

Holy Trinity Seminary Newsletter

Листок Свято-Троицкой Семинарии



№2 (18)

2005

75-летие существования Свято-Троицкого монастыря было отмечено в начале сентября сего года с большим подъемом. Несколько дней наполненных всеобщей молитвой и братским общением дали всем участникам торжеств возможность размышлять о богатом наследии братии монастыря. Тесная духовная связь обители с семинарией на протяжении нескольких десятилетий продолжает и в наши дни обогащать жизнь семинаристов и дает возможность живого духовного опыта на пути богословского формирования юношей, посвятивших свои жизни на служение Святой Христовой Церкви. Мы благодарим Бога за Его великую милость низпосланную нам на протяжении многих лет в виде Его покровительства и дарованной возможности сосуществовать со святой обителью Святой Троицы в Джорданвилле!



The seventy-five year existence of Holy Trinity Monastery was celebrated with great uplift this year in the beginning of September. Several days of common prayer and fraternal contact allowed all participants in the celebration the opportunity to reflect on the monastery brotherhood's rich legacy. The tight spiritual bond between the monastery and the Seminary over the past several decades has continued to enrich the lives of seminarians to the present day and offers the young men who are dedicating their lives to the service of Christ's Holy Church the opportunity of sharing lived spiritual experience in the course of their theological formation. We are grateful to God for the great mercy He has bestowed upon us over the course of many years in the form of His protection and the possibility of coexistence with His sacred Holy Trinity Monastery in Jordanville!

Содержание

№2 (18)

Contents

Alumni Memories (Archpriest George Larin)	2
Паломничество семинаристов в Россию	4
Campus News	6
Commencement Address, 2005	8
Certificate Program in Theological Studies	10
Поздравление к 75-летию Свято-Троицкого Монастыря	11
New Publication of Printshop of St. Job of Pochaev	12

Alumni Memories

ARCHPRIEST GEORGE LARIN (Class of 1967)

Holy Virgin Protection Russian Orthodox Church, Nyack, NY

As I read with great interest the reminiscences of my seminary classmate, now a fellow-priest in Christ's One, Holy, Catholic, and Apostolic Church, Fr. Lazar Kostur, in the No. 1 (17), 2005, issue of *Holy Trinity Seminary Newsletter*, a flood of warm, treasured memories of our *alma mater* overwhelmed me. I decided likewise to share my unforgettable impressions of our beloved seminary with past, present, and future seminarians.

But how does one adequately express in words the wealth of valuable experience, accumulated during four years of daily life with so many incredible people? Whenever I think of those blessed years – which is often – what wells up deep inside my heart is, first of all, gratitude to God for having made it possible to spend those four precious years in the 60's in Jordanville, and to witness first-hand the lives of His truly great disciples in the persons of Archbishop Averky and the monastic brotherhood of St. Job of Pochaev; the Inspector, Archimandrite (now Metropolitan) Laurus, who with Christian love and charity maintained discipline and good order among us; the Professor of Pastoral Theology, my spiritual father and editor of *Pravoslavnyaya Rus'*, Archimandrite Konstantin, graduate of Heidelberg University, arguably the finest university in the world; the Professor of Dogmatic

Theology, Protopresbyter Michael Pomazansky, graduate of the Kiev Theological Academy and an Orthodox theologian equal to St. Gregory the Theologian; the Dean, Professor Nicholas Alexander from MIT; and all the rest of our beloved Seminary's unforgettable, highly esteemed teachers. So great was the impression they made – one which was to last a lifetime – that less than a year after I enrolled I resolved, along with two other seminarians, to ask Archbishop Averky to tonsure us. As we approached the door of His Eminence's cell, however, we developed cold feet and decided not to act

upon this spur of the moment decision until we had given it careful, prayerful consideration, and only after having made every effort to emulate (even in small measures) the total commitment to Christ shown by our formal and informal teachers (c.f., Mt. 16:24; Mk. 8:34; Lk. 9:23).

Not only was Holy Trinity Seminary located on the same grounds as Holy Trinity Monastery in Jordanville, but the Seminary was (and continues to be) in every sense an adjunct of the monastery, its offspring and branch: the Seminary is

nourished and sustained, physically, academically, and spiritually, by the monastery's devoted brotherhood.

