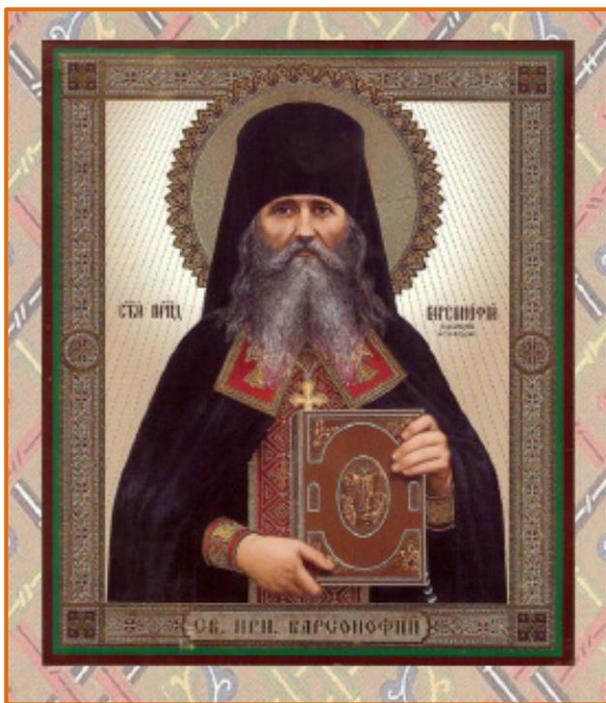


**The Life of Our
Venerable Father,
Saint Varsonofy of Kherson**



Commemorations:
October 17, 1954 - reposed
March 28, 2007 – obtaining the relics

Translated for the Queen of All Skete
By Reader Paul Belchenko

**The Life of Our
Venerable Father,
Saint Varsonofy of Kherson**

More than a thousand years ago, our land was educated by the light of Christ's Gospel. Up until our times, God's message has continued to be announced and brings salvation to the righteous flock of God through Christ's Church.

For a long time, the Orthodox Church has glorified pious and devoted martyrs and confessors of the Faith. The words of Christ the Savior, by whose feat of expiation for the human race – the spilling of his precious Blood on the Cross and his Resurrection which defeated death – was borne witness to in the lives of these individuals.

In the 20th century, new Orthodox martyrs and confessors achieved a high feat of suffering and confession. Among the new martyrs and confessors who reposed during these hard times, and who testified fidelity to Orthodoxy with their lives, stands Venerable Varsonofy at the Throne of God.

Archimandrite Varsonofy (Vasily Grigorievich Yurchenko), was born to a pious family on August 15, 1880 in the village of Lozovatke¹, in the Kherson² province of Ukraine. His parents, Grigory and Tatyana, were Orthodox believers who raised their children as God-fearing, meek and sincere.

Young Vasily received his elementary education from a local rural elementary school and then entered the Novgorod school for church teachers. After graduating, he was assigned to the town of Alexandria in the Kherson province, where for two years he taught at an elementary school.

In 1905, while in the village of Petrovo in the Alexandria district, he contracted a bad cold and was ill for two years. His religious character became stronger during this time and influenced by this,

¹ Elisavetgradsky district

² now Kirovograd oblast

Vasily moved to the Kiev Caves Lavra in 1907, where he lived and taught for another eight years.

The time he spent at the Lavra produced a deep, fruitful Faith. At the Lavra, he learned the beauty of the Church's divine services, the monastic typikon, diligent and sincere prayer, and many other things that in the future would help sustain him in all difficulties, sufferings, tortures and enemy attacks. The Novice Vasily pursued his education and entered the Kherson Pastor-Missionary Seminary in 1915. During his first year, on March 24/April 6, 1916, he was tonsured a monastic with the name of Varsonofy in honor of Saint Varsonofy, bishop of Tver (October 4/17). After graduating, he remained in the seminary of the Saint Gregory Bizukov Monastery. This was during the very difficult times for the country, people and Church. The revolution brought ruin, ignorance, devastation, godlessness, hunger and death. It did not pass by the Saint Gregory Bizukov Monastery, and Bolsheviks demanded a large sum of money. The brotherhood of the monastery was literally up against the wall, awaiting execution, but the required amount was somehow found, and they avoided death.

