

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231

410-276-6171 www.HolyTrinityOrthodox.com



18th Sunday after Pentecost

Tone 1

September 28/ October 11, 2020

Venerable Chariton the Confessor, abbot of Palestine (350); Venerables Cyril, schemamonk and Maria, schemanun (1337) (parents of St. Sergius of Radonezh); Prophet Baruch (6th c. B.C.); Martyrs Alexander, Alphius, Zosimas, Mark, Nikon, Neon, Heliodorus, and 24 others in Pisidia and Phrygia (4th c.); Right-Believing Wenceslaus, Prince of the Czechs (935); Venerable Chariton, monk, of Syanzhema Lake (Vologda) (1509); Venerable Herodion, abbot, of Iloezersk (1541); Synaxis of the Saints of the Kievan Caves Monastery, venerated in the near caves of Venerable Anthony the Founder; Synaxis of the Saints of Spain and Portugal; Finding of the relics of the Holy Venerable-Martyr Grand Duchess Elizabeth (1918); Martyr Anna (1925); Venerable-martyr Hilarion, Venerable-martyr Michaela (1937); Virgin-martyr Tatiana (1942).

Today's Scriptural Readings:

2 Corinthians 9: 6-11 / Luke 5: 1-11

Our inner lives never get put into the proper order all of a sudden. What is always required and what lies ahead is intensified labor over oneself, over one's inner self, by the assimilation of good intention and the enabling of grace through the Mysteries. This labor is directed toward destroying the disorder that reigns inside; in its place it establishes order and harmony, after which follows inner peace and a continual joyful mood of the heart. **Holy Venerable Theophan the Recluse**

This Week's Liturgical Calendar – All Services in Church

Saturday, October 17 th	6:00 PM	Vigil Service
Sunday, October 18 th	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, 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: +Stefan, the father of Natallia Makarava (40th Day). May +Stefan'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 #3/ Join a Group – Help your brothers and sisters

Group #3 will clean the week of October 12-17: Anca and Catalin Frujinoiu, Natalia Makarava, Mikhail Merzliakov. Please join a group. We always need more members. Thank you!

Vigil Candles: On the Altar and near St. Barbara

Oct. 11-17: Candles offered by Valentina Bosaya for the health/salvation of the servants of God: Pavel, Maria, Vladimir, Valentina, and Elena. 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 11-17

We offer our best wishes and birthday congratulations to Samantha Tate (10/15); Emmanuel Frangakis (10/15); Katherine Cardell (10/16); Natalie Blaszak (10/17). 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 17: (a) shashlik and rice; (b) blinchiki (various fillings);
(c) kolbasa with sauerkraut.**

Orders must be made by 11:59 PM Wednesday, October 14.

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

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

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.

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...

Archbishop David (Mahaffey); **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; **Vasilii**; **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**

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

Luke 5: 1-11

So it was, as the multitude pressed about Him to hear the word of God, that He stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless, at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord!" For he and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.

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

Luke 5:1-11 The fishermen toiled for an entire night and took nothing; but when the Lord entered their ship, and, after preaching commanded them to cast their net, they took so many that they could not pull them out and the net broke. This is an image for all work without God's help, and for work with God's help. When one person works, wanting to achieve something through his strength alone—he is all thumbs. When the Lord draws near to him, then one good thing after another flows in from somewhere. In the spiritual-moral sense the impossibility of success without the Lord is tangibly visible: Without Me ye can do nothing, said the Lord. And this law acts in all things. Just as a branch not grown onto a tree not only does not bear fruit, but dries up and loses its life as well, neither can people bring forth fruits of truth valuable for eternal life if they are not in living communion with the Lord. Any good that they might have is only an appearance of good, but in essence it is faulty—like a forest apple that appears red but if you taste it, it is sour. It is also tangibly clear in an external, worldly sense: one struggles and struggles, and all in vain. When God's blessing descends, all comes out well. Those who are attentive toward themselves and the paths of life know these truths through experience.

