

Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231

410-276-6171 www.HolyTrinityOrthodox.com



19th Sunday after Pentecost

Tone 2

October 5/18, 2020

Martyr Charitina of Amisus (304). **Holy Hierarchs Peter (1326), Theognostus (1353), Alexis (1378), Cyprian (1406), Photius (1431), Jonah (1461), Gerontius (1489), Ioasaph (1555), Macarius (1563), Philip (1569), Job (1607), Hermogenes (Germogen) (1612), Tikhon (1925), Peter (1937), Philaret (1867), Innocent (Veniaminov) (1879), and Macarius (1563), Patriarchs and Metropolitans of Moscow.** Hieromartyr Dionysius, bishop of Alexandria (265). Martyr Mamelta (Mamelchtha) of Persia (344). Venerable Gregory (Grigol) the Archimandrite of Chandzoe in Klarjeti, Georgia (861). Venerable Damian the Healer (1071), and Venerables Jeremiah (1070) and Matthew (1085), clairvoyants of the Kiev Caves. Venerable Charitina, princess of Lithuania (1281). Venerable Gabriel confessor (1959).

Today's Scriptural Readings:

2 Corinthians 11:31 – 12:9 / Luke 6: 31-36

This Week's Liturgical Calendar – All Services in Church

Saturday, October 24 th	6:00 PM	Vigil Service
Sunday, October 25 th	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>

Russian Festival – Online

OCTOBER 24 IS THE LAST SATURDAY

We will feature specific menu items all of which will be sold for take-out only.

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

Orders must be made by 11:59 PM Wednesday, October 21.

Also, 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

Please help us to cover the costs of our annual Russian Festival. Donations of any size are very much appreciated. May God bless you for your sincere generosity. Please call Michael Mickel 410-666-2870 or Albert Blaszak 410-799-3226.

Russian Festival Sponsorship List – 2020

\$ 50	Sour Cream – ½ of costs	\$ 100	Kolbasa – ½ of costs
\$ 50	Sour Cream – ½ of costs	\$ 100	Kolbasa – ½ of costs
\$ 50	Butter – ½ of costs	\$ 100	Beef – ½ of costs
\$ 50	Butter – ½ of costs	\$ 100	Beef – ½ of costs
\$ 50	Sauerkraut	\$ 100	Flour – ½ of costs
\$ 50	Noodles – ½ of costs	\$ 100	Flour – ½ of costs
\$ 50	Noodles – ½ of costs	\$ 150	Paper Goods / Take Out Containers
\$ 75	Milk	\$ 150	Paper Goods / Take Out Containers
\$ 75	Rice	\$ 200	Pork – ½ of costs
\$ 75	Eggs – ½ of costs	\$ 200	Pork – ½ of costs
\$ 75	Eggs – ½ of costs	\$ 100	Online processing fees
\$ 100	Chicken	\$ 100	Online processing fees

Our Condolences

We express our sincere condolences to Brian-Seraphim Cardell on the passing from this life of his father +Robert, who very unexpectedly passed away on October 9th. Both Brian and Katherine flew to Arizona to make all the necessary arrangements. Please keep them all in your prayers.

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

Group #4 will clean the week of October 19-24: Natalia and Vlad Volkov, Yelena, Vadim and Katie Radchenko and Nadiya Aleksandrovyich. Please join a group. We always need more members. Thank you!

Vigil Candles: On the Altar and near St. Barbara

Oct. 18-24: Candles offered by Lana Liller for the health/salvation of the servant of the God Alexandra. 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 18-24

We offer our best wishes and birthday congratulations to Tony Bakie (10/19), and wedding anniversary congratulations to Victor & Jill Marinich (10/24) and Rdr. Joseph & Amy-Catherine McCusker (10/24). May God bless them with health, prosperity and many years. To include your birthdays/anniversaries contact Fr. John.

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!

[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](#).

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 6:31-36 (Gospel)

And just as you want men to do to you, you also do to them likewise. But if you love those who love you, what credit is that to you? For even sinners love those who love them. And if you do good to those who do good to you, what credit is that to you? For even sinners do the same. And if you lend to those from whom you hope to receive back, what credit is that to you? For even sinners lend to sinners to receive as much back. But love your enemies, do good, and lend, hoping for nothing in return; and your reward will be great, and you will be sons of the Most High. For He is kind to the unthankful and evil. Therefore, be merciful, just as your Father also is merciful.

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

Luke: 6: 31-36. The fundamental, original commandment is: Love! It is a small word, but it expresses an all-encompassing thing. It is easy to say that you must love, but it is not easy to attain love to the necessary degree. It is also not exactly clear how to attain it. This is why the Savior surrounds this commandment with other explanatory rules: *Love thy neighbor as thyself* (Matt. 19:19, 22:39; Mark 12:31), and, *As ye would that men should do to you, do ye also to them likewise* (Luke 6:31). Here is shown a degree of love that one can call boundless; for is there any limit to one's love for oneself? And is there any good which one would not want for himself from others? However, this injunction is not impossible to fulfill. The matter depends upon having perfect compassion toward others, in order to fully transfer their feelings to yourself, to feel the way they feel. When this occurs, there will be no need to point out what you must do for others in a given situation: your heart will show you. Just take care to maintain compassion. Otherwise egoism will immediately approach and return you to yourself and confine you within yourself. Then you will not lift a finger for the sake of someone else, and will not look at him, though he might be dying. When the Lord says, *Love thy neighbor as thyself*, He means that our neighbor instead of our own selves should be within us, that is, in our heart. If our "I" remains there as before, we cannot expect anything good to come of it.

