



HOLY TRINITY

ROMANIAN ORTHODOX CHURCH



723 N BODINE ST PHILADELPHIA, PA 19123

CHURCH BULLETIN

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The 23rd Sunday after Pentecost

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Gospel Reading Luke 8: 26-39

At that time, as Jesus arrived at the country of the Gadarenes, there met him a man from the city who had demons; for a long time he had worn no clothes and he lived not in a house but among the tombs. When he saw Jesus, he cried out and fell down before him, and said with a loud voice, "What have you to do with me, Jesus, Son of the Most High God? I beseech you, do not torment me." For he had commanded the unclean spirit to come out of the man. (For many a time it had seized him; he was kept under guard, and bound with chains and fetters, but he broke the bonds and was driven by the demon into the desert.) Jesus then asked him, "What is your name?" And he said, "Legion"; for many demons had entered him. And they begged him not to command them to depart into the abyss. Now a large herd of swine was feeding there on the hillside; and they begged him to let them enter these. So he gave them leave. Then the demons came out of the man and

entered the swine, and the herd rushed down the steep bank into the lake and were drowned. When the herdsmen saw what happened, they fled, and told it in the city and in the country. Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid. And those who had seen it told them how he who had been possessed with demons was healed. Then all the people of the surrounding country of the Gadarenes asked him to depart from them; for they were seized with great fear; so he got into the boat and returned. The man from whom the demons had gone begged that he might be with him; but he sent him away, saying, "Return to your home, and declare how much God has done for you." And he went away, proclaiming throughout the whole city how much Jesus had done for him.



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Apostle Reading Ephesians 2: 4 - 10

Brethren, God, who is rich in mercy, out of the great love with which he loved us even when we were dead through our trespasses, made us alive together with Christ — by grace you have been saved — and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the ages to come he might show the immeasurable riches of his

grace in kindness towards us in Christ Jesus. For by grace you have been saved through faith, and this is not your own doing; it is the gift of God— not the result of works, so that no one may boast. For we are what he has made us, created in Christ Jesus for good works, which God prepared beforehand to be our way of life.

Synaxarion. Sunday October 22, 2020 (The 23rd Sunday after Pentecost): Holy Apostle James; Holy Hierarch Abercius of Hierapolis, Equal-to-the-Apostles; Seven Holy Martyred Youths of Ephesus; Holy Martyr Cecilia. **Thursday October 26:** Holy Great Martyr Demetrius the Myrrh-streamer; **Friday October 27:** Holy Righteous Demetrius the New, Patron of Bucharest; Holy Martyr Nestor of Salonica.

"Don't Persecute Him."

"Then the whole multitude of the country of the Gerasenes round about besought Him to depart from them for they were taken with great fear"

(Luke 8:26-39).

One of the more polite figures of the ancient world, dear brethren, is Aristedes, named the Just by his contemporaries. Aristedes lived from the middle of the sixth century B.C. until approximately the beginning of the fifth century B.C. He was a political opponent of Themistocles. Aristedes had wanted Athens to remain an agricultural city. But Themistocles desired to change Athens from an agricultural center to a naval power. The eternal Greek antitheses. In writing the life of Aristedes Plutarch tells us that he was a man of many virtues, and that the most outstanding was his proclivity towards justice ... "of all his virtues it was his justice that most impressed the multitude, because of its most continued and most general exercise. Wherefore, though poor and a man of the people, he acquired that most kingly and god-like surname of 'the Just.'"

Themistocles, with some of his fellow Athenians, decided to exile Aristedes, accusing him of abolishing the public courts and making decisions according to his own whim ... "that Aristedes had done away with the public courts of justice by his determining and judging everything in private, and that without anyone perceiving it, he had established for himself a monarchy, saving only the armed bodyguard."

The Athenians were invited to vote by writing the name of the candidate for exile on the ostrakon. If six thousand ballots were cast against the candidate he would be sent into exile immediately. The voting began ... "now at that time of which I was speaking," Plutarch says, "as the



voters were inscribing their ostraka, it is said that an unlettered and utterly boorish fellow handed his ostrakon to Aristedes, whom he took to be one of the ordinary crowd, and asked him to write Aristedes on it. He, astonished, asked the man what possible wrong Aristedes had done him. None whatsoever was the answer, "I don't even know the fellow, but I am tired of hearing him everywhere called the Just." Then Aristedes turned his face to the opposite direction, lifting his hands in prayer to God. He prayed, may no crises overtake the Athenians that should cause the people to remember Aristedes. Aristedes was exiled for only a short while. The Athenians felt his absence with great remorse.

