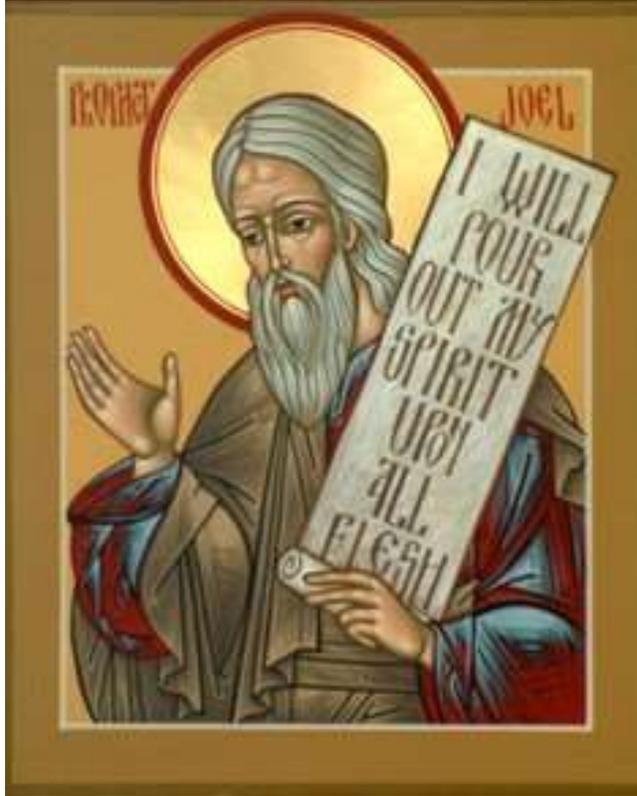


Holy Trinity Russian Orthodox Church

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



21st Sunday after Pentecost

Tone 4

October 19/ November 1, 2020

Prophet Joel (800 B.C.); Martyr Warus and seven monk-martyrs in Egypt (307); Translation of the relics (1195) of the Venerable John, Abbot of Rila in Bulgaria (946); Blessed Cleopatra (327) and her son John, in Egypt; Hieromartyr Sadoc (Sadoth), Bishop of Persia and 128 Martyrs with him (342); Hieromartyr Sergius, priest (1937).

Today's Scriptural Readings:

Galatians 2: 16-20 / Luke 8: 5-15

You shall know that I am in the midst of Israel, and that I, the Lord, am your God and there is no other. And my people shall never again be put to shame. Then afterward, I will pour out my spirit on all; your sons and daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. Even on the male and female slaves, in those days, I will pour out my spirit (Joel 2: 27-29)

This Week's Liturgical Calendar – All Services in Church

Saturday, November 7 th <i>St. Dmitriy Ancestral Saturday</i>	10:00 AM	Divine Liturgy / Panikhida <i>General Confession – 9:30 AM</i>
Saturday, November 7 th	6:00 PM	Vigil Service
Sunday, November 8 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>

Panikhida Today

Today, we will serve a panikhida for +Aspasia, (mother of Kyra Tsapkini) and for +Roxane, (mother of Constantine Frangakis). May their memory be eternal.

Russian Festival – Thank you!

The 2020 Russian Food Festival was a success! We thank our Festival Chairman Art Lisowsky, Michael Mickel and all the captains and volunteers for their hard work to make the festival a success despite all the challenges of this year. Natallia Makarava (General Tasks); Albert Blaszk (Kitchen); Vadim Radchenko (Shashlik Team); Valentina Zernetkina (Blinchiki Team); Anna-Zumrat Shkurba (Pelmeni Team); Tatiana Masiuk & Valentina Bosaya (Desserts); Vlad Volkov (Souvenirs). Our baking crewing and each team had several volunteers, many of whom worked most, if not all, of the Saturdays. We thank the sponsors, listed below, who donated to cover some of the expenses of the festival. And we thank the many parishioners and friends who purchased items. Because of your support the festival was a success. Our net profit was more than \$10,000.

