



HOLY TRINITY ORTHODOX CHURCH

305 Washington Street
P. O. Box 2876
New Britain, CT 06050-2876

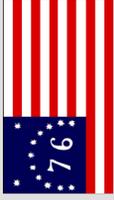
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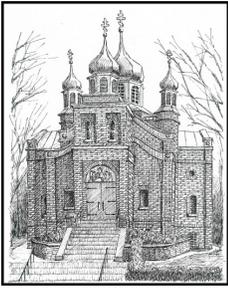


JULY 2012

HÖLY TRINITY ÖRTHÖDÖX CHURCH

JULY 2012

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 4th after Pentecost Unmercenaries Cosmas & Damian Divine Liturgy 9:00A.M. Coffee Hour – Myszka	2	3	4 <i>Independence Day</i> 	5	6	7 Great Vespers 5:00P.M. CONFESSIO
8 5th after Pentecost Icon of our Lady of Kazan Divine Liturgy 9:00A.M. Coffee Hour – Koles/ Wagner	9	10	11 St. Olga, Princess of Russia	12	13	14 Great Vespers 5:00P.M. CONFESSIO
15 6th after Pentecost St. Vladimir Divine Liturgy 9:00A.M. Coffee Hour – Polzun	16	17	18 New Martyrs Elizabeth & Barbara	19 St. Seraphim of Sarov	20	21 Panikhida for Alex Rudy 4:30 P.M. Great Vespers 5:00P.M. CONFESSIO
22 7th after Pentecost St. Mary Magdalene Divine Liturgy 9:00A.M. Coffee Hour – Sarah / Rachel / Megan	23 Men's Club Rock Cats Outing 7:00 pm	24 Great Martyr Christina	25	26 St. Jacob Netsvetov of Alaska	27 Greatmartyr & Healer Panteleimon	28 St. Irene Chrysovolantou Choir Rehearsal 3:30 P.M. Great Vespers 5:00P.M. GENERAL CONFESSIO
29 8th after Pentecost Divine Liturgy 9:00 A.M. Coffee Hour – ? ? ?	30	31 New Hieromartyr Benjamin of Petrograd		Charity:  BOYS & GIRLS CLUB	Cleaners: July 1 st – Bartos July 8 th – Bartos July 15 th – Belonick July 22 nd – ? ? ? July 29 th – ? ? ?	Greeter: M. Koles



Monthly Newsletter of HOLY TRINITY ORTHODOX CHURCH

305 Washington Street • PO Box 2876 • New Britain, CT 06050-2876

www.htocnb.org
JULY 2012

Rock Cats Baseball - Men's Club:



All members are reminded to keep Monday, July 23rd available for the annual Rock Cats Baseball outing. Please see Paul Culton for tickets.

Please be generous by using the envelopes provided in our monthly mailing. Collection will be taken on the last Sunday of the month. Visit their web site at

<http://www.bgclubnb.org/home.html>

GENERAL CONFSSION: is normally held on the last Saturday of each month (except for lenten periods) following Great Vespers. All regular communicants should make every effort to attend each General Confession. The next General Confession will be held after Pascha on Saturday, July 28th.

PARISH COUNCIL: The next meeting of the 2012 Parish Council will be held on Monday evening, August 27th at 7:00 P.M. All council members are reminded of the schedule change and asked to make every effort to attend the meeting.

The July charity collection is for the **Boys and Girls Club of New Britain.**



**BOYS & GIRLS
CLUB**

In New Britain, Connecticut, 25 years after the end of the Civil War, a small band of influential and concerned citizens were united under the leadership of John C. Eastman, Secretary of the Connecticut Auxiliary Committee on Work for Boys, for the purpose of organizing a Boys Club modeled after the Club that was founded in

1860 in Hartford. This dedicated group of volunteers worked tirelessly to raise \$100, and on March 10, 1891, the Boys Club of New Britain opened its doors in the Herald Hall on Church Street. The Club provided a place where 400 boys could participate in sports, recreation, and learn basic skills they would use throughout their lives.

