

Holy Trinity Russian Orthodox Church

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22nd Sunday after Pentecost Tone 5

October 26/ November 8, 2020

Holy and Glorious Great-martyr Demetrius the Myrrh-gusher of Thessalonica (306); Commemoration of the Great Earthquake at Constantinople in 740 A.D; Venerable Theophilus of the Kiev Caves, bishop of Novgorod (1482); Martyr Luppous (306); Venerable Athanasius of Medikion Monastery (814); Venerable Demetrius of Basarbov in Bulgaria (1685).

Today's Scriptural Readings:

Galatians 6: 11-18 / Luke 16: 19-31
2 Timothy 2: 1-10 / John 15:17 – 16:2

Guard the holy faith, that priceless treasure, and with it enter the Kingdom: it is not for something trivial that we labor, but for acquiring a kingdom, and what a kingdom – a heavenly one! We want to be made its citizens. Venerable Barsanuphius of Optina

This Week's Liturgical Calendar – All Services in Church		
Saturday, November 14 th	6:00 PM	Vigil Service
Sunday, November 15 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>

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.

Yolka / Talent Show – January 10, 2021

This year's Christmas Yolka will be live-streamed online. This live event will feature a short presentation of our previous Yolka shows, a compilation of video-recorded talent show performances from our children and a special appearance by St. Nicholas. Parents, make a short video of your child playing a musical instrument, singing, reciting poetry, dancing, etc. We will compile all the performances into a presentation integrated into the other elements of the Yolka event. Very soon we will announce more details on registering your children and helpful information on how best to participate. Kids, start thinking about how you will participate in this special talent show. This year is certainly a challenge. But, we will all do our best to make sure that the Yolka will be fun for our kids and memorable for our parents.

Congratulations!

We congratulate Mark Sanfilippo, who was accepted into the Orthodox Church yesterday before the Vigil Service. Today he will receive Holy Communion for the first time. May God bless him!

Book Discussion in December

Starting in early December we will conduct a weekly book discussion via Zoom. We will discuss the book "The Winter Pascha" by Fr. Thomas Hopko. It is a book of meditations on preparing for the feast of the Christ's Nativity. This book is available at the following bookstores: [St. Vladimir Press Bookstore](#), [St. Tikhon's Press Bookstore](#), [Ancient Faith Bookstore](#), and Amazon. If you are interested in participating, please send Fr. John an email to register.

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

Group #2 will clean the week of November 9-14: Natalie and Andrei Burbelo, Elena Terekhina and Valentina Bosaya, Lydia and Aleksey Potapov. Please join a group. We need more members.

Vigil Candles: On the Altar and near St. Barbara

November 8-14: Candles offered by Alina Scheppke 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 8-14

We offer our best wishes and birthday congratulations to Rusana Rassokhina-Lacher (11/09), Lyudmila Borodkina (11/12), and Yulia-Ksenia Griffith (11/14) 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 ATTENDANCE RESTRICTIONS – 25%

Effective November 12th we must limit the total attendance at Divine Services to **25 persons**, including clergy, altar servers and choir in the church and **20 persons** in the hall watching Divine Liturgy on the TV, all following social distancing and wearing masks. This is 25% total capacity.

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; **Vasiliy**; **Elizabeth** Wright; **Shane-Michael** Sierakowski; **Samantha-Xenia** Tate; **Natalia** Gerachenko; **George** Materewicz; **Arezo-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

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

[Gal. 6:11-18; Luke 16:19-31] The parable about the rich man and Lazarus shows that those who do not live as they should will suddenly wake up to reality, but they will no longer have the opportunity to correct their state. Their eyes will open and they will clearly see where the truth lies. Remembering that on the earth there are many who are blind as they were, they would like someone to be sent from the dead for the assurance that one must live and understand things only according to the indication of the Lord's Revelation. But they will be denied even this, because for those who desire to know the truth, Revelation alone is a witness. But for those who do not desire it, and do not love the truth, even the resurrection of the dead will not be convincing. The feelings of the rich man in this parable are probably felt by everyone who departs this life. Consequently, according to the conviction of that world which will be the conviction of us all, the only guidance for us on the path of life is the Lord's Revelation. But there, for many, this conviction will have come too late—it would have been more useful here, but not everyone had it. We will believe, at least, the testimony of those there, putting ourselves into their state. Those who are in torments do not lie; pitying us they want our eyes to be opened, that we not come to the place of their torment. We cannot say of this subject as we often do of current affairs, "Maybe somehow things will go all right." No; it will not just go all right somehow. We must be fundamentally certain that we will not find ourselves in the place of the rich man.

