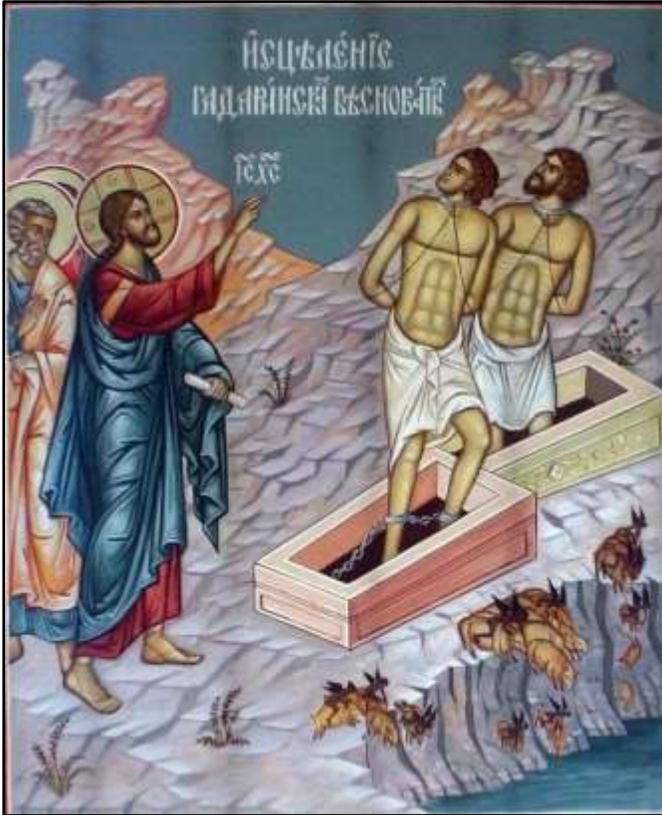


# Holy Trinity Russian Orthodox Church

1723 E. Fairmount Avenue, Baltimore, MD. 21231  
410-276-6171 [www.HolyTrinityOrthodox.com](http://www.HolyTrinityOrthodox.com)



## 23<sup>rd</sup> Sunday after Pentecost

Tone 6

November 2 / 15, 2020

Martyrs Acindynus, Pegasus, Aphthonius, Elpidophorus, and Anempodistus of Persia (341); Venerable Marcian of Cyrrhus (388); Hieromartyrs Constantine and Anania priests (1918). "Shuiu-Smolensk" Wonderworking Icon of the Mother of God (1654-1655).

### Today's Scriptural Readings:

Ephesians 2: 4-10 / Luke 8: 26-39

*Just as breath is needed for the body and without breath man cannot live, so too, the soul cannot live true life without the breath of the Holy Spirit. What air is to the body, God's Spirit is to the soul. Air somewhat resembles God's Spirit. The Spirit breathes where it wishes... (John 3:8). St. John of Kronstadt*

### This Week's Liturgical Calendar – All Services in Church

Saturday, November 21 <sup>st</sup>	6:00 PM	Vigil Service
Sunday, November 22 <sup>nd</sup>	10:00 AM	Divine Liturgy <i>General Confession – 9:30 AM</i>

Divine Services at Holy Trinity are live-streamed at  
<https://www.youtube.com/user/HolyTrinitySermons>

### **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 18<sup>th</sup> at 7:00 PM**. For call-in information please contact Art Lisowsky [artsky@juno.com](mailto: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.

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

Group #3 will clean the week of November 16-21: 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**

**November 15-21:** Candles offered by Olga Fischeva for the repose of the soul of the servant of God: +Angelina. 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 15-21**

We offer our best wishes and birthday congratulations to Nicole Boarman (11/16) and wedding anniversary congratulations to Brian-Seraphim and Katherine Cardell (11/19) and best wishes and angel day congratulations to Fr. Deacon Michael Bishop, Michael Mickel, and Mikhail Merzlyakov (11/21). May God bless them with health, prosperity and many years. To include your birthdays and anniversaries in the bulletin please 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%**

We must limit the total attendance at Divine Services to **46 persons, including** clergy, altar servers and choir in the church and **30 persons** in the hall watching Divine Liturgy on the TV, all following social distancing and wearing masks. This is 25% total capacity, based on updated calculations.

