



HOLY RESURRECTION ORTHODOX CHURCH

A Parish of the Carpatho-Russian Orthodox Diocese
Ecumenical Patriarchate
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YouTube: HROC Media



Very Rev. Peter Zarynow, Pastor
Protopresbyter John Fedornock

Subdeacons Anastasios Davis & Michael Vaporis Reader Stephen Sudik

Sunday 21 April 2024

Sunday of St Mary of Egypt

Holy Apostles of the Seventy: Herodion, Agabus, Asyncritus, Rufus, Phlegon, Hermes, and those with them

Epistle: Hebrews 9:11-14 Gospel: Mark 10:32-45

Tone Five

THE SCHEDULE OF DIVINE SERVICES FOR THE WEEK IS AS FOLLOWS:

21 April (SUN) 5th Sunday of the Great Fast

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St Basil the Great 9:30am

Coffee Social to follow

24 April (Wed) 6th Wednesday of the Great Fast

Liturgy of the PreSanctified Gifts 7:00pm

(fast from 4pm if receiving Communion)

26 April (Fri) 6th Friday of the Great Fast

Moleben to the Holy Cross 9:30am

(Last Day of the Great Fast)

27 April (Sat) Feast of the Raising of Lazarus

Divine Liturgy of St John Chrysostom 9:00am

Church Work Day

28 April (SUN) Feast of the TRIUMPHANT ENTRY INTO JERUSALM (Palm Sunday)

Chanting of the 3rd Hour 9:15am

Divine Liturgy of St John Chrysostom 9:30am

Blessing of Palms and Branches

Coffee Social

Chanting of Bridegroom Matins (in anticipation of Monday)



Announcements:

Confessions will be heard after Divine Services on Sundays and weekdays 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. Make note that the final opportunity to have your Confession heard before Pascha will be after Holy Unction on Great & Holy Wednesday evening, 1 May. Please do not wait until the last minute.

The list for reading of the Psalms on Great and Holy Friday Night-Saturday morning has been filled! Thanks to all who signed up. This was the quickest the list has filled in the last few years, God bless you!

In your envelope box is the offering for the annual **Patriarchal Pence** in support of the Ecumenical Patriarchate. This annual diocesan gift was established by +Metropolitan Orestes (of blessed memory) in the late 1930's in thanks for the Patriarchate accepting our Diocesan Faithful back into the fold of Holy Orthodoxy. Please hand your offering in by Palm Sunday, 28 April, so that the gift can be sent to Johnstown in a timely manner.

There is a small group format for anyone who like to meet in person for fellowship and discussion with fellow parishioners mid-week. We will be meeting weekly at the Mt Airy Starbucks (441 E Ridgeville Blvd, Mt Airy, MD) on Thursdays at 7PM. Contact Jason Aumen with any questions or to let him know you are going to participate. The group has been meeting regularly and is going well! *(There will be a pause for Holy Week!)*

Candle requests for Pascha must be handed in **no later than** next Sunday, 28 April. Any requests handed in after that will be lit on Pascha, but not listed until the following week!

We will need a rotation of 12 men to hold the candle during the Reading of the 12 Passion Gospels on Holy Thursday evening. Please see Mark Sudik if you are able to assist. We will also need a number of our faithful to carry items in the Processions on Great and Holy Friday & Great and Saturday evenings. Please see Nick Dzubak if you can help. Processions will take place outside, weather permitting.

As you begin to gather items for your Paschal Baskets and your Paschal celebrations at home, we have fresh Kolbassi from Froelich's Meat Market in Johnstown. It is packed in quantities of 3-, 4- & 5-pound packages and is being sold for \$6.00/pound. If you wish to purchase any, please see Nick Dzubak during Coffee Social. If paying by check, please make checks payable to "Nicholas Dzubak" Not just for Pascha, this Kolbassi is great on the grill, too

