

Holy Trinity Seminary Newsletter

Листок Свято-Троицкой Семинарии



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ХРИСТОС ВОСКРЕСЕ!

Сей день, егоже сотвори Господь, возрадуемся и возвеселимся вонь!

Встречая Праздников Праздник, Пасху Господню, и приближаясь к концу учебного 2004-05 года, для нас особо радостно в это время предоставить Вашему вниманию очередной выпуск Семинарского Листка. Мы ежедневно призываемся к радости, помня что Сам Господь нам посылает каждый новый день, *егоже сотвори*. Стоя крепко в настоящем, мы оглядываемся в прошлое для вдохновения и наставления, и взираем в будущее в надежде и чаянии пришествия Жениха.

Возвращаясь в прошлое, нынешний выпуск Листка приводит воспоминание своего выпускника, Прот. Лазаря Костур, о жизни в стенах Семинарии, и очерк о монастыре, написанный в 1945 г. Одновременно Вы сможете ознакомиться с деятельностью Семинарии на сегодняшний день, со стараниями Семинарии как в подготовке служителей для нивы Христовой, так и с расширением собственных ресурсов готовясь на дальнейшую долготлетнюю работу в будущем. Надеемся, что ниже приводимые очерки послужат к пояснению продолжения служения Святой Церкви.

Призываем снова всех наших выпускников присылать в редакцию Семинарского Листка свои воспоминания дабы пример Вашего служения служил бы вдохновением молодому поколению к служению Церкви.

ВОИСТИНУ ВОСКРЕСЕ!



CHRIST IS RISEN!

This is the day which the Lord has made, let us rejoice and be glad therein!

As we celebrate the Feast of Feasts, the Lord's Pascha, and draw near to the completion of the 2004-2005 academic year, it is our pleasure to share with you this issue of our Newsletter. As Orthodox Christians, we are called upon to rejoice in each day, to remember that every day has been given to us by the Lord. Firmly planted in the present day, we look to the past for inspiration and guidance and to the future with hope and longing for

the return of the Bridegroom. In this issue of the Newsletter you will find both memories of the past – Archpriest Lazar Kostur's memories of life in Seminary and a reprint of an article written about the monastery in 1945 – and news of how the Seminary, today, is training servants for Christ's vineyard and building up its own resources to be prepared for many more years of growth. We hope that you, our readers, will find these accounts illustrative of Holy Trinity Seminary's continuing service to the Orthodox Church.

We again call upon all alumni to send us their written memories of life in the Seminary, that their example may encourage young men today similarly to dedicate their lives to the Church.

TRULY HE IS RISEN!

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Alumni Memories

ARCHPRIEST LAZAR KOSTUR (CLASS OF 1967)
St. Elijah Serbian Orthodox Cathedral, Merrillville, IN

Permit me to begin my treasured remembrances of Holy Trinity Monastery with my arrival in Gary, IN, from Belgrade, Serbia, in 1958. I did not at the time have the slightest dream that four years later I would be at Holy Trinity Monastery and Seminary in Jordanville, NY.

I was a young man in a strange land at a time when America was very different than it is today: these were times when there was still a feeling of respect and understanding among the people who ventured to this land of promise and opportunity. I attended high school and worked a full-time job. I wanted to pursue the American dream of economic opportunity.

Our Lord Jesus Christ, however, had a different path for me: *Ye have not chosen me, but I have chosen you* (Jn 15:16). In 1961 He sent a messenger to me, Brother Nikola Vukovic, who at the time was traveling from parish to parish in his 1957 Oldsmobile, selling icons, crosses, books, and other religious goods necessary for one wishing to come close to God. Nikola had a long, thick beard and dressed in a black cassock. To my surprise, Nikola came from Orthodox Dalmatia, from a village only ten miles from my birthplace.

Nikola told me where he was studying; this was the first time I had ever heard of Holy Trinity Seminary. The following year, 1962, Nikola came again; he was still selling icons and religious materials. God was working on me to leave everything and follow the Lord's footsteps to Jordanville. I graduated from high school in June 1962 and decided to go to Seminary. My faith was very shallow, although I always believed in God and attended divine services; my knowledge of the Orthodox faith, however, was very limited.

