

Holy Trinity Seminary Newsletter

Листок Свято-Троицкой Семинарии



№2 (26)

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Дорогие читатели!

Перед Вами очередной номер Листка Свято-Троицкой Семинарии, цель которого ознакомить Вас с жизнью семинаристов в нашем краю Русского Православия на Американской земле. В этот номер вошли воспоминания о своей первой встрече с монастырем и обучении в семинарии выпускника 1975 года протопресвитера Валерия Лукьянова, а также актовая речь выпускника семинарии 1980 года епископа Мейфилдского Георгия (Шефера).

Помимо новостей семинарской жизни значительная часть этого выпуска посвящена вопросу молодёжи, тема которой особо интересует и волнует будущих служителей Церкви. Работа с подрастающим поколением должна занимать центральное место в пастырском попечении, и мы надеемся на дальнейшее участие наших студентов в молодёжных проектах.

Как обычно, мы приглашаем всех, у кого есть возможность, разделить с нами наш семинарский праздник Трёх Святителей 30 января/12 февраля в стенах нашей Свято-Троицкой обители и семинарии!

Dear Readers!

In front of you is another issue of the Holy Trinity Seminary Newsletter, whose goal it is to introduce you to the lives of seminarians in this far away corner of Russian Orthodoxy in America. Featured in this issue are the reminiscences of Protopresbyter Valery Lukianov (class of 1975) of his first encounter with the monastery and studies at HTS as well as the graduation address of Bishop George (Schaefer) of Mayfield (class of 1980).

Aside from campus news you will find a substantial amount of the newsletter devoted to the questions of our youth, which certainly present special interest to future servants of the Church. Working with our youth needs to occupy a central place within pastoral care, and we hope for a continuation of these worthy efforts of our students.

As usual, we invite all of you who can to join us for our celebration of the Seminary's feast day of the Three Hierarchs on January 30/February 12 at Holy Trinity Monastery and Seminary.



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Reminiscences On The Holy Trinity Seminary, Jordanville, New York

By Protopresbyter Valery Lukianov

My first recollection of the Holy Trinity Monastery, and actually my first-hand introduction to a working establishment for monks, took place at a special junction point in my life, following my difficult sojourn in the Far East. I was twenty-four when I arrived in the freedom-breathing America. Born in Shanghai, China, of church-going Russian parents, brought up in the tradition of pre-Revolutionary Russia, educated by British and French teachers, I grew up in the loving care of my family and in the blessed shadow of the holy hierarch John, our bishop, and father Nicholas, our parish-priest. Our whole family was also active in NORR, a patriotic youth organization. My formation coincided with the very difficult years of the II World war, followed by a two-year encampment in the notorious tiny island of Tubabao in the Philippines, a refuge for thousands of Russian anti-communist émigrés from China.

The enchanted haven of San Francisco opened its welcoming gates to this weary wanderer in the shiny month of September 1951 and soon I started to establish myself in the bustling city of New York. Life began to circle around the church and new friends.

Only half a year after my arrival, never having had a chance to settle down in the country, I was surprised to receive news that I am being drafted into the armed service. Prior to embarking on this new phase of my life, I decided to head for the Holy Trinity Monastery to receive confession, Communion and spiritual guidance.



Hierarch John, Archbishop of Shanghai and San Francisco



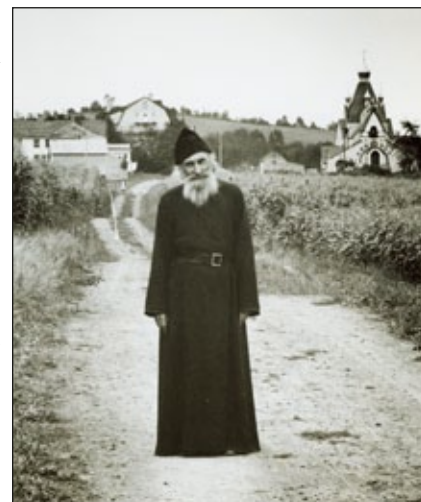
Holy Trinity Monastery, winter 1955

The winter weather in the city on the ocean is moderate. Somehow, I failed to consider the possible effects of the northern cold and left by train in light clothing. As we were traveling uphill alongside the Hudson, snow mounds grew higher, while my spirits fell lower with every mile for fear of freezing in my shabby attire. But my apprehension was quickly dissipated by the warm reception at the Utica station, where a seminarian came to pick me up by car, for the short ride up the steep hill to the monastery's domain. So, the view of the appearing monastery, buried in high sweeps of snow and ice and torn by a ferocious wind, seemed less forbidding, after all. My spirits jumped at the most cordial reception by the abbot of the monastery, the stern, but very gentle and kind Archbishop Vitaly, who welcomed me at the refectory, where he was sitting with the elder Father Philemon of Valaam, as I later learned. These two elders offered

me some aroma-exuding coffee and the most delicious home bread, and, as I was satisfying my hunger, I remember Vladyka pressing more butter my way, while repeating again and again with much sweet ardor: "Eat, eat, don't be shy, young fellow, you must be frozen and starved!"

I stayed several days at the monastery, marveling at the wonders of the wintry panorama of surrounding mountains and valleys, enjoying the beautiful services, from the nocturnes in the early, dark hours, from the divine liturgy, ending at the wintry rising of the sun, to the quiet and mystical compline before retiring for the night. And it was here that I had befriended a young and jovial seminarian Boris Kizenko, who made sure that my acquaintance with the monastery would be complete. Little did I know at that time that Father Boris and I would many years later be rectors of neighboring parishes at Lakewood and Jackson in New Jersey.

It was my great fortune to go to confession to the elderly igumen Konstantin (Zaitseff), whom I may have seen only afar in Shanghai. This acquaintance with the future archimandrite and editor of "Orthodox Russia", a magazine published by the monastery, was to develop into a life-long spiritual mentorship and a truly warm friendship. Strength-



Archimandrite Konstantin (Zaitseff), September 1955



*Dean of HTS
Nikolai Aleksandrov*

ened by the communion of the Holy Mysteries and sped on by the kind wishes of the monks, I returned from this heavenly abode to the turmoils of the world below.

The young generation of the 50's responded to the call of the Church to unite in the Saint Vladimir Organization, a movement initiated to bring the young people into the Church for spiritual betterment and practical involvement in the life of the parish. We were blessed to have as our spiritual leader a truly holy man and hierarch Vladyka Averkii (Taushev), an outspoken staunch authority of the Church, a teacher by the grace of God and a sincere friend of the young people, who flocked to be under his wing. I was one of those, who had whole-heartedly embraced this movement and became Vladyka's helper. Prompted by Vladyka Averkii and Dr. Nikolai Aleksandrov of Jordanville, this involvement had become for me a stepping-stone in the ascent to a fuller service in the Church, bringing me into the class halls of the Holy Trinity Seminary.

By this time I had completed my university studies, married and eventually had a family of five children. Being the breadwinner of the family, I could not aspire to attend the seminary full-time, but resolved to join the extension program. In those days the extension program was not yet clearly defined and students in this option had to take all the courses and submit themselves to an examination for each discipline. I would complete the studies on two courses at a time, and then travel to the monastery for the exams. When the weather was favorable, I remember going to the monastery cemetery for final review of the course material in the quiet company of the once living brothers and sisters in Christ, to the accompaniment of the birds of the air.



