



HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
10201 Democracy Blvd
Potomac, Maryland 20854
301-299-5120(Office) 301-367-9051(cell)
www.holyresurrection.com
www.facebook.com/groups/hroc25
YouTube: HROC Media



Very Rev. Peter Zarynow, Pastor
Protopresbyter John Fedornock

Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 04 July 2021

SECOND SUNDAY AFTER PENTECOST

Synaxis of the Saints of Carpatho-Rus

Epistle: Romans 2:10-16 Gospel: Matthew 4:18-23

Tone One

04 July (SUN) 2nd Sunday after Pentecost/Synaxis of the Saints of Carpatho-Rus

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St. John Chrysostom 9:30am

Coffee Social to follow

07 July (Wed) Nativity of John the Baptist

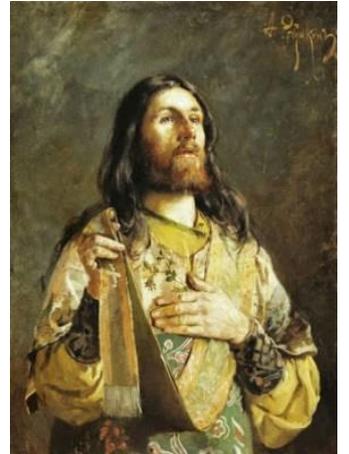
Divine Liturgy of St John Chrysostom 9:30am

11 July (SUN) 3rd Sunday after Pentecost

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St. John Chrysostom 9:30am

Coffee Social to follow



Announcements:

Confessions be heard after Divine Services and by appointment. Please contact Fr Peter to schedule. All faithful are encouraged to come to the Sacrament every 8-10 weeks, on average, to help maintain spiritual health.

The Apostles Fast runs from Monday 28 June until the Feast of the Apostles Peter & Paul on 12 July. All fasting guidelines apply. Just because it is summer does not mean we do not practice our Faith!

Sign-ups for flower donations are back on the bulletin board. Especially now that we are in summertime, fresh flowers each week will be a beautiful addition to the church!

We need to get our greeter teams back, especially on the way into church in the morning. If you would like to be a greeter, please contact FrPeter. The main requirement is to be here at least 20 minutes before Divine Liturgy to welcome the faithful and potential guests as they enter. Our after Divine Services greeters can also resume their duties.

An email reminder was sent requesting the Mental Health survey from the Assembly of Bishops be filled out by everyone age 18 years of age and older. It should take about 15 or so minutes to complete. There is no request for name or contact information. It's completely anonymous. If there are any questions, there is an FAQ page on the Assembly's website and there is a contact email in the forwarded information. Deadline has been extended to 31 August 2021, but try to fill it out as soon as possible!

Please pray for the following: Metropolitan Gregory, Bishop Matthias, Fr. Frank & Pa i Connie Miloro; Pa i Betty Jean Baranik, Fr Michael Rustik, Fr. John Fencik, Fr. Paul Stoll, Fr. Robert Teklinski, Fr. John Gido, Dn. Peter Skoog & family, Pañi Kathy Dutko, Fr. Gregory Allard, Fr. Lawrence Barriger, Fr. James Gleason, Fr. Luke Mihaly, Fr. Ted & Pa i Marjorie Mozes, Fr. Thomas Blaschak, Hieromonk Michael, Fr Thomas Kadlec; Pa i Donna Smoley, Fr. Michael & Pa i Annamarie Slovesko, Fr John & Pa i Patricia Duranko, Fr. Christopher Rozdilski, Fr John & Pa i Cindy Zboyovski, Fr. Jonathan & Pa i Marsha Tobias, Fr Robert Lucas, Pañi Delores Zuder; Pa i Amy George, Pa i Dorothy Hutnyan, Fr Michael & Pa i Elenore Polanichka; Presbytera Tulla Pateras, Pa i Carol Paproski; Recruit Joey Myers; Elisa Castilla, Beth & Ed SkeetsqWilliams, Carol Miller, Cindy Russell, Dorothy Mastronicola, Angie Wali, Nancy Lynn Arthur, Tony Zanke, Justin Popek, Karen Ogden, Joshua, Faye & Tess, Emilie Dixon, Shirley Miree, Michael Rake, Olga Vasconez, Diane Dupere-Lindell, Gerry Sadler, Ann Eckert, Lois Hall, Marshal Smith, Dave Stanton, Florence Gregoric, James & Melody Peyton, Louann Giger, Daniel Ward, Jennifer Brady, Carol Blum, Katie Bleeker, Alexi Williams, Missy Johns, Susan Buckley, Constance Amey, James Lazor, Debbie Dell, Rose & Douglas Eade, Grace Yoon, Michael Dinneen, Kellie Barrett, Joan Detwiler, Joan Kondratick, John Homick, Jim David, Melanie Samson, Mary West, Laura Gary; Richard & Wendy Sulich; James Durachko, Julia Rapach, Randi Caffalle, Hayley Marshall, Jon Green, Aleia Dick, MaryJane, Kyle & Rosie Brant, Mary Agnes, Alicia, Lisa Chernob, Stephen Brancho, Emily, MaryMargaret, Leslie Perez, Thomas & Deborah Delare, Diana Hannan; Ed Murphy; LeLe Luu; Bridget Myers; Devan Merrill; Joann Wiant; Bob Fitzurka; Olga Vovk; infant Emilia Zak; Susan B.; Dorothea Fotis; Daniel Winsky; Lela; Vladimir; Carly; Robert; Charlene Myers; Vic Fitzwater; Taina Ferguson; Olya Romanova; Anna Fallon & daughter Sophie; Brittany Arata & twins; Pa i Kathryn Dutko & son Isaiah

