

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231

410-276-6171 www.HolyTrinityOrthodox.com



2nd Sunday after Pentecost *Feast of All the Saints Glorified in the Lands of Russia and North America* Tone 1

June 17/30, 2019

Martyrs Manuel, Sabel, and Ismael of Persia (362). All venerable and holy Fathers of the Holy Mount Athos; Hieromartyrs Aberkuis priest and Nicander (1918); Hieromartyr Maximus (1934); Martyr Pelagia (1943).

Today's Scriptural Readings

Romans 2: 10-16 / Matthew 4: 18-23

Hebrews 11:33 – 12:2 / Matthew 4:25 – 5:12

*1,031 Years of Orthodoxy in Rus'
225 Years of Orthodoxy in North America*

*We magnify you, all Saints glorified in the lands of Russia and North America,
and we honor your holy memory, for you pray for us to Christ our God.*

This Week's Liturgical Calendar	
<i>Apostles' Fast – No meat or dairy through July 12</i>	
Saturday, July 6 th – 6:00 PM	Vigil Service in the Chapel
Sunday, July 7 th – 10:00 AM <i>Private Confessions start at 9:15 AM</i>	Divine Liturgy in Church <i>Nativity of St. John the Baptist</i>

Saints Peter & Paul Chapel
Holy Trinity Orthodox Cemetery at Cathedral Gardens
6480 Elibank Drive, Elkridge, MD. 21075

Divine Services at Holy Trinity are live-streamed at
<https://www.youtube.com/user/HolyTrinitySermons>

Please join us for coffee hour after services
Sponsored by Larisa Hidar, Natallia Makarava,
Eka Chighladze, Valentina Bosaya and Alla Gordon

Sunday, June 30 – “O Jerusalem...!”

Sunday, June 30, during coffee hour, we will make a presentation of the many photos and videos recorded by our parishioners on the Pilgrimage to the Holy Land this past March. You will hear about our many impressions and moments of inspiration, and you will see so many places connected to Holy Scripture.

International Coffee Hour – Thank you!

Last Sunday, we conducted our second International Coffee Hour that featured food of Russia, Belarus and Ukraine. We sincerely thank Larisa Hidar for coordinating the event and everyone who so lovingly prepared the delicious food. There were many popular and interesting selections. Thank you for your generosity and good cooking!

Cleaning Group – Group #1 / Join a Group – Help your brothers and sisters

Group #1 will clean this week July 1-6: Elena Loyko (captain), Ludmila Maltseva, Tamara Lipatova, Alla Gordon, Nikolai Tkeshelashvili and Victor Marinich. Please join a group. We always need more members.

Cleaning Groups Need More Volunteers...please help!

We need more volunteers for our cleaning groups. Only 38 individuals work in eight groups. With a new floor the cleaning responsibilities have changed. Please help you fellow brothers and sisters; join a group. Please contact Larisa Hidar for more information: 443-986-0047.

Challenge Grant – Matching Donations

Three families in our parish have pledged to match all donations for the flooring and altar icons on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$30,000, towards the Church Restoration Fund. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! Special donation forms are on the candle stand in the vestibule of the church.

Convocation of the Patriarchal Parishes

The next Convocation of the Patriarchal Parishes is scheduled for September 30 – October 3, 2019 at Antiochian Village in Western PA. At this conference we will discuss plans for celebrating in 2020 the 50th Anniversary of the Patriarchal Parishes in the USA. All parishes are requested to present proposals on how best to mark this milestone. Please discuss your ideas with any member of the parish council. Contact Fr. John for more information.

Russian Festival Meeting – July 21st

The Kick-Off Meeting of the 2019 Russian Festival will take place on Sunday, July 21st after Divine Liturgy. Everyone is asked to stay and offer your input to make this year's festival even better! Thank you.

