

# Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231  
410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



## 16<sup>th</sup> Sunday after Pentecost

### Universal Elevation of the Precious and Life-giving Cross

September 14/27, 2020

Repose of St. John Chrysostom (407).  
"Lesna" Icon of the Most Holy Theotokos (1696).

**Today is a Fast Day**

#### Today's Scriptural Readings:

1 Corinthians 1: 18-24

John 19: 6-11, 13-20, 25-28, 30-35

*We have been born anew through baptism and restored by the tree of the cross. The passion of the Lord effects the resurrection of our race and its readiness by grace to paradise whence it had fallen by sin freely*

*willed. When Christ provided for us the refuge of His Cross, the Lord destroyed the sting of death which was reigning over us. St Benedict of Nursia*

**Before Thy Cross, we bow down in worship O Master,  
and Thy Holy Resurrection we glorify**

#### This Week's Liturgical Calendar – All Services in Church

Saturday, October 3 <sup>rd</sup>	6:00 PM	Vigil Service
Sunday, October 4 <sup>th</sup>	10:00 AM	Divine Liturgy General Confession – 9:30 AM

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

### **Sunday School**

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>

### **Congratulations!**

We offer our warm congratulations to Vadim and Yelena Radchenko who just became grandparents for the first time – Michelle Radchenko was born on September 24. Many Years!

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

Group #1 will clean the week of September 28 – October 3: Elena Loyko (captain), Ludmila and Igor Maltsev, Tamara Lipatova, Alla Gordon, Victor Marinich, Dan Walsh. Please join a group. We always need more members.

### **Vigil Candles: On the Altar and near St. Barbara**

**Sept. 27 – Oct. 3:** Candles offered by Natasha Makarava for the repose of the soul of the servant of God: +Stefan. 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 27 – October 3**

We offer our best wishes and birthday congratulations to Christina Burbelo (9/28) and Andrew Marinich (10/2); and Angel day greetings to Nadezhda Aleksandrovych, Vera Pastor, Sophia Planinshek and Sophia Pearson (9/30). May God bless them with health, prosperity and many years. To include your birthdays and anniversaries in the bulletin please contact Fr. John.

*When you are generous, you are not bestowing a gift, but repaying a debt. Everything you possess materially comes from God, who created all things. And every spiritual and moral virtue you possess is through divine grace. Thus you owe everything to God. More than that, God has given you his Son, to show you how to live: how to use your material possessions, and how to grow in moral and spiritual virtue. St. John Chrysostom*

### **[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 prosporas 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 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.**

**Orders must be made by 11:59 PM Wednesday, Sept. 30.**

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 410-206-0073. [www.russfest.org](http://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 Blaszak (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

## 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**

**A**gain 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.

**A**gain 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](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; Elizabeth Wright; Shane-Michael Sierakowski; Samantha-Xenia Tate; Natalia Gerachenko; George Materewicz; Arezoo-Emilia Pavuk; Joanne Pavuk; Daria Artemova; Natalie Masiuk-Gardner; Katherine Masiuk.**

**Next Council Meeting: Thursday, October 22 – 7:00 PM in the Church Hall**  
**To receive the call-in information for the teleconference**  
**call Victor Marinich 443-910-3562**

<b>Fr. John Vass, Rector</b> 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



### The Universal Exaltation of the Precious and Life-Giving Cross

The Elevation of the Venerable and Life-Creating Cross of the Lord: The pagan Roman emperors tried to completely eradicate from human memory the holy places where our Lord Jesus Christ suffered and was resurrected for mankind. The Emperor Hadrian (117-138) gave orders to cover over the ground of Golgotha and the Sepulchre of the Lord, and to build a temple of the pagan goddess Venus and a statue of Jupiter.

Pagans gathered at this place and offered sacrifice to idols there. Eventually after 300 years, by Divine Providence, the great Christian sacred remains, the Sepulchre of the Lord and the Life-Creating Cross were again discovered and opened for veneration. This took place under the Emperor Constantine the Great (306-337) after his victory in the year 312 over Maxentius, ruler of the Western part of the Roman empire, and over Licinius, ruler of its Eastern part. In the year 323 Constantine became the sole ruler of the vast Roman Empire.

In 313 he had issued the Edict of Milan, by which the Christian religion was legalized and the persecutions against Christians in the Western half of the empire were stopped. Only after his conclusive defeat did the 313 Edict of toleration extend also to the Eastern part of the empire. The Holy Equal of the Apostles Emperor Constantine, having gained victory over his enemies in three wars with God's assistance, had seen in the heavens the Sign of the Cross, and written beneath: "By this you shall conquer."