CANDLE OFFERINGS

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

- 2-for health-love Mom & Dad
Jonathan & Lara; Stephanie
- 1-health of Melanie-love Alex
- 1-health of Alex-love Melanie
- 1-health & Special intention John & Marie Smith, Georgene & Ray Ammon, Fr Peter & Pa i Bernadette, Alex Zarynow, Marie Skasko, Fr John & Pa i Marge Fedornock, Lois Erhard, Charlie & Debi Myers, Chris Fallon, Barbara Homick, All parishioners of HROC-Carol Miller
- 1-in thanks for my HROC Parish Family-Carol Miller
- 2-for health-Sheila
HROC parishioners; Family members
- 3-special intention-Sheila
Fr. Peter & family; Diocesan Priests & their families; OCMC Missionaries
- 1-health of children & grandchildren-Tom & Amy
- 1-health of Chris Fallon-Michael, Kathleen, John & Anna
- 2-special intention-brother George
Archbishop Michael; Barbara Knighton
- 2-special intention-George Dahulich
Metropolitan Gregory; Bishop Matthias
- 13-for health-George Dahulich
Archbishop Michael; Fr Tom Kadlec; Fr Jim Dutko; Chris Fallon; Charlie Myers; Barbara Knighton; Pañi Kathy Dutko; Alex Zarynow; Emily Dzubak; Bishop Matthias; Katherine Chow; Psa. Diana Accente; Fr. John & Pañi Marie Brancho
- 1-happy birthday Jessica Swindell-George Dahulich
- 1-happy Ordination Anniv Fr. George Accente-George Dahulich
- 1-health of Savannah, Chloe, Caroline, Christopher, Natalie, Cole-love Grandparents
- 18-health & healing-John & Marie Smith
Irene Dzubak; Melanie Sampson; Carol Miller; Barbara Homick; Marie Skasko; Georgene & Ray Ammon; Fr Tom & Pañi Linda Kadlec; Fr John & Pañi Marge Fedornock; Fr John & Pañi Eleanor Pribish; Eleanor Breno; Charlie Myers; Lois Erhard; Pañi Marie Brancho; Pañi Jean Hutnyan; Chris Fallon; Fr Peter & Pañi Bernadette, Dorothy Sudik; Angela & son
- 2-safety & peace-John & Marie Smith
for the Ukrainian people; Israel & its people
- 6-special intentions-the Breno Family
Breno Family; Fedornock Families; Peart Family; Nakonecznyj Family; Zankey Family; Fabian Family
- 3-specail intention-the Breno Family
all who are ill; all who travel; Peace in the world

Vigil Candles In Loving Memory: (Memory Eternal! Vichnaja Pamjat!)

- 1+in loving memory of Les-love Carol
- 1+in memory Mother & Father. Carol Miller
- 1+In loving memory of Chris Hudack, Grandparents, Bettie Searfoss, Myrtle Miller, John Hudack, John Hrapchak, John Homick, Marge Tomasevich-Carol Miller
- 1+in loving memory of our father & mother-Taina and Craig
- 1+in loving memory of Chrysa Thear-Taina and Craig
- 2+loving memory-the Fallons
Pañi Jeannette; Anna & John Luchok
- 1+in memory of parents Helen & Larry Rowland-Diane
- 1+in memory of grandparents Helen & Peter Sedlar-Diane R
- 1+Memory Eternal Parents/Grandparents-Koval Family
- 1+Memory Eternal Uncle George, Aunt Marge & Uncle Tony-Koval Family
- 2+Memory Eternal-love Alex, Melanie
parents Michael & Elaine; parents John & Katherine
- 6+in memory-Sheila
John; Dad Kraynok; Mom Kraynok; Charles Hrapchak; Anna Hrapchak; Evelyn Hrapchak
- 1+In loving memory of Metro-Love, Joan and Family
- 1+in loving memory of parents Peter & Ann Dahulich-love son George
- 2-specail intention-the Breno Family
Kushner/Anderson Families; all who travel
- 1-happy birthday Eleanor Breno-the Breno Family
- 2-specail intention-Mom & Dad
Brian, Angela & Dominic; Stephen
- 16-for health & special intention-Mark & Marie
Mom; Nancy Shields; Mike Czap; Skeets & Beth; Charlie; Irene Dzubak; Carol Miller; Ray & Georgene Ammon; Eleanor Breno; FrJohn & Pañi Marge; FrPeter & Pañi Bernadette; Chris & Mike Fallon; Dan Zelensky
- 1-health of Andrew Myers-Mark & Marie
- 4-health-Charlie, Debi, Jacob & Joey
Skeets; Jessica; Aunt Dorothy; Carol Miller
- 2-specail intention Jacob & Joey-love Mom & Dad
- 1-health & healing Hayley, Bob, Peggy and Bruce, Andrea, Katie, Carol Miller, Cathy and her dad John, Chris Fallon, Cindy, Sharon, AnneMarie, Dorothy Sudik, Pa i Jean, Ray Ammon, Vickie Sullivan, Tom Delare, Chryl-Lois
- 1-for health Savannah, Caroline, Natalie, Karen K, Elizabeth Michel, Jeanne Delasko, Irene Dzubak, Barbara Homick, Georgene, Debbie Delare- Lois
- 1-happy birthday Cathy, Lonnie & Marianne-Lois
- 4-for health-Pa i Jean Hutnyan
Muhlenberg Family; Hutnyan Family; John & Marie Smith; Carol Miller
- 1-health and wellbeing of Artem-Olga Vovk
- 1-health and wellbeing of Andrey, Lidia and Tatiana, Natalia, Konstantin, Eva, George, Michael, Lubov, Anastasia, Maxim and Ivan-Olga Vovk
- 1-health and wellbeing of Sofia, Sergey, Eva, Matthew, Yuliia, Alex, Dru, Irina and Dennis-Olga Vovk
- 1-specail prayer-Pa i Marge Fedornock
- 1-sp int all my children-Pa i Marge Fedornock
- 4-for health-Pa i Marge Fedornock
Pañi Jean; Hilary; Nadya & baby; those who are ill
- 4-for health-Rose Plowchin
Carol Miller; Irene Dzubak; Lois Erhard; Nancy Hall
- 1-lenten Blessings, health & sp. int. Aleksey-love, Mom & Dad
- 1-lenten Blessings, health & special intention Dru-love, Yuliya
- 12-health & lentin Blessings-Yuliya & Dru Lore
Fr. Peter and family, Fr. John and family, Irene Dzubak, Joannie Wisnosky and Rick, Diane Rowland, Sudik family, Sabirov family, Panfilov family, Vovk family, Tamara, Daria, Alana
- 1-thank you Dan-FrJohn Fedornock
- 1-Many Years Kathy Hudak & Family-Katelin Alforo
- 1+in memory of Grammy-Charlie, Debi, Jacob & Joey
- 4+in memory-Mark & Marie
Chris Hudack; Verna Czap; Charlene Myers; Marge Tomasevich
- 1+loving memory of Vladimir, Irina, Sergey, Nina, Rafael, Germina, Maxim, Anna, Irena, Lidia, Pavel, Tatiana, Natalia, Olga-Olga Vovk
- 1+loving memory of Leonid, Anna, Izot, Natalia, Afanasii, Anastasia, Lidia-Olga Vovk
- 2+in memory-John & Marie Smith
John Homick; Marge Tomasevich
- 2+in memory-Pa i Jean Hutnyan
Fr Andrew; Mom & Dad
- 1+in memory Aunt Mary & George Sukal-Lois
- 1+in loving memory of Klavdia, Nina, Evgenia, Georgy, Elvina, Vladimir, Boris, Liliane, Joseph-Yuliya Lore
- 1+in memory of mother Mary on anniv of repose-FrJohn Fedornock
- 1+Eternal Memory John Hudak-Katelin Alforo
- 1+in memory LeeAnn Lesko-the Breno Family
- 3+in memory-Pa i Marge Fedornock
Parents; Brother & Sister; mother Mary on anniv