Both monks and seminarians share the same monastic food in the one and only dining room. At the core of one's daily activities, whether a monk or a seminarian, are one's obediences, which each must fulfill in accordance with the will of one's spiritual father: reading and singing during the daily Divine services; working in the print-shop, kitchen, apiary, or vast vegetable garden; or participating in other of the many activities of the monastery and Seminary.

Hanging on the wall in front of my desk at my office in Nyack is my Bachelor of Theology degree, no. 49, dated June 11, 1967, signed by Archbishop Averky, Chairman of the Board of Trustees and Rector of Holy Trinity Orthodox Seminary of The University of

the State of New York, and by Nicholas Alexander, Dean of the Seminary. It is the first thing I see each time I walk into my office, and my heart fills with love and gratitude for the devoted monks and faculty who made my reception of this degree possible.

The Seminary, in its comprehensive five-year program, does indeed impart all the knowledge necessary to serve the Church as deacons and priests. But seminarians receive much more than this alone: as they become immersed in the life of Jordanville's unique inhabitants, as they witness



Archpriest George Larin and Archpriest Elija Gorsky

the simple life-style of genuine Orthodox Christians, they become imbued with love for the Church and Her Divine Founder.

As for myself, personally, the greatest treasures I received while a seminarian at Jordanville were my future wife and the introduction to the works of St. John Chrysostom, having had the opportunity while in Seminary to read almost all twelve volumes of his works in Russian. At the same time, my classmate (later Bishop), the late Alexander Mileant, read the Church's great teacher in the original fourth-century Greek!

I chose Archimandrite Konstantin as my spiritual father because I remembered him from Shanghai. Not only was he blessed with the gift of spiritual discernment, he was fluent in English, German, French, and Russian, and knowledgeable in most areas of human learning, including comparative religions, philosophy, and literature. When I shared my disappointment at not having married early in life (as did my younger brother, who had married a wonderful Russian Orthodox girl in Sydney, Australia, in 1957, when both were twenty-one), Fr. Konstantin asked me: "Have you ever prayed hard and diligently for this?" I answered, "No." He replied, "Start praying!" So I did, and before many months had passed, a national revolution against the colonial French power took place in Morocco, at which point the French were forced to leave the country. My future wife's family was among those who came to the United States from Casablanca, Morocco, in 1965, settling in Syracuse, NY. My classmate, (now Protodeacon) Victor Lochmatow, took me there on Pascha early in the morning after Liturgy to introduce me to the newly arrived family. That unforgettable Paschal Sunday I fell in love with the eldest daughter, Catherine, and Fr. Boris Kizenko married us on January 29, 1967 – exactly four years to the day after my arrival in Jordanville.



Fr. Konstantin taught us seminarians the importance in life of "being," not "seeming to be" ("Будь - а не кажись!" he would tell us) and of choosing our words carefully when expressing our thoughts.

Were it not for the influence of St. John of Shanghai and San Francisco in my life I would never have left Australia to enroll in Holy Trinity Seminary in January 1963. The Larin family,

after having been evacuated by the United Nations Relief and Rehabilitation Administration (UNRRA) from Shanghai to the island of Tubabao in the Philippines in January 1949, settled in Sydney, Australia, in November 1949. After graduating from high school I began a career in the world of finance, gradually abandoning my boyhood devotion to the Church and Her spiritual ideals. But Vladyka John faithfully continued to write to me every year, from Brussels and San Francisco, each letter dated and mailed on April 23 (Old Calendar), to greet me on my Saint's Day. (Vladyka never used the Gregorian calendar when dating his letters, and would always write his greetings on the very feast day of the Saint.) He would remind me of my boyhood devotion to

the Church and warn me that if I continued along the broad path that my conscience would bother me in my old age and that I would bitterly regret having missed the opportunity I now had of going to Jordanville and serving the Church. How right you were, dear Vladyka! How profound are my thanks to you for your consistent, constant prayers and concern for my spiritual welfare!

As my life in this mortal body approaches its inevitable end, I would like to end my reminiscences by repeating the following words of advice to present and future seminarians from our then rector of blessed memory, Archbishop Averky: "Seminarians! Value and use wisely the time God has granted you to study at our Holy Trinity Orthodox Seminary!" Amen.

