

SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese
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TWENTY-FIRST SUNDAY AFTER PENTECOST 29 October 2017

TONE 4—Martyr Anastasia the Roman (3rd c.). Ven. Abramius the Recluse, and his niece, Bl. Mary, of Mesopotamia (ca. 360). Ven. Abrámii, Archimandrite of Rostov (1073-77). Martyr Claudius, Asterius, Neon, and Theonilla, of Aegæ in Cilicia (285). Righteous Anna of Constantinople (826). Monk Martyr Timothy of Esphigmenou (Mt. Athos—1820).

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 ...)

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 4): Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world great mercy.

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 OF ORDINARY SUNDAYS (Tone 4): O protection of Christians that cannot be put to shame, mediation unto the Creator most constant, O despise not the suppliant voices of those who have sinned; but be thou quick, O good one, to come unto our aid, who in faith cry unto thee: Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, those that honor thee.

TODAY'S APOSTLE READING

Prokeimenon: *O Lord, how manifold are Thy works! In Wisdom hast Thou made them all. Bless the Lord, O my soul.*

From the Epistle of Saint Paul to the Galatians

(Galatians 2:16-20) Brethren, we who know that a man is not justified by works of the law but through faith in Jesus Christ, have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law; because by works of the law shall no one be justified. But if, in seeking to be justified in Christ, we ourselves were found to be sinners, is Christ then an agent of sin? Certainly not! But if I build up again those things which I tore down, then I show myself to be a transgressor. For through the law I died to the law, that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

In this passage Saint Paul is responding to the charge that, if one does away with the Law and emphasizes only Christ, one would be making it very easy for people to fall into immoral behavior—thus making, as it were, Christ into an instrument of sin! In reply, the holy Apostle affirms that being “in Christ” implies a high level of morality; for a Christian, however, to strive to attain God by following the Law, is a terrible rejection of God’s providence that the Law should be surpassed and absorbed by Christ.

St. Paul is thinking of Christ as the living Law of God, the Law-made-flesh. The Law that Moses received on Mount Sinai (the ten commandments, the laws regarding the worship of God, and the host of laws regulating everyday life in Israel) was meant as a preparation for the coming of Christ. Once the fullness of God has come among us as a human being, however, the commandments of the Law no longer retain their complete validity. *We have, as it were, graduated elementary school, and must move on to higher things!* For instance, the ten commandments are contained in and surpassed by the “new commandment” that we love each other; the tent of meeting and, later, the Temple, is contained in and surpassed by new true temple of God: Jesus Christ; as for dietary laws and other such regulations, they are relative now, and subservient to fostering our life in Christ.

To live in Christ means— for Saint Paul just as for today’s Gospel—to be crucified with Christ: “I have been crucified with Christ; it is no longer I who live, but Christ who lives in me.” That is, to become gradually, step by step, similar to Jesus Christ. Elsewhere in the New Testament we find a vivid comparison: it is as though the life of a Christian would consist of becoming an icon of Christ. With every step of our life, we draw the lines, we add the colors, we shape our being such that it would reflect the beauty of Jesus Christ “who loved me and gave himself for me.”

“Christ loved *me* and gave his life *for me*”— note how St Paul, who so often speaks about the Church as a body formed of many members, and who emphasizes the cosmic dimension of Christ’s work of salvation, speaks here about “I, me, mine”. This is not “individualism”: it means,

simply but very seriously, that God' universal work of salvation becomes "real" only when *I personally* come to taste of it.

TODAY'S GOSPEL READING

From the Holy Gospel according to Luke

(Luke 8:41-56) At that time, there came a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by any one, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

Today's Gospel is, clearly, about miracles: a chronic disease that no doctor has been able to cure goes away instantly at a mere brush with the Lord's garment—even the fringes of His garment; a dead child, soon to be taken to the grave, is brought back from death to life. The rapid and overwhelming succession of these miracles speaks of the divine identity of Christ. It is no less important, however, to consider the other characters in the text: Jairus, the father of the dying child, the woman who comes seeking healing, and the crowd of followers and bystanders. They all represent *me*, who hear the story *today* and who am called to receive the universal Gospel as a word addressed specifically *to me*.

