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

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<thead>
<tr>
<th>Date</th>
<th>Service</th>
<th>Time</th>
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<tr>
<td>05 March (Sun) 1st Sunday of the Great Fast</td>
<td>Sunday School 9:00am; Confessions 9:15am; Chanting of the 3rd Hour 9:30am; Divine Liturgy of St. Basil the Great 10:00am</td>
<td>08 March (Wed) Liturgy of the Presanctified Gifts 7:00pm (fast from 4pm if receiving Communion)</td>
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<td>Coffee Social/Annual Meeting to follow</td>
<td>10 March (Fri) Parastas (in anticipation of All-Souls Saturday) 10am</td>
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<td>Sunday of Orthodox Vespers @ Ss. Peter &amp; Paul Antiochian Orthodox Church, Potomac 5pm</td>
<td>12 March (Sun) 2nd Sunday of the Great Fast</td>
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<td>Sunday School 9:00am (DST)</td>
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**Announcements:**

Confessions will be heard before and after all weekday/night Divine Services, before and after All-Souls Liturgies and before Divine Services on Sundays before Divine Liturgy from 9:15-9:45am. (Please try not to wait until Sunday mornings, if possible, so as not to delay the beginning of the Divine Liturgy). **Plan ahead:** The final opportunity to have your Confession heard before Pascha will be after Divine Services on Great & Holy Wednesday evening. Confessions will not be heard after Resurrection Matins or on Pascha morning!

The Annual Meeting of the Parish of Holy Resurrection Orthodox Church will take place following Divine Services on Sunday 5 March. Members of the Parish Family who are in good spiritual and financial standing will be able to have a voice and a vote at the meeting. This is the third of three announcements.

Don’t forget to turn your clocks **ahead** one hour Saturday night. Daylight Saving Time begins at 2:00am Sunday morning.

Sunday of Orthodoxy Vespers will be held this afternoon at Ss. Peter & Paul Orthodox Church, on River Rd. in Potomac, beginning at 5pm. The guest speaker will be Bishop NICHOLAS of the Antiochian Archdiocese (He serves as the Bishop of Brooklyn, and of New York & Washington D.C.) All of our faithful are encouraged to attend.

The publication *Keeping the Feasts at Home* is now available. Copies are $20.00 each. There is a sample copy on the table in the back of the hall. Please do not remove it from the table. If you would like to purchase a copy, please see Father

Our next (and final) Bake Day of the Spring Season is scheduled for Saturday 11 March. Helping hands are asked to begin arriving at 8am. The more hands we have the quicker the work will go. We look forward to seeing you! Orders will be available for pick up beginning Sunday 12 March.

The remaining All-Souls Saturdays for this year are 11, 18 & 25 March and 5 June. If you have any updates or changes to your family list, please contact Father as soon as possible.

**Attention Jr. ACRY:** The Jr. ACRY will be hosting its 2nd annual Ice Skating Outing at the Cabin John Ice Rink on Sunday, March 12th, immediately following Divine Liturgy/Coffee Social. All members are encouraged and welcome to attend; all Jr. ACRY members will be paid for. We hope you can join us in a fun-filled event!

**Fianl Call:** Sarris Candy Orders are due today!! Please make sure your order is in the collection box (under the TV) before you leave for home today!

**Horseradish for Pascha:** Home-made horseradish orders can be placed with Fr. Peter (payment is not due until the product arrives.) Jars are 16oz. $8/white $6/red

**Did you take at least one card for your Lenten Prayer friend this year? If not, someone is asking for your prayers!**
Candle Offerings:

*Vigil Candle Offerings For the Living (Many Years! Mnogaja L`itall)*

Tetrapod Candles: special intention Scott Miller, Allen Dzubak & Yuliya Golovchenko- Your Lenten Prayer Friend (Many Years!)