Ardently desiring to find the Cross on which our Lord Jesus Christ was crucified, St. Constantine sent his mother, the pious Empress Helen (May 21), to Jerusalem, providing her with a letter to St. Macarius, Patriarch of Jerusalem. Although the holy empress Helen was already in her declining years, she set about completing the task with enthusiasm. The empress gave orders to destroy the pagan temple and the statues in Jerusalem. Searching for the Life-Creating Cross, she made inquiry of Christians and Jews, but for a long time her search remained unsuccessful.



Finally, they directed her to a certain elderly Hebrew by the name of Jude who stated that the Cross was buried where the temple of Venus stood. They demolished the pagan temple and, after praying, they began to excavate the ground. Soon the Tomb of the Lord was uncovered. Not far from it were three crosses, a board with the inscription ordered by Pilate, and four nails which had pierced the Lord's Body (March 6). In order to discern on which of the three crosses the Savior was crucified, Patriarch Macarius alternately touched the crosses to a corpse. When the Cross of the Lord touched the dead one, he came to life. Having beheld the raising of the dead man, everyone was convinced that the Life-Creating Cross was found.

Christians came in a huge throng to venerate the Holy Cross, beseeching St. Macarius to elevate the Cross, so that even those far off might reverently contemplate it. Then the Patriarch and other spiritual leaders raised up the Holy Cross, and the people, saying "Lord have mercy," reverently prostrated before the Venerable Wood. This solemn event occurred in the year 326.

The holy empress Helen journeyed to the holy places connected with the earthly life of the Savior, building more than 80 churches, at Bethlehem the birthplace of Christ, and on the Mount of Olives where the Lord ascended to Heaven, and at Gethsemane where the Savior prayed before His sufferings and where the Mother of God was buried after her death.

St. Helen took part of the Life-Creating Wood and nails with her to Constantinople. The holy emperor Constantine gave orders to build at Jerusalem a majestic and spacious church in honor of the Resurrection of Christ, also including under its roof the Life-Giving Tomb of the Lord and Golgotha. The temple was constructed in about ten years. St. Helen did not survive until the dedication of the temple, she died in the year 327. The church was consecrated on September 13, 335. On the following day, September 14, the festal celebration of the Exaltation of the Venerable and Life-Creating Cross was established.

Another event connected to the Cross of the Lord is remembered also on this day: its return to Jerusalem from Persia after a fourteen-year captivity. During the reign of the Byzantine emperor Phocas (602-610) the Persian emperor Khozroes II in a war against the Greeks defeated the Greek army, plundered Jerusalem and captured both the Life-Creating Cross of the Lord and the Holy Patriarch Zachariah (609-633).

The Cross remained in Persia for fourteen years and only under the emperor Heraclius (610-641), who with the help of God defeated Khozroes and concluded peace with his successor and son Syroes, was the Cross of the Lord returned to the Christians.

With great solemnity the Life-creating Cross was transferred to Jerusalem. Emperor Heraclius in imperial crown and royal purple carried the Cross of Christ into the temple of the Resurrection. With the emperor went Patriarch Zacharios. At the gates by which they ascended Golgotha, the emperor suddenly stopped and was not able to proceed farther. The holy Patriarch explained to the emperor that an angel of the Lord was blocking his way. The emperor was told to remove his royal trappings and to walk barefoot, since He Who bore the Cross for the salvation of the world from sin had made His way to Golgotha in all humility. Then Heraclius donned plain garb, and without further hindrance, carried the Cross of Christ into the church. (courtesy of [www.oca.org](http://www.oca.org))

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

**St. Theophan the Recluse: *The Spiritual Exaltation of the Cross***

The Exaltation of the Lord's Cross has arrived. Then the Cross was erected on a high place, so that the people could see it and render honor to it. Now, the cross is raised in the churches and monasteries. But this is all external. There is a spiritual exaltation of the cross in the heart. It happens when one firmly resolves to crucify himself, or to mortify his passions—something so essential in Christians that, according to the Apostle, they only are Christ's who have crucified their flesh with its passions and lusts (cf. Gal. 5:24). Having raised this cross in themselves, Christians hold it exalted all their lives. Let every Christian soul ask himself if this is how it is and let him hearken to the answer that his conscience gives him in his heart. Oh, may we not hear, "You only please your flesh in the passions; your cross is not exalted—it is thrown into the pit of the passions, and is rotting there in negligence and contempt!"