Faculty of HTS 1950-60

I would be examined by the professor or instructor of the particular course with an assistant from the monastery brethren. Tests were oral, but one also had to submit a paper on the subject. I can never forget the kind examiners, who were leading the aspirants to a successful completion of the curriculum, — Vladyka Averkii, protopresbyter Michael Pomazanskii, archimandrite Konstantin, archimandrite Sergii, hieromonk Ignatii, Sergei Mihailovich Ivanoff, Ivan Mihailovich Andreiev, Nikolai Dimitrievich Talberg and others. For pastoral theology I had to go to the very gentle, pious and amiable Metropolitan Philaret in New York. The days of the exams were indeed memorable and what impressed me most in the examiners was the spirit of condescension and kindness of heart, a desire to make the interrogation a pleasant experience. As a result, the examinations took form of a discussion, at times taking the teacher and the student to topics, outside the subject at hand.

The entire curriculum completed, I remember the fatherly image of Vladyka Averkii awarding the baccalaureate degree and then, later in his cell, blessing me with the holy relics of St. Ignatius, the God-bearer, Hieromartyr, Bishop of Antioch. I took it as a providential invitation to serve the Church in priestly capacity. Indeed, Vladyka himself tonsured me to reader and consecrated to subdeacon, preparing me to put to practice the precepts of the theological education, acquired within the walls of the sacred institution, which now was to become my alma mater.

Blessed be the memory of all those dedicated strugglers of the faith, who toiled to establish the monastery and the seminary, — to make them flourish and bring forth fruit, that would feed the faithful for generations. And, many a time, I would come home to Jordanville, — to lecture to the young seminarians and aspiring clergymen on various topics of church and pastoral care, repaying my eternal debt to the esteemed and sacred place of learning, high up in the mountains of the beautiful state of New York.



*Metr. Philaret, Archbishop Averkii and brethren
of Holy Trinity Monastery, August 1964*

Commencement Address

by Bishop George of Mayfield

The Lord said to His disciples, "You have not chosen me, but I have chosen you, that you should go and bring forth fruit." He did not say this to the crowds who so frequently gathered around Him to hear His teaching, still less to those who followed in order to be fed or, out of curiosity, to see miracles and healings. Rather, he said it to His chosen few, to His disciples who left everything and became homeless wanderers in order to follow Him, enduring hunger, thirst and cold; and what they had by then experienced was nothing compared to what lay ahead for them after the Lord's Resurrection, when they were sent to bear witness to His Resurrection before the world, and to endure persecutions and martyrdom.

Since it is obvious that the disciples did indeed follow the Lord willingly (that their natural capacity of choice was not simply over-run by the power of His election) what is the meaning of the Lord's saying, that "you have not chosen me, but rather I have chosen you." In the course of every man's life there are choices, large and small. Each one steers his course as seems good to him, in order to obtain what he most desires. This is true with regard to careers, to families, to places of residence, and to our everyday behaviour. This was true even with regard to the Messianic expectations of the chosen people in the first Christian century. According to the prophecy, everyone was expecting a Saviour to come, to triumph over injustice and release the people from slavery, inaugurating an eternal theocracy. But each one had his own understanding of the ministry of the Messiah, and therefore many false messiahs arose and led those who followed them to disaster. These false messiahs, embodying the blind desires of fallen man, were self-chosen and were chosen by their followers. They did the will of man, and not that of God, and so their plans came to naught.

But the Lord, the true Messiah, He alone can claim that He himself chooses followers according to His own purpose. He knows those who are His, who are willing to give themselves as grapes to be pressed into new wine, and such as these He grafts into Himself.

He, the Lord of history, sees all of time from beginning to end and tends the rows and borders of His vineyard unto the bringing forth of eternal fruit.

We have come to serve Him, to offer ourselves to His purpose, but the purpose and its fulfillment always remain His own, established before eternity in the overflowing goodness of His unlimited love. Only God's purpose is without precedent, without external motivation, without any tinge of selfishness. It is this purpose and not any other that we have come to fulfill by offering ourselves as servants to His Church. We have come to be His branches, for He is both the vinedresser and the vine. We have come to abide in Him, according to His commandment, that we may bring forth fruit.

The fruit that the Lord desires is the triumph in human souls of His universal Love. It is the willing and cooperative turning of humanity, His most precious creation, toward acceptance and cooperation with the omnipotent and creative power that is able to make gods of men, and to establish them eternally as partakers of His Kingdom and heirs of glory, to recreate them in His inviolable image. For those of you who shall be called to the sacred priesthood, it is the task of producing fruit in yourselves and in those around you, which is to serve as the supreme end of all your labours. If you indeed are to become successors of the apostles, then you are to do

the apostles' work and, having yourselves been purified unto the work of the Gospel, to become the salt of the earth, a light unto the world, and the veritable presence of Christ in this world, distributing His grace to all who desire to partake of it.

The founders of this Holy Seminary held a sacred ideal, which we strive to fulfill even today. This ideal holds that every activity of our daily lives can and must be sacred to God, and that how we live in Christ is as important as our knowledge of His teachings and of the heritage of His Church. Without this kind of consecration, all book learning is useless, and even harmful. In light of this knowledge, the seminary has always endeavoured to unite the life of study with a life of piety. For this reason the seminarians work in obedience, take their meals with the monastic brotherhood and participate in the daily life of prayer. If we are to be laborers in His vineyard, if we are to bring forth fruit in accordance with His purpose, then it is first of all absolutely necessary that we show such fruit in ourselves. That is the purpose of life here as it was envisioned by the holy men who gave life to this institution. We must cultivate our own garden. We must, as the Lord says, abide in the Vine. Whoever abides in the Lord brings forth fruit in whatever manner he is called to do so. This means that there are no activities of human life which are outside the realm of His Grace. We do not have a spiritual life and a secular life, such that one is a commentary on or an addition to the other.

In the parable of the sower we hear of some who received the seed with joy, but when they went forth they were choked with cares and riches and pleasures of this life, and they brought no fruit to perfection. We must notice that it does not say that they had not the possibility of bringing forth fruit, but rather that fruit was not brought to perfection. They were choked. The seed of God's gift was choked. How was it choked? By cares and riches and pleasures of this life. Are we then to expect to live without care? Shall we make no material gains, and is our life to be devoid of those pleasures which the Lord has given us and blessed us to receive? No, but we must not be choked by them. How? How do live without being choked. By giving everything to the Lord, by working in the Lord, and unto His glory, by resting and waking in Him, by loving our families and our brothers and all men in Him and for His sake, by His conquering mercy and grace. Most of all, we shall consecrate everything in our lives by doing everything for the sake of love, under the sacred banner of God's universal love which is not limited even by the vilest failings of men. Only Christ has offered this kind of love to the world, and only in Him can we continue to offer it to others and to ourselves. Only this love will strengthen and confirm your service to the Church, whatever form that service may take.