**Eternal Light:** health of Dennis, Vladislav & Irina-Irina Panfilov (Mnogaja L`itall)

1-health of Les-love Carol
2-special intention-Mom & Dad
1-special intention Steve Shetlock-love wife Grace
Angela & Brian; Stephen
1-health of Mom-Grandma- Chrysia, Taina & Craig
8-health-your loving family- Marie & Stephen
2-for health-love Alex & Melanie
Parents Michael & Elaine; Father John
Mom/Baba; Ma/Nana; Ann Trehar; Helen Beveridge;
2-for health-love Mom & Dad
Verna Czap; Nancy Shields; Skeets; Williams Family
Jonathan & Lara; Stephanie
6-health and special intention-Mark, Marie & Stephen
2-for health-John & Sheila
Chris & John Hudak; Ray & Georgene Ammon;
HROC parishioners; Family members
Irene Dzubak; Marge Tomasevich; Les & Carol Miller;
3-special intention-John & Sheila
Alex & Eleanor Bremo;
6-health-John & Marie Smith
brother John; brother Chuck; Irene Dzubak; Grandchildren;
5-special intention-George
Chris & John Hudak; John Homick; Cyndi Dzubak;
2-special intention-brother George
9-health & healing-Lois
Archbishop Michael; Barbara Kopecton
Fr. Tom Kadlec
2-special intention-George Dalushich
Melanie Samson; HROC during Holy Lent
Bishop Gregory; Bishop Matthias
9-health & healing-Lois
1-health of Fr. Tom Kadlec-George Dalushich
Hayley; Bob; Uncle Ralph; Irene D; John Homick; Chris &
1-for health-Lois
John Hudak; Melanie Samson; Pauline; Mary Elko
Savannah, Caroline & Natalie; Karen K; Elizabeth Michel
3-special intention-Charlie, Debi, Jacob & Joey
Stevens Family; Lynn Williams; Williams Family

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

1+loving memory of my husband Tom-your loving wife Ann
1+Memory Eternal Mother Katherine-love Alex, Melanie
1+in loving memory of our father-Chrysia, Taina and Craig
5+in memory-John & Sheila
1+in memory Mother & Father Les & Carol Miller
Dad Kraynak; Mom Kraynak; Charles Hrapchak;
2+loving-memory-the Falcons
Anna Hrapchak; Evelyn Hrapchak
1+in loving memory of Marion Falon-Diane
1+in loving memory of Gene Eaton-love Starlene
Pa`ni Jeanette; Anna & John Luchok
2+in memory-Pa`ni Jean Hutynian
1+in memory of Marion Falon-Diane
Cyndi Dzubak - Your Lenten Prayer Friend
1+in memory of Helen Rowland-Diane
Julia Fitzwater-Your Lenten Prayer Friend
1+in loving memory Parents & Grandparents-Diane & Brian
Josie Lavender- Your Lenten Prayer Friend
1+Memory Eternal Parents/Grandparents-Koval Family
Katelynn DAVIS - Your Lenten Prayer Friend
1+Memory Eternal-Koval Family
Pa`R Bernadette-Your Lenten Prayer Friend
Uncle George & Uncle Tony
Rebekah Peart - Your Lenten Prayer Friend
Staci Fitzwater-Your Lenten Prayer Friend
Michael Sumko-Your Lenten Prayer Friend
Barbara-Homick-Your Lenten Prayer Friend

**Our Lenten Prayer Friends (for a blessed Lenten Journey):**

Carol Miller-Your Lenten Prayer Friend
Mike Solfelkanik-Your Lenten Prayer Friend
Rachel Sumner-Your Lenten Prayer Friend
Marge Tomasevich-Your Lenten Prayer Friend
Emily Dzubak-Your Lenten Prayer Friend
Mathew BENO-Your Lenten Prayer Friend
Diane Rowland-Your Lenten Prayer Friend
Julie Fitzwater-Your Lenten Prayer Friend
Jeanne Delasko-Your Lenten Prayer Friend
Elaine Buchko-Your Lenten Prayer Friend
Amy Koval - Your Lenten Prayer Friend
Mark Sudik-Your Lenten Prayer Friend
Cathry Lavender - Your Lenten Prayer Friend
KAROLINE Davis-Your Lenten Prayer Friend
Cyndi Dzubak - Your Lenten Prayer Friend
Julia Fitzwater-Your Lenten Prayer Friend
Josie Lavender - Your Lenten Prayer Friend
Jennifer Davis-Your Lenten Prayer Friend
Katelynn DAVIS - Your Lenten Prayer Friend
Pa`R Bernadette-Your Lenten Prayer Friend
Rebekah Peart - Your Lenten Prayer Friend
Staci Fitzwater-Your Lenten Prayer Friend
Michael Sumko-Your Lenten Prayer Friend
Barbara Homick-Your Lenten Prayer Friend

