



HOLY TRINITY

ROMANIAN ORTHODOX CHURCH



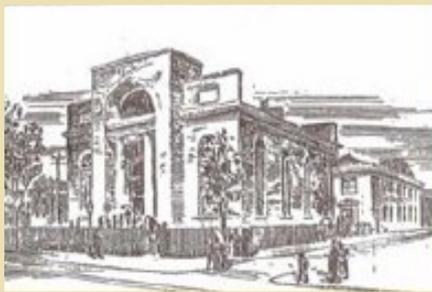
723 N BODINE ST PHILADELPHIA, PA 19123

CHURCH BULLETIN

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The 18th Sunday after Pentecost

Gospel Reading Luke 5: 1 - 11



HOLY TRINITY ROMANIAN ORTHODOX CHURCH

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At that time, Jesus was standing by the lake of Gennesaret. And he saw two boats by the lake; but the fishermen had gone out of them and were washing their nets. Getting into one of the boats, which was Simon's, he asked him to put out a little from the land. And he sat down and taught the people from the boat. And when he had ceased speaking, he said to Simon, "Put out into the deep and let down your nets for a catch." And Simon answered, "Master, we toiled all night and took nothing! But at your word I will let down the nets." And when they had done this, they enclosed a great shoal of fish; and as their nets

were breaking, they beckoned to their partners in the other boat to come and help them. And they came and filled both the boats, so that they began to sink. But when Simon Peter saw it, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." For he was astonished, and all who were with him, at the catch of fish which they had taken; and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth you will be catching men." And when they had brought their boats to land, they left everything and followed him.

Apostle Reading 2 Corinthians 9: 6 -11

Brethren, the point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully. Each of you must give as you have made up your mind, not reluctantly or under compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance, so that by always having enough of everything, you may share abundantly in every

good work. As it is written, "He scatters abroad, he gives to the poor; his righteousness endures forever." He who supplies seed to the sower and bread for food will supply and multiply your seed for sowing and increase the harvest of your righteousness. You will be enriched in every way for your great generosity, which will produce thanksgiving to God through us.



INSIDE THIS ISSUE

Gospel & Apostle Readings	1
Archpriest Andrew Phillips: Sermon on The Eighteenth Sunday after Pentecost	2
Nicholas Apostola: Fishers of Men	3-4
Our Liturgical Schedule: from Sept. 26 to Oct. 4, 2020	4
Metropolitan Philaret: The Protection of the Most Holy Theotokos	5
Archpriest Zakaria Machitadze: St. Antimos od Iberia, Metropolitan of Wallachia	6-7
Romanian Traditional Food Festival. October 10, 2020	7

Synaxarion. Sunday September 27, 2020: Holy Hieromartyr Anthimus the Iberian, Metropolitan of Ungro-Vlachia; Holy Martyrs Callistratus and Epicharis. Thursday October 1: Protection of the Most Holy Theotokos

Sermon on the Eighteenth Sunday after Pentecost

Today's Gospel takes place on Lake Gennesaret, more commonly called the Sea of Galilee. This Gospel raises many questions.

Why did the people 'press upon' our Lord? If we were to preach in the street, we would not be pressed on from all sides. It is clear that our Lord had some extraordinary presence for there to be such a crowd around Him.

Why did He teach out of Simon's fishing-boat, a 'ship', on the water? Firstly, because He wanted all the people to hear His words. Sitting in the fishing-boat, there was no-one behind Him and all could hear Him. Secondly, because there was such a press around our Lord, that he could easily have been attacked. We should remember that some of the Jews were already threatening Him. Thirdly, because our Lord wanted to convert fishermen and make them His disciples. From the very beginning He always attracted people through what was appropriate to them. Thus, he converted the wise men, astronomers, through a star. Thus, he converted the shepherds through a stable and thus, today, he converts fishermen through fishing-boats and fish. For fish are the reward of the fishermen.