**ГРУППА ПАЛОМНИКОВ ИЗ СВЯТО-ТРОИЦКОЙ СЕМИНАРИИ
В ДЖОРДАНВИЛЛЕ СОВЕРШИЛА ПАЛОМНИЧЕСТВО
ПО СВЯТЫМ МЕСТАМ РОССИИ**



Группа паломников на Секирной горе на Соловках

С 18 июня по 2 июля группа студентов и выпускников Свято-Троицкой Духовной Семинарии в Джорданвилле во главе с заместителем декана диаконом Владимиром Цуриковым находилась в России для поклонения святыням Русской Православной Церкви. Паломничество совершалось по благословению Святейшего Патриарха Алексия и Высокопреосвященнейшего митрополита Лавра при поддержке президента группы «Спутник» Б. А. Йордана.

Эта поездка стала возможной благодаря активизации контактов между духовными школами Московского Патриархата и Зарубежной Церкви. Приглашение посетить Россию и познакомиться с жизнью Русской Православной Церкви студенты Свято-Троицкой семинарии получили от ректора Московской Духовной Академии архиепископа Верейского Евгения во время его посещения Джорданвилля в октябре 2004 г.

Программа паломничества была чрезвычайно насыщенной, ее первым пунктом стало посещение Свято-

Троицкой Сергиевой Лавры и Московской Духовной Академии и Семинарии.

18 июня, гости молились за Всенощным бдением в Покровском храме Московской Духовной Академии, по окончании богослужения ректор МДАиС, архиепископ Верейский Евгений дал в честь гостей праздничный ужин.

19 июня, в день Святой Троицы, гости молились за Божественной Литургией и вечерней в Троицком соборе Лавры. По окончании богослужения диакон Владимир Цуриков приветствовал Святейшего Патриарха Алексия от имени митрополита Лавра и преподнес в дар Предстоятелю Русской Православной Церкви образ Курской Коренной иконы Божией Матери – наиболее чтимой святыни Русского Зарубежья.

В этот же день паломники посетили храмы Троице-Сергиевой Лавры и познакомились с сокровищницей Церковно-археологического кабинета Московской Духовной



Академии. Во время пребывания в Московских духовных школах семинаристы из Джорданвилля имели встречи с преподавателями и студентами МДА и С.

20 июня паломники посетили святыни Переславля-Залеского, Ростова Великого, а также Толгский монастырь.

21 июня, в день празднования Ярославской иконы Божией Матери, паломники молились в Феодоровском кафедральном соборе Ярославля за Божественной Литургией, которую совершил архиепископ Ярославский и Ростовский Кирилл. Находясь в Ярославле, гости посетили также теологический факультет Ярославского педагогического университета. Вечером того же дня паломники прибыли в Москву и остановились в Сретенском монастыре, где были тепло приняты наместником архимандритом Тихоном.

22 и 23 июня были посвящены знакомству со святынями и достопримечательностями столицей.

С 24 по 27 июня паломническая группа находилась на Соловках. Почитание новомучеников и исповедников Российских, многие из которых претерпели мученическую кончину в Соловецком лагере, в Зарубежье всегда было особенно сильным. Многие преподаватели Свято-Троицкой семинарии учились у профессора И. М. Андреевского – бывшего узника Соловецкого лагеря, который был живым свидетелем подвигов мучеников за веру. Поэтому паломничество на Соловки было одним из ключевых пунктов программы.

25 июня было совершена поездка на остров Анзер, где в

Воскресенском храме Голгофо-Распятского скита преподаватель Московской Духовной Академии иеромонах Евфимий, сопровождавший группу в паломничестве, совершил молебен перед мощами преподобного Иова Анзерского при участии зарубежных паломников.



26 июня гости присутствовали за Божественной Литургией, которую возглавил наместник Соловецкого монастыря архимандрит Иосиф. По окончании Литургии гости с иконами в руках приняли участие в крестном ходе.

28 июня по возвращении в Москву паломники посетили Ново-Иерусалимский монастырь.

29 и 30 июня группа находилась в Санкт-Петербурге и Павловске.

