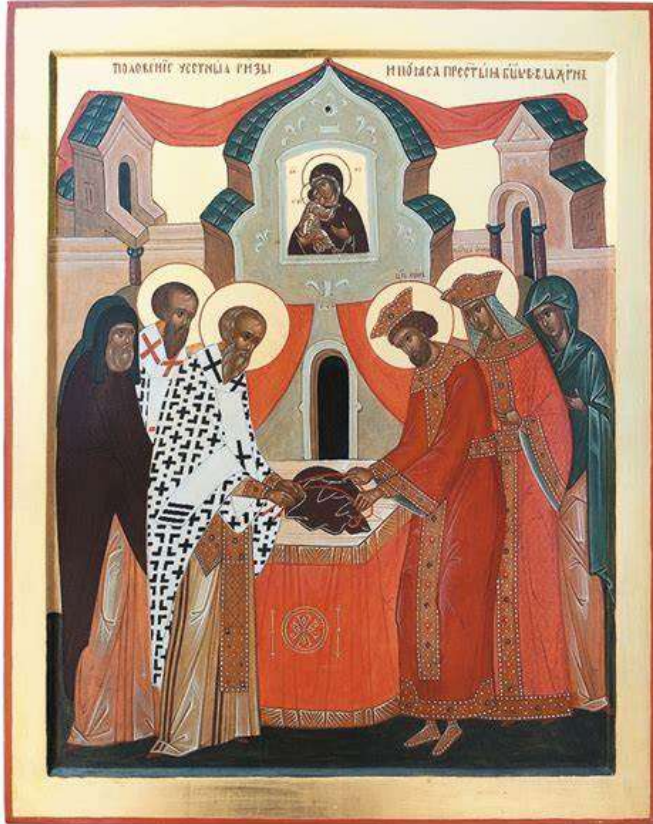


Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231
 410-276-6171 www.HolyTrinityOrthodox.com



14th Sunday after Pentecost

Tone 5

August 31/September 13, 2020

The Placing of the Cincture (Sash) of the Most Holy Theotokos (395-408); Transfer of the relics of Right-Believing Prince Peter (in monasticism-David) and Princess Fevroniya (in monasticism-Evphrosynya) of Muromsk, wonderworkers; Hieromartyr Cyprian, Bishop of Carthage (258); Holy Hierarch Gennadiy, Patriarch of Constantinople (471); Synaxis of the New Martyrs of Jasenovac (1941-45) (Serbia); Synaxis of all Saints of Saratov; Synaxis of all Saints of Nizhny Novgorod; Hieromartyr Alexander, priest and Vladimir, deacon (1918); Hieromartyrs Michael and Myron priests (1937); Hieromartyr Demetrius (1938).

Today's Scriptural Readings:

2 Corinthians 1:21 – 2:4 / Matthew 22: 1-14

This Week's Liturgical Calendar – All Services in Church		
Saturday, September 19 th	6:00 PM	Vigil Service
Sunday, September 20 th	10:00 AM	Divine Liturgy <i>General Confession – 9:30 AM</i>
Sunday, September 20 th	6:00 PM	Vigil Service <i>Eve of the Nativity of the Theotokos</i>

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

Panikhida Today

Today we will serve a panikhida for the departed servants of God: +John Vass (15 Years); +Sandra Ann Wanner (5th annual), and +Semyon, Valeriy, Evdoviya and Martha (Zernetkin Family). May their memory be eternal.

Baptism Today

Congratulations to the Yurganov family. Today after the Divine Services we will baptize the infant Adrian, the son of Dmitriy and Betty Yurganov. May God bless and protect them for many years!

Sunday School

Today Sunday, September 13th, our high school class will begin their Sunday School lessons online. Now, that we are back to 50% capacity, the beginning of classes will proceed as follows:

September 20 – In person classes for Elementary School Class (Katie Radchenko) and High School Class (Dr. Pat Disharoon).

October 4 – In person classes for Middle School Class (Christina Burbelo).

Pre-School Class – start date is still pending. If you have any questions, please contact Fr. John.

