

# Holy Trinity Seminary Newsletter

## Листок Свято-Троицкой Семинарии



№2 (24)

2008

*Дорогие читатели!*

Поздравляем Вас с началом учебного года в Свято-Троицкой семинарии. Многие изменились со времени выпуска последнего номера семинарского Листка. После кончины престопамятного первоиерарха Русской Зарубежной Церкви Митрополита Лавра, многолетнего ректора Свято-Троицкой семинарии и настоятеля Свято-Троицкого монастыря, новым ректором стал архимандрит Лука, исполнявший до этого на протяжении многих лет должность декана семинарии. Протоиерей Владимир Цуриков, выполнявший обязанности секретаря семинарии и заместителя декана, утвержден на должность декана. Обязанности секретаря семинарии отныне возложены на Кирюхина Сергея Сергеевича. Инспектором семинарии назначен иеромонах Киприан (Александров). Надеемся, что новая администрация в своих заботах о воспитании будущего поколения достойных служителей Церкви продолжит дело, начатое основателями семинарии, бывшими непосредственными свидетелями и носителями традиций лучших духовных учебных заведений дореволюционной России. Мы также рады приветствовать новую преподавательницу русского языка и литературы - профессора Карину Росс. Хотим пожелать Карине Росс помощи Божьей и всяческих успехов в ее преподавательской деятельности. В этом году учебу в Свято-Троицкой семинарии начали десять новых студентов. Наша многонациональная семинарская семья пополнилась учащимися из США, России, Канады и Коста-Рики. Мы желаем всем студентам успешного учебного года, терпения и помощи Божией на выбранном ими нелегком, но спасительном пути духовного познания и самосовершенствования.

*Dear readers,*

We greet you with the beginning of Holy Trinity Seminary's new academic year. Much has changed since the last Newsletter was released. After the repose of the ever-memorable first hierarch of the Russian Orthodox Church Abroad, Metropolitan Laurus, long time Rector of Holy Trinity Seminary and Abbot of Holy Trinity Monastery, Archimandrite Luke, who for many years served as Dean of the Seminary, was appointed the new Rector. Protodeacon Vladimir Tsurikov, who first served as Secretary, and then as Assistant Dean, has stepped in as Fr. Luke's replacement as Dean. Sergey Kiryukhin will fulfill the duties of the Secretary. Hieromonk Cyprian (Alexandrov) has been appointed Dean of Students. We hope that the new administration will continue the work begun by the founders of the Seminary, who were witnesses to and carriers of the best traditions of pre-revolutionary Russian theological education.

Along with changes in the administration, we are pleased to greet our new Russian language and literature instructor, Dr. Karina Ross. We wish Dr. Ross God's help, and success in her teaching.

Despite these significant changes that took place at Holy Trinity Seminary, some things remain the same - the academic year began, as usual, with placement exams for newly accepted students. This year, ten new seminarians begun studying at Holy Trinity Seminary; our family grew with new students from the USA, Russia, Canada and Costa Rica. We wish all new and returning seminarians a successful year of studies, and are grateful for the opportunity to continue another year of service at Holy Trinity Seminary.

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## MEET HOLY TRINITY SEMINARY'S NEW RECTOR, ARCHIMANDRITE LUKE

*A Biography of Archimandrite Luke, the 6th abbot of Holy Trinity Monastery*

The future Archimandrite Luke was born on November 10th, 1951, in Philadelphia, Pennsylvania to Orthodox parents, Peter Stepanovich Murianka and Olga Vasilievna Murianka, whose parents had emigrated to the United States from a village in Carpatho-Russia in the early twentieth century and settled in Pennsylvania. In holy baptism he received the name Mark, in honor of the Apostle and Evangelist Mark. Mark grew up attending the church of St. Michael the Archangel in Philadelphia, then a parish of the North American Metropolia (later known as the Orthodox Church in America) and now one of the Patriarchal Parishes of the Russian Orthodox Church-Moscow Patriarchate.

Mark became acquainted with Holy Trinity Monastery as a student at Hartwick College, through his Russian professor, Dr. Borislav Petrovich Svrakov, who brought him to the Monastery for the first time and subsequently took him there regularly for the Divine Liturgy on Sundays. While still in college, he decided to become a monk. Expecting his parents to object to his becoming a monk, Mark secured their consent for him to enroll in the Holy Trinity Seminary. Upon arriving at the Seminary, he petitioned to become a novice in the Monastery.

Archbishop (later Metropolitan) Laurus, the Abbott of the Monastery, made Mark a novice on the feast of Saint Moses the Hungarian (the Carpatho-Russian) in 1976. He was given obediences in the garden with Fr. Hermogen, who had an important monastic influence on him, in the bookbinding and later in the icon studio with Archimandrite Cyprian, his first spiritual father. He was tonsured a riassophore monk on Lazarus Saturday of 1979, shortly before he graduated from the Seminary. He was tonsured to a small schema monk during Great Lent of 1980, receiving the name Luke in honor of the Apostle and Evangelist Luke. He was ordained hieromonk on the feast of the Apostles Peter and Paul, 1981. In addition to serving in the Monastery, Fr Luke soon became the serving priest of the mission that is now the Christ the Savior parish in Wilkes-Barre, Pennsylvania. In 1982 he became the Dean of Students of the Seminary, and after the nomination of Bishop (now Metropolitan) Hilarion as Bishop of Manhattan in 1984, which caused Fr Hilarion to leave the Monastery, Fr Luke

took on the responsibility of hearing confessions in the Monastery and Seminary. At that time he took over from Father Hilarion as editor of «Orthodox Life.» His responsibilities in the Monastery and Seminary continued to grow: while taking on the teaching of new courses in the Seminary, he also developed the Monastery's icon mounting studio. Due to the need for Orthodox literature in English, Fr Luke became increasingly involved in the English-language publishing in the Monastery's Saint Job of Pochaev press.

After the retirement of the Dean of the Seminary, Evgenii Iosifovich Klar, Fr Luke was appointed Dean in his place. Later on Fr Luke was appointed Superintendent (Blagochinny) of the Monastery, and after the election of Archbishop Laurus as Metropolitan and First Hierarch of the Russian Church Outside of Russia in 2001, he was appointed Deputy Abbott (Namestnik). As Metropolitan Laurus's responsibilities in the large Eastern American diocese and as First Hierarch of the entire Russian Church

Abroad took more and more of his time, he relied increasingly on Fr Luke's help in governing the Monastery. After Metropolitan Laurus's blessed repose in March, 2008, Fr Luke was appointed Acting Abbott of the Monastery by the Synod of Bishops. On May 6/19 2008, the feast of St Job of Pochaev, the heavenly patron of the monastic brotherhood, Fr Luke was elected Abbott of the Monastery. In September, 2008, he was appointed Rector of the Holy Trinity Orthodox Seminary by the Synod of Bishops of the Russian Church Outside Russia.





**GRADUATION AT HOLY TRINITY SEMINARY 2008  
MY IMPRESSIONS**

My first liturgical celebration at Holy Trinity Monastery as Metropolitan coincided with the 60th graduation exercises of Holy Trinity Seminary. For many years, first as a student then as an instructor before my consecration as bishop of Manhattan, I was closely associated with the Seminary. Those were the twilight days of the first generation of founders and well known instructors of our theological school. I was privileged to have participated in some way and to have gained knowledge and experience from that generation. However, it was obvious that their powers were waning and with their passing till the present, I had no awareness of the possibility of restoring even in part, the legacy of our theological institution.

During my visit to the Seminary this weekend I had ample opportunity to acquaint myself with the latest developments and renewal that have occurred over the years since I left to serve the Church in other capacities. Without exaggeration, what I observed was a complete transformation. The Seminary administration has made notable progress and positive changes in all areas.

