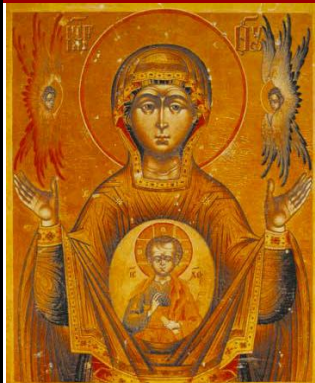


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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*The 25th Sunday after Pentecost (14 November 2010)*

## 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! (Refrain)*

*Upright is the Lord our God and there is no unrighteousness in Him (Refrain)*

*Glory... Now and ever... (Refrain)*

## 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, who sing to Thee, "Alleluia"!*

*For He established the world which shall not be shaken! (Refrain)*

*Holiness becometh Thy house, O Lord, unto length of days! (Refrain)*

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

## THIRD ANTIPHON

*Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior! (Ps. 94:1) Troparion of the Resurrection*

## THE LITTLE ENTRANCE

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

TROPARION OF THE RESURRECTION, Tone 8: From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our resurrection: O Lord, glory to Thee!

TROPARION OF SAINT GREGORY PALAMAS, Tone 8: Light of Orthodoxy, pillar and teacher of the Church, adornment of the monks, and champion of theologians: wonder-working Gregory, boast of Thessalonica and preacher of grace, always intercede before the Lord that our souls may be saved.

TROPARION OF ST. 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.

KONTAKION OF THE PRESENTATION OF THE THEOTOKOS, Tone 4: The all-pure temple of the Savior, the most precious bridal-chamber and Virgin, the treasure-house of the glory of God, today entered the Temple of the Lord, bringing with her the grace which is in the divine Spirit. He also the angels of God do celebrate in song, for she is the heavenly tabernacle.

***Saints commemorated today:** Apostle Philip; Emperor Justinian (+ 565) and his wife Theodora (+ 548); St. Gregory Palamas, the archbishop of Thessaloniki, the defender of Hesychast monasticism and theologian of divine energies (+1359); the New-martyr Constantine of Hydra (+1800).*

LIVING: We pray for the health and well being of Sula, Dolores (Sipos), Dolores (Bingham), Angelica (Georgia's mother), Diane, Karyn, Rodolphe, Brian, Maria, Marius, the hieromonk Alexander, and the baby Christina.

DEPARTED: Mariana, James, Dale, Mary Ann, Joseph, Katherine, Ştefan.  
After Liturgy, we will have the 40-day memorial for Mariana.

## TODAY'S APOSTLE READING

(Eph 4:1-7)

Prokeimenon:

*Pray and make your vows before the Lord our God!  
In Judah, God is known; His name is great in Israel!*

*The Reading is from the Epistle to the Ephesians*

**Brethren: I, a prisoner for the Lord, urge you to live in a manner worthy of the call you have received, with all humility and gentleness, with patience, bearing with one another through love, striving to preserve the unity of the spirit through the bond of peace: one body and one Spirit, as you were also called to the one hope of your call; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.**

Saint Paul calls us to live out our Christian faith in unity. We have been called to the same faith, we have been initiated into the Church through the same Baptism, and we worship the same Lord; therefore, we are all to “live in a manner worthy of this call”—namely in unity. This unity, however, for which we also pray during the Liturgy (“having prayed for the unity of faith and for the communion of the Holy Spirit, let us commit ourselves, and one another, and our whole life to Christ our God!”), although it is reflected in some kind of administrative unity, is itself first and foremost a spiritual reality: genuine unity of faith does not exist apart from the practice of humility, gentleness, patience, peace, and love.

Saint Paul also speaks of God being “over all and through all and in all.” Indeed, it is our all-present and ever-present God that constitutes the beginning and end of our Christian unity; our part is only to cooperate with Him, to allow His oneness to transform and shape us in deed and thought. But the unity of God, our model, is a complex unity of Father, Son, and Holy Spirit. According to Saint Irenaeus (second century), the Father is *over all*, *through* the Son is everything brought into being, *in all* is the Holy Spirit is.

