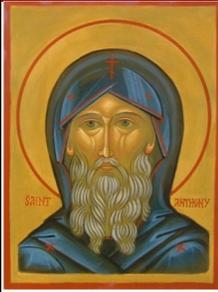


SAINT ANTHONY ORTHODOX CHURCH



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TENTH SUNDAY AFTER PENTECOST

9 August 2015

TONE 1—Afterfeast of the Transfiguration. Glorification of Ven. Herman, wonderworker of All America (1970); Apostle Matthias (ca. 63); Martyr Anthony of Alexandria; Ven. Psoi of Egypt (4th c.); Martyrs Julian, Marcian, John, James, Alexius, Demetrius, Photius (Phocas), Peter, Leontius, and Mary, of Constantinople (730).

FIRST ANTIPHON

Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain. Refrain: Through the intercessions of the Theotokos, O Savior, save us! Thou art girt about with power, and Who coverest Thyself with light as with a garment. (R.:) The mountains shall rejoice at the presence of the Lord, for He cometh; yea, He is come to judge the earth. (R.:) Glory... Now and ever... (R.:)

SECOND ANTIPHON

The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God! Refrain: Save us, O Son of God, Who wast transfigured on Mount Tabor, who sing to Thee. Alleluia. His foundations are in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. (R.:) Glorious things are spoken of thee, O city of God. (R.:) Zion is our mother, a man shall say, and such a man was born in her; and the Most High Himself hath established her. (R.:) Glory... Now and ever... (Only begotten Son ...)

THIRD ANTIPHON

TROPARION OF THE TRANSFIGURATION with the following verses:

- *Of Thy mercies, Lord, will I sing for ever.*
- *The heavens shall confess Thy wonders, Lord, and Thy truth in the congregation of saints.*
- *Blessed is the people that knows jubilation; in the light of Thy Face shall they walk, and in Thy Name shall they rejoice all the day long.*

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 1): While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind!

TROPARION OF THE TRANSFIGURATION (Tone 7): Thou wast transfigured on the Mount, O Christ our God, revealing Thy glory to Thy disciples as far as they could bear it. Let Thine everlasting light shine also upon us sinners; through the intercessions of the Theotokos, O Giver of Light, glory to Thee!

TROPARION OF ANTHONY THE GREAT (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.

TRANSFIGURATION KONTAKION (Tone 7): Thou wast transfigured on the mountain, Christ God, and thy disciples beheld thy glory as far as they could bear it; so when they would behold thee crucified, they would understand that thy passion was voluntary and would proclaim to the world that thou art truly the Radiance of the Father.

TODAY'S APOSTLE READING

Prokeimenon: *Let Thy mercy, O Lord, be upon us. Rejoice in the Lord, O ye righteous!*

From Saint Paul's First Letter to the Corinthians

(1 Cor 4:9-16) **Brethren:** God has exhibited us Apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are ill clad and buffeted and homeless; and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the off scouring of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the Gospel. I urge you, then, become imitators of me.

The ministry of the Holy Apostles, as laid out by the Lord, was to bring the Good News to the entire world, and to make disciples of any and all who would taste the new life in Christ. Of course, "making disciples" is much more than providing information, or organizing disciplined battalions of followers; it means sharing the life of those who are being "made disciples" and gradually reshaping them in the image and likeness of a living model.

This is what the followers of the Lord experienced in their three years of following Jesus Christ, and, after Pentecost, in their new experience of the Risen Christ made present through the

Holy Spirit. The Holy Apostles received the mandate to bring others into this spiritual fellowship with the Risen Lord: to make anyone willing a disciple—a disciple of Christ! And Saint Paul writes: Even if you should have countless guides to Christ, yet you do not have many fathers, for I became your father in Christ Jesus through the Gospel. Therefore, I urge you, be imitators of me. But why does Paul urge the Corinthians to imitate him? Why not imitate Christ? And why does he speak of himself as their father? Let us note, first, that in the same letter, the Apostle writes: Be imitators of me, even as I also am of Christ (1 Cor 11:1). Even in today's Epistle, Saint Paul compares 'guide to Christ' to 'father in Christ': both 'guide' and 'father' are explained, specifically, in relation to Christ! It is understood that a 'guide to Christ' leads not to Paul, but to Christ. So also with spiritual fatherhood: this much more intimate relation also results in making Paul's disciples into children of Christ. Christian discipleship today occurs in parishes and monasteries. Each according to his own gift, one in this manner, and another in that, as the Holy Apostles writes elsewhere (1 Cor 7:7). Even though we have few reliable guides to Christ today, and even fewer fathers in Christ, God will always provide for those who seek him earnestly, and whoever wants to be saved will be given the proper avenue of discipleship. The Lord promised to be us always, unto the end of the ages.