If, during your years in the seminary you have begun to see your



life in this way, as a unfolding of Divine Love, as a service of joyful sacrifice to Him and in Him Who came to be sacrificed for your sake and for that of all men, then you have indeed begun a good work. You have begun to stand in the place of those to whom the Lord said "I have chosen you, that ye may go and bring forth fruit." You have begun to play your part in the purpose that was undertaken in the depths of God's heart before the world began, that of "bringing many sons unto glory" (Heb. 2:10).

But beware that insofar as we fall short of this calling, insofar as we remain in our limited and limiting desires, serving ourselves and not our brother, and failing to see the Lord in our brother — to that degree we are in danger of being choked, of becoming fruitless branches fit to be cast out and burned. Then, even if we do all correctly in our clerical careers in the Church, we are in danger of becoming corrupted in our motivations. If we do not continue to tend our garden, to keep our eye clear and simple, then it is possible even to do the right things for the wrong reasons, so that we become blind. Then, instead of "Well done, thou good and faithful servant," we shall hear from Him, "Friend, wherefore hast thou come?"

Let us not be afraid to ask ourselves on this day why we have come, and whether we have kept this purpose pure, whether we have continued to build upon our good foundation. Or perhaps we did not understand at first why we came, but we understand it better now. Above all, let us beg the Lord to give us purity of purpose, that the wisdom and experience we have gained here will come to perfect fruition, that the fruit will not be lost, but will be found perfect in Him Who is the only True Vine, the Wine of Immortality wherein is the rejoicing of eternal righteousness.

Let us beware lest on the day of judgement, some sincere act of love done from mere kindness by someone who didn't even understand what he was doing, some Samaritan perhaps, who knew neither the typicon nor the canons, shall be shown to be greater than all of our learning, and shall be seen to be more beautiful before the Lord than all of our well-celebrated services and strictly observed rules. Or perhaps we have only begun even to observe the rules. Perhaps — again let us not be afraid to take a serious account of our gains and losses in the spiritual course of the seminary education — we have not yet begun to take care of the externals, of the concrete business of Divine Services. If that is the case, let us not deceive ourselves by thinking that somehow we have grasped the essence of Orthodoxy while neglecting to learn the everyday business of worship and the art of pastorship. Whoever thinks that he will arrive in the Love-inspired state that is demanded of us by our Chief Shepherd without holding fast to the practical aspects of Orthodoxy is like a man who wants to move his boat upstream without an oar. Let us not rest content with the rudimentary understanding of Divine Worship that we have acquired both in class and on the kliros, but ever deepen that understanding through relentless application to prayer and worship, so that the Liturgy may never be separated from prayer, nor prayer from spiritual fruit, and that this spiritual fruit may be available and ready for those who wish to pluck it from the ever flowering tree of the Church's public life of worship. The Lord curses the tree that has no fruit and only leaves, but it is the leaves that catch the sunlight to allow the fruit to come forth.

We live today in a world of vast possibilities, both for good and for evil. But a world of increased possibilities is a world of increased responsibility for Christians. Even though over the internet we can make hundreds of friends and acquaintances we are still ultimately

faced with the same question: "Who is my neighbor?"

Our neighbor is the one who is close to us. The Pharisees, knowing this, tried to get around the commandment of love for neighbor by implying that no one was "close" to them in virtue and faithfulness. But our neighbor, as the Parable of the Good Samaritan shows, is not the one who is most similar to you, the one who is easiest for you to understand, but the one who is right in front of you, no matter where you are. He is not an abstract form of humanity, or an idealized brother-Christian, but whoever is next to you, regardless of his attitude toward you or his spiritual state. This is the one whom we are to love, to treat with genuine love, according to our ability and in spite of any shallow selfish feelings we might have.

During the twentieth century, millions of people acquired new neighbors. Old societies were crushed, and masses of refugees fled their homelands, being flung to the farthest corners of the earth. Nowhere was this event more clear or more meaningful than in the Orthodox Russian diaspora which gave birth to our Russian Orthodox Church Abroad. And so the Orthodox faithful found themselves answering anew the question of the Pharisees: "Who is my neighbor?"

When, by the prayers of the saints, godless Communism finally fell, the pious children of the diaspora found themselves confronted again with the same question with which the Pharisees tempted the Lord: "Who is my neighbor?" Our beloved father in Christ Metropolitan Laurus answered this question correctly, as the Lord did, to the joy of Orthodox Christians everywhere and to the shame of those who, like the Pharisees, demand purity of others before they will advance with the wine and oil of love. Our neighbor is the one who is broken, who has fallen, who is deluded, who is unloved, who has lost his way, who has suffered, who is struggling to become well. Our neighbor is the one who is ignorant, who has fallen among the thieves that beset every man who is born beneath the shadow of sin and death.

After this graduation each of you will depart, each one going on a different path. But we can say without fail that each will go into a fallen world. You will find suffering, you will find darkness, you will find pain. It is your duty to bring the knowledge and love of Christ wherever you go. You must do this primarily by love, for there is no other way, and all other methods are useless without it. If you do not love your neighbor, you can not love God; and if you do not love God you are a sounding brass and clanging cymbal. But force yourself to love, and God will fill you with the power of His Spirit.

The nature of God is Love. The Communion of the Saints is Love. God's purpose for creation is Love. And even we sinners must strive to live in love, to dwell in love, as the Apostle and Evangelist says, that God may dwell in us. It is my hope and belief that you have already begun to do this through the warming experience of having dwelt together with like-minded Orthodox Christians here at Holy Trinity Monastery, and it is my prayer that you will carry this flame into the sinful world, where iniquity already abounds, as the Lord says, so that the love of many has grown cold. But let it not grow cold in you, and may you become shining beacons by His mercy. Every sin is a sin against love, and so the darkness of the world fears only the healing Love of Christ, which is offered to all, but especially to the fallen. The sinful world does not fear our self-righteousness, our correctness, or our learning. It fears only Christ's love. And so, when the world will ask you "who is my neighbor?" answer like the Lord. Remember the Lord's parable; and go, and do likewise.

NEW STUDENTS AT HOLY TRINITY SEMINARY - НОВЫЕ СТУДЕНТЫ СВЯТО-ТРОИЦКОЙ СЕМИНАРИИ

Игорь Грицына



Родился 17 марта 1967 года в Запорожской области. Служил в армии, закончил Харьковский Авиационный Институт. Жил и работал последние годы в Феодосии, в Крыму.

Пять лет назад я пробудился для Веры Христовой. Закончил мореходные курсы и три года был моряком. Сложилось решение более полно посвятить себя служению Церкви Господа. Предыдущий год был трудником в Бахчисарайском Свято-Успенском монастыре. Неожиданно и непредсказуемо на Пасхальные дни попал в Америку и посетил Свято-Троицкую семинарию и монастырь в Джорданвилле.

Почувствовал, что здесь мое место учебы. Верю и надеюсь, что смогу с максимальной пользой провести время учебы в этом прекрасном месте рядом с замечательными людьми и послужить Церкви и Господу.