Register your children here: <https://forms.gle/oL2jwqWUue8i8Uav5>

Challenge Grant – Matching Donations

The Lisowsky and Mickel families have pledged to match all donations for the new front doors on a 1:1 ratio. For every dollar you donate, they will match one dollar, up to \$10,000 towards the new front doors. Double the value of your donation: \$20 becomes \$40, \$50 becomes \$100, and \$100 becomes \$200! **Donation forms are attached to this email bulletin.** Send in your donation today!

Cleaning Group – Group #4 / Join a Group – Help your brothers and sisters

Group #4 will clean the week of September 14-19: Natalia and Vlad Volkov, Yelena, Vadim and Katie Radchenko and Nadiya Aleksandrovysh. Please join a group. We always need more members. Thank you!

Vigil Candles: On the Altar and near St. Barbara

Sept. 13-19: Candles offered by Galyna Bykovets for the health/salvation of the servants of God: Helen, Victoria, Eva and for the repose of the souls of the servants of God: +Svitlana and +Victor. A \$15 donation will keep all three candles lit for one week. Schedule your candle offering with Elena Loyko 443-537-8978.

Birthday / Anniversary Celebrations: September 13-19

We offer best wishes and wedding anniversary congratulations to Drew and Adele Pastor (9/19). May God bless them with health, prosperity and many years. To include your birthdays/anniversaries contact Fr. John.

[NEW Online Candlestand is Open !](#)

Our parish has opened a new online candlestand, where you may purchase the placement of candles, submit names for commemoration and request panikhidas, molebens and 40-Day prayer requests. For each Sunday Liturgy, your requests must be submitted by 10:00 PM Saturday.

To place your requests go [here](#)

Prospora & Commemorations

Because of COVID-19, we will not distribute small prosphoras with your prayer/commemoration requests. However, if you want to have your prayer lists remembered during liturgy, you must submit the lists of names (living and/or departed) at our [online candlestand](#).

[Russian Festival – Online](#)

The Russian Festival Committee has finalized the plans for this year's Russian Festival. The Festival will be exclusively online and will be conducted on four Saturdays in October. Each Saturday will feature specific menu items all of which will be sold for take-out only.

October 3: (a) shashlik and rice; (b) beef stroganoff and noodles.

October 10: (a) shashlik and rice; (b) chicken kotlety with kasha; (c) kolbasa with sauerkraut.

October 17: (a) shashlik and rice; (b) blinchiki (various fillings); (c) kolbasa with sauerkraut.

October 24 (a) shashlik and rice; (b) pelmeni; (c) beef stroganoff and noodles.

Each Saturday we will sell our famous artisan breads – bobka, cheese braid, raisin bread and rye bread – quarts of borscht and a selection of desserts. Russian souvenirs will also be available. All food and souvenir items will be ordered online for convenient curbside pickup.

For more information, please contact Art Lisowsky at 410-697-3324. www.russfest.org

Russian Festival Volunteers

We need volunteers. The Festival will run four Saturdays 11:00 AM – 6:00 PM. Also, teams need to meet ahead of time to prepare their items. Please contact the following for volunteer information:

- Natallia Makarava (General Tasks) 443-625-8470
- Albert Blaszk (Kitchen) 410-799-3226
- Vadim Radchenko (Shashlik Team) 443-668-0648
- Valentina Zernetkina (Blinchiki Team) 443-825-9054
- Anna-Zumrat Shkurba (Pelmeni Team) 443-857-8541
- Tatiana Masiuk (Desserts) 443-742-7048 & Valentina Bosaya 443-742-6070

We must strive so that all our life, as a whole, and not certain hours and days, is based on the Law of God. We must arrange all of our activities so that they are in agreement with the will of God. Only under these conditions will our heart be pure, and only the pure in heart will see God (Matt. 5: 8).

Venerable Nikon of Optina

ATTENDANCE RESTRICTIONS

50% Limited attendance (Adults and Children)

We must limit the total attendance of Divine Services to **50 persons**, including clergy, altar servers and choir in the church and **40 persons** in the hall watching Divine Liturgy on the TV, all following social distancing and wearing masks. This is 50% total capacity.