On February 26, 1992, the Boys Club officially changed its name to the Boys & Girls Club of New Britain, now opening its doors to include the young female population of the City. Because we continue to meet the needs of families, our doors open every day after school for members, leading membership to increase steadily. Our Club now averages 2,500 members per year, of which approximately 700 are girls. This has become a main focus as we continue to expand programming for our young female members.

Our Mission is to enable all young people, especially those who need us most, to reach their full potential as productive, caring, responsible citizens. Our Boys & Girls Club Provides: A safe place to learn and grow; Ongoing relationships with caring, adult professionals; Life-enhancing programs and character development experiences; and Hope and opportunity.

UConn Football: The time has come to order tickets for our Tailgate party at Rentschler Field. We will be going to the Saturday, September 29th 12:00 p.m. game against the University at Buffalo.



Please see Matushka Melanie during coffee hour in July to order tickets and to add to the menu. As soon as we get an accurate count group tickets can be purchased.

GOLF DAY: The Men's Club invites you to join them for a round of golf (9 holes) on Sunday, August 26, 2012 at Hawks Landing Country Club, 201 Pattonwood Dr. Southington, CT. Tee times currently have been set for 1:06 to 1:51.



Fees: \$22.50 for walking, \$28 with a cart. If you are interested please contact Dan Telychka 860 426-9606, Peter Anop 860 628-7303 or Peter Steffick 860 583-9987 with a foursome or individual.



Archpriest David Koles, Rector
9 Frankie Lane
Terryville, CT 06786
Phone: 860-573-0013
Email: frdavid@htocnb.org

Birthdays & Anniversaries in JULY:

Ledgecrest Nursing Home, Berlin
Natasha Zaiko

1	Samuel Parnell	2009
5	Timothy Clark	1984
8	Olga Skotnicki	1917
12	Annette Salina	1949
12	Elizabeth Hamisevich	1955
14	Mat. Melanie	1956
14	Gavin Wykes	2003
14	Gloria Horbal	1924
20	Rebecca Ahern	1972
25	Elizabeth Bradanini	1945
28	Lucas Karabin	1978
30	Vera Luzietti	1951
31	Fr. David	1954
31	Ann Cook	1949

Home: Jim Dounouk, Mary Fairbanks, Susan Labas, George Liwen, Stella Liwen, Irene Prigodich, Helen Roberts and John Steffick.



PARISH DIPTYCHS

Please remember our departed brothers and sisters in your prayers.

2	Dimitry & Raissa Shafran	1957
5	Dan & Elizabeth Bradanini	1970
6	Joseph & Alicyn Pulcini	1997
10	Alex & Diane Polzun	1971
12	Francis & Irene Ferrandino	1980
25	Nicholas & Mallory Kokus	2009
28	Adam & Danielle Salina	2000

Moisey Rostella	54	July 1 1941
Michael Fetzko	75	July 1 1955
Peter Shevchuk	68	July 1 1957
Samuel Sopko	67	July 2 1955
Mary Labas	78	July 2 1970
Child (No name) Ladutko	1 day	July 3 1928
Jennie Mandro	30	July 3 1959
Donna Stelman	77	July 3 1962
Nicholas Cherpak	63	July 4 1931
Pauline Gregorowich	77	July 4 1977
Andrew Truhan		July 5 1944
Diomid Gel	75	July 5 1972
Child Vladimir Martinchuk	4	July 6 1903
Peter Petrioka	24	July 7 1903
Natalie Mikuno	36	July 8 1914
Mary Garlewsky	57	July 8 1942
Prohor Novosett		July 8 1944
Richard Skovich, Jr.	56	July 8 1956
Evan Panysh	77	July 8 1979
Walter Tynik	94	July 8 2010
William Aduskevich		July 9 1981
Catherine Rusinovsky	79	July 10 1970
Alexander Stepanec	59	July 10 1971
Paul Lechowicz		July 10 1976
Nadia Dwyer	63	July 10 1982
Nicolai Sotirov	54	July 10 1999
Alexander Alexieff	70	July 11 1962
Vera Martinook	73	July 11 1966
Aleksandra Lashenka	87	July 11 1981
Katherine Kolveka	23	July 12 1911
Walter Waskiewicz		July 12 1980
Child Anastasia Vilenin	10 days	July 13 1913
Child Sophie Panasevich	7 mo	July 14 1917
Michael Belomyzy	79	July 14 1964
Alexander Pyzow	87	July 14 1979
Andrew Bogdan	67	July 15 1940
Daria Dalidovich	55	July 16 1953



