

# Holy Trinity Russian Orthodox Church

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410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



**17<sup>th</sup> Sunday after Pentecost**  
*Sunday after the Elevation of the Cross*  
**Tone 8**  
September 21/ October 4, 2020

**Leave-taking (Apodosis) of the Elevation of the Cross.** Apostle Quadratus of the Seventy (130); Uncovering of the relics (1752) of Holy Hierarch Demetrius, Metropolitan of Rostov (1709); Hieromartyr Hypatius, Bishop of Ephesus, and his presbyter Andrew (730); Venerable Daniel, Abbot of Shugh Hill (Novgorod) (16th c.); Venerable Joseph of Zaonikiev Monastery (Vologda) (1612); Holy Hierarchs Isacius and Meletius, Bishops of Cyprus; Martyr Eusebius of Phoenicia (2nd c.) and Martyr Priscus of Phrygia; Hieromartyrs Alexander, Alexis, Constantine, John – priests (1918); Hieromartyr Mavrikius and with him Martyr Basil (1937); Hieromartyrs Valentin, Alexander, John, Andrew, Peter, John – priests (1937); Hieromartyr John, priest (1938); Hieromartyr Basil, priest (1942).

### Today's Scriptural Readings:

Galatians 2: 16-20/ Mark 8:34 – 9:1  
2 Corinthians 6:16 – 7:1 / Matthew 15: 21-28

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

<b>This Week's Liturgical Calendar – All Services in Church</b>		
Saturday, October 10 <sup>th</sup>	6:00 PM	Vigil Service
Sunday, October 11 <sup>th</sup>	10:00 AM	Divine Liturgy <i>General Confession – 9:30 AM</i>

**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, our Sunday School classes are in person: Elementary, Middle and High School classes. The start of the Pre-School Class is still pending. If you have any questions, please contact Fr. John.

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

### **Panikhida Today**

Today we will serve a panikhida for the newly departed servant of God: +Alexandra Vinogradova (40<sup>th</sup> Day), the mother of Margarita Vinogradova. May +Alexandra's memory be eternal.

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

Group #2 will clean the week of October 5-10: Natalie and Andrei Burbelo, Elena Terekhina and Valentina Bosaya, Lydia and Aleksey Potapov. Please join a group. We always need more members.

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

**Oct. 4-10:** Candles offered by Lana Liller for the repose of the soul of the servant of God: +John Liller. 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: October 4-10**

We offer our best wishes and birthday congratulations to Marie Vass (10/7) and Vadim Radchenko (10/7) and we offer our best wishes and wedding anniversary congratulations to Andrei & Natalie Burbelo (10/4), Michael & Sally Mickel (10/07), Aleksey & Lydia Potapov (10/08 – 53<sup>rd</sup> Anniversary) and Tony and Anastasia Bakie (10/10). May God bless them with health, prosperity and many years. To include your birthdays/anniversaries 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 10: (a) shashlik and rice; (b) chicken kotlety with kasha;  
(c) kolbasa with sauerkraut.**

**Orders must be made by 11:59 PM Wednesday, October 7.**

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

### Galatians 2:16-20

Brethren, knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is Christ therefore a minister of sin? Certainly not! For if I build again those things which I destroyed, I make myself a transgressor. For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.

### Mark 8:34 – 9:1

When He had called the **people** to Himself, with His **disciples** also, He said to them, "Whoever desires to come after Me, **let him deny himself, and take up his cross**, and follow Me. For whoever desires to **save his life** will lose it, but whoever **loses** his life for My sake and the gospel's will save it. For what will it profit a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his **soul**? For whoever is ashamed of Me and My words in this adulterous and sinful generation, of him the Son of Man also will be ashamed when He comes in the glory of His Father with the holy angels. And He said to them, "Assuredly, I say to you that there are some standing here who will not taste death till they see **the kingdom of God present with power.**"

### Commentary from the Orthodox Study Bible

**8:34** After Peter's confession, Jesus injects a new, solemn tone into His ministry by speaking about suffering and by teaching the **people** and the **disciples** the cost of discipleship: self-denial, carrying one's cross (a symbol of suffering), and obedience to Christ. By saying **let him deny himself, and take up his cross**, Jesus means His followers should separate themselves from their sins and from the inclination of their hearts towards evil (Gen. 8:21), crucifying the flesh with its passions and desires.