In order to be fair and equitable in welcoming as many people to church as possible within these new restrictions, we have posted an online reservation form. Everyone who comes to church must complete this online form to reserve your spot for each Divine Service you wish to attend.

Each week, make your mandatory reservations to attend Divine Services here:

<https://www.signupgenius.com/go/5080945ABAE2BABFE3-divine>.

You must submit your reservation(s) in order to be permitted into the church building. Persons without reservations will not be allowed to enter. This pertains to everyone - adults and children.

Please be considerate of others. If you and/or your loved ones at home are not feeling well, or if you were exposed to someone with COVID-19, do not make a reservation. If you already made a reservation and symptoms appear afterwards, please cancel your reservation.

**Remember, everyone must wear a mask in the church and hall
Your mask must cover both your mouth and nose**

Prayer read during the Spread of Devastating Pestilence

O Lord our God, enter not into judgement with Thy servants, and compass us about with protection from the devastating pestilence stirred up against us. O kind-hearted Lord Who art inclined toward benevolence, have compassion on us, Thy humble and unworthy servants, who fall down before Thee with broken hearts and hope in Thy mercy.

For Thine it is to show mercy and to save us, O our God, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Petitions offered up at the Augmented Litany of Divine Liturgy during the Spread of Devastating Pestilence

Again we pray Thee, O Lord our God, that Thou mightest mercifully protect us from the devastating pestilence stirred up against us, and deliver Thy faithful people from spiritual and physical death; grant unto the sick healing and health, and unto all of us Thy divine protection and help; we pray Thee, O kind-hearted Lord, quickly hearken and have mercy.

Again we pray, that Thou mightest pacify the troubles of men and every fearful thing, compass Thy faithful about with firm hope, and instill in our hearts quietude; we pray Thee, O Lord, hearken and have mercy.

Media Resources for the Family

Videos:

Orthodox Films: http://pravfilms.ru/index/khudozhestvennoe_pravoslavnoe_kino_onlajn/0-206

Library of Orthodox Films: <https://azbyka.ru/video/1/filmy/>

St. Matrona of Moscow: <https://www.youtube.com/watch?v=NYPW7I3rG4Y&feature=youtu.be>

St. Gabriel of Georgia: <https://www.youtube.com/watch?v=JcV3Qcj0mFM>

Websites:

Pravoslavie: <https://pravoslavie.ru/> (Russian)

Orthodox Christian: <https://orthochristian.com/> (English)

Russian Faith – Online Resources: <https://russian-faith.com/>

Orthodox Christianity Website: <http://www.pravmir.com/>

Professor Alexey Iliyich Osipov: <https://alexey-osipov.ru/> - Many translations available

Submit your 2020 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 be generous as the Lord is generous to you. When completing your pledge for the new year, please consider raising your level of giving. Our church cannot operate without your financial contributions. Our parish will grow only through your prayers, work and generous sacrifice.

Please Remember in Your Prayers...

Archpriest George Konyev; Deacon Michael Bishop; Mat. Myra Kovalak; Mat. Klavdiya Burbelo; Kh. Jocelyn Mathewes; Mat. Natalia Kosich; Mat. Catherine Kowalchik; Marie Vass; Charles Snipes; Arthur-Stephen & Evelyn-Evanthia Lisowsky; Yelena Radchenko; Lydia Zorina; Katherine Plaskowitz; Philip Plaskowitz; Bernadine Borawick; Julia Aymold; Lilli Ann Hoffman; Lara Marinich; Ioann and Galina Zernetkin; Monika-Anastasia & Stephanie Handley; Blanche-Julia Stolkovich; Ekaterina Koroleva; Nina and Glen-Gregory Lewis; Lyudmila, Anton & Aleksander Karnup; John Alexander Bylen; Katherine Garrett; Kenneth Pukita; William and Ann Ferkile; Irina Kononova; Petr and Lyudmila Borodkin; Svetlana & Aleksey; Alla; Anna; Alla; Raisa, Zinaida; Pavel, Vladimir, Valentina, and Maria; Maria Pappas; Bonnie Duke; Diana Radchenko; Aleksey & Lidia Potapov; Oleg and Andrei; Vitaliy, Tatiana, Olena & Nicholas Berchuk; Cynthia and Bill (Basil) Popomaronis; Andrei, Marina, Valentina and Vladimir; Valentina Shultieva; Katherina Shultieva; Shanna, Stephen, Trent-Michael, Grant-Alexander, Adalynn, Rosalyn Lisowsky; Julie Smith; Tayisia Solvieva; Leonid and Zoya; Jayne Sudol; Rita and Richard Herber, Mary Orzolek, George Matassov; Nikolai, Janice & John DesLauriers; Nicholas Rodzianko; Alexandra; Armen Nostrant; Vasiliy; Archpriest Michael, Alexandra, Larisa, Gabriel and Julianna; Elizabeth Wright; Shane-Michael Sierakowski; Samantha-Xenia Tate; Natalia Gerachenko.