1 июля по возвращении в Москву состоялась встреча с ректором и преподавателями Православного Свято-Тихоновского Гуманитарного Университета протоиереем Владимиром Воробьевым. В этот же день паломники встретились с членами редакции журнала «Мы», издаваемого студентами МГИМО.

Для студентов из Джорданвилля, которые впервые побывали в России, эта поездка стала важнейшим этапом знакомства с той страной, о которой до этого они имели представление только по книгам. Хотелось бы надеяться, что подобные паломничества помогут в осознании, что только братское общение может послужить основой для созидательного взаимодействия в будущем двух частей единой Русской Церкви.

диакон Владимир Цуриков
заместитель декана Свято-Троицкой Семинарии в Джорданвилле 15/07/05 (adapted from Pravoslavie.ru)

CAMPUS NEWS, SUMMER 2005

Fifty-Seventh Annual Commencement

Holy Trinity Orthodox Seminary held its Fifty-Seventh Annual Commencement Exercises on Sunday, June 5, 2005. The day's events began with a procession of clergy, honored guests, faculty, and students from the refectory to the cathe-



dral, where His Eminence, Metropolitan Laurus, celebrated a Thanksgiving Service. Following the completion of the Thanksgiving Service and a group photograph, the assembled processed to the Seminary auditorium. The opening exercises were begun with the singing of the American and traditional



Russian National Anthems, after which Metropolitan Laurus gave a short address, congratulating the graduating seminarians and expressing the hope that they would set upon the path of pastoral ministry. His Eminence then introduced this year's commencement speaker, Dr. Nickolas Lupinin, Senior Lecturer in History at Franklin Pierce College (Concord, NH) and President of the Association for the Study of Eastern Christian History and Culture (ASEC).

Awards were then given to the top student in each class: Novice Vitaly (Fedchenko) in first year; Novice Sergei (Tkatch) in second year; Constantine Novogitsyn in third year; Alexis Pjawka in fourth year; and Deacon Daniel Marshall in the fifth year. Awards for special excellence were also given to Monk Seraphim (Baltic), Nathan Williams, and Nikolaj Kostur. The degree of Bachelor of Theology (B.Th.) was then awarded to the following students: Deacon Daniel Marshall (*Magna cum Laude*), Monk Theophan (Jensen), Nikolaj Kostur, Daniil Millwood, Radomir Plavic, Nathan Williams, and Dmitri Filatov. Fr. Daniel Marshall and Nikolaj Kostur offered formal words of appreciation and gratitude on behalf of the graduating class.

Seminary Visit to Russia

A delegation representing Holy Trinity Seminary, consisting of Deacon Vladimir Tsurikov, Assistant Dean, and five seminarians, visited Russia from June 19 to July 2, 2005. The group celebrated Pentecost at the Trinity-St. Sergius Lavra before visiting the churches and monasteries of Moscow, Rostov, Yaroslav, Solovki, and, finally, St. Petersburg. This trip, the first formal visit to Russia by seminarians of Holy Trinity Seminary, was undertaken with the blessings of both His Holiness, Patriarch Alexei II, and His Eminence, Metropolitan Laurus, and by special invitation of Archbishop Evgenii, Rector of the Moscow Theological Academy and Seminary, and with the financial support of Mr. Boris A. Jordan, President of the Sputnik Group in Moscow, Russia.

Summer School of Liturgical Music

The Summer School of Liturgical Music held its annual session from July 3 to 6. Approximately thirty-five students from around the world attended the courses and seven were graduated, receiving the Certificate in Liturgical Music.

Alumnus Ordained to Priesthood

On the Feast of the Transfiguration of Christ, 2005, His Grace, Bishop Gabriel of Manhattan, ordained Deacon Seraphim Chemodakov (class of 2002) to the Priesthood at



Holy Trinity Monastery. The newly-ordained Fr. Seraphim is the son of Archpriest Nikita Chemodakov, an alumnus of Holy Trinity Seminary (class of 1976) and Rector of St. Nicholas Church in Fairfield, NSW, Australia, and the nephew of His Grace, Bishop Gabriel of Manhattan, himself an alumnus (class of 1984) and former instructor. Fr. Seraphim, who also holds a degree in Applied Science from the University of Western Sydney, will move with

his family to Lakewood, NJ, to serve as an assistant priest at the St. Alexander Nevsky Church.