Metropolitan Anthony Sourozh (+2003) *The Parable of the Rich Man and Lazarus*

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

As every of Christ's parables of the judgment today's parable has got a very simple aspect and at the same time should be reflected on a deeper level. The simple aspect is this: you have had on earth all that was good, Lazarus has had nothing; he therefore receives in eternity all the goods which he has lacked on earth and you are deprived of it. But this is not the real and deeper meaning of it.

Who is this rich man? It is a man who not only possessed all that the earth could give him: wealth, a good name, a status among his fellow-citizens; it is a man who craved for nothing else. All he wanted, all he needed was material wealth, a good standing among men, reverence, admiration, a slavish obedience of those who were under him.

Lazarus possessed nothing; but from the parable we see that he did not complain, he received what the rich man needed not; he ate the crumbs from his table. But — he had a living soul; perhaps did he crave for more: who doesn't want to have a roof, who doesn't want to have the security of food? But he received what was given with gratitude.

And when they died, what did they take with them? The rich man had nothing to take because he had never had any concern for anything that the earth couldn't give. Lazarus had always longed for more than the earth could give: for justice, for peace, for love, for compassion, for human brotherhood — for all those things which make the human being human. The rich man was in a condition which is described in one of the prophecies: Israel has grown fat with wealth and has forgotten God... The poor man could do no such thing; he was too poor to be rooted into the earth — he was free.

Now, this applies to all of us; because all of us we possess within ourselves both the rich man and Lazarus. On the one hand, how much we have, how rich we are, how secure, how opulent. On the other hand, if we are here, it means that there is another dimension within our soul that longs for something else. But the question is to be asked: if we had to choose — what we would choose? What is what we really treasure? Is it security which the earth so far has given us — or is it the vastness, the depth of understanding, communion with God, love of our neighbor, compassion — so many other things which the Gospel has taught us?

And this is where the parable refers not only to two men of the past, or to others than we are, it refers to us personally: who am I, — or if you prefer, which is more fair — who predominates in me? Am I more like the rich man, so rooted into the earth that the things of God, the things of the spirit, the things of eternity, or simply, what is truly human comes secondly — or am I one of those for whom what to be human matters more than anything?

And then, there is another thing in the parable. The rich man, seeing himself devoid of all, of everything turns to Abraham and says, Send Lazarus to my brothers who are still on earth to give them a warning, that they may not come to this place of torment... And Christ says, Even if one came back from the dead, if they have not listened to what has been revealed in the past, they will not believe, they will perish in their sin...

How, that echoes in a tragic way with the situation in which people were when they stood as a milling crowd around the Cross on which Christ was dying. Some were believers, His own people — but where were they? They had fled. Some were His disciples faithful at the core of their being, faithful with their hearts, the women who had followed Him — they stood at a distance; only the Mother of God and John stood by the Cross.

But in the crowd there were such who, together with the High Priest, the Pharisees who had condemned Christ, were saying: Descend now from the Cross — and we shall believe... How many thought: If He only did that, we could believe without taking any risk, believe with security, safely; believe and follow One Who had already won His victory; but can we, can we possibly believe and follow One Who now, defeated, reviled, rejected hangs on the Cross between two criminals? We can't...

That is what the parable says; and which is shown in the life of so many. Where do we stand? Are we prepared to believe Christ's word? Are we prepared, captured by the beauty, the ineffable, the unutterable beauty of Christ's personality to follow Him at all risk? And risk, we know, is great: we will be reviled, we will be laughed at, we will be strangers, people will think that we are tramps on earth, not that we are pilgrims of Heaven; but are we prepared to do this?