“WHEN I WAS SICK YOU CAME TO ME”

The following parishioners (and friends) are now home-bound or in long-term care facilities. If there are any names missing, please inform Fr. David. The regular schedule of visitations is included on the monthly calendar. Parishioners are welcomed and encouraged to make regular visitations to nursing homes and shut-ins. Our loved ones **NEED** to feel connected to their parish family.

Jerome Home, New Britain

Sadie Albino
Helen Karabin

Arbor Rose, New Britain

Nona Belomyzy
Mary Camarata

Middlewoods, Newington

Jennie Skovich

Walnut Hill, New Britain

Olga Skotnicki
Mary Cherpak

St. Lucian Residence, New Britain

Mary Kotrady

Paul Kislicki	67	July 16 1965
Melania Hamilla		July 16 1983
Anne Hamilla Christien	81	July 16 1993
Anthony Moskoluk	66	July 17 1952
Nicholas Romanuk	65	July 17 1953
Mary Zuk	62	July 17 1961
Ajanas Ludko	84	July 17 1979
Alexy (Al) Rudy	92	July 17 2011
Child Alexander Martinchik	1	July 18 1911
Child Alexander Kinon	6 mo	July 18 1913
Thaddeus Kostanchuk	77	July 18 1949
Mary Zuk	68	July 18 1962
Elbert Everson	55	July 18 1985
John Horbal	78	July 18 2003
Child Sergei Stankevich	2 mo	July 20 1909
Nadezhda Matyschsyk	68	July 21 1966
Anna Colwick	80	July 21 1969
Sophie Comba	75	July 21 1990
Child Vladimir Kasperovich	2 mo	July 22 1916
Michael Roman	84	July 22 1957
Child Mary Perut	9 mo	July 23 1905
Elena Tabakow	59	July 23 1997
John Colwick, Sr.	76	July 24 1960
Antony Srogi	83	July 24 1965
Sophie ?		July 25 1914
Nina Cenekwicz		July 25 1963
Child Paul Zhoyka	7 mo	July 27 1909
Wasil Danilevich	63	July 27 1953
Nicholas Steffick	67	July 27 1975
Helen Lechowicz	92	July 27 1996
Child Anna Stankevich	4 mo	July 28 1908
Nicholas Trubeev	36	July 28 1917
John Tavorons	59	July 28 1932
Andrew Panasevich	54	July 28 1949
Sophie Novick	89	July 28 1986
George Augustinovich	58	July 29 1968
Olga Makula	65	July 30 1927
Isidore Prigodich		July 30 1960
Alexander Gregorowich	75	July 30 1963
Jean Janusonis	62	July 30 1996
Olga (Alice) Wilczek	81	July 30 1998
Anna Lewchik	78	July 31 1976
Arthur Pobrezny		July 31 1984

ВЪЧНДА ПАМАТЬ

SUNDAYS & FEASTDAYS IN JULY:

Holy and Wonderworking Unmercenarys Cosmas and Damian, martyrs at Rome (284) - July 1st

Saints Cosmas and Damian were twin brothers, physicians, and early Christian martyrs born in Cilicia, part of today's Turkey.

They practiced their profession in the seaport of Ayas, Adana, then in the Roman province of Syria. Accepting no payment for their services led to them being named "Ανάργυροι" (Unmercenary); it has been said that, by this, they attracted many to the Christian faith.



Though they inherited great wealth, they gave most of it to the poor and needy, only setting aside enough for themselves to devote their lives to the service of Christ. As Christian physicians, they freely performed their healing services for men and for beasts, asking the healed only to believe in Christ in thanks for their healing.

