



SAINT LUKE THE EVANGELIST

HIEROMARTYR ANTHIMOS (+ 1716)

Saint Anthimos was born in Georgia, and his parents were called John and Maria. The child received the name Andrew in Baptism, and his parents raised him in piety as an Orthodox Christian.

Andrew was captured by Turks who invaded Georgia when he was young, and he was one of many who were made slaves in Constantinople. There he learned to speak Greek, Arabic, and Turkish, and also became skilled in woodcarving, embroidery, and painting. After a few years as a slave, Andrew escaped and fled to the Ecumenical Patriarchate for refuge.

Around 1690, Andrew was invited to Wallachia by Prince Constantine Brancoveanu (Aug. 16), who had heard of his talents. After a year or so, he became a monk and received the name Anthimos. Later, he was ordained to the holy priesthood. He was placed in charge of the royal print shop in Bucharest, and later set up a printing house in the Snagov Monastery. The monastery printed sixty-three books, many of which were liturgical, in Romanian, Greek, Arabic, and Georgian. Saint Anthimos was the author of thirty-eight of them. He was chosen to be the abbot of Snagov Monastery in 1696.

The Saint was consecrated as Bishop of Rimnicu-Vilcea in 1705, and three years later he was made Metropolitan of Wallachia. As Met-

ropolitan, he established free schools for poor children, and built churches and monasteries. Since he was a woodcarver, he used his talent to beautify many churches.

Saint Anthimos was a zealous pastor who satisfied his flock's hunger for spiritual knowledge. Preaching in the Romanian language, he taught them the saving truths of Orthodoxy, and offered words of encouragement and consolation. His edifying books and sermons are part of the spiritual legacy of the Romanian Orthodox Church. The most important work by Metropolitan Anthimos is the *Didahiile* (Collection of Sermons). The book consists of twenty-eight sermons delivered throughout his pastoral service, on the occasion of the Great (Royal) Feasts as well as various feasts of the Mother of God and of the Saints, including seven occasional speeches.

Metropolitan Anthimos was deposed, blinded and arrested by the Turks in 1716, having been accused of being involved in a plot to give the Austrian Empire control of Wallachia, and sentenced to be exiled to Saint Catherine's Monastery on Mount Sinai, but he never arrived at his destination. On September 27, 1716 he was killed by the soldiers who were escorting him. They then cut his body into little pieces and threw them into the Tungia River, south of

Continued on page 5



HYMNS OF THE SMALL ENTRANCE

RESURRECTIONAL APOLYTIKION.

Mode pl. 4.

You descended from on high, O compassionate One, and condescended to be buried for three days, so that from the passions You might set us free. Our life and resurrection, O Lord, glory be to You.

Verse 2: Let heaven and earth praise Him.

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FOR THE MARTYRS.

Mode 4. Come quickly.

Your Martyrs, O Lord, were worthily awarded by You * the crowns of incorruption, in that they contested for You our immortal God. * Since they possessed Your power, they defeated the tyrants, * dashing the demons' powerless displays of defiance. * O Christ God, at their fervent entreaties, save our souls.

APOLYTIKION OF OUR PATRON

Mode Pl. 1

The holy Apostle, the All-hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the Acts of the Apostles, * and the splendid author of the Gospel of Christ. * Let us praise with sacred hymns as a physician, * who heals the infirmities of man, * and the ailments of nature, * who cleanses spiritual wounds, and prays unceasingly for our souls.

KONTAKION. MODE 2.

O Protection of Christians that never fails, intercession with the Creator that never fails, we sinners beg you, do not ignore the voices of our prayers. O good Lady, we implore you, quickly come unto our aid, when we cry out to you with faith. Hurry to intercession, and hasten to supplication, O Theotokos who protect now and ever those who honor you.



READINGS

The Epistle Seventeenth Sunday

The reading is from Paul's Second Letter to the Corinthians.

2 Cor. 6:16 – 7:1

Brethren, you are the temple of the living God. As God has said: "I will dwell in them And walk among them. I will be their God, And they shall be My people." Therefore "Come out from among them And be separate, says the Lord. Do not touch what is unclean, And I will receive you." "I will be a Father to you, and you shall be My sons and daughters, says the LORD Almighty." Therefore, having these promises, beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

The Gospel First Sunday of Luke

The reading is from the holy Gospel according to Luke.