Next Council Meeting: Thursday, September 24 – 7:00 PM in the Church Hall
To receive the call-in information for the teleconference
call Victor Marinich 443-910-3562

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> 732-598-5187	Albert Blaszak, <i>Treasurer:</i> 410-799-3226
Anna-Zumrat Shkurba, <i>Stewardship Chair:</i> 443-857-8541	<i>Member-At-Large:</i> Vacant
Natallia Makarava <i>Sisterhood President:</i> 443-625-8470	Michael Mickel, <i>Cemetery Manager:</i> 410-666-2870

Matthew 22:1-14

And Jesus answered and spoke to them again by parables and said: The kingdom of heaven is like a certain king who arranged a marriage for his son, and sent out his servants to call those who were invited to the wedding; and they were not willing to come. Again, he sent out other servants, saying, 'Tell those who are invited, See, I have prepared my dinner; my oxen and fatted cattle are killed, and all things are ready. Come to the wedding.' But they made light of it and went their ways, one to his own farm, another to his business. And the rest seized his servants, treated them spitefully, and killed them. But when the king heard about it, he was furious. And he sent out his armies, destroyed those murderers, and burned up their city. Then he said to his servants, 'The wedding is ready, but those who were invited were not worthy. 'Therefore, go into the highways, and as many as you find, invite to the wedding.' So those servants went out into the highways and gathered together all whom they found, both bad and good. And the wedding hall was filled with guests. But when the king came in to see the guests, he saw a man there who did not have on a wedding garment. So he said to him, 'Friend, how did you come in here without a wedding garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot, take him away, and cast him into outer darkness; there will be weeping and gnashing of teeth.' For many are called, but few are chosen.

Blessed Theophylact, Archbishop of Ochrid and Bulgaria

The entry into the wedding takes place without distinction of persons, for by grace alone we have all been called, good and bad alike; but the life thereafter of those who enter shall not be without examination, for indeed the king makes an exceedingly careful examination of those found to be sullied after entering into the faith. Let us tremble, then, when we understand that if one does not lead a pure life, faith alone benefits him not at all. For not only is he cast out of the wedding feast, but he is sent away into the fire. Who is he that is wearing filthy garments? It is he who is not clothed with compassion, goodness, and brotherly love. For there are many who deceive themselves with vain hopes, thinking that they shall attain the kingdom of heaven, and they include themselves among the assembly of the dinner guests, thinking great things of themselves. Being justified in regard to that unworthy man, the Lord demonstrates these two things to us; first, that He loves mankind, and secondly, that we ought not to pass judgment on anyone, even if they sin openly, unless they have been reprovved for their sin. The Lord then says to His servants, the angels of punishment, 'Bind his hands and feet,' that is, the soul's powers of action. For in this present

age is the time to act and to do, but in the age to come all of the soul's powers of action are bound, and a man cannot then do any good thing to outweigh his sins. Gnashing of teeth is the meaningless repentance that will then take place. Many are called, for God calls many, indeed, all, but few are chosen. Few are saved and found worthy to be chosen by God. It is God's part to call, but to become one of the chosen or not, is our part. (www.chrysostompress.org)