Despite the more rigid demands for higher academic standards by the New York State Accreditation board, the Seminary was not only able to meet these demands, but was recently granted an unprecedented ten year term of further accreditation. The majority of the graduates since 2000 are now serving the Church in one or another capacity. More efforts need to be made not only by the Seminary but also by our archpastors and pastors to recruit new students. Working ties have been established with other Orthodox seminaries in North America and Russia. Four international theological conferences have been sponsored by the Seminary with an independent Holy Trinity Seminary Press established to publish the results of these conferences.

Student life has been invigorated with trips to conferences, exhibits and membership in the Orthodox Inter Seminary Movement, with one of our students now serving as the president of the movement.

The changes in the library are worth noting. The collection has been greatly expanded, the library resources have been made available to a wider community though grants aiding the library's retroconversion project of cataloguing the collection and making it available on the new and popular seminary website. An archival project has been established with a generous grant that will preserve and make available for future generations the valuable materials housed at the Seminary including the library and papers of the late Metropolitan Laurus, which are now preserved in the Seminary's archive.



It was very inspiring to see many of these improvements and I have communicated my satisfaction to members of the administration and community on their efforts. So many of the efforts to improve the academic standards by the late Dr. Nicholas Alexandrov are now coming to fruition. I pray to God that the Seminary will continue to labor in its service to the Church and I look forward to more visits and fellowship with the students and administration. I was touched by the warm welcome I received and hope that we all can continue cooperating together to work for the glory of God in the service of our Holy Church. Invoking God's blessing and the prayers of the Holy Three Hierarchs!

lowship with the students and administration. I was touched by the warm welcome I received and hope that we all can continue cooperating together to work for the glory of God in the service of our Holy Church. Invoking God's blessing and the prayers of the Holy Three Hierarchs!

Your humble servant,

Metropolitan Hilarion

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председателя Учебного Комитета Русской Православной Церкви,  
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**ЕГО ВЫСОКОПРЕОСВЯЩЕНСТВУ  
ВЫСОКОПРЕОСВЯЩЕННЕЙШЕМУ И Л А Р И О Н У  
МИТРОПОЛИТУ ВОСТОЧНО-АМЕРИКАНСКОМУ И НЬЮ-ЙОРКСКОМУ**

**ЕГО ВЫСОКОПРЕПОДОБИЮ  
АРХИМАНДРИТУ Л У К Е  
НАСТОЯТЕЛЮ СВЯТО – ТРОИЦКОГО СТАВРОПИГИАЛЬНОГО МОНАСТЫРЯ  
РЕКТОРУ СВЯТО-ТРОИЦКОЙ ДУХОВНОЙ СЕМИНАРИИ  
В ДЖОРДАНВИЛЛЕ**

***Ваше Высокопреосвященство!  
Ваше Высокопреподобие!  
Дорогие выпускники!***

От имени профессорско-преподавательской корпорации, студентов Московской Духовной Академии и Семинарии, а также сотрудников Учебного комитета Русской Православной Церкви, поздравляю Вас и всех выпускников Свято – Троицкой Духовной Семинарии в Джорданвилле с окончанием 2007-2008-го учебного года!

В этом году исполняется 60 лет со дня открытия Духовной Семинарии на территории монастыря. Преподавателями Семинарии были выдающиеся архипастыри, пастыри и ученые: митр. Лавр (Шкурла), архиепископы: Аверкий (Таушев) и Алипий (Гаманович), еп. Митрофан (Зноско-Боровский), протопр. М. Помазанский, Н. Д. Тальберг и др. Многие из преподавателей старой, дореволюционной школы сумели не только сохранить, но и развить традиции этой школы в новых и далеко не простых условиях русского рассеяния. Начало третьего тысячелетия христианской эры ознаменовалось важным историческим событием – соединением Русской Православной Церкви и Русской Православной Церкви Заграницей. В сфере духовного образования это событие не замедлило отозваться активизацией деятельности, направленной на сотрудничество между нашими духовными школами. С 2005 года по благословению Святейшего Патриарха Московского и всея Руси Алексия II при Московской Духовной Академии действует Центр изучения церковной истории русского зарубежья. Студенты Московских Духовных школ получили возможность обучаться в Семинарии в Джорданвилле, а выпускники из Джорданвилля могут продолжить свое образование в Московской Духовной Академии. О непреходящем значении братской любви, отличающей христианское сообщество от всех остальных, преп. Исидор Пелусиот говорил такие слова: *Удостоившимся первого звания в ученики Иисуса Христа были два брата. Так всепремудрый Спаситель самым началом уже показал, что всех учеников Своих угодно Ему привести в братский союз, посему ничто да не будет для вас предпочтительнее любви, которая все связует и сохраняет в полезном единомыслии.*

Желаем Вам, Ваше Высокопреосвященство, Ваше Высокопреподобие, а также всем наставникам, учащим и учащимся Свято-Троицкой Духовной Семинарии в Джорданвилле всесильной помощи Божией в нелегком и ответственном деле духовного образования, а выпускникам Семинарии – помнить о том, что полученные вами знания – это только основа, фундамент вашего дальнейшего образования, которое должно стать непрерывным процессом в вашей жизни. В этот знаменательный день от всего сердца желаю выпускникам, чтобы тот духовный настрой, который вы получили в Духовной Семинарии сохранялся бы и в дальнейшем. Пастыреначальник Господь наш Иисус Христос и Его Пречистая Матерь да укрепят вас на пути благоговейного церковного служения.

Испрашиваю молитв Вашего Высокопреосвященства, с любовью о Господе,

**ПРЕДСЕДАТЕЛЬ УЧЕБНОГО КОМИТЕТА  
РУССКОЙ ПРАВОСЛАВНОЙ ЦЕРКВИ  
РЕКТОР МОСКОВСКОЙ ДУХОВНОЙ  
АКАДЕМИИ И СЕМИНАРИИ**

**АРХИЕПИСКОП ВЕРЕЙСКИЙ ЕВГЕНИЙ**

### COMMENCEMENT ADDRESS AT HTS

Before I begin my address, on a personal note, I would like to say that the first time I came to this holy monastery in 1979, I had the great blessing to meet with our newly-departed and beloved lord and father, His Eminence Metropolitan Laurus. His love and patience with me, a rather brash and typical priestless Old Believer, played a major role in my eventual decision to join myself, my family and my parish to the Russian Orthodox Church Outside of Russia. The last time I was here was for his funeral and to be here today and know that he will not say to me in his calm and gentle way ‘How are you Father, and how is Matushka’, is a personal loss that I share with all of you who have suffered so much more because he truly was your father. Покой господи душу усопшаго раба своего; господина и отца нашего; Митрополита Лавра, Вечная память; (3)

Ваше Высокопреосвященство, Владыка Митрополит Илларион, досточтимые отцы, преподобные отцы, монахи, преподаватели, родители, жены, дети, друзья выпускников, дорогие братья и сестры во Христе, и особенно возлюбленные выпускники, я поздравляю вас с днём выпускного акта. Во-первых, я думал написать и прочитать это выступление на русском языке, но это было бы не нормально, если бы я так сделал, потому что я размышляю и говорю по-английски. Поэтому, извините, пожалуйста, что я буду говорить по-английски. Мне так гораздо легче, и гораздо лучше вам, если я буду говорить по-английски.

It is a great honor and a great irony that, for some reason, Fr. Luke, the Dean of this honorable seminary, and also the newly elected abbot of Holy Trinity Monastery, asked me to address the graduates and their families and friends today. It is an honor for obvious reasons, and especially for me, because although I received my B.A. degree at Colgate University, not more than 40 miles from here, and my J.D. degree from the University of Pittsburgh School of Law, I am not a graduate of Holy Trinity Seminary, and in fact, have no formal theological degree. Growing up as a priestless Old Believer, I attended a summer seminary for three summers during my teen age years, and was active in every facet of liturgical life from my earliest years. Nevertheless, having no theological degree, I am humbled by your gracious invitation to speak on this august occasion.

Secondly, as I said a few moments ago, it is ironic that I’ve been asked to speak here on this day, because 25 years ago, after a several-year search for a legitimate source of priesthood for myself, my family and my spiritual children in my parish, on Jan. 9, 1983, my parish voted to accept my recommendation that we restore priesthood to our priestless Old Believer parish by uniting ourselves with the Russian Orthodox Church Outside of Russia.