Lk. 5:1 – 11

At that time, Jesus stood by the Lake of Gennesaret, and saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets. Then He got into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes from the boat. When He had stopped speaking, He said to Simon, "Launch out into the deep and let down your nets for a catch." But Simon answered and said to Him, "Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net." And when they had done this, they caught a great number of fish, and their net was breaking. So they signaled 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. 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 and all who were with him were astonished at the catch of fish which they had taken; and so also were James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid. From now on you will catch men." So when they had brought their boats to land, they forsook all and followed Him.



UPCOMING SERVICES

THURSDAY, OCTOBER 1, HOLY PROTECTION, ORTHROS / DIVINE LITURGY, 8:30AM

SATURDAY, OCTOBER 3, GREAT VESPERS, 5PM

ANNOUNCEMENTS

RONALD McDONALD HOUSE

Philoptochos would like a group of volunteers to cook a meal at the Ronald McDonald House in October. They need 8 people to help. Dates and times TBD. Please contact Lisa Panicker, Donna Hoffman, or Karen Sade if you are interested.

COFFEE HOUSE

Join us on Tuesday, October 6 at 6:30pm for coffee and fellowship. We ask that you bring a canned food item for the Food Bank or a \$5 donation. All are welcome!

SEPTEMBER PHILOPTOCHOS DRIVE

During the month of September, there will be a special collection jar for Zoe for Life! See flyer for more information. Today is the last day to donate. Thank you for your generosity!

CATECHISM CLASS

The class schedule is available online. See Father for details.

PARISH FEAST DAY POT LUCK

Please sign up for our annual Parish feast day Potluck, October 18. The sign up sheet is in the narthex.

REMINDERS ABOUT PROPER ATTIRE

1. Wear modest clothing that does not distract others from worship. 2. WOMEN: Dresses and skirts (of at least knee-length) are the traditional Church clothing for women. Blouses / tops should cover the shoulder and the stomach. Lipstick or lip balm should not be worn, and makeup is strongly discouraged. 3. MEN: Men should wear dress pants and polo / button-down shirts – no t-shirts, including no shirts with writing or images. Denim pants are acceptable, work jeans are discouraged. 4. CHILDREN should be dressed for Church in their best clothing. Sloppy dress and play-clothes sends the wrong message to youngsters. 5. EVERYONE: Please wear closed toe shoes. Sandals should be worn with socks. Please do not wear brightly colored sneakers, or shoes with lights in them. No bare feet in Church. Shorts are never permitted, even for children. Tattoos should be covered, as much as possible. Hats are not worn inside the Church. REMEMBER: We come to Church to worship the Living God and our clothing should be simple, clean and respectable.

the Danube. Thus, the faithful servant of Christ received the crown of martyrdom.

Saint Anthimos was a true shepherd of his flock, and a father to his clergy. It was thanks to his publications and encouragement that Romanian became the liturgical language of the Romanian Church. Only in 1966, the Ecumenical Patriarchate annulled the defrocking unjustly issued against Saint Anthimos and, on 21 June 1992, the Holy Synod of the Romanian Orthodox Church decided to include Metropolitan Anthimos of Iberia in the calendar, as a Holy Hierarch and Martyr, celebrated on 14 September. In Georgia he is commemorated on June 13th.

HOLY NEW MARTYR AKYLINA OF THESSALONIKI (+ 1764)

Akylina, the holy New Martyr of Christ was from Thessalonica, from the village of Zagliveri situated in the Ardameri Diocese. She was the offspring of a pious mother. Her martyrdom took place from the following set of circumstances.

One day the Saint's father quarreled and wrestled with a Turkish neighbour (since both Christians and Turks lived side by side in this place). By the Evil One's collaboration he struck and slew the Hagarene. Whereupon he was arrested by the local authorities, who led him to the pasha of Thessalonica to have him condemned. Now he was terrified of death and sought acquittal, so he offered to become a Muslim. (Alas, his fall!) Therefore, they did not execute him. At that time Akylina was an infant nursing on her mother's milk. After the passage of some time, the Turks enjoined her father that he must have his daughter become a Muslim. He told them:

"Do not be concerned about my daughter. She is under my authority and I will convert her when I want."

However, Akylina's mother remained anchored in the Faith of Christ and never ceased every hour to exhort her child to stand firmly in the Faith of Christ and not to ever deny Jesus Christ.