What can we say of the character of Simon the fishermen, who later became known as Peter? First of all, we notice his trusting character, his faith. Although he had toiled all night and caught nothing, yet he casts out into the deep at the mere word of Christ. Then, having caught a great multitude of fish, he beckons to his partners to come and help him. Why beckon and not call? Simply because the fishermen were made speechless by the quantity of fish that they had caught. Indeed, the Gospel says that they were 'astonished'. Here we notice another characteristic of Simon Peter – his humility. For seeing this miracle, he says: 'Depart from me, for I am a sinful man, O Lord', confessing the lordship of Christ. Finally, we notice the third characteristic of Simon, his zeal. On seeing the miracle of Christ, we read that the fishermen 'forsook all' in order to follow Christ. Can we imagine anyone doing that today, giving up their business, their lives, their homes, in order in an instant to follow Christ? Today's Gospel also has a



spiritual interpretation.

Thus the ship represents the synagogue of the Jews. The fishermen therefore represent the Jewish priests. The fact that the fishermen had 'toiled all night' represents the work of the Old Testament. Nothing in it could be fulfilled until the coming of Christ. Until Christ, it was night in the world, with only the haunting gleam of the moon, the nostalgia for Paradise, and the flashes of the stars, the prophecies, to illumine it.

Men toiled, but caught nothing in the dark night. But the presence of Christ changes everything. Night becomes day. The fishermen launch out into the deep and there they make a miraculous catch with their net. The net represents the Gospel. In the deep, the net of the Gospel catches everything, not just other Jews, but all who come into contact with it. In this way the ship is no longer the synagogue, but the Church. The fishermen become disciples and apostles, 'fishers of men'. And the deep, representing the Earth, the great multitude of Gentiles or Non-Jews, is at last conquered.

Let us recall then that today's Gospel tells us that nothing is possible without the three virtues shown by Simon, that without faith, humility and zeal, nothing is possible.

Faith without humility becomes fanaticism.

Humility without zeal becomes mere passivity.

Zeal without humility becomes pride.

Thus, we find salvation through cultivating the trinity of these virtues: Salvation becomes possible only through the Faith of the Father, the Humility of the Son and the Zeal of the Holy Spirit. And these are the three virtues that today's Gospel teaches us to cultivate.

Archpriest Andrew Phillips



Fishers of Men

"From henceforth thou shalt catch men."

(Luke 5:1-11)

In this passage we are carried by St. Luke to the Lake of Gennesaret. We picture two fishermen returning from their work with empty nets. As usual, there were many people gathered at the lake. The fishermen customarily took their catch and brought it into the house of Anna and Caiaphas, and to the Roman authorities, after which they sold it in order to buy bread and other necessities for their families. But as the Gospel says, on that night the fishermen were in great despair as they sat washing their nets for the next day's work.

The task of a fisherman is hard and very painful. Nevertheless, for Holy Scriptures it is a very symbolic work. In the science of theology there is a branch called *aliefitike*. In order to catch fish, the fisherman must be experienced and well-prepared. The same must be said about every fisherman of logical soul. In other words, every preacher, in order to attract human souls into the net of Christ, needs to be well-prepared and experienced.

A fisherman must be patient and calm. Many times will he cast his net, and the results desired will be few and far between. The same can be said for the preacher. Many times he will preach, and oftentimes without favorable results.

Yet, he will not give up. He will continue with greater fervor. The job of a fisherman is a trying one, what with the salt and brine; the dashing waves and freezing waters; the cold wind against the warm rain.

The mission of the preacher is equally difficult. Man is very much like the sea — capricious. When a fisherman takes in a good catch, he rejoices until he begins separating the edible from the non-edible and ends up throwing most of it back into the sea. Then comes despair. The same thing happens to the preacher. He preaches in Church and captures his audience in his net, as long as they are in Church.

We have so many examples of like situations in and our past experiences. How many people despise the grace and return the gift.