Holy Trinity Monastery Marks its Seventy-Fifth Anniversary

Holy Trinity Monastery marked the joint celebration of the seventy-fifth anniversary of its founding and of the name-day of its abbot, His Eminence, Metropolitan Laurus, First Hierarch of the Russian Orthodox Church Abroad and Rector of Holy Trinity Seminary.

On Wednesday, August 31, the day commemorating Saints Flor and Laurus, His Eminence, Metropolitan Laurus, celebrated the Divine Liturgy accompanied by His Grace, Bishop Agapit of Stuttgart, and many resident and visiting clergy, headed by Archimandrite Flor (class of 1958), the senior member of the monastery brotherhood. Following the service His Eminence held a small reception in his personal office for all who had come to greet him on his feast.

The festivities marking the seventy-fifth anniversary of the founding of Holy Trinity Monastery were held over Labor Day weekend. The festive services began on Saturday, September 3, with a procession to the cemetery church and back to meet the monastery's copy of the Pochaev Icon of the Mother of God, following which a moleben with akathist was served to the monastery's heavenly patron, Saint Job of Pochaev, after which the rule of preparation for Holy Communion was read. Following dinner in the monastery refectory the Vigil service with litia and polyeleos was held. On Sunday, September 4, a festive Divine Liturgy, attended by many hundreds of people, was served by His Eminence, Metropolitan Laurus (class of 1958), accompanied by the Most Reverend Archbishops Alypy of Chicago (class of 1958), Mark of Berlin, and Kyrill of San Francisco, and the Reverend Bishops Michael of Boston,

Gabriel of Manhattan (class of 1984), and Peter of Cleveland (class of 1971), accompanied by dozens of priests and deacons. A moleben with procession was performed at the completion of the Divine Liturgy, followed by a meal in the monastery refectory for all present and a reception at His Eminence's "skete." The day concluded with Small Compline and a panikhida (memorial service) for all the reposed brethren of the monastery.

On the following day, Monday, September 5, His Eminence ordained Deacon Daniel Marshall (class of 2005) to the Priesthood for service in the Diocese of Chicago and



the Midwest and elevated Igumen George (class of 1980), the monastery steward and one of the monastery's spiritual fathers, to the rank of Archimandrite and Hieromonk John (Berzins) (class of 1985) to the rank of Igumen. Following the Divine Liturgy a festive banquet was held at the Otesaga Hotel-Resort in Cooperstown, NY, during which many tributes to Holy Trinity Monastery and His Eminence, Metropolitan Laurus, were delivered, including letters of greeting from His Holiness, Patriarch Alexy of Moscow and All Russia, and His Eminence, Archbishop Evgenii of Vereia and Rector of the Moscow Theological Academy and Seminary, both of which can be read on this website. A report on the anniversary celebration appeared in the September 5, 2005, edition of *The New York Times*.

COMMENCEMENT ADDRESS, 2005

Professor Nickolas Lupinin, Senior Lecturer in History, Franklin Pierce College

I stand before you today in large measure due to my presidency of the Association for the Study of Eastern Christian History and Culture. The genesis of this scholarly organization is instructive in referencing the state of the study of religious history in this country and will lead to broader comment as I proceed. Several years ago, in March 2002, a colleague and I organized a conference at Harvard University on the history of the Russian Orthodox Church. The conference went exceedingly well and the participating scholars insisted that the work of the conference be pursued further. This was done in two ways: the work of the conference itself was in essence completed, this time at Yale University, in September 2003, and the formation of ASEC (The Association for the Study of Eastern Christian History and Culture) occurred, which was announced at the Yale conference. The impetus for this had already been very strong after the Harvard conference – one might say irrevocably strong. The Association is now growing rapidly in membership, publishes a Newsletter, is affiliated with other scholarly endeavors, and sponsors panels and conferences on Eastern Christianity (the next of which will be at Ohio State University this coming October). Incidentally, the cycle of conferences on Orthodoxy was completed with another two-day symposium at Harvard in March 2004.