May Our Lord Jesus Christ Touch Them with His Healing Hand!



CANDLE OFFERINGS

Altar Candles: AXIOS! Fr Deacon Daniel Katz-Fr Peter & Pa i Bernadette (*Many Years!*)

Eternal Light: Happy 18th Birthday Natalie-Lois (*Many Years!*); In Memory of Michael Tomko on the 60th Anniversary of his repose-granddaughter Lois (*Memory Eternal!*)

Vigil Candles Offered For the Living (*Many Years! Mnohaja L'ita!*)

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| <p>2-for health-love Mom & Dad
<i>Jonathan & Lara; Stephanie</i></p> <p>2-for health-John & Sheila
<i>HROC parishioners; Family members</i></p> <p>3-special intention-John & Sheila
<i>Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries</i></p> <p>1-health of Chris Fallon-Michael, Kathleen, John & Anna</p> <p>2-special intention-brother George
<i>Archbishop Michael; Barbara Knighton</i></p> <p>2-special intention-George Dahulich
<i>Metropolitan Gregory; Bishop Matthias</i></p> <p>6-for health-George Dahulich
<i>Fr Tom Kadlec; Fr Jim Dutko; Chris Fallon; Charlie Myers; Barbara Knighton; Pañi Kathy Dutko</i></p> <p>4-happy birthday-George Dahulich
<i>Nell Stine; Natalie Boyd; Shayna Kent; Patti Glasser</i></p> <p>1-happy anniversary Eric & Kate Gebert -George Dahulich</p> <p>1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole-love Grandparents</p> <p>1-happy birthday Natalie-Grammy & Pop-Pop</p> <p>3-for health-Ray & Georgene
<i>Lois Erhard; Vic Fitzwater; Dzubak Family</i></p> <p>22-health & healing-John & Marie Smith
<i>Irene Dzubak; Melanie Samson; Fr Tom Kadlec; John & Barbara Homick; Chris Hudack; Ray & Georgene Ammon; Marge Tomasevich; Carol Miller; Marie Skasko; Pañi Eleanor Pribish; Lois Erhard; Chris Fallon; Emilia Zak; Stephen Brancho; Charlie Myers; Debbie & Tom Delare; Rose Marie Jung; Pañi Jean Hutnyan; Tim Dzubak; Jessica Kadlec-Krchmar; Fr & Pañi Miloro; Met. Gregory</i></p> | <p><i>Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankey Family; Fabian Family</i></p> <p>1-happy birthday Nadya Breno-the Breno Family</p> <p>2-specail intention-Mom & Dad
<i>Angela & Brian; Stephen</i></p> <p>1-special intention Mark-love Marie</p> <p>1-special intention Marie-love Mark</p> <p>7-for health-Mark & Marie
<i>Mom/Baba; Verna Czap; Nancy Shields; Mike & Josie Czap; Skeets; Williams Family; Charlene Myers</i></p> <p>12-health & special intention- Mark & Marie
<i>Chris Hudack; Ray & Georgene Ammon; Marge Tomasevich; Irene Dzubak; Carol Miller; Alex & Eleanor Breno; Fr John & Pañi Marge; James Battaglini; Charlie Myers; Pañi Bernadette; Fr Peter</i></p> <p>1-health of Charlie-love Debi</p> <p>2-for health-Charlie, Debi, Jacob & Joey
<i>Grammy; Skeets</i></p> <p>2-specail intention-love Mom & Dad
<i>Jacob; Joey</i></p> <p>1-health & healing Hayley, Bob, Chris Hudack, John Homick, Peggy and Bruce, Andrea, Katie, and Carol Miller-Lois</p> <p>1-for health Savannah, Caroline, Natalie, Karen K, Elizabeth Michel, Marge Tomasevich, Aunt Ann- Lois</p> <p>1-happy birthday Jim David-Lois</p> <p>1-sp. int. Nancy Hall & Family-Lois</p> <p>4-for health-Pa i Jean Hutnyan
<i>Muhlenberg Family; Hutnyan Family; Joseph Derevjanik; Alex & Eleanor Breno</i></p> <p>1-birthday blessings Mark Plowchin-Aunt Rose</p> <p>1-recovery Carol Miller-Rose Plowchin</p> <p>2-for health-Rose Plowchin
<i>Tom Knipple; Evelyn Szala</i></p> |
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6-special intentions-the Breno Family