Amongst the multitude at the lake stood our Lord. He boarded the ship of Simon, who he later surnamed Peter (Luke 5:3). Jesus asked Peter to take his ship a little further out into the lake, that all might see. Jesus transformed the boat from a ship into His pulpit, and He began to teach ... "and He sat down and taught the people out of the ship." This might very well serve as an example for us, that the Gospel of Christ, the Word of God, "is not bound" to only one place, nor is it limited to the pulpits and places of worship. But the action of preaching is designed for all places, as Paul wrote to Timothy ... "preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine" (II Tim. 4:2). To be sure, the very office in which I am sitting and receiving people is a pulpit.

The restaurant wherein I sit and eat my meal can very well serve as a pulpit. When I walk through the streets, or in the shops where people work, these too can become pulpits. Whatever I say must be guised in the edification of a sermon — a sermon that will benefit my fellow man. So many times people say to us, "What a kind man he is," "How nicely he speaks."

However, kindness in the Christian concept is quite different from any other. The real Christian is always careful about his language and is never flexible to the point that harsh words will follow or be substituted for kind words. The honest and genuine Christian never changes, no matter what threatens to damage his social behavior and contacts.

After the end of the sermon Jesus begged Peter to anchor his ship in a deeper part of the lake, and to cast his nets for one more try. Peter immediately raises the objection ... "Master, we have toiled all the night and have taken nothing." This same pessimism afflicts many people nowadays, especially at the outset of a new task. Some familiar phrases: "It is impossible to do that. We should not have started this way."

We should not have built such a huge church, we are a small community. The bishop or the priest had no right to do that."

What a great mistake! The position of the Christian in society must be a positive one. Christianity is a positive experience, not a negation.

We should not have built such a huge church, we are a small community. The bishop or the priest had no right to do that."

What a great mistake! The position of the Christian in society must be a positive one. Christianity is a positive experience, not a negation. The only area in which the Christian can afford negation is in his attitude towards sin. But for progress, he must believe positively that God is always with us. We trust in His providence, in His love, and in His paternal affection.

The Lord insists, and Peter casts his nets into the sea... "nevertheless, at Thy word I will let down the net." The net, no sooner had it submerged, began to tear ... "and when they had this done they enclosed a great multitude of fish and their nets broke." Peter is astonished. Yes Peter, but do not be surprised. Last night you toiled endlessly in pain, but without Christ. Today your nets are cast with His blessings. How would it be possible for the nets to remain empty?

This lesson is also for us. Oftentimes we cast out our nets without ever remembering Christ; not even seeking His blessings. Many of us try to use force in working with the blessing of God. Undoubtedly, our efforts are in vain, our expenditures lost, our hopes hardly ever realized. Actually, without God and Christ, we can never achieve fruitful ends.

Peter's first reaction to this marvelous thing was a realization of his unworthiness. He said to Jesus, "Lord, I am a sinner. Leave my ship, please. It is not a place for you. You are clean." No, Peter, you are wrong. The Lord came for the sinners. It is the ill afflicted that have need of a doctor, He said once, and not those that are well. Perhaps this is the strangest thing with the sermons of Jesus — the sinners become the greatest preachers.

Brethren, let us rejoice and celebrate. The sinners are becoming preachers, apostles, and fathers of the Church. "Simon, fear not, from henceforth thou shalt catch men. "Dear brethren, come forth, Jesus Christ waits for you and me.

Come, He has a place for you, that you might stand up in your own particular pulpit and preach about the greatness of God. He accepts, as St. Chrysostom reiterates, the last with the same manner as the first. He rewards the first as abundantly as the last. His job is indeed easy, and His burden is light. Amen.