I bring this to your attention as graduates of a seminary because this is a potent indicator of the recrudescence of scholarly interest in Orthodoxy – which I believe is at an unprecedented level in this country. I posit that much of the professoriate in our field – Doctors Nadezsda Kizenko, Vera Shevzov, George Pahomov, Jennifer Spock, Donald Ostrowski, Russell Martin, and many others – would concur, especially since they are at the forefront of this welcome scholarly surge.

We also see similar growth in other areas, two of which I will mention. One is the constantly increasing number of students who sign up for religion courses in our colleges. The Harvard course “Jesus and His Times,” for example, has been so oversubscribed that it had to be moved to an auditorium seating hundreds. And that is far from being a solitary instance.

The other is the growth in the number of converts to Orthodoxy in America. (I suspect there are some in the audience.) A recent article in the *Dallas Morning News* dealt with this subject. Titled “An Orthodox Choice: Ancient Faith Gains From Decidedly More Modern Churches,” the article brought out many intriguing points as to why that is the case: that Orthodoxy directs itself toward God, not one’s own emotional needs of the day; that the conversion process often begins with an intellectual quest; that there is befuddlement at modern

churches that abandon historic Christian tenets, and strip their sanctuaries of any religious symbolism. It is reaffirming to see that our ancient Orthodoxy supplies answers to these people. I maintain that much of this stems from the recognition that Orthodoxy is a *way of life*, not just an occasional ritual indulged in, not just an occasional classroom lesson to be sat through.

Beyond the Orthodox context, in the area of religious history in general, there are also interesting developments (and I am indebted to Professor Thomas Howard’s article on this theme in *Historically Speaking*, June 2003). Howard describes the new and powerful “religious turn” in modern European historiography. For too long, almost all contemporary master narratives or interpretations of modern history have been secular. This has produced a “misshapen view” in which the role of religion in modern history has been neglected. Some of this stems from a perplexing mindset that presumes that because secularism reigns supreme, it must be the product of enlightened and scientific laws that contemporary societies are to absorb blessedly and willingly. And so, in looking at texts of intellectual history (in Russia and the West), the thinkers who are portrayed as having provided the dominant impetus are invariably secular – Voltaire, Comte, Nietzsche, Chernyshevsky. Professor Howard notes: “However, we must remember that such elite, secularly inclined intellectuals are often accorded importance today because they were forerunners of contemporary trends and movements (sometimes ones that have had only limited influence outside the academy). In actuality, for the nineteenth and much of the twentieth century, theologians, clergymen, and other religiously committed intellectuals remained the more influential and representative powers of their day, offering robust and divergent responses to the forces of democracy, industry, science, and technology.”

Unfortunately, the positive elements that I have relayed to you thus far are not necessarily the dominant forces in modern society. I need not delve into the always tempting questions of comparative degrees of social evil – is our society worse than prior generations in terms of ethics and morals? I do not know – I have not lived in earlier ages. Suffice it to say that we have troubles enough, like any age, to test our moral and ethical resolve. The evils of pornography, including abuse of children, on the Internet, which generates forty percent of the income of the World Wide Web, and the fact that, as was recently reported in a front page article in the *Boston Globe*, almost all children between the ages of eleven and seventeen manage to go view explicit sites on the Internet,

are enough to envelop one in a primeval chill. Many recent pronouncements regarding the prevailing “religious indifference and secularism,” the disease of “moral relativism” and parallel concerns (particularly via the issuance of the bishop of Rome, who always gets the most media attention) point to the deleterious effect these have on modern society. I might pose a very simple question: are *you* comfortable with the direction our society is taking?