Russian Festival Sponsorship List – 2020			
\$ 50	Sour Cream – ½ of costs	✓\$ 100	Chicken – <i>Ellen Miller</i>
\$ 50	Sour Cream – ½ of costs	✓\$ 100	Beef – <i>Kleo & John Shipley</i>
\$ 50	Butter – ½ of costs	✓\$ 100	Beef – <i>Ellen Miller</i>
\$ 50	Butter – ½ of costs	✓\$ 100	Flour – <i>Daria & George Materewicz</i>
✓\$ 50	Sauerkraut – <i>Debbie DeCarlo</i>	✓\$ 100	Flour – <i>Ellen Miller</i>
\$ 50	Noodles – ½ of costs	✓\$ 100	Online processing fees – <i>Ellen Miller</i>
\$ 50	Noodles – ½ of costs	✓\$ 100	Online processing fees – <i>Ellen Miller</i>
\$ 75	Milk	✓\$ 150	Paper Goods – <i>Michael Bosse</i>
\$ 75	Rice	✓\$ 150	Paper Goods – <i>Michael Bosse</i>
\$ 75	Eggs – ½ of costs	✓\$ 200	Kolbasa – <i>SallyAnn & Michael Mickel</i>
\$ 75	Eggs – ½ of costs	✓\$ 400	Pork – <i>Lisowsky Grandchildren</i>

Online Christmas Bake Sale

We are currently finalizing plans for a special online Christmas Bake Sale which will feature some of our most popular baked goods. Look for more details in the coming weeks. **Our next planning meeting** will be held via phone conference on **Wednesday, November 18th at 7:00 PM**. For call-in information please contact Art Lisowsky artsky@juno.com 410-206-0073.

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

Group #1 will clean the week of November 2-7: 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

November 1-7: Candles offered by Alina Scheppeke for the health/salvation of the servants of God: Alina, Eva, Katerina and Zinaida. 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: November 1-7

We offer our best wishes and birthday congratulations to Penelope Ann Hicks (11/02) and Timofey Merzliakov (11/04). 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!

Online Candlestand!

Our parish has an 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. **Place requests [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](#).

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**

Annual Parish Meeting – December 13, 2020

This is an official announcement that our annual parish meeting will take place after Divine Liturgy on Sunday, December 13, 2020 in the church hall. Social distancing and other safety measures will be followed. Everyone is encouraged to attend. It is important for you all to participate. Suggestions for New Business items may be given to Victor Marinich.

Nomination Committee

The Nomination Committee is working to present a complete slate of candidates to run for the various offices on the parish council for the year 2021. Anyone interested to run for office may contact the Nomination Committee members: Victor Marinich 443-512-0985; Dan Walsh 410-435-6164; Michael Mickel 410-666-2870; Albert Blaszak 410-799-3226; Vadim Radchenko 410-465-6172; or Andrei Burbelo 443-567-6031.

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, November 19 – 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

Gospel Reading from St. Luke 8:5-15

A sower went out to sow his seed. And as he sowed, some fell by the wayside; and it was trampled down, and the birds of the air devoured it. Some fell on rock; and as soon as it sprang up, it withered away because it lacked moisture. And some fell among thorns, and the thorns sprang up with it and choked it. But others fell on good ground, sprang up, and yielded a crop a hundredfold. When He had said these things He cried, "He who has ears to hear, let him hear!" Then His disciples asked Him, saying, "What does this parable mean?" And He said, "To you it has been given to know the mysteries of the kingdom of God, but to the rest it is given in parables, that 'Seeing they may not see, And hearing they may not understand.' Now the parable is this: The seed is the word of God. Those by the wayside are the ones who hear; then the devil comes and takes away the word out of their hearts, lest they should believe and be saved. But the ones on the rock are those who, when they hear, receive the word with joy; and these have no root, who believe for a while and in time of temptation fall away. Now the ones that fell among thorns are those who, when they have heard, go out and are choked with cares, riches, and pleasures of life, and bring no fruit to maturity. But the ones that fell on the good ground are those who, having heard the word with a noble and good heart, keep it and bear fruit with patience.