Prayers for our Lenten Prayer Friends

- 1-Sofia Sabirova-Your Lenten Prayer Friend
- 1-Blessed Lent Alana Greenwald-YLPP
- 1-Blessed Lent Matthew Heimbach-YLPP
- 1-Cyndi Dzubak-Your Lenten Prayer Friend
- 1-Michael Fallon-Your Lenten Prayer Friend
- 1-Brandon Patrick-Your Lenten Prayer Friend
- 1-Pa i Jean Hutnyan-Your Lenten Prayer friend
- 1-Susan Peart-Your Lenten Prayer Friend
- 1-Marie Skasko-Your Lenten Prayer Friend
- 1-Pa i Marge Fedornock-Your Lenten Prayer Friend
- 1-Barbara Parimucha-Your Lenten Prayer Friend
- 1-Janet Yakubik-Your Lenten Prayer Friend
- 1-Christina Chow-Your Lenten Prayer Friend
- 1-Katherine Chow-Your Lenten Prayer Friend
- 1-Karoline Davis-Your Lenten Prayer Friend
- 1-Irina Panfilov-Your Lenten Prayer Friend
- 1-Tom Koval-Your Lenten Prayer Friend
- 1-Philip Breno-Your Lenten Prayer Friend
- 1-Michael Sumner-Your Lenten Prayer Friend
- 1-Sebastian Greenwald-Your Lenten Prayer Friend
- 1-Nick Yakubik-Your Lenten Prayer Friend
- 1-Georgene Ammon-Your Lenten Prayer Friend
- 1-Staci Fitzwater-Your Lenten Prayer Friend
- 1-Debi Myers-Your Lenten Prayer Friend
- 1-Nicholas Heimbach-Your Lenten Prayer Friend
- 1-Amy Koval-Your Lenten Prayer Friend
- 1-Emily Dzubak-Your Lenten Prayer Friend
- 1-William Dzubak-Your Lenten Prayer Friend
- 1-Ella Antonishek-Your Lenten Prayer Friend
- 1-Alexandra Benc-Your Lenten Prayer Friend
- 1-Lois Erhard-Your Lenten Prayer Friend
- 1-Irene Dzubak-Your Lenten Prayer Friend
- 1-Linda Antonishek-Your Lenten Prayer Friend
- 1-Tamar Tebetadze-Your Lenten Prayer Friend
- 1-Anne Wright-Your Lenten Prayer Friend
- 1-Joann Medvigy-Your Lenten Prayer Friend
- 1-Alexa Fitzgerald-Your Lenten Prayer Friend
- 1-Barbara Muhlenberg--Your Lenten Prayer Friend
- 1-Issa Atkinson-Your Lenten Prayer Friend
- 1-Bill Wright--Your Lenten Prayer Friend
- 1-Joan Kondratck-Your Lenten Prayer Friend
- 1-Allen Dzubak-Your Lenten Prayer Friend
- 1-Linda Taveira-DaSilva-Your Lenten Prayer Friend
- 1-Brian Strauss-Your Lenten Prayer Friend
- 1-John Koslin-Your Lenten Prayer Friend
- 1-Debbie Delare-Your Lenten Prayer Friend



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 and deacons, especially **Fr Edward Pehanich, Fr John Pribish, Fr Deacon Art Steinstra and our Diocesan Seminarians Dn. Peter Sodini, Nicholas Worobey, Seamus Murry, Samuel Loposky, Timothy Paproski, Nicholas Laliberte, Ignatios Leonardo, an Alexander Hurtsellers.** 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.