When the maiden reached 18 years of age, the Turks once again spoke with her father concerning the conversion. At this point he summoned Akylina and said:

"My child, other Turks have approached me daily on the matter of your accepting Mohammedanism. Therefore, either now or a little later, you will become a Muslim, only make the decision in a day or two, so the Muslims will not harass me."

Yet the Saint, who was ignited and inflamed with the love of Christ, with great courage declared:

"Perhaps you think that I have the same little faith as yourself to deny my Maker and Creator, the Lord Jesus Christ Who submitted to the cross and death for our sake? I refuse. I am prepared to undergo the woeful torment, even death, for the love of Christ."

By these superb and admirable statements she was not the daughter of the thrice-miserable father, but truly the daughter of Christ the Heavenly King!

Observing the Saint's unswerving belief, the father went before the Turks and divulged to them:

"I am unable to induce my daughter to change her beliefs; you do with her whatever you will."

Upon hearing this they went into a flurry, and immediately dispatched men of the court to apprehend the Martyr. Seeing them approaching, the Saint's blessed mother took hold of Akylina, and gave her this final instruction:

"Lo, my most beloved child and my sweetest daughter, Akylina. Behold, fruit of my womb, the hour has arrived of which I have warned you. Therefore, my girl, attend and obey my admonition. Display courage in the torments which you will face and do not renounce Christ."

Likewise, Akylina replied:

"Have no fear, my mother, for I have this intention. The All-kind God will be my help. Pray for me."

Thus, they bid each other farewell with tears.

The servant of the judge bound the Saint and led her to the tribunal. The compassionate mother followed after her beloved daughter to the place of condemnation, since motherly feelings could not conceive of being separated from her dear child. However those that had taken her into custody, locked her outside the courtyard. Akylina was taken inside into the presence of the judge, who in a coarse manner blurted out to her:

"Eh! You, become a Muslim." The Saint exclaimed: "No, I will not become one. Never will I forsake my belief and my Master Christ!" Hearing this, the judge became incensed. Therefore he commanded that the Saint be undressed and be left wearing only her chemise. Then they tied Akylina to a column and two servants beat her with rods for many hours. Notwithstanding, the Martyr underwent this torture bravely.

Afterwards the judge and other Turks had the Martyr brought forward again before them.

They began to flatter Akylina and promise her expensive gifts if she would renounce the faith. But the bride of Christ possessed in her heart love towards her sublime Bridegroom Christ and would not even consider their offers. Furthermore, since he was extremely wealthy, he brazenly proposed to her:

"Akylina, become a Muslim and I will make you my son's bride." Christ's Martyr replied with an immense daring: "You and your son go to perdition." With these words the judge's wrath was kindled. They tied her again as before and flogged her for many hours. When they unfettered her for a third examination, the judge asked her: "Hapless one, are you not embarrassed to be beaten naked in front of so many men?"

He said this because from the countless blows her slip was in shreds and she was exposed. The judge continued: "Either you become a Muslim or have your bones shattered before all." In refutation she declared: "And what attraction does your faith have for me to deny my Christ, or what miracle of your religion shall I believe, since you have filthy and indecent lives?"

O fearless testimony! A noble reply worthy of heavenly praise, not from a gentle and delicate young girl, but from a valiant giant! All within earshot were disgraced, essentially by the brilliancy of her truthful speech. They were at a loss at how to deal with her. In their rage they scourged the Saint mercilessly a third time, leaving her as dead. The earth was reddened by her blood and her flesh fell in pieces to the ground. Next they untied the Martyr and had her carried by a Christian who was present to her mother's home. Whereupon the mother

embraced her daughter who was breathing her last, and asked: "My child, what have you done?" As she came to herself slightly, the Martyr exerted much effort to answer, and opening her eyes, beheld her mother: "O my mother, what else could I do except that which you instructed me? Behold, according to your command I have preserved my confession of faith inviolate."

Akylina's mother raised her arms and eyes towards heaven and glorified God. After conversing with her mother, the Martyr surrendered her soul into the hands of God on September 27, 1764 and received the martyr's crown.

St. Akylina's most venerable and sacred relics straightaway emitted a marvelous fragrance so divine that all the streets which they traversed with her martyric relics for burial were filled with scent. At night a heavenly light descended upon and illuminated Akylina's tomb like a shining star. All the Christians who observed this phenomena praised God, to Whom is due glory and power unto endless ages. Amen.