St. Theophan the Recluse: *Thoughts for Each Day of the Year*

A king arranges a wedding for his son, he sends once for those who were invited, sends twice, but because of earthly cares they do not come—one was busy at home, another with business. A new invitation was made in other spheres, and the wedding chamber was furnished with guests. Among them, was found one not dressed for a wedding, who was therefore cast out. The meaning of this parable is clear: The wedding is the kingdom of heaven, the invitation is the preaching of the Gospels, those who refused are those who did not believe at all, and the one who was not dressed for a wedding believed, but did not live according to faith. Each of us must figure out for ourselves which category we belong to. That we are invited is clear, but are we believers? Indeed, it is possible to even be among believers, under their common name, and completely lack faith. One does not think at all about faith, as if it did not exist; another knows something or other about it and from it, and is satisfied; another interprets the faith in a distorted way; another relates to it with complete animosity. All are reckoned to be among the Christians, although they have absolutely nothing which is Christian. If you believe, figure out whether your feelings, or deeds conform to your faith—these are the garment of the soul, by which God sees you as dressed for the wedding or not. It is possible to know the faith well and be zealous for it, but in actual life to serve the passions, to dress, that is, in the shameful clothes of a sin-loving soul. Such people are one way in word but are another way in the heart. On their tongue is, “Lord, Lord!” but within they are saying, “count me out.” (Examine yourself, whether you be in the faith and wearing the wedding clothes of the virtues, or wearing the shameful tatters of sins and passions.

**Metropolitan +Anthony of Sourozh
Sermon preached 8 September 1996**

In the name of the Father and of the Son and of the Holy Spirit.

For the first time, when I heard today's reading of the Gospel (St. Matthew 22: 1-14 -Ed.) I was struck very deeply and painfully by the passage. In it we are presented with a man who, like all other beggars who had been called by the king to his feast, came, but instead of sharing the king's joy, accepting to enter the halls of the king and to become a partaker of the rejoicing, thought only of one thing: to walk as fast as possible into the dining room and eat.

What struck me in it was the fact that many of us — probably too many — come to the Liturgy not simply to meet face to face with the Living God become man, God who, having become man, chose to suffer and to die, to open for us the gates of Paradise — the door to the bridal feast. Instead of thinking of coming and meeting Him in adoration, in awe, we often come to church — and indeed this is the case with our private prayers — that we approach only to receive. The man who is depicted in today's Gospel is a man who had a total indifference, cared nothing for the joy of meeting the King, of sharing the feast with others, of being in His presence, purely for the beauty and joy of it.

Aren't we very often like him? Do we come to the liturgy, do we come to prayer simply to say to God, 'Give, I want something, I need something; You can and therefore You must; it is Your duty to give.' So often people think of praying just as a beggar thinks of stretching out his hand in the hope that something will be put into it, and so often we come to the Liturgy, which is a miracle of the most intimate and deepest possible meeting with the Lord, in order to receive, to receive peace, encouragement, and to receive something which we should not dare to receive in such circumstances, to receive the Body and Blood of Christ. And I could give you an example of it which struck me more than forty years ago, on one unique occasion, thanks be to God. I had not yet begun the Liturgy, and suddenly I heard someone knocking at the door of the sanctuary. I came out, and there was a gentleman, not an ignoramus, but a man who had received religious education in his youth in Russia. He was knocking at the door, and when I asked him what he wanted he said, 'Is this the place where I can receive Communion?' I said 'No, you must stay for the Liturgy, make your confession, and we will see whether you are ready for it.' And his answer was, 'I have no time for all this, I have been invited to lunch. Can't I receive Communion at once and go?'

This was an extreme situation, a monstrous one, but isn't it the extreme of something which happens to most of us, that we come to God, whether in prayer or in Communion, simply to snatch something, expecting something and claiming it from Him? I think we should give more thought to the way in which we come to church, in which we enter it. So often, I notice that in the most holy moments of the liturgy, someone comes, turns his or her back on what is happening in the sanctuary, goes to buy candles, and goes around lighting candles at the moment when the prayers of consecration are being said, or a blessing is given, or special prayers are being offered. The liturgy, as every service in church, is not simply a private affair in which we come to beg and to receive, or even not to beg but to claim a right and to receive. It is a moment when we should enter like the publican into the church, knowing that we are unworthy to cross the threshold of the house of God, the place which is His unreservedly, while the world has been betrayed into the hands of evil. We should enter and stop for one moment, to realise where we are, in Whose presence we are, and then become aware of what is happening at that moment. We should be here before the beginning but, if we are late, at least stop, reflect and observe, and move only if there is a moment in which this can be done without — I shall say this sharply — blasphemy or sacrilege, ignoring what is happening: the words of consecration, the prayer to the Mother of God, or any other prayer which is central to the event.