Please pray for the following: Metropolitan GregoryLBishop MatthiasLFr. Frank & Pa i Connie MiloroLPa i Betty Jean BaranikLFr Michael RustikLFr. Mark LeasureLFr. John FencikLFr. Paul StollLFr. Robert & Pa i Peggy TeklinskiLDn. Peter Skoog & familyLFr James & Pa i Kathy DutkoLFr. Gregory AllardLPa i Linda BarrigerLFr. James Gleason, Fr. Luke MihalyLFr. Ted & Pa i Marjorie MozesLFr. Thomas BlaschakL Hieromonk MichaelLFr Thomas KadlecLFr Stephen KrivonakLPa i Donna SmoleyLPa i Annamarie SloveskoLPa i Patricia DurankoLFr John & Pa i Cindy Zboyovski, Fr. Jonathan & Pa i Marsha Tobias, Pa i Delores ZuderLPa i Amy GeorgeLPa i Sharon HolowatyLPa i MaryMargaret ConjelkoLFr Vasily & Matushka Olga AndreyukLFr John & Pa i Eleanor PribishLFr John MikitishLFr Michael & Pa i Karen MiklosLPa i Marie BranchoLPa i Joan MahlerLPa i Jean HutnyanLFr David & Pa i Paula KossyLPFC Joey MyersLBeth & Ed SkeetsqWilliamsLCarol MillerLDorothy MastronicolaLTony ZankeLJustin PopekLFlorence Gregoric, James & Melody PeytonLJennifer BradyLCarol Blum, Katie Bleeker, Alexi Williams, Missy Johns, Susan Buckley, Constance Amey, James Lazor, Debbie DellGrace YoonLMichael DinneenLJoan DetwilerLJoan KondratickL Barbara HomickLJim David & Jeanne DelaskoLMelanie SamsonLLaura GaryLRichard & Wendy SulichLWendy TaylorLJames DurachkoLRandi Caffalle, Hayley Marshall, Jon Green, MaryJane, Kyle & Rosie Brant, Mary Agnes, Alicia, Lisa Chern, Stephen BranchoLEmilyLMaryMargaretLLeah PerezLThomas & Deborah DelareLDiana HannanLBridget MyersLDevan MerrillBob FitzurkaLOlga VovkLLelaLCarlyLRobertLVic FitzwaterLTaina FergusonLOlya RomanovaLUke GriffithLRichard DurachkoLJennifer HaireLMary, Simon, AllaLArtem VovkL Charles ArnholdLDanielle VLDebbie AumenLDavid BulkoLBill FinkenLAngelo Taveira-DaSilva, Andrew S.L Natalie ZLStephen HutnyanLBarbara DrilllockLDon & JanetLDayton NaugleLCassidy RiselvatoLKatie AtkinsonL Phillip TrivettLCamila BonillaLHilary SoperakLRobert KnowltonLRay RushnakLJenn Riselvato & daughterLNadya Breno & baby

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

CHURCH CLEANING/WORK DAY Saturday, April 27

Attention Parish Family: Come and help clean our church in preparation for Pascha! Join us after the Lazarus Saturday Liturgy starting about 10:30 am until everything is done around mid-afternoon. Sign the "I am coming to clean on April 27" sign-up sheet on the hall bulletin board to let us know you are coming so we can plan for a continental brunch, lunch, and cleaning supplies.



OR – IF YOU CAN'T COME ON THAT DATE, you can still help by doing one of the items at a time that is convenient to you before April 27. Just write your name next to the item on the Church Cleaning flyer located on the hall bulletin board. After you clean, check it off to indicate completion. If you have questions, talk to Mark Sudik, Curator. Thank you for helping to keep our church beautiful!

Mother's Day Breakfast 12 May 2024

We will be hosting the Annual Mother's Day Breakfast after Divine Services on Sunday 12 May. "Chef Tim" Dzubak is calling on the MEN of the parish for assistance. If you are able to help, please let him know by seeing him at coffee social or by email: tdzubak@comcast.net

There will also be a sign-up sheet on the bulletin board. The food list will be posted on the bulletin board. Please make sure all food items are here before Divine Services on 12 May.





Two Weeks Remaining: Camp Nazareth Summer Camp 2024 Registration: Online Registration, at www.campnazareth.org, is Now Open for Week 3: Sunday, July 28 . Saturday, August 3, 2024 and Science and Nature Camp: Sunday, August 4 - Saturday, August 10, 2024. **Registration closes on 1 May!** Along with the announcement for Camp, if your children are attending Camp for our Deanery session 28 July-03 August, and you are needing a ride to Camp, notify FrPeter as soon as possible. We will once again be renting a van, having room



for 11 campers. Space is limited, so let him know early! No child should be restricted from attending Camp because of finances. *Camperships are available for those who are in need of financial assistance. Please contact FrPeter for more information or to apply*

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Attention Class of 2024



To all High School and College Graduates of 2024:

Please notify Fr. Peter by **19 May**, of your graduation information.
High School Students: your High School, any academic and/or athletic awards, where you will attend in the Fall and your attended major in college (or undecided at this time) or other field of study.
College Students, Graduate and Post-Graduate: your college/university, your field of study and degree you have earned

We will recognize our graduates on Sunday 09 June.

