

# SAINT ANTHONY ORTHODOX CHURCH



## Antiochian Orthodox Christian Archdiocese

[www.orthodoxbutler.org](http://www.orthodoxbutler.org)

ADDRESS: 400 S. Sixth Avenue, Butler, PA 16001

RECTOR: Rev. Bogdan Gabriel Bucur

CONTACT: 724.287.6983 (church); 412.390.8208 (priest);

[frbogdan@orthodoxbutler.org](mailto:frbogdan@orthodoxbutler.org)

## FIRST SUNDAY AFTER PENTECOST: ALL SAINTS

7 June 2015

**TONE 8** — Hieromartyr Theodotus, Bishop of Ancyra (303); Hieromartyr Marcellinus, Pope of Rome, and with him Claudius, Cyrenus, and Antonina (304); Hieromartyr Marcellus, Bishop of Rome, and those with him (310); Martyrs Cyriaca, Caleria, and Mary, of Cæsarea in Palestine (284-305).

### 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 has girt Himself! (R.:) 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 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 ALL SAINTS (Tone 4): Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, does cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy commonwealth, and great mercy to our souls.

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.

KONTAKION FOR ALL SAINTS (Tone 8): As first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in offering unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquility, through the pure Theotokos, O Thou Who art greatly merciful.

## FROM THE OLD TESTAMENT: THE GIVING OF THE LAW

**Exodus 19** In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai... and there Israel camped in front of the mountain. ... "So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who *were* in the camp trembled. "And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

**From Jewish Rabbinic lore:** Rabi Levi said, The Holy One appeared to them as though He were an icon with faces on every side. A thousand people might be looking at the icon, but it would appear to be looking at each one of them. When the Holy One spoke, each and every person in Israel could say, "The Divine Word is addressing me." Note that Scripture (Exod. 20:2) does not say, "I am the Lord *your* God" [in the plural], but "I am the Lord *thy* God" [in the singular]. R. Yose bar R. Hanina said: The Divine Word spoke to each and every person according to his particular capacity. And do not be surprised at this idea. For when manna came down for Israel, each and every person tasted it in keeping with his own capacity—infants in keeping with their capacity; young men in keeping with their capacity; and the elderly in keeping with their capacity . . . Now what was true about the manna, was equally true about the Divine Word. Each and every person heard it according to his own particular capacity.

## TODAY'S APOSTLE READING

Prokeimenon: *God is wonderful among His saints. Bless God in the congregations!*

### *The Reading is from the Epistle to the Hebrews*

(Heb 11:33–12:2) Brethren, all the saints through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were tempted, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect. Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance

the race that is set before us, looking to Jesus the pioneer and perfection of our faith.

## TODAY'S GOSPEL READING

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

(Mat 10:32-33, 37-38; 19:27-30) The Lord said to His disciples, “Everyone who acknowledges Me before men, I also will acknowledge before my Father Who is in heaven; but whoever denies Me before men, I also will deny before My Father Who is in heaven. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me; and he who does not take his cross and follow Me is not worthy of Me.” Then Peter said in reply, “Lo, we have left everything and followed Thee. What then shall we have?” Jesus said to them, “Truly, I say to you, in the new age, when the Son of Man shall sit on His glorious throne, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel. And every one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My Name’s sake, will receive a hundred fold, and inherit eternal life. But many that are first will be last, and the last first.”

## ALL SAINTS SUNDAY

The sequence of feasts that the Church has just celebrated (Pascha, Ascension, Pentecost) is not accidental. With the resurrection of Christ—“Passover” or “Pascha”—the human nature that He took upon Himself is restored, healed, freed from mortality. *In the risen Christ* we see what humankind would have become, if the Fall had not occurred. We have then celebrated the feast of the Lord’s Ascension: upon ascending to heaven as the eternal High Priest of all mankind, Christ invokes the gift of the Holy Spirit upon us all. Finally, the descent of the Holy Spirit, celebrated on Pentecost, makes it possible for the new, resurrected life (the restored and healed humanity) that is in the Risen Christ) to also flow into us.

And today is “All Saints Sunday”, the day when we remember all those who have been living out this new, resurrected life, the “life in Christ” made possible by the Holy Spirit. The Gospel read at Pentecost said about those who believe in Christ that “**out of their belly shall flow rivers of living water,**” explaining immediately that the Lord “**said about the Spirit, which those who believed in Him were to receive.**” Well, today we consider how this new life actually looks like.

This is of direct concern to us, since *all Christians* are, potentially, saints. In other words, all those baptized into Christ are given all gifts necessary to fulfill their life in Christ. It is also true that faith, hope, and love—the “indicators” of Christian life—are not a static “thing” that you either have or don’t have, but an ongoing *process* of growth into God. So, how does this process of living with God and in God look like?