Fr. Nicholas Apostola

HOLY TRINITY'S Liturgical Schedule from September 26 to October 4, 2020

Saturday September 26:

1:30 pm - Baptism Alex
Nicholas ADAM

Sunday September 27 (18th Sunday after Pentecost):

9:00 am - Matins
10:00 am - Divine Liturgy
11:30 am - Sunday School
12:00 pm - Coffee Hour

Thursday October 1 - Protection of Holy Theotokos (19th Sun- day after Pentecost):

9:00 am - Matins
10:00 am - Divine Liturgy
11:30 am - Coffee Hour

Saturday October 3:

11:00 am - Baptism
Luca Weston Ryder
MERRIMAN

Sunday October 4 (18th Sunday after Pentecost):

9:00 am - Matins
10:00 am - Divine Liturgy
11:30 am - Sunday School
12:00 pm - Coffee Hour



Homily for the Protection of the Most Holy Theotokos

Joyous for the faithful heart is the feast of the Protection of the Mother of God! It reminds and strengthens us so vividly and evidently in our hope that we all are not forgotten by the Most-Pure and Most-Blessed Virgin Mary, the Mother of the human race, who protects all Christians by her saving and merciful Protection. [...]

The feast of the Protection of the Theotokos reminds us of an event that took place long ago, and an event in which our ancestors suffered defeat against the Greeks, who were under the Protection of the Theotokos. It turned out, however, that the Greek Church celebrates this feast very little, hardly marking it at all, while the Russian Church and the Russian celebrate the Protection of the Theotokos so festively, that it reminds us of the celebration of the twelve feasts, the greatest feasts in our church year. Of course, the reason for this is the calming and encouraging character of the feast. The Theotokos protects the people praying in church. We know this from the great saint and witness of spiritual mysteries, Saint Andrew the Fool for Christ, who testified that the Queen of the heavens did not separate the bad people from the good and the pious: She covered all those standing in the church with Her goodness. That is what the Russian people believed, that She, the All-good Mother, covers all with Her Protection.

Life is now difficult. It was never easy, but now it is especially confusing and it has in many ways lost its Christian roots. Everywhere man is suffocating in today's atmosphere. Sometimes it may even seem to him that he is alone, that there is no help, and that spiritual demise inevitably awaits him. But the Church sings in one of its best chants: "To the Theotokos let us run now most earnestly, we sinners all and wretched ones, and fall down in repentance calling from the depths of our souls: O Lady, come unto our aid, have compassion upon us." Help us, showing compassion unto us!

That is Who stands guarding people from misfortune and from sorrow—She, Who lived through suffering and sorrow more than anyone else. For when She, having already suffered greatly, stood at the Cross of Her Son, then the foretelling of the righteous Simeon the God-Receiver on the day of the Meeting of the Lord



rightly came true in reality: Her purest and holiest of souls was pierced through by a weapon. We cannot even imagine what Such a Mother went through seeing the incredible and superhuman sufferings of Such a Son. Her powerful and patient heart would not have withstood this suffering; it would have been torn apart, if the Lord Himself had not strengthened Her with His grace during Her torment at the Cross, which was greater than any other suffering of any mother. So She, who suffered thus Herself, understands human troubles and especially a mother's sorrow, along with whom She suffers. That is why She is considered the defender of every suffering mother. But She cares for everyone and raises Her hands to the Lord of Glory and to Her Son on everyone's behalf, and She covers every

one with Her All-Powerful Girdle. When one mother, who had many children, was asked which of them she loves the most and which of them she would grieve over most if she were to lose one, the mother answered: "Whichever finger you cut off, it will hurt." The Most Pure Virgin could have answered thus, because when the Lord Jesus Christ left Her as the Mother of Saint John the Theologian, She adopted all of mankind, and She is considered the Mother of the Christian race.

Can a mother not hear her children? All the children have to do is not abandon their Mother! One spiritual father told his spiritual daughter, who was sorrowing: Pray to the Theotokos, but pray so that She can hear you! And what Mother will not hear her child and try and help?