In 1920, the monastery underwent plunders and reprisals and it was closed. Father Varsonofy was arrested and subjected to horrific conditions; in stuffy crude cages where, according to his own story, his cassock decayed from the dampness and the insects that pestered the prisoners were so numerous that they could be scooped up as dust. After some time, he was released and was assigned to the post of parish priest in the village of Vysokie Bueraki, near Elisavetgrad³, where, because of his sincerity and zealous service, he soon gained respect among believers and clergy.

It was at this time that illegal schismatic groups, supported by the atheistic government, began to tear apart the fabric of the Church. The "Living Church" tried to discredit the holiness of the Orthodox Church by tempting and recruiting Orthodox Christians. With all his

³ Kirovograd

strength, the Venerable Varsonofy was opposed to this split. He proved himself a firm protector of the true Church and fearless expositor of schismatics.

As a result, in 1923, the eparchial Bishop Onouphry (Gagaluk) appointed him missionary to Alexandria⁴, Ukraine, which was part of the Elisavetgrad Diocese. Here, he struggled against schismatics, and from this moment began the briskest activity of Venerable Varsonofy.

Upon arriving in Alexandria, he found that there was no Orthodox temple in the city. Father Varsonofy went to the cathedral served by schismatics and stood unnoticeably in the back. But, tall in stature with a full beard, garbed as a monastic, and holding a cane and a prayer rope, he presented a striking appearance that could not go unnoticed. At the end of the Divine Liturgy, he was surrounded by believers who were concerned about the innovations in the Church. All that was necessary was the authoritative voice of the Church, and what a joy it was when all found out about Father Varsonofy's assignment to their Diocese! He read the letter of Bishop Onouphry against schism. It was decided that what needed to be done was to retrieve at least one temple from the schismatics. Having studied conditions of his new mission in Alexandria, he journeyed to the place of his former service, the village of Vysokie Bueraki. In the Fall, he was arrested and imprisoned at the Alexandria prison, where he remained through the beginning of Great Lent. However, communication with him never ceased and zealous Orthodox Christians would take turns daily to bring him mail and care packages.

In 1924, Father Varsonofy was released from prison. By that time, the Orthodox community had begun work on organizing a parish, and after many efforts, was able to obtain from the civil authorities one of the four schismatic churches which was already empty. To this Church, dedicated to the Protection of the Holy Theotokos (Pokrova),

⁴ Not to be confused with his first assignment to Alexandria, a different town which was in the Kherson province

Venerable Varsonofy was assigned as archpriest, serving the entire district of Alexandria. The servant of God had a delightful personality, possessing extraordinary affability, sincere love and warmth for everyone, tenderness, mildness and pious reverence, and a blameless private life conducted in fasting, ceaseless prayer and abstention. He was attentive and concentrated during divine services, with his whole being given to prayer.

In the parish Church, all divine services were conducted according to the typikon. Believing Christians would say, “It happens when I come to Church on a weekday, a moderate, soft voice is heard from in front of the altar, and both peace and affection fill the soul”. The large temple soon began to be filled with believers from all the suburbs of the city. The news about all occurring at Holy Protection Church and about the unusual Father spread out far beyond the district. Each divine service drew people from the suburbs. Many, having attended his services, came to Father Varsonofy’s apartment for advice, asking what they needed to undertake in order to have a correct church, and they received necessary suggestions. Every divine service was accompanied by a simple instructive sermon, which distressed and angered the evil one. People were told of the defects of daily life, were called to repentance, and the truth came to light as the lie of schism was exposed. He called on people to not only condemn those believers that were confused in schism, but also to pray for them. Father used any opportunity for edification: on duty, at a feast, at a cup of tea. Conversations were always directed towards current church events or concerned heart-rending topics. All schismatic churches shortly become empty, and the majority of the clergy of the city repented. In an area that formerly had 80 schismatic parishes, there barely remained ten. There was an extraordinary revival of church life in the city. All this extremely embittered the schismatics and especially, the GPU (State Political Directorate).