*As much as you subtract from the body, so much will you add to the strength of the soul... By fasting it is possible both to be delivered from future evils and to enjoy the good things to come. We fell into disease through sin; let us receive healing through repentance, which is not fruitful without fasting... **Holy Hierarch Basil the Great***

Preparing for Holy Communion? *O Lord, Jesus Christ, before I partake of Thy most pure Body and Thy most precious Blood, I run to Thee in Confession to ask forgiveness and admit my fault because: I have angered others, been angry, impatient and resentful; I have not attended Sunday Divine Liturgy and missed other services; I have been harsh and judgmental toward others; I have been prideful, lustful, selfish and stubborn; I have neglected prayer, been lazy, ignored the fasts and have not been to Confession in several weeks... O Lord, help me to more worthily prepare to receive the Holy Mysteries...*

Parish Picnics at 'Cathedral Gardens' / Ray Zaitin Pavilion

On the following days, Divine Liturgy will be celebrated at Sts. Peter & Paul Chapel located at Cathedral Gardens, our parish cemetery. Afterwards, we will conduct picnics at the Ray Zaitin Pavilion.

Sunday, July 14 – Liturgy at the Chapel (10:00 AM) and Mid-Summer Picnic. Menu: Shaslik, hamburgers, hot dogs and picnic fare. We need donations of salads, side dishes and homemade desserts. To help contact Albert Blaszk 410-799-3226 or Vadim Radchenko 410-465-6172.

Sunday, August 18 – Liturgy at the Chapel (10:00 AM) and our Annual 'Spas' Fish Fry – An expanded menu of various grilled fish and fish kabobs will be offered. More information to come...

Please join the WhatsApp group!

As many of you know, the Jerusalem pilgrimage group of 2019 created its WhatsApp group. It was a great decision promoting our Christian unity, human connections, allowing memories and information exchange, and simply bringing us a lot of joy. We stay in touch continuously to this day. During the Centennial celebration of our parish, the incredible feeling of unity of our church family gave birth to the idea- to create our own, independent, church WhatsApp group. We hope that this mode of communication will bring us all even closer together, and the multi-lingual beauty of our unique parish will continue to grow and blossom! Open this link to join the Holy Trinity WhatsApp Group: <https://chat.whatsapp.com/LCMO7XxsMgfBEDiwaHY13L> We sincerely thank Nikolai Shashev and Natalia Gerachenko for creating this for us! O Lord bless!

Birthday / Anniversary Celebrations: June 30 – July 6

We offer our best wishes and birthday congratulations to Kay Plaskowitz (7/06), Evelyn Lisowsky (7/06), and Larisa Hidar (7/07). May God bless them with health, prosperity and many years. To include your birthday /anniversary in the bulletin call Fr. John.

Water Park Trip – August 17

Again this summer we will conduct a Sunday School trip to Guppy Gulch <http://guppygulchcamp.com> a water park north of Bel Air on a **Saturday August 17th** from 10:00 AM – 5:00 PM. Everyone in the parish is invited. Please make your reservations (\$22 per person) by July 28th. Contact Olga Hansen 410-967-6738.

Brotherhood Crab Fest – Friday, July 19th – 6:30 PM

The St. Alexander Nevsky Brotherhood will sponsor a **Crab Fest on Friday, July 19th** beginning at 6:30 PM at Cathedral Gardens Ray Zaitin Pavilion. All-you-can-eat fresh steamed crabs, corn on the cob and soft drinks will be served. **Reservations are strongly recommended.** Prices will be announced soon. For reservations/information, call Albert Blaszak: 410-799-3226.

Join the Brotherhood

All men of our parish are encouraged to join the St. Alexander Nevsky Brotherhood. And we welcome your suggestions for organizing special activities. Please contact Fr. John or Albert Blaszak.

Special Petitions for the Unity of the Orthodox Church

Again we pray to the Lord and our Savior to preserve the Orthodox Church abiding in the whole world in unity and right belief, and to grant her peace and tranquility, love and consent, let us all say, Lord, hearken and have mercy.

Again we pray to look upon the Holy Orthodox Church with the goodness of heart and with mercy, and to preserve her from divisions and schisms, from hostility and disorder, so her unity will not be diminished or shaken, but Thine Thrice-Holy name be glorified in her, let us all say, Lord, hearken and have mercy.

Vigil Candles: On the Altar and near St. Barbara

June 30 – July 6: Candles offered by Nadezhda Aleksandrovych for the repose of the souls of the servants of God: +Feodor, +Feodor and +Anna. A \$15 donation will keep all three candles lit for one week. Please schedule your candle offering with Elena Loyko 443-537-8978.