Vigil Candles In Loving Memory: (*Memory Eternal! Vicnaja Pamjat!*)

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| <p>1+in loving memory of Les-love Carol</p> <p>1+in memory Mother & Father. Carol Miller</p> <p>1+in loving memory of our father & mother-Taina and Craig</p> <p>2+loving memory-the Fallons
<i>Pañi Jeannette; Anna & John Luchok</i></p> <p>1+in memory of Marion Fallon-Diane</p> <p>1+in loving memory of Helen Rowland-Diane</p> <p>1+in loving memory Parents & Grandparents-Diane & Brian</p> <p>1+Memory Eternal Parents/Grandparents-Koval Family</p> <p>2+Memory Eternal-Koval Family
<i>Uncle George & Uncle Tony</i></p> | <p>4+Memory Eternal . love Alex, Melanie
<i>mother Katherine; father John; mother Elaine; father Michael</i></p> <p>5+in memory-John & Sheila
<i>Dad Kraynok; Mom Kraynok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak</i></p> <p>1+In loving memory of Metro-Love, Joan and Family</p> <p>1+in loving memory of parents Peter & Ann Dahulich-love son George</p> <p>1+in memory of Dn. Steve Hall-George Dahulich</p> <p>2+in memory-Pa i Jean Hutnyan
<i>Fr Andrew; Mom & Dad</i></p> |
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THANK YOU!

Flowers: Olga Vovk for health and special intention of her parents and for a blessed life for son Artem on his birthday (28 June)

Many Years! Mnohaja L'ita!

Replated Hot Water Cup: The family of John Hudack (John Hudack Memorial Fund) in memory of +John.

Memory Eternal! Vicnaja Pamjat!

ZEON (*teplota* in Slavonic) The hot water that is added to the Chalice in the course of the Divine Liturgy before the communion of the people. It signifies the living warmth of the Spirit's grace, and in some Byzantine writers commemorates the water that flowed from the side of the Lord when he was pierced by a spear.



Newly replated warm water cup and tray. Unfortunately, a before photo was not taken

Prayer For Vocations

Master of all, You promised us, "I will be with you always, even until the very end of the world," and You have taught, "I will build My Church and the gates of hell shall not prevail against it." Mindful of this pledge, we beseech Your great goodness to inspire men to the Holy Priesthood, the service of Your Holy Orthodox Church, so that she may properly be able to fulfill Your will for Your people in this age. There are children to baptize, the sick to heal, and the dying to care for. There is the Bread of Life to distribute, and the Word of God to teach. There are sins to forgive, and charity to be done in Your Name. Send Your Church in this hour and in every age "vessels of clay" to be instruments of Your presence. Hear us, O Lord, and have mercy.

Prayer For The Priesthood

O Lord Jesus Christ, Good Shepherd of Your sheep, light the fire of ardent love in the hearts of all Your priests, that they may ever and in all things seek only Your glory. Remember especially, Lord, our Metropolitan Gregory, and our spiritual fathers who are laboring in Your vineyard for the salvation of all those whom You have entrusted to them. Remember also, O Lord, our priests Proto. William Conjelko, Proto. Myron Zuder, and Protodeacon Theodore Worobey, and Seminarians Dylan Kelemecz, Thomas Kovalak, Nicholas Worobey, and Aydin Zill. Make their lives as holy as the word they preach. Keep them from being discouraged. Hear their prayers for our salvation. Give them wisdom and courage to proclaim Your truth. Make them priests after Your own heart. For You are a merciful God who loves us, and to You we give glory, together with Your eternal Father and Your all-holy, good and life-giving Spirit, now and ever and forever. Amen.