When the Lord was taken down from the Cross, the Cross remained on Golgotha, and then it was thrown into the pit that was in that place, where this instrument of execution was usually thrown, together with other refuse. Soon Jerusalem was razed, and all of its edifices were leveled to the ground. The pit containing the Cross of Christ was also filled over. When the pagans rebuilt the city (the Jews were forbidden to come near the place where it was), it happened that on the place where the Cross of Christ was hidden, they placed an idol of Venus, the pagan Goddess of fornication and all manner of lusts. This is what the enemy suggested to them. This is how it is with our inner cross. When the enemy destroys the spiritual order in the soul, this is our mental Jerusalem, and then the spiritual cross is thrown down from the Golgotha of the heart and is covered over with the garbage of the affections and lusts. Lustful self-pleasure then rises like a tower over all our inner peace, and everything in us bows down to it and fulfills its commands until grace shines upon us, inspiring us to cast down the idol and lift up the cross of self-crucifixion.

**Holy Hierarch John of Shanghai and San Francisco**  
*The Universal Elevation of the Precious and Life-Giving Cross*

Before the time of Christ, the cross was an instrument of punishment; it evoked fear and aversion. But after Christ's death on the Cross it became the instrument and sign of our salvation. Through the Cross, Christ destroyed the devil; from the Cross He descended into hades and, having liberated those languishing there, led them into the Kingdom of Heaven. The sign of the Cross is terrifying to demons and, as the sign of Christ, it is honored by Christians. The Lord manifested it in the sky to the Emperor Constantine as he was going to Rome to fight the tyrant who had seized power, and the Emperor, having fashioned a standard in the form of a cross, won a total victory. Having been aided by the Cross of the Lord, the Emperor Constantine asked his mother, the Empress Helen, to find the actual Life-giving Cross, and the devout Helen went to Jerusalem where, after much searching, she found it.

Many healings and other miracles were wrought and continue to be wrought by the Life-giving Cross and also by its depiction. Through it the Lord preserves His people from all enemies visible and invisible. The Orthodox Church solemnly celebrates the finding of the Cross of the Lord,



recalling at the same time the appearance of the Cross in the sky to the Emperor Constantine. On that and other days dedicated to the Holy Cross, we beseech God that He grant His mercies not only to individual people, but to all Christendom, to the whole Church. This is well expressed by the Troparion to the Cross of the Lord, composed in the eighth century, when Saint Cosmas, Bishop of Maiuma, a friend of St. John Damascene, wrote the service to the Exaltation of the Cross of the Lord. "Save, O Lord, Thy people, and bless Thine inheritance, granting victory to (right-believing) kings over adversaries, and by Thy Cross preserving Thy community."

The beginning of this prayer is taken from the twenty-seventh Psalm. In the Old Testament the word "people" designated only those who confessed the true faith, people faithful to God. "Inheritance" referred to everything which properly belonged to God, God's property, which in the New Testament is the Church of Christ. In praying for the salvation of God's people (the Christians), both from eternal torments and from earthly calamities, we beseech the Lord to bless, to send down grace, His good gifts upon the whole Church as well, and inwardly strengthen her.

The petition for granting "victory to kings," i.e., to the bearers of supreme authority, has its basis in Psalm 143, verse 10, and recalls the victories King David achieved by God's power, and likewise the victories granted Emperor Constantine through the Cross of the Lord. This appearance of the Cross made emperors who had formerly persecuted Christians into defenders of the Church from her external enemies, into "external bishops," to use the expression of the holy Emperor Constantine.

The Church, inwardly strong by God's grace and protected outwardly, is, for Orthodox Christians, "the city of God," God's community, His commonwealth, where the path to the Heavenly Jerusalem has its beginning. Various calamities have shaken the world, entire peoples have disappeared, cities and states have perished, but the Church, in spite of persecutions and even internal conflicts, stands invincible; for the gates of hell shall not prevail against her (Matt. 16:18).

What is the mark of a Christian? That he be purified of all defilement of the flesh and of the spirit in the Blood of Christ, perfecting sanctification in the fear of God and the love of Christ, and that he have no blemish nor spot nor any such thing; that he be holy and blameless and so eat the Body of Christ and drink His Blood; for 'he that eateth and drinketh unworthily, eateth and drinketh judgment to himself.' What is the mark of those who eat the Bread and drink the Cup of Christ? That they keep in perpetual remembrance Him who died for us and rose again..." He, therefore, who approaches the Body and Blood of Christ in commemoration of Him who died for us and rose again must be free not only from defilement of flesh and spirit, in order that he may not eat drink unto judgment, but he must actively manifest the remembrance of Him who died for us and rose again, by being dead to sin, to the world, and to himself, and alive unto God in Christ Jesus, our Lord. **St. Basil the Great**