**8:35** To **save** one's **life** means to base one's earthly life on self. This is the opposite of self-denial, and ultimately results in the loss of eternal life. To **lose** one's life is to accept suffering and sacrifice for the sake of Christ and His Kingdom, which ultimately brings salvation. Discipleship is costly: it requires giving up all claim to everything the world holds dear.

**8: 36,37 Soul** (Gr. *psyche*), also translated “life” (v. 35), can refer to our spiritual nature or the whole human being. Nothing is more valuable to us than our souls

**9:1 The kingdom of God present with power** is connected to the previous words about the Son of Man coming in glory (8:38). A foretaste of this glory is granted at the Transfiguration, which anticipates future revelatory moments of God’s great *power*: the Resurrection of Christ and Pentecost, as well as the consummation of *the Kingdom*.

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**Metropolitan Anthony of Sourozh**  
**The Exaltation of the Cross**

In the Name of the Father, the Son and the Holy Spirit.

We have been keeping these days the Feast of the Exaltation of the Cross. There is a passage in the Gospel in which the Lord says to us, Greater love hath no man than this, that a man lay down his life for his friends (Jn. 15:13). These words resolve the antinomy between the horror of the Cross and the glory of it, between death and the Resurrection. There is nothing more glorious, more awe-inspiring and wonderful than to love and to be loved. And to be loved of God with all the life, with all the death of the Only-Begotten Son, and a to love one another at the cost of all our life and, if necessary, of our death is both tragedy and a victory, but mainly victory. In the Canon of the Liturgy we say, "Holy, most Holy art Thou, and Thine Only-Begotten Son, and Thine Holy Spirit! Holy and most Holy art Thou because Thou hast so loved Thy world that Thou hast given Thine Only-Begotten Son, that those who will believe in Him will not perish but have life eternal; Who hath come and hath fulfilled all that was appointed for our sakes, and in the night when He was betrayed (no! when He gave Himself up), He took bread, and brake it and gave it to His disciples ..."

This is divine love. At times it is easier to give up one’s own life than to offer up to death the person one loves beyond all, and this is what God, our Father has done. But this does not diminish the sacrifice of Him who is sent unto death for the salvation of one person, or of the whole world.

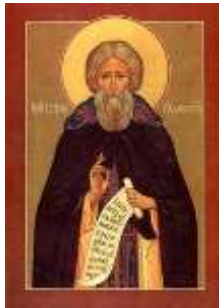
And so when we think of the Cross, we must think of this strangely inter-twined mystery of tragedy and of victory. Because Christ's death was than of an innocent, and because this death was a gift of self in an act of love, the Cross, an instrument of infamous death, of punitive death to which criminals were condemned, becomes victory. This is why Saint Paul could say, Not I, but Christ liveth in me (Gal. 2:20)—Divine love filled him to the brim and therefore there was no room for any other thought or feeling, any approach to anyone apart from love, a love that gave itself unreservedly; a sacrificial love, love crucified, but love exulting in the joy of life.

And when we are told in today's Gospel: Deny yourself, take up your Cross, follow Me (cf. Mk 8:34), we are not called to something dark and frightening. We are told by God: Open yourself to love! Do not remain a prisoner of your own self-centeredness. Do not be, in the words of St. Theophan the Recluse, like a wood shaving rolling around its own emptiness. Open yourself up! Look—there is so much to love, there are so many to love! There is such an infinity of ways in which love can be experienced, fulfilled, and accomplished... Open yourself and love, because this is the way of the Cross! Not the way trod by the two criminals together with Christ as they were

punished for their crimes, but the wonderful way of giving oneself unreservedly, turning away from self, existing only for others, loving with all one's being so that one exists only for the sake of others— this is the Cross and the glory of the Cross.

So, when we venerate the Cross, when we think of Christ's crucifixion, when we hear the call of Christ to deny ourselves (and these words simply mean: turn away from yourself! Take up your cross!) we are called to open ourselves to the flood of Love Divine that is both death to ourselves and openness to God and to everyone.

