

## *Fire & Light*

### **St. Symeon Orthodox Church**

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✠ **October 9, 2011** ✠

**17<sup>th</sup> Sunday after Pentecost**

**St. Tikhon the Confessor,**

**Patriarch of Moscow,**

**Enlightener of North America (1925)**

**Holy Apostle James, Son of Alphaeus**

**Righteous Forefather Abraham and his nephew, The Righteous Lot (2000 B.C.)**

**Hieromartyr Dionysius (Denis) of Paris (258)**



✠ **Wed. Oct. 12 6:30pm Akathist Service of Thanksgiving**

## **Humility**

In the Gospel we read, "Whoever humbles himself like this child, he is the greatest in the kingdom of heaven" (Matt. 18:4). We also have Christ's words earlier in the same Gospel: "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls" (Matt. 11:29). And, in the Old Testament, we hear God saying, "To this one I will look, to him who is humble and contrite of spirit, and who trembles at My word" (Is. 66:2).

But what is this humility? A simple definition is **"attentive forgetfulness of what one has accomplished"** (Philokalia, vol. 1, p. 252).

This, however, is very basic, and even though a full exploration of humility would require a book, we should say a few more things about it. Humility is "the greatest of all the virtues" and "the gateway of the kingdom of heaven" (St. Peter of Damascus). It is "a royal robe and commandment" (St. Philotheos of Sinai) which allows us to "possess the joys of virtue" (Ilias the Presbyter).

Through humility, we are more able to clearly see God's grace and thank Him for all that we have received. Through humility we open our mouths to ask forgiveness: from one another and from God. Through humility the door of the heart is open to Christ. It is essential, therefore, that we try to be humble, but our attempts cannot occur in a vacuum.

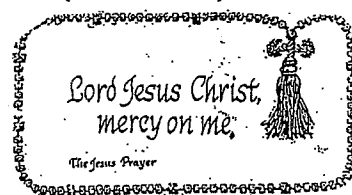
The Fathers of the Church tell us that the virtues are connected, and some derive from others. St. Peter of Damascus, for example, names obedience, patient endurance, poverty, and fear of God as some of the virtues which bring about humility (Philokalia, vol. 3, p. 239). Our pursuit of humility, therefore, is simply a part of our pursuit of holiness and this pursuit of holiness is nothing short of committing ourselves and one another and our whole life to Christ our God. May the Lord guide us on the path of humility, the path of salvation!

- Fr. Peter Andronache, St. Barbara Church, Sarasota, FL

## **When Repentance is Mixed with Pride**

✠ "When repentance is mixed with pride, then the person will be constantly thinking, 'How did I ever do that? And others saw it! What will they think of me?' Thus, man is tormented with such thoughts. There is no repentance in asking, 'How could I have done this again?' or 'What have I come to? It's egoism.'"

+ **Elder Paisios of Mt. Athos (1994)**



## ***This and That***

I'm on record that a lesson of historical study is that nobody can predict the future, but it looks to me like German-Yankee "pragmatism," the PR name for materialism, has pretty well eliminated the spiritual, and it is the spiritual that is civilization. American manic materialism is a form of atheism.

Clyde Wilson

—Far from being "the hobgoblin of little minds," consistency is a great virtue. Inconsistency is an evil and devious work of the devil and akin to unreliability. Together they wreak misery on human relations and havoc on human activities. Inconsistency is a primary trait of psychopaths. After all, one of his names is the Father of Lies.

Clyde Wilson

### **Science only describes, it cannot explain**

Lord, there is a lot that I don't understand about Creation and Creator. I know that this complex world and the human soul could not be mere accidents. Nothing can come from Nothing. Science only describes, it cannot explain. Evolution may be just their pretentious way of describing the Great Chain of Being. The soul is energy and energy does not disappear, it only changes form.

Clyde Wilson

There is so much unbelief in the world - far too many people speak of God unworthily and never stop finding fault with his activities in a manner they would not dare use toward the most incompetent workman. What we really want to do is restrict His work so that it conforms to the rules and boundaries that our limited reason considers suitable.

Jean-Pierre de Caussade

Sunnis and Shiites have been around since the seventh century.  
They celebrate diversity by exchanging car bombs.