On September 30, 1962, I left Gary, IN, in short sleeves and no jacket, traveling by train to Utica, NY. Quite frankly, neither I nor anyone else believed that I was going to Semi-

nary. But God knew my heart and He was drawing me, as with a magnet.

Very early the next morning, October 1, 1962, I arrived in Utica on a rainy, dreary day. I called the monastery, asking that someone pick me up. Half an hour later Brother Vitaly – now

Protodeacon Vitaly Sabelnik – arrived. I remember to this day how fast he drove, especially when we turned at Dennison Corner. I was afraid we would end up in a ditch! He took me to the Seminary dormitory, showed me to my room and suggested I get some sleep.

The church bell rang at 5:00 in the morning. I looked out the window: it was dark and the rain was still pouring down. I saw the monks hurrying to church one by one. What an impression that left on me! I tried to sleep, but found that I could not.

When lunchtime came, I was instructed to go to the trapeza, where at least one hundred people were waiting. Bishop Averky arrived, everyone stood up, and everyone together sang the Lord's Prayer. We started to eat lunch. No one spoke with the excep-

tion of one of the brethren, who read the Lives of Saints. I was told to sit next to Archimandrite Cyprian, who corrected every mispronounced word during the reading. After the meal the Bishop rang the bell and all rose for the thanksgiving prayer. Bishop Averky blessed us and we departed.

During this meal, my first in the monastery, a young man with a slight beard sat across from me. He looked at me; I looked at him, thinking to myself that he must be Serbian. We smiled at each other and I asked, "Are you Serbian?" He said he was. That young man was Bogdan Zjalic, now an Archpriest, my *Kum* and now my life-long best friend.

Classes had not yet begun, so we tried to organize our rooms and, at 7:00 in the evening, we went to dinner. All the monks and students were already there; it was a repetition of the luncheon routine. After dinner we attended Small



Archpriest Lazar Kostur

Compline. At the completion of the service everyone present went to venerate the holy icons and receive a blessing from Bishop Averky. The brethren were singing more beautifully than any choir I had ever heard: “*O Most Holy Trinity, our God, glory to Thee... Glory, O Lord, to Thy precious Cross and Resurrection... O Most Holy Theotokos, save us... All ye Heavenly Hosts, Holy Angels and Archangels, pray unto God for us... Holy Great John, Forerunner of the Lord, pray unto God for us...*” I felt as if this were heaven on earth. The beautiful impression penetrated the inner depth of my soul. To this day I reflect upon and treasure that first service I attended.

A great war raged inside me for the next two weeks. Something was telling me to return home, to buy a new car and get married. The other voice told me to stay put. At this crucial moment I was given a copy of the book *Unseen Warfare* in Serbian (I did not then know Russian). As I read the book I felt as if it were written specifically for me. I understood that the temptations I was experiencing were from the devil, who wanted to drive me from this holy place. Our Lord, God, and Savior Jesus Christ helped me to stay the course and overcome these temptations. Two weeks later I was completely convinced that nothing could ever take me from Holy Trinity Monastery.

Not too long thereafter, four or five of us were walking around the grounds when we heard the monastery bells being rung joyfully. Someone said that Vladyka John (Maximovitch) was arriving and that the bells were being rung to greet him. It was in front of the church, by the parking lot, that I saw Vladyka John. I knew nothing about him. We approached him to receive his blessing, and he called each of us by name – although he had never seen me before, nor had I ever seen him. I thought to myself that this must be a man from God. When I discovered that he spoke Serbian, I was even happier.

While settling into life at the monastery, I began to inquire about people, about the monks and professors, asking what

kind of education and credentials they had. To my surprise, I was told that this one had two doctorates, that this other one had at least four doctorates, and not just them. I said to myself: “And I’ve just completed high school! If these people, with such high education, are here, then there must definitely be something worthwhile here.” I later came to understand what the Church is, what it represents, and how we receive salvation through Her.