In the beginning of the Gospel of St. John we are told, And the Word was with God. In the Greek it says "Godwards". The Word, the Son had no other love, no other thought, no other movement except towards the Beloved One, giving Himself to Him Who gave Himself perfectly to Him. Let us learn the glory of crucified Love, of this sacrificial Love, which is, in the words of the Old Testament, stronger than death, stronger than hell, stronger than all things because it is Divine Life conquering us and poured through us onto all those who need to be loved in order to come to Life, to believe in Love, to become children of Love, children of Light, and inherit Life eternal. Amen. <http://www.pravoslavie.ru/english/73949.htm>



### **The Holy Venerable Sergei of Radonezh Commemorated on September 25/October 8**

The Monk Sergei of Radonezh was born in the village of Varnitsa, near Rostov, on 3 May 1314. His parents were the pious and illustrious boyar-nobles Kirill and Maria. The Lord forechose him while still in his mother's womb. In the Vita of the Monk Sergei it reports, that at Divine Liturgy even before the birth of her son, Righteous Maria and those praying heard the thrice-repeated cry of the infant: before the reading of the Holy Gospel, during the time of the Cherubim hymn, and when the priest pronounced: "Holy Things to the Holy". God gave Kirill and Maria a son, whom they named Bartholomew. From his very first days of life the infant amazed everyone by his fasting, on Wednesdays and Fridays he would not accept milk from his mother, and on other days, if Maria used oil in the food, the infant likewise refused the milk of his mother. Noticing this, Maria refrained altogether from food with oil. At seven years of age Bartholomew was sent to study together with his two brothers – his older brother Stefan and his younger brother Peter. His brothers learned successfully, but Bartholomew fell behind in his studies, even though the teacher gave him much special attention. The parents scolded the child, the teacher chastised him, and his fellow-classmates made fun of his lack of comprehension. Finally in tears Bartholomew besought of the Lord to grant him the bookish understanding.

One time his father sent Bartholomew out after the horses in the field. Along the way he met an Angel sent by God under the guise of appearance of a monk: the starets-elder stood at prayer beneath an oak amidst the field. Bartholomew approached him, and bowing, waited for the elder's finish of prayer. That one blessed him, gave him a kiss and asked, what he wanted. Bartholomew answered: "With all my soul I want to learn reading and writing, holy father, pray for me to God, that He help me to become literate". The monk fulfilled the request of Bartholomew, raising up his prayer to God, and in blessing the lad he said to him: "From henceforth God giveth



thee, my child, to understand reading and writing, and in this wilt thou surpass thy brothers and peers". With this the elder took forth a vessel and gave Bartholomew a portion of proskynia-bread: "Take, child, and eat, – said he. – This is given thee as a sign of the grace of God and for the understanding of Holy Scripture". The elder wanted to depart, but Bartholomew asked him to visit at the home of his parents. His parents received their guest with joy and offered him their hospitality. The starets answered, that first it is proper to partake of spiritual nourishment, and he bade their son to read the Psalter. Bartholomew began harmoniously to read, and his parents were amazed at the change that had happened with their son. In parting, the elder prophetically predicted about the Monk Sergei: "Great shalt be your son before God and the people. He shalt become a chosen habitation of the Holy Spirit". After this the holy lad read without difficulty and understood the contents of books. And with an especial fervor he became immersed in prayer, not missing a single Divine-service. Already in childhood he imposed upon himself a strict fast, he ate nothing on Wednesdays and Fridays, and on the other days he sustained himself on bread and water.

In about the year 1328 the parents of the Monk Sergei resettled from Rostov to Radonezh. When their older sons married, Kirill and Maria shortly before their death accepted the monastic schema at the Khot'kov monastery of the Protection of the Most Holy Mother of God, not far from Radonezh. And later on, the older brother Stefan as a widower accepted monasticism at this monastery. Having buried his parents, Bartholomew together with his brother Stefan withdrew for wilderness-dwelling into the forest (12 versts from Radonezh). At first they made cells, and then a not-large church, and with the blessing of metropolitan Theognost, it was consecrated in the Name of the Most Holy Trinity. But soon, unable to bear the difficulties of life in the wilderness, Stefan left his brother and went on to the Moscow Theophany monastery (where he became close with the Monk Alexei, afterwards Metropolitan of Moscow – Comm. 12 February).