Let us remember this. Joyous is the day of the Protection of the Theotokos. It reminds us that we sinners, upon whom the righteous anger of the Lord should come crashing down, are covered by Her saving Protection. And when the Lord, angered by our sins, turns His holiest of eyes, He sees the Girdle of His Mother. She has covered us. Let us never despair, regardless of our sorrows and trials, but always call on the Queen of Heaven and the Mother of the Christian race, that She not take away Her Motherly care. Amen.

**Saint Philaret Voznesensky,
Metropolitan of New York
(Source: <https://en.afanasiy.net/>)**

Saint Antimos of Iberia, Metropolitan of Wallachia

Saint Antimos of Iberia was one of the most highly educated people of his time. He was fluent in many languages, including Greek, Romanian, Old Slavonic, Arabic, and Turkish and well-versed in theology, literature, and the natural sciences. He was unusually gifted in the fine arts — in painting, engraving, and sculpture in particular. He was famed for his beautiful calligraphy. Finally, St. Antimos was a great writer, a renowned orator, and a reformer of the written Romanian language.

Little is known about the youth of St. Antimos. He was a native of the Samtskhe region in southern Georgia. His parents, Ioane (John) and Mariam (Maria), gave him the name Andria (Andrew) at Baptism. He accompanied King Archil to Russia and helped him to found a Georgian print shop there, but after he returned he was captured by Dagestani robbers and sold into slavery. Through the efforts of Patriarch Dositheus of Jerusalem, Antimos was finally set free, but he remained in the patriarch's service in order to further his spiritual education.

Already famed for his paintings, engravings, and calligraphy, Antimos was asked by Prince Constantine Brâncoveanu (1688–1714) of Wallachia (present-day Romania) to travel to his kingdom around the year 1691. After he had arrived in Wallachia, he began to manage a local print shop. The printing industry in that country advanced tremendously at that time, and the chief inspiration and driving force behind the great advances was the Georgian master Antimos. He succeeded in making Wallachia a center of Christianity and a major publisher of books for all the East.

In 1694 Antimos was enthroned as abbot of Snagov Monastery (in present-day Romania), where he soon founded a print shop. In the same year his new print shop published *Guidelines for the Divine Services* on May 21, All Saints' Day. The book was signed by Subdeacon Michael Ishtvanovich, future founder of the first Georgian print shop.

In 1705 Antimos, “the chosen among chosen abbots of Wallachia,” was consecrated bishop of Rimnicu Vilcea, and in 1708 he was appointed metropolitan of Hungro-



Wallachia. The whole country celebrated his elevation. As one abbot proclaimed: “The divine Antimos, a great man and son of the wise Iberian nation, has come to Wallachia and enlightened our land. God has granted him an inexhaustible source of wisdom, entrusted him to accomplish great endeavors, and helped to advance our nation by establishing for us a great printing industry.”

Under the direct leadership of St. Antimos, more than twenty churches and monasteries were erected in Wallachia. Of particular significance is All Saints' Monastery, located in the center of Bucharest.

The main gates of this monastery were made of oak and carved with traditional Georgian motifs by St. Antimos

himself. The metropolitan also established rules for the monastery and declared its independence from the Church of Constantinople.

From the day of his consecration, Metropolitan Antimos fought tirelessly for the liberation of Wallachia from foreign oppressors. On the day he was ordained he addressed his flock: “You have defended the Christian Faith in purity and without fault. Nevertheless, you are surrounded and tightly bound by the violence of other nations. You endure countless deprivations and tribulations from those who dominate this world.... Though I am unworthy and am indeed younger than many of you — like David, I am the youngest among my brothers — the Lord God has anointed me to be your shepherd. Thus I will share in your future trials and griefs and partake in the lot that God has appointed for you.”

His words were prophetic: In 1714 the Turks executed the Wallachian prince Constantine Brincoveanu, and in 1716 they executed Stefan Cantacuzino (1714–1716), the last prince of Wallachia.