And after months of discussing how to facilitate that decision, the process began with the chrismations of me, my wife Maria and my daughter Daria. Those chrismations were performed here, at this monastery by then Fr. Dmitry Alexandrow, now Bishop Daniel, the Bishop of Erie and the Old Rite. Twenty five years ago, we were chrismated on the same day as the graduation ceremonies for Holy Trinity Seminary. The next morning we then communed of the Holy Mysteries for the first time in our lives. For my daughter Daria, who was six years old at the time, her chrismation was belated, but not tragically belated. But for Maria and me, who were in our mid 30’s, it was a miraculous moment long overdue, and an event of spiritual significance like none other we had ever experienced.

Another element of that day which you might find interesting, was, that after being chrismated on that lovely late spring evening, we spent the evening in the main church very meticulously reading the Pravilnie canons, the Pre-Communion Canon and the Pre-Communion prayers in order to truly prepare ourselves to commune of the Holy Mysteries for the first time at the Divine Liturgy the next morning. Several times, while we were engaged in these prayers, and because we had begun the prayers rather late in the evening, the hieromonk responsible for making

sure the lights were off and the church was secured for the night came into the church seeking to perform these duties. Because of the lateness, and the youth of our daughter who was evidently exhausted after the many events of the day, he gently prodded us to finish our prayers and suggested that it was quite obvious that we had sufficiently prepared ourselves for Holy Communion. Not for a moment did I foresee on that special evening in our lives that a very special person had been given the task to assuage (ah-swéyj) our fears that

we were being negligent before God on this great occasion for us. The hieromonk who was so kind and caring to us that evening was Hieromonk Hilarion, soon to be ordained Bishop Hilarion, and now thanks to God’s mercy on us all, our newly enthroned Metropolitan and First Hierarch of our Church. Also, not for a moment could I have imagined on that Holy Trinity Seminary graduation day that I, soon to become an Old Ritualist priest, would be standing here 25 years later addressing the graduates of a “Niconian” seminary. But, of course, when speaking about events of reconciliation that can only be attributed to God’s will and grace, on that day 25 years ago, none of us likely envisioned that here today we, the faithful of the Russian Orthodox Church Outside of Russia, would be commemorating Patriarch Alexis and would be united with the Moscow Patriarchate. Nor did I





ever imagine that at a conference to be held at my parish and a local college in Erie within two weeks, several of the celebrants at the Divine Services, several of the speakers, and several of the conferees are from the ranks of hierarchs, priests, deacons and laity of the Local Russian Church under the Moscow Patriarch.

The reason I chose to open with these musings about unimaginable events, brings me to part of the message I would like to share with you today. As you now sit here as graduates of this venerable seminary and institution of higher education, although some of you, or perhaps even all of you, may know specifically what is your next step in life, I would like to suggest that much of what lies ahead is very likely unimaginable for you today. It is important that you prepare yourself for your future, but it is also important that you allow yourself to keep your mind and soul open for whatever God's will may actually be for you - even when it is nothing like what you imagine today. When I became a lawyer, I had no expectation of becoming a *nastavnik* for my Old Believer parish, and I had absolutely no expectation of becoming an ordained priest for an Old Ritualist parish in union with the Church Outside of Russia. When I took on the duties of becoming that *nastavnik*, all of the services in our parish were entirely in Church Slavonic. I was completely fluent in Church Slavonic with no desire to convert the services into English, and yet within only a few years, I was the prime mover in converting our services mostly into English. When I was a *nastavnik*, I had no intention, or possible expectation, that within six years I would be seeking priesthood, and if someone told me on the day I was blessed to become a *nastavnik* that in a few years I would encourage my parishioners to unite with the Church Abroad, I would have scoffed at such a suggestion. And when we joined the Church Abroad, when there were those suggesting that the Church Abroad would most likely, in the not too distant future, reconcile with the Moscow Patriarchate, I was arguing against such an event and writing to fellow Old Believers in Russia telling them why they should not unite themselves to the Moscow Patriarchate. And yet, at the 4<sup>th</sup> All-Diaspora Sobor held two years ago in San Francisco, I asked that an exception be granted to me to allow me extra time to speak to the reasonableness at this time of reconciliation with the Russian Church of the Moscow Patriarchate.

I have listed this litany of reevaluations I have undergone not to focus on myself, but to offer you concrete examples of the likelihood that many things will very different in your life than you might imagine today. Certainly this is not a call to suggest that you be ready to compromise the principles on which you will base your very existence as a human being, as a Christian, and most likely as a cleric at some level, but to remind you to be open to where God directs you, not to where **you** decide that you are to take your life.

The day I was writing this talk, I had also been writing the background information for the program for the conference at our parish, which I mentioned earlier. When I was writing the biographical information on Metropolitan Hilarion, I couldn't help but ponder on whether Vladika Hilarion, while growing up as a boy in Alberta, Canada, in what I suspect were rather humble

surroundings, and again when he chose to live the monastic life at Jordanville, ever thought for a moment that these were steps leading him to become the First Hierarch of the Russian Church Abroad. Thus, have a plan for your life, but leave room for God to alter that plan and take you where He deems you are most needed. As our Lord said to the disciples on the Mount of Olives at the time of His Ascension, *'It is not for you to know times or seasons which the Father has put in His own authority. But you shall receive power when the Holy Spirit has come upon you...'* Acts:1:7-8 And as written in the Gospel of St. John the Theologian: *"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."* At your chrismation you were sealed with the gift of the Holy Spirit. Be prepared to go where the Holy Spirit directs you, and do not allow your pre-conceived opinions and desires cripple you when the moment comes that you are called upon to do that which you earlier may have never considered. Schisms are often the result of individuals who refuse to accept that which was said in Ecclesiastes 3:1- *"To every thing there is a season, and a time to every purpose under the heaven."*

Secondly, I would like to suggest to you, as you begin your post graduate lives, to choose a life of purpose and service, rather than satisfaction of ambition. Leo Tolstoy (of not so blessed memory) sought in every stage of his life, and at least wanted to take every step (and often many of them clearly must be recognized as missteps), with the constant thought that a person must justify his life before his conscience. From the time I first read Tolstoy's novella "The Death of Ivan Ilyich", I was overwhelmed with the fear of what it must be like to be on your deathbed, as was Ivan Ilych, and come to the realization that your life was lived wrongly, thus, prohibiting you from justifying your life before your conscience.

On the opposite side of the equation is St. Paul who writes to Timothy in his second letter to him: *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine... But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.* II Timothy 4:1-8

Imagine how exhilarating it must be to come to the end of your life and know as St. Paul did, that in spite of the floggings, the rocks thrown at him, the imprisonments, the shipwrecks, the derision, the likelihood of criminal attacks along the roads travelled by him and his companions, the specter of a blade hanging over his neck and about to end his life brutally, he could think and say confidently *I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness.*

So we have the choice as human beings, as Christians, and for some of you, as clergy – either we try with all our heart and soul to live our life fully and godly with the hope that at its end we can feel in small measure what St. Paul felt, or, in the alternative, we end our lives screaming in agony (as did Ivan Ilych) with the realization that we cannot justify our life before our conscience. I suppose again, that everything that I have said is rather obvious to you. But if there is anything that I can offer you today, and perhaps that is why I was asked to give this address to you – it is 31 years of being the rector of a parish. Yes – 31 years. Although I was only formally ordained to the priesthood 25 years ago, 31 years ago, when I left the practice of law in 1976 and became the *nastavnik* of my priestless flock, I became their rector and spiritual father in all things except the performance of the **full** rites of the Orthodox Church. What is it that 31 years of being a parish *настоятель* has taught me?