The Venerable Monk Chariton the Confessor

The Monk Chariton the Confessor suffered at Iconium during the time of one of the persecutions against Christians under either the emperor Galerius (305-311), Maximian (305-311) or Licinius (311-324). The grace-bearing example of the holy First-Martyress Thekla (Comm. 24 September) encouraged him in his confessor's deed – she being a native of his city, whose memory he in particular deeply venerated. Saint Chariton bravely denounced the pagan gods and staunchly confessed faith in the One True God – Christ the Savior. The holy Confessor underwent fierce tortures but, through the Providence of God, he remained alive. When the persecution abated, the saint was set free from imprisonment and he dedicated all his life to the service of the Lord. Journeying to Jerusalem on pilgrimage to the holy places, he fell into the hands of robbers. They tied him and threw him in a cave, intending later to kill him, and they themselves hastened off on business. In expectation of death the saint prayed heatedly, he gave thanks to God and entreated him to do with him according to His will. At this time a snake crawled into the cave and began to drink wine from a vessel setting there, poisoning it with its deadly venom. Having returned to the

cave, the robbers drank the poisoned wine and they all perished. The Monk Chariton, giving thanks to God, began asceticising at the place of his miraculous rescue. The plundered gold of the robbers he distributed to the poor, and in the monastery – in the robbers cave he built a church, around which in time there formed a monastery – the renown Tharan Laura in Palestine. The Monk Chariton compiled a strict ustav (rule) for his monastery. Yearning for solitude, the monk went farther into the wilderness, but there also he did not reject those who besought his spiritual guidance, and he founded yet two more monasteries – the Jerichon and the Tree-branched, named the "Palm Laura". At the end of his life the Monk Chariton asceticised in a cave on a hill, nearby the Tree-branched monastery, but he did not cease guidance with all three of the monasteries founded by him. By tradition, the Monk Chariton compiled the office of taking monastic vows. The Monk Chariton the Confessor died in extreme old age and was buried, in accord with his last-wishes, in the Tharan monastery in the church, built on the spot of the robbers cave.

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The Venerable Monk Kyriakos Commemorated on September 29 / October 12

The Monk Kyriakos was born at Corinth into the family of a presbyter of the cathedral church, John and his wife Eudoxia. The bishop of Corinth, Peter, being a kinsman and seeing that Kyriakos was growing up as a quiet and sensible lad, made him a reader in church. Constant reading of the Holy Scriptures awakened in him a spirit of love for the Lord and of a yearning for a pure and saintly life. Once, when the youth was not yet 18 years old, during a church service he was so deeply moved by the words of the Gospel: "Whosoever would to come after Me, let him deny himself and raise up his cross and follow Me" (Mt. 16: 24), that immediately – not returning home – he went to the harbour, got onto a ship and set off to Jerusalem. Having visited the holy places, Kyriakos dwelt for several months at a monastery not far from Sion in obedience

to the hegumen Abba Eustorgios, by whose blessing he made his way to the wilderness Laura of the Monk Euthymios the Great (Comm. 20 January). The Monk Euthymios, discerning in the youth great Divine gifts, vowed him into the monastic form and set him under the guidance of the Monk Gerasimos (Comm. 4 March), pursuing asceticism at Jordan in the monastery of Saint Theoktistos. Saint Gerasimos, seeing the youthfulness of Kyriakos, ordered him to live in the regular community with the brethren. The young monk easily accomplished the monastic obediences, – he prayed fervently, he slept little, food he partook of only every other day, nourishing himself but with bread and water. During the period of great Lent Saint Gerasimos, having set out according to custom into the Ruv wilderness returning to the monastery only on Palm Sunday, – began also to take Kyriakos with him. In the complete solitude the ascetics redoubled their efforts. The Monk Gerasimos each Sunday communed his student with the Holy Mysteries. After the death of the Monk Gerasimos, the 27-year-old Kyriakos returned to the Laura of the Monk Euthymios, but he too was no longer among the living. The Monk Kyriakos asked for himself a solitary cell and there he pursued asceticism in silence, communicating only with the monk Thomas. But soon Thomas was sent to Alexandria where he was ordained bishop, and Saint Kyriakos spent 10 years in total silence. At 37 years of age he was ordained to the dignity of deacon. When a split occurred between

the monasteries of the Monk Euthymios and the Monk Theoktistos, Saint Kyriakos withdrew to the Sukea monastery of the Monk Chariton (Comm. 28 September).