Please be in church that Sunday so that we can take a group photo.

LEAVE A LEGACY GIFT

Did you know there is a way for your giving to the Church to live on beyond your lifetime?

With a gift to Holy Resurrection Orthodox Church, you extend your love to the church far into the future. Consider your options to name the Church as a beneficiary or make a bequest in:

- Your will
- Your trust
- Your life insurance policy
- Your retirement plan
- Your saving, checking or non-retirement investment account



Please consult your legal or tax advisor when preparing estate plans. Our Church cannot provide legal or tax advice.

*Giving back to God a portion of what He has given to you
 is the way of an Orthodox Christian*

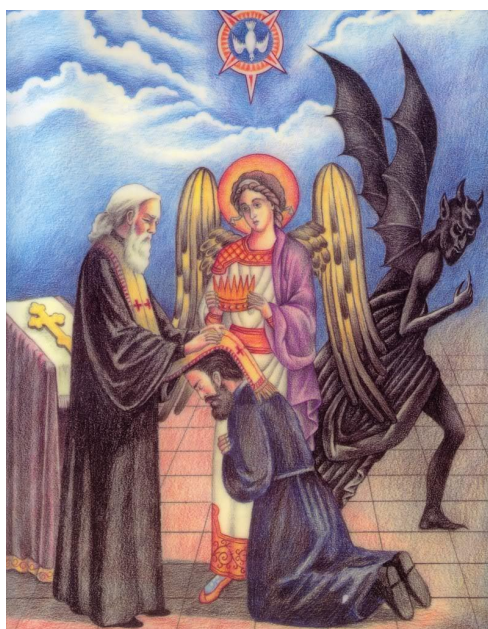
The Mystery of Holy Confession

Abbot Tryphon, from his blog *The Morning Offering*

Following His glorious Resurrection, as He appeared to His Disciples, Our Lord Jesus Christ gave the command that: "Whosoever's sins you remit, they are remitted unto them; and whosoever sins you retain, they are retained." John 20:23 From that moment in history, the Church has seen Confession (or repentance) as one of the holy mysteries (or sacraments) of the Church, through which the penitent receives the divine forgiveness of Christ for any sins that are confessed.

The Lord Jesus Christ bestowed His authority upon the Church to forgive sins, and the priest or the bishop, as His representative on earth through his ordination, prays to God for the salvation of the penitent who repents of his sins, and God forgives through the priest. The Mystery of Holy Confession is holy because it connects God and His children, with the priest acting as the Bridge.

To make a good confession it is necessary to prepare oneself carefully, asking God to grant grace sufficient to make a thorough examination of the conscience. Sometimes we get so bogged down with regret, we fail to move on and grasp the moment. The wonderful thing about confession is the ability we are given, by our loving God, to receive absolution and move into the present moment. The past is forgiven, and the future is filled with hope. We must not occupy ourselves with the past, nor occupy ourselves with the future. All that is important is the present.



VENERABLE MOTHER MARY OF EGYPT

Commemorated 1/14 April & 5th Sunday of the Great Fast

Our holy mother Mary was born in Egypt. She had left her parents at the age of twelve to go to Alexandria, where she spent the next seventeen years in debauchery and the greatest profligacy. Living on charity and linen-weaving, she nevertheless offered her body to any man, not being forced to it by dire necessity as were so many poor women, but as though she were consumed by the fire of a desire that nothing was able to appease.

One day, seeing a crowd of Lybians and Egyptians moving towards the port, she followed them and set sail with them for Jerusalem, offering her body to pay her fare. When they arrived in the Holy City, she followed the crowd that was thronging towards the Church of the Resurrection, it being the day of the Exaltation of the Cross. But, when she reached the threshold of the church, an invisible force prevented her entering in spite of repeated efforts on her part, although the other pilgrims were able to go in without hindrance. Left alone in a corner of the narthex, she began to realize that it was the impurity of her life that was preventing her approaching the holy Wood. She burst into tears and smote her breast and, seeing an icon of the Mother of God, made this prayer to her: "O Sovereign Lady, who didst bear God in the flesh, I know that I should not dare to look upon thine icon, thou who are pure in soul and body, because, debauched as I am, I must fill thee with disgust. But, as the God born of thee became man in order to call sinners to repentance, come to my aid! Allow me to go into the church and prostrate before His Cross. And, as soon as I have seen the Cross, I promise that I will renounce the world and all pleasures, and follow the path of salvation that thou wilt show me."

She felt herself suddenly freed from the power that had held her and was able to enter the church. There she fervently venerated the Holy Cross and then, returning to the icon of the Mother of God, declared herself ready to follow the path that the Virgin would show her. A voice replied to her from on high: "If you cross the Jordan, you will find rest."