George Hammond

My name is George Hammond, I'm 30 years old. I have an undergraduate degree in Physical Education and a Masters in School Counseling, both at Kinesha's College in Buffalo, NY. I worked for many years as a school counselor in a school for at-risk kids (kids with emotional problems) in Buffalo. Before coming to seminary I attended Sts. Theodore Russian Orthodox Church in Buffalo, NY, where I served in the altar. I have visited the monastery

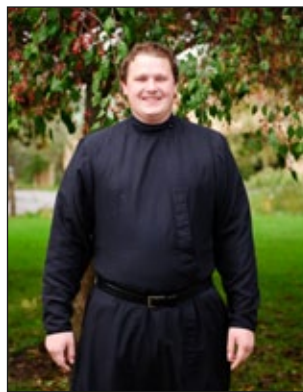


many times and participated in the seminary's correspondence program. Through the very generous donation of George Lambrose, who granted me a scholarship, and with the blessing of Fr. Peter Jackson, the parish rector, I enrolled in HTS this year. I feel that the mission of our Christian life is to become close to God, and what better place is there to become close to God than Holy Trinity Seminary and Monastery here in Jordanville, NY. I look forward to serving Christ and His Holy Church.

Marcus Hauf

My name is Marcus Hauf. I was born on December 31, 1987 in Albany, New York. I grew up as a 3rd generation Russian struggling to hang on to the Russian Culture my "Дедушка" brought

with him when he moved to America shortly after the 2nd World War. Unfortunately he passed away when I was very young, so I never learned the Russian language and I only kept some of the Russian traditions with me. As a result, I didn't have a strong grasp on Church Slavonic, or the Russian Language, and I decided to attend seminary to better my knowledge of the Church teachings, and the "русская служба." I also hope to learn true discipline and obedience while I study in the Holy Trinity Seminary. I had a lot of support from my mom, my two aunts, my grandma and my whole parish, all encouraging me to stay focused in my studies. To everyone who reads this, please keep me in your prayers and feel free to test my conversational Russian.



Феликс Лубнин

Мое имя Феликс. Рожден я был поздним теплым вечером не далеко от Казани, в небольшом провинциальном городке Зеленодольске. Когда я перешел в 6 класс, в 2001 году, я поступил в Городскую Художественную Школу и параллельно с ней начал обучение иконописи у моего духовного отца – замечательного художника и иконописца. Чуть позднее в моей жизни появилась еще одна сторона творческой активности – гитара. И должен сказать, со временем мое новое увлечение переросло в мечту, которая постепенно стала осуществляться. Еще в школе я организовал музыкальную команду, с которой мы давали выступления на школьных творческих вечерах.

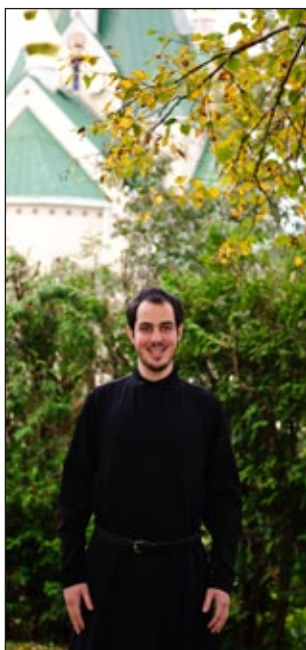
Закончив 9 классов, я поступил в Православную Гимназию им. Преподобного Сергия Радонежского, находящуюся на родине святого при Троице-Сергиевом монастыре в Ростове Великом. Там я продолжил обучаться иконописи. Основная деятельность в неучебное время у меня была организаторская: организация творческих вечеров, программ для гостей, литературных и дискуссионных клубов; так же с одноклассником организовали музыкальную группу под названием «Солнышко». Мы провели немало концертов, главной целью которых была беседа со зрителем и проповедь как для наших



учеников, так и для ребят из светских школ.

По окончании гимназии я поступил в Свято-Тихоновский Университет в Москве на факультет социальных наук кафедры Социология. Под руководством нашего декана – профессора МГУ, доктора экономических наук Рязанцева Игоря Павловича, я продолжил творческую деятельность, по-прежнему играл в группе «Солнышко», стал помощником главного редактора факультетской газеты, выходившей раз в месяц. Закончив первый курс соцфака, я решил поступить в Свято-Троицкую духовную семинарию, чтобы лучше познакомиться с опытом монастырской жизни, а также традициями Русской Православной Церкви Зарубежом.

Петр Маркевич



Я родился в городе Сан-Франциско в 1987 г. После окончания университета я решил поступить в Свято-Троицкую семинарию по ряду причин. Во первых, я много лет прислуживал в нашем кафедральном соборе при покойном схи-архиепископе Антонии (Медведеве), а также в нашем приходе в честь Всех Святых, в Земле Российской просиявших, в г. Бурлингейм при его многолетнем пастыре протоиерее Стефане Павленко, который сам является выпускником Свято-Троицкой семинарии. Эти священнослужители всегда были для меня примером настоящей, глубокой христианской жизни. В 2007 г. Господь сподобил меня посетить Святую Землю с группой молодёжи под

руководством еп. Петра Кливлендского. После этой поездки я постепенно начал думать о своём будущем. Память о Владыке Антонии и советы о. Стефана мне очень помогли в решении приехать в Джорданвилль. Надеюсь укрепить здесь мое понимание Православной веры и, если есть на то Божья воля, подготовиться к служению Церкви.

Novice Dionysios (Denis) Nikoloski

I was born on 28th of December 1980, in the country of Macedonia. After completing my secular studies, I came to Australia to live with my father in our newly established home. In 2001, I joined the NSW Police Force. I served the community of Sydney in the capacity of a police officer, and as a police prosecutor in the criminal court of law. In pursuit for spiritual life (in the middle of 2006), I entered the brotherhood of the Holy Transfiguration Monastery as a novice monk. Since my early childhood, I was very active in taking part of the Liturgical life, and immersed in the richness of Our Orthodox Faith, I observed the Apostolic Tradition of the Holy Fathers. This has caused me to love the

Church, to seek and depend upon divine grace. In the beginning of 2009, I received a blessing from my spiritual father, and His Eminence Metropolitan Hilarion (Archbishop of Australia and New Zeland) to attend the Holy Trinity Seminary, and further my knowledge in theology. Furthermore, I am privileged to have been afforded the opportunity to pray with the brotherhood of the Holy Trinity Monastery, and to be received as a brother of their spiritual family in order to follow my vocation in monasticism.



Александр Затравкин

Родился 16 декабря 1956 года в г. Санкт-Петербурге, Россия. Крещён в 1957 г. в Николо-Богоявленском Морском соборе г. Санкт-Петербурга.

Школа, техникум, армия, работа в НИИ, образование, работа в Метрополитене электромехаником сигнализации и связи. Последние 12 лет работал в двух организациях: «Полиметал», где исполнял обязанности менеджера по работе с персоналом, и «Дом надежды на Горе», где являлся консультантом по химической зависимости (алкоголь, наркотики).

В 2006 г., милостью Божией, я посетил Джорданвилльский Свято-Троицкий монастырь и семинарию. Увиденное мною чудо Русской Православной Америки, встречи с почившим ныне Владыкой Лавром, настоятелем монастыря архимандритом Лукой, деканом семинарии отцом Владимиром Цуриковым и семинаристами оставили неизгладимый след в моём сердце и заставили задуматься о получении образования в Свято-Троицкой духовной семинарии. Два года ушло на решение внутренних и внешних проблем, и, вот, с сентября этого года я студент семинарии.