- Fred Reed

The Chinese, I promise, do not strive for ever greater mediocrity. — Fred Reed

### **An Incredible Coup**

It soon transpired that, far from committing a blunder, the Muslims scored an incredible coup on 9-11. They effectively tested the limits of "tolerance" of the Western elite class at an entirely new order of magnitude—and they found out that there are *no limits!* It became obvious to the Muslims that the more outrageous you are in your stated intentions—and nobody has been more frank in this respect than the founder of Islam, both in his alleged revelations and in the Hadith—the more determined your Western fellow travelers will be to assure their subjects that Muslim intentions are not like that at all...

The aftermath of 9-11 has not only displayed the geopolitical shortsightedness of the Western elite class. Above all it has unveiled the extent of its self-hate. This goes well beyond its inability to protect the citizens of the Western world. It reflects a pathological desire to enable the enemies of the traditional nations of Europe and of what used to be "the American people" to establish a physical, cultural and political foothold in those countries. The elite class has been facilitating this process every step of the way, to the point where it is no longer possible to have a meaningful debate on the character of Islam in the European Union or Canada. Effective criminalization of meaningful debate has reached the point where merely quoting Islamic sources can get you into trouble if the guardians of the multicultural grail determine that you had done so with hostile intent.

What 9-11 has done for the Muslim world is enormously valuable. It has tested the will of the West and found it wanting. There is no need for further terrorist attacks, and if they happen it will be by some isolated self-starters disconnected from the "community." Large-scale attacks are no longer necessary. The point has been made.

Serge Trikovic, 9-11, *Ten Years Later: Islam's Unmitigated Success*, September 12th, 2011, Chronicles



## **Glorification of St Tikhon the Confessor, Patriarch of Moscow, Enlightener of North America**

St Tikhon, Patriarch of Moscow and Apostle to America was born as Vasily

Ivanovich Belavin on January 19, 1865 into the family of Ioann Belavin, a rural priest of the Toropetz district of the Pskov diocese. His childhood and adolescence were spent in the village in direct contact with peasants and their labor. From his early years he displayed a particular religious disposition, love for the Church as well as rare meekness and humility.

When Vasily was still a boy, his father had a revelation about each of his children. One night, when he and his three sons slept in the hayloft, he suddenly woke up and roused them. He had seen his dead mother in a dream, who foretold to him his imminent death, and the fate of his three sons. She said that one would be unfortunate throughout his entire life, another would die young, while the third, Vasily, would be a great man. The prophecy of the dead woman proved to be entirely accurate in regard to all three brothers.

From 1878 to 1883, Vasily studied at the Pskov Theological Seminary. The modest seminarian was tender and affectionate by nature. He was fair-haired and tall of stature. His fellow students liked and respected him for his piety, brilliant progress in studies, and constant readiness to help comrades, who often turned to him for explanations of lessons, especially for help in drawing up and correcting numerous compositions. Vasily was called "bishop" and "patriarch" by his classmates.

In 1888, at the age of 23, Vasily Belavin graduated from the St Petersburg Theological Academy as a layman, and returned to the Pskov Seminary as an instructor of Moral and Dogmatic Theology. The whole seminary and the town of Pskov became very fond of him. He led an austere and chaste life, and in 1891, when he turned 26, he took monastic vows. Nearly the whole town gathered for the ceremony. He embarked on this new way of life

consciously and deliberately, desiring to dedicate himself entirely to the service of the Church. The meek and humble young man was given the name Tikhon in honor of St Tikhon of Zadonsk.

He was transferred from the Pskov Seminary to the Kholm Theological Seminary in 1892, and was raised to the rank of archimandrite. Archimandrite Tikhon was consecrated Bishop of Lublin, Poland on October 19, 1897, and returned to Kholm for a year as Vicar Bishop of the Kholm Diocese. Bishop Tikhon zealously devoted his energy to the establishment of the new vicariate. His attractive moral make-up won the general affection, of not only the Russian population, but also of the Lithuanians and Poles. On September 14, 1898, Bishop Tikhon was made Bishop of the Aleutians and Alaska. As head of the Orthodox Church in America, Bishop Tikhon was a zealous laborer in the Lord's vineyard.

He did much to promote the spread of Orthodoxy, and to improve his vast diocese. He reorganized the diocesan structure, and changed its name from "Diocese of the Aleutians and Alaska" to "Diocese of the Aleutians and North America" in 1900. Both clergy and laity loved their Archpastor, and held him in such esteem that the Americans made Archbishop Tikhon an honorary citizen of the United States.