During the persecution under Diocletian, Cosmas and Damian were arrested by order of the Prefect of Cilicia, one Lysias who is otherwise unknown, who ordered them under torture to recant. However, according to legend they stayed true to their faith, enduring being hung on a cross, stoned and shot by arrows and finally suffered execution by beheading. Anthimus, Leontius and Euprepus, their younger brothers, who were inseparable from them throughout life, shared in their martyrdom.

Kazan Icon of the Mother of God - July 8th

Our Lady of Kazan is an icon of the Theotokos popular in Russia since the 16th century. The Kazan icon of the Virgin remains popular, especially as a wedding gift, and is sometimes associated with Russian nationalism.

The image of Our Lady of Kazan is said to have come to Russia from Constantinople in the 13th century. After the Tatars besieged Kazan and made it the capital of their khanate in 1438, the icon disappeared, and it is not mentioned again until the 16th century, some years after the liberation of Kazan by Ivan the Terrible in 1552.



After a fire destroyed Kazan in 1579, the Virgin appeared in a prophetic dream to a 10-year-old girl named Matriona and told her where to find the precious image again. As instructed, Matriona told the archbishop about her dream, but he would not take her seriously. After two more such dreams, on July 8, 1579, the girl and her mother themselves dug up the image, buried under the ashes of a house, where it had been hidden long before to save it from the Tatars. The unearthed icon looked as bright and beautiful as if it were new. The archbishop repented of his unbelief and took the icon to the Church of St. Nicholas, where a blind man was cured that very day. Hermogen, the priest at this church, later became Metropolitan of Kazan, brought the icon to Kazan's Cathedral of the Annunciation and established July 8 as a feast in honor of the Theotokos of Kazan. It is from Hermogen's chronicle, written at the request of the tsar in 1595, that we know of these events.

By 1612, when Moscow was occupied by Polish invaders, Hermogen had become Patriarch of Moscow and All Rus-

sia. From prison, he called for a three-day fast and ordered the icon of Our Lady of Kazan to be brought to Princes Minin and Pozharsky, who were leading the resistance to the occupation. This icon—possibly the original, but more likely a copy—was carried before their regiments as they fought to regain the capital from the Poles. When the Polish army was finally driven from Moscow on October 22, 1612, the victory was attributed to the intercession of the Mother of God, and the Kazan icon became a focal point for Russian national sentiments. Later that year, when Tsar Mikhail Feodorovich came to the throne, he appointed both July 8 and October 22 as feasts in honor of Our Lady of Kazan.

The victorious Prince Dmitry Pozharsky financed the construction of a small wooden church dedicated to the Virgin of Kazan in the Moscow Kremlin. The icon was kept there until the small church burnt down in 1632. The tsar ordered the construction of a larger brick cathedral to replace it. After its completion in 1638, the icon remained there in Moscow's Kazan Cathedral for nearly two centuries. It was regularly borne in solemn liturgical processions along the city walls as the protectress of Moscow. The intercession of Our Lady of Kazan was successfully invoked against a Swedish invasion in 1709, and again when Napoleon invaded Russia in 1812. To commemorate this latter victory, the Kazan icon was moved to the new Kazan Cathedral in St. Petersburg in 1821.



The Rizza, covering the entire icon except for the heads of the Virgin and Child, contains over a thousand jewels contributed by the faithful in thanksgiving for favors granted, particularly cures relating to eyesight with which the emeralds are associated, is as exquisite in its workmanship and detail as the painting and was made circa 1600 A.D.

Holy Great Prince Vladimir - July 15th

Saint Vladimir was the grand prince of Kiev who converted to Orthodox Christianity in 988, and proceeded to baptize the whole Kievan Rus.