At this monastery they took in monks entering anew as new-beginners, and so also was Saint Kyriakos received, humbly toiling at the regular monastic obediences. After several years the Monk Kyriakos was ordained priest and chosen canonarch [service canon arranger] and did this obedience for 18 years. The Monk Kyriakos spent 30 years at the monastery of the Monk Chariton. Strict fasting and total lack of evil distinguished the Monk Kyriakos even among the ascetics of the Laura. In his cell each night he read the Psalter, interrupting the reading only so as to go to church at midnight. The ascetic slept very little. When the monk reached 70 years of age, he went to the Natupha wilderness – taking with him his disciple John. In the wilderness the hermits nourished themselves only with bitter grasses, which through the prayer of Saint Kyriakos was rendered edible. After a period of five years one of the inhabitants found out about the ascetics and brought to them his demon-possessed son, and Saint Kyriakos healed him. From that time many people began to approach the monk with their needs, but he sought complete solitude and fled to the Ruv wilderness, where he dwelt five years more. But the sick and demon-afflicted came to him in this wilderness, and the monk healed them with the sign of the Cross and prayer. At his 80th year of life the Monk Kyriakos fled to the hidden Susakim wilderness, where two parched streams passed by. According to tradition, the holy Prophet David brought Susakim to attention: "Thou driest up the river Itham" (Ps. 73 [74]: 15). After seven years brethren of the Sukea monastery came to him, beseeching his spiritual help during the time of onset, through the sufferance of God, of debilitating hunger and illness. They implored Saint Kyriakos to return to the monastery, and the monk settled into a cave, in which the Monk Chariton had earlier asceticised.

The Monk Kyriakos rendered great help to the Church in the struggle with the spreading heresy of the Origenists; by prayer and word he returned the misled to the true way, and strengthening the Orthodox in their faith. The author of the Vita (Life) of the Monk Kyriakos, a monk of the Laura of the Monk Euthymios named Cyril, was a witness, when the Monk Kyriakos predicted the pending death of the chief heretics Jonah and Leontios, and soon the heresy would cease to spread. The MostHoly Mother of God Herself commanded the Monk Kyriakos to keep to the Orthodox teaching in its purity: Having appeared to him in a dream together with the Saints John the Baptist and John the Theologian, She refused to enter into the cell of the monk because in it was a book with the words of the heretic Nestorius. "In your cell – is My enemy", She said (Comm. of appearance of the MostHoly Mother of God to the Monk Kyriakos is 8 June). At his 99th year of life the monk Kyriakos again went off to Susakim and lived there with his disciple John. In the wilderness an huge lion waited on the Monk Kyriakos, protecting him from robbers, but it did not bother wandering brethren and it ate from the monk's hand. Once in the heat of summer all the water in the pit dried up, where during winter the ascetics had stored up water, and there was no other source of water. The Monk Kyriakos prayed, and here amidst the desert there poured forth copious rain, filling the pit with water. For the two years before his death the Monk Kyriakos returned to the monastery and again settled into the cave of the Monk Chariton. Until the end of his life the righteous elder preserved his courage, and standing with fervour he sang. He was never without deeds, either he prayed, or he worked. Before death the Monk Kyriakos summoned the brethren, gave blessing to all and with a prayer he quietly expired to the Lord, having lived 109 years. © 1996-2001 by translator Fr. S. Janos.

**The Protection of the
Most Holy Mother of God and Ever-Virgin Mary
Wednesday, October 1 / 14**



The Protection of the Most Holy Theotokos: "Today the Virgin stands in the midst of the Church, and with choirs of Saints she invisibly prays to God for us. Angels and Bishops venerate Her, Apostles and prophets rejoice together, Since for our sake she prays to the Eternal God!"

This miraculous appearance of the Mother of God occurred in the mid-tenth century in Constantinople, in the Blachernae church where her robe, veil, and part of her belt were preserved after being transferred from Palestine in the fifth century.