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

(Luke 8:5-15) The thorns and thistles which choke the word of Divine truth, in addition to being riches, pleasures and cares of this life, at the current time must also be understood to be various false teachings, spread by scholars who have lost the truth and have been knocked off the path to it. Among us such theories differ much: some publicly and openly go against the truth; others do so by oblique hints that are nevertheless understood by those toward whom they are directed. In essence they act like carbon monoxide poisoning—they enter unnoticeably, and cloud the head, leading to a loss of clear consciousness of everything around. He who gets this carbon monoxide poisoning begins to rave like one who is asleep, for everything already appears to him entirely not as it is, not as it appears to one who is in his right mind. When you meet such a person you see that not only is all truth is suppressed in him, but any feeling for the truth is also stifled, and a lie has penetrated all the components of his mind. How should one be? Do not listen to these ravings or read them; and when they are unwillingly heard or read, throw them out of your head. When they are not thrown out—submit them to reason, and they all will scatter like smoke.

Commentary on the Parable of the Sower

Blessed Theophylact, Archbishop of Ochrid and Bulgaria

A sower, therefore, *went out*, that is, the Son of God went forth from the Fathers bosom, from the hidden fastness of the Father, and became manifest to all. Who went out? He Who is ever sowing. The Son of God never ceases to sow in our souls. Not only by His teaching, but by all of creation and by the events of our daily lives, He plants good seed in our souls. He *went out*, not to slay trespassers or to burn off the stubble, but to sow. For there are many reasons why a farmer might go forth, besides to plant. He went out to sow His own seed: the word of teaching was His own, and not another's. The prophets had spoken, not their own words, but the words of the Holy Spirit. This is why they said, *Thus saith the Lord*. But Christ had His own seed to sow. When He taught, He did not say, "Thus saith the Lord," but, "I say unto you." *As He sowed*, that is, as He taught, *some seed fell* along the road. He did not say that the sower threw the seed along the road, but instead that *some fell* there. Christ the Sower sows and teaches, and His word falls upon his listeners everywhere, and it is they who show themselves to be like a road, or a rock, or thorns, or

good soil. When the disciples ask about the parable, the Lord says, *Unto you it is given to know the mysteries of the kingdom of God*, that is, unto you who desire to learn, *for everyone that asketh, receiveth*. [Mt. 7:8] To the others who are not worthy of the mysteries, He speaks obscurely. They think that they see, but they do not; they hear, but they do not understand. And this is to their benefit. The Lord hides these things from them so that they will not fall under greater condemnation for understanding the mysteries and then disregarding them. He who understands, and then disregards, deserves a more severe punishment.

Here are described three types of those who are not saved. First, there are *those along the way*, who do not receive and accept the word at all. Just as a pathway, which is well trodden and compacted, cannot receive the seed because it is hard, so also those who are hardened in their hearts do not accept the word at all. Though they hear the word, they give it no heed. Next there are those on the rock who hear the word, and then do not endure temptations because of human weakness, and deny the faith. The third kind are those who hear the word and then are choked by the cares of life. Three parts, therefore, perish, and only one part is saved. Few are saved; most perish. See that it is not said of those who are choked, that they are choked by riches, but rather by the *cares of riches*. It is not wealth that harms, but the cares and worries about wealth which fill the mind. Indeed, many have received great benefit from their wealth, when they poured it out to feed the poor. Consider the preciseness of the Evangelist, when he says of those who are saved, that when they have heard the word, *they keep it*, in contrast to those who are along the pathway, who do not keep the word; instead, the devil takes the word from them. And *they bring forth fruit*, in contrast to those who are choked by the thorns, and who bring no fruit to maturity. In truth those whose fruit never ripens bear no fruit at all. Those who bring forth fruit *with patient endurance* stand in contrast to those who are on the rock, who receive the word but then do not endure the onslaught of temptations and show that they cannot withstand the test. See how the Evangelist says three things concerning those who are saved, that they keep the word, that they bring forth fruit, and that they do so with patient endurance. By these three statements he distinguishes the saved from those who perish, those along the pathway who do not keep the word; those among thorns who bring no fruit to perfection; and those on the rock who do not patiently endure the assault of temptations. https://chrysostompress.org/c_21st_pentecost.html

Metropolitan Anthony of Sourozh (+2003)
The Parable of the Sower

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

How familiar, and how simple seems to us, appears to us today's parable of the seed and of the sower; and yet, how relevant it is to us, and how much more thought we should give to it. We forget the setting itself of the parable, the imagery of the sower and the seed, and we don't see in it an image of Christ, walking along the roads and the paths of Galilee and Judea; and everywhere He went, people came to the roadside because they have heard, as the Blind Man have heard of whom Saint Marc reports, that He was a Teacher, that His words were true, that they had in them a power of life.