On May 22, 1901, he blessed the cornerstone for St Nicholas Cathedral in New York, and was also involved in establishing other churches. On November 9, 1902, he consecrated the church of St Nicholas in Brooklyn for the Syrian Orthodox community. Two weeks later, he consecrated St Nicholas Cathedral in NY.

In 1905, the American Mission was made an Archdiocese, and St Tikhon was elevated to the rank of Archbishop. He had two vicar bishops: Bishop Innocent (Pustynsky) in Alaska, and St Raphael (Hawaweeny) in Brooklyn to assist him in administering his large, ethnically diverse diocese. In June of 1905, St Tikhon gave his blessing for the establishment of St Tikhon's Monastery in South Canaan, PA.

In 1907, he returned to Russia, and was appointed to Yaroslavl, where he quickly won

the affection of his flock. They came to love him as a friendly, communicative, and wise archpastor. He spoke simply to his subordinates, never resorting to a peremptory or overbearing tone. When he had to reprimand someone, he did so in a good-natured, sometimes joking manner, which encouraged the person to correct his mistakes.

When St Tikhon was transferred to Lithuania on December 22, 1913, the people of Yaroslavl voted him an honorary citizen of their town. After his transfer to Vilnius, he did much in terms of material support for various charitable institutions. There too, his generous soul and love of people clearly manifested themselves. World War I broke out when His Eminence was in Vilnius. He spared no effort to help the poor residents of the Vilnius region who were left without a roof over their heads or means of subsistence as a result of the war with the Germans, and who flocked to their archpastor in droves.

After the February Revolution and formation of a new Synod, St Tikhon became one of its members. On June 21, 1917, the Moscow Diocesan Congress of clergy and laity elected him as their ruling bishop. He was a zealous and educated archpastor, widely known even outside his country.

On August 15, 1917, a local council was opened in Moscow, and Archbishop Tikhon was raised to the dignity of Metropolitan, and then elected as chairman of the council. The council had as its aim to restore the life of Russian Orthodox Church on strictly canonical principles, and its primary concern was the restoration of the Patriarchate. All council members would select three candidates, and then by drawing lots would reveal the will of God. The council members chose three candidates: Archbishop Anthony of Kharkov, the wisest, Archbishop Arseny of Novgorod, the strictest, and Metropolitan Tikhon of Moscow, the kindest of the Russian hierarchs.

On November 5, following the Divine Liturgy and a Moleben in the Cathedral of Christ the Savior, a monk removed one of the three ballots from the ballot box, which stood before the Vladimir Icon of the Mother of God. Metropolitan Vladimir

of Kiev announced Metropolitan Tikhon as the newly elected Patriarch. St Tikhon did not change after becoming the primate of the Russian Orthodox Church. In accepting the will of the council, Patriarch Tikhon referred to the scroll that the Prophet Ezekiel had to eat, on which was written, "Lamentations, mourning, and woe." He foresaw that his ministry would be filled with affliction and tears, but through all his suffering, he remained the same accessible, unassuming, and kindly person.

All who met St Tikhon were surprised by his accessibility, simplicity and modesty. His gentle disposition did not prevent him from showing firmness in Church matters, however, particularly when he had to defend the Church from her enemies. He bore a very heavy cross. He had to administer and direct the Church amidst wholesale church disorganization, without auxiliary administrative bodies, in conditions of internal schisms and upheavals by various adherents of the rebel "Living Church" renovationists.

The situation was complicated by external circumstances: the change of the political system, by the accession to power of the godless regime, by hunger, and civil war. This was a time when Church property was being confiscated by the Bolsheviks, when clergy were subjected to court trials and persecutions, and Christ's Church endured repression. News of this came to the Patriarch from all ends of Russia. His exceptionally high moral and religious authority helped him to unite the scattered and enfeebled flock. At a crucial time for the Church, his unblemished name was a bright beacon pointing the way to the truth of Orthodoxy. In his messages, he called on people to fulfill the commandments of Christ, and to attain spiritual rebirth through repentance. His irreproachable life was an example to all.

In order to save thousands of lives and to improve the general position of the Church, the Patriarch took measures to prevent clergy from making purely political statements. On September 25, 1919, when the civil war was at its height, he issued a message to the clergy urging them to stay away from political struggle. The summer of 1921 brought a severe famine to the Volga region. In August, Patriarch Tikhon

issued a message to the Russian people and to the people of the world, calling them to help famine victims. He gave his blessing for voluntary donations of church valuables, which were not directly used in liturgical services. However, on February 23, 1922, the All-Russian Central Executive Committee (communists) published a decree making all valuables subject to confiscation.