The schismatics, led by “Bishop” John (Slavgorsk), with the consent of civil authorities, undertook corresponding measures to destroy both Father Varsonofy and the community headed by him.

Religion had escalated to such a size that the authorities did not dare undertake any direct measures for liquidation of this movement. There were several arrests of Father Varsonofy. At his civil proceedings, there was an enormous gathering of people. Venerable Varsonofy wisely answered all the questions of judicial investigation, which caused him to be even more greatly esteemed by the people. The litigation was organized in connection with the Baptism of a baby, which was accomplished ostensibly without preliminary registration with the civil authorities. Although this was a crime that was severely punished, this litigation did not result in serious consequences and only a fine was imposed.

In 1924, local authorities accused Father Varsonofy of organizing a national revolt. A case was made. Several members of the parish council were arrested, as well as Father Varsonofy, who was ostensibly the organizer of the revolt. With a violent knock after midnight, the authorities burst into and searched his apartment. A package was found which contained documents convicting Father Varsonofy in the organization of this revolt. Forgery was obvious, as the papers were discovered in the bed of a person who was staying overnight. In several days, all who were staying in this house were arrested and imprisoned. The forged case lasted more than three months, with many interrogations and threats, but it was concocted too roughly and after being transferred to the higher authorities, everyone was released.

In 1926, Father Varsonofy received the assignment of archpriest to the city of Pervomaisk, of the Odessa Diocese, where there existed no true Orthodox Church. As church life blossomed in the Alexandria community, Venerable Varsonofy was taken away from there and sent to a small town, the temples of which belonged to schismatics. But here, too, he showed due obedience. With grief tearing apart his soul, he bade farewell to his flock and left for the uncertainty of new grief.

Upon arrival in the unfamiliar town, Father Varsonofy went to the church and in the presence of the half-schismatic archpriest, he showed his assignment as archpriest and dean of the district.

After just one service, news about him spread throughout the district. The cathedral began to grow not by days, but by hours.

There came priests and laymen for advice, asking how to convert from schism to Orthodoxy. But such church revival was rather brief.

On the second day of Pentecost, Father Varsonofy was arrested and immediately sent to Kharkov where he was imprisoned. After several months he was released, but without the right of leaving Kharkov. He could scarcely find shelter in the unfamiliar city; however, he was soon given love and respect in an Orthodox temple which he attended. Venerable Varsonofy lived in Kharkov five years, from 1926 until 1931.

In 1927 the declaration of Metropolitan Sergius was issued. Many believers considered it with vigilance and Father Varsonofy with even greater diligence was working for the sake of Christ to keep the flock whole and safe. Under difficult conditions, with increasing persecutions against the Church by a godless authority, Father Varsonofy, without losing a single minute, pastored Christ's Church: he persuaded them that were weakening in faith, strengthened the spiritually feeble, and called for patience in bearing the Faith. Father, aided by many Orthodox people both in Kharkov and in the areas of his former parishes and other places, supported believers in various ways, by letter or personal contact. Around him there formed not only a community of local residents, but also of laymen and women from the towns of Donbass, Kuban, Poltava, Kherson, Odessa, and even the neighboring country of Belarus. The clergy of the dispersed monasteries, priests and laity of different ages and ranks visited Venerable Varsonofy. Everyone went to him, some to receive advice, some a consolation in suffering, some regarding church affairs, others for personal spiritual instruction. Young souls, both men and women, also aspired to see him, captivated by his word and the beauty of his

spiritual life. They expressed a readiness to follow the path of God-pleasing lives under his direction. Father Varsonofy did not put especially strict rules in frameworks. All who desired to live a godly life were given a rule: in the morning - morning prayers and matins; at lunchtime – hours; in the evening - vespers with evening prayers.