First of all, it has taught me to **try** my very best to live according to God's law and to teach my flock to do likewise. Secondly it has taught me to be patient and to temper my expectations of "success". This is perhaps what I would most like to share with you today. I have often commented that those who take up secular professions can, for the most part, expect to be successful, if they work hard. When people come to a doctor, lawyer, teacher, financial planner they almost always accept the advice of that person, and the professional knows the satisfaction of having his advice followed. But I must tell you that in today's world, which is so dominated by secularism, materialism, hedonism and many other "isms", you will often find that the spiritual advice you will offer, and even be asked for, will not always, or perhaps even very often, be followed. And yet we must continue to run the race and to fight the good fight. How then to do this? Let me offer you several suggestions:

You must be humble. You must remember that you have become servants of the Lord and the Church. Not masters nor rulers, but servants. If your choice is to join the ranks of the clergy, then you will have made a choice of service – not honor. We must see ourselves in this manner as the Lord reminded His disciples in the Gospel from St. Mark that we hear on the Fifth Sunday of Great Lent: "*For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*" Mark 10:45. You must not expect glory, or praise or even gratitude for what you do as the Lord's servants. If you do, you will have destroyed every gain that you have made before God. And also, I can tell from the experience about which I spoke, that you will most often be greatly disappointed to the point that you may fall into despair.

Many years ago I had a recent convert to Orthodox Christianity come to live in Erie so that he and his family could be active participants in our parish. He was very pious and deeply sought the opportunity to be ordained to the priesthood. Since his conversion to Orthodoxy was so recent, I constantly had to try to temper his desire to immediately seek ordination. Also, whenever we met and he broached this issue, I constantly sought to make him aware that while the priesthood seems such a position of glory when one sees a priest in his vestments serving the Divine Liturgy, the majority of one's life as a priest is spent hearing

confessions, mediating marital problems, calming parishioners angry or disturbed about something going on in the parish or about someone in the parish, about hearing the financial difficulties of the parish, and unfortunately, in often seeing divine services well less attended than hoped for, no matter how much the priest tries to explain the importance of an active life of worship in the Church. Thus, you must humble yourself and expect little in the way of praise, glory or even obedience. And yet, remember St. Paul saying: *I have fought a good fight, I have finished my course, I have kept the faith.*

Secondly, you must be patient. You will want instant gratification and results. You will charge into your pastoral duties or service in the parish, or wherever you are sent or choose to serve in the Church, with the expectation that you can better everything. And perhaps, indeed you will. But true conversion takes time. I have found over the years that often when a fallen-away parishioner undergoes some sort of tragedy, or fear of tragedy, often he turns to the Church. What joy it brings to see the one lost sheep return to an active role in the Church. But, unfortunately, I have found over the years that once the pain of that tragedy subsides, often those lost sheep who returned often leave the sheepfold. And yet even when we mourn over those developments, we must be patient and try harder when the next lost soul appears in our midst. For when we are patient, we may still come to know that joy of having the one sheep saved. If we are patient, then we will hopefully know that joy of which our Lord spoke when He said: "*What man of you, having a hundred sheep, if he loses one of them, does not leave the ninety nine in the wilderness, and go after the one which is lost until he finds it? And when he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and neighbors, saying to them, Rejoice with me, for I have found my sheep which was lost! I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance.*" Luke 15:4-7. Patience will be required for you to seek that one lost sheep and not to think that the few that you actually help to save are not substantial enough to have warranted giving your life over to the ministry. We must be shepherds, and patient shepherds. We are not to be hirelings because again, as our Lord said, "*The hireling flees because he does not care about the sheep.*" John 10:5.

When I was in New York for Metropolitan Hilarion's enthronement, I awoke early on the Sunday of the Paralytic Man, which was the Sunday on which the enthronement took place. I said my Prayers before Communion, went for a walk, and still found it too early to head for the church for the beginning of the Hierarchical Liturgy. In our parish, we begin Midnight Service, Hours and Divine Liturgy rather early (at 7:30am), so I'm never at home during the mid morning hours on Sundays. On that morning then, I decided to turn on the television in my hotel room to catch the top of the news and the weather. As I was clicking the remote looking for a station for that purpose, I stumbled across one of the popular tv evangelical preacher's Sunday service. He was exhorting his listeners to broaden their horizons, to reject being bound by outdated dogmas, and he was especially adamant in assuring the thousands of people gathered together in the auditorium (I don't think I could call it a church) that God

wanted them to be happy and prosperous; that is, prosperous in having the good things of this world. And watching that service for a few minutes, I was struck especially by the lack of the kind of beauty we experience in the Divine Liturgy. I felt a bewilderment of why throngs of people would choose to forego the beauty of traditional Christianity and accept instead the option of a man standing before them and simply preaching to them for the overwhelming amount of the service. And I came to the conclusion that this message of happiness and materialistic bliss, even though delivered in such a sterile 'temple', is exactly the kind of new American Christianity that is non-threatening and consistent with the "American dream." People flock to it because it does not require any renunciation of past or realization of sin. On the other hand, the message that we convey in our Orthodox churches is that Christianity is a life of struggle, of self-denial, of prayer and fasting, of chastity, of a life of bearing one's cross. We are swimming upstream, not only here in America, but also throughout the entire world – especially in Europe. You must persevere to bring the true Christianity to your flock. But you must be patient and realize that such a counter-culture message will unlikely bring you enormous flocks of sheep embracing that message. Be patient; rejoice at the one sheep that you save. Fight the good fight, finish your course, keep the faith.

Finally, my last advice to you today, as you celebrate your accomplishment of graduating from this seminary, is to encourage you to understand that the most important quality you must possess, you must embrace, you must live is that of love. If you are not truly a person living the love that is God, you will fail and you will likely lose not only your flocks, but possibly, God forbid, your soul. Not long ago one of my friends who is a priest in the Church Abroad, speaking about another clergyman in the Church Abroad, for whom he has the utmost respect, said of this other clergyman: "This is a man who is a walking gospel, everything about him is love."

What could anyone hope to be more than a person who epitomizes the love that is Christ? If you do not exude love, whatever you teach, whatever advice you give, whatever actions you perform, however beautifully you serve the divine services, you will fail, because those entrusted to you will know that you are not a genuine Christian. A man is godlike only when he is an example of love. Remember that to be преподобный means to be godlike. And to be godlike is to be love. All that our Risen Lord requires of us is that we become the essence of the good news. And that is what? **Love!** God the Father is Love! God the Holy Spirit is **Love!** And our beloved risen Saviour, God the Son is **Love!** So today on this day which transforms you from ученик to апостоль, surround yourselves with the continuing Love of Christ. Today promise yourself to struggle to hold on to the Love that is God and Good; not only during this Paschal season and during this day of joy and accomplishment, but during each and every minute of your lives.

And so I conclude with another of my favorite passages from St. Paul, the saint that the Church calls the "mouth of Christ". Here he tells the Corinthians what I hope will be the guiding virtue for you, for your immediate families, for your friends present

and at home, and for all of us, who obviously need to follow His preaching. If we can ever hope for peace and justice in the world, love will be the foundation. I leave you with these words as my sincere hope for you and for all of us:

*Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging symbol. And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, but have not love, it profits me nothing. Love suffers long and is kind; love does not envy; love does not parade itself, is not puffed up; Does not behave rudely, does not seek its own, is not provoked, thinks no evil; Does not rejoice in iniquity; but rejoices in the truth; Bears all things, believes all things, hopes all things, endures all things. Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away. For we know in part and we prophesy in part. But when that which is perfect has come, then that which is in part will be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see in a mirror, dimly, but then face to face. Now I know in part, but then I shall know just as I also am known. And now abide faith, hope, love, these three, but the greatest of these is love. (I Corinthians 13:1-13).*

My dear brothers and sisters in Christ, I can assure you that this day of completion can be a day of entrance to the best part of your lives, and all of our lives, if only you, and we with you, can remember that this Paschal season, nearing its completion, and this day of your graduation is not the time to stop loving Christ and each other. It is the culmination of what our love for Christ and what the love of Christ for us brings. We must today ask ourselves "What shall I render unto the Lord for all that He hath rendered unto us? The answer is love – all of our love for God and for each other. For I am persuaded that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord. Amen.