There is another anecdote circulating in the communities which is very characteristic of

the human thought process. A board of trustees meeting was held in one of our parishes. One of the topics for discussion was the priest; i.e., whether or not the pastor should remain with the parish. As soon as the meeting started, one of the board members was delivered into the arms of Morpheus; i.e., he fell asleep. While he was dozing, the discussion was whether or not the priest should leave. When it came time to vote, he was asked for his ballot. Suddenly he awoke, not even aware of the issue discussed, and began shouting, "I agree with the last speaker. The priest has to leave the community, and by tomorrow morning."

"Then the whole multitude of the country of the Gerasenes round about besought Him to depart from them for they were taken with great fear." The people from that district of Gerasene did not understand Him. They were overtaken by an ungodly fear and asked Him to leave. "And He went up into the ship and returned back again."

Where has man reached, allowing himself to be occupied with the interest and passion of hate? The Athenians exiled Aristedes, their example of justice. The board of trustees have nothing better to do than persecute the priest.

However, in both cases the examples are relative. Aristedes is called the Just, but the word is elastic and relative. He was a man with human weaknesses. He should not have been exiled, but his compatriots were moved by the viciousness of envy. Envy deforms everything that it strikes. It is like a concave mirror that disfigures even the most beautiful body.

A persecution by the board of trustees waged against the priest is not incomprehensible. In contrary, it is a very common thing nowadays. I mention this simply because, if they are to continue, they should not employ false accusations or vulgarity while doing it. Nor should they write about such problems, especially in foreign newspapers. And, of course, calling in the police, locking the Church, and throwing out the vestments of the priest, and making a court case out of the entire mess never helps in any way, shape, or manner.

There is a proper way to handle such problems. And, if you will, the Christian way. The Church has as Her head leader, the Archbishop. It is through the bishops and archbishops that any problems are to be aired. But, beloved brethren, in the first and second cases, the confrontation is between men. In the third case, that of the Gerasenes, the situation is very different. On one side is man, while on the other stands God.

Christ is neither the righteous Aristedes, nor the A or B priest, that no matter how good and active he is, still remains a man. Here is Christ, free from sin of any kind, never permitting even a vain word to pass His lips. It is Christ who asked that famous question, "Who will accuse Me of sin?"

And so it was this same Christ that the Gerasenes drove from their district, absolutely amazed by his presence. He destroyed their illegal gains, taken in from their trading in swine. They were not concerned about the man possessed by the demons — whether or not he would be well again. It was their loss of commercial profit that worried them. "So, Jesus, leave from us. We don't want you. Today you destroyed our pigs, perhaps tomorrow you

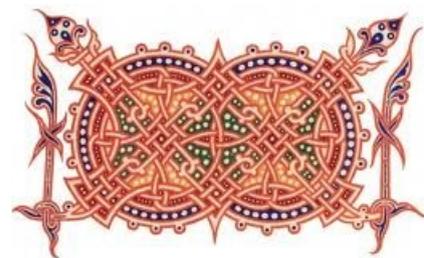
will ask for our fields, and after for our children, and our cash registers, monies, properties, etc.

And, finally, God forbid, you might even ask us to follow you. Leave from our place. We want to leave it as we found it." And as the Gospel says, He did not perform many miracles there.

It is not sufficient for good, per se, to stare you right in the face and demand your attention and appreciation. Rather, you must acknowledge that which is good and most of all practice it. God is able to save you, to change you. But you must desire to be saved, to be changed. For example, when the doctor prescribes certain medicines and treatments in order to cure your illness, you must either accommodate yourself to his prescriptions, or find yourself on a permanent journey leaving this world (Wisdom of Sirach 38:1-10).

Dear brethren, never in your lives try to imitate the obstinate Gerasenes. Rather than close your homes, communities, and hearts to Christ, open them wide. Our Lord always knocks at the door and waits for you to open, so that He might make the blind to see, the lame to walk, the lepers to be cleansed, the dead souls to be awakened, and the poor to become encouraged (Matt. 12:4-5). He waits for your doors to be opened: to come into your homes, to sup with you ... "Behold, I stand at the door and knock, if any man hear my voice and open the door ..." (Apoc. 3:20). Open wide — do not cast Him out. Amen.