However, the GPU remained alert. On January 1, 1931, in one night, a mass arrest was made of bishops, clergy and laity who had not yet been detained and who showed any religious activity. Among them was Venerable Varsonofy, who during this incarceration was exposed to many and various tortures, the most common of which was sleep deprivation. Father would be subjected to this for five to ten or more days in a row, on his feet or sitting, while under supervision. He was tormented by day and night without sleep, awakened by kicks or even by bayonets.

In other tortures, he was deprived from receiving care packages; he was beaten and held in extremely narrow single cells, almost hermetically sealed, in both hot and cold weather; deprived of food, and then fed well with no water. The tormentors simulated his execution, and tortured Father Varsonofy in many other ways.

All these tortures were terminated when Venerable Varsonofy was sent to camp for five years. In total, he spent ten years in prisons and in the camps of: Temnikovskiy, Alatyrsiy and those in Kolyma.

His behavior in the prisons and camps was admirable. Venerable Varsonofy would sincerely state that prison, for him, was a “spiritual school” and he accepted imprisonment as an opportunity for spiritual growth, without fear and with gratitude to God. Because of the aggression against clergy, Father Varsonofy was often placed in cages with criminals and recidivists who had become bestial, losing any human feeling. But Father’s truly Christian behavior, which was commensurate with his rank, also tamed these animals into human shape. Some of them became so attached to Father that even upon parting, they would try to find him by mail or some other way. While in the prison cell, Father Varsonofy behaved as priest and monk.

Despite the noise, shouting, extreme abuse and a thick fog of tobacco smoke, he would pray for hours with a prayer rope, not paying attention to the environment that surrounded him. He shared his mail with everyone. Without abasing himself to the environment in which he was forced to stay, and without despising it, he used the opportunity to view himself as a true servant of God. While at the camps, Venerable Varsonofy refused to work on Sundays and feast days, and under no circumstances would he permit his appearance to be altered. Only after having been violently beaten was his hair cut and beard shaved. In constant extremely hard conditions, Father Varsonofy never fell into despondency, with all his time being devoted to prayer. He would make many friends and console them. Conditions of imprisonment made it particularly difficult for them that had no faith in God, and such a melancholy and darkness of despondency and hopelessness would come over them that some prisoners would beat their heads against the wall, trying to muffle the despair with physical pain. During such moments, when they saw Venerable Varsonofy even at a distance and received his blessing, without having a face-to-face conversation with him, the burden of despondency was lifted, and the feeling of joy appeared. His spiritual and bright countenance and his warm care were magnetic. A circle of righteous people was formed, and together, they helped each other, suffering the camp life with difficulties.

During his first imprisonment in the camps, being transferred from camp to camp in incredibly difficult conditions, he almost died of typhus.

For praying and preaching in Sarov, he was beaten almost to death and by the time he was discharged from the camp, he had become completely hunched over. He could move only with crutches. It was hard to recognize the rather old, yet shapely, tall Father Varsonofy.

Due to his physical disability and with the petition of his relatives to the authorities, upon termination of his imprisonment he managed to return to Kharkov. He had changed externally, but internally he remained the same. And, without wasting time, he started working,

according to his calling, to save human souls. In his apartment and in others' he performed divine services at night, stimulated interest, educated, and strengthened the remaining believers who by that time were strongly demoralized with rude godlessness. Persecution reached such a height that for an employee of Soviet organizations, it was very risky to enter a church, to make the sign of the cross anywhere publicly and to possess icons at home. Performing needed liturgical services was problematic and unsafe because even funerals and burials were performed according to a special Soviet tradition, accompanied by music and red flags.