Treasured deeply in my heart is the Service of Mutual Forgiveness at the conclusion of Vespers on Forgiveness Sunday, 1963. I made three full prostrations before all those present, and each reciprocated. That night each of us likely made 300 prostrations. The next morning we were in church from 5:00 to 11:30, then took a break for half an hour, and then were back in church until 2:30. During the first week of our first Great Lent in Jordanville, Bogdan and I chose not to sit during the services, even at times when it was permissible. Our bodies grew strong and our spirits were lifted to the heavens. This training during the first week of Great Lent changed my entire life. Whoever passes this test will always remain a warrior for Christ. This experience, of course, was repeated every year for the next four years. Our studies were intertwined with spirituality. Following the Typikon of the monastery brought great results. This is why we were there.

We had the most wonderful professors and examples, some of whom had connections with the Optina Elders, who were strict as could be, while being meek as lambs and holy examples. I will mention some of them: Metropolitan Anastassy, a living saint; St. John (Maximovitch), a miracle-working man of God; Metropolitan Philaret, a man of unbelievable faith who was persecuted by the communists; Hieromonk Laurus, now Metropolitan and First Hierarch of the Russian Orthodox Church Abroad; our beloved Vladyka, Archbishop Averky; Hieromonk Alypy, now Archbishop of Chicago; Fr. Panteleimon, abbot and founder of Holy Trin-



Seminarians Lazar Kostur and George Larin registering to give blood, April 21, 1964.

ity Monastery; Fr. Cyprian, spiritual father to most of the students; Fr. Constantine, Fr. Vladimir, Fr. Serge, Fr. Joseph, Fr. Nektary, Fr. Anthony, Fr. Nikolai, Fr. Flor, Fr. Iov, Fr. Michael Pomazansky, Dean Nicholas Alexander, Professors Ivan Mihailovich Andreevsky, Feodor Balabanov, Nikolai D. Talberg, Serge Mihailovich, and so many others. There were great models for us young seminarians. We respected them tremendously and are indebted to them for their sacrifices on our behalf. My graduating class of 1967 remembers them and they remember us. We persevered to serve our Lord Jesus Christ in diverse places and in different times, under different circumstances.

I am humbled and most thankful to our Lord Jesus Christ, to the Most Holy Mother of God, St. John the Baptist (my patron saint – my *Slava*), for giving me such an opportunity to be grounded, enriched, and guided in my spiritual life

by the holy men of Holy Trinity Monastery and Seminary. Anyone who comes to Holy Trinity Monastery knowing the reasons for which he came will follow God forever. This was a priceless experience that I would not trade for anything. During my ministry in the Lord's vineyard I have visited many holy places, but Jordanville is a unique place for those seeking salvation. Thank God I was able to encourage my son, Nikolaj, to follow my steps to Jordanville.

An entire book could be written of my memories of Holy Trinity Monastery and Seminary and the changes they made in my life. I am, however, limited by space here. Permit me to dedicate this small testimony to my beloved professors and fellow students of the class of 1967.

I beg the Holy Fathers to bless me and intercede for me that I may continue my life the way they fashioned it.



CAMPUS NEWS, SPRING 2005

Delegation Visits Seminary

On December 28, 2004, the Seminary was pleased to welcome a delegation made up of Ivan N. Sudosa, Chief of Protocol of the St. Petersburg Diocese of the Russian Orthodox Church and Professor of Liturgics at the St. Petersburg



Theological Academy, his wife, Tatiana Sudosa, a librarian at the Academy library, and Alexis Liberovsky, Archivist and Director of the Department of History and Archives of the Orthodox Church in America. During their short stay, Deacon Vladimir Tsurikov gave the guests a tour of the

monastery cathedral, the Seminary museum and library, and other areas of the monastery. This visit served to establish a relationship with these educational and research institutions; the Seminary looks forward in particular to working closely with the St. Petersburg Academy library. Following their tour, Metropolitan Laurus received the guests, who were joined by Archimandrite Luke, Dean of Holy Trinity Seminary, and Igumen George.