Submit your 2019 Pledge

The mission of our parish is to spread the Word of God, to grow, to expand, to improve and not just to preserve our traditions. Our parish shouldn't become stale, but pursue holiness. We strive to fulfill the mission of our parish, through prayer, work and sacrifice. Prayer – because we are called to “pray without ceasing” (1 Thess. 5:17); work – because we are taught to increase the talents given to us (Matt. 25: 14-30); and sacrifice – because “everyone to whom much is given, from him will much be required” (Luke 12:48).

Please Remember in Your Prayers...

Archpriest Michael Hatrak; **Deacon Michael** Bishop; **Mat. Myra** Kovalak; **Mat. Klavdiya** Burbelo; **Kh. Frederica** Mathewes-Green; **Nun Elizabeth**; **Nun Magdalena**; **Mat. Natalia** Kosich; **Priest Gregory** and **Mat. Diane** Winsky; **Mat. Catherine** Kowalchik; **Marie** Vass; **Charles** Snipes; **Arthur-Stephen** Lisowsky; **Yelena** Radchenko; **Lydia** Zorina; **Tatiana**; **Katherine** Plaskowitz; **Philip** Plaskowitz; **Bernadine** Borawick; **Julia** Aymold; **Lilli Ann** Hoffman; **Lara** Marinich; **Oleg** Marinich; **Ioann** and **Galina** Zernetkin; **Monika-Anastasia** & **Stephanie** Handley; **Blanche-Julia** Stolkovich; **Ekaterina** Koroleva; **Nina** Lewis; **Maryann** Black; **Lyudmila**, **Anton** & **Aleksander** Karnup; **John Alexander** Bylen; **Katherine** Garrett; **Stephen** Kaminitzky; **John-Thomas** Planinshek; **Kenneth**

Pukita; **William and Ann** Ferkile; **Irina** Kononova; **Petr and Lyudmila** Borodkin; **Anthony** Bakie; **Svetlana & Aleksey**; **Alla; Anna; Alla; Raisa, Zinaida; Joseph** Germano; **Pavel, Vladimir, Valentina, Nina, and Maria**; **Maria** Pappas; **Bonnie** Duke; **Joseph** Lacomy; **Diana** Radchenko; **Aleksey & Lidia** Potapov; **Oleg and Andrei**; **Vitaliy, Tatiana, Olena & Nicholas** Berchuk; **David, Selina-Sophia, John, Maryann, David, Joseph, Lisa Ann** Eichelberger; **Cynthia and Bill (Basil)** Popomaronis; **Andrei, Marina, Valentina and Vladimir**; **Archpriest Cezar, Mat. Christina, Cezara–Maria, Darius, Justina, Christian**; **Victoria** Lardiero; **Richard** Wright; **Valentina** Shultieva; **Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn** Lisowsky; **Julie** Smith; **Tayisia** Solvieva; **Lubov** Pavuk; **Leonid and Zoya**; **Jayne** Sudol; **Rita and Richard** Herber, **Mary** Orzolek, **Shane-Michael** Sierakowski; **George** Matassov; **Janice** DesLauriers; **John** DesLauriers.

Next Council Meeting: Tuesday, July 23rd – 7:00 PM in the Church Hall

Fr. John Vass, Rector 443-527-7067	Fr. Deacon Michael Bishop: 410-563-0472
Victor Marinich, <i>Council President</i> : 443-512-0985	Vadim Radchenko, <i>Vice President</i> : 410-465-6172
Andrei Burbelo, <i>Recording Secretary</i> : 443-567-6031	Albert Blaszak, <i>Treasurer</i> : 410-799-3226
Oxana Chumak-Strianese, <i>Stewardship Chair</i> : 831-673-1937	Anna-Zumrat Shkurba <i>Member-At-Large</i> : 443-857-8541
Natallia Makarava <i>Sisterhood President</i> : 443-625-8470	Michael Mickel, <i>Cemetery Manager</i> : 410-666-2870

Saints Glorified in the Lands of North America
O All Ye Saints of Russia and North America, pray to God for us!

On the second Sunday after Pentecost, each local Orthodox Church commemorates all the saints, known and unknown, who have shone forth in its territory. Accordingly, we remember the saints of North America on this day.

Saints of all times, and in every country are seen as the fulfillment of God's promise to redeem fallen humanity. Their example encourages us to "lay aside every weight, and the sin which so easily besets us" and to "run with patience the race that is set before us" (Hebrews 12:1). The saints of North America also teach us how we should live, and what we must expect to endure as Christians.