*Please pray for the following: Bishop Gregory, Bishop Matthias, Fr. Frank Miloro; Fr. Ronald Hazuda, Fr. John & Pa`R BettyJean Baranik, Fr. George Rados, Fr. George Hutynian, Fr. Lawrence & Pa`R Linda Barriger, Fr. James Gleason, Fr.

May Our Lord Jesus Christ Touch Them With His Healing Hand!
On Stewardship and the Orthodox Life

Part 133: Desire

“For the desire of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would.” (Galatians 5:17 RSV)

The Holy Fathers teach us that there are two types of desire, divine and carnal/sensual. When God created man, He placed within man a seed of divine desire. The desire to be with God, to commune with Him. Man’s joy came from being with God, and there was that desire always to be with Him. God made us in His image, to be like Him, but we have to work at being in His likeness. Adam did not develop fully into the likeness of God. Adam was deceived by Satan to believe that joy could come from the desire of sensual things, of material things. Thus the distortion of desire began. Some theologians believed that there are two separate desires but most believe that there is only one desire, that which God implanted in us. The desire to be with Him. All other desires are distortions, sensual in nature, St. Maximus the Confessor states in Questions to Thalassius Prologue, "The more that man went after sensible things through his senses alone, the more the ignorance of God overcame him; the more he was enslaved by the ignorance of God, the more he gave himself over to the delight in material things known empirically; the more he was imbued with pleasure, the more he aroused the self-love which was the consequence of it; the more he cultivated self-love, the more he invented various means for obtaining pleasure, the fruit and goal of self-love." What St. Maximus is telling us is that as we move further from God, ignorance of God, the more we desire sensual things to find joy! The joy we find in the material world is ephemeral, so we continue to seek other joy, other desire, to fill the void left by the ignorance of God. Our desire must be to be in communion with God at all times! Material pursuits must not be our primary goal. Use the gifts that God has given you to help others. God has gifted each of us in many ways, to use to provide us with a complete life and to help those that are not so gifted. When was the last time that you felt real joy, a joy that lasted? Was it when you offered you time, your talents or your treasure to help somebody less fortunate?

Why continue down the road that provides you joy from material things; joy that is ephemeral? God wants us to be like Him in His image and LIKENESS. We have to work at the likeness. We are to be like HIM, loving, kind, generous, compassionate, and thoughtful. Can you honestly say that I am like Christ? We can only say that if we ARE like Christ! He wants us to desire to be with God, receive our joy from being with God and for experiencing eternity with God. Being a good Steward of your time, talents and treasures will lead you back to the path of desiring God more than anything else in this world!

Attention Parents:

The following is taken from the Guide to Liturgical Practices in Common usage Throughout the Liturgical Year of the American Carpatho-Russian Orthodox Diocese compiled by Proto. Frank Miloro, Chancellor of the Diocese and Instructor of Liturgics at Christ the Saviour Seminary:

Regarding the Receiving Of the Holy Eucharist

The following is taken from the Guide to Liturgical Practices in Common usage Throughout the Liturgical Year of the American Carpatho-Russian Orthodox Diocese compiled by Proto. Frank Miloro, Chancellor of the Diocese and Instructor of Liturgics at Christ the Saviour Seminary:

Beginning on Sunday 5 March, we will implement this directive. It will take some getting used to, but in a short amount of time we will all be in line with what is the tradition of the Diocese. Parents are asked to instruct their children in this matter. If there are any questions or concerns, please see Fr. Peter
The Social Concerns Committee will sponsor their annual Lenten Coffee Drive from 5 March until 9 April. Containers of ground coffee (no instant or K-cups, please) will be collected for Bethesda Cares, a local organization working with the homeless in and around Montgomery County, specifically in the Bethesda-Chevy Chase area. Last year we collected 129 pounds of coffee. Let us try to at least meet that again this year, if not go over. Is 140 too much?? Can we do it?? The answer is up to all of us!