We must give thought to these two aspects of the parable; because otherwise it is irrelevant, it has nothing to do with us — and yet, so much it has! Let us think of it, deeply, standing judgment before it. God does not judge us in order to condemn. God presents us with reality and asks of us only one thing: Respond to reality! Do not accept a world which is a mirage! Do not accept yourself while you remain a mirage be real, and then you will be children of the Kingdom.

And what can be greater: brothers and sisters of Christ, sons and daughters of the Living God; and messengers — messengers of God on earth. Can we hope for anything greater? And yet — this is what is offered to each and all of us! What a wonder, what a joy! How can we turn away from this? Amen. (<http://www.metropolit-anthony.orc.ru/eng/>)

Holy Great Martyr Demetrios

The Holy Great Martyr Demetrios of Thessalonika was the son of a Roman proconsul in Thessalonika (the present-day Salonika, which in the Slavonic is termed Solun'. Three centuries had then already elapsed, and Roman paganism, – spiritually shattered and defeated by the multitude of martyrs and confessors of the Crucified Savior, – intensified its persecutions. Both the father and mother of saint Demetrios were clandestine Christians. In a secret house-church at the home of the proconsul, the child was baptized and raised in the Christian faith. When the father died, and the child had reached the age of maturity, the emperor Galerius Maximian – having ascended the throne in the year 305 – summoned him, and confident in his education and military-administrative abilities, appointed him to the position of his father as proconsul of the Thessalonika district. The chief task expected of this young commander consisted in the defense of the city from barbarians, and in the extermination of Christianity. It is interesting, that among the barbarians threatening the Romans our ancestral Slavs occupied an important place, in particular by intentionally settling upon the Thessalonikan peninsula. There exists even the opinion that the parents of Saint Demetrios were of Slavic descent. In regard to Christians the will of the emperor was expressed simply: "Put to death anyone who calls on the name of the Crucified". The emperor did not suspect in appointing Demetrios, how wide a swath of confessors acts he had opened up for the clandestine ascetic.

Accepting the appointment, Demetrios returned to Thessalonika and in front of everyone immediately confessed and glorified our Lord Jesus Christ. Instead of persecuting and executing Christians, he openly began to teach the inhabitants of the city the Christian faith and to extirpate pagan customs and idol-worship. The compiler of his life, Metaphrastes, says that in his teaching zeal he became for Thessalonika "a second Apostle Paul", particularly since "the Apostle to the Gentiles" once founded at this city the first community of believers (1 Thes., 2 Thes.). The Lord also destined Saint Demetrios to follow the holy Apostle Paul to a death by martyrdom.

When Maximian learned, that the proconsul newly appointed by him – was a Christian, and that he had converted to Christianity many Roman subjects who were influenced by his example – the rage of the emperor knew no bounds. Returning from a campaign in the Black Sea region, the emperor decided to lead his army through Thessalonika, filled with the desire to make a massacre of the Solunea Christians.

Learning of this, Saint Demetrios opportunely ordered his faithful servant Luppous to distribute his wealth to the poor with the words: "Give away the earthly riches amongst them, for we shalt seek for ourselves heavenly riches". And he gave himself over to prayer and fasting, preparing himself for the accepting of a martyr's crown.

When the emperor came into the city, he summoned Demetrios, who boldly confessed himself a Christian and denounced the falsehood and futility of Roman polytheism. Maximian gave orders to lock up the confessor in prison, and an Angel came to him in confinement, comforting and encouraging him for the act. The emperor meanwhile concerned himself with a foul gladiators spectacle, esteeming as his beloved champion a German by the name of Leo, who made a challenge for a Christian to struggle with him on the platform over the spears of the victorious soldiers. A brave youth from the Solunea Christians, Nestor by name, went to the prison to his advisor Demetrios and requested to be given the blessing for single-combat with the barbarian. With the blessing of Demetrios and through his prayers, Nestor prevailed over the fierce German and hurled him from the dais-platform onto the spears of the soldiers, just as the murderous pagan would have done with the Christian. The enraged commander gave orders to immediately execute the holy Martyr Nestor (Comm. 27 October) and dispatched a guard to the prison – to run through with spears the one who had blessed this deed, Saint Demetrios.

