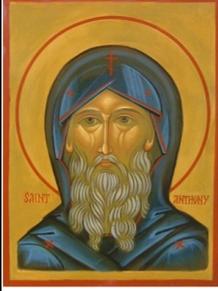


SAINT ANTHONY ORTHODOX CHURCH



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TWENTY-THIRD SUNDAY AFTER PENTECOST 27 November 2016

TONE 6—Greatmartyr James the Persian (421). Ven. Palladius of Thessalonica (6th-7th c.). St. Jacob, Bishop and Wonderworker of Rostov (1392). Seventeen Monk Martyrs in India (4th c.).

FIRST ANTIPHON

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High!

Refrain: Through the intercessions of the Theotokos, O Savior, save us!

To proclaim in the morning Thy mercy, and Thy truth by night! (R.:)

Upright is the Lord our God and there is no unrighteousness in Him (R.:)

Glory... Now and ever... (R.:)

SECOND ANTIPHON

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and hath girt Himself! Refrain: Save us, O Son of God, Who art risen from the dead, as we chant to Thee, "Alleluia"!

For He established the world which shall not be shaken! (R.:)

Holiness befits Thy house, O Lord, unto length of days! (R.:)

Glory... Now and ever... (Only begotten Son and Word of God ...)

LITTLE ENTRANCE

Come, let us worship and fall down before Christ! O Son of God, Who art risen from the dead, save us who sing to Thee: "Alleluia"!

TROPARION OF THE RESURRECTION (Tone 6): When Mary stood at Thy grave, looking for Thy sacred Body, angelic powers shone above Thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world; O Thou who art risen from the dead! O Lord, glory to Thee.

TROPARION OF SAINT ANTHONY THE GREAT (Tone 4, Russian): Like the zealous Elijah thou didst become, and followed John the Baptist in his upright ways. A dweller in the wilderness, thou didst steady the world by prayer. O Father Anthony, intercede with Christ our God for our souls' salvation.

TROPARION OF ST. JAMES THE PERSIAN (Tone 4): Thy Martyr, O Lord, in his courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For, since he possessed Thy strength, he cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O ChristGod, by his prayers, save our souls, since Thou art merciful.

KONTAKION FOR THE PREPARATION OF THE NATIVITY (Tone 3): The Virgin cometh today to the cave to give birth, ineffably to bring forth the Word eternal. Therefore, rejoice, O world, at the message; with the angels and shepherds, give glory to Him Who shall appear by His own will as a young child—He Who is from eternity God.

TODAY'S APOSTLE READING

*Prokeimenon: O Lord, save Thy people and bless Thine inheritance.
To Thee, O Lord, have I cried, O my God!*

The Reading is from the Epistle of Saint Paul to the Ephesians

(Eph 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, brought us to life 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 His kindness to 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 because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for the good works that God has prepared beforehand, that we should walk in them.

We hear today from Saint Paul that our God is “rich,” that He holds “immeasurable riches.” Yet, God is immeasurably rich *in mercy*; His immeasurable riches are matched by His immeasurable generosity and by “the great love with which He loved us.” As we hear at Confession: “Just as Your greatness is beyond compare, so also is Your mercy without limit.”

God's way of being rich is the exact opposite of petty and calculated exchange. He does not balance a budget of give-and-take; rather, “out of His great love with which He loved us”; He squandered His trust on us “even when we were dead through our trespasses.” He did not share His glory only with the angels: He came to us—creatures “dead in our sins, “following the spirit of disobedience,” “children of wrath” (read Eph 2:1-3, the verses right before our passage)—and He took us and “seated us with Him in the heavenly places.” Unlike too many of those blessed with earthly wealth, God squanders His riches on a humanity that is so often sick, disgusting, and as good as dead; God dresses us in the garment of glory, seats us at His rich-laden table, and feeds us the food of immortality. Think of what we experience in the Eucharist!

All of the above, of course, happens “in Christ.” It is, in other words, not the fruit of our goodness, but the gift of God's generosity; not of our own making, but the Maker's grace of re-creating us “in Christ.” The Apostle repeats, again and again: ***By grace you have been saved! . . . By grace you have been saved, through faith; this is not your own doing, it is the gift of God.*** What, then, is our part? Saint Paul leaves us with a stunning answer: our part is simply (although it is not simple at all!) *not to miss* the many opportunities to perform the good works that God has prepared beforehand. Even our good works are laid before us as a gift, meeting us with every new day: our duty is not to avoid “walking in them.”

TODAY'S GOSPEL READING

The Reading is from the Gospel according to Saint Luke

(Luke 18:18-27) At that time, a man came testing Jesus and asking, "Good Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "Why do you call Me good? No one is good but God alone. You know the commandments: 'Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honor your father and mother.'" And the man said, "All these I have observed from my youth." And when Jesus heard it, he said to him, "One thing you still lack. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me." But when the man heard this he became sad, for he was very rich. Jesus, seeing him sad, said, "How hard it is for those who have riches to enter the kingdom of God! For it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." Those who heard it said, "Then who can be saved?" Jesus said, "What is impossible for human beings is possible for God."