Metropolitan Anthony Sourozh

"Do to one another what you wish others to do to you."

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

The Gospel is infinitely simple if we receive it in simplicity. Our main problem lies in the fact that we look for theological depth in it instead of looking at the directness of the speech of God, who is simplicity itself, wholeness, and who addresses us as friends, not even as disciples, but as friends; because He Himself said, on His way to Jerusalem, 'I no longer call you slaves, but I call you friends, because all that I have to say I have shared with you.'

And so let us receive the words which we have heard today with the directness with which they were spoken by Christ: 'Do to one another what you wish others to do to you.'

It's something which we have seen repeated all the time; but is it the way in which we live? We want from people around us understanding, patience, compassion, support, friendship and all the simplicity of this world. We don't expect from us heroic deeds, because we are not in heroic times and situations. But that is what we expect to receive. And if we ask ourselves: what do we do about

the people who surround us, can we say that we are fulfilling this simple and direct commandment, this advice of Christ in which He says: 'If you do these things you will be truly human'?

Let us reflect on that, because we think very often of things great, of things heroic, and when we think these great thoughts we must find the simplest things that we could do. When we read in the Gospel that we should give our lives for one another, we think that we can't do it, because there is no attempt at an attack on the life of our neighbour, certainly of our closest. And yet to give one's life means to devote one's life, to devote all one's energy, all one's understanding, all the patience, all the concern, all the sympathy, to all those who surround us. To do, in other words, as Christ put it, to others what we wish that others do to us.

Let us reflect on this very, very simple commandment, and see that we bring it at every moment; because we expect everything, and we give so little. We give indeed to those who are dear to us, naturally dear, but even they must put up, so often, with our lack of understanding and patience and compassion. Let us reflect on these simple and direct words of Christ and stand in judgement before them; ask ourselves how can I stand before Christ when He will say to me, 'You have heard these words, you have understood them, you have repeated them' - indeed, for us priests - 'you have preached them. And what have you done?' And how sorry it will be to look at Christ and say, 'I have claimed to be your disciple but in fact I have done nothing of what you have wished me to do to save other people from misery, from loneliness, from evil'. Amen.

http://mitras.ru/eng/eng_87.htm



SAINT PHILARET (DROZDOV), METROPOLITAN OF MOSCOW

Saint Philaret (Drozdo) was born on December 26, 1782 in Kolomna, a suburb of Moscow, and was named Basil in Baptism. His father was a deacon (who later became a priest).

The young Basil studied at the Kolomna seminary, where courses were taught in Latin. He was small in stature, and far from robust, but his talents set him apart from his classmates.

In 1808, while he was a student at the Moscow Theological Academy at Holy Trinity Lavra, Basil received monastic tonsure and was named Philaret after St Philaret the Merciful (December 1). Not long after this, he was ordained a deacon.

In 1809, he went to teach at the Theological Academy in Petersburg, which had been reopened only a short time before. Hierodeacon Philaret felt ill at ease in

Petersburg, but he was a very good teacher who tried to make theology intelligible to all. Therefore, he worked to have classes taught in Russian rather than in Latin.

Philaret was consecrated as bishop in 1817, and was appointed to serve as a vicar in the diocese of Petersburg. He soon rose to the rank of archbishop, serving in Tver, Yaroslavl, and Moscow. In 1826, he was made Metropolitan of Moscow, and remained in that position until his death.

The Metropolitan believed that it was his duty to educate and enlighten his flock about the Church's teachings and traditions. Therefore, he preached and wrote about how to live a Christian life, basing his words on the wisdom of the Holy Fathers. His 1823 CATECHISM has been an influential book in Russia and in other countries for nearly two hundred years.

The reforms of Tsar Peter the Great had abolished the patriarchate and severely restricted the Church, placing many aspects of its life under governmental control. Metropolitan Philaret tried to regain some of the Church's freedom to administer its own affairs, regarding Church and State as two separate entities working in harmony. Not everyone shared his views, and he certainly made his share of enemies. Still, he did achieve some degree of success in effecting changes.

One day, Archimandrite Anthony (Medvedev), a disciple of St Seraphim of Sarov (January 2), paid a call on his diocesan hierarch. During their conversation, Fr Anthony spoke of the patristic teaching on unceasing prayer, and he may have told the Metropolitan something of St Seraphim. St Philaret felt a deep spiritual kinship with Fr Anthony, who soon became his Elder. He made no important decision concerning diocesan affairs, or his own spiritual life, without consulting Fr Anthony. St Seraphim once told Fr Anthony that he would become the igumen of a great monastery, and gave him advice on how to conduct himself. It was St Philaret who appointed him as igumen of Holy Trinity Lavra.