Collection boxes will be in the vestibule and in the back of the parish hall, under the TV.

LAST CALL FOR ANNUAL ACRY LENTEN RETREAT: Saturday April 1, 2017 at St Francis Center For Renewal, in Bethlehem, PA from 9:00 am to 6:00 pm (EST). This year, the retreat is being co-sponsored by the Ukrainian Orthodox League of the USA. Frs. Anthony Perkins and Bazyl Zawierucha will lead the adults and Teenagers in a discussion of the topic: Peace Be Unto All: Encountering The Divine Liturgy. Frs. William George and William Bennett will serve as retreat-masters for children ages 6-11 and will speak on the topic: The Divine Liturgy: The Five Senses. Registration is required and must be made by March 15, 2017 - after March 15 a $25 late fee will be added. (Our local ACRY #25 will cover the cost for our parishioners who wish to attend. Please see George Dahulich by no later than Sunday 12 March)

The Sunday of Orthodoxy – First Sunday of the Great Fast

For more than one hundred years the Church of Christ was troubled by the persecution of the Iconoclasts of evil belief, beginning in the reign of Leo the Isaurian (717-741) and ending in the reign of Theophilus (829-842). After Theophilus’s death, his widow the Empress Theodora, together with the Patriarch Methodius, established Orthodoxy anew. This ever-memorable Queen venerated the icon of the Mother of God in the presence of the Patriarch Methodius and the other confessors and righteous men, and openly cried out these holy words: “If anyone does not offer relative worship to the holy icons, not adoring them as though they were gods, but venerating them out of love as images of the archetype, let him be anathema.” Then with common prayer and fasting during the whole first week of the Forty-day Fast, she asked God’s forgiveness for her husband. After this, on the first Sunday of the Fast, she and her son, Michael the Emperor, made a procession with all the clergy and people and restored the holy icons, and again adorned the Church of Christ with them. This is the holy deed that all we the Orthodox commemorate today, and we call this radiant and venerable day the Sunday of Orthodoxy, that is, the triumph of true doctrine over heresy.

When you meet people, force yourself to honor them more than they deserve. Greet them warmly. Praise them. When they leave, say all sorts of nice things about them. In this way, you’ll make them better than they are. Let this pattern of behavior be permanent. In other words, always be approachable and always pay respect to others.

Saint Isaac the Syrian
Venerate Icons by Becoming One: On the Sunday of Orthodoxy
Priest Philip LeMasters (from pravmir.com)

One of the great dangers of our age is the tendency to set our sights too low, to expect too little of ourselves and others. It is so appealing to think that being true to ourselves means indulging every desire and finding fulfillment by whatever want at the moment. It is so easy to envision our neighbors and even God in our own image, as though the meaning and purpose of all reality boils down to whatever makes us comfortable here and now. The blessed season of Lent, however, calls us to an entirely different way of life that reveals the holy beauty for which God created us in His image and likeness.

Today we celebrate the restoration of icons to the Orthodox Church at the end of the iconoclastic controversy, during which emperors ordered the destruction of images of our Lord, the Theotokos, and the Saints in the name of opposing idolatry. Of course, icons are not false gods to be worshiped, but visual symbols of the salvation that the incarnate Son of God has brought to the world. They reflect the true humanity of Jesus Christ, as well as how people like you and me may participate in His holiness in every dimension of our lives. They remind us not only that we are surrounded by a great cloud of witnesses (Heb. 12:1) who have gone before us, but that our Savior calls and enables us to join them in shining radiantly with the divine glory, even as we live and breathe as flesh and blood.