After 1935, due to the extreme persecution of clergy, it was impossible for a priest to appear publicly in a cassock or vestments. Venerable Varsonofy, who would under no circumstances change his priestly appearance, in order to achieve his major goal to save human souls and strengthen believers, took off his cassock and appeared as an old man in an ordinary Russian belted long shirt. In such appearance, for some time he could unnoticeably visit many of his true flock, both those of his former parishes, as well as people from other places: Kuban, Donbass, Kherson, Odessa and other cities of Ukraine and Belarus. The purpose of his visits was to perform the Holy Mysteries of Confession, the Divine Liturgy, and giving of Holy Communion to the true godly flock. Only those who knew each other gathered for these services.

An acolyte who was on one of these trips to Kherson with Father Varsonofy, witnessed: "There, in the suburb of the city, in one fenced house located in a rural place, Father Varsonofy heard confessions of people who came for two days and nights. They told each other about his location. There was no time for him to eat."

After one trip to Odessa, in 1936, Venerable Varsonofy was discovered and was arrested and imprisoned. He was deprived of all communication with the outside world. Upon termination of investigation he, already completely handicapped, was sentenced by the People's Commissariat of Internal Affairs (PCIA), for a term of

imprisonment to Kolyma⁵. Such sentences were made intentionally, assuming the impossibility of the prisoner's return. For several months, Venerable Varsonofy endured the long and difficult trip in prison-train boxcars at 40 degrees below zero until he arrived at the place of his imprisonment. On Kamchatka he became extremely ill. His condition was such that he was pronounced dead and his body was discarded. The following morning, he was found sitting among the corpses. Father Varsonofy would tell about this, when he was tossed onto a heap of dead bodies unconscious. After regaining consciousness, he felt heat. A light lit up the night sky and Christ appeared to him, stretched out his hand to him and said, "Have courage, I still need you on earth to preach the sermon of the Gospel."

Kolyma was the most severely challenging prison. Venerable Varsonofy, covered with wounds and exhausted, bore his cross with honor, hoping on God's mercy and on the Protection of the Lady Theotokos. Altogether during his priestly service, in persecutions on the Church, Father Varsonofy was arrested 25 times. At all interrogations he was courageous, with the piety of a servant of God. During difficult moments at interrogations, he was silent, praying to himself until he would receive the answer from inside. Without paying attention to the furious official, he would give the necessary answers. He thus destroyed all poisonous plays of the sophisticated inspectors, who, insidiously, would sometimes change their tone and would praise such a direct and courageous confessor.

In 1941 Venerable Varsonofy was released from imprisonment. To heal his wounds received after ten years in prison, he was hospitalized for two years at the Magadan camp hospital (until 1943) and for another two years at the hospital on the bay of Nakhodka (until 1945). From there he was transported to the village of Pyatikhatki, in the Dnepropetrovsk area.

⁵ Located in the far north-eastern area of Russia in what is commonly known as Siberia.

In 1945 Father Varsonofy moved to Kharkov for ambulatory treatment. Knowing him, Kharkov people would say that Father was externally changed, but internally, he remained the same.

Since 1946 Father Varsonofy lived in Kramatorsk, continuing the Kharkov treatment. In May of 1948, the Bishop of Donetsk, Nikon (Petin), assigned him as cleric of the Protection Church of Kramatorsk. His spiritual flock who visited him during that time of famine said that Venerable Varsonofy did not yet recover from his wounds and looked very unhealthy. On his feet there were still wounds that had not healed and that were constantly bleeding; he used crutches; one leg did not bend, and with the other he could step only on his toes. But despite this, Venerable Varsonofy remained a zealous priest, enlightening all with the fire of God which constantly burned in him. Father Varsonofy brought joyous services to parishioners of the Protection Church for two years. Again, the evil one was up in arms against him. One day, angry atheists came to the temple with sticks and shovels and were going to beat Father Varsonofy. They demanded he come out. Father stood and prayed. After praying he came out to the people three times, blessed them with his cross and returned to the temple to pray again. Seeing the humility and mildness of the servant of God, the furious people silently went away. After this incident, Father Varsonofy addressed the eparchy with the petition to transfer to Kherson and to be replaced by Archimandrite Onouphry from Odessa. By the assignment of the Bishop of Kherson and Odessa, Nikon, dated October 2, 1950, Venerable Varsonofy was assigned as Archpriest of Greko-Sofievskoy church in Kherson.