Although it is a relatively young church, the Orthodox Church in America has produced saints in nearly all of the six major categories of saints: Apostles (and Equals of the Apostles); Martyrs (and Confessors); Prophets; Hierarchs; Monastic Saints; and the Righteous. Prophets, of course, lived in Old Testament times and predicted the coming of Christ.

The first Divine Liturgy in what is now American territory (northern latitude 58 degrees, 14 minutes, western longitude 141 degrees) was celebrated on July 20, 1741, the Feast of the Prophet Elias, aboard the ship Peter under the command of Vitus Bering. Hieromonk Hilarion Trusov and the priest Ignatius Kozirevsky served together on that occasion. Several years later, the Russian merchant Gregory I. Shelikov visited Valaam monastery, suggesting to the abbot that it would be desirable to send missionaries to Russian America.

On September 24, 1794, after a journey of 7,327 miles (the longest missionary journey in Orthodox history) and 293 days, a group of monks from Valaam arrived on Kodiak Island in Alaska. The mission was headed by Archimandrite Joasaph, and included Hieromonks Juvenal, Macarius, and Athanasius, the Hierodeacons Nectarius and Stephen, and the monks Herman and Joasaph. St Herman of Alaska (December 13, August 9), the last surviving member of the mission, fell asleep in the Lord in 1837.

Throughout the Church's history, the seeds of faith have always been watered by the blood of the martyrs. The Protomartyr Juvenal was killed near Lake Iliamna by natives in 1799, thus becoming the first Orthodox Christian to shed his blood for Christ in the New World. In 1816, St Peter the Aleut was put to death by Spanish missionaries in California when he refused to convert to Roman Catholicism.

Missionary efforts continued in the nineteenth century, with outreach to the native peoples of Alaska. Two of the most prominent laborers in Christ's Vineyard were St Innocent Veniaminov (March 31 and October 6) and St Jacob Netsvetov (July 26), who translated Orthodox services and books into the native languages. Father Jacob Netsvetev died in Sitka in 1864 after a life of devoted service to the Church. Father John Veniaminov, after his wife's death, received monastic tonsure with the name Innocent. He died in 1879 as the Metropolitan of Moscow.

As the nineteenth century was drawing to a close, an event of enormous significance for the North American Church took place. On March 25, 1891, Bishop Vladimir went to Minneapolis to receive St Alexis Toth (May 7) and 361 of his parishioners into the Orthodox Church. This was the beginning of the return of many Uniates to Orthodoxy.

St Tikhon (Belavin), the future Patriarch of Moscow (April 7, October 9), came to America as bishop of the diocese of the Aleutians and Alaska in September 1898. As the only Orthodox bishop on the continent, St Tikhon traveled extensively throughout North America in order to minister to his widely scattered and diverse flock. He realized that the local church here could not be a permanent extension of the Russian Church. Therefore, he focused his efforts on giving the American Church a diocesan and parish structure which would help it mature and grow.

St Tikhon returned to Russia in 1907, and was elected as Patriarch of Moscow ten years later. He died in 1925, and for many years his exact burial place remained unknown. St Tikhon's grave was discovered on February 22, 1992 in the smaller cathedral of Our Lady of the Don in the Don Monastery when a fire made renovation of the church necessary.

St Raphael of Brooklyn (February 27) was the first Orthodox bishop to be consecrated in North America. Archimandrite Raphael Hawaweeny was consecrated by Bishop Tikhon and Bishop Innocent (Pustynsky) at St Nicholas Cathedral in New York on March 13, 1904. As Bishop of Brooklyn, St Raphael was a trusted and capable assistant to St Tikhon in his archpastoral ministry. St Raphael reposed on Feb. 27, 1915.

The first All American Council took place March 5-7, 1907 at Mayfield, PA, and the main topic was "How to expand the mission." Guidelines and directions for missionary activity and statutes for the administrative structure of parishes were also set forth.

In the twentieth century, in the aftermath of the Russian Revolution, countless men, women, and children received the crown of martyrdom rather than renounce Christ. Sts John Kochurov (October 31) and Alexander Hotovitzky (December 4 and August 7) both served the Church in North America before going back to Russia. St John became the first clergyman to be martyred in Russia on October 31, 1917 in St Petersburg. St Alexander Hotovitzky, who served in America until 1914, was killed in 1937.