When we make a procession after Liturgy today with our icons, we will proclaim that our identity is not determined by whatever is popular, easy, or appealing. As those created in God’s image and likeness, we will never be fulfilled by the false gods of this world, such as indulgence in money, power, and pleasure in its various forms. We are called to something much higher, for Christ told Nathanael that he would see heaven opened, and the angels of God ascending and descending upon the Son of man. He comes to make us all participants in the divine glory by grace.

At the end of the day, the only way to answer that calling is by becoming better icons of Christ, better visible and tangible witnesses of His salvation. That is why we must fast from whatever keeps us from radiating the holy light of God. It is why we must refuse to feed our tendencies to dwell on the failings of others. It is why we must abstain from indulging in actions that harm, weaken, or take advantage of anyone. It is why we must refuse to nourish our passions by allowing into our eyes, ears, and stomachs anything that enslaves us to self-centered desire.

Even as we turn away from what diminishes us in the divine likeness, we must also feast on what helps us embrace more fully our true identity in Christ. That means putting our souls on a steady diet of prayer; of reading the Bible, the lives of the Saints, and other spiritually edifying works; and of mindfulness in all things such that we remain alert to the spiritual significance of what we think, say, and do. The more that we fill ourselves with holy things, the less appetite we will have for unholy things.

The journey of Lent is not about punishment or legalism, but instead about helping us grow personally into our exalted identity as those called to share in the eternal life of our Lord. It is about turning away from the idolatry of self-centeredness in order to become a more beautiful icon of the divine glory. It is about refusing to set our sights low concerning what it means to be a human being in God’s image and likeness. It is about crucifying our self-centered desires so that we may enter into the holy mystery of Lord’s cross and resurrection. For it is through His Passion that we will see heaven opened, and the angels of God ascending and descending upon the Son of man.

Keep your mouth shut in the hour of crisis, when a problem is acute. Do not say anything, because you may regret it a thousand times. Instead, tell it to the Angels so that they may place it at the Lord’s Feet, and pray the Lord for an Angel of Peace to calm your soul.

--Mother Gavriella
Paths of the Spirit:
Remember Those Who Have Gone On Before Us

From an article by Fr. Gabriel Rochelle (pravmir.com)

Shortly before we left Pennsylvania I asked my immediate relatives to come for dinner and to make a pilgrimage to the grave of my parents and aunt and uncle. When we got there I served a Panachida, which is a prayer service for the departed. In the midst of it when we name those we commemorate I asked those gathered to say the names of their departed relatives for inclusion in the prayer. This was especially for in-laws of the family, and I was surprised by the response. People said the names of parents, brothers and sisters, and other family, some tearfully. It became obvious to me in the conversations afterward that, for some of them, this was the first time they had ever openly mentioned those lost to them.

In Orthodox tradition this prayer service is a common practice. People ask to have it served on the Sunday closest to the annual death date of a family member or friend. Annually on St. Thomas Sunday, the Sunday after Easter, people flock to the cemetery for what is called Radonitsa (in the Russian tradition), the day of brightness, when we celebrate that the Light of Easter reaches beyond the grave. Many will gather again this year to serve Panachida at their family graves.

As an important aside, one clear note in all grief psychology says that you should remember publicly the names of those lost. So often people treat the grieving in exactly the wrong way, as if they should hide the name of the departed person, when in fact it’s just the opposite; you should ask people for remembrances, use the name often, remind them that you have not forgotten their parent or child or friend. Our ancient prayer forms were founded on good psychology long before anyone invented the concept.

There may be those readers who are in churches where the whole notion of praying for the dead is castigated. While it is true that physical death marks the end of the opportunity for spiritual growth in this life, those of us in the Orthodox Church believe — indeed, know — that this is not the end. God’s hand, so to speak, reaches into and beyond the grave. We don’t accept the teaching of purgatory, that the dead must in some way repair the sins of this life. But by the same token we don’t believe that God abandons us simply because we have left this physical life. Why should spiritual growth be restricted to this life alone? If our ability to grow spiritually in faith and love and service is at the heart of what it means to be fully human, then we accept that the process goes on and on. We pray for that movement, that growth, on behalf of others. The point is actually quite simple: God’s love extends beyond this life to act on people’s lives.