Let us reflect on this. Let us all re-read this small passage in which we are told about this man who, invited to meet the King face to face, to have the joy of meeting Him, the miracle of an encounter, discounted all and said, 'I only want to take.' **Amen.**

http://www.mitras.ru/eng/eng_84.htm

The Placing of the Venerable Belt of the Most Holy Mother of God

The Placing of the Venerable Belt of the Most Holy Mother of God in the Constantinople Blakhernae Church was during the reign of the emperor Arcadius (395-408). Before this the holy relict, entrusted to the Apostle Thomas by the Mother of God Herself, was after Her Dormition thereafter kept at Jerusalem by pious Christians. After many years, during the reign of emperor Leo the Wise (886-911), from the Belt of the Mother of God was accomplished a miraculous healing of his spouse Zoya, suffering from an unclean spirit.

The empress had a vision, that she would be healed of her infirmity when the Belt of the Mother of God would be placed upon her. The emperor turned with his petition to the Patriarch. The Patriarch removed the seal and opened the vessel in which the relic was kept: the Belt of the Mother of God appeared completely whole and undamaged by time. The Patriarch placed the Belt on the sick empress, and she immediately was freed from her infirmity. They served a solemn thanksgiving molieben to the Most Holy Mother of God, and the venerable Belt they placed back into the vessel and resealed the seal.

In commemoration of the miraculous occurrence and the twofold Placing of the venerable Belt, the feast of the Placing of the Venerable Belt of the Most Holy Mother of God was established. Parts of the holy Belt are in the Athos Batopedia monastery, in Trier monastery and in Georgia.

Monday: New Indiction – September 1/14

The first day of the Church New Year is also called the beginning of the Indiction. The term Indiction comes from a Latin word meaning, "to impose." It was originally applied to the imposition of taxes in Egypt. The first worldwide Indiction was in 312 when the Emperor Constantine (May 21) saw a miraculous vision of the Cross in the sky. Before the introduction of the Julian calendar, Rome began the New Year on September 1. According to Holy Tradition, Christ entered the synagogue on September 1 to announce His mission to mankind (Luke 4:16-22). Quoting Isaiah 61:1-2, the Savior proclaimed, "The spirit of the Lord is upon me; because He has anointed me to preach the gospel to the poor; He has sent me to proclaim release to captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." Tradition says the Hebrews entered the Promised Land in September.

On the first of September 312 the Emperor Constantine the Great won a victory over Maxentius. After this Christians were granted complete freedom to confess their faith. In commemoration of these two events the fathers of the First Ecumenical Council decided to begin the New Year on the first of September. In its hymns for this day the Holy Church prays "Creator and Fashioner of all things visible and invisible" "bless the crown of the year", "grant fruitful seasons and rains from heaven for those on earth", "bless our comings and goings, direct the works of our hands and grant us forgiveness of offences", "grant peace to Thy churches", "overthrow heresies", "protect our cities unbesieged, make glad our faithful Sovereigns by Thy power, giving them victories against enemies".

Troparion of the Indiction

O Fashioner of all creation, Who in Thine authority hast appointed the times and seasons: bless Thou the crown of the year with Thy goodness, O Lord, preserving in peace Orthodox Christians and Thy city, and save us through the prayers of the Theotokos.

Kontakion of the Indiction

O Christ our King, Who livest in the highest, Creator of all things visible and invisible, Who hast fashioned days and nights seasons and years: bless Thou now the crown of the year; preserve and keep in peace Orthodox hierarchs, this city and Thy people, O greatly Merciful One.