ΑΧΙΟΣ ΑΧΙΟΣ ΑΧΙΟΣ

(He is Worthy!)

Congratulations and God's choicest blessings to Fr Deacon Daniel Katz on his Ordination to the Holy Diaconate of the Orthodox Church through the ancient prayers and "laying on of hands" by His Eminence, Metropolitan Gregory! The Ordination took place during the Divine Liturgy this morning (4 July) at Christ the Saviour Cathedral in Johnstown. Fr Dn. Daniel is the first native son of our parish to be Ordained to Major Orders in the history of HIROC.

We pray that Fr Dn. Daniel has a spiritually prosperous ministry as a Deacon of the Holy Church! *Many Years! Mnohaja L'ita!*

Isn't being a deacon just a stepping-stone to the priesthood?

No, a deacon doesn't have to become a priest. In fact, deacons comprise a complete and distinct order of ordained ministry within the three expressions of ordained priesthood: the diaconate (i.e., deacons), the presbyterate (i.e., priests) and the episcopacy (i.e., bishops). While deacons may, and now often do, pass through to other orders (i.e., to the presbyterate and episcopacy), most deacons originally served Christ within the life of the Church as deacons the rest of their lives. Do not accept mistaken, common stereotypes of the deacon as an apprentice priest, a liturgical decoration (or functionary) or even worse yet, a super-acolyte! Over the years, misconceptions have developed regarding appreciation of the diaconate, partly because it has been used in the past as a stepping-stone to the priesthood in an imbalanced manner. It is hoped the resources made available through this Web site describe a more healthy and correct vision of the diaconate as a full or complete and distinct order within the ordained ministry of the Orthodox Church. This is the ministry through the activity of the Holy Spirit that brings forth in a special way, the ministry of Christ, the one who serves.

What do I call a deacon?

It is correct to refer to him as Father or when introduced as the Reverend Father Deacon (so as to avoid confusion to which order of ministry he is ordained). The appellation Father in the Orthodox tradition acknowledges with respect the spiritual responsibilities of the person addressed. Do not call a deacon deacon as the normal manner of address (even if this is the usual custom in western Christian circles today), as the deacon is called to share in inter-personally intimate, loving, pastoral care corresponding in relationship to their spiritual responsibilities on behalf of the faithful. We are aware of the ancient custom of calling non-ordained schema monks as Father as a way of acknowledging this kind of respect for them. While referring to the deacon as Deacon [name] is not incorrect, this is not unlike referring to the ordained presbyter as priest [name] or the hierarch as bishop [name]. None of these appellations are incorrect; nevertheless, using these expressions as the normal ways of addressing these ordained ministers of the church, tends to be too casual and familiar (hence, disrespectful).

(from the website *Good Guys Wear Black.org*)

THE SAINTS WHO SHONE FORTH FROM AND/OR LABORED IN CARPATHO-RUS

Saints Cyril (+869) and Methodius (+885) and their Disciples Gorazd, Clement, Naum, Sava, and Angelar

These two brothers from the Byzantine city of Thessalonica had been involved with both religious and civic affairs. When King Rastlav of Greater Moravia asked for Slavic-speaking clergy to work among his subjects, St. Photios, Patriarch of Constantinople, sent Cyril and Methodius. They, along with their disciples, arrived in the year 863. Their work laid the foundations for Slavic Christianity, leaving the Slavonic language and two alphabets (Glagolitic and Cyrillic) as their legacy.

According to legend, the holy brothers (or their disciples) helped establish the town of Mukacevo as a diocese. While the historical evidence for this is minimal, the fact remains that the Carpatho-Rusyns have always looked at the ministry of Cyril and Methodius as the start of their Christian heritage.

After the deaths of Cyril and Methodius, when the Slavonic-speaking clergy were no longer welcome in Greater Moravia, the disciples moved to the south, and established Ohrid (in present-day Macedonia) as a center of Slavic learning and literature. This continuation of the ministry of Cyril and Methodius made it possible, in turn, for Byzantine missionaries to be dispatched to Kiev in 988, at the request of Saint Vladimir.

Rastislav, King of Greater Moravia (+870)

As ruler of Greater Moravia, he sent to Constantinople for missionaries to preach in the Slavic tongue. He supported the work of Saints Cyril and Methodius.