According to the 73rd Apostolic Canon, such actions were regarded as sacrilege, and the Patriarch could not approve such total confiscation, especially since many doubted that the valuables would be used to combat famine. This forcible confiscation aroused popular indignation everywhere. Nearly two thousand trials were staged all over Russia, and more than ten thousand believers were shot. The Patriarch's message was viewed as sabotage, for which he was imprisoned from April 1922 until June 1923.

His Holiness, Patriarch Tikhon did much on behalf of the Russian Orthodox Church during the crucial time of the so-called Renovationist schism. He showed himself to be a faithful servant and custodian of the undistorted precepts of the true Orthodox Church. He was the living embodiment of Orthodoxy, which was unconsciously recognized even by enemies of the Church, who called its members "Tikhonites."

When Renovationist priests and hierarchs repented and returned to the Church, they were met with tenderness and love by St Tikhon. This, however, did not represent any deviation from his strictly Orthodox policy. "I ask you to believe me that I will not come to agreement or make concessions which could lead to the loss of the purity and strength of Orthodoxy," the Patriarch said in 1924.

Being a good pastor, who devoted himself entirely to the Church's cause, he called upon the clergy to do the same: "Devote all your energy to preaching the Word of God and the truth of Christ, especially today, when unbelief and atheism are audaciously attacking the Church of Christ. May the God of peace and love be with all of you!"

It was extremely painful and hard for the Patriarch's loving, responsive heart to endure all the Church's misfortunes. Upheavals in and outside the Church, the Renovationist schism, his primatial labors, his concern for the organization and tranquility of Church life, sleepless nights and heavy thoughts, his confinement that lasted more than a year, the spiteful and wicked baiting of his enemies, and the unrelenting criticism sometimes even from the Orthodox, combined to undermine his strength and health.

In 1924, Patriarch Tikhon began to feel unwell. He checked into a hospital, but would leave it on Sundays and Feast Days in order to conduct services. On Sunday, April 5, 1925, he served his last Liturgy, and died two days later. On March 25/April 7, 1925 the Patriarch received Metropolitan Peter and had a long talk with him. In the evening, the Patriarch slept a little, then he woke up and asked what time it was. When he was told it was 11:45 P.M., he made the Sign of the Cross twice and said, "Glory to Thee, O Lord, glory to Thee." He did not have time to cross himself a third time.

Almost a million people came to say farewell to the Patriarch. The large cathedral of the Donskoy Monastery in Moscow could not contain the crowd, which overflowed the monastery property into the square and adjacent streets. St Tikhon, the eleventh Patriarch of Moscow, was primate of the Russian Church for seven and a half years.

On September 26/October 9, 1989, the Council of Bishops of the Russian Orthodox Church glorified Patriarch Tikhon and numbered him among the Saints. For nearly seventy years, St Tikhon's relics were believed lost, but in February 1992, they were discovered in a concealed place in the Donskoy Monastery.

It would be difficult to imagine the Russian Orthodox Church without Patriarch Tikhon during those years. He did so much for the Church and for the strengthening of the Faith itself during those difficult years of trial. Perhaps the Saint's own words can best sum up his life: "May God teach every one of us to strive for His truth, and for the good of the Holy Church, rather than something for our own sake." ✕ ✕ ✕

October 10

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## 26 Monk-Martyrs of Zographou of Mt Athos

In July of 1274, the Byzantine Emperor Michael VIII accepted a union with the Roman Church at Lyons, France. Faced with dangers from Charles of Anjou, the Ottoman Turks, and other enemies, the emperor found such an alliance with Rome expedient. The Union of Lyons required the Orthodox to recognize the authority of the Pope, the use of the Filioque in the Creed, and the use of azymes (unleavened bread) in the Liturgy. Patriarch Joseph was deposed because he would not agree to these conditions. The monastic clergy and many of the laity, both at home and in other Orthodox countries, vigorously opposed the Union, denouncing the emperor for his political schemes and for his betrayal of Orthodoxy.