The Primary Chronicle reports that in the year 987, as the result of a consultation with his boyars, Vladimir sent envoys to study the religions of the various neighboring nations whose representatives had been urging him to embrace their respective faiths. The result is amusingly described by the chronicler Nestor. Of the Muslim Bulgarians of the Volga the envoys reported there is no gladness among them; only sorrow and a great stench, and that their religion was undesirable due to its taboo against alcoholic beverages and pork; supposedly, Vladimir said on that occasion: *"Drinking is the joy of the Rus."* Russian sources also describe Vladimir consulting with Jewish envoys and questioning them about their religion but ultimately rejecting it, saying that their loss of Jerusalem was evidence of their having been abandoned by God. Ulti-

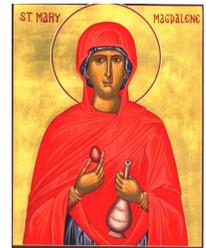


mately Vladimir settled on Christianity. In the churches of the Germans his emissaries saw no beauty; but at Constantinople, where the full festival ritual of the Byzantine Church was set in motion they found their ideal: *"We no longer knew whether we were in heaven or on earth,"* they reported, describing a majestic Divine Liturgy in Hagia Sophia, *"nor such beauty, and we know not how to tell of it."*

Holy Myrrh-bearer and Equal-to-the-Apostles Mary Magdalene - July 22nd

She was from the town of Magdala on the Sea of Galilee, for which reason she is called "Magdalene." The Lord Jesus cast out seven demons from her, after which she became His faithful disciple, following Him even to the Cross when most of His disciples had fled. With the other holy Myrrh-bearers, she prepared the spices to anoint His body and carried them to His tomb. There she was one of the first witnesses to the Resurrection, and the first to proclaim it.

Various traditions hold that, after Christ's ascension, she traveled to Rome, where she presented the Emperor with a red egg and proclaimed "Christ is Risen!" For this reason her icons often show her holding a red egg, and from this the tradition of distributing red eggs at Pascha is said to have arisen. She is then said to have travelled to Ephesus where she helped St John the Theologian in his gospel ministry before reposing there.



Mary Magdalene is sometimes identified with the "sinful woman" of the Gospels, but this is not the Church's tradition. Neither the Gospels nor the sacred hymnography of the Church make this connection.

New Hieromartyr Benjamin, Metropolitan of Petrograd - July 31st

Basil Pavlovich Kazansky was born into a family of a rural priest in the Nimensky in the Olonets Province about 1874. He attended the Petrozavodsk Theological Seminary before entering St. Petersburg Theological Academy in 1893. In 1895, he was tonsured a monk with the name Benjamin and ordained a deacon. In 1896, he was ordained a priest.

After graduating in 1897, he began teaching at the Riga Theological Seminary before, first, being appointed Inspector of the Kholm Theological Seminary in 1898 and then to the same position at the St. Petersburg Theological Seminary in 1899. In 1902, he was appointed Rector of the Samara Theological Seminary with the rank of archimandrite before he returned to the St. Petersburg Theological Seminary as its Rector in 1905.

On January 24, 1910, he was elected Bishop of Gdovsk, vicar of the Diocese of St. Petersburg, and became involved in charitable activities in the diocese including organizing the establishment of the Mother of God for the Care of Abandoned Women. In March 1917, Bp. Benjamin was elected

Archbishop of Petrograd and Ladoga, replacing Rasputin's appointee, Metr. Pitirim. In August, he was named Metropolitan of Petrograd and Ladoga and named also to the Holy Synod by the Local Church Council. Then, on January 26, 1918, he was appointed abbot of the Alexander Nevsky Lavra and named Metropolitan of Petrograd and Gdovsk.



In 1921, when the Bolshevik government began a campaign of confiscating Church valuables for the purported purpose of buying food for the starving population, Metr. Benjamin did not protest as he believed it his duty to save people's lives, but he wanted this sacrifice to be voluntary and under the control of the Church. While the Communist press in Petrograd at the time praised his position, the Bolshevik hierarchy did not approve and continued to confiscate the valuables. On March 24, 1922, twelve priests, who later became part of the pro-Bolshevik Living Church movement, called for the unconditional surrender of all Church valuables. While his clergy were outraged at the position of the twelve, Metr. Benjamin tried to calm his priests so as to avoid a confrontation with the Bolshevik authorities. For a time an agreement worked to allow substitution of other property of equal value, but members of the twelve objected and attempted to gain control of the Church from Patriarch Tikhon and his bishops, a move that Metr. Benjamin refused to allow. Refusing to accept this threat, Metr. Benjamin declared that Vvedensky, their leader, was outside the Church and published this decree in the newspapers.