Moses Uhrin ("the Hungarian") (+1043) and his brothers Ephrem of Novy Torzhok (+1053) and George (+1015)

All three brothers were called "Hungarian" since they came to Rus' from lands ruled by the Hungarians, but given that they were Eastern Christian Slavs, they are accounted as Rusyns. The three brothers entered into the service of the holy prince of Rostov, Boris, son of Saint Vladimir. George died first, being killed along with Boris. Ephrem fled and went to lead a monastic life. He lived in the town of Novy Torzhok, where he founded a monastery dedicated to Saints Boris and Gleb. Moses, on the other hand, fled to Kiev. After Kiev was captured by the Poles, he was taken as a prisoner to Poland. He was "ransomed" by a wealthy widow who wanted Moses to become her husband. Moses, however, had already set his mind on living a monastic life, and thus refused all her advances. For this, she had him tortured on numerous occasions. His freedom came when the widow was killed during a time of civil unrest. He joined the brotherhood of the Kiev Caves Monastery, where he labored for a decade. A portion of Saint Moses' relics are enshrined at the monastery of Saint Nicholas ("Cerneca Hora") in Mukacevo.

Stephen, King of Hungary (+1038)

Most of the lands of Carpatho-Rus were part of his kingdom in the 10th century. His status as a saint was recognized by the Ecumenical Patriarchate in the year 2000.

Joseph (Stojka) of Maramoros (+1711)

After the Diocese of Mukacevo accepted Union with Rome in 1646, the region of Matamoros (today split today between Ukraine and Romania) became a center for the Orthodox hierarchy. Joseph was one of the last Orthodox Bishops in Carpatho-Rus until the 20th century, and is known as "the Confessor" for his defense of the Orthodox faith.

Alexis (Toth) of Wilkes-Barre (+1909)

Alexis, a Greek Catholic priest from the Eparchy of Presov, came to the United States to minister to the large numbers of Rusyn Greek Catholic immigrants. After being shamefully treated by the local Roman Catholic bishop, in 1891, he and his parish in Minneapolis were received into the Orthodox Church. He spearheaded a "Return to Orthodoxy" movement and established many parishes.

Maximus (Sandovich) of Gorlice (+1914)

As a young priest, Maxim labored for Orthodoxy among the Lemko-Rusyns in what is today Poland. His missionary work was considered treasonous by the Austrian government, and he was arrested and imprisoned for two years. After being released, he was again arrested, along with his wife and family. Maxim, at the age of 28, was executed by firing squad.

Gorazd (Pavlik) of Prague (+1942)

Of Czech background and raised Roman Catholic, Gorazd's interest in the mission of Ss. Cyril and Methodius pushed him towards Orthodoxy. He was eventually consecrated a bishop by the Serbian Orthodox Church and worked at spreading Orthodoxy among the Czechs. Additionally, he assisted the growth of Orthodoxy in Slovakia and Carpatho-Rus. For giving refuge to resistance fighters during World War II, he was executed by the Nazis.



Dositheus (Vasic) of Zagreb (+1945)

When the movement to return to Orthodoxy began in Carpatho-Rus, it turned to the Church of Serbia, since all Orthodox in Austro-Hungary fell under its jurisdiction. Several Serbian clergy helped in that formative period. Dositelj served as bishop for three years, ministering to the Carpatho-Rusyn flock. He later served as Metropolitan of Zagreb in Croatia. During World War II, he was imprisoned and tortured, and eventually died because of this treatment.

Alexis (Kabaluk) of Chust (+1947)

He was the leading figure in the renewal of Orthodoxy in Carpatho-Rus in the 20th century. While being raised a Greek Catholic, his piety drew him to numerous Orthodox shrines and monasteries. On a visit to Mount Athos, he became Orthodox. He was later tonsured a monk, and became a priest under the jurisdiction of the Serbian Church. His work for Orthodoxy opened him up to accusations of öpro-Russianö activities, and thus he fled to Russia and the, for a time, worked in the United States. He returned to Europe in order to stand with the other Orthodox at the Maramoros-Sihot Trial, and then served time in prison. With the collapse of the Austro-Hungarian Empire, he was released from prison, and became even more active promoting Orthodoxy among the Carpatho-Rusyns.

Justin (Popovich) of Celiie (+1979)

A well-known Serbian monastic and theologian, from 1930 to 1932, Justin served in Carpatho-Rus.

