where the living saving faith starts. Orthodoxy’s teaching is about the freedom and worthiness of man as God’s co-worker in his salvation, and not as a “pillar of salt” which, according to Luther, cannot do anything. This makes clear the meaning of all Gospel commandments, leading a Christian to salvation, not by faith alone, and this makes obvious the truth of the Orthodoxy. This is how the Orthodoxy opens for a person, not just Christianity, not just religion, not just faith in God. — *A. I. Osipov, a professor of the Moscow Theological Academy*

• RECYCLE:

Soon, it will be the law: Recycling is no longer just a responsibility. In July Assembly Bill 341 will take effect mandating that all “commercial” users of disposal services separate recycling from trash. (Yes, in the eyes of the garbage man, we are “commercial”!) There are new trash receptacles in and near the hall as well as blue cans for recyclables. Please respect their use... and use them. — *Parish Council*

ANNOUNCEMENTS

March 11, 2012 ~ St. Gregory Palamas

- TROPARION OF ST. GREGORY PALAMAS, Tone Eight:
O light of Orthodoxy, pillar and teacher of the Church, glory of monks and invincible protection of theologians, O Gregory, thou wonderworker, boast of Thessalonika, and preacher of grace, ever pray that our souls be saved.
- KONTAKION OF ST GREGORY, Tone Eight, Special Melody:
With one accord, we praise thee as the sacred and divine vessel of wisdom and clear trumpet of theology, O our righteous Father Gregory of divine speech. As a mind that standeth now before the Original Mind, do thou ever guide aright and lead our mind to Him, that we all may cry: Rejoice, O herald of grace divine.

ACTIVITIES & EVENTS THIS WEEK

- Saturday, March 10: 3:30 PM, Catechism, *Intro to the Creed*
5 PM, VIGIL
- Sunday, March 11: 9–10 AM, Confessions
10 AM, Divine Liturgy / 11:30, Church School
Noon, Agape luncheon in Hall
12:45 PM, CHOIR REHEARSAL
1:30 PM, *Thanksgiving Molieben* for McPhersons
- Tues., March 13: 7:30 AM, Matins
- Wed., March 14: 7:30 AM, Matins
5 PM, Confessions
6:15 PM, *Liturgy of the Presanctified Gifts*, Meal and Reading from the Saints to follow
- Thurs., March 15: 7:30 AM, Matins
- Friday, March 16: 7:30 AM, Matins
- Sat., March 17: **9 AM, Work Party**
5 PM, Vigil for the Veneration of the Cross

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- UPCOMING IMPORTANT CHURCH SERVICES:

Saturday, March 24: Eve of the Great Feast of the Annunciation. Vigil for the Feast at 5 PM. We begin the celebration of the incarnation of God, the conception of Jesus within the Virgin by the power of the Holy Spirit. The beautiful hymns of Matins are a joyful reminder, during this season of repentance, that God became man so we, ourselves, might become gods by His uncreated Grace.

Sunday, March 25, The Great Feast of the Annunciation: Divine Liturgy, 10 AM. We sing: “Today is the fountainhead of our salvation...”

Thursday, March 29: On this day we will sing the entire “Great Canon of St. Andrew of Crete,” in Matins, beginning at 9 AM. This Service promises to be quite long, but also with a great deal of Liturgical variety: singing, praying, sitting during the Life of St Mary (read in two parts during the Service), psalmody, and prostrations with the Canon of St Andrew. It’s a “full course meal”—liturgically and spiritually fulfilling.

- CONFESSION:

During Great Lent, it is the norm for each Orthodox Christian to confess at least once, and certainly again some time prior to Pascha. Confession is a restoration and renewal of the soul, the forgiveness of sins, and a preparation for receiving Holy Communion. Moreover, during Lent, Confession prepares a person for Pascha. Since Confession is a Holy Mystery, and an encounter with the Living God, it is also a medicine for the soul; it is self-knowledge, an incentive to please God, and a reminder that we, too, must be forgiving and merciful towards the faults of others. When a person is at peace and the conscience is purified by the grace of God which comes upon one during Confession, then he is led to participate more deeply—according to one’s desire—in the life and communion of the Holy Trinity. The Christian becomes a sharer and partaker of the Grace of God, which is poured out so richly on Pascha. **PLEASE NOTE:** For those over the age of seven who will receive Holy Communion during Holy Week and Pascha, it is a holy obligation to make a confession at least once in the three weeks before Holy Week. But don’t limit your spiritual life and confession to some legalistic time-table: confess when your conscience needs it.

- REMEMBERING WRONGS:

If we look inside our hearts and find there even a trace of animosity toward others for the wrongs they have done to us, then we should realize that we are still far removed from the love of God. The love of God absolutely precludes us from hating any human being. —*St. Maximus*

- IDLE TALKING/GOSSIP:

I exempt children: they have the right to chatter, but only until the age of fifteen or sixteen. When children chatter, they are learning to communicate and are practicing their language; but when these “children” are already twenty, or sometimes older than forty—this means they are being pitiless towards their own lives. Let us consider (and let us be honest with ourselves): how much longer do we have to live? Not much longer at all. Therefore, I repeat, we should value life and love the gift that God has given us, remembering that we will carry into eternity only that which we have in our hearts. Idle talk and blathering are frightful words, for they involve killing time. —*Russian Archpriest Alexander Men, murdered in 1990*

- FOOD BARRELS:

During Great Lent this year, our parish will once again serve as a collection point for food donations to help the Redwood Gospel Mission provide meals for over 300 people. Barrels will be placed in the narthex at St Seraphim, and in the parish hall. All donations are appreciated, but the Mission provides a list of staple commodities which are especially helpful. The list includes: oatmeal, beans, pasta, syrup, pancake mix, oil, rice, ketchup, mustard and mayonnaise. The barrels will be in place until Palm Sunday (April 8th). Any questions, see Paul Byron Burch.

- ORTHODOXY:

– For who knows a person’s thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is from God, that we might understand the gifts bestowed on us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who possess the Spirit. The unspiritual man does not receive the gifts of the Spirit of God, for they are folly to him, and he is not able to understand them because