In his place they appointed the Phanariote¹ Nicholas Mavrokordatos, who concerned himself only with the inte-

Mavrokordatos, who concerned himself only with the interests of the Ottoman Empire.

During this difficult time, Antimos of Iberia gathered around him a group of loyal boyar patriots determined to liberate their country from Turkish and Phanariote domination. But Nicholas Mavrokordatos became suspicious, and he ordered Antimos to resign as metropolitan. When Antimos failed to do so, he filed a complaint with Patriarch Jeremiah of Constantinople. Then a council of bishops, which did not include a single Romanian clergyman, condemned the "conspirator and instigator of revolutionary activity" to anathema and excommunication and declared him unworthy to be called a monk.

But Nicholas Mavrokordatos was still unsatisfied and claimed that to deny Antimos the title of Metropolitan of Hunro-Wallachia was insufficient punishment. He ordered Antimos to be exiled far from Wallachia, to St. Catherine's Monastery on Mt. Sinai. Metropolitan Antimos, beloved of the Romanian people, was escorted out of the city at night since the conspirators feared the reaction of the people.

But Metropolitan Antimos never reached Mt. Sinai.

On September 14, 1716, a band of Turkish soldiers stabbed St. Antimos to death on the bank of the Tundzha (Tunca) River where it flows through Adrianople, not far from Gallipoli, and cast his butchered remains into the river.

Thus ended the earthly life of one more Georgian saint — a man who had dedicated all of his strength, talent, and knowledge to the revival of Christian culture and the strengthening of the Wallachian people in the Orthodox Faith.

In 1992 the Romanian Church canonized Antimos of Iberia and proclaimed his commemoration day to be September 14, the day of his repose. The Georgian Church commemorates him on June 13.

Thou didst dwell on earth as an angel, O Holy Hierarch Antimos, and now thy soul rejoices with the angels above. Grant that we also may be made worthy of everlasting life!

Archpriest Zakaria Machitadze

(From *The Lives of the Georgian Saints*)

[Phanariote](#): a member of one of the principal Greek families of the Phanar, the Greek quarter of Constantinople, who, as administrators in the civil bureaucracy, exercised great influence in the Ottoman Empire after the Turkish conquest.



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HOLY TRINITY ROMANIAN ORTHODOX CHURCH

in PHILADELPHIA, PA has the pleasure to invite you to our 2020 Food Festival, an edition adapted to the situation created by the Covid-19 pandemic crisis that we are all trying to overcome.

Our Ladies' Auxiliary (AROLA) Committee will be offering to all, Romanians and Americans alike, the opportunity to enjoy (unfortunately only at home this time) delicious Romanian dishes and desserts.

Please, see the **MENU** on www.holytrinityphiladelphia.org or <https://www.facebook.com/romanianorthodoxchurchPhiladelphia/>. You may order your favorite food **right now**!

Your order and payment must reach the church and the organizers, respectively, no later than **October 3, 2020**. For more details, please call Marinela at **609-346-622**.

If you choose to pay by PayPal or Credit Card, please access our church's website: www.holytrinityphiladelphia.org and click on the "DONATE" button. In the "Write a Note" section, type "For Food Festival".

If you choose to pay by check, please mention: "Pay to the order of Holy Trinity Romanian Church Philadelphia". Add also "For Food Festival". The check must be sent as soon as possible, so that your check could be processed before the day you pick up the order and your donation could be credited to the church account. When you send the check, make sure to write on the envelope: "**To The HOLY TRINITY ROMANIAN ORTHODOX CHURCH. Food Festival. 723 N Bodine St. Philadelphia, PA 19123-2913**". We have no doubt that the traditional Romanian dishes will not only be the happy occasion of a joyful family meal, but also the chance of having a taste of Romania, our beautiful and blessed native country. This is the main purpose of the Festival. At the same time, we want to raise funds to carry out our projects concerning the needs of the community and of the church. **We thank you in advance for supporting our church. May God bless you.**