We note, first, that the model for the saints of the Church is the Old Testament. It is in the heroes of Old Israel that the Epistle to the Hebrews finds “the great cloud of witnesses” to a life of faith. Secondly, we read about two major categories among the saints: martyrs (“**Some were tortured ... others suffered mocking and scourging, and even chains and imprisonment ... They were stoned, sawn in two, tempted, killed with the sword**”) and ascetics (“**they went about in skins of sheep and goats, destitute, ... wandering over deserts and mountains, and in dens and caves of the earth**”). Of course, these two categories are not strictly separated. A prophet such as John the Baptist is known for leading a very ascetic life, as a recluse in the desert, but also for his

gruesome killing for the faith. Even about the disciples of the Lord, the Gospel states that they **left everything** to follow and then to preach Jesus; and almost all of them died as martyrs.

What about us? Are we given the choice to be either martyrs or ascetics, either to die for the faith, or to live like John the Baptist? The answer is that we need to look deeper, beyond the exterior circumstances of earthly existence.

The Epistle to the Hebrew calls the saints “**people of whom the world is not worthy.**” Indeed, there is a fundamental incompatibility, a deep-seated disagreement between what the New Testament calls “the world” (that is, the reality of the *fallen* world) and the new life in Christ. The resurrected life has already begun in Jesus Christ, and is “in process” in our case; but it will be generalized only with the Second Coming, when the entire creation will be renewed, and will enter the “new age” or “the world to come” for which we pray at Divine Liturgy, and which we confess in the Creed (“I look for the resurrection of the dead, and the life of the world to come, Amen!”). Until then, however, the new type of existence seems “foolish” to, and is constantly at odds with, “the world.”

In reality—that is, in the eyes of the Truly Existing One, God—it is holiness (truth, beauty, justice, love) that is “normal,” while the pathetic clinging to the lies of the evil one is foolish. With every saint that we come to know, we receive a call to wake up and embrace *reality*, the reality of God’s love that can transform even us into images of Christ.

We celebrate All Saints Sunday because we, too, want to grow as faithful disciples of the Lord. The details will be different from person to person, depending on a host of circumstances. But, essentially, it will be the same life: living here and now the life of the age to come, so that at the Second Coming we are found to already be “in Christ.” The Holy Spirit of Pentecost, is given to us all with Baptism and Chrismation, and remains always with us, to aid and to comfort and to strengthen us on our path.

## ALL SAINTS SUNDAY

- **Today:** No sermon—*stump the priest!*; no Matins—*choir practice*.
- **Fast of the Apostles:** June 8-29
- The Becker family is leaving for Philadelphia. Our parish served as their entry-point into Orthodoxy and for as long as they stayed with us they have been a great blessing to our parish family. May God keep them in His care as they start a new journey in their lives!
- Saturday, 13 June, 6:30 Great Vespers; Sunday, 14 June, 9:15 am Matins, 10 am Divine Liturgy.

### *Remember in your prayers*

LIVING: pr. Paisius; Sue (Stacey’s mother); Stelian (Cezar’s father); Seba, Lisa, and Sam (Michaels), Norma, Bill and Ann, George (Georgiades), Christine (Abraham), Jim, Tony, Samantha, Luke (relatives of Dollie’s), Norma, Victoria (Frank’s mother), Richard (Johns), Bill, Ed, Peter, Georgia and Scot, Sam, Karen (Joanna’s mother), Diane, Sula, Dollie, Dolores (Bingham), Karyn, Ignatius and Amy, John, Jonathan and Joanna, Andrei and Nyoka, Benjamin, John, Janet, Craig, Christy (relatives of Jean); Yvonne (Ben’s mother); John and Julie (Smolen); Dennis, Vincent, Roy and Laura, Danny, Danny, Cathy (relatives of John and Julie); Diane; Tim and Caroline (Becker).

Ron, catechumen; Shea & Katie, Garrett & Autumn – seeking for the true faith.

DEPARTED: Patrick (Rose’s brother); Hieromonk Roman (Braga); priest Thomas (Hopko); Emil (Cristina’s uncle), Cristian (Andronic); Timothy (John and Julie Smolen’s nephew); Rick, Phyllis (Seba’s husband and sister), Angeliki, Joe and David Sipos; Bill (Georgia’s father-in-law), Glenn (Jean’s grandson); Stella, Edmund (Ed’s uncle), Richard, Dolores Patricia (Thompson), Leatrice (Totin), Ed (Joanna’s grandfather), Joseph (Rose’s father), Fred (Dollie’s uncle), Bob (Diane’s father), Michael, Gabriel, Hilda (Chris Abraham’s mother), Alfred.