*"O new priests, take delight in the painless birth-pangs of the baptismal font, and do not set at naught this divine birth, lest the font say later to us: I have begotten and reared up children, but they have rebelled against me. Our names are written in heaven; let us not plunge ourselves back into the slime of lusts, nor let us take off our white wedding garments. Never remove the white robes of your souls, which no one can remove from you unless ye yourselves reject them. Remain ever new, O priests, that ye may be counted worthy to hear the blessed voice [of Him Who says:] Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. We pray that we may all be vouchsafed this, in Christ Jesus our Lord; to Whom be glory and dominion, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages. Amen.*

Archpriest Pimen



## РЕЧЬ ВЫПУСКНИКА СВЯТО-ТРОИЦКОЙ СЕМИНАРИИ АЛЕКСЕЯ ЛЕММЕРА

Ваше Высокопреосвященство, Ваше высокопреподобие, всесвятные отцы, дорогие о Господе братья и сестры!

Сегодня мы отмечаем светлое и радостное для всех нас событие – очередной выпуск Свято-Троицкой Духовной Семинарии, который является 60-м по счету. Да, уже более половины века прошло с тех пор, как Семинария стала выпускать из своих стен различных церковных деятелей, начиная от чтеца и заканчивая первоиерархом. И это не может не радовать всех собравшихся сегодня здесь, поскольку именно в духовной семинарии будущий пастырь получает тот важный багаж знаний и не-обходимый молитвенный настрой, который так нужен ему для прохождения нелегкого церковного служения.

«Если ты богослов, то будешь молиться истинно; и если истинно молишься, то ты богослов» говорит авва Евагрий и это значит что одним из главных достоинств Свято-Троицкой духовной семинарии является сочетание богословских знаний, получаемых здесь семинаристами, с молитвенной практикой в храме Божиим – делом, без которого не возможно прохождение пастырского служения. Ярким примером такого мудрого сочетания этих двух неразрывно связанных направлений был приснопамятный митрополит Лавр, который не только преподавал различные богословские дисциплины здесь в семинарии, но был так же и настоящим молитвенником и опытным делателем этого искусства из искусств. Поэтому мы всегда будем стараться сохранять тот духовный настрой, который мы получили здесь, во время пребывания в стенах Свято-Троицкой обители, являющейся не только местом основания духовной семинарии, но так же духовным и миссионерским центром Русской Зарубежной Церкви. Ведь

известно, что лучшим духовным наставлением и миссионерским делом является пример собственного исполнения Христовых заповедей и неуклонного следования евангельскому идеалу.

С Божией помощью мы успешно закончили обучение в семинарии и теперь нам предстоит нелегкий жизненный путь, наполненный как испытаниями, так и радостными событиями и утешениями. Не смотря на присутствие некой грусти в связи с расставанием с уже родными людьми и местами, радость того что наше образование может послужить на пользу Церкви, немного успокаивает и утешает нас.

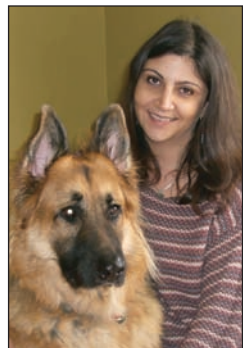
От лица всех выпускников Свято-Троицкой семинарии хотелось бы поблагодарить высокопреосвященнейшего митрополита Илариона за молитвы, поддержку и согласие принять участие в нашем сегодняшнем торжестве. Так же хотелось бы выразить благодарность ректору семинарии архимандриту Луке, декану протодиакону Владимиру, инспектору иеромонаху Феофилакту и всему преподавательскому составу за их труды и молитвы, направленные на наше духовное образование, и, конечно же, нельзя не отметить вклад в это дело братии Свято-Троицкого монастыря, которые всегда были рядом с нами в эти семинарские годы и старались помочь не только молитвенным примером, но и добрым словом назидания и утешения.

Да подаст нам всем Господь силы послужить Церкви Христовой во спасение себе и своим ближним, ведь Сам Господь пришел в мир не для того чтобы Ему послужили, но чтобы послужить и спасти многих.



### Meet HTS new faculty – Dr. Karina Ross

I grew up and completed my undergraduate degree in Moscow. My husband Steve and I met in Austin, TX and after we got married I moved to his home state of Ohio. A year later



I began graduate studies at the Ohio State University. My initial intention was to study the Russian literature but I changed my mind after a few months and switched to Slavic linguistics. I never lost my love for literature, in fact, I acquired a deeper appreciation for it when I began to look at it from the linguistic standpoint. I completed my Master's Degree and that same year our older son, Arthur, was born. I resumed my studies at the doctoral track. Two and a half years later we were blessed with our second son, Ethan.

The Slavic program at Ohio State afforded its graduate students a great opportunity to teach various undergraduate courses while working on their own degrees. That experience allowed me upon finishing my degree to get a position as an adjunct professor at Ohio Wesleyan University at the

departments of Modern Foreign Languages and Humanities and Classics. The five years I spent at Ohio Wesleyan were very productive and exciting. While devising my comparative literature courses I was discovering and rediscovering masterpieces of world literature from the Orthodox perspective as my interest in the Orthodox faith also grew deeper. When I heard about the possibility of transferring to the Holy Trinity Seminary I saw it as a perfect and unique opportunity for me. While I appreciated the Orthodox outlook on literature I was not always able to openly express it in a secular institution.

I am thrilled to be working with colleagues and students who are actively pursuing the Orthodox faith, and I also sincerely hope to be able to apply my academic experience in my classes here and motivate my students to think critically and creatively about literature and culture at large. In my very short time at the Seminary I have already experienced a vibrant and stimulating atmosphere and I am enjoying my job.

My family has found Central New York to be a great area with wonderful people and incredibly beautiful nature. I want to thank the Holy Trinity Seminary for allowing me this great opportunity.

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

#### Родион Арагон



Родился 24 октября 1966 года в Сантьяго, Чили. В 1974 г. переехал вместе с семьёй в Коста-Рику, где я живу до сегодняшнего дня. Получил в России музыкальное образование и работал по профессии в Коста-Рике до моего приезда в семинарию. Благодарю Господа и всех людей, которые мне помогли приехать учиться в Джорданвилль.

#### Евгений Позняк

Меня зовут Евгений. Я родился в России, в г. Тамбов, в 1983 году. Служил в Российской армии в 2001-2003 годах,



там подготовился для поступления в Семинарию. За время службы познакомился с интересными людьми, один из которых сейчас стал священником, а двое других крестились. Армейский духовник благословил поступать в Московскую Семинарию, куда я поступил в 2004 году и закончил 4 курса.

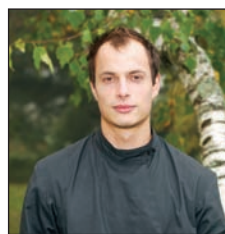
Я очень люблю путешествия! За летние каникулы проехал по России более 10.000 км (ок.6000 миль). Я побывал на Волге, доехал до Урала, очень много ездил по Черноземью: Тамбов, Рязань, Липецк, Пенза, Саратов, Тольятти,

Ульяновск, Саранск и другие города. Перед самым перелетом в Америку я побывал в Крыму, посетил город-герой Севастополь. А в прошлом году я посетил Северный Афон, о. Валаам, который произвел на меня глубокое впечатление.

Учебу в Семинарии воспринимаю как данность от Бога, а обучение в духовных школах – это, на мой взгляд, начало пути, которое ведет к священству, т.к. все дисциплины и сама жизнь здесь ориентированы на воспитание достойного пастыря Церкви Божией.

#### Даниил Мельников

Я родился в православной семье 16 июня 1988 года в России, в Москве. После окончания школы решил поступить в семинарию. В это время я жил в Сергиевом Посаде и трудился на просфорне при



Троице-Сергиевой Лавре. При этом я имел возможность посещать уроки в иконописной мастерской Лавры. О Джорданвилле я впервые узнал на авторской встрече инока Всеволода в Москве в центре Русского Зарубежья в 2006 г. Сейчас я очень рад, что по

воле Божией попал сюда и могу лично участвовать в жизни Русской Православной Церкви Заграницей. Надеюсь, получить здесь полезный опыт духовной жизни и необходимые богословские знания для моего служения Церкви.