Leaving the church, she bought three loaves with the alms a pilgrim had given her, discovered which road led to the Jordan and arrived one evening at the Church of Saint John the Baptist. After having washed in the river, she received Communion in the Holy Mysteries, ate half of one of the loaves and went to sleep on the riverbank. The next morning, she crossed the river and lived from that time on in the desert, remaining there for forty-seven years without ever encountering either another human being or any animal.

During the first seventeen years, her clothes soon having fallen into rags, burning with heat by day and shivering with cold by night, she fed on herbs and wild roots. But more than the physical trials, she had to face violent assaults from the passions and the memory of her sins and, throwing herself on the ground, she implored the Mother of God to come to her aid. Protected by God, who desires nothing but that the sinner should turn to Him and live, she uprooted all the passions from her heart by means of this extraordinary asceticism, and was able to turn the fire of carnal desire into a flame of divine love that made it possible for her to endure the implacable desert with joy, as though she were not in the flesh.

After all these years, a holy elder called Zosimas (April 4/17), who, following the tradition instituted by Saint Euthymios, had gone into the desert across the Jordan for the period of the Great Fast, saw one day a human form with a body blackened by the sun and with hair white as bleached linen to its shoulders. He ran after this apparition that fled before him, begging it to give him its blessing and some saving words. When he came within ear-shot, Mary, calling by name him whom she had never seen, revealed to him that she was a woman and asked him to throw her his cloak that she might cover her nakedness.

At the urging of the monk, who was transported at having at last met a God-bearing being who had attained the perfection of monastic life, the Saint recounted to him with tears the story of her life and conversion. Then, having finished her account, she begged him to come the following year to the bank of the Jordan with Holy Communion.

When the day arrived, Zosimas saw Mary appearing on the further bank of the river. She made the sign of the Cross and crossed the Jordan, walking on the water. Having received Holy Communion weeping, she said: "Lord, now lettest Thou Thy servant depart in peace according to Thy word; for mine eyes have seen Thy salvation" (Luke 2:29). She then took leave of Zosimas, asking him to meet her the following year in the place where they had first met.



When the year was past, Zosimas, going to the agreed spot, found the Saint's body stretched on the ground, her arms crossed and her face turned towards the East. His tearful emotion prevented him from noticing at once an inscription traced on the ground by the Saint, which read: "Abba Zosimas, bury here the body of the humble Mary; give what is of dust to dust, after having prayed for me. I died on the first day of April, the very night of the Passion of our Lord and Savior Jesus Christ, after having partaken in the Holy Eucharist." Consoled in his grief by having learned the Saint's name, Zosimas was amazed to discover that she had, in several hours, covered a distance of more than twenty days' march.

After having vainly tried to break up the earth with a stick, he suddenly saw a lion approaching Mary's body and licking her feet. On the orders of the Elder, the beast dug a hole with its claws, in which Zosimas devoutly placed the Saint's body.

On his return to the monastery, he recounted the marvels that God had wrought for those who turn away from sin and move towards Him with all their hearts. From the hardened sinner that she had been, Mary has, for a great many souls crushed under the burden of sin, become a source of hope and a model of conversion. This is why the Holy Fathers have placed the celebration of her memory at the end of the Great Fast as an encouragement for all who have neglected their salvation, proclaiming that repentance can bring them back to God even at the eleventh hour.

APOSTLE HERODION OF THE SEVENTY, AND THOSE WITH HIM

Commemorated 8/21 April

Saints Herodion (Rodion), Agabus, Asyncritus, Rufus, Phlegon and Hermes were among the Seventy Apostles, chosen by Christ and sent out by Him to preach.

The holy Apostle Herodion was a relative of Saint Paul, and his companion on many journeys. When Christianity had spread to the Balkan Peninsula, the Apostles Peter and Paul established Saint Herodion as Bishop of Patara. Saint Herodion zealously preached the Word of God and converted many of the Greek pagans and Jews to Christianity.

Enraged by the preaching of the disciple, the idol-worshippers and Jews with one accord fell upon Saint Herodion, and they began to beat him with sticks and pelt him with stones. One of the mob struck him with a knife, and the saint fell down. But when the murderers were gone, the Lord restored him to health unharmed.

Saint Herodion continued to accompany the Apostle Paul for many years. When the holy Apostle Peter was crucified (+ c. 67), Saint Herodion and Saint Olympos were beheaded by the sword at the same time.

The holy Apostle Agabus was endowed with the gift of prophecy. He predicted (Acts 11:27-28) the famine during the reign of the emperor Claudius (41-52), and foretold the suffering of the Apostle Paul at Jerusalem (Acts 21:11). Saint Agabus preached in many lands, and converted many pagans to Christ.

Saint Rufus, whom the holy Apostle Paul mentions in the Epistle to the Romans (Rom. 16:11-15), was bishop of the Greek city of Thebes. Saint Asyncritus (Rom. 16:14) was bishop in Hyrcania (Asia Minor). Saint Phlegon was bishop in the city of Marathon (Thrace). Saint Hermes was bishop in Dalmatia (there is another Apostle of the Seventy by the name of Hermas, who was bishop in the Thracian city of Philippopolis).