And people came, and lined the roads, and lined the streets, and listened. Some were prepared for the message; some have been in an agony of mind, have been asking themselves questions which hitherto no one have been able to answer. But others came, as so many people come now to a

preacher, to an evangelist, to a leader of any side, came to see a man of whom one spoke, and to listen to what he had to say. He was not answering any of their questions; He was not meeting any of their needs, except perhaps the desire to see someone that was outstanding, someone unique in his time. They heard the word, but it fell at their ears, they find it beautiful, lovely, true - but it did not go beyond this. They were listening to words; they were not listening to the cry of their own soul that was hungry for words of truth. And so, when He had passed, they all returned to what was their ordinary, their normal life. They might have gone home and repeated these words, saying, Wasn't it lovely? Didn't He speak well? - and then they went back to what was life, ordinary life, day-to-day life...

Others, who had come to the roadside, received the message with emotion, it stirred something in their hearts, something in their minds, it answered something in them. And they received it and hugged it to themselves, and returned home; but the moment they were no longer by the road, at home, the concerns of home overwhelmed them: there was so much to do, so much to think about, there was so much in life, there was no time to reflect again and again on the words heard, there was no time to sit quietly and to look in imagination at the face they had seen, to rehearse the voice they have heard.

We have another parable about those who have been called to the Bridal Feast of the King: they heard a call, they knew they were called personally - but could they go? The one had bought a field, he was rooted in it, tied to it, a prisoner of it; others have bought five pairs of oxen - they had to try them, they had something to do in life, a vocation, a job, something great - or something simply that matters supremely in a personal way, as the last one: he had taken a bride - how could he spend time for anyone else?

Those are the people who receive the word, who receive it truly, in their heart, but there are so many things that matter - tomorrow will do, or, if we only could reduce the message to something liveable, simple, not to the absoluteness of it!

And then, those who receive the message, like the rich soil that could receive the message, receive a seed and bear fruit. Those people were not simply better people, they probably were not better people; they were people who had a question in their mind and heart, people who had a longing, people for whom their daily life was too narrow, too small, people who were aware that their soul was deep, and vast and could not be filled with the trivialities - or even the noble, the good things of life: they received the message, they took it to heart, deep into them, and they bore fruit because it was answering a need.

Now, we can apply it to ourselves: how many of us listen to the words of the Gospel, listen to the words of preaching, read books that are full of interest and depth, and they store it in their memory, they enjoy it - but that is the end; they can quote it, they can pass it on to others, - but that is all.

And there are so many of us who have received the message with enthusiasm, with passion, knowing that this message is an answer to all there is in us of longing, of hunger, of greatness, indeed; but then, life is so complex, there is so much to do! And in all this doing, in all this complexity the words is left aside - for another time, for another day, when I will be old enough

not to have any concerns: then I can turn back to this glorious moment when life unfolded itself in all its splendor - I keep it in my memory!

What about us, receiving the message and bearing fruit? But how does this message reach us? I remember a Russian priest saying to me, I read the Gospel daily, and I respond to it very seldom. But I read it daily because I never know whether today, or tomorrow, or on another day I will be the barren roadside, or the weeds by the way, or, of a sudden, whether this word will not fall on a small patch in me which is capable of receiving it and bearing fruit.

Isn't that simple, isn't that encouraging? We all are the three things described in the parable of the Gospel; but if we give a chance to God Who speaks, to God, Who passes through our life, to God Who knocks at our heart - from time to time we will receive the message with joy and let go of it; but from time to time it will reach a depth in our heart, a core of our life and be the answer that will change it.

Let us therefore listen, listen to the words of the Gospel day in and day out; listen to the voice of our conscience, listen to what the deepest self says to us about life, about truth, about reality; and from time to time we will have been the good ground that can bear fruit. This parable, so simple, so clear, if we only apply it, can be a beginning of a new life. Amen. **Courtesy of <http://www.metropolit-anthony.orc.ru/eng/index.htm>**