### Александр Дмитриев

Меня зовут Александр. Я родом из России из древнего города Торжок, Тверской области. Детство провел в деревне у бабушки, рабы Божией Ларисы. Она меня растила и воспитывала. Учился в школе-интернате в Торжке. В 2000 г. Окончил школу. В этом же году крестился в Храме Пресвятой и Живоначальной Троицы (Дальняя Троица) у протоиерея Леонида. Осенью 2000 г. В 17 лет поступил в «Профессиональное художественное училище № 56 золотного шитья» в Торжке. Школа дала знания и научила работать в коллективе, училище также дало и духовное начало.



В 2004 г. я с Божией помощью поступил в институт в городе Санкт-Петербург – «Высшая Школа Народных Искусств Ея Императорского Величества Государыни Императрицы Александры Федоровны». Институт расположен у Храма Воскресения Христова (Спас-на-Крови). Отучился три года на художника ДПИ (декоративно-прикладного искусства), точнее художника по вышивке. Также преподавал в Воскресной школе, а последний год в Православной общеобразовательной школе имени преподобных Сергия и Германа, Валаамских чудотворцев (Санкт-Петербург), обучал церковной вышивке.

С большой помощи сестры, рабы Божией, Светланы и её супруга, раба Божия Александра, приехал в Америку и поступил в Свято-Троицкую Семинарию в Джорданвилле. Задача, которую я перед собой поставил, - это знакомство с Православием в Америке, людьми, восприятием русской культуры и традиции, поделиться моим опытом народного искусства, традицией лицевого шитья и русской вышивки.

### Иван Денисенко

Я родился 22 января 1986 года, в Киеве. Закончил Православную Гимназию имени Преподобного Сергия Радонежского при Троице-Сергиевом Варницком монастыре в Ростове Великом. В ней я учился два года. В это время я выполнял различные послушания: возглавлял одну из Евангельских групп, в которой мы ежедневно читали Евангелие, входил в совет старшеклассников. В гимназии я получил первый опыт монастырской жизни, познакомился с замечательными людьми. Эти два года оставили у меня самые теплые воспоминания. Это и способствовало поступлению в Свято-Троицкую семинарию в Джорданвилле. Здесь я хочу продолжить знакомиться с опытом монастырской жизни, получить богословское образование и расширить свой научный кругозор.



### Максим Аброскин

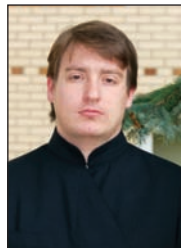
Родился на Дальнем востоке, на острове Сахалин. В 2006 году поступил в Московскую Духовную Семинарию в Троице-Сергиевой Лавре. Окончив второй курс обучения в 2008 г., по благословлению Архиепископа Евгения, ректора Московской духовной семинарии был направлен в Свято-Троицкую семинарию РПЦЗ для дальнейшего изучения духовных дисциплин.



Часто задавал себе вопрос, каким образом протекает жизнь внутри монастырской обители зарубежом. Очень хотел пожить в стенах монастыря, чтобы воочию всё увидеть и почувствовать дух. Я верю, что Господь внял моим размышлениям, и желание моё осуществилось! Вот таким вот чудесным образом я и оказался в этом прекрасном богоспасаемом месте.

### Наумкин Владислав

Родился я в далеком Таджикистане в Чкаловске 26 июля 1983 года. По причине перестройки и распада СССР наша семья переехала в Россию. Таинство крещения с именем Владислав, Благоверного Князя Сербского, принял в городе Сасово, Рязанской области. Среднюю школу закончил в городе Кувандыке Оренбургской области в 2000 году, на нашей исторической родине, по папиной линии. В 2004 году закончил Оренбургское Духовное Училище, при Свято-Троицкой Обители Милосердия, что в поселке Саракташ. С 2005 года я являюсь студентом Московской Духовной Семинарии. О Свято-Троицкой Семинарии, что в Джорданвилле я услышал несколько лет назад. Объединение РПЦ и РПЦЗ, и желание познакомиться с РПЦЗ побудили меня испросить благословения у администрации Московских духовных школ на продолжение обучение в Свято-Троицкой Семинарии, где я и учусь с сентября 2008 года.



### Matthew Romanchak

I was born in Pittsburgh, Pennsylvania, and grew up in a little community South of there called Jefferson Estates. I come from a family of eight, myself being the youngest of six children. Family has always been a very important part of my life. Attending seminary upon graduation from high school is a completely new experience, one that I am willing to pursue. I consider myself very fortunate to be able to study diligently in the curriculum offered. To me, there is nothing more important than serving the church in some way. What better place to prepare yourself than at Holy Trinity Seminary where the light of Orthodoxy shines brilliantly. This is why I made the choice I did. To study in an environment surrounded by daily prayer is a blessing in itself. Many people throughout my life, past and present, helped to influence my decision. I come here to gain a complete understanding of the church and everything it has to offer spiritually. Above all, I thank God for allowing me to follow the path He has shown me, and the will to follow it.



### Steven Prokopienko

I was born and raised on our family dairy farm near the Holy Trinity Monastery. I obtained an A.A.S. from Alfred State College and a B.A. in Biology from Alfred University, and am currently enrolled in a Master's of Science program at Utica College. I am also working on the family dairy in conjunction with my father and brother. At the same time, I am in the initial phases of establishing a farmstead cheese making operation, and planning my wedding for May 24, 2009. I am relishing the opportunity to study at Holy Trinity Seminary and look forward to gaining a better knowledge of our faith, as well as learning Russian language.





## HTS SEMINARIANS VISIT THE MOSCOW THEOLOGICAL ACADEMY AND SEMINARY

In July of 2008, three seminarians from Holy Trinity Seminary, Sergio Silva, Ephraim Willmarth and Jovan Marianac, traveled to the Moscow Theological Seminary and Academy. The trip provided them with a chance to become acquainted with the life in the seminary and academy and to meet and share experiences with their fellow seminarians in Russia. Likewise, they had the opportunity to venerate the many relics which can be found at the Trinity-St. Sergius Lavra, and pray at various monasteries and holy sites of Russia's capital.

This trip was organized as a result of cooperative educational efforts between the two institutions. Currently, several students from the Moscow Theological Seminary study at Holy Trinity Seminary, and HTS graduates have enrolled at the Moscow Theological Academy. HTS selected several students, who are studying Russian at Holy Trinity Seminary, to offer them, aside from a spiritual experience, the opportunity to improve their Russian skills in a environment of full language immersion.

The seminarians became quickly acquainted with students of the Moscow Theologica Seminary and Academy, and were shown gen-



erous hospitality by their hosts. Among the many holy places visited, the students from HTS visited the Convent of the Protection of the Mother of God in nearby Khotkovo, where they venerated the relics of Sts. Cyrill and Maria, the parents of St. Sergius of Radonezh.

Sergio, Ephraim and Jovan attended daily services in the Academy's Church of the Protection of the Mother of God, formerly the Tsar's private chapel, as well as in the Seminary Church of St. John of the Ladder, in the Holy Trinity Cathedral, where the relics of St. Sergius are, and in the Dormition Cathedral, the largest church in the Trinity-St. Sergius Lavra, which contains the relics of St. Innocent of Alaska and St. Maximus the Greek.

Holy Trinity Seminary expresses its gratitude to His Eminence, Archbishop Evgeny of Vereia, Rector of the Moscow Theological Academy and

Seminary, for his hospitality. We look forward to the further development and strengthening of our institutions' relations, which provides educational and spiritual benefits to our communities.