All these disciples for their intrepid service to Christ underwent fierce sufferings and were found worthy of a martyr's crown.



EXPLAINING TO YOUR FRIENDS WHY WE'RE NOT CELEBRATING EASTER UNTIL MAY 5TH

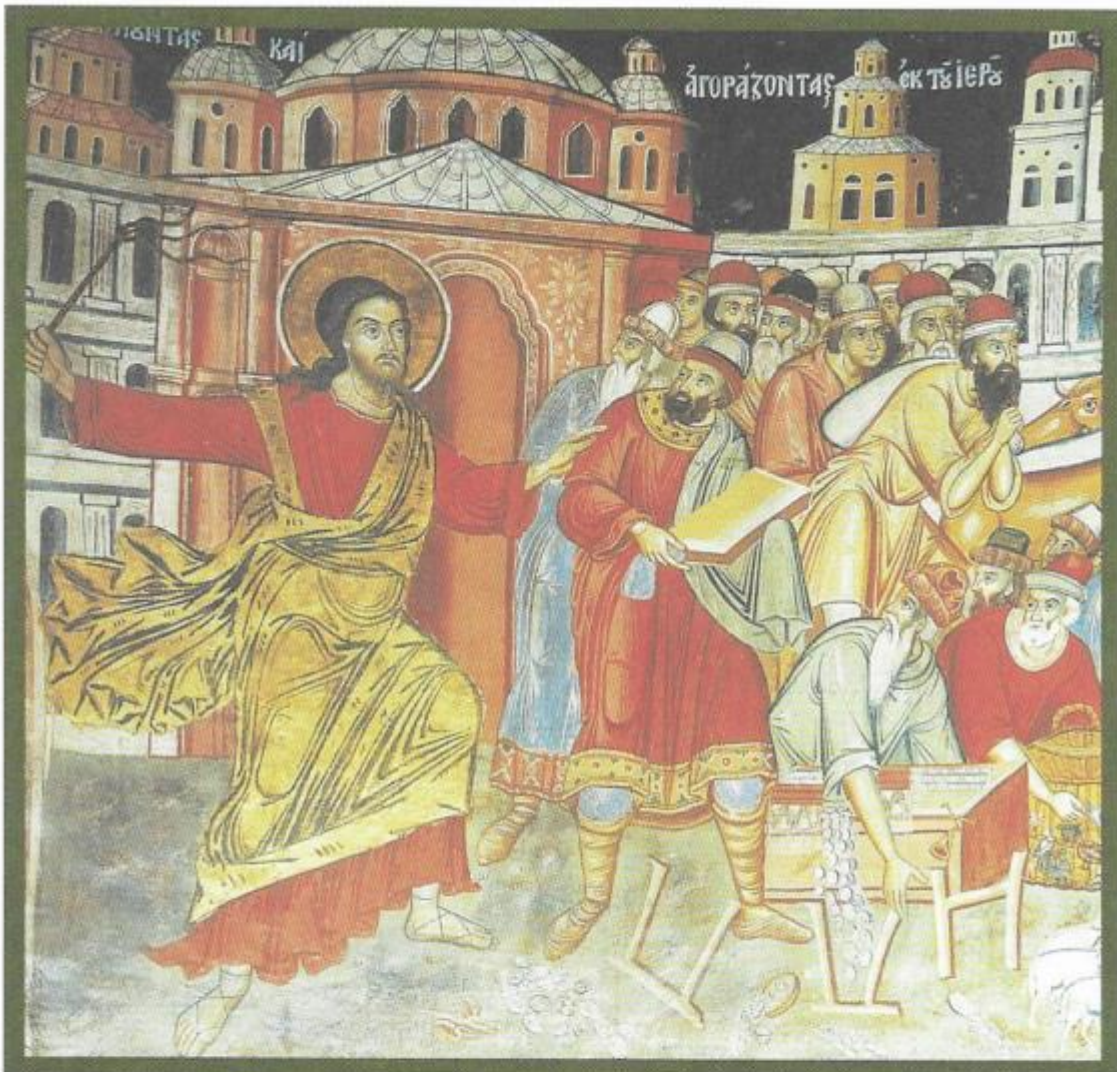
Whenever we're far apart like this, the question always comes up as to why we're different. Many people erroneously resort to the old, medieval wives' tale that we always wait to follow the Jewish Passover. Clearly, that doesn't work, since Jews observed Passover this year on the evening of March 25th, which is before the March 31 observance of western Christians. The question still remains then: why are we five weeks later? The rule for calculating the date of Pascha ever since the First Ecumenical Council (325) is:

The first Sunday, after the first full moon, on or after the vernal equinox (beginning of spring)

Orthodox, Roman Catholic and Protestant Christians all actually follow this rule, but the Orthodox celebrate anywhere from the same day as western Christians to as much as five weeks later (like this year). Why? The quick answer is: because of the Julian Calendar. Read on if you want the details.