Job (Kundrja) of Mala Uholka (+1985)

The most recently canonized Rusyn saint, Job was tonsured a monk by Saint Alexis (Kabaluk). He became a renowned spiritual father, and after the closure of several monasteries by the Soviets, served a small village parish. He continued his ministry as an elder, giving spiritual direction, preaching, and offering the divine prayers and services, while continuing his own ascetic efforts.

The following holy individuals are awaiting glorification:

Dositheus (Feodorovic) of Ugla (+1733)

He was the last Orthodox bishop of Carpatho-Rus until the 20th century. In 1721, his clergy voted for Union with Rome, and he lived his remaining days in the Ugla monastery, abandoned by his clergy and without his flock. He is venerated locally as a confessor and ascetic.

Nina (Prokop) +1967)

Schema-Abbess Nina was born Juliana Prokop and, early in life, she embraced asceticism. In 1914, she organized a group of young girls in her village to live the monastic calling. On several occasions, they were abused and persecuted by the civil authorities for this. Later, she later became the abbess and founder of the Convent of Lipcha and abbess of e Monastery of St. Nicholas in Mukacevo, where she is buried.

Basil (Pronin) (+1997)

Born in Kiev his family left for Serbia at the time of the Russian Revolution. Following his vocation in Serbia, he was tonsured a monk and ordained a priest in 1939, and began working as part of the Orthodox mission in Carpatho-Rus. He was a disciple of St. John (Maximovich) and never lost touch with him. In 1946, he became the spiritual father of the St. Nicholas Monastery in Mukacevo, a role which he fulfilled for 50 years, becoming well- known and beloved.

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Note: On August 28, 2005, +Metropolitan Nicholas (of thrice-blessed memory) of the American Carpatho- Russian Orthodox Diocese proclaimed that starting in 2006 the second Sunday after Pentecost will be commemorated as the Synaxis of the Carpatho-Rusyn Saints in the Holy Orthodox Faith. On the Orthodox Church calendar, the first Sunday after Pentecost is dedicated to All Saints of the Orthodox Church. The Kondak for that Sunday tells us: öThe universe offers Thee the God-bearing martyrs as the first-fruits of great creation, O Lord and Creator. Through the Theotokos and their prayers establish Thy Church in peace.ö

The Second Sunday after Pentecost is designated in the Orthodox Church as the Sunday of Regional Saints. So, it is appropriate that the Carpatho-Rusyn saints are commemorated on this day.