In addition to the saints listed above, we also honor those saints who are known only to God, and have not been recognized officially by the Church. As we contemplate the lives of these saints, let us remember that we are also called by God to a life of holiness. (www.oca.org)

The Place of Lives of Saints in the Spiritual Life

The Significance of the Lives of the Saints

In order to begin to understand the importance of the Lives of the Saints for our spiritual lives, I believe we can turn to no better or more thorough source than St. Justin Popovich's Introduction to his own compilation of the Lives of the Saints. A theologian, St. Justin saw no dichotomy between the Lives of the Saints and the theological writings of the Church. For him, as for the Church, theology and the Lives of the Saints form one whole. He called the Lives of the Saints "experiential theology" or "applied dogmatic theology," and he viewed them and wrote about them in a theological manner. Likewise, he viewed theological writings as an expression of the experience of the life of Grace in the Church, and not just an intellectual, abstract or polemical exercise.

How does St. Justin view the Lives of the Saints theologically? At the center of all of St. Justin's thought is the Theanthropic vision: the fact that God became man in Jesus Christ, uniting human nature with Divine Nature. The fact of the God-man, the Theanthropos, is the axis of the universe: it is the reality according to which everything else must be viewed, whether it be the nature of the Church or the problems and issues of everyday life.

Thus, when St. Justin looks at the Lives of the Saints, he does so in the light of the God-man. Real and true life—eternal life in God—became possible only with the Incarnation, death and Resurrection of the Saviour, and this life is the Life of the Saints. St. Justin saw the Lives of the Saints as bearing witness to one life: the Life in Christ.

St. Justin wrote: "What are Christians? Christians are Christ-bearers, and, by virtue of this, they are bearers and possessors of eternal life.... The Saints are the most perfect Christians, for they have been sanctified to the highest degree with the podvigs of holy faith in the risen and eternally living Christ, and no death has power over them. Their life is entirely Christ's life; and their thought is entirely Christ's thought; and their perception is Christ's perception. All that they have is first Christ's and then theirs.... In them is nothing of themselves but rather wholly and in everything the Lord Christ."

The Saints live in Christ, but Christ also lives in them through His Divine Energies, His Grace. And where Christ is, there is the Father and the Holy Spirit also. Christ says, Abide in Me, and I in you; and elsewhere He says, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him (John 15:4; 14:23).

Thus, St. Justin makes bold to say that the Lives of the Saints not only bear witness to the Life in Christ: they may even be said to be the continuation of the Life of Christ on earth. "The Lives of the Saints," says St. Justin, "are nothing else but the life of the Lord Christ, repeated in every Saint to a greater or lesser degree in this or that form. More precisely, it is the life of the Lord Christ continued through the Saints, the life of the incarnate God the Logos, the God-man Jesus Christ Who became man."

This is an amazing thing that St. Justin is saying: when we read the Lives of the Saints, we are reading the Life of our Lord Jesus Christ. This in itself should be enough to convince us of the importance of filling our souls with the Lives of the Saints.

St. Justin also says that the Lives of the Saints are a continuation of the Acts of the Apostles. "What are the 'Acts of the Apostles'?" he asks. "They are the acts of Christ, which the Holy Apostles do by the power of Christ, or better still: they do them by Christ Who is in them and acts through them. "And what are the 'Lives of the Saints'? They are nothing else but a certain kind of continuation of the 'Acts of the Apostles.' In them is found the same Gospel, the same life, the same truth, the same righteousness, the same love, the same faith, the same eternity, the same 'power from on high,' the same God and Lord. For the Lord Jesus Christ is the same yesterday and today and for ever (Heb. 13:8): the same for all peoples of all times, distributing the same gifts and the same Divine Energies to all who believe in Him."

With these words of St. Justin before us, we might well ask ourselves if Orthodox spiritual life is even possible without the testimony of the Lives of the Saints. The answer to this, I believe, must be "no." True spiritual life begins when we live in Christ and Christ lives in us, right here on this earth. And the Lives of the Saints bear witness to us that the Life of Christ on earth did not end with His Ascension into Heaven, nor with the martyrdom of His Apostles. His Life continues to this day in His Church, and is seen most brilliantly in His Saints. And we, too, in our own spiritual lives, are to enter into that continuing, never-ending Life.