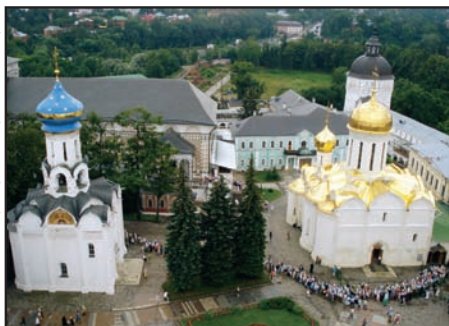
### «Впечатления о поездке в Россию на православную молодежную конференцию»

Эдуардо Волков –

Впервые в моей жизни я посетил Россию, историческую родину моих предков. Целью моей поездки было участие в международном съезде «Содружество православной молодежи», который проходил на курской земле. Надо сказать, что подобная встреча молодых представителей двух частей Русской Православной Церкви еще не проводилось ни разу, и от того для меня было большой радостью участвовать в этом событии.

Первые дни моего прибывания в России мне было удивительно слышать везде русскую речь и кругом видеть купола православных церквей. Наша группа представителей РПЦ встретила в Сергиевом Посаде. Там, в стенах Свято-Троицкой лавры, мы провели два незабываемых дня. Мы встречались с учащимися Московских духовных школ, посещали богослужения, были на праздничной литургии, которую совершил Патриарх Московский Алексий.

Затем была поездка в Москву, где в храме прп. Марона Пустынника прошла встреча с представителями православных молодежных организаций столицы. После Москвы мы отправились в паломнический центр «Коренная», который



расположен рядом с Коренной пустыней. Посещение этого центра и было основной целью нашей поездки. В рамках съезда проводились круглые столы и конференции по вопросам духовного образования в Русской Православной Церкви, а также юбилея 1020-летия Крещения Руси. Молодежь зарубежья делилась своим опытом сохранения веры и православных традиций в странах, где православие не является доминирующей религией.

Кроме участия в заседаниях мы имели возможность посетить святыни Курской, Воронежской и Белгородской епархий, а также Дивеевскую обитель.

Завершая свой рассказ, хочу отметить, что такие по-



ездки и встречи нужно проводить чаще. Польза обоюдного общения очевидна для всех. Православная молодежь учится не замыкаться в каком-то своем узком кругу своих приходов разбросанных по всему свету. Встречаясь, мы видим, что у нас часто одни и те же вопросы и проблемы. А самое главное заключается в том, что, несмотря на все языковые, культурные и иные различия, нас объединяет одна Церковь, одна вера.

CAMPUS NEWS

**HTS celebrates feast day of St. George the Great Martyr**

On Tuesday, May 6, 2008, Holy Trinity Monastery and Seminary celebrated the feast day of St. George the Great Martyr. Classes were dismissed for the day so that all could partici-



pate. His Grace, Bishop Gabriel of Manhattan, arrived on the eve to officiate at All-night vigil, served the hierarchal liturgy on the day of the feast.

This day also coincided with Radonitsa. A panikhida remembering His Eminence, Metropolitan Laurus, was served by His Grace, Bishop Gabriel, and the local clergy. Memory Eternal!

**Election of the New Abbot of Holy Trinity Monastery**

On May 6/19, the Feast Day of St. Job of Pochaev, a new abbot for Holy Trinity Monastery was elected. Metropolitan Hilarion of Eastern America and New York, and Bishop Peter of Cleveland traveled from New York City to take part in the election.

After the counting of the votes it was determined that Archimandrite Luke had received the majority of the votes, and Metropolitan Hilarion congratulated him on being elected the new abbot of Holy Trinity Monastery, the fifth in the history of the monastery. Metropolitan Hilarion then gave a brief talk, exhorting the brotherhood to be obedient in all things to the new abbot, and encouraging them to be zealous in the monastic life. Archimandrite Luke then thanked Metropolitan Hilarion and the brotherhood for their support, also asking everyone for their help in fulfilling this difficult obedience, which has been laid upon his shoulders.

**60th Commencement of Holy Trinity Orthodox Seminary**

On Sunday June 01, Holy Trinity Seminary celebrated commencement ceremonies for the graduating class of 2008. His Eminence, Metropolitan Hilarion of Eastern America and New York presided over the ceremonies, having celebrated the Divine Liturgy on the same morning and the All-night Vigil on Saturday night.



At two o'clock in the afternoon, the Seminary and

Monastery community gathered in the Holy Trinity cathedral for the Thanksgiving moleben.

After a solemn procession from the monastery cathedral to the seminary hall, His Eminence, Metropolitan Hilarion, blessed an icon of the Old Testament Holy Trinity, which had been placed above the main entrance into the Seminary. This work had been completed by the one of the graduates of HTS, iconographer and reader Alexei Lemmer, who is currently continuing his studies in the art of iconography at the Moscow Theological Academy.

The graduation address was delivered by the Very Reverend Archpriest Pimen Simon of Holy Nativity Church in Erie, PA. Archpriest Pimen, who joined the Russian Orthodox Church Outside of Russia together with his community of (formerly priestless) Old-Believers twenty-five years ago, encouraged the graduating class to expect God's will to be different from their own and to accept it with love and obedience.

Following the graduating address, awards for academic distinction were presented to the following students of the Seminary – Jovan Marianac, Ephraim Willmarth, Sergio Silva, Vladimir Davydov, and novice Sergei Tkach.

Baccalaureates of Theology were awarded to seven students – Julian Grachev, Hierodeacon Seraphim Baltic (magna cum laude), Novice Sergei Tkach (summa cum laude), Alexei Lemmer (cum laude), Ivan Belya, Dmitri Turich, and Arsenii Pilguk. Certificates in Theological Studies were awarded to Andrei Maximov and John Sarantakis.

In conclusion, Archimandrite Luke presented Metropolitan Hilarion with a painting of the monastery's St. John of Kronstadt chapel on behalf of Holy Trinity Seminary. In recognition of Riassophore-monk Vsevolod's long years of service to the Seminary a painting of the monastery chapel was presented to him as a farewell gift, as Fr. Vsevolod will be returning to Russia. A warm congratulatory address was received from His Grace, Archbishop Evgeny, rector of the

Moscow Theological Academy and Seminary.

**The Celebration of the Patronal Feasts of Holy Trinity Monastery and Seminary**

On June 14 - 17, Holy Trinity Monastery and Seminary observed the celebration of their Patronal Feast, beginning with the Sunday of Holy Pentecost and continuing through the morning of the Day of the Holy Trinity. Di-





vine Services for the first two days of the Feast were officiated by His Eminence Metropolitan Hilarion, who brought with him the Kursk-root Icon of the Theotokos.

At the end of Divine Liturgy, His Eminence, Metropolitan Hilarion, presented Archimandrite Luke with an abbatial staff, signifying Fr. Luke's authority as the newly elected superior of Holy Trinity Monastery.

On Monday, the Day of the Holy Spirit, two HTS graduates received ecclesiastical awards - Deacon Nikolai Olhovskiy was awarded the right to wear a double horarion, and Protodeacon Victor Lochmatov was honored with a synodal gramota, recognizing his years of faithful devotion to Metropolitan Laurus. Fr. Victor has also been on the faculty of Holy Trinity Seminary for many years, teaching Russian literature and Old Testament.

### **The Synod of Bishops confirms the appointments of Holy Trinity Seminary's new Rector and Dean**

The Synod of Bishops, at its session of September 4-6, 2008, held in San Francisco, CA, has confirmed the appointments of Archimandrite Luke, Abbot of Holy Trinity Monastery in Jordanville, as Rector of Holy Trinity Seminary, and Protodeacon Vladimir Tsurikov as Dean.

### **The beginning of the 2008-2009 academic year at Holy Trinity Seminary**

The beginning of the 2008-2009 academic year at Holy Trinity Seminary was marked by a supplicatory molieben following Divine Liturgy on Monday, September 8th.



Led by Archimandrite Luke, seminarians, teachers and all the faithful prayed for a blessed and prosperous school year.