At dawn on 26 October 306 soldiers appeared in the underground prison of the holy saint and ran him through with spears. His faithful servant, Saint Luppous, gathered up on a towel the blood of St. Demetrios, and he took from his finger the imperial ring, – a symbol of his high status, and likewise dipped it also in the blood. With the ring and other holy things sanctified by the blood of St. Demetrios, St Luppous began to heal the infirm. The emperor gave orders to arrest and kill him.

The body of the holy Great Martyr Demetrios was cast out for devouring by wild animals, but the Solunea Christians took it and secretly committed it to earth. During the reign of holy Equal-to-the-Apostles Constantine (306-337), a church was erected over the grave of Saint Demetrios. A hundred years later, during the construction of a majestic new church on the old spot, the incorrupt relics of the holy martyr were uncovered. From the time of the VII Century beneath the crypt of the Great Martyr Demetrios was found a miraculous flowing of fragrant myrrh, in regard to which the Great Martyr Demetrios receives the church title "Myrrh-flowing". Several times those venerating the Solunea wonderworker made attempts at a transfer of his holy relics, or part of them, to Constantinople. But invariably Saint Demetrios secretly made apparent his will to remain the protector and defender of the people of Thessalonika.

Advancing towards the city, pagan Slavs were repeatedly turned by the apparition of a threatening radiant youth, going the round of the walls and inspiring terror in the enemy soldiers. It is therefore perhaps why the name of Saint Demetrios is particularly venerated among the Slavic nations after their enlightenment by the light of the Gospel truth. On the other hand, Greeks regard Saint Demetrios in terms of being a Slavic saint merely an arbitrary preference.

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The Holy Martyr Paraskeva, named also Piatnitsa
Tuesday, October 28 / November 10

The Holy Martyr Paraskeva, named also Piatnitsa, lived during the III Century at Iconium in a rich and pious family. The parents of the saint revered especially the day of the Passion of the Lord – Friday (Piatnitsa), and therefore they called their daughter Paraskeva this name, since she had been born on a Friday-Piatnitsa, and the name Paraskeva in Slavic translation means also – Piatnitsa-Friday.

Young Paraskeva with all her heart loved purity and the lofty morality of the virginal life, and she took a vow of celibacy. She wanted to devote all her life to God and to the enlightenment of pagans with the light of the faith of Christ. Upon this righteous path Saint Paraskeva was brought to judgment, bearing in her own name the memory of the day of the terrible Sufferings of Jesus, and she shared in the Passion of Christ also in her own life through her bodily torments. Because of her confession of the Orthodox faith, the pagans in a frenzy seized hold of her and brought her to the city governor. Here they demanded that she offer unholy sacrifice to the pagan idol. With a steady heart, and trusting on God, the saint refused this demand. For this she underwent great torments: having tied her to a tree, the torturers tore at her pure body with iron nails, and then exhausted by the torture, they threw her into prison, all lacerated to the bone. But God did not forsake the holy sufferer, and miraculously healed her torn body. Not heeding this Divine miracle, the executioners continued with their torture of Saint Paraskeva, and finally, they cut off her head.

Saint Paraskeva-Piatnitsa has always enjoyed an especial love and veneration amongst the Orthodox people. With her memory is associated many a pious custom and observance. In the ancient Russian menaions with Saints-Lives, the name of the martyr is inscribed thus: "Saint Paraskeva, also called Piatnitsa". Churches in the name of Saint Paraskeva in antiquity were given the name Piatnitsa. Small wayside chapels received of old in Rus' the name-form Piatnitsa. The simple Russian people called the Martyress Paraskeva variously Piatnitsa, Piatina, Petka. The icons of Saint Paraskeva were especially venerated and embellished by our forefathers. Russian iconographers usually depicted the martyr as an austere ascetic, tall of stature, with a radiant crown upon her head. Icons of the saint guard over pious and happy households. By Church belief, Saint Paraskeva – is protector of fields and cattle. Therefore, on the day of her memory it was the custom to bring fruit to church for blessing, which as a blest object was kept until the following year. Moreover, Saint Paraskeva is prayed to for protection of cattle from disease. Saint Paraskeva is likewise a healer of people from grievous illness of both body and soul.

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