Fr. George Dimopoulos



The Holy Great Martyr Demetrius of Thessaloniki

This glorious and wonderworking saint was born in Thessalonica of noble and devout parents. Implored of God by childless parents, Demetrius was their only son, and so was raised and educated with great care. Demetrius's father was a commander in Thessalonica.

When his father died, Emperor Maximian appointed Demetrius as commander in his place. As he appointed him, Maximian, an opponent of Christ, particularly recommended that he persecute and exterminate the Christians in Thessalonica. Demetrius not only disobeyed the emperor but openly confessed and preached the Lord Jesus Christ in the city of Thessalonica. When the emperor heard of this he became furious with Demetrius. Then, when he was returning from battle against the Sarmatians, Maximian stopped at Thessalonica to investigate the matter.

The emperor summoned Demetrius and questioned him about his faith. Demetrius openly acknowledged his Christian Faith to the emperor and also denounced the emperor's idolatry. Maximian cast Demetrius into prison. Knowing what was awaiting him, Demetrius gave all his goods to his faithful servant Lupus to distribute to the poor, and joyfully awaited his imminent suffering for Christ the Lord.

An angel of God appeared to him in prison, saying: "Peace be to you, O sufferer of Christ; be brave and be strong!" After several days, the emperor sent soldiers to the prison to kill Demetrius. The soldiers found the saint of God at prayer and ran him through with lances. Christians secretly took his body and honorably buried it. Healing myrrh flowed from the body of the martyr of Christ, curing many of the sick. Soon, a small church was built over his relics.

An Illyrian nobleman, Leontius, was afflicted with an incurable illness. He hastened, with prayer to the relics of



St. Demetrius and was completely healed. In thanksgiving, Leontius erected a much larger church on the site of the old church. The saint appeared to him on two occasions.

When Emperor Justinian wanted to translate the relics of the saint from Thessalonica to Constantinople, flaming sparks sprang from the tomb and a voice was heard: "Stop, and do not touch!" And thus, the relics of St. Demetrius have remained for all time in Thessalonica.

As the protector of Thessalonica, St. Demetrius has appeared many times, and on many occasions has saved Thessalonica from great calamity. His miracles are without number. The Russians considered St. Demetrius to be the protector of Siberia, which was conquered and annexed to Russia on October 26, 1581.

Demetrius was a commander of Thessalonica during his life and remained so after his repose. People have felt his presence in Thessalonica, especially in times of great calamities. He protects the city, wards off misfortunes, repels invaders, and helps all who invoke his name.

Here is a wonderful example of his unusual aid to people in need.

Once, the barbarians attacked Thessalonica and were unable to overtake it. Infuriated at this, they pillaged the countryside and bound and carried off two beautiful maidens whom they gave as a gift to their prince. These maidens knew how to embroider well. When the prince saw their handiwork, he said to them: "I hear that there is a great god in your land, Demetrius, and that he works great miracles. Embroider his face on this linen."

The maidens told him that St. Demetrius was not a god but rather God's servant and the helper of Christians. At first, they refused to embroider the face of the saint, but when the prince threatened them with death, they carried out the command and completed the task by St. Demetrius's Day. On the eve of the feast, they looked at their embroidery and wept sorrowfully, as they had to spend the feast day in slavery and had to give that embroidered image of their beloved saint to an impious barbarian. Both maidens prayed to St. Demetrius to forgive them. Then St. Demetrius appeared to them and took them both away, as an angel had once taken the Prophet Habakkuk. He brought them to Thessalonica and set them in his church. A solemn all-night vigil was being celebrated, and many people were there. When they learned of the miraculous rescue of these Christian maidens, all glorified God and St. Demetrius, His great servant and commander. He protects the city, wards off misfortunes, repels invaders, and helps all who invoke his name.

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That the saints of God live, clothed in great glory and might in the heavens, Orthodox Christians know, not by their own reasoning, but by the true help and visitations of the saints. At times the saints appear so that men may see and hear them; at times, only to be either seen or heard; at times, though unseen and unheard, they influence our thoughts, our dispositions and our actions.

