

**St. Mary's Orthodox Church
(Dormition of the Mother of God)**

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Sunday March 5, 2017

Sunday of Orthodoxy—The Restoration of the Holy Icons

Martyr Conon of Isauria (1st century); Martyr Nestor, father of Martyr Conon of Isauria; Martyr Onisius (*Onesimus*) of Isauria, by beheading (1st century); Saint Theophilus, Bishop of Caesarea in Palestine (200); Martyr Conon the Gardener, of Pamphylia (251); Martyrs Archelaus, Kyrillos, Photios, Virgin-martyr Irais (*Rhais*) of Antinoë, and 152 Martyrs in Egypt (c. 308); Venerable Conon of Cyprus (4th century); Martyr Eulogius of Palestine; Martyr Eulampius of Palestine, by the sword; Venerable Mark the Ascetic of Egypt (*Mark the Athenian, Mark the Faster*) (5th century); Saint Hesychius the Faster, of Bithynia (790); Saint Oliva of Brescia, martyred in Brescia in the north of Italy, under the Emperor Hadrian (138); Saint Eusebius, born in Cremona in Italy, he became an abbot in Bethlehem and took part in the struggle against Origenism; Saint Eusebius and Companions, a group of ten martyrs who suffered in North Africa; Saint Colman of Armagh, a disciple of St Patrick in Ireland (5th century); Saint Kieran of Saighir (*Ciaran of Ossory*), confessor (c. 530); Saint Carthage the Elder, the successor of St Kieran as Bishop of Ossory in Ireland (c. 540); Saint Caron, the church at Tregaron in Dyfed in Wales is dedicated to him; Saint Piran of Padstowe (*Pyran*), monk of Perranporth (6th century); Saint Virgilius of Arles, Archbishop of Arles (610); Saint Clement, Abbot of Santa Lucia in Syracuse in Sicily (c. 800); Saints Basil (1249) and Constantine (1257), princes of Yaroslavl; Monk-martyr Adrian, Abbot of Poshekhonye (1550), and his fellow-ascetic St. Leonidas (1549); New Martyr John the Bulgarian, at Constantinople (1784); New Hieromartyr Parthenius, Bishop of Didymoteichon in Thrace (1805) (*see also March 15*); New Martyr George of Rapsana, at Larissa (1818); Saint Nikolai (Velimirovich), Bishop of Ohrid and Žiča, Serbia (1956); New Hieromartyr Nicholas Pokrovsky (1919); New Hieromartyr John Mirotvortsiev (1938); New Hieromartyr Theophan (Grafov), Hierodeacon, of Borisoglebsk Monastery, Vladimir (1938); New Hieromartyr Mardarius (Isaev), Hieromonk, of Yurievskoe, Yaroslavl, (1938); **Other Commemorations:** Icon of the Mother of God "the Teacher" (or "*Education*" or "*Nurtured Up-Bringing*"); Translation of the relics (1463) of St. Theodore, Prince of Smolensk and Yaroslavl (1299), and his children Saints David (1321) and Constantine (ca. 1322); Repose of Metropolitan Cornelius of Novgorod (1698).

Services for the week of March 5

Wednesday, March 8: 9:00 am Moleben to the Holy Cross

Saturday, March 11: 9:00 am Divine Liturgy of St. John Chrysostom for the Second Soul Saturday.

6:00 PM Great Vespers for the Sunday of St. Gregory Palamas

Parish News

WELCOME: to all of our guests today. We are so glad that you have come to enjoy our Orthodox worship. We invite you to come for coffee and sweets in our church hall and to enjoy fellowship with us. May God bless you!

OFFERING: February 26: \$1061.25

REMEMBER IN YOUR PRAYERS Wanda (Martha) Smith, wife of Subdeacon Gregory Smith and mother of Tim, Andrew and Peter. She was admitted earlier in the week to Roanoke Memorial Hospital and is now home with her family. May God grant her health and salvation!

PLEASE KEEP Ernie Chizmar in your prayers as he is undergoing physical therapy at HealthSouth in Princeton. May God grant him strength and good health! As of Saturday, March 4, he is still receiving therapy. Any message of encouragement and love is appreciated. Lord, bless!

HOLY CONFESSION: Please be aware that to be considered an Orthodox Christian *in good standing* in our diocese...that Holy Confession once a year as the *minimum* requirement and it must take place during the Great Fast. Please plan on having confession at least once during this sacred season.

PLEASE CHECK OUR WEBSITE OFTEN: The "spotlight" section is updated very regularly with edifying material to help us make progress through the Fast.

REFLECTION

Why do some people, well educated and baptized as Christians, fall away from Christianity and give themselves over to philosophy and to learned theories,pretending these to be something more truthful than Christianity? They do so for two principal reasons: either out of a totally superficial understanding of Christianity or because of sin. A superficial understanding of Christ rejects Him and flees from Christ as does a criminal from a judge. Superficial and sinful Christians were as often enraged and infuriated with Christianity as were the pagans. To the superficial and culpable, it was more comfortable for them to bathe in the shallow swamp of human thoughts than in the perilous depth of Christ. For those who sincerely follow Christ, He constantly calls them to a greater and greater depth; as He once said to the Apostle Peter, "Put out into deep water" (St. Luke 5:4). St. Mark the Ascetic writes that the law of God is understood in accordance with the fulfillment of the commandments of God: "Ignorance compels a person to speak in opposition to that which is beneficial and insolence multiplies vice."