New Librarian

The Seminary library welcomed Mrs. Larisa Walsh as a new librarian. Mrs. Walsh holds degrees in Library Science from both Tomsk State University in Russia and from Simmons College in Boston.

Seminary Marks Patronal Feastday

The Seminary marked the commemoration of its patron saints, the Three Hierarchs, on Saturday, February 11, with festive services and a reception. Continuing a tradition renewed last year, a portion of both services was read in Greek. The use of Greek in these services serves as a reminder that the theological and liturgical legacy treasured by the Russian Orthodox Church is an inheritance from the Byzantine Church, as exemplified by the



Seminary's patron saints, St. John Chrysostom, St. Basil the Great, and St. Gregory the Theologian.

The Seminary was pleased to welcome His Grace, Bishop Peter of Cleveland, who concelebrated with His Eminence, Metropolitan Laurus, during the Vigil and Divine Liturgy. During the Small Entrance at the Liturgy, Metropolitan Laurus awarded Hieromonk Roman (Krassovsky) the right to wear the Gold Cross in recognition of his many labors, which include heading the Holy Trinity Monastery and Seminary Choir and teaching church music in Seminary. Hieromonk Roman is himself a graduate of the Seminary (class of 1984). During the reception following the Divine Liturgy, Metropolitan Laurus awarded Alexis Pjawka, a fourth-year student, the Holy Trinity Seminary Scholarship in recognition of scholastic and disciplinary excellence.

Lecture by Dr. Vera Shevzov

On Friday, March 11, 2005, Vera Shevzov, Assistant Professor in the Department of Religion and Biblical Literature at Smith College, treated the Seminary to a lecture entitled "The Rite of Orthodoxy in Pre-Revolutionary Russia." Dr. Shevzov, an alumna of both Yale and St. Vladimir's Seminary and author of the new book, *Russian Orthodoxy on the Eve of Revolution*, spoke about the Rite of Orthodoxy – the service traditionally performed in cathedrals on the Sunday of Orthodoxy (the first Sunday in Lent) – as practiced in and perceived by Russian society in the end of the nineteenth and the beginning of the twentieth centuries, paying particular attention to the manner in which the Church defended this Rite against opposition from the secular intelligentsia. Dr. Shevzov's talk was warmly received by the assembled students and was followed by a period of questions and answers and informal conversation.

During the first week of Lent, as is customary, students were relieved from class in order to attend the full cycle of daily services. On the Sunday of Orthodoxy, March 20, the Rite of Orthodoxy was held in Holy Trinity Cathedral following the Divine Liturgy, served by Metropolitan Laurus and monastery clergy. Proto-deacon Joseph Jarostchuk intoned the Rite of Orthodoxy itself. The students' understanding of the Rite was greatly enhanced by the lucid explanation given by Professor Shevzov one week earlier.



Rest of Brother Jan (Baranowski)

Brother Jan (Baranowski), an alumnus of the class of 1963 and a long-time novice and helper at Holy Trinity Monastery, reposed on April 5, 2005. His Eminence, Metropolitan Laurus, served the funeral and burial on the following day.

Guest Lectures

Fr. Alvian Smirensky, a student of the renowned theologian, Fr. Georges Florovsky, and a retired parish priest, guest lectured on canonical questions regarding marriage and divorce, his field of specialty, in Canon Law class over several weeks in March and April.

Choir Visits Long Island

Members of the Holy Trinity Monastery and Seminary Choir, under the direction of Hieromonk Roman, sang the Vigil and Liturgy at the St. Seraphim Church in Sea Cliff, NY, on the fifth weekend of Great Lent, March 16-17, 2005. Following the Vigil service, and again following the Divine Liturgy, Fr. Serafim Gan thanked the choir for supporting the parish and bringing a little piece of the monastery to Long Island.