Благодарю Господа и всех людей, которые помогли мне приехать учиться в Джорданвилль, епископа Маркелла (Ветрова), иерея Александра Гаврилова, заслуженного врача России Виктора Стяжкина, Евгения Зубкова, Александра Зубкова, Сергея Брока и мою семью: жену Ирину и дочь Аполлинару, которой 7 лет.



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Memorial Day Youth Retreat at Holy Trinity Monastery

Memorial Day Weekend, Holy Trinity Monastery hosted a retreat for Orthodox young adults. Many came from as far away as Florida and California. The greater number of participants came from the young adult community of the Russian Orthodox Church Abroad, but all were welcome and some came from other jurisdictions.

On behalf of all the participants of the Memorial Day Weekend Youth retreat, Archimandrite Luke and the organizers of the retreat would like to thank Bishop Gabriel, Archpriest George Lagodich, and the clergy and parishioners of St. Nicholas Cathedral in Montreal, Quebec for a generous donation, which helped greatly to make the retreat possible.



61st Commencement of Holy Trinity Orthodox Seminary

On Sunday May 31, Holy Trinity Orthodox Seminary celebrated commencement ceremonies for the graduating class of 2009. His Grace, Gabriel, Bishop of Montreal and Canada, presided over the ceremonies, having celebrated Divine Liturgy on the same morning and All-night Vigil on Saturday night. The graduates were also honored with the presence of Bishop George of Mayfield, who used to be the spiritual father for some of them during his years at Holy Trinity Monastery.

At two o'clock in the afternoon, the Seminary and Monastery community gathered in the Holy Trinity cathedral for the Thanksgiving moleben, served by Bishop Gabriel, who was joined by Bishop George, Archimandrite Luke, Rector of Holy Trinity Seminary, the Dean of Students Hieromonk Cyprian, priest Alexej Pjawa and first year student priest Rodion Aragon.

The moleben was followed by a procession from the cathedral to the seminary hall. The Rector of the seminary, Archimandrite Luke, congratulated the graduates and welcomed the clergy, students and guests during his opening speech. The graduation address was delivered by His Grace, Bishop George.

Following the graduating address, awards for academic distinction were presented to the following students of the Seminary — first year student Stephen Prokopenko, second year student Ivan Denisenko, third year student Maxim Abroskin, fourth year student Sergio Silva, and fifth year student Nikolai Fedkiv.

Baccalaureates of Theology were awarded to ten students — Nikolai Fedkiv, with the distinction of cum laude, Vladimir Davydov, riassophor monk Vitaly (Fedchenko), Sergei Jakubov, Georgii Kaplanov, Dmitrii Kiselev, Arsenii Mikhalev, Vladimir Nedelkin, and Dmitry Filatov. Certificates in Theological Studies were awarded to Ekaterina Anisimova, and Gerd von Dömming. On behalf of the graduating class, Georgii Kaplanov addressed the gathering, thanking the seminary with its Rector, Dean and faculty for spiritual support during these years, and presented the seminary with an icon of St. Sergius of Radonezh and St. Seraphim of Sarov, two spiritual fathers of Russia, whose icon is placed at the entrance of the Moscow Theological Academy in Sergiev Posad, and venerated by everyone entering the building.

In conclusion, Protodeacon Vladimir Tsurikov, Dean of Holy Trinity Seminary, presented all students with oil and water, blessed at the relics of St. Nicholas the Wonderworker in Bari, Italy, and shared some thoughts relating to the seminary's contact with theological institutions in Russia. He then read a congratulatory address, received from His Grace, Archbishop Evgeny, rector of the Moscow Theological Academy and Seminary. In his letter, Archbishop Evgeny reflected on the fruits of cooperative efforts between the Moscow Theological Academy and Holy Trinity Seminary, one result of which was the graduation of six students, who had come to Jordanville from the Moscow Theological Seminary.

Holy Trinity Orthodox Seminary wishes to express its gratitude to all who have labored during the past academic year, and have helped us reach this year's graduation ceremonies. May God bless you and reward you for your service!



HTS Instructor takes part in the Annual Orthodox Theological Society of America Conference

This year's OTS conference was held on June 4-5. The main lecture was delivered by Fr. Robert Taft. His speech was devoted to the alleged conflict between the symbolism of Blessed Symeon of Thessaloniki, who lived in the 14-15th centuries, and the Liturgical theology of Protopresbyter Alexander Schmemmann.

There were twelve lectures read over the two days, all of them were connected by the theme of dialog with the past or the present. Andrei Psarev of Holy Trinity Seminary offered an analysis of the ecclesiology of ROCOR vis-a-vis the Moscow Patriarchate (1927-2007) in his paper.

The participation of representatives of ROCOR provided the opportunity for everyone present to learn firsthand about the past and present of ROCOR and its history, which the Orthodox world knows little of.

HTS Dean visited the St. Petersburg Orthodox Theological Academy

On June 10, the Rector of the Saint Petersburg Orthodox Theological Academy, Bishop Amvrosii of Gatchina, met with the Dean of Holy Trinity Orthodox Seminary, Protodeacon Vladimir Tsurikov. The meeting was also attended by Priest Dmitrii Iurevich, Academic Dean of the Academy.



During the conversation, possible ways of cooperation between the two theological schools were discussed. A decision concerning student exchanges was taken.

It was also agreed, that faculty members of the St. Petersburg Academy would be invited to the Jordanville Seminary to present lectures on various subjects, and a representative from Jordanville would take part in a theological conference, which will be held at the St. Petersburg Orthodox Theological Academy from 9th to 13th October, 2009.

In addition, it was decided to organize a joint excursion with faculty and students of St. Peterburg Academy and the Jordanville Seminary to the Holy Land in order to conduct studies in biblical archeology.

Dean of Holy Trinity Seminary visits educational institutions of the Russian Orthodox Church and participates at the graduation ceremonies of the Moscow Theological Academy

On June 1, 2009, Protodeacon Vladimir Tsurikov traveled to Russia, where he met with representatives of different educational institutions and research centers.

The first day of the dean's visit began with a visit to the Martha and Mary Convent in Moscow, founded by the New martyr Elizaveta Feodorovna. Protodeacon Vladimir met with Natalia A. Moliboga, in charge of the convent, and was given a thorough tour of the convent, including the convent's museum. An agreement was reached, according to which Holy Trinity Seminary will display several items from its own museum at the convent's museum in celebration of the convent's centenary, scheduled for September 5 of this year. On the same day, Protodeacon Vladimir visited the Orthodox Encyclopedia, where he met with the director of the center, Sergei L. Kravets. Holy Trinity Seminary has been acting as the center's representation within the Russian Orthodox Church Abroad since 2007, and this visit allowed for an opportunity to meet with representatives of the different departments.

On June 4th, Protodeacon Vladimir met with His Holiness, Patriarch Kirill, who gave his patriarchal blessing to continue the cooperation between Holy Trinity Orthodox Seminary and the Educational Commission of the Russian Orthodox Church, chaired by His Grace, Archbishop Evgeny.