As graduates of Holy Trinity Seminary, grounded in theology, patristics, and ethics, you are well equipped to go into the world, whether as priests or laymen. This is not something that can be said about the average student coming out of a university. There the student still often faces (in the words of Professor Christian Smith) “hostility and condescension toward religion.” Sadly, this is so entrenched in habit that it comes naturally. Also sad is that the prevailing anti-religiosity is particularly anti-Christian. In a brief address, I do not have the capability to expand on this point. But I would hope that you are all keenly aware, from a multiplicity of perspectives and sources, of the attacks on Christianity that percolate in our media, entertainment, and general sensibilities. The attacks in other parts of the world sometimes go beyond the verbal. The desecration of Orthodox churches and monasteries in Kosovo is a good example. Item: in a brief period (March 17-19, 2004) some thirty-five Orthodox Christian churches and monasteries were destroyed or heavily damaged. There was no significant media attention or public outcry. Can anyone conceivably imagine that a similar destruction of this magnitude of the houses of worship of any other faith would go unnoticed, unremarked, unacted upon? My gentle friends: *we have a lot to do.*

Our lives do not put us face to face with the big issues all the time. Much time will be spent facing assorted daily tribulations, joys, and sorrows. It cannot but be so, but it adds a burden for us because, as Fr. Alexander Men’ pointed out, we live a dual life: we are Christian in some of our activities, but do not adhere to Christian precepts for a whole range of others. Orthodoxy is a *way of life*, as I mentioned earlier. Can we strive to fulfill this axiom?

Elder Makarii of Optina was fond of noting that faith is a gift – but that this does not absolve one from responsibility. I do not want to suggest that taking responsibility for being witnesses to the faith entails holding a placard in front of Wal-Mart which reads: “I am Orthodox: follow me!” But it does mean to strive for a life of conviction, of religious erudition, of compassion for our fellow human beings, of prayer which must lead to moral improvement (as Makarii says) – a life wherein you are an example, a witness.

This does not mean that you are to disdain an active life. One of Russian Orthodoxy’s most revered saints, St. Seraphim of Sarov, noted in one of his spiritual instructions that “everyone who desires to traverse the spiritual life must begin with the active life, and only then come to the contemplative.” It does not mean that that you are to disdain the possibility of sorrow entering your life – but Elder Agapit, of the great Valaam Monastery, noted that sharing your sorrow leads to thoughts of God. It does not mean to disdain that humility which Elder Nazarius (of Valaam) said is the one of the very foundations of Christianity. But it does mean to forget pride and self-exaltation. It does mean to work to please God. Remember St. John Chrysostom, who observed that one who has pleased God is worth more than a thousand of the impious. It does mean to rejoice in the great patristic texts of our faith which teach us so many things: that the self-indulgent heart becomes a prison for the soul, that the assiduous heart is an open door, that virtue is not tested without affliction, because affliction will certainly beset us at some stage in our lives (Mark the Ascetic).

It does mean to be completely and totally unashamed of your faith. I recently ran across a prayer of thanksgiving following Holy Communion of which I had been previously unaware. It is an anonymous prayer containing these wondrous lines: “let these gifts be for healing my own soul and body, the averting of every evil, the illumination of the eyes of my heart, a faith unashamed, a love unfeigned.” Finally, it also does mean to confront one’s weaknesses. St. Theophan the Recluse, in his great work *The Path to Salvation*, tells people they can do so much on their own; they have the freedom to do good. But, if one becomes weak and struggles, Theophan says: “Do not fail to lay your sorrows on the living God, Who says: I am with you in an evil day – do not be afraid.”

I must end, and in so doing, I enjoin you to treasure what you have learned in these halls and the instructors and priests who have taught you. Your spiritual fathers, your teachers, your Orthodox texts, your intellectual training – none of these will let you down. Guard them well in your hearts and your memories. Years later, perhaps your own reminiscences of your days here will appear in the memoir pages of the Seminary’s Newsletter.

Annually, when I open my new calendar and appointment book, I have gotten into the habit of entering, in my own hand, the following verse from Psalm 90. I hope it is a verse that befits the spirit of this day: *So teach us to number our days, that we may apply our hearts unto wisdom.*

Congratulations once more to all of you!

CERTIFICATE PROGRAM IN THEOLOGICAL STUDIES

Holy Trinity Orthodox Seminary is pleased to announce that its program leading to an accredited Certificate in Theological Studies (HEGIS 5623) is now fully available in English. It is open to Orthodox men and women who have completed high school; applicants must complete the same application forms and provide the same documents as applicants to the B.Th. program. The program, which may be completed in either Russian or English, is divided into four semesters of independent study, which must be taken in sequence. Each course consists of assigned readings, an essay, and a written examination given at the Seminary during its final examination periods in December and May.