TODAY'S GOSPEL READING

From the Gospel according to Saint Matthew

(Mat 17:14-23) At that time, a man came up to Jesus and kneeling before Him said, "Lord, have mercy on my son, for he is an epileptic and he suffers terribly; for often he falls into the fire, and often into the water. And I brought him to Thy disciples, and they could not heal him." And Jesus answered, "O faithless and perverse generation, how long am I to be with you? How long am I to bear with you? Bring him here to me." And Jesus rebuked him, and the demon came out of him, and the boy was cured instantly. Then the disciples came to Jesus privately and said, "Why could we not cast it out?" Jesus said to them, "Because you have no faith. For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you. This kind never comes out except by prayer and fasting." As they were traveling together through Galilee, Jesus said to them, "The Son of man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day."

As always, we look at today's Gospel not only for its "story"—the miraculous healing of a demon-possessed child two thousand years ago—but for what it says about us and *our state today*. It is noteworthy that the tortured existence of that child, as well as the shocking inability of the Apostles to provide healing (they are themselves puzzled about the incident) are due, the Lord says, to lack of faith. And it is about faith and its transformative power that Christ speaks to his disciples "in private," after the healing. We learn that "nothing is impossible" once we learn to live in faith.

What exactly is "faith," then? Let us remember, first, that today's Gospel text follows immediately after the Transfiguration. It is there, on Mount Tabor, that three of the disciples have seen Christ in the blazing light of his glory. That "the boy was cured instantly" is not surprising if we remember just *Who* it is that touched him: the Lord of glory, the Light and Life of the world. And we should also note that the Church sees the transfigured Christ as an image of what God intends for the restored humanity of the age to come.

What about us here and now, in the meantime—living as fallen creatures in this fallen world, even as we confess in the Creed, that we “look for the Resurrection and the life of the age to come”? The Gospel proclaims that the Kingdom of God has *already* dawned; we *already* experience a measure of the new reality, in which “God is with us, with His grace and love of mankind” (the priest proclaims this in the prayer following the main meal of the day). Miracles are the “normal” of the Kingdom to come, shining through, even for a single moment, in the fallen world. The key is faith.

Faith is the medium through which a glimpse of the Kingdom of Heaven can be received in our everyday lives. Indeed, it is *faith* that allows us to experience the healing power of Christ (and lack of faith prevents it, as we see with the Lord’s disciples today).

To prevent us from misunderstanding faith as a search for magical superpowers, today’s Gospel reading ends with the truth that undergirds our faith, hope, and love: **“The Son of Man is to be delivered into the hands of men, and they will kill Him, and He will rise on the third day.”** We remember this every time we are called to draw near *with faith* to receive the Body of Christ, so as to taste the power and glory of the Resurrection even here and now.

ANNOUNCEMENTS

- **Friday, August 14, 6:30 PM:** Vespertine Liturgy for the Dormition of the Theotokos, followed by potluck to break the fast.
- **Parish picnic:** August 23 after Liturgy, Dollie’s place;
- **Ladies’s retreat:** August 28-29 (Fri-Sat)
- **Sunday, 9/20: Pan-Orthodox Liturgy and picnic.** A planning meeting will take place on Wednesday, 7/8, at 7 pm, at Saint Andrew’s. We need a representative of St Anthony’s for that meeting.

Remember in your prayers

LIVING: pr. Paisius; Shea & Katie, newly chrismated; pr. Paisius; 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, 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, Christy (relative 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; Garrett & Autumn, seeking the true faith.

DEPARTED: William (Fr. Paisius’ father), Sue (Stacey’s mother), Victoria (Frank’s mother), and Craig (Jean’s son-in-law) – newly departed; Abie Abraham; Patrick (Rose’s brother); Josephine (Julie’s sister); 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.