Bartholomew on 7 October 1337 accepted tonsure into monasticism from hegumen Mitrophan, taking the name of the holy Martyr Sergios (Comm. 7 October), and he set about the start of a new habitation to the glory of the Life-Originating Trinity. Suffering temptations and demonic apparitions, the Monk Sergei advanced from strength to strength. Gradually he became known to other monks, seeking his guidance. The Monk Sergei accepted all with love, and soon in the small monastery were gathered a brethren of twelve monks. Their experienced spiritual guide distinguished himself by an extraordinary love for work. With his own hands he built several cells, he carried water, he chopped wood, baked bread, sewed clothing, prepared food for the brethren and humbly took on other tasks. The Monk Sergei combined the heavy work with prayer, vigil and fasting. The brethren were amazed, that with such severe exertion the health of their guide did not deteriorate, but rather became all the more hearty. It was not without difficulty that they implored the Monk Sergei to accept being hegumen over the monastery. In 1354 the Volynsk bishop Athanasii consecrated the Monk a priest-monk and elevated him to the dignity of hegumen. Just as before at the monastery, monastic obediences were strictly fulfilled. With the expansion of the monastery grew also its needs. Often the monks had only scant food, but through the prayers of the Monk Sergei unknown people provided the necessities.

Already during his lifetime the Monk Sergei had been vouchsafed a graced gift of wonderworking. He resuscitated a lad, at a point when the despairing father had given up on his only son as lost. Reports about the miracles worked by the Monk Sergei began quickly to spread about, and the sick began to come to him, both from the surrounding villages and also from remote

places. And no one left from the Monk without receiving healing of infirmities and edifying counsel. Everyone gave glory for the Monk Sergei, and revered him on an equal with the ancient holy fathers. But human glory did not hold allure for the great ascetic, and as before he remained the example of monastic humility.

The Monk Sergei was connected with Saint Alexei by close bonds of spiritual friendship and brotherly love. Sainted Alexei in his declining years summoned the Monk Sergei to him and besought him to accept to be Russian Metropolitan, but Blessed Sergei in humility declined to be primate.

The Russian Land at this time suffered under the Mongol-Tatar Yoke. Having gathered an army, Great-prince Dimitrii Ioannovich Donskoy went to monastery of the Monk Sergei to ask blessing in the pending struggle. The Monk Sergei gave blessing to two monks of his monastery to render help to the great-prince: the schema-monk Andrei (Oslyaba) and the schema-monk Aleksandr (Peresvet), and he predicted the victory for prince Dimitrii. The prophecy of the Monk Sergei was fulfilled: on 8 September 1380, on the feastday of the Nativity of the Most Holy Mother of God, Russian soldiers gained a total victory over the Tatar hordes at Kulikovo Pole (Kulikovo Field), and set in place the beginning of the liberation of the Russian Land from the Mongol Yoke. During the time of the fighting the Monk Sergei together with the brethren stood at prayer and besought God to grant victory to the Russian forces.

For his angelic manner of life the Monk Sergei was granted a heavenly vision by God. One time by night Abba Sergei was reading the rule of prayer beneath an icon of the Most Holy Mother of God. Having completed the reading of the canon to the Mother of God, he sat down to rest, but suddenly he said to his disciple, the Monk Mikhei (Comm. 6 May), that there awaited them a wondrous visitation. After a moment the Mother of God appeared accompanied by the holy Apostles Peter and John the Theologian. Due to the extraordinary bright light the Monk Sergei fell down, but the Most Holy Mother of God touched Her hands to him, and in blessing him promised always to be Protectress of his holy monastery.

Having reached old age, and foreseeing his own end six months beforehand, the Monk summoned the brethren to him and blessed as hegumen his disciple the Monk Nikon (Comm. 17 November), who was experienced in the spiritual life and obedience. In tranquil solitude the Monk reposed to God on 25 September 1392. On the eve beforehand the great saint of God summoned the brethren a final time and turned to them with the words of last-instruction: "Brethren, be attentive to yourselves. Have first the fear of God, purity of soul and love unhypocritical...".

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