St. Gregory of Nyssa, who thought long and deep about these matters, wrote that if God is truth and beauty and goodness, these are unfolding realities; they are not finished or hard categories. My ability to see beauty unfolds over the course of my life, and it is never ending because there is always more beauty to comprehend. In like fashion, St. Gregory reasoned, our growth in and toward God’s Presence is similar to our comprehension of beauty as a never-ending process. So we can always grow more deeply into God, even beyond this life, which means at the same time that we can always move more deeply into what it means to be fully human. That’s the end even when it’s not in sight.
A Preparation for Confession
by St. John of Kronstadt

- I, a sinful soul, confess to our Lord God and Savior Jesus Christ, all of my evil acts which I have done, said or thought from baptism even unto this present day.
- I have not kept the vows of my baptism, but have made myself unwanted before the face of God.
- I have sinned before the Lord by lack of faith and by doubts concerning the Orthodox Faith and the Holy Church; by ungratefulness for all of God’s great and unceasing gifts; His long-suffering and His providence for me, a sinner; by lack of love for the Lord, as well as fear, though not fulfilling the Holy Commandments of God and the canons and rules of the Church.
- I have not preserved a love for God and for my neighbor nor have I made enough efforts, because of laziness and lack of care, to learn the Commandments of God and the precepts of the Holy Fathers.
- I have sinned: by not praying in the morning and in the evening and in the course of the day; by not attending the services or by coming to Church only half-heartedly, lazily and carelessly; by conversing during the services, by not paying attention, letting my mind wander and by departure from the Church before the dismissal and blessing.
- I have sinned by judging members of the clergy.
- I have sinned by not respecting the Feasts, breaking the Fasts, and by immoderation in food and drink.
- I have sinned by self-importance, disobedience, willfulness, self-righteousness, and the seeking of approval and praise.
- I have sinned by unbelief, lack of faith, doubts, despair, despondency, abusive thoughts, blasphemy and swearing.
- I have sinned by pride, a high opinion of myself, narcissism, vanity, conceit, envy, love of praise, love of honors, and by putting on airs.
- I have sinned: by judging, malicious gossip, anger, remembering of offenses done to me, hatred and returning evil for evil; by slander, reproaches, lies, slyness, deception and hypocrisy; by prejudices, arguments, stubbornness, and an unwillingness to give way to my neighbor; by gloating, spitefulness, taunting, insults and mocking; by gossip, by speaking too much and by empty speech.
- I have sinned by unnecessary and excessive laughter, by reviling and dwelling upon my previous sins, by arrogant behavior, insolence and lack of respect.
- I have sinned by not keeping my physical and spiritual passions in check, by my enjoyment of impure thoughts, licentiousness and unchastity in thoughts, words and deeds.
- I have sinned by lack of endurance towards my illnesses and sorrows, a devotion to the comforts of life and by being too attached to my parents, children, relatives and friends.
- I have sinned by hardening my heart, having a weak will and by not forcing myself to do good.
- I have sinned by miserliness, a love of money, the acquisition of unnecessary things and immoderate attachment to things.
- I have sinned by self-justification, a disregard for the admonitions of my conscience and failing to confess my sins through negligence or false pride.
- I have sinned many times by my Confession: belittling, justifying and keeping silent about sins.
- I have sinned against the Most-holy and Life-creating Mysteries of the Body and Blood of our Lord by coming to Holy Communion without humility or the fear of God.
- I have sinned in deed, word and thought, knowingly and unknowingly, willingly and unwillingly, thoughtfully and thoughtlessly, and it is impossible to enumerate all of my sins because of their multitude. But I truly repent of these and all others not mentioned by me because of my forgetfulness and I ask that they be forgiven through the abundance of the Mercy of God.