### **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 Blaszk 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**

<b>Fr. John Vass, Rector 443-527-7067</b>	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 8:26-39**

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned. When those who fed them saw what had happened, they fled and told it in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned. Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, Return to your own house, and tell what great things God has done for you. And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

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

**Luke 8: 26-39:** After the Gadarene man who was possessed with devils was healed, he cleaved to the Lord and desired to be with Him always; then, upon hearing His will, goes and preaches throughout the whole city about the good things he received. The benefactor attracts, His will becomes law for the receiver of the benefaction, and the tongue cannot resist proclaiming what was received from Him. If only we kept in mind all the good things which we have received and are receiving from the Lord, there would not be ungrateful people among us, there would not be transgressors of His holy will, there would not be people who do not love Him more than anything. We are saved through baptism from our forefathers' sin and all of its perdition; in repentance we are constantly washed from sins, which incessantly cling to us. Through God's providence we are preserved from misfortunes which often are not visible to us ourselves, and we receive a direction for our life which is safer for us and favorable to our goals; but also all that we possess is from the Lord. That is why we must belong to the Lord with our whole soul, fulfill His will in all things, and glorify His most holy name—especially in our life and deeds, so that we might not fall behind the Gadarene man possessed by devils, who immediately proved himself to be so wise that he became an example worthy of everyone's imitation.

**Metropolitan Anthony of Sourozh (+2003)**  
*The healing of the men of Gergesene*

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

How familiar is this story to us. Yet every time we read it we rediscover something in it which touches our heart, or gives a new light to our mind. And to-day I would like to attract your attention to three features of this passage.

The first is the attitude of the devils, of the powers of evil, to their victims. The powers of evil have no other intention or desire than to take possession of a living creature and to make it both a sufferer and one that will fulfill their will. The Fathers of the Church teach us that the devils can have no direct action in this world; all they can do is enslave human beings and through them work the evil within them. So this is what these powers of evil had intended: to enslave these men and to make them instruments of destruction, but at the same time to make them suffer for it.

When Christ commanded them to leave their victims they cried, shall I say, for a place of refuge, a place where they could dwell and work destruction. And Christ allowed them to in-dwell the pigs. Pigs, in the eyes of Jews, were a symbol of impurity; the request to be lodged in their bodies was a sign for all who could understand - and every Jew could - that they were as impure as the impurest of the animals. But what happened next was a demonstration to people of what happens when we allow ourselves to be possessed of evil, when we allow passions to have power over us - hatred, lust, jealousy, and the passions of body and soul. Being possessed by them we are doomed to destruction, as this herd ended in death.

We should remember this because we do not always realize how much we are in the grip, in the power of those things which rule our life: likes and dislikes, hatreds, resentments and so on. We are not only possessed, but we are also working evil through our subjection to the power of evil. And the warning is clear: if we only allow evil to take possession of us completely, it will mean death; not physical death, but a total, tragic alienation from all that is life: from God, from love, from beauty, from meaning. We cannot fall out of existence but we can be possessed of an existence which is a ghostly one, an existence without life, without content - a shell that is empty, and yet a torment.

And in contrast to this we see the Lord Jesus Christ, the Son of God become Man. He is the Creator, He is the Lord, He is the Savior of the whole world; and He forgets everything, as it were, the whole of creation to pay attention to nothing but these two men who are in need of salvation, indeed He is prepared to leave ninety-nine righteous, whole people who do not need Him at that moment alone in order to give all His attention, all His life, indeed all His power to save these two men. In the face of all the need of the world He can see every individual need and respond to it with all His love, all His compassion, all His understanding and all His divine power to save and to heal.

There is a third group of people whom we see in action in this Gospel story; it is the inhabitants of the country. They had known of the desperate condition of these two men; they were told of what Christ did for them; they were told who their master was, who was their tormentor; should they not have come to give glory to God and thank Him for delivering the two men from

the power of evil? NO! All they saw in the act of Christ was that they were deprived of their herd of swine. What mattered to them the wholeness and the life and the salvation of these two men? They were deprived of what was important to them, what mattered to them more than a human life, and they asked Christ to leave their borders, to go because they did not want to risk another miracle that would be costly to them. What a tragic - not monstrous, but just tragic contrast between the attitude of God and the attitude of these people.