On Sunday, October 1, during the All Night Vigil, when the church was overflowing with those at prayer, the Fool-for-Christ St Andrew (October 2), at the fourth hour, lifted up his eyes towards the heavens and beheld our most Holy Lady Theotokos coming through the air, resplendent with heavenly light and surrounded by an assembly of the Saints. St John the Baptist and the holy Apostle John the Theologian accompanied the Queen of Heaven. On bended knees the Most Holy Virgin tearfully prayed for Christians for a long time. Then, coming near the Bishop's Throne, she continued her prayer.

After completing her prayer she took her veil and spread it over the people praying in church, protecting them from enemies both visible and invisible. The Most Holy Lady Theotokos was resplendent with heavenly glory, and the protecting veil in her hands gleamed "more than the rays of the sun." St Andrew gazed trembling at the miraculous vision and he asked his disciple, the blessed Epiphanius standing beside him, "Do you see, brother, the Holy Theotokos, praying for all the world?" Epiphanius answered, "I do see and I am in awe."

The Ever-Blessed Mother of God implored the Lord Jesus Christ to accept the prayers of all the people calling on His Most Holy Name, and to respond speedily to her intercession, "O Heavenly King, accept all those who pray to You and call on my name for help. Do not let them not go away from my icon unheard."

Sts Andrew and Epiphanius were worthy to see the Mother of God at prayer, and "for a long time observed the Protecting Veil spread over the people and shining with flashes of glory. As long as the Most Holy Theotokos was there, the Protecting Veil was also visible, but with her departure it also became invisible. After taking it with her, she left behind the grace of her visitation."

At the Blachernae church, the memory of the miraculous appearance of the Mother of God was remembered. In the fourteenth century, the Russian pilgrim and clerk Alexander, saw in the church an icon of the Most Holy Theotokos praying for the world, depicting St Andrew in contemplation of her.

The Primary Chronicle of St Nestor reflects that the protective intercession of the Mother of God was needed because an attack of a large pagan Russian fleet under the leadership of Askole and Dir. The feast celebrates the divine destruction of the fleet which threatened Constantinople itself, sometime in the years 864-867 or according to the Russian historian Vasiliev, on June 18, 860. Ironically, this Feast is considered important by the Slavic Churches but not by the Greeks.

The Primary Chronicle of St Nestor also notes the miraculous deliverance followed an all-night Vigil and the dipping of the garment of the Mother of God into the waters of the sea at the Blachernae church but does not mention Sts Andrew and Epiphanius and their vision of the Mother of God at prayer. These latter elements, and the beginnings of the celebrating of the Feast of the Protection, seem to postdate St Nestor and the Chronicle. A further historical complication might be noted under (October 2) dating St Andrew's death to the year 936.

The year of death might not be quite reliable, or the assertion that he survived to a ripe old age after the vision of his youth, or that his vision involved some later pagan Russian raid which met with the same fate. The suggestion that St Andrew was a Slav (or a Scythian according to other sources, such as S. V. Bulgakov) is interesting, but not necessarily accurate. The extent of Slavic expansion and repopulation into Greece is the topic of scholarly disputes.

In the PROLOGUE, a Russian book of the twelfth century, a description of the establishment of the special Feast marking this event states, "For when we heard, we realized how wondrous and merciful was the vision... and it transpired that Your holy Protection should not remain without festal celebration, O Ever-Blessed One!" Therefore, in the festal celebration of the Protection of the Mother of God, the Russian Church sings, "With the choirs of the Angels, O Sovereign Lady, with the venerable and glorious prophets, with the First-Ranked Apostles and with the Hieromartyrs and Hierarchs, pray for us sinners, glorifying the Feast of your Protection in the Russian Land." Moreover, it would seem that St Andrew, contemplating the miraculous vision was a Slav, was taken captive, and became the slave of the local inhabitant of Constantinople named Theognostus.

On the Feast of the Protection of the Most Holy Theotokos we implore the defense and assistance of the Queen of Heaven, "Remember us in your prayers, O Lady Virgin Mother of God, that we not perish by the increase of our sins. Protect us from every evil and from grievous woes, for in you do we hope, and venerating the Feast of your Veil, we magnify you." Courtesy of www.oca.org