Having refused to rescind the decree, Metr. Benjamin was arrested and placed into prison. He, with other clergy and friends, was placed on trial. After a trial of two weeks, during which many witnesses

were called both in accusation and defense, the defendants were found guilty. Recognizing that any pleas that he may offer would be useless, the defense attorney addressed the the court declaring, "Political considerations come first with you, and all verdicts must favor your policy."

On July 5, the chairman of the Petrograd Provincial Revolutionary Tribunal announced that Metr. Benjamin and nine other defendants would be shot. Having been shaved and dressed in rags so that their identity as clergy was not evident, Metr. Benjamin, Archimandrite Sergius, George Novitsky, and John Kovsharov were summarily murdered on July 31, 1922.

In April 1992, the Holy Council of the Bishops of the Russian Orthodox Church recognized that Metr. Benjamin and his companions are numbered among the holy martyrs. The celebration of their feasts is July 31.

COMMENTARY ON THE PRAYER "LORD, HAVE MERCY!"

The prayer, *Lord Jesus Christ, have mercy on me!* and, shortened, *Lord, have mercy!* was given to Christians from Apostolic times and designated for the purpose of the unceasing exclamation of this prayer. However, there are many now who are unaware of the meaning of saying *Lord, have mercy!* For that reason they call out fruitlessly; they cry out *Lord, have mercy!*, but do not receive the Lord's mercy, since they themselves are not aware of what it is they are asking for.

For this reason it is necessary for us to know: what is this mercy of our Lord Jesus? What is this mercy?! It is everything: all that we need in our present, fallen state is in His right hand. For He, from the time of His Incarnation and becoming man, endured such suffering and, with the shedding of His all-holy blood, saved mankind from the hands of the Devil. From this time He became the Lord and Ruler of mankind in a very special way. Everything of ours remains, therefore, in His hands.

From the beginning, even before His Incarnation, He was Lord of all creation, visible and invisible, as Creator and Fashioner. Thus it has been since creation and always will be, but not by the free choice of rational creatures. Demons, and also people, did not of themselves desire to have Him as their Lord and Master, and turned away from Him, the Master of all. The All-good God bestowed free will to mankind and angels, and gave them reason; He did not desire to break their free will and rule over them forcibly. This is why He protects those who desire to be under His power and direction, but He leaves those that do not desire this to follow their own free-will, independently. Therefore, even when Adam became apostate from God and did not care or desire to obey His laws it was through the action of the Devil; he himself became an apostate of God. God left Adam to his own means, not desiring to be his Lord by force. But the envious Devil, having tempted him in the beginning, continued to tempt him further until he made an unreasoning and unthinking beast of him and eventually man started living as a mindless animal.

At that time, the most-merciful God felt sorry for him. He bowed the heavens, came down to earth, and became man for man's sake. By His most-holy blood, He redeemed man and fashioned for him a salvific way of life by showing him in the Holy Gospel how to live a God-pleasing life. Through Holy Baptism He recreated and renewed life for man; through the holy Mysteries He gave him heavenly nourishment and, stated simply, with the greatest wisdom found the means to unite with man and man with God, so that the Devil would have no longer hold sway over man. All this having taken place, God still does not infringe on man's free will and leaves him the opportunity to save himself or to perish; so it follows that some achieve salvation while others do not care about it while still others do not believe in the Gospel at all, and some believe but do not live according

to the Gospel.

How many Christians today, after receiving so many heavenly gifts, after receiving so many of God's merciful actions, are again tempted by the Devil and, through the influence of the world and the flesh, again are separated from God and fall under the yoke of slavery to the Devil and sin. They do the Devil's will, but as yet have not become completely unfeeling. They do not feel the evil which they suffer from, but they do understand their mistakes and are aware of the slavery under which they have fallen although they do not see within themselves any power by which to free themselves from this slavery. These people hasten to God and cry: *Lord, have mercy!* so that the ever-merciful God might have compassion and mercy on them, take them in like the prodigal son and again grant them His holy Grace; and through this free them from the slavery of sin, expel the demons from them, and return their freedom. In this way they are enabled to again live a God-pleasing life and obey the laws of God.