Only for a year did Father Varsonofy serve in the Greko-Sofievskoy Church, yet the memory of him is still kept in the hearts of the Kherson people. As the kind shepherd, he would open his heart and soul to Christ's flock. Day and night, Father would pray for everyone who came to him with a request. While serving together with the worthy shepherd of the Church, Archpriest Dimitry (Poznyakov), they attracted many followers who addressed them with various

requests and received help, both spiritual and bodily. Performing daily church services, they found time for the consolation of eager believers, the sick and needy. Molebens and akathists were performed at the temple every day.

Through Father Varsonofy's diligence, two houses for nuns and pilgrims of Blagoveshchensk and other monasteries were purchased, which provided the food and shelter that became necessary after the convents were forcibly closed. Father supported them by all possible means, edifying and consoling these strugglers for Christ, who were devoted to God and Church.

On November 9 of 1951, the ruling bishop assigned Father Varsonofy as Archpriest of Troitskoy Church in the village of Staraya Zurevka⁶, in the Kherson area. The parishioners of this temple warmly loved Father. Again, he preached the same fiery, strongly exposing sermons to an overcrowded temple. Many of the disciples he sent to the Kiev Caves Lavra subsequently became true monks. While serving at this temple, Father Varsonofy was elevated to the rank of Archimandrite.

On June 25 of 1954, Archimandrite Varsonofy was assigned a clergy position at the Ekatherininskiy Cathedral of Kherson. This would be the last church in which he would serve in this life.

Father Varsonofy was firm and unshakable in asserting that God's commandments and the holy canons of the Church are the indisputable truth which should never be deformed.

He had deeply personal and significant spiritual experiences. Father Paul, his cellmate, recalled, "In the concentration camp, in Sarov, when Father Varsonofy was beaten and left in a freezing (-58°F) shed, by God's great mercy he was consoled and warmed with internal spiritual inspiration." Recalling this, Venerable Varsonofy said, "God kept me alive so that I could now bring many to salvation."

⁶ Golopristsanskiy district

In the last days of his life, Father Varsonofy was ill. He knew that God would soon call him, and he began to prepare for death. After confessing and receiving Holy Communion, Venerable Varsonofy peacefully reposed in the Lord on October 17, 1954, his name's day⁷.

The Panikhida service of Venerable Varsonofy was celebrated in Ekatherininskiy Cathedral by the blessed Archpriest Boris (Stark) and clergy from Kherson. An overpowering sense of grace filled the hearts of all, and everyone wanted to touch Father's hand and to receive his last blessing. The casket was surrounded by Father's disciples, and by sisters of monasteries which had been closed and who were under the protection of Father Varsonofy. After the monastic panikhida was performed, the casket was carried around the church by the city clergy and the funeral procession went through the city to the cemetery. Venerable Varsonofy was buried near the Church of All Saints.

The earthly way of the true and devoted shepherd of Christ's Church, the spiritual father, the instructor, the fervent and prayerful monk, the unceasing fighter against schism, the confessor and the martyr, reposed in his Chief Shepherd and Teacher, Christ, and although he sleeps in the ground, he hears all them that ask his help as they call upon the Lord.

From the time of his funeral, believers continued making pilgrimage to his tomb, offering panikhidas and praying to console the soul of the dear Father. There are many examples of his wonderful help, of Venerable Varsonofy's praying to the Lord for people being in grief or in need, who call upon his name. Even during his life, the sick were cured of illnesses both of body and soul through Father Varsonofy's prayers, and he also possessed the gifts of insight and of predicting events.

- In the village of New Prague in the Alexandriysk district of the Kirovograd area, through Father's prayers, a young man who could not walk was cured.