Metropolitan Philaret wanted to have the Holy Scriptures translated into modern Russian, so that people could read and understand them. Fr Anthony, however, criticized the unorthodox ethos of the Russian Bible Society, which was popular during the reign of Alexander I. In his eagerness to have the Bible translated into modern Russian, St Philaret at first supported the Bible Society without realizing how dangerous some of its ideas were. The first Russian translation of the Bible was printed during the reign of Tsar Alexander II.

Under the direction of his Elder, Metropolitan Philaret made great progress in the spiritual life. He also received the gifts of unceasing prayer, clairvoyance, and healing. It is no exaggeration to suggest that St Philaret himself was one of the forces behind the spiritual revival in nineteenth century Russia. He defended the Elders of Optina Monastery when they were misunderstood and attacked by many. He protected the nuns of St Seraphim's Diveyevo Convent, and supported the publication of patristic texts by Optina Monastery.

Metropolitan Philaret was asked to dedicate the new Triumphal Gate in Moscow, and Tsar Nicholas I was also present. Seeing statues of pagan gods on the Gate, the Metropolitan refused to bless it. The Tsar became angry, and many people criticized the saint's refusal to participate. He felt that he had followed his conscience in this matter, but still felt disturbed by it, and so he prayed until he finally dropped off to sleep. He was awakened around 5 A.M. by the sound of someone opening the door which he usually kept locked. The Metropolitan sat up and saw St Sergius of

Radonezh (September 25) leaning over his bed. "Don't worry," he said, "it will all pass." Then he disappeared.

Two months before his death, St Philaret saw his father in a dream, warning him about the 19th day of the month. On November 19, 1867, he served the Divine Liturgy for the last time. At two in the afternoon, they went to his cell and found his body. He was buried at Holy Trinity Lavra.

St Philaret was glorified by the Russian Orthodox Church in 1995. His relics remain in the Holy Trinity Lavra.



ST. INNOCENT OF ALASKA, METROPOLITAN OF MOSCOW

St. Innocent was born in 1797 to a poor family in a remote village in a rural area of Irkutsk Province in Russia, and named Ioann (John). He was orphaned at the age of six, and assigned to the seminary at Irkutsk at nine. Shortly after he arrived, the relics of St. Innocent of Irkutsk were found, whose name and apostolic ministry young Ioann later would inherit. He was a hard working and outstanding student, who also was seen as humble and kind, and for these qualities he was given the name of Veniaminov after the late Bishop Veniamin of Irkutsk who was beloved by the faithful.

After he was ordained to the priesthood, he spent a year as a parish priest in Irkutsk, and then volunteered to go into missionary work in Alaska, though many other clergy were afraid to do so, because they had heard it was a wild country filled with dangerous savages. His wife broke into tears when she heard the news of this mission, but was unable to dissuade him, so at age 26, he and his family traveled over 2,000 miles, taking over a year to complete this arduous journey, and arrived finally in the Aleutian Islands in 1824.

He built a church with his own hands, traveled to remote areas by kayak, dog sled, even reindeer. He learned six dialects of the native language and developed the first written alphabet for the native Aleuts. He translated the Bible and other sacred books into their language. Years later, he also translated scriptural books into other Alaskan native languages. He also studied all aspects of the local area, and wrote ethnographic, geographical and linguistic works for which he later was elected an honorary member of the Russian Geographical Society and Moscow Royal University.

He returned to Russia to seek more resources and support for the Alaska mission, where, after his wife died, he took monastic vows and the name Innocent, after Bishop Innocent of Irkutsk. He was later consecrated Bishop, and was assigned to the new see of Kamchatka-kurils and the Aleutian Islands, to which he returned, tirelessly building churches, guiding priests, seeking to bring the

Gospel and the Holy Orthodox Church to native peoples of Alaska. He encouraged the use of English, and the use of indigenous clergy.

He was later made Archbishop, and later, having returned to Russia, ultimately became Metropolitan of Moscow, where he continued his missionary zeal, establishing and guiding an Orthodox Missionary Society. He is perhaps especially remembered for his zeal to bring the gospel to the world. The apostolic preaching of Metropolitan Innocent spread to a vast territory including Alaska and Chukotka, the Aleutian, Kurils and Commander Islands, eastern Siberia, the Amur region, Kamchatka and the Far East. Metropolitan Innocent brought the light of Christian faith to the Aleutians, Koloshes, Kurils, Eskimo, Kenai, Chugaches, Kamchadals, Oliutores, Negidales, Mongols, Samogirs, Golds, Gulyaks, Koryaks, Tungus, Chukcha, Yakutians, and Kitians.

The preaching of the gospel was a primary achievement in the life of Metropolitan Innocent and occupied a special place in his apostolic service. The metropolitan had a great homiletic gift and was a remarkable preacher. He never missed an opportunity to preach and talk to people and tirelessly instructed his clergy to do the same.

Holy St. Innocent, pray to God for us.