Let us give thought and ask ourselves, where do we stand? Of course, the first movement we shall have is to say, 'On God's side' - it is not true. When there is a tragic need, and the cost of helping would be perhaps not a disaster but a pain or loss to us, what would we choose? Let us reflect on this: are we really on the side of Christ Who can forget the whole world because His Heart is pierced, transfixed with compassion, or - do we allow our heart to be moved one moment, and then recalculate the cost and turn away from the need?

Let us reflect - because every one of these stories, every parable, every image, every act of God is challenging us: Where do you stand? Who are you? The person possessed, to whatever extent? A disciple of Christ ready to forget everything for the sake of a desperate need? Or rather one of those who say to Christ: Go, go away - you are disturbing our peace, the harmony of our life and our security? Let us reflect deeply; but not only reflect, take a decision and act. Amen

[http://www.metropolit-anthony.orc.ru/eng/eng\\_75.htm](http://www.metropolit-anthony.orc.ru/eng/eng_75.htm)

### **Synaxis of Archangel Michael and the Holy Angels (Nov. 8/21)**

The Feast of the Synaxis of the Archangel Michael and the Other Bodiless Hosts was established at the beginning of the 4th Century at the Local Council of Laodicea, a few years before the First Ecumenical Council. This Council, among other things, condemned and rejected the heretical worship of angels as creators and rulers of the world and confirmed the Orthodox in their particular veneration.

The Feast is celebrated in November the 9th Month (counting March, which, in antiquity, \was the beginning of the year) conforming to the traditional Nine Ranks of Angels Seraphim and Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels and Angels. [All of these titles are mentioned in Holy Scripture, and a detailed exposition of them, their characteristics and function may be found in The Celestial Hierarchies by Pseudo-Dionysius, who wrote in the 6th Century.] The fact that the Feast is celebrated on the 8th Day of the month indicated the future assembly of the Heavenly Powers on the day of the awesome judgment of God which the Holy Fathers called the 8th Day, since after this present age, characterized by 7-day weeks, will come the 8th Day, when the Son of man comes in His glory, and all the angels with Him (Matt. 25:31).



In the theology of the Church, the angels are seen as pure spirits, but nonetheless created spirits, destined to worship and reflect the infinite divine beauty as well as being sent forth to do the divine bidding. As St. Paul tells us, Are they not all ministering spirits sent forth to serve, for the sake of those who are to obtain salvation (Heb. 1:14)? Angels appear at times in the Old Testament to the Patriarchs and Prophets and often were seen to be the bearers of God's image and power by the ancient Jews. Especially noted is the manifestation of the Holy Trinity to Abraham (Gen. 18) in the form of three angels (the subject of Andrei Rublev's famous icon of the Holy Trinity).

In the New Testament the Archangel Gabriel announced the birth of Jesus; angels ministered to Him in the wilderness and also during His agony in Gethsemane before His crucifixion; and the Resurrection is announced to the Myrrhbearers by angels. They are closely involved in the life of the apostles and also in the beginnings of the Church.

In addition, the Church teaches that everyone is given a Guardian Angel at birth to act as a guide and protector to every individual. The Lord Himself bears witness to this, when speaking of little children, He cautioned His disciples: See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of My Father Who is in heaven (Matt. 18:10).

The leader of the Heavenly hosts is Michael the Archangel, whose name means Like unto God. He is mentioned by name in the Old Testament book of Daniel, as well as in the New Testament Epistle of St. Jude, and especially figures in the Revelation of St. John. In ancient Jewish tradition, he was seen as the heavenly protector of Israel.

According to the Revelation of St. John, seven angels serve before the throne of God (Rev. 8-10) and take part in the final woes of the world. In the tradition of the Church, the names of these angels, commemorated by name in the Church Calendar on November 8 are: Michael, Gabriel, Raphael, Uriel, Selaphiel, Jegudiel and Barachiel.

*There are times that are sorrowful, wearisome, and dark, and they are unavoidable. In the sensual war, there are afflictions and illness to be endured, but we can receive far worse wound from the demons in spiritual warfare. As long as we rely on our own abilities and understanding, we will be defeated, until we humble ourselves and acknowledge our infirmity.*

**Venerable Macarius of Optina**