I spoke recently to an Orthodox priest who had converted to Orthodoxy from Protestantism. He told me that, when he was received into the Church, the officiating priest told him: "You will never be truly Orthodox without reading the Lives of the Saints." Later, when he himself became a priest, he found that the most pious people in the churches are those who read the Lives of the Saints, and that those who make the most progress in the spiritual life are those who read the Saints' Lives.

The Orthodox Faith is not, first of all, of the head. First of all, it is of the heart: it is felt and believed by the heart. Through the Lives of the Saints, we develop an Orthodox heart. Our monastery's co-founder, Fr. Seraphim Rose, emphasized constantly this "Orthodoxy of the heart," especially in his writings and talks at the end of his life; and he frequently referred to Lives of the Saints as a means of developing this.

How to Make Use of the Lives of the Saints

Having looked at the importance and meaning of the Lives of the Saints, let us look now at the various ways we can make use of them in our spiritual lives.

First, we look to the Saints as our examples. Be ye imitators of me, even as I also am of Christ (I Cor. 11:1), the Saints say to us along with the Holy Apostle Paul. As Christians, we want to grow in the likeness of Christ, to have that likeness shine in us. For this to occur, we need to look often to the Saints to see that shining likeness: we must look to them for real, practical examples of how to live. St. Basil the Great gives this analogy: "Just as painters, in working from models, constantly gaze at their exemplar and thus strive to transfer the expression of the original to their own artistry, so too he who is eager to make himself perfect in all kinds of virtue must gaze upon the Lives of the Saints as upon statues, so to speak, that move and act, and must make their excellence his own by imitation."

Secondly, we must look to the Saints as our heavenly friends, as our brothers and sisters in the Faith, and as our preceptors. We read about them not as people who are dead, but as people who are living. And this is even more immediate than just reading a biography about someone who is still alive. Let's say we are reading the biography of some famous living person. As we read it, we may dream of perhaps one day meeting this person, or perhaps of writing him a letter and having it actually reach him, and even of receiving a reply from him, despite the fact that he is so famous that thousands of people are probably writing to him. Reading the Lives of the Saints offers us much more than this, because the Saints are alive in God, and are not bound by time and space in the same way we are. We can address them in prayer immediately and at any time, even right in the middle of reading their Lives. And they will hear us. Besides our private prayers to them, the Church offers us many other ways of communing with them as our friends and honoring them as our preceptors. We sing their troparia, we venerate their icons, we perform services, and with a blessing from our Bishop we can even compose services in their honor.

As we read the Lives of the Saints each day, we will discover little by little those Saints whom our hearts go out to. They will become our close friends, those whom we pray to most of all, those in whom we confide our joys and sorrows. As Archimandrite Aimilianos, the present Abbot of the Holy Monastery of Simonos Petras on Mount Athos, writes: "These close friends will be the guides of our choice and a great comfort to us along the strait and narrow way that leads to Christ. We are not alone on the road or in the struggle. We have with us our Mother, the All-Holy Mother of God, our Guardian Angel, the Saint whose name we bear, and those close friends we have chosen out of the Great Multitude of Saints who stand before the Lamb (Rev. 7:9). When we stumble through sin, they will raise us up again; when we are tempted to give up hope, they will remind us that they have suffered for Christ before us, and more than us; and that they are now the possessors of unending joy. So, upon the stony road of the present life, these holy companions will enable us to glimpse the light of the Resurrection. Let us search, then, in the Lives of the Saints, for these close friends, and with all the Saints let us make our way to Christ."

St. Justin Popovich, as we have said, called the Lives of the Saints "applied dogmatic theology." The Saints are proofs and illustrations of the reality of Christ, of His saving work of redemption. The Saints are transformed human beings, proof positive that people are redeemed, purified, illumined, transformed and recreated by Jesus Christ.

From *The Orthodox Word*, Vol. 37, No. 6 (221, Nov.–Dec. 2001), pp. 261-281. Copyright 2001 by the St. Herman of Alaska Brotherhood, Platina, California.

Holiness is not simply righteousness, for which the righteous merit the enjoyment of blessedness in the Kingdom of God, but rather such a height of righteousness that men are filled with the grace of God to the extent that it flows from them upon those who associate with them. Great is their blessedness; it proceeds from personal experience of the Glory of God. Being filled also with love for men, which proceeds from love of God, they are responsive to men's needs, and upon their supplication they appear also as intercessors and defenders for them before God. —**St. John, Archbishop of Shanghai and San Francisco**