On June 10th, Holy Trinity Seminary's dean travelled to St. Petersburg to meet with the rector of the St. Petersburg Theological Academy and Seminary, Bishop Amvrosii. Apart from meetings with His Grace, Bishop Amvrossi, Protodeacon Vladimir also met with Archpriest Kirill Kopeikin, secretary of the academic council of the St. Petersburg Theological Academy, and Archpriest Dmitrii Yurevich, Academic Dean of the Academy. During his stay in St. Petersburg, Fr. Vladimir was able to visit the Russian National Library, and discussed cooperative possibilities between the library and Holy Trinity Seminary during a meeting with Aleksei I. Alekseev.

On June 11th, Protodeacon Vladimir visited the Moscow Theological Academy and Seminary, where he participated at the Academy's graduation ceremonies, receiving an M. Th. diploma in recognition of his completion of the Academy. After the conclusion of the ceremony, Protodeacon Vladimir Tsurikov met with representatives of the Academy's administration, including Mikhail S. Ivanov, and Archpriest Pavel Velikanov. In the evening, Protodeacon Vladimir met informally with His Grace, Archbishop Evgeny, discussing the state of several joint projects, as well as student affairs.

While existing relationships were strengthened, new re-

relationships were forged, and we look forward to a the continuation of developing ties with institutions of the Russian Orthodox Church in order to labor together for the good of Christ's Church.

HTS participates in meeting of Seminary leadership held at St. Tikhon's Seminary in South Canaan, PA

On Thursday July 9, 2009, St. Tikhon's Orthodox Theological Seminary hosted a meeting of Seminary leaders in the United States and Canada at the diocesan center of His Grace, Bishop Tikhon.



Present at the meeting were His Grace Bishop Tikhon, rector of St. Tikhon's Seminary (STOTS), Archpriest Alexander Golubov, Academic Dean of STOTS, Archpriest Michael Dahulich, Dean and Director of Admissions of STOTS, Archpriest Nicholas Triantafylou, President of Hellenic College and Holy Cross Greek Orthodox School of Theology (HCHC), Deacon Nicholas Belcher, Dean of Students at HCHC, Archpriest John Behr, Dean of St. Vladimir's Seminary (SVOTS), Archpriest Chad Hatfield, Chancellor of SVOTS, and Mrs. Anne Glynn Mackoul, Executive Chair, Board of Trustees of SVOTS. Holy Trinity Orthodox Seminary was represented by its Dean, Protodeacon Vladimir Tsurikov, and Sergei Jakubov, recent HTS graduate and faculty appointee for the Fall semester of 2009.

The meeting's agenda included a review of last year's meeting, held at Holy Cross Greek Orthodox School of Theology in Brookline, MA, on October 18, 2008, discussions of an inter-seminary retreat, updates on St. Herman's Seminary in Kodiak, AK, proposals for the creation of an undergraduate program for Orthodox Christians with components in theology and history, inter-seminary communications, the creation of a library consortium, as well as goals for future meetings and events.

The next meeting of Seminary leaders has been scheduled for October 22, 2009, and will be hosted by Holy Trinity Seminary in Jordanville, N.Y.

Representatives of Holy Trinity Seminary took part in celebrations dedicated to the 100th Anniversary of St. George Russian Pathfinders

On Saturday, July 11, the St. George Russian Pathfinders celebrated the Memorial Day of its Faithful Members at its camp 'Tsarskoie Selo' in Northville, NY. Celebrations began with a meeting of His Grace Jerome (Shaw), the Bishop of Manhattan, and an All-night Vigil, assisted by archpriest Sergei Lukianov, hieromonk Cyprian (Alexandrou), Dean of students at HTS, and deacons Dimitry Temidis and Andrey Strapko.

On the feast day of Saints Peter and Paul, His Grace Bishop Jerome was joined for liturgy by the above mentioned clergy and protodeacon Vladimir Tsurikov, who arrived at the camp that morning. At the end of the festive service Bishop Jerome presented the leaders of the St. George Russian Pathfinders with a citation on behalf of the First Hierarch of the Russian Church Abroad Metropolitan Hilarion, which was addressed to all members of the organisation on the occasion of the 100th Anniversary of the Russian scout movement.

On Tuesday, July 14, Dean of HTS protodeacon Vladimir Tsurikov arrived at 'Tsarskoe Selo' to participate in the first of a number of meetings where he spoke on the subject "Church and Youth".

On Thursday, July 16, more than two hundred scouts came on a pilgrimage to Holy Trinity Monastery, where they prayed during a moleben, celebrated by hieromonk Roman (Krasovskiy). They then had a tour of the monastery, where they had an opportunity to venerate the relics of the monastery, to visit the seminary, icon painting studio and other sites of interest.



Fr. Vladimir returned to camp on July 18th, for a solemn parade and ceremonial drill which concluded the anniversary celebration of the St. George Russian Pathfinders at 'Tsarskoe Selo'. Many scouts, relatives and friends of the organization joined the pathfinders for this memorable event, including Russian scouts from Europe and other parts of the North American continent.

**HTS faculty member ordained to deaconate
at St. Vladimir Memorial Church in Jackson**

On July 26, 2009, Andrei V. Psarev, Instructor of Canon Law and Russian Church History at Holy Trinity Seminary, was ordained to the deaconate by His Eminence, Metropolitan Hilarion, First Hierarch of Russian Church Abroad. The ordination took place in Jackson during the festive service dedicated to St. Vladimir Enlightener of Russia, the patron of the Church.



From 1989 to 2001 A.V. Psarev was a member of the editorial staff of the print shop of St. Job of Pochaev, working primarily on the publication of Russian periodicals, and organizing the print shop's archives. After graduating from Holy Trinity Seminary in 1995, Fr. Andrei began teaching Russian Church history; in 2003 he was also assigned as instructor of Canon Law. From 2001 to 2003 he was the secretary of Bishop Gabriel of Manhattan. In 2004 he graduated from St. Vladimir's Orthodox Theological Seminary, receiving an M.Th. Fr. Andrei is currently working on a doctoral dissertation, focusing on Canons 13, 14 and 15 of the First and Second Council in Constantinople (861).

Holy Trinity Seminary wishes Deacon Andrei many years in the service of Christ's Holy Church.

Axios! Axios! Axios!

**HTS museum displays Romanov items
at the Martha Mary Convent in Moscow**

On the occasion of the 100-year anniversary of the Mary-Martha Convent, Protodeacon Vladimir Tsurikov, Dean of Holy Trinity Seminary in Jordanville, brought unique relics of the Romanovs to the convent for a temporary exhibition. For the first time, ninety-one years after the murder of the Royal Family in Ekaterinburg and of members of the Imperial House in Alapaevsk, in Russia, unique materials belonging to the Royal family are presented for a wide audience to view. Among the exhibited items are an icon of the Savior, which belonged to Grand Duchess Anastasia, found in the Ipatiev

house; an icon of Mother of God of Tambov, found in the Ipatiev house; a military jacket of Tsarevich Alexei; blue breeches, belonging to Emperor Nicholas II; red epaulets belonging to the Tsarevich Alexei; a plate with the Royal arms from the ordinary Royal service also found in Ekaterinburg; a fragment of a blanket knitted by the Great Duchesses for the Tsarevich Alexei, found in the Ipatiev house; an apostolnik (nun's veil) of the Grand Duchess Elizabeth Fedorovna, found in Alapaevsk; a canvas napkin for presentation of bread and salt with brushes and an embroidered inscription on all sides: "Matushka Grand Duchess Elizabeth Fedorovna, do not refuse to accept bread and salt according to the old Russian custom, from the peasants of the Neivo-Alapaevsk region, true servants of the Tsar and fatherland"; two chalice covers and an aer embroidered by the Grand Duchess Elizabeth Fedorovna; an apostolnik (nun's veil) of the nun Barbara (Iakovleva) with the embroidered initials "V. I.," found in Alapaevsk. Also on display is a letter from the Grand Duchess Xenia Alexandrovna to the rector of the London parish, Archpriest Michael Polsky, concerning some of these items, which were originally in her possession.