К 75-летию Свято-Троицкого Монастыря

В нынешнем году Свято-Троицкая обитель в Джорданвилле отмечает 75-ти летие своего основания. В связи с этим редакция Семинарского листка предлагает вниманию читателей ряд статей о первых годах обители и разные фотоматериалы, сохранившиеся в архиве Свято-Троицкой Семинарии и Монастыря. Надеемся в последующих выпусках Листка продолжить эту серию.

За редкими исключениями, включая переложения на современную орфографию, правописание автора сохранено.

Редакция.

РУССКАЯ ПРАВОСЛАВНАЯ ОБЩИНА В АМЕРИКЕ

В гостях в Свято-Троицком Монастыре, в Джорданвилле, Н. Й.

Вряд ли многие знают о существовании вблизи Нью-Йорка цветущей русской колонии, солидно благоустроенного фермерского, молочного хозяйства, принадлежащего русскому православному мужскому монастырю, основанному в честь Святой Троицы.

Пишущему эти строки посчастливилось прошлой осенью провести в этой обители несколько дней – впечатление осталось незабываемое.

Монастырь расположен на возвышенной равнине к северу от города Олбани, вблизи небольших городков Херкимера, Ричфилд Спрингс и Джорданвилля. История образования монастыря весьма поучительна. Мысль об образовании нового мужского монастыря зародилась в головах теперешних игумена о. Пантелеимона и его помощника о. Иосифа Колоса еще с 1928 года. Для образования необходимого фонда на покупку земли эти лица неустанно работали на заводе Сикорского. К 1935 году они присмотрели запущенную ферму около Джорданвилля и с благословения покойного Архиепископа Аполинария купили эту ферму с 300 акрами земли и леса.

Построили на земле деревянный корпус с 16 келиями и домовою церковью и готовы были начать трудовое монастырское хозяйство. С самого начала общину, однако, постигло несчастье. В день открытия и освящения монастыря случился пожар от невыясненной причины и уничтожил до тла церковь и весь корпус общежития, обошедшийся в 7,000 долларов и незастрахованный.

Братия покорно приняла испытание и еще с большим рвением принялась за работу. Помимо того, что

скоро был выплачен долг на сгоревшем здании в 2,000 долларов им удалось купить сходно, за 4,500 долларов превосходный барский дом, находившийся на монастырской земле. Владелец этого дома построил его с целью эксплуатации, как дом для туристов, но затем умер и наследники продали его монастырю за бесценок. В настоящее время здание это вмещает прекрасную домовую церковь монастыря, типографию и большое число комнат для общежития.



Отец Пантелеимон, основатель
Свято-Троицкого монастыря.
Октябрь 1946 г.

Свято-Троицкий монастырь покоится на строгом трудовом начале: мы не слышим, чтобы братия обращалась за поддержкой к православным, они упорным трудом и толково образовали на ферме цветущее молочное хозяйство, дающее возможности к дальнейшему преуспеванию. На ферме монастыря находилось 75 коров, 3 лошади и огромный сельско-хозяйственный инвентарь. Монастырь имеет и пользуется умело сельско-хозяйские машины, коих имеется, видимо, на все случаи: и бороны, и сеялки, сноповязалки, косилки и проч. Счастливым, о. Пантелеимон оказался отличным, природным и толковым механиком. Где нужно, он засушивает рукава и поправляет и направляет машину. Ничто не оскользает от его хозяйского глаза и искусных рук.

Либо посмотреть на скот в монастырской ферме. Лошади – огромные битюги-тяжеловозы. Коровы упитаны на славу. Видимо, что уход за скотом образцовый. О. игумен говорил мне, что коровы при надлежащем уходе и кормежки дают одинаковое количество молока круглый год.



о. Пантелеимон с насельниками обители
за монастырской трапезой, октябрь 1946 г.

Коров выдаивают машинами, затем отпускают на отличные пасбища. Кроме пасбищ имеется достаточно пахотной земли, на которой засеивается овес, кукуруза и прочее. Огромные, образцовые огороды дают продуктов не только для нужд монастыря, но и для продажи на сторону. Всего монастырю принадлежит тепер 500 акров, 200 акров прикуплено от соседей.