Among the many miracles of St. Demetrius in Thessalonica the following is recorded:

A young man named Onesiphorus was appointed to the service of sacristan in the Church of St. Demetrius of Thessalonica. His primary task was to keep an account of the candles and lampadas. This young man began to steal candles, take them home, and then resell them. St. Demetrius appeared to him and said: "Brother Onesiphorus, your action is not pleasing to me, for you are stealing candles. By this, you bring harm to others and especially to yourself. Cease doing this and repent!" Onesiphorus was frightened and ashamed and, for a time, stopped stealing candles. But he eventually forgot

himself, and again began to steal candles. One morning, a distinguished man brought some large candles to the tomb of the saint, lit them, prayed and left. Onesiphorus approached the candles and stretched forth his hand with the intention of taking them, but at that moment a voice like thunder roared: "Are you doing that again?!" As though struck by lightning, Onesiphorus fell to the ground, unconscious. When someone came into the church he found him and lifted him up off the floor; he gradually came to himself and related all that had happened. Everyone was astonished, and glorified God.

Saint Nikolai Velimirovich

Demetrius the New - a Saint of Tenderness and Spiritual Sensitivity

Saint Demetrius the New of Basarabi (or Basarabov, in Bulgarian, also known as „of Bucharest”) enjoys a special honor among the saints venerated in Romania. He is the protector saint of Bucharest and all Wallachia.

Little is known about his life. He lived in the 13th century, during the reign of the Romanian–Bulgarian kings, Peter and Ionitza Asan. The Romanian „Lives of Saints” mention that he was born in Basarabovo, a Romanian village in northern Bulgaria, not far away of the city of Russe, on the Valley of Lom River. According to the *Pravoslavnaja Encyklopedia* (Russian Orthodox Encyclopedia), his parents were probably simple Wallachian (Romanian) peasants. The tradition emphasizes that he was very faithful since his childhood, fasting and praying strongly. A shepherd in his early years, Demetrius guarded his family’s cattle as well as that of the villagers. In his notes (written in 1898), a 19th century local teacher, Nicholas Nemtsov, mentions that St. Demetrius’ only remuneration was the bread and water which he received only from the rich.



A similar, but somehow different version of St. Demetrius’ biography is given by a Bulgarian athonite monk, Paisius of Hilandar (1722–1773), in the 9th chapter of his *Slav-Bulgarian History (Istoriya Slavyanobolgarskaya*, finished in 1762 in Zografu Monastery). According to Paisius, the saint was a simple layman, who possessed several sheep and a small vineyard on the shore of the river, living in a hut between some rocks arranged by himself. However, Paisius wrongly suggests that Saint Demetrius lived in the 17th century, and died in 1685.

Every Sunday and holiday he and his parents attended the Church of St. John. A local story speaks of his gentle and sensitive nature, emphasizing his extraordinary

delicacy of mind. One day, as he went to graze the sheep, - the legend says - he accidentally stepped on a nest of some birds and killed the baby birds. He considered that as a high murder, so he decided not to put a shoe or sock for three years – even on heat or frosty times - on his left foot, the one which killed the birds.

St Demetrius had later become a monk, dedicating himself to fasting, prayers and vigils. He entered a monastery near his village, and later retired to a lonely life somewhere in the forests nearby. Finally he found as shelter a cave near the Lom River, where he lived the rest of his life. Nobody knows how many years he lived there. We only know that living in poverty and deep humility, through all-night vigils, through fasting and constant prayer and tears, he soon succeeded to come to perfection and holiness.

Over the years, the other monks have lost his track. Nobody knows the exact date of his passing away either. It is said that he foreknew it. When he felt his end was coming, he placed himself between two pillars of rock, in his cave, so that the two

slabs of stone were like a coffin. Thus, he gave peacefully his soul in God’s hands.

St. Demetrius has remained long time unknown. As Lom River waters began to rise in time, climbing up to the cave, the saint's body was gradually covered by water. There were rumors that a ray of light had appeared for quite some time at the site, leading people to initially believe that a treasure was hidden in that place. Nevertheless, the place of his rest has remained unknown until a sick girl had a revelation when the pious Demetrius appeared in her dream and said: “*If your parents would take me out of the water, I will heal you!*”

The young girl told her parents about the dream and shortly a lot of people, acting at the girl's advice, began to search and dig the place indicated. There, they found St. Demetrius'

body uncorrupted, glittering as gold between two slabs of stone. The girl was suddenly cured, regaining her health. The sacred relics were put in a coffin and placed in the church of Basarabov. There they worked numerous other miracles.