Thus, those Christian who for this reason cry out *Lord, have mercy!* will receive God's limitless mercy and will free themselves from the slavery of sin and will find salvation. Yet how can those who have absolutely no understanding of this concept, and do not realize the poverty of their situation and their attachment to their fleshly and worldly ways and, in this sense, simply cry from habit *Lord, have mercy!* receive mercy from God, especially such wonderful and limitless mercy? For these it would be better not to receive this mercy, because receiving it they would again lose it, and their transgression would be two-fold. I will explain this to you by the following example: Imagine a person, poor and destitute, who desires to receive mercy from a wealthy man. What does he say to him in approaching him? Nothing other than: "Have mercy on me! Please have compassion on my poverty and put my life in order." Or, if someone has a debt and is not able to pay it wanting to free himself from this debt, he decides to ask his debtor to forgive his debt. He comes to him and what does he say? Again, simply: "Have mercy on me! Have compassion on my poverty and forgive me my debt which I owe you." Put another way, when a man admits his fault to someone and is seeking forgiveness what does he do? He comes to the person who he offended and says: "Have mercy on me. Forgive me for the offense which I have done to you."

Such people know what they are asking for and why they are asking it, and in asking are granted it; they are attentive concerning it and, receiving it, they use it for their betterment. Let us look now at another aspect: a sinner who is spiritually poor and indebted to God and has disappointed Him many times somehow cries to God *have mercy on me!* But, in the meantime, he does not understand what he is asking, why he is asking it, nor does he even realize what this mercy is which he seeks from God and why it is necessary for him. Simply out of habit he says *Lord, have mercy!* How can God grant him mercy when this person would not even recognize it if he received it, because he would not pay any attention to it, or he would misuse it, or would bury it

and, in this way, would continue to sin?

God's mercy is nothing other than the Grace of the Holy Spirit, which we sinners must ask of God by unceasingly crying to Him, "*Have mercy on me!* Reveal Thy mercy, my Lord, to me a sinner, in the miserable state in which I find myself, and accept me again in Thy Grace; grant me the strength of spirit to resist the temptations of the Devil, in my own sinful nature; grant me the spirit of counsel, that I may gain wisdom, that I may regain my power of discernment, and correct my life; grant me the spirit of fear, that I may fear to disappoint Thee and that I may fulfill Thy laws; grant me the spirit of love, that I may love Thee and that I may never again distance myself from Thee; grant me the spirit of peace, that I may find peace in my soul, that I may gather my thoughts and be in a peaceful disposition of mind; grant me the spirit of purity, that I may keep myself pure from all defilements; grant me the spirit of meekness, that I may have peaceful relations with my Christian brothers and resist anger; grant me the spirit of humility, that I may not think highly of myself and not be proud."

Whoever knows and feels the necessity of all that has been said is, and asks for this from the ever-merciful God and cries *Lord, have mercy!* will undoubtedly receive that for which he asks, and will receive God's mercy and His Grace. But he who knows nothing of that which has been spoken of, and only out of habit cries *Lord, have mercy!* for him there is no possibility of receiving mercy from God, for he has already received much mercy from God but did not realize it and was not grateful to God, Who granted him mercies. He received mercy from God when he was conceived and became man; he received mercy when he was renewed through Baptism and became an Orthodox Christian; he received Grace when he was freed from much need, spiritual and material, and nourished throughout his life; he received mercy from God every time he was granted to partake of the Holy Mysteries; he received mercy from God every time he sinned in the presence of God and troubled Him with his sins, but was not punished and did not perish as he should have; he received mercy from God when he received many blessings from God and either did not realize it or forgot them. How can this kind of Christian receive mercy from God when he does not know and does not understand that he has already received so much mercy from Him? Now, even if he cries: *Lord, have mercy!* he still does not understand what he is saying and pronounces these words thoughtlessly and purposelessly, but only through force of habit.

*By an anonymous author
in Vol. V of the Russian "Philokalia."*

Translated by Alexander Morin