If the model of our Christian unity is the unity of Father, Son, and Holy Spirit, then unity cannot mean uniformity. Christian unity is not, in other

words, a unity that does away with diversity, but one that affirms it. This is evident from the last line of our text, which states that grace is given by Christ, abundantly, but also that it is given individually, "to each of us." In other words, grace is given to all, yet everyone does not have the same gift, or the same measure. We are to each other, as Saint Paul says elsewhere, like the diverse members of the body and we ought, therefore, to "bear with one another through love" and cultivate peace, as the bond that holds us together. We can remind us of this fundamental Christian duty every time we cross ourselves to confess our faith in the One God: Father, Son, and Holy Spirit.

## TODAY'S GOSPEL READING

(Luke 10:25-37)

*The Reading is from the Gospel according to Saint Luke*

At that time, a lawyer stood up to put him to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think proved neighbor to the man who fell

among the robbers?" He said, "The one who showed mercy on him."  
And Jesus said to him, "Go and do likewise!"

The Gospel contains two crucial questions: "what shall I do to inherit eternal life?" and "who is my neighbor?" The link between them is clear: it is the answer to the first question—"to inherit eternal life one must love God and love one's neighbor"—that prompts the second question. To love God is a clear, albeit difficult command; but to love one's neighbor is difficult to understand. Hence: "who is my neighbor?" Skipping to the end of the parable that our Lord tells in reply, we find the answer, "the neighbor is the one who shows mercy," followed by a firm command: "go and do likewise!"

From very early on, the Fathers of the Church have interpreted the parable of the Good Samaritan in a spiritual key: the man who fell among robbers and is found wounded, barely alive, is fallen humankind; the priest and the levite who come by but do not help signify the Old Testament Law, which pointed out sin but was not able to heal it; the Good Samaritan is God the Son, who came to raise the fallen, to heal the sick, to restore humankind to its lost Paradise glory; water, oil, and wine stand for the sacraments of the Church. This is not just fanciful allegory. It is not difficult to see that the first one to be our neighbor, by showing mercy, is precisely God! Indeed, this is the content of the Gospel, the Good News: God has come searching for us, fallen and wounded as we were, has come bearing healing and restoration.

Let us remember, however, that the Lord is perfectly clear about what we, the hearers, have to do: "go and do likewise!" To do so, we have plenty of pointers from the Good Samaritan. The Samaritan does not (not for an instance) ask whether the man is "worthy" of his attention or help. He also does not enquire about what got the poor man into his predicament: was the man perhaps drunk? Did he congregate with the wrong sort of people? Was it perhaps a trick to ambush innocent and naïve passers-by? The Good Samaritan also did not mind forsaking his own interests for as much time as was necessary to help, he did not limit the extent of his expenses, and he made sure that he would remain anonymous to the one he saved.

We are called to work together with the Good Samaritan, to live in Christ and extend His presence and work to others here and now, so that our fellowship with Him would extend into eternity.

## ANNOUNCEMENTS

- Note that **there will be no Vespers on Saturday, 20 November!**
- **FOOD FOR HUNGRY PEOPLE:** Our parish is collecting non-perishable items (cans, etc), to be donated to the Society of St. Vincent DePaul, which distributes them on Thanksgiving directly to the needy persons of Butler. Please give with a generous heart, remembering St. John Chrysostom's powerful word: **"Feeding the hungry is a greater work than raising the dead!"**
- Our patron saint, **St. Anthony the Great, is celebrated on January 17.** Let's talk to each other about what we could do. Fr. Bogdan's suggestions: invite the other two parishes to join us at Liturgy on the Sunday before, January 16? Invite Mother Christophora from the Transfiguration Monastery?
- Fr. Paisius McGrath (Sts Peter and Paul) holds a Bible study every other Wednesday at 6:30pm, and a "Basics of Orthodoxy" class every other Thursday at 6:30pm. If interested, call Fr. Paisius at (724) 549-6651.
- Sundays around 9:30: Psalm singing; Vespers on Saturday is at 6:00 pm.



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