⁷ Saint Varsonofy, bishop of Tver, October 4/17

- A parishioner of the Church of All Saints in Kherson, one-legged Xenia said that during a prayer, the reposed Father Varsonofy appeared to her and warned about the death of her sister, who died the next day.
- The story of a resident of Kherson, Nikolai Mihailovich Volkov, who in 1991 had strong pains in his stomach, is remarkable. The doctors were at a loss to diagnose this and their opinions were different, with nothing they could suggest. Nikolai suffered for an entire year. In 1992, he had a strong aggravation, not having received any help from the doctors. Nikolai addressed the Lord, prayerfully calling upon Father Varsonofy as intercessor. After praying at Father's tomb, he recovered.
- From the story of the believing Christian, Vera, residing in the village of Zelenovka of the Kherson area, "Both of my sons were alcoholics. Nothing helped when I tried to heal them. Then I asked Father Varsonofy to help. I ordered a panikhida service at his tomb and my sons ceased to drink. From the bottom of my heart, I am grateful to God and Father Varsonofy for this mercy for me and my sons."
- From the story of Schemanun Varvara residing in the city of Alexandria of the Kirovograd area, "One woman had a daughter and a son-in-law who frequently argued for no reason. She strongly worried and lamented over them and was afraid that their children would become orphans. She tirelessly prayed to the Lord and called upon Father Varsonofy to intercede for her. She had a revelation and she saw Father walking in the air and he said, 'All will be settled, I pray for you and for all mankind,' and then he disappeared into the sky. After these visions the daughter and the son-in-law began to live peaceably and agreeably."
- Schemanun Varvara also said that when she visited Father Varsonofy in 1947, in Kramatorsk of the Donetsk area, Father

predicted troubles awaited her at home: of being laid-off from the collective farm, sentenced and exiled. And only due to Father Varsonofy's prayers did the storm of attacks cease.

Venerable Varsonofy's relics were recovered on March 28, 2007 and are now kept in the Holy Faith Cathedral in Kherson. By a decision of the Holy Synod of the Ukrainian Orthodox Church dated April 18, 2008, Venerable Varsonofy was glorified as the Venerable Saint Varsonofy the Confessor.

Believers have received and continue to receive many of God's blessings through the prayers and intercessions of Venerable Varsonofy, who manifested an example of truthfulness to Christ the Savior and zealous service to his Holy Church, through a righteous and pious life. The feat of the life of the great servant of God, Varsonofy, nowadays inspires the true flock of the Orthodox Church for self-sacrifice in their service to God and people. Venerable Varsonofy prays for us sinful and unworthy ones and for all the world, for those Christians who may have to stand for truthfulness to Christ through sufferings and confession, in order to be honored with the blessed path of glorifying the Lord in the Holy Trinity, the Father and the Son and The Holy Spirit, now and ever and unto the ages of ages! Amen.



**PRAYER TO OUR VENERABLE FATHER,
SAINT VARSONOFY
INTERCESSOR OF KHERSON**

O great servant of Christ, kind and true shepherd, our Venerable Father Varsonofy! Protect us with thy speedy help and intercede with the Philanthropic God, so that we sinners are not judged by our sins. Keep us through thy defense from unbelief; as a kind shepherd, save the lost sheep of Christ's flock and settle us in God's pasture. Guard us from temptation, heresy and schism and instruct us in glorifying the Orthodox Faith. Endeavor, O our speedy intercessor, to pray to God with thy favorable request! Heal our souls and bodies with thy grace, fill our hearts with love one for another and make us to live in brotherly love and harmony. Ask for us of God all that is necessary for our lives: a fruitful harvest, precipitation and peaceful growth. Save our country, this city and all Christian cities and countries through thy intercession from fire, flood, fearfulness, the invasion of enemies and malicious thoughts. Through thy helpful prayers we will live peacefully and blissfully in order to reach the Heavenly Jerusalem, where now thou art in unceasing shining glory, rejoicing in the choir of the saints who glorify in Trinity, the Father the Son and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