THE NATIVITY OF THE PROPHET, FORERUNNER AND BAPTIST JOHN

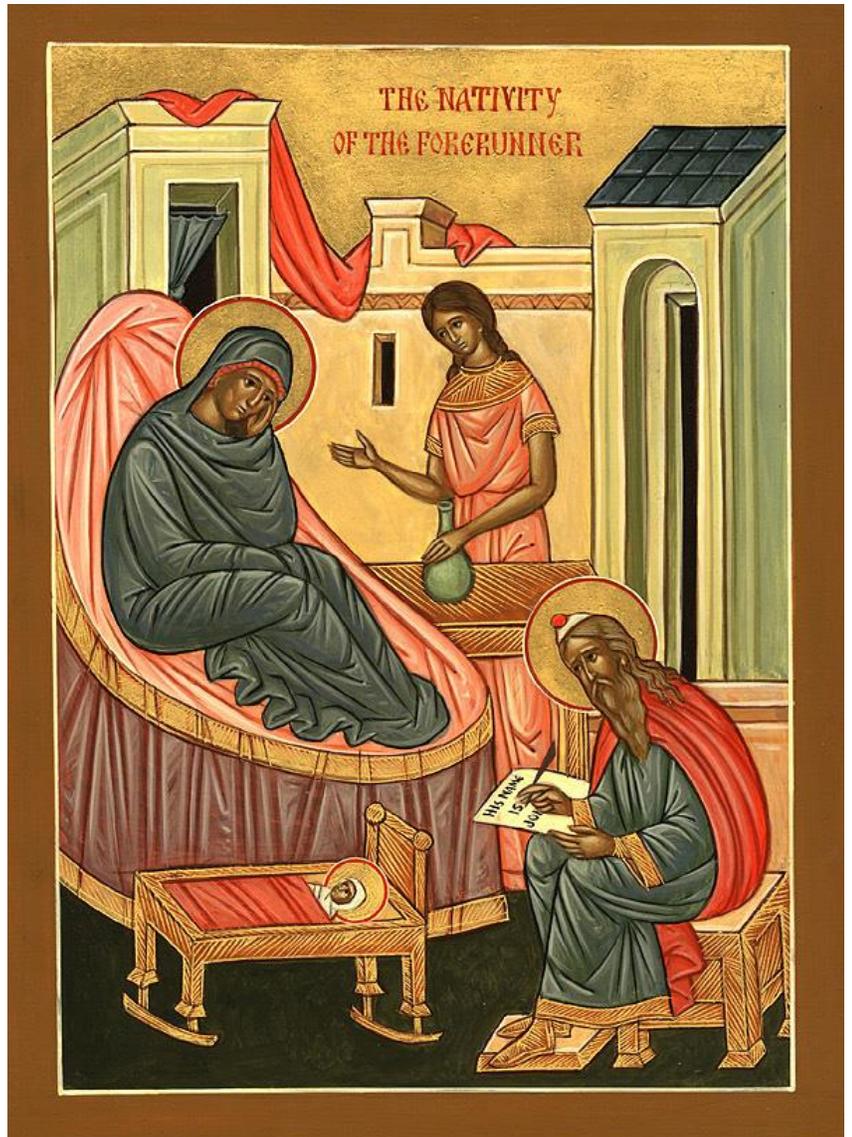
Commemorated 24 June/07 July

The Nativity of the Holy Forerunner and Baptist of the Lord, John: The Gospel (Luke. 1: 5) relates that the righteous parents of Saint John the Baptist, the Priest Zachariah and Elizabeth (September 5), lived in the ancient city of Hebron. They reached old age without having children, since Elizabeth was barren. Once, Saint Zachariah was serving in the Temple at Jerusalem and saw the Archangel Gabriel, standing on the right side of the altar of incense. He predicted that Saint Zachariah would father a son, who would announce the Savior, the Messiah, awaited by the Old Testament Church. Zachariah was troubled, and fear fell upon him. He had doubts that in old age it was possible to have a son, and he asked for a sign. It was given to him, and it was also a chastisement for his unbelief. Zachariah was struck speechless until the time of the fulfillment of the archangel's words.

Saint Elizabeth came to be with child, and fearing derision at being pregnant so late in life, she kept it secret for five months. Then her relative, the Virgin Mary, came to share with her Her own joy. Elizabeth, "filled with the Holy Spirit," was the first to greet the Virgin Mary as the Mother of God. Saint John leaped in his mother's womb at the visit of the Most Holy Virgin Mary and the Son of God incarnate within Her.

Soon Saint Elizabeth gave birth to a son, and all the relatives and acquaintances rejoiced together with her. On the eighth day, in accordance with the Law of Moses, he was circumcised and was called John. Everyone was amazed, since no one in the family had this name. When they asked Saint Zachariah about this, he motioned for a tablet and wrote on it: "His name is John." Immediately his tongue was loosed, and Saint Zachariah glorified God. He also prophesied about the Coming into the world of the Messiah, and of his own son John, the Forerunner of the Lord (Luke. 1: 68-79).

After the Nativity of our Lord Jesus Christ and the worship of the shepherds and the Magi, wicked king Herod gave orders to kill all male infants. Hearing about this, Saint Elizabeth fled into the wilderness and hid in a cave. Saint Zachariah was at Jerusalem and was doing his priestly service in the Temple. Herod sent soldiers to him to find out the abode of the infant John and his mother. Zachariah answered that their whereabouts were unknown to him, and he was killed right there in the Temple. Righteous Elizabeth continued to live in the wilderness with her son and she died there. The child John, protected by an angel, dwelt in the wilderness until the time when he came preaching repentance, and was accounted worthy to baptize the Lord.



How to Protect Yourself from Resentment? There Is The Surest Way

A homily by Metropolitan Ambrose of Tver and Kashin, on *Pravmir.com*

For if you forgive men their trespasses, your heavenly Father will also forgive you: But if you forgive not men their trespasses, neither will your Father forgive your trespasses. (Matthew 6: 14-15)



Sometimes before giving a sermon at church, I just want to be silent. So that this silence would become a question for each of us: who am I? Who am I really? What am I doing today in this dark church among hundreds of similar seekers? What are our eyes looking at, which sparkle in the candlelight and with tears? So that this silence would give us an opportunity to reflect on the fact that we are lost in this world, despite the impression of our well-being, prosperity, and well-fed life.

Adam hid from God in a blessed garden, unable to endure the Divine presence. He knew that he himself had ruined his relationship with the Father. We are already hiding from each other, not knowing who ruined everything, unable to endure the hardships, joys, doubts, sins, and oddities of each other.

