



## SAINT ANTHONY ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese  
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### TWENTY-SECOND SUNDAY AFTER PENTECOST

28 October 2018

*TONE 5, Eothinon II—Martyrs Terence and Neonila, and their children. Martyrs Africanus, Terence, Maximus, Pompeius, and 36 others, of Carthage (3rd c.). Hieromartyr Cyriacus, Patriarch of Jerusalem (363). Ven. John the Chozebite (6th c.). St. Neophytus, Bishop of Urbinsk in Georgia (7th c.). Ven. Stephen of St. Sabbas' Monastery, Hymnographer (9th c.). Ven. Athanasius the Younger, Patriarch of Constantinople (14th c.). Ven. Nestor, not the Chronicler, of the Kiev Caves (Far Caves—14th c.). Ven. Job, Abbot and Wonderworker of Pochaev (1651).*

#### 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 ...)

#### LITTLE ENTRANCE

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

TROPARION OF THE RESURRECTION (Tone 5): Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

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 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, them that honor thee.

## TODAY'S APOSTLE READING

Prokeimenon: *Thou, O Lord, shalt preserve us and keep us from this generation. Save me, O Lord, for the godly man hath disappeared.*

### *The Reading is from the Epistle of Saint Paul to the Galatians*

(Galatians 6:11-18) **Brethren, see with what large letters I am writing to you, with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised, and only so that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the law; but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory, except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world. For neither circumcision counts for anything, nor uncircumcision: what counts is to be a new creation! Peace and mercy be upon all who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.**

It is clear that Saint Paul is writing here about a matter he views as extremely important. The first line about the “large letters” means something like “I want to emphasize in the bold scrawls of my personal handwriting the immense importance of what I have written.” What was the problem? Saint Paul was writing to warn the Galatians against certain Christian leaders who compelled all new converts to the faith to practice circumcision. He warned that such “missionaries” were in fact interested in cultivating their own public image in the Christian community, while at the same time “keeping a low profile” in the larger society, so as to avoid prosecution by the Roman Empire (as long as Christians would be perceived as a type of Judaism, they would not be persecuted, but tolerated, like the Jews). The false missionaries were not “crazy” to insist on circumcision; it was, to them and to many, a definite mark of religious piety. Today, it would be things like not eating certain foods on certain days, dressing in a certain way, abstaining from this or that, etc.

Saint Paul’s point is that all these things must be placed in a different perspective: what truly matters is not that we keep this or that rule of piety; what matters is that we become a “new creation”—and this is God’s work in us. Indeed, as the Apostle writes elsewhere (2 Cor 4:6), the same God who spoke at creation, *let there be light*—and, indeed, *it was light*, now shines in our hearts, drawing us out of darkness and re-creating us as children of the light. “New creation” means that our Christian life is God’s liturgy in us, where we are co-workers with God.

We should also pay close attention to the following verse: **Peace and mercy be upon all who walk by this rule, upon the Israel of God.** What is “the Israel of God”? Since the Apostle is writing to Christians, it is quite obvious that “the Israel of God” refers to the community of believers in Christ—the Church! Saint Paul sees the Good News as the work of God by which the Gentiles were received into the fold of God’s people; the “dividing wall” between Israel and the

Gentiles has fallen down, and “Israel” was extended into encompassing both Jews and non-Jews, and, potentially, the entire world. Ultimately, then, what matters is no longer blood lineage (as the Apostle writes at Gal 3:28: “neither Jew nor Gentile, neither slave nor free, nor male and female”) but rather entering the people of God, “the people who seek the Face of the God of Jacob” (Ps. 24:6), being “one in Christ Jesus.”

## 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, "Someone 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 abounds in miracles: a chronic, incurable disease goes away instantly at a mere brush with the Lord's garment—even the fringes of His garment; and a young girl, 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.

But the Evangelist is obviously telling us to connect these two events: a *twelve-year old* girl and a woman who had been sick for *twelve years*; a girl who was dying and a woman whose suffering rendered her as good as dead; a girl raised from the dead far from the crowds and a woman healed secretly, without the crowd noticing; a miracle calling for faith and a miracle made possible by faith. Some of the Fathers see here a symbolic reference to Israel (the daughter of Jairus, the ruler of the synagogue) and the nations (the woman whose blood flow was “impure” under the Law): both lie suffering onto death, awaiting the Messiah; and both are called to become the New Israel, God's household, the new, unified humanity (since twelve is the symbol of God's people).

It is no less important to consider that all characters—the girl and her father, the woman who comes seeking healing, the crowd of followers, and the bystanders—represent *me*, who hear the story *today* and who am called to receive the universal Gospel as a word addressed

specifically to me. For us, then, the Gospel says that our many and diverse sufferings all intersect on the road that leads to salvations, to Christ.

When Christ reaches the house of Jairus, the family is already weeping, crushed by the tragic and untimely death of the girl. 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

- **Next Sunday, Nov. 4:** Chrismation of Chris and Jill DiNunzio (sponsors: Garrett and Autumn)
- **Sunday, Nov. 11: pan-Orthodox Divine Liturgy at Sts. Peter and Paul.** We continue our beautiful local tradition—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.
- **Sunday, Nov. 18, 12:30-1:30 pm:** Sunday School for Adults  
Deacon Martin: “*Logismoi* and our Day-to Day Life as Christians”

### *Remember in your prayers*

LIVING: grieving Serbanescu and Becker families; Gabriel; Ion, Marius & Katherine (Stan); Norma; Karen (Jane Best’s daughter); Elisabeth, Chris and Jillian; Sula; Stella & Dimitrios; Christine (Abraham); Daniel (Sipos); Venetia (Chrissi’s mom); Barbara (Dollie’s daughter); Maura; Ann; Ed, Peter, John, Jonathan and Joanna; Andrei; John, Janet, Christy (relatives of Jean); Stelian (Cezar’s father); Edith (Humphrey); Diane.

DEPARTED: Tim (Becker); Silviu; Ross (Chrissi’s friend); Richard Johns; Viorica; Bishop Antoun; Vito (DiPento); Miltiades; Jim and Marion (Raimondi); Stephanie (Yazge); Job; George (Georgiades); Abie (Abraham); Bill (Thomas).