Here is a man who, by any standards of human morality, is a pretty decent person: he does not cheat on his wife, he behaves well with his parents, he does not steal, he does not slander or bring false accusations against others, and he did and most likely never will kill anyone. He is, moreover, a deeply religious person (his concern here is "how to inherit eternal life"), who shows appropriate respect for teachers of the Law (note how politely he addresses Jesus); and there probably are many vices that he has managed to avoid. Moreover, he's acted like that "since his youth"! A decent person, whom we would do well to emulate.

And yet, even while we recite the litany of this man's qualities, the Gospel seems to set him forth as an example of *what to avoid*. The word this man receives from Christ comes as a hard blow to his self-esteem: what he has been doing is far from enough, and what he needs to do is impossibly hard for him. A very depressing answer, indeed, because Jesus puts his finger on a raw nerve: this man was very rich (and liked it), and he would have to give everything up. "The man heard this he became sad, for he was very rich."

Had the man not been terribly attached to money, but instead sexually promiscuous, the answer would probably be different; perhaps something like "One thing you still lack. Cut out your promiscuity, start living in chastity as of right now, and you will have treasure in heaven." And the man would have become sad, imagining himself unable to remain faithful to a single woman (chastity in marriage) or faithful to a vow of abstinence (as in monastic chastity). Had he been under the control of vanity, Jesus would have proposed the practice of humility; had he been plagued by anger or violence, the answer would have pointed to *that* problem, and proposed the appropriate spiritual medicine.

In short, the Gospel is not about a particular rich man unwilling to part with his riches; and it is not singling out riches as the major impediment to salvation. In truth, the Gospel applies to each and every one of us. There is no "objective" scale of sins, and no "objective" greatest sin: the greatest sin is always *my* sin. And the word of Christ is not easy to swallow: "it is easier for a camel to go through the eye of a needle than for *you* to enter the kingdom of God." When Jesus spoke these words to the rich man, those around him were positively shocked: "In this case, who can be saved?" Obviously, nobody; it is, as the Lord states, "impossible for human beings."

Before speaking to the rich man about his salvation, the Lord points to the goodness of God: "No one is good but God alone!" We should therefore not react like the rich man, who became sad and preferred to leave as soon as he realized that God was not offering him a confirmation of his decent life, but a call to radical change. Note the encouragement: the very impossibility of our salvation and life in God is made possible for us by God himself. The call of today's Gospel is echoed by our Liturgy,

again and again: “let us commit ourselves and all our life to Christ our God ... for You are a good God and You love humankind”! In other words, deny yourself and your sins, entrust yourself to Christ, allow Him to clothe you with His grace (for details, see today’s Apostle reading), allow Him to make possible that which is impossible.

The Nativity of Christ for which we have started our preparations is the joyous event of the beginning of our salvation: the Virgin prepares to give birth, the Son of God prepares to become one of us, our salvation draws near.

ANNOUNCEMENTS

- **Nativity Fast: November 15—December 25.** The rule of fasting is to use these 40 days to re-orient ourselves on “the one thing needful”—the presence of God—by a richer prayer life in church and in private, by seeking peace and reconciliation with God and neighbor, by practicing charity, and by simplifying our diet (abstaining from animal products). Clergy and people alike are reminded of the great help we receive in the Mystery of Confession.
- **Next Sunday (December 4), after Liturgy:** meeting of the Parish Council, to discuss the state and needs of our Cranberry outreach, and prospects for the months ahead. Meetings of the parish council are open to all parishioners.

Sunday, December 11

12:30pm-1:30pm

LEARNING ORTHODOX THEOLOGY
FROM THE HYMNS OF ADVENT AND CHRISTMAS
Presentation followed by Q&A

Remember in your prayers

LIVING: Mark (Maura’s cousin), who is in a coma; following a car accident; Job; Maura; Christi, Janet, Ann; John and Mary Ann (Jean’s relatives); Stelian (Cezar’s father); Seba, Lisa, and Sam (Michaels), Norma; George (Georgiades), Christine (Abraham), Marion and Jim Raimondi (relatives of Dollie’s), Norma, Richard (Johns), Ed, Peter, Georgia and Scot, Sam, Karen (Joanna’s mother), Diane, Sula, Dollie, Karyn, Fr. Ignatius and Amy, John, Jonathan and Joanna, Andrei, John, Janet, Christy (relatives of Jean); John and Julie (Smolen); Dennis, Vincent, Roy and Laura, Danny, Danny, Cathy (relatives of John and Julie); Diane; Shea and Katie (expecting); Christine, Phoebe, Tina. Garrett & Autumn, Benjamin – seeking the true faith.

DEPARTED: Diane (Georgia’s sister); Iosif (Cristina’s father); Victoria and Susan (mothers of Frank and Stacy); Richard (Minto) from Sts Peter and Paul; Bill; Dolores (Bingham); Gladys (Smolen); David (Steve’s father-in-law); Donald (Norma’s brother); William (Fr. Paisius’s father); Craig (Jean’s son-in-law); Abie Abraham; Patrick (Rose’s brother); Josephine (Julie’s sister); Cristian (Andronic); Rick, Phyllis (Seba’s husband and sister), Angeliki, Joe and David Sipos; Glenn (Jean’s grandson); Stella, Edmund (Ed’s uncle), Richard, Leatrice (Totin), Ed (Joanna’s grandfather), Joseph (Rose’s father), Fred (Dollie’s uncle); Lance; Bob (Diane’s father), Michael, Gabriel, Hilda (Chris Abraham’s mother), Alfred, Stormy (friend of Ron’s).