



Weekly Bulletin

Orthodox Church of the Annunciation

877 Francine Lane, Santa Maria, CA 93455

Rev. Justin Taylor, *Rector*

V. Rev. Lawrence Russell, *Attached*

FrJustin@odox.org

www.odox.org

Confessions after Vespers or by Appointment

Upcoming Services

Sunday, March 1

(Sunday of Orthodoxy)

9:40 am 3rd & 6th Hours

10 am Divine Liturgy

6 pm Sunday of Orthodoxy Vespers & Potluck
(bring an icon for the procession!)

Wednesday, March 4

5:40 Lenten 9th Hour & Typika

6 pm Liturgy of the Pre-sanctified Gifts

Thursday, March 5

6 pm Lenten Daily Vespers

6:30-8 Catechesis & Inquirers Class

Saturday, March 7

(Memorial Saturday)

8:40 am 3rd & 6th Hours

9 am Divine Liturgy

3:30-5 pm Catechesis & Inquirers Class

5:30 pm Great Vespers

Sunday, March 8

(2nd Sunday of Lent: St Gregory Palamas)

9:40 am 3rd & 6th Hours

10 am Divine Liturgy

Sunday, March 1 2026

Sunday of Orthodoxy (Tone 5)

Hebrews 11:24-26, 32-12:2

John 1:43-51

First Sunday of Lent

Sunday of Orthodoxy

The first Sunday of Great Lent is called the Sunday of Orthodoxy because it commemorates the restoration of the Holy Icons and the triumph of the Orthodox Faith against the terrible heresy of the Iconoclasts, i.e. those heretics who refused to honor the Holy Icons. For more than a hundred years the Church was disturbed by the evil doctrine of iconoclasm.

The first Emperor to persecute the Church was Leo the Isaurian, and the last was Theophilus, the spouse of Saint Theodora (February 11), who reigned after her husband's death and re-established Orthodoxy in the time of Patriarch Methodios (June 14). Empress Theodora proclaimed publicly that we do not kiss the Icons as a sign of worship, nor do we honor them as "gods," but as images of their prototypes.

In the year 843, on the first Sunday of the Fast, Saint Theodora and her son, Emperor Michael, venerated the Holy Icons together with the clergy and the people. Since that time this event has been commemorated every year, because it was definitively determined that we do not worship the Icons, but we honor and glorify all the Saints who are depicted on them. We worship only the Triune

Many Years!

3/4: Christina Diedrich (Birthday)

3/5: Mark Abboud (Birthday)

3/6: Elise Russell (Birthday)

God: the Father, the Son and the Holy Spirit, and no one else, neither a Saint, nor an Angel.

Originally, the Holy Prophets Moses, Aaron, and Samuel were commemorated on this Sunday. The Alleluia verses appointed for today's Liturgy reflect this older usage.

2nd Saturday of Great Lent: **Memorial Saturday**

Saturday is the day which the Church has set aside for the commemoration of faithful Orthodox Christians departed this life in the hope of resurrection to eternal life. Since the Divine Liturgy cannot be served on weekdays during Great Lent, the second, third, and fourth Saturdays of the Fast are appointed as Soul Saturdays when the departed are remembered at Liturgy.

In addition to the Liturgy, kollyva (wheat or rice cooked with honey and mixed with raisins, figs, nuts, sesame, etc.) is blessed in church on these Saturdays. The kollyva reminds us of the Lord's words, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit" (John 12:24). The kollyva symbolizes the future resurrection of all the dead. As Saint Simeon of Thessalonica says, man is also a seed which is planted in the ground after death, and will be raised up again by God's power. Saint Paul also speaks of this (I Cor. 15:35-49).

It is customary to give alms in memory of the dead in addition to the prayers we offer for their souls. The angel who spoke to Cornelius testifies to the efficacy of almsgiving, "Your prayers and your alms have ascended as a memorial before God" (Acts 10:4).

Memorial services for the dead may be traced back to ancient times. Chapter 8 of the Apostolic Constitutions recommends memorial services with Psalms for the dead. It also contains a beautiful prayer for the departed, asking that their voluntary and involuntary sins be pardoned, that they be given rest with the Patriarchs, Prophets, and Apostles in a place where sorrow, suffering, and sighing have fled away (Isaiah 35:10). Saint John Chrysostom mentions the service for the dead in one of his homilies on Philippians, and says that it was established by the

Apostles. Saint Cyprian of Carthage (Letter 37) also speaks of our duty to remember the martyrs.

The holy Fathers also testify to the benefit of offering prayers, memorial services, Liturgies, and alms for the dead (Saint John Chrysostom, Saint Cyril of Jerusalem, Saint John of Damascus, etc.).

By praying for others, we bring benefit to them, and also to ourselves, because "God is not so unjust as to forget your work and the love which you showed for His sake in serving the saints..." (Heb. 6:10).

Pray for...

Archpriest Matthew; Joe (Sunday's brother); Nathan; John Truman (recovery from injury); Thomas; Helen; Sofie; Sofia; Seraphima; Marija (cancer); Maria; the nun Paraskeva and her mother Radojka; Ginny; the newborn Sieglinda (for health); Derek (Nektarios) for employment/housing assistance; Miles (Larissa's grandson); Zoi and Valeri (Oxana's parents); Natalia (Nina Slater's sister); Maria Carmen (Joseph Nuno's mother); Carol (Eddie's mother); the child Rastko; Vasilije; Sophia; Steve; Alexis; Angelina; Helen (cancer); the child Uriah; Anna (sick)...

...Emma Saperstein and the child to be born of her, and Scott; Leanna Marchell and the child to be born of her, Brandon, Elizabeth, and Margaret; Luisa and the child to be born of her (Fetzkó's friend); Angelina and the children to be born of her (Brown's friend)...

...Natasa and the newborn Stefan, Tomica, and Luka; Marianna Olivares and the newborn Sophia, Joseph, John, Ephrem, Paul, and Daniel...

A man in this world must solve a problem: to be with Christ, or to be against Him. And every man decides this, whether he wants to or not. He will either be a lover of Christ or a fighter of Christ. There is no third option.

+ St Justin Popovic