The thing is no one took either communion with God or communion with each other away from us. Nobody took our love away from us. Some people say circumstances make us cruel. They say that unjust people or deprivation make us cruel. Maybe this is partly true. But this cruelty is a terrible sentence with which we condemn ourselves to loneliness and longing.

And now the Lord gives us an opportunity to try to melt this cruelty in ourselves, to change our minds, to turn to our neighbors and to try to forgive them. To forgive not in words, which for many of us have already become a habitual go-ahead: %God will forgive you, and I forgive you,+but to forgive differently by radically changing your attitude towards a person. We may not be able to do this right at this moment, but today, here and now, we can begin this journey. We can make a promise to ourselves and to God to love and support the person who needs our forgiveness. And if we love him and support him with all his difficulties, with all his features that even seem unacceptable to us, then only this way will we begin to approach forgiveness. Only this way can we ourselves begin to heal a painful wound in our souls.

The Lord teaches us to forgive. To forgive %until seventy times seven.+To forgive those who not only offended us, but humiliate, persecute, hurt, slander, and hate us. To forgive those who want to kill us. To forgive those who kill us, as He Himself forgave those who nailed Him to the Cross. The Lord tells us: stop counting, stop noticing how many sins you have forgiven your neighbor. Forgiveness is limitless. %freely you have received, freely give,+He teaches us. We received forgiveness for free, and we received it in full, and therefore we must give it without any counting, just like that, as much as needed. And as soon as we realize that it is in our power to forgive always, to forgive every time, to forgive everything and everyone, we will gain freedom and inner strength. Because we will cease to be vulnerable in the face of our own grievances. Because we will cease to be prisoners of our own sensitivity and scrupulousness in relation to others. Because we will no longer need to be constrained by concerns about our own dignity and honor, which everyone around seems to want to shake. We can accept everyone, all people, in general, both close ones and those that are far, and not be afraid that they will hurt us. Because if we know how to forgive everything, it will no longer be possible to hurt us.

However, in addition to learning to forgive, we ourselves need forgiveness. We cannot live an absolutely crystal life. Unfortunately, we cannot but hurt our neighbors, hurt our relatives, we cannot be affectionate with everyone and devote all the necessary time and tenderness of our hearts to everyone. This %we cannot+should not sound like an excuse for our supposedly justified weakness. No. In fact, of course, we can . we just don't want to. And the fault of these deeds or inaction lies with each of us in relation to each other, especially in relation to those closest to us, to those with whom we live under the same roof, with those we eat at the same table. Therefore, each of us needs forgiveness.

The feeling of this guilt in relation to God, in relation to those close and distant, a feeling of repentance and thirst for forgiveness should also teach us to forgive, as it was said by the Lord Jesus in the parable of the debtor. In this parable, a certain master forgave his debtor, and this debtor, in turn, could not forgive a person who owed him some trifle. God has forgiven us, and we often cannot forgive even the much simpler guilt of others . often it is not even guilt, but our inability to tolerate the very presence of another person.

But don't we fall on our knees before God, babbling incoherently, like that debtor to the master: %will correct myself, be patient, I will return everything, I will pay everything+? Meanwhile, we know for sure that we will not return anything, we will not return the debt, and we will not be able to improve. But we still feel and know that He has forgiven us. He has forgiven, like the king that He talked about in the parable. This means that we must get up from our knees and try to forgive. Forgiving our neighbors everything, because everything that they owe us is undoubtedly the least of all that God has forgiven us.



REFLECTING, WITH GLORY, THE IMAGE OF GOD

Whether we like it or not (and most of us do not!), a mirror does not lie. It always shows us exactly as we are, flaws and all. No matter what our own pre-conceived notions or perceptions of what our appearance may be, a mirror merely reflects our true self.

The Book of Genesis tells us that we have been made “in the image and likeness of God.” In like manner, those who profess to be Christians are said to be “mirror images” of our Lord. In other words, those around us should be able to look at us and see the reflection of Christ. All of our thoughts, words, deeds and feelings should be consistent with His actions. To put it simply, Christ must be constantly visible in us.

It is important to note that this does not happen without effort on our part. To reach the point where we can confidently say that we are “Christ’s reflection” requires a great deal of attention. Only through prayer, fasting, reading the Scriptures and living the Gospel can this be accomplished. We cannot be Christ-like if He does not dwell in our heart!

We must all allow God to mold and shape us into what He wants us to be. We are the masterpiece of His creation - “diamonds in the rough” - waiting to be refined and polished by our Creator. May we all strive to become Christians who truly reflect with glory the image of God that lies deep within us.

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