Доход от фермы доходит до 1,500 долларов в месяц. По словам о. игумена уже при настоящем состоянии хозяйства ферма монастыря свободно может прокормить до 100 человек. В дальнейшем открываются большие возможности по развитию куроводства, пчеловодства, производства масла и прочих отраслей сельскохозяйственной деятельности. Помехой является недостаток рабочей силы и условия военного времени.

На ферме я нашел народу до 30 душ, полных монахов только пять, остальные послушники, гости, или случайные помощники. Я разговорился с несколькими такими помощниками, среднего возраста, по виду настоящими рабочими. На вопрос, как они попали в монастырь, они объяснили, что почувствовали усталость и недомогание от привычной работы и обстановки, здесь же, на ферме монастыря, они чувствуют себя отлично при вегетарианском столе и в здоровых условиях фермерского труда.

Встретил я в монастыре, как гостя милого старика, шведа по происхождению и лютеранина. Он чувствовал себя отлично, как образец старой русской терпимости – к нему все относились сердечно. Встретил здесь также своего старого друга прот. Василия Демидова. Удивительную перемену произвел монастырь на о. Василия – он как

бы снова расцвел, жил, творил (продуктивно писал) и радовал всех своим жизнерадостным характером. Когда он заявил о своем намерении уйти на приход, я употребил все свое красноречие, дабы убедить его отказаться от мысли покинуть монастырь.

В монастыре день начинается рано – в 5 часов раздается звонок, сигнал на выдаивание коров. В 6 часов начинается ежедневная литургия. К 8 часам кончается завтрак в общей столовой и начинается трудовой день. Заканчиваются работы, к заходу солнца, после чего следует общий ужин и вечерняя служба в церкви. Православные праздники чтутся в монастыре свято – работ не производится. Признаться, на меня монастырские службы в церкви производили неизгладимое впечатление своей одухотворенностью. К тому же в то время в монастыре гостили трое студентов – семинаристов из Нью-Йорка с отличными голосами.

Духовным покровителем монастыря является Архиепископ Виталий, который проводит в монастыре много время в летние месяцы, работая в типографии по изданию настольного календаря. Владыка Виталий еще в России славился издательской деятельностью духовно-нравственной литературы. Как он, так и о. игумен с братией являются большими энтузиастами издательской работы здесь в Америке. С этой целью монастырь не удовольствовался имеемой уже типографией и в прошлую зиму затратил 10,000 долларов на приобретение нового линотипа и печатной машины. К линотипу приобретена касса с церковно-славянским шрифтом и предполагается издание церковно-богослужебных книг. Дело опять же за рабочими руками.

Окрестное население относится к монастырю с должным уважением – трудовая жизнь общины у всех на виду. В горячее страдное время соседние фермеры приходят на помощь монастырю с лошадьми и инвентарем. В свою очередь монахи помогают другим фермерам в случае нужды.

Помимо типографии и издательского дела монастырь подготавливает сооружение внушительного каменного храма. Уже выработан проект известным художником Р. Н. Верховским и заготовлены некоторые материалы. Имеется уже вчерне корпус, для монастырской гостиницы, не отделанный еще внутри. С окончанием войны, надо думать, всем этим проектам будет дан ход.

Е. Шадрин. Россия, 29 сентября 1945 г.

UPCOMING EVENTS

- June 5, 2005:** Holy Trinity Seminary Fifty-Seventh Annual Commencement.
2:30 Thanksgiving Service in the Holy Trinity Cathedral, followed by Commencement Exercises in the Graduation Hall of Holy Trinity Seminary. Commencement Address by Dr. Nickolas Lupinin.
- July 3-16, 2005:** Summer School of Liturgical Music in Session.
- September 3-5, 2005:** 75th Anniversary Celebrations of Holy Trinity Monastery.
- September 8-9, 2005:** Entrance Exams.
- September 12, 2005:** Beginning of Classes.