There is also a third legend, registered by the Russian Orthodox

Encyclopedia, according to which Saint Dimitrie was once married but had no children. After his wife's death, he entered the monastery nearby and was tonsured a monk. Here he labored with great diligence, loving the vigils, fasting and prayer. Anticipating the hour of his death, he left the convent and went on the bank of the river, he laid down between two rocks, as in a tomb, and went the Lord. The story continues with the data from the first variant.

The local Bulgarian tradition considers the members of the Romanian Basarab dynasty as the founders of the Monastery of St Demetrius the New. The monastery's earliest historical evidence (15th century) shows that the convent was initially under the care of Basarab I Voevod (1310-1352), the first ruler of Wallachia that is mentioned by historical documents. Later called Basarab the Founder, he is the founder of the Basarab dynasty, and the father of Nicolae Alexandru Basarab (1352 - 1364). The monastery's documents give us an extensive description



Monastery of St. Demetrius the New in Basarabovo, Bulgaria

of the property owned by him. One of these registers, called "Timar", preserves the oldest written record of name Basarabov. According to the Romanian Synaxarion,

they wanted to bring St. Demetrius to Wallachia. We may suppose that the first attempt to bring the relics to Romania belonged to Voevod Basarab I, later called Basarab the Founder (1310-1352), the father of Ioan Alexandru Basarab.

If we take into account the above information, we may give credit to the legend recorded by the Romanian Synaxarion, which reproduces the story of the first attempt of bringing the relics from Basarabov to Walachia, by one of the Wallachian Voivodes (without mentioning his name). The Voevod ordered to some noblemen to go there and carry the relics in a cart. When they were already in the border town of Ruse, the oxen yoked to the cart did not want to go further. After a while, the noblemen decided to let the holy relics in God's hands. They yoked two young and untrained oxen which brought the holy relics in

the middle of the village and stopped there. People of Basarabov interpreted the situation as the will of God. They thought the saint did not want to leave his homeland.



Saints Constantine and Helen's Patriarchal Cathedral in Bucharest

The relics remained in the village's church until the Russian-Turkish war (1768 - 1774), when the Russian General I. P. Saltykov brought them to Romania, with the intention of sending them to the monastery of Lavra Pecerska in Kiev. However, on their way to Russia, when arrived in Bucharest, Saltykov was persuaded by Hagi Dimitrie, a Macedo-Romanian merchant, and by

Metropolitan Gregory II of Wallachia (1760-1787), that they

should be given to the Romanian people as a consolation gift for the suffering they had endured during the war and the Russian occupation of the Country (1769-1774).

One of the greatest misfortunes, besides the war, that had come over Romanians during the Russian occupation was plague. Chronicles noted that when St. Demetrius' relics arrived to Bucharest the terrible plague ceased suddenly. The fact was interpreted as a miracle of the Saint. The general took with him only a hand of the saint, which is now in Lavra Pecerska. The rest of the holy relics were taken in great procession to the Metropolis' Hill (Dealul Mitropoliei) in Bucharest, and placed with great devotion and joy in Saints Constantine and Helen's Church (the current Patriarchal Cathedral), where they have worked countless miracles. Showing great devotion to St. Demetrius the New, in 1792, Metropolitan Filaret II (1792-1793) proclaimed him the patron saint of Bucharest, and in 1950 the Holy Synod of the Romanian Orthodox Church renewed this decision recognizing him once again as the patron saint of Romania's capital city. The Synod also decided that the saint was to be venerated nationwide. As a gesture of brotherly love, on October 27, 2005, Patriarch Teoctist of Romania gave at the request of Patriarch Maxim of Bulgaria an icon containing a particle of the saint's relics, which is preserved today in the monastery of St. Dimitrie in Basarabov.

Among the miracles, there are some stories about people trying to take fragments of the holy relics. First of one happened when the saint was still in Bulgaria. During a pilgrimage, a deacon of the metropolitan Nikifor of Tarnovo, tried to take a small piece of the relics, but he remained paralyzed and could not move until he confessed his deed. A similar situation occurred in the town of Cernavoda, where two women, namely Aspra and Catherine, who had erected a church in honor of the Dormition of the Theotokos wanted to have in their church a piece of the relics of St. Demetrius. Thus they eventually managed to "steal" a small piece of his relics, but their oxen yoked to the cart did not want to start unless returned the piece and confessed their sin. In the same period, bishop Ioanikij of Preslav was very sick and was carried by his people on a stretcher to the holy relics. After attending the Holy Liturgy in the church, he managed to wake alone and walked by himself. In a miracle recorded before the relics were moved to Bucharest, it is said that one night a Turk tried to steal a silver candle from the Church of St. Demetrius. Suddenly his legs became paralyzed and the thief would remain paralyzed in front of the shrine with the holy relics until the next morning.