On January 9, 1275 a Liturgy was celebrated in Constantinople in which the Pope was commemorated as "Gregory, the chief pontiff of the Apostolic Church, and Ecumenical Pope." The emperor's sister remarked, "It is better that my brother's empire should perish, rather than the purity of the Orthodox Faith." Recalling the infamous Crusade of 1204 when Latin crusaders sacked Constantinople, many of the people also preferred to submit to the infidels than to abandon the Orthodox Faith.

Twenty-six martyrs of Zographou Monastery on Mt. Athos were among those who were persecuted by Emperor Michael VIII Paleologos (1261-1282) and Patriarch John Bekkos (1275-1282) because they would not obey the imperial command to recognize the Union of Lyons. They steadfastly kept the teachings of the Fathers of the Church, and fearlessly censured those who accepted Catholic doctrines.

When the authorities came to Mt. Athos to enforce the imperial policy, the monks of Zographou shut themselves up in their monastery. From the tower they reproached those in favor of the Union, calling them lawless men and heretics. The attackers set the monastery on fire and burned the twenty-six martyrs alive.

The names of the martyrs are: Igumen Thomas, the monks Barsanuphius, Cyril, Micah, Simon, Hilarion, James, Job, Cyprian, Sava, James, Martinian, Cosmas, Sergius, Menas, Joasaph, Joannicius, Paul, Anthony, Euthymius, Dometian, Parthenius, and four laymen who died with them.

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✠ God's Saints had 'the eyes of their understanding enlightened,' and with these eyes they clearly saw the wants of our sin; we should ask, for what we should give thanks, how we should praise the Lord, and they left us the most perfect examples of prayers of various kinds. O, how beautiful these prayers are! Sometimes we do not feel and do not know their value, while we well know the value of food and drink, of fashionable attire, of well-furnished rooms, of theaters, of music, of worldly literature, especially of novels — that fluent, empty mass of words — and alas! we trample underfoot the precious pearls of prayer; and while everything worldly finds a welcome, wide shelter in the hearts of most people, prayer, alas, does not find even a narrow corner in them, cannot get into them. And when it begs us to let it in, it is thrust out like a beggar, like the man who had not a wedding garment.

✠ "My soul is in God, as a fish in water or a bird in the air, surrounded by Him upon all sides at every time; it lives in Him, it moves in Him, it rests in Him and finds freedom in Him."

St. John of Kronstadt

# Elder Paisios of the Holy Mountain on Confession

***Through Confession, the wounds we experience in our spiritual struggle are healed.***

"Do not fear. [The spiritual life] is a struggle, it's real warfare; and we're bound to suffer wounds. But they're healed through confession. ... When soldiers are wounded in the course of battle, they rush to the doctor, he binds their wounds, and they courageously return to the battlefield. In the meantime, they gain experience through their wounds, become more capable of protecting themselves, and avoid getting wounded again. The same holds true for us. When wounded in our spiritual struggle, we mustn't be discouraged. Instead, we should rush to the doctor - our Spiritual Father - show him our wounds, be spiritually healed and continue 'the good fight'. It's bad when we don't search out the fierce enemies of the soul - the passions - and don't struggle to cast them out."

"Confession is a Mystery [Sacrament]. You should go and simply tell your sins. After all, what do you think of yourself? Have you no stubbornness? Have you no egoism? Don't you hurt [other people's] feelings? What do you suppose that I go to confess? 'I got angry, I criticized...', and the priest reads the prayer of forgiveness. But even small sins have their own collective weight themselves."

"When a person does not confess the truth to the Spiritual Father, who therefore - in turn - cannot point out his error to help him, he ends up being harmed all the more; in the same way as the patient, who hides his symptoms and his disease from the doctor. Whereas when the penitent opens himself honestly, as he really is, then the Spiritual Father can get to know him better; and help him more effectively and positively."

"When I used to go to Fr. Tychon (a Russian Father of Mt. Athos) for Confession, I wouldn't have anything serious to confess; and he would advise me, 'There is sand, my son, there is sand!' The little sins accumulate and add up to make a sand dune that is heavier than any single big stone. Someone who commits one big sin thinks of it all the time, repents and is humbled. You have a myriad of small sins. But if you examine the conditions under which you were raised, and the conditions under which the other person was raised, you will see that you are worse off spiritually than the other person."