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Old Testament
New Testament
Liturgics

Second Semester

Old Testament
New Testament
Liturgics
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Third Semester

Patrology
Dogmatic Theology
Pastoral Theology
Canon Law

Fourth Semester

Canon Law
Patrology
Dogmatic Theology
Moral Theology

For more information please contact:

Holy Trinity Seminary Certificate Program

P. O. Box 36
Jordanville, NY 13361
(315) 858-0945
info@hts.edu

От редакции: Вниманию читателей предлагаем поздравление полученное Высокопреосвященнейшим митрополитом Лавром ко дню его тезоименитства и 75-ти летия основания Свято-Троицкого монастыря – архиепископа Верейского Евгения, ректора Московских духовных школ – в нем отмечена и роль Свято-Троицкой Духовной Семинарии, находящейся с 1948 года при обители Святой Троицы в Джорданвилле.

Его Высокопреосвященству,
Высокопреосвященнейшему ЛАВРУ,
Митрополиту Восточно-Американскому и Нью-Йоркскому,
Первоиерарху Русской Православной Церкви За Границей

Ваше Высокопреосвященство!

От имени профессорско-преподавательской корпорации, студентов Московской Духовной Академии и Семинарии, а также сотрудников Учебного комитета Русской Православной Церкви, сердечно поздравляю Вас с днем тезоименитства, а также с семидесятипятилетним юбилеем основания Свято-Троицкой обители в Джорданвилле.

С того момента как Вы прибыли в США, Ваш жизненный путь был неразрывно связан со Свято-Троицкой обителью. Вы были в числе первых насельников монастыря, основанного на американской земле выходцами из Карпатской Руси и, возрастая от силы в силу, прошли путь от простого монаха до Первоиерарха Зарубежной Церкви.

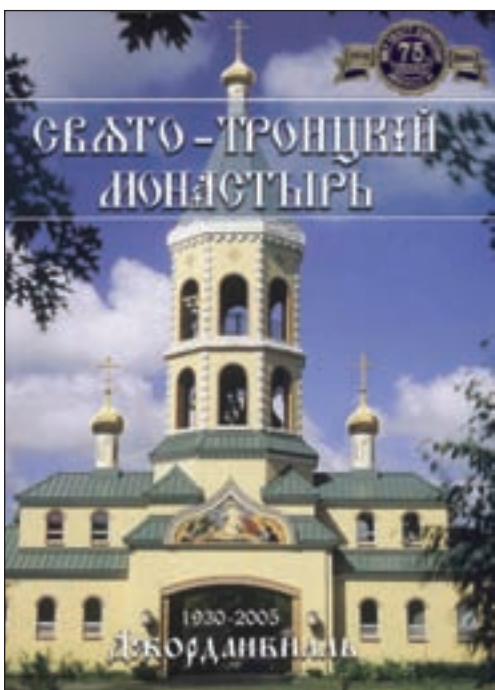
Обитель в Джорданвилле прославилась в зарубежье и в России, прежде всего, как центр духовного просвещения. В тяжелые для нашего Отечества годы духовная литература, выпускаемая издательством Свято-Троицкого монастыря, была бесценной духовной пищей для всех православных христиан, находившихся под гнетом атеистической власти. Огромное значение для зарубежья получила и Духовная Семинария, основанная при обители. В этой духовной школе преподавали такие замечательные деятели зарубежья, как архиепископ Аверкий (Таушев), архимандрит Константин (Зайцев), протопресвитер Михаил Помазанский, профессор И.А. Андреевский и многие другие. Нам очень приятно осознавать, что в настоящее время между нашими духовными школами налаживаются конструктивные взаимоотношения. Надеюсь, эти контакты станут в будущем доброй традицией.

Желаю Вам, дорогой Владыко, и в дальнейшем успешно совершать ответственное служение Первоиерарха Русской Зарубежной Церкви на благо Вашей богоспасаемой паствы.

Испрашиваю святых молитв Вашего Высокопреосвященства, с братской любовью о Господе,

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Председатель Учебного Комитета Русской Православной Церкви
Ректор Московской Духовной Академии и Семинарии
2 сентября 2005 г.



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