In 1815 there was an epidemic of plague in Wallachia.

Prince Ioan Gheorghe Caragea (1812-1818) asked the bishop and priests to bring the holy relics in procession on the streets. The plague stopped suddenly. Similar miracles took place during the big drought in 1827 and during the cholera epidemic in 1831. Because Bucharest was surrounded by swamps, in May 1870, another epidemic broke out in the capital city: this time it was angina. General Dimitrie Papazoglu who authored a history of Bucharest noted that on that occasion the procession with the holy relics led by hieromonk Ieronim started from the cathedral and went all the town up to the „Foişor” church, where the relics remained for 48 hours. Afterwards, the mosquito clouds disappeared and the sick people regained suddenly their health. There is also a lithography which depicts this event, painted by G. Venrich, dedicated to the hieromonk Ieronim. The pilgrimage at the reliquary of St. Demetrius the New takes place every year on his feast-day, October 27. During the communist times the pilgrimages were forbidden. But even in those difficult times there were people to come and venerate the saint. A more recent miracle was recorded by Justin Bulimar, a hieromonk who still serves at the Cathedral. He said in an interview that: *„In 1989, after the conclusion of a Holy Unction service, I observed a believer that I saw many times attending this Holy Sacrament and other services of the Church. As he had a handicap and needed crutches to walk, he always remained the last to worship [St. Demetrius]. He did the same that day. He climbed to the coffin of the relics, and put aside his crutches, as usual, in order to take them after prayer [the place is very narrow]. After kneeling his own way, with great difficulty, the miracle happened: he rose, bowed, and went down the stairs. He didn't realize that he actually forgot his crutches but only after he left the church, when he going down the hill [the cathedral is located on a hill]. It was only then that he realized the miracle which had occurred to him. He turned back crying and thanking to God and to St. Demetrius in tears”*. St. Demetrius was officially canonized only after a synodal decision in 1955, during the tenure of Patriarch Justinian Marina. The late Patriarch Teoctist once declared that it may Saint Demetrius who did not allow the communists to destroy the cathedral, as they planned, in the '80s. As a gesture of brotherly love, on October 27, 2005, Patriarch Teoctist of Romania gave at the request of Patriarch Maxim of Bulgaria an icon containing a particle of the saint's relics, which is to be found today in the monastery of Saint Dimitriy in Basarabov, located at 8-9 km from Ruse, a town on the Danube shore.

Compiled by Fr. Nicolai Buga

**ORDINATION
to the Holy Diaconate of
Mr. PETRU BOGDAN
MANEA**

On Saturday, October 31 and Sunday, November 1, 2020, His Eminence Nicholas, Archbishop of the Romanian Orthodox Archdiocese of the United States and Metropolitan of the Romanian Orthodox Metropolitan Church of the Americas, will visit our Holy Trinity Parish in Philadelphia, PA.

On this occasion, our church cantor, Mr. PETRU BOGDAN MANEA, will be ordained to the holy diaconate by HE Metropolitan Nicolae.

The program Metropolitan Nicolae's visit to Philadelphia will include serving the Vespers, on Saturday evening, at 6 pm, and the Holy and Divine Liturgy next day, Sunday, November 1, at 10 am.

The ordination of the new deacon will take place during the Holy Liturgy before the Lord's Prayer.

HE Eminence Metropolitan Nicolae will preside over a group of priests that will join our local priests, Fr. Nicolai Buga and Fr. Timotei Avram.



**HOLY TRINITY'S
Liturgical Schedule
from October 25
to November 1,
2020**

**Sunday October 25 (23rd
Sunday after Pentecost):**

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

**Monday October 26 -
Holy Great Martyr Demetrius
the Myrrh-streamer:**

9:00 am - Matins
10:00 am - Divine Liturgy
12:00 pm - Coffee Hour

**Saturday October 31 -
Soul Day:**

9:00 am - Matins
10:00 am - Divine Liturgy
11:30 pm - Memorial Service

**Sunday November 1
(22nd Sunday after Pente-
cost):**

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