SAINT SABBATIUS OF SOLOVKI THE WONDERWORKER (+ 1435)

Saint Sabbatius of Solovki came to the Saint Cyril of White Lake Monastery (Kirillo-Belozersky Monastery) in the year 1396, where he received the monastic tonsure. He there pursued asceticism for a long time, unquestioningly fulfilling all obediences. His humility, gentle love towards the brethren and his strict life distinguished the monk Sabbatius among his fellow ascetics. He soon became burdened by the attention and esteem of the brethren and laity coming to him, and having learned that on Lake Ladoga is the rocky island of Valaam, he decided to settle there.

The brethren of the Saint Cyril of White Lake Monastery were very sad to be parted from their Elder. At Valaam worldly fame also began to disquiet the humble Elder. Then the monk learned that in the north was the uninhabited island of Solovki, and he asked the abbot's blessing to settle there in solitude. But the abbot and the brethren did not want to be separated from their holy Elder.

At the command of God, Saint Sabbatius left the Valaam Monastery by night and set off for the shores of the White Sea. When he learned from the local people that the island was two days distant, that on it were many lakes and that no one lived on the island, he was even more eager to settle there. The astonished local people asked the ascetic, whitened with grey hair, how he would live there and what he would eat. "My Master," replied the monk, "gives the fresh strength of youth to the frail, and nourishes the hungry to satiety."

For a certain time Saint Sabbatius remained at the chapel near the mouth of the Vyg River, in the environs of Soroka. There he encountered Saint Germanus (Herman) pursuing asceticism as a hermit, and together they decided to settle upon the island. In a frail boat, praying to God, the Elders set off upon the harsh sea and after three days they reached Solovki Island.

The ascetics settled by the Sekirna hill, where they raised up a cross and built their cells (this was 13km from today's Solovetsky Monastery). In the severe conditions of the north, the Elders hallowed the unpopulated island by their exploits. Here also the enemy of mankind, the devil, tempted the holy Elders. A certain fisherman with his wife, moved with a sense of envy, came somehow to the island and settled

near the ascetics. But the Lord did not permit the laypeople to remain near the monks. Two youths in bright garb appeared to the wife of the fisherman and struck her with rods. The fisherman took fright, quickly gathered his things and hastened to return to his former place of residence.

Once, when Saint Germanus had gone for supplies along the Onega River, Saint Sabbatius, alone and sensing his impending end, turned to God and prayed that He would grant him to partake of the Holy Mysteries. The monk sailed for two days to the mainland and at ten versts from the Vyg River encountered the abbot Nathanael, who had come to the distant settlement to commune a sick Christian. Abbot Nathanael rejoiced at meeting the monk, fulfilled his wish and heard the account of his exploits on the island. In parting, they agreed to meet at the church along the Vyg River.

Entering the temple, the holy Elder prayerfully gave thanks to God for Communion. He then enclosed himself in a cell located near the church, and began to prepare himself for death. During this time the Novgorod merchant John came to shore and, having venerated the holy icons in church, he went to the holy Elder. Having received his blessing and guidance, he offered the monk a portion of his wealth and was saddened when he heard a refusal. To comfort the merchant, Saint Sabbatius offered to let him stay over until morning, and promised him prosperity on further journeying. The merchant John, however, hastened to disembark.

Suddenly there was an earthquake, and a storm arose on the sea. Taking fright, the merchant stayed where he was. In the morning when he entered the cell for a blessing, he saw

that the Elder was already dead. He and Abbot Nathanael, who had just arrived, buried Saint Sabbatius at the chapel and wrote a manuscript of his Life. This occurred on September 27, 1435.

After Sabbatius's death, newly arrived monks began the construction of the monastery which would come to be known as Solovetsky. After thirty years, the relics of Saint Sabbatius were transferred by Saint Zosimas (April 17) and the brethren of Solovki Island, placing them in the Transfiguration Church. In 1566, the relics of Saints Sabbatius and Zosimas were transferred into a church, named in their honor (August 8). He was glorified by the Church in 1547.

HOLY MARTYR GAIANA

The Holy Martyr Gaiana met her end by being burnt on her back.

HOLY FIFTEEN MARTYRS WHO DROWNED AT SEA

The Holy Fifteen Martyrs were drowned after being put out at sea on a ship that had holes in it.