The following day, Archimandrite Luke and Protodeacon Vladimir Tsurikov greeted the student body in the seminary hall. After the traditional in-

structional address by the rector and dean, Fr. Luke blessed the new seminarians to wear cassocks and belts. This academic year Holy Trinity Seminary once again welcomed students from all parts of the globe.

### **Metropolitan Hilarion visits Holy Trinity Seminary**

On Monday, September 22, the First Hierarch of the Russian Orthodox Church Abroad, Metropolitan Hilarion, visited Holy Trinity Seminary. At the invitation of the seminary's rector, Archimandrite Luke, His Eminence, Metropolitan Hilarion, addressed the seminarians who had gathered in the seminary hall.



Metropolitan Hilarion reminisced about his days as a student in seminary, and encouraged the seminarians to remember the reasons for their presence at HTS, to apply themselves to their studies, prayer and their obediences, heeding God's calling to serve His Holy Church.

### **Hieromonk Theophylact (Clapper-DeWell) awarded gold cross**



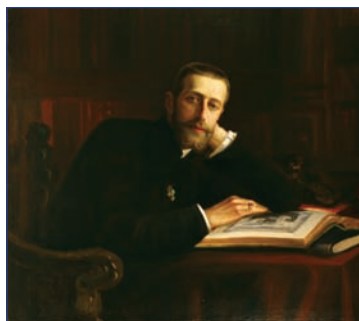
On September 27, on the feast of the Exaltation of the Cross, Bishop Gabriel of Montreal and Canada visited Holy Trinity Monastery.

During the Divine Liturgy, His Grace awarded Hieromonk Theophylact the right to wear the gold cross in recognition of his many years of service to the Church, carrying his obediences at Holy Trinity Monastery and Seminary.

Fr. Theophylact (Clapper-DeWell), a member of the brotherhood of Holy Trinity Monastery for over 25 years and an HTS graduate, has been a member of Holy Trinity Seminary's faculty since 1984, and has served as Dean of Students.

### **HTS represented at Russian Art Conference at Dartmouth College**

Deacon Vladimir Tsurikov, Dean of Holy Trinity Seminary and Director of Archives, participated at a conference entitled Russian Art and Russian Studies in America, 1917-1945, hosted by the John Sloan Dickey Center for International Understanding at Dartmouth College, in Hanover, N.H. The conference was held from Thursday, October 2 through Saturday, October 4, 2008.



Deacon Vladimir Tsurikov's paper explored Romanov Provenance in the Jordanville Collections, and dealt primarily with the holdings of the Seminary's museum, especially items donated by Princess Vera Konstantinovna, and Grand Duchess Kseniia Aleksandrovna, and their provenance.



### **Seminarians from HTS visit Holy Cross Hermitage**

On Friday, October 3, nine seminarians traveled to Holy Cross Monastery in West Virginia for the pilgrimage weekend following their patronal feast of the Exaltation of the Cross. They joined His Eminence, Metropolitan Hilarion, and many visiting clergy and pilgrims.



Some of the seminarians present at the feast day had recently arrived from Russia. This was their first excursion in the USA. One commented on the many Americans who approached the chalice, and his surprise seeing so many Americans who

had received Orthodoxy. All were grateful for the warm and generous hospitality of the brotherhood of Holy Cross Monastery. Among the highlights was the opportunity to speak informally with Metropolitan Hilarion.

### **HTS graduate tonsured and ordained at Holy Trinity Monastery**

On October 10th, 2008, Joseph McLellan was tonsured by His Eminence, Metropolitan Hilarion, at Holy Trinity Monastery, to the small schema, receiving the name Ioasaf, in honor of Saint Ioasaf of Belgorod. The following day, Fr. Ioasaf was ordained to the diaconate by Metropolitan Hilarion.



Fr. Ioasaf is a graduate of Holy Trinity Seminary (class of 1985); he completed his M. A. and Ph. D. in Slavic Languages at Brown University. Subsequently he taught at Brown University, the University of Missouri-Columbia and, most recently, at Princeton University.

He is a faculty member and assistant director of the Summer School of Liturgical Music, held annually at Holy Trinity Seminary.

### **HTS Represented at Anniversary celebrations of Moscow Theological Academy**

As in previous years, Holy Trinity Seminary was represented at the Anniversary celebrations of the Moscow Theological Academy in Sergiev-Posad on October 14, 2008. "Akt", marks the feast day of the Academy's church of the Protection of the Mother of God (POKROV) as well as the founding of the Academy, 321 years ago.

This year, our instructor of many years, Protodeacon Victor Lochmatow (along with his wife, Elena) was pleased to represent our seminary. After the Divine Liturgy, which was



headed by His Eminence, Metropolitan Valentine of Orenburg and Buzulutsk, the many honored guests of the Academy gathered in the Great hall.

His Eminence, Archbishop Evgenii, rector of the Moscow Theological Schools, greeted the many guests and spoke of the accomplishments of the past year. The main address was given by Prof. Alexey K. Svetozarskii, in dedication to the return of the Academy to Troitse-Sergieva Lavra in 1948.

At the reception following, Father Victor read greeting from His Eminence, Metropolitan Hilarion and the Abbot and Rector of Holy Trinity Monastery and Seminary Ver. Rev. Archimandrite Luke. Vladyka Hilarion's message spoke in part about the importance of prayer by the Russian Orthodox faithful throughout the World, especially before an icon of the Blessed Mother of God, beseeching Her Protection.

Once again, this visit provided a productive setting for the growth of mutual understanding and dedication in the field of Orthodox theological education.

### **"Imperial Legacy in the Collections of Holy Trinity Seminary" discussed at CREEES, Stanford University**

On October 23, 2008, the Center for Russian, East European and Eurasian Studies at Stanford University sponsored a presentation by Holy Trinity Seminary's Dean and Director of Archives, Deacon Vladimir Tsurikov, discussing the "Imperial Legacy in the Collections of Holy Trinity Seminary".

The presentation focused on the history of collection development of Holy Trinity Seminary's archival, print and museum collections, and Romanov provenance. The comments focused primarily on items of spiritual significance for the community of Russian Orthodox believers; hence the items chosen for the presentation focused on collections received from Princess Vera Konstantinovna and Grand Duchess Kseniia Aleksandrovna, especially in their relation to the veneration in the Orthodox Church of the last Romanovs as saints.

Current challenges, as well as further necessary steps aimed at the direction of the study and preservation of historical

and cultural objects d'art held at Holy Trinity Seminary, were addressed in the conclusion of the presentation. portant focus for future efforts.

**Symposium dedicated to the 100th anniversary of the repose of St. John of Kronstadt.**

Nine students of Holy Trinity Seminary attended a youth symposium at the Synod of Bishops in New York on October 25-26, 2008, dedicated to the 100th anniversary of the repose of St. John of Kronstadt.

The symposium began on the morning of Saturday, October 25, with a molieben to St. John. Archpriest Alexander Abramov of St. Nicholas Cathedral opened the symposium with his lecture on the life and works of the saint. Afterwards, participants of the symposium visited the Russian Consulate, where they were greeted by the Consul General Sergei Viktorovich Garmonin. Priest Joakim Provotakis addressed the participants after the visit to the consulate, focusing on the power of prayer as exhibited by St. John of Kronstadt in

tending his flock, and related how he himself experienced St. John's help during difficult periods in his own life.

Symposium attendees had opportunity to partake at a choir rehearsal for those who wished to participate in singing the divine services. All-night vigil for the participants was scheduled at St. Nicholas Cathedral, and a number of guests joined the choir that evening. After the service, His Grace, Bishop Merkury welcomed the young people and introduced Sergei Ivanovich Kisliak, Russian ambassador to the United States. Sergei Ivanovich addressed the symposium attendees, expressing his joy at seeing such a multitude of radiant faces of youth who had come together to learn about their religious and cultural heritage.

Divine Liturgy on the following day was served in the Synodal Cathedral, with Bishop Merkury officiating. HTS students took part in the service by singing in the choir and serving in the altar. After Liturgy, Fr. Andrei Sommer read a greeting to the participants from His Eminence, Metropolitan Hilarion.