When Christ reaches the house of Jairus, the family is already weeping, crushed by the tragic and untimely death of the child. One of the bystanders suggests that, under the circumstances, Jairus should no longer "trouble the Teacher." This seems to be a common-sense observation, perhaps even an attempt to help the father deal with the loss, and focus on what needs to be done: accept the reality of his daughter's death, make sure that a proper burial is performed, organize the funeral meal. A bit later, others are ridiculing "the Teacher" for his "unrealistic" denial of the obvious fact that the child is dead. Similarly, we hear the disciples appealing to good common sense: when the crowd is pressing all around Jesus, who could identify the particular individual who touched Him?

By contrast, Jairus and the woman act with a holy foolishness, deciding, against all common sense, to trust Christ. It is this trust that allows the miracle to occur: “your faith has made you well,” Christ tells the woman; “Do not fear, only believe!” he says to Jairus. Common sense is blind in these instances, because we are paralyzed by fear: fear that we are alone in a hostile world, reduced to surviving, suffering, and “getting over it” in a reality abandoned by God (if there ever was a God).

Today’s Gospel exorcizes this kind of fear. Like Jairus and the suffering woman, we are invited to be bold in “troubling the Teacher,” to approach Him with our open wounds, without fear and with full certainty that the Good News is true: “the Kingdom of God has drawn near!” God has already taken the first step towards us.

ANNOUNCEMENTS

- **Today:** the Cranberry families are at St. Kilian’s for Typika with Dc. Seraphim Moslener and Sunday school for Adults led by Martie.
- **Saturday, 11/4:** Cookie Bake & Rummage Sale to benefit hurricane victims. More info: Seba.
- **Next Sunday (11/5):** Akathist of Thanksgiving (9:30) followed by Divine Liturgy (10 AM) at St. Anthony (Fr. Bogdan); Typika at St. Kilian’s (Dc. Seraphim)
- **Sunday, 11/12: pan-Orthodox Divine Liturgy at Sts. Peter and Paul.** We continue a beautiful tradition of the last few years—namely, that on the last Sunday before the start of the Nativity fast, we gather with all Orthodox in our area for worship and a common meal.

UPDATE ON THE CRANBERRY OUTREACH

In order to improve the chances of success for both St. Anthony’s and the Cranberry mission, while awaiting Martie’s ordination as a deacon, we have decided on the following:

- weekly services resume in Butler, at St. Anthony’s;
- the mission will restart itself, from the ground up: Martie will lead Bible studies /Intro to Orthodoxy on weeknights; occasional Sunday liturgies will occur when clergy are available;
- when no Sunday services are held at the mission, anyone willing and able is encouraged to come to St. Anthony’s for worship, fellowship, and catechesis;
- when Martie is ordained we will return to weekly services at both locations

Remember in your prayers

LIVING: Sula; Fr. Anthony Yazge; Norma; Richard (Johns); Christine (Abraham); Daniel (Sipos); Venetia (Chrissi’s mom); Kent (Jean’s husband); Barbara (Dollie’s daughter); Maura; Christi, Janet, Ann; John and Mary Ann (Jean’s relatives); Stelian (Cezar’s father); Ed, Peter, John, Jonathan and Joanna; Andrei; John, Janet, Christy (relatives of Jean); Dennis, Vincent, Roy and Laura, Danny, Danny, Cathy (relatives of John and Julie); Derek; Phoebe, Tina.

*Garrett & Autumn – to be received in the Church (St Nicholas [OCA], Mckeessport);
Matt and Nancy – to be received in the Orthodox Church (Holy Trinity [Greek], Wexford);*

DEPARTED: Bishop Antoun; Vito (DiPento); Dorothy (Fr Roeber’s mother); Jim and Marion (Raimondi); Stephanie (Yazge); Job; George (Georgiades).