"When someone has been unjust, or has injured some other person with his behavior, he must first go to that person and ask humbly for forgiveness, reconciliation; and then go to confess his fall to his Spiritual Father and receive remission for his sin. This is how the Grace of God comes to us. If one confesses his sin to the Spiritual Father without first having asked for forgiveness from the injured person, he cannot find peace in his soul; because he has not yet humbled himself."

"You must also try to be specific in your confession. It is not enough to simply say, for example, 'I am jealous, I get angry,' and so on; but you should relate the actual and specific sin, in order to be helped. And when it is a very serious sin, ... you must give details of how you thought and how you actually acted. Otherwise, you are merely trying to mock Christ."

"Someone who does the proper inner spiritual work in order to understand himself, is like the miner who digs deeply and discovers metals in the depths of the earth. The deeper one probes in discovering and learning his self, the more he feels unworthy and becomes humble; but the hand of God constantly lifts him. And when one finally comes to know himself, his humility will be permanent. That's when the Grace of God is integrally secured, and one is not vulnerable to pride."





## Glorification of St Innocent, Metropolitan of Moscow and Enlightener of the Aleuts,

### the Apostle to America

St Innocent, in the world - John Popov - Veniaminov, was born on August 26, 1797 in the village of Anginsk in the Irkutsk diocese, into the family of a sacristan. The boy mastered his studies at an early age and by age seven, he was reading the Epistle in church. In 1806 they sent him to the Irkutsk seminary. In 1814, the new rector thought it proper to change the surnames of some of the students. John Popov received the surname Veniaminov in honor of the deceased Archbishop Benjamin of Irkutsk (+ July 8, 1814). On May 13, 1817 he was ordained deacon for the Irkutsk Annunciation Church, and on May 18, 1821, he was ordained priest.

The missionary service of the future Apostle of America and Siberia began with the year 1823. Father John spent 45 years laboring for the enlightenment of the peoples of Kamchatka, the Aleutian Islands, North America, Yakutsk, the Khabarov frontier, performing his apostolic exploit in severe conditions and at great risks to life. **Saint Innocent baptized ten thousand people**, and built churches, beside which he founded schools and he himself taught the fundamentals of the Christian life. His knowledge of various crafts and arts aided him in his work.

Father John was a remarkable preacher. During the celebration of the Liturgy, memorial services and the all-night Vigil, he incessantly guided his flock. During his time of endless travels, Father John studied the languages, customs and habits of the peoples, among whom he preached. His work in geography, ethnography and linguistics received worldwide acclaim. He composed an alphabet and grammar for the Aleut language and translated the Catechism, the Gospel and many prayers into that language.

One of the finest of his works was the Indication of the Way into the Kingdom of Heaven (1833), translated into the various languages of the peoples of Siberia and appearing in more than 40 editions. Thanks to the toil of Father John, the Yakut (Siberia) people in 1859 first heard the Word of God and divine services in their own native language.

On November 29, 1840, after the death of his wife, Father John was tonsured a monk with the name Innocent by St Philaret, the Metropolitan of Moscow, in honor of St Innocent of Irkutsk. On December 15, Archimandrite Innocent was consecrated Bishop of Kamchatka, the Kurile and Aleutian Islands. On April 21, 1850 Bishop Innocent was elevated to the rank of archbishop.

By the Providence of God on January 5, 1868, St Innocent succeeded Metropolitan Philaret on the Moscow cathedra. Through the Holy Synod, Metropolitan Innocent consolidated the secular missionary efforts of the Russian Church (already in 1839 he had proposed a project for improving the organization of missionary service).

Under the care of Metropolitan Innocent a Missionary Society was created, and the Protection monastery was reorganized for missionary work. In 1870 the Japanese Orthodox Spiritual Mission headed by Archimandrite Nicholas Kasatkin (afterwards Saint Nicholas of Japan, (February 3) was set up, to whom St Innocent had shared much of his own spiritual experience. The guidance by St Innocent of the Moscow diocese was also fruitful. By his efforts, the Church of the Protection of the Most Holy Theotokos was built up into the Moscow Spiritual Academy.

St Innocent fell asleep in the Lord on March 31, 1879, on Holy Saturday, and was buried at the Holy Spirit Church of the Trinity-St Sergius Lavra. On October 6, 1977, St Innocent was glorified by the Russian Orthodox Church. His memory is celebrated three times during the year: on March 31, the day of his blessed repose, on October 5 (Synaxis of the Moscow Hierarchs), and on October 6, the day of his glorification. ✠ ✠ ✠