- 1) In the early Church, some Christians always celebrated the third day after Passover, and others celebrated the Sunday after Passover. The First Ecumenical Council decided that the most important thing was for the whole Church to celebrate together. Thus they chose always to celebrate on a Sunday.
- 2) Then the next question is, "which Sunday?" since not all Jews (then or now) observed Passover/Pascha at the same time. Even though Passover is prescribed in the Bible to be on the 14th of the month of Nisan (a.k.a. Abib), the Jews used a lunar calendar, where the month depended on the Rabbi in each town spotting the new moon. Thus months were of variable length, and the first of the month in one town was not necessarily the first of the month in another town or according to another group of Jews. Consequently, the 14th of the month would not be the same from place to place.
- 3) Furthermore, the Jews in different places were not even always in the same month! The reason is that the lunar calendar had short years: 12 lunar months are less than a solar year. Thus, to keep the months from drifting out of their seasons, an extra month had to be added every several years, *but* they didn't add it everywhere the same year. Thus in one place they may have been observing Passover, being the 14th of Nisan on their calendar, while the calendar observed in other places would have been about a month off, somewhere between the 13th-15th of the month of Adar! This was an impossible situation for the Church's aim of Orthodox Christians all celebrating together!
- 4) The First Ecumenical Council decided to abide by the spirit of the Old Testament *without* depending on the lunar calendar and specifically NOT on when neighboring Jews were celebrating Passover.
- 5) Since, by definition, the 14th of Nisan would have been at a full moon—half way between one new moon and the next—the Council of 318 Holy Fathers decided the full moon in questions would always be the first one after the beginning of spring (the vernal equinox)—no messing with any intercalary months. After that, we just take the next Sunday as Pascha.
- 6) The Fathers of Nicea assigned the Bishop of Alexandria, where the best astronomical observatories were housed, to announce the date to the entire church yearly. Saint Athanasius sent his famous Festal Letters specifically in fulfillment of this duty.
- 7) After a while though, people stopped looking at the sun and moon and just used calculations. They could run out tables of calculations for hundreds or thousands of years into the future, and here lies the problem: the calculated positions of the sun (vernal equinox) and moon (being full) deviate from their actual positions.
- 8) The chief culprit in the divergence between Orthodox and western church calculations—though everybody uses the same formula—is that the vernal equinox is simply always taken to be March 21, though the beginning of spring can actually fall anywhere from the 19th to the 22nd. And the real kicker is that the Orthodox take spring to begin on March 21 *according to the Julian Calendar* (which presently corresponds to April 3 on the Gregorian Calendar which the civil world uses).
- 9) So...if the western church calculation (not observation, remember) reckons a full moon between March 21 and April 3, the Orthodox have to wait until the following full moon, which could potentially be just about a full lunar month, and then we observe Pascha the Sunday after that. We could be one, two or five weeks later. *That's what's happening this year.*
- 10) On those years, when there is no full moon between March 21 and April 3, then Orthodox, Protestant and Roman Catholics celebrate together.

Some Orthodox use the Gregorian Calendar for Christmas and other fixed feasts. Other Orthodox churches use the Julian Calendar for everything; for them, for example, Christmas *appears* to be celebrated on January 7. All Orthodox, however, use the Julian Calendar when it comes to calculating Pascha and dates that depend on it, like the start of Lent. (The one exception is the Orthodox Church of Finland). The reason we do this is because, in keeping with the spirit of the First Ecumenical Council, it doesn't matter nearly as much *when* we celebrate as long as all Orthodox Christians celebrate *together*.



*My House shall be called a House of Prayer,
but you have made it a Den of Thieves.*

~ : ~ **WHAT MAKES GOD ANGRY?** ~ : ~

What was Jesus like? The Gospels portray Him as someone with incredible patience and control. Even in the face of senseless questioning, ridicule and verbal abuse, Christ projected a calm and level demeanor.

There was one incident, however, where Jesus reacted with anger and righteous indignation. While visiting the Temple in Jerusalem during a Passover celebration, our Lord was scandalized to see merchants and vendors doing business on sacred ground. Quickly fashioning a whip of some cords, Jesus overturned their tables and angrily drove them out of the Temple, proclaiming: ***“Take these things away! Do not make My Father’s House a house of merchandise!”*** (John 2:16)

This event gives us some insight into what God DOES NOT want to see in our behavior. Greed and avarice are definitely not Christian qualities and characteristics! Christ’s confrontation with the money changers is one of many times that He expressed His disapproval of those who were driven by material profit and monetary gain. On the contrary, Jesus constantly reminded His followers that it would be meaningless to ***“gain the whole world and still suffer the loss of their own soul.”***

From this Temple incident, we also may draw the conclusion that we incur the wrath of our Heavenly Father when we lose sight of the true purpose and direction the Church should be taking. The Church as a BUILDING must be a place of PRAYER. The Church as an INSTITUTION must always reflect an attitude of prayerful holiness and sanctity as she leads her membership on a spiritual journey. Our ultimate destination is of course, the Kingdom of Heaven.