The exhibit will close on December 4, 2009.

**Holy Trinity Monastery and Seminary celebrate
the Feast Day of St. Job of Pochaev**

On September 5-6, Labor Day Weekend, the Seminary community joined Holy Trinity Monastery in its celebration of the Feast dedicated to the Patron of the Monastery St. Job of Pochaev. The festive services were presided by His Grace Bishop George of Mayfield, assisted by clergy from various parishes.

On Sunday, during the Sixth Hour, His Grace, Bishop George, tonsured a graduate of Holy Trinity Seminary and current faculty member, Sergei Jakobov, to the rank of reader. During the Small Entrance His Grace awarded Deacon Andrei Rudenko, instructor of Moral Theology at HTS, the double orarion for his service to the Church. On the same day a new



tombstone was blessed on the grave of late Bishop Mitrofan (Znosko-Borovskii) who taught for many years at HTS, and authored a textbook on Comparative theology, used to this day.

The Seminary and Monastery communities thank the clergy and faithful who attended the services and prayed with us and wish the newly tonsured reader Sergei and Deacon Andrei many years of service to the Church.

New Academic Year begins at Holy Trinity Seminary



The beginning of the 2009-10 academic year at Holy Trinity Seminary coincided this year with the beginning of the Church year, "Indiction". On Monday, September 14th, a supplicatory moleben took place following

Divine Liturgy led by Archimandrite Luke, the Rector of Holy Trinity Seminary, and assisted by seminarians, teachers and all the faithful who prayed for a blessed and prosperous school and Church year.

The official greeting took place on Friday, September 18th. Archimandrite Luke and Protodeacon Vladimir Tsurikov, the Seminary's Dean, greeted the student body in the seminary hall. During the meeting with the students, Fr. Luke offered the students his recommendations for a successful stay at the seminary, and stressed the importance of active involvement in the liturgical life of the monastery.

New students arrived at HTS, as in the past, from different parts of the world. From the United States, George Hammond, Marcus Hauf, and Peter Markevich joined the student body, Novice Denis Nikoloski was accepted from Australia, Alexander Zatravkin and Felix Lubnin have arrived from Russia to study, and Igor Grytsyna came from the Ukraine.

The new academic year has also seen several changes in the Seminary's faculty. English as a Second Language as well as English Composition will now be taught by Kathleen McCann Klaiber. The Very Reverend Fr. George Dragas from Holy Cross Greek Orthodox Seminary in Brookline, MA, will be teaching Eastern Orthodox monasticism and Principles of Orthodoxy.

HTS is also glad to welcome its own graduates to the faculty – Sergei Jakubov will teach Comparative Theology, Novice Georgii Kaplanov will revive the teaching of Psychology at

HTS, and Vladimir Davydov has been assigned to lead Church Music, both in 1st and 2nd year.

A new year of study, obedience and prayer thus began at Holy Trinity Seminary.

Visit of myrrh-streaming icon of the Mother of God, "Softening of Evil Hearts"

The myrrh-streaming icon of the Mother of God "Softening of Evil Hearts", arrived at Holy Trinity Monastery late on Friday, September 25th, 2009. On the Forefeast of the Elevation of the Precious and Life-giving Cross, Archimandrite Luke and other monastery clergy served a Moleben to the Mother of God following morning Liturgy. Saturday evening and Sunday morning, Vigil and Liturgy for the Great Feast took place in the presence of the miraculous image. On Sunday evening, Fr. Luke served a Moleben and a special Akathist to the Holy Theotokos, an English Akathist was served Monday evening in the monastery's lower Church.

A large number of faithful, both regular parishioners and visitors from the surrounding area, joined the monastic community for the weekend's special services. Students at the Holy Trinity Seminary had many opportunities to venerate and pray before the Icon and participated in the feast by singing and reading on kliros, serving in the altar, and preparing meals for the brotherhood and visitors. Fr. Cyprian, the Dean of Students at Holy Trinity Seminary, blessed the Dormitory with the miraculous icon by visiting students at their rooms and singing prayers to Mother of God. The icon left the monastery on Tuesday morning, Sept. 29th following a brief moleben.



The Icon first began streaming myrrh in 1999. It was present at the Council of Bishops at Christ the Savior Church in Moscow during the elec-

tion of His Holiness Kyrill as Patriarch of Moscow and All Russia and streamed myrrh abundantly at that time. With the blessings of His Holiness and His Eminence Metropolitan Hilarion, it has been visiting parishes in the United States since the 18th of September. The holy icon returned to Russia on October 12th. The community of Holy Trinity Monastery and Seminary would like to thank all who made the visit of this miraculous icon possible.

Summer youth program revived in Jordanville



With God's help, after many years of dormancy, the summer youth program has seen a revival this year in Jordanville. For decades, Holy Trinity Monastery and Seminary were the perfect location for a summer retreat. Many future priests currently serving in the Russian Orthodox Church outside Russia have had the opportunity to engulf themselves in the rich traditions of Russian Orthodoxy as summer boys in Jordanville. While spending their summers at Holy Trinity Monastery, they worked alongside the monks, learning not only important skills, but also deepening their own faith in the process. It was an important and life-changing experience for these young men, which in many cases influenced their decision to study at Holy Trinity Seminary, later becoming clergymen and monastics.

The Jordanville Summer Youth Program was relaunched on June 21, 2009, on the Sunday of All Saints of Russia. The program was open to boys between the ages of fifteen and eighteen, and

lasted three weeks. While the announcement to reopen the program was late, it, nevertheless, brought six boys from different parts of the United States to be part of the Youth Program in its first revived summer.

There were many special features of the program. Participants experienced monastery life on a schedule similar to that of seminarians, even living in the Seminary dorm. They established good friendships among like-minded fellows, giving them the freedom to be open about their faith, to freely express themselves without fear of intimidation or ridicule, and to soak up good examples of Christian life. The group participated daily in church services and met regularly with a priest for spiritual instruction and

discussion. They learned about the fundamentals of Orthodoxy and the lives of saints, and were exposed to the living heritage of the communities of Holy Trinity Monastery and Seminary, including its spiritual connection with the Pochaev monastery. The monastery's abbot and Seminary's rector, archimandrite Luke, enjoyed spending time with the boys, taking the opportunity to answer their questions and lead informal discussions on varying topics both of spiritual nature and relating to their everyday lives.

