



## SAINT ANTHONY ORTHODOX CHURCH

Antiochian Orthodox Christian Archdiocese  
[www.orthodoxbutler.org](http://www.orthodoxbutler.org)

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### TWENTY-NINTH SUNDAY AFTER PENTECOST

20 January 2019

*TONE 1, Eothinon 1—Ven. Euthymius the Great (473). Martyrs Innas, Pinnas, and Rimmas, disciples of the Apostle Andrew, in Scythia (1st-2nd c.). Martyrs Bassus, Eusebius, Euthychius, and Basileides, at Nicomedia (303).*

#### 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 hath girt Himself! Refrain: 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 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 ST. EUTHYMIUS THE GREAT (Tone 4): Be glad, O barren one that hast not given birth; be of good cheer, thou that hast not travailed; for a man of desires hath multiplied thy children of the Spirit, having planted in them piety and reared them in continence to the perfection of the virtues. By his prayers, O Christ God, make our lives peaceful.

TROPARION OF SAINT ANTHONY THE GREAT: 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 CHRIST (Tone 1): Thou, O Christ God, Who by Thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the Lover of mankind.

## TODAY'S APOSTLE READING (for Saint Euthymius)

Prokeimenon: *The saints shall be joyful in glory. Sing unto the Lord a new song.*

*The Reading is from the Second Epistle of Saint Paul to the Corinthians*

(2 Cor 4:6-15) Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believed, and so we speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The first sentence in today's Epistle reading speaks about *what* and *how* we Christians believe. To paraphrase the Creed, we believe in one God, the maker of heaven and earth, the almighty Creator. Yet, we know him not only as the God who in the beginning said "let there be light" and it was light: He is also the one who *restores* his fallen creatures, bringing us back into the light when we have fallen away into darkness.

A new act of creation occurs, individually, with anyone who entrust his or her life to God. As St. Paul says, the same God who said "Let light shine out of darkness" also comes and dwells in us and shines in our hearts, so that our darkness is illumined, our sins are wiped out, and our lives made new.

Receiving this divine illumination—the light of God's glory—is possible because the very "light of the holy glory" (as we sing at Vespers) has come into this world in Jesus Christ. In other words, we meet the luminous Face of God when we behold Jesus Christ, "light of light, very God of very God", who for our sake and for our salvation has become one of us, that we may become more and more like Him. The very fact of knowing God, the Creator, as our Father, is possible only in and through Christ.

The end of the reading reminds us of our ultimate goal: God's luminous glory will not cease working in us until it has overcome the last enemy, the last aberration of the Fall: death. Indeed, together with St. Paul and the Corinthians to whom his letter is addressed, we believe that the Creator who said in the beginning "let there be light" (and it was light), and who is now at work in us, to transform us into children of the light, will eventually also raise us from the darkness of death and take us into the "resurrected life" that we see in Jesus Christ.

## TODAY'S GOSPEL READING

*The Reading is from the Gospel according to Luke*

(Luke 17:12-19) At that time, as Jesus entered a village, He was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When He saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, praising God with a loud voice; and he fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then Jesus said, "Were not ten cleansed? Where are the nine? Was no one found to return and give praise to God except this foreigner?" And He said to him, "Rise and go your way; your faith has made you well."

The Gospel of Luke delights in showing how the occasional "outsider" is, unexpectedly, closer to God than those who deceive themselves with the false comfort of being "insiders" in name only: the prodigal son comes to his senses, while the "good" son's envy and anger is put on a frightening display; the Samaritan shows pity and generosity with the wounded traveler, while the "professionals of the Law" (the priest and the Levite) pass by without intervening; the tax-collector—a real scumbag, no doubt—begs for God's mercy and receives it, while the rigorously religious but arrogant Pharisee misses the encounter with God. And now a Samaritan, "a foreigner" to Israel's covenant with God, is nevertheless closer to God than the nine sons of the covenant who received the same healing.

The first point to ponder is that they were all *lepers*. The point is not that they were all sick people but that they were terrible *sinner*s. How so? In the general perception, leprosy was a sign of being punished, cursed by God, for some unknown misdeed. Hence, ten sinners; and the Lord healed—that is, *forgave* and healed—all of them!

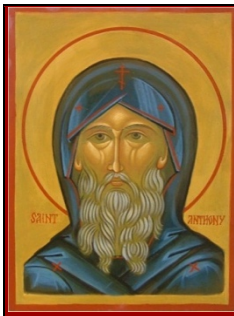
Secondly, although the Lord heals all of them, only one returns to give thanks—and that one is *a Samaritan!* Samaritans were considered heretics, people who distorted the revelation to Moses, enemies of the true faith upheld by the Jerusalem temple. "Samaritan" was used as an insult. Therefore, just as with the good Samaritan (compared to the religious but callous Israelite priests), and just as with Canaanite woman (whose faith is greater than that found in all of Israel), it is significant that the only one who returns to give thanks is a Samaritan!

What do we get out of this story? Sometimes people imagine that God would punish the nine with a return of that awful disease; but this thought is not worthy of the good and gracious God we worship. Besides, not returning to give thanks is itself a terrible form of self-punishment. Indeed, the nine are missing something that only the Samaritan receives. Clearly, then, we stand to learn a lot from the Samaritan today.

For one, the Samaritan is the only one of the ten who hears: **"your faith has made you well!"** This means that even while they had received physical healing, the nine missed the much greater opportunity of meeting God, and being made well in their whole being. Returning to Jesus to give thanks to God, the Samaritan also teaches us about the mystery of meeting God face to face. How did he give thanks to God? **"He fell on his face at Jesus' feet, giving Him thanks."** In short, even without full understanding, the Samaritan shares with us the knowledge that **"whoever has seen the Son has seen the Father"** (*John 14:9*).

We imitate "this foreigner" in his turning back to give thanks to God every time we celebrate the Divine Liturgy and speak, through the priest:

**You brought us from non-existence into being, and when we had fallen away You raised us up again; You left nothing undone until You brought us up to heaven and granted us Your Kingdom that is to come. For all these things we give thanks to You—for all the benefits we have received, known and unknown, manifest or hidden; and we also give thanks for this Liturgy**



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Dear brothers and sisters in Christ,

Come celebrate with us our spiritual patron, St. Anthony the Great! Please join us anytime you can on **Saturday, January 26** (Vespers at 6 PM) and **Sunday, 27 January** (Matins, 9 AM and Divine Liturgy, 10 AM).

Our guest speaker will be **Fr. Thomas Mueller**, an Orthodox priest with many decades of experience as a pastor and confessor. We asked him to speak about living as Christians while going through suffering, adversity, and brokenness.

This will also be a day of feasting! Our parish will treat you to a spectacular chili lunch, with many, many types of chilis: hot, mild, with beans, no beans, vegan, Texas style, Chicago Style, Cincinnati Chili, German Chili (with sauerkraut!). Don't worry if you are vegetarian, there will be meatless option. Trust us, you won't regret this.

Since we are celebrating Saint Anthony the Great, "the father of monks," we intend to take a special collection to assist the nuns at the Holy Transfiguration Monastery in Elwood City. Please be generous to these followers of Saint Anthony, who remember us always in their prayers before God.