As part of living on Monastery and Seminary grounds, the boys helped with various monastery obediences, including tending to the vegetable and flower gardens, working in the kitchen and bakery. Two of the boys even received instruction in iconography from Monk Theophan. Fr. Boris Henderson, the Summer Youth Program



advisor, traveled from Colorado to do a woodworking project with the young men. The brotherhood greatly appreciated the interaction with the boys and benefited from their help. The boys themselves responded very positively to the life in the monastery.

However, not every waking hour was devoted entirely to spiritual matters. The boys had plenty of time to be just boys — in addition to the work and prayer life there was ample time for all sorts of recreation. Campfires, barbeques, swimming in the monastery lake, sports, and fishing were just some of the activities offered. On one occasion, Protodeacon Victor Lochmatow, himself a previous "summer boy", rented a boat, and took the boys to



an island on a nearby lake where the late Metropolitan Laurus enjoyed spending time at. Other activities included visiting Howe Caverns and the Baseball Hall of Fame in nearby Cooperstown.

While all missed their families, it seemed that the three weeks had gone by too fast, as the boys would have enjoyed to spend more time in Jordanville.

On behalf of Holy Trinity Monastery and Seminary, archimandrite Luke, would like to thank all who helped in relaunching the Summer Youth Program in Jordanville, especially Fr. Boris Henderson, and Fr. Victor Boldewskul, both who took time out of their busy parish lives in order to share in the boys' experience. Locally, Fr. Alexis Pjawka and Fr. Victor Lochmatow both aided in making these three weeks a success. Special thanks are due to seminarian Ephraim Willmarth, who coordinated the program, and devoted himself entirely on a daily basis to this program and the boys. We are also grateful to the Fund for Assistance, which provided a financial donation to help in restarting the Summer Youth Program.

Встреча православной молодежи в Свято-Троицком монастыре



С 23 по 25 мая 2009 г. при Свято-Троицком монастыре был организован прием для православной молодежи. Многие прибыли из таких далеких штатов, как Флорида и Калифорния. Большая часть участников прибыла из приходов Русской Православной Церкви Заграницей, но рады были всем, в мероприятии участвовали представители и других юрисдикций.

Встреча молодежи официально началась в субботу, 23 мая, после Литургии и завтрака в трапезной монастыря. На Литургию пришли даже те, кто приехал поздно вечером. Организатор встречи Михаил Перекрестов, студент Свято-Троицкой семинарии, поприветствовал участников в Свято-Троицком монастыре и пригласил на доклад, с которым выступил выпускник семинарии этого года Владимир Давыдов. В своем докладе Владимир ознакомил участников встречи с результатами своей дипломной работы на степень бакалавра, которая касалась истории кладбища Свято-Троицкого монастыря и об интересных и сложных судьбах



представителей русского зарубежья, захороненных на территории монастыря. После доклада все приняли участие в литии по усопшему митрополиту Лавру, а также по тем, кого упомянули в ходе доклада.

После этого молодежь разделилась на три группы, которым были вверены различные задания по облагораживанию монастыря. Одна группа убирала церковь на кладбище, посвященную Успению Пресвятой Богородицы. Другая помогала в подготовке здания гаража, которое будет служить просторной трапезной для паломников в день Пятидесятницы, престольный праздник монастыря. Третья помогала в уборке территории монастыря.

После обеда в трапезной и небольшого перерыва молодежь собралась в актовом зале семинарии, где прошел доклад о жизни митрополита Лавра, который провел его бывший секретарь и преданный помощник протодиакона Виктор Лохматов. Отец Виктор ответил на вопросы и представил яркую картину жизни и личности митрополита Лавра, которого он знал с ранней юности. Все были благодарны за возможность познакомиться с Владыкой немного ближе.



После короткого перерыва архимандрит Лука (Мурьянка) провел экскурсию по некоторым зданиям монастыря, включая Свято-Троицкий собор, баптистерий и типографию. Он говорил о значении икон, истории Свято-Троицкого монастыря, и поделился своими мыслями о миссии монастыря сегодня и в прошлом. Далее молодые паломники отправились в Успенскую церковь на кладбище, где они прочли правило ко причастию, частично на церковно-славянском языке и частично на английском языке. Затем последовал ужин в трапезной монастыря вместе с монахами, после которого началось Всенощное



бдение. Некоторые из участников пели в хоре с братией монастыря и семинарии, другие стояли и молились в течение всего богослужения.

Следующим утром, в Неделю о слепом, участники встречи молились вместе на Божественной литургии, многие из них приобщились Святых Таинств. После обеда состоялся доклад представителя Молодежной Ассоциации Восточно-Американской Епархии Кэтрин Римакис. Кэтрин ознакомила слушателей с некоторыми рекомендациями и основными принципами для проведения церковных молодежных мероприятий и поддержки общины между молодежью разных приходов.

Далее все отправились на пикник в парк Глимерглас у озера Отсега. Порадовала погода, облака разошлись, было солнечно и тепло. Молодежь отдыхала. Кто-то играл в футбол, кто-то гонялся за летающей тарелкой, кто-то купался, а кто-то пел песни. Все были очень благодарны Богу за замечательное время, проведенное вместе. Молодежь вернулась в Свято-Троицкий монастырь ко времени повечерия. После молитвы был организован костер на территории монастыря. Для многих представилась возможность раскрыть свой талант в игре на гитаре и пении. Репертуар включал как русские народные и казачьи песни, так и ирландские баллады, американские духовные песни и другие любимые молодежью произведения.



Для всех участников была организована экскурсия по иконописной мастерской, которую провел иконописец монах Феофан. Далее Михаил Перекрестов провел экскурсию по музею монастыря и семинарии. Она завершила официальную программу мероприятия. Многие выразили надежду, что данное мероприятие станет ежегодным событием.

От имени всех участников молодежной встречи при Свято-Троицком монастыре архимандрит Лука и организаторы хотели бы особенно поблагодарить епископа Гавриила Монреальского и Канады, протоиерея Георгия Лагодича, а также духовенство и прихожан Св.-Никольского собора в Монреале (Квебек) за щедрое пожертвование, благодаря которому данное мероприятие стало возможным. Мы признательны всем, оказавшим помощь, а также сестрам нашей женской обители, которые приготовили вкусную выпечку для молодых паломников.



На следующее утро после Литургии и завтрака молодые паломники приняли участие в духовной беседе о монашестве и браке, которую провел иеромонах Киприан (Александров), инспектор Свято-Троицкой семинарии и преподаватель древнегреческого языка. После беседы





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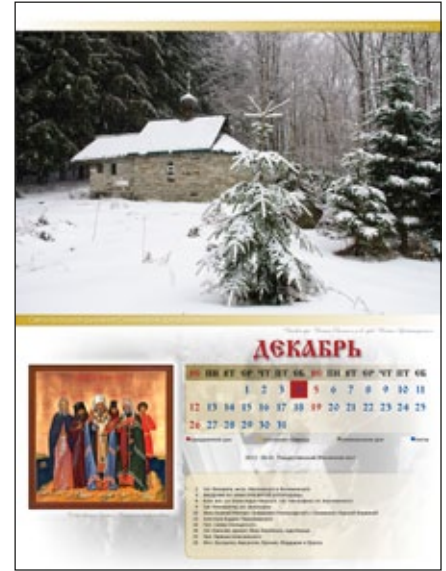
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