

SAINT ANTHONY ORTHODOX CHURCH



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THIRTY-THIRD SUNDAY AFTER PENTECOST 20 January 2013

— **Tone 8.** Martyrs Innas, Pinnas, and Rimmas, disciples of the Apostle Andrew, in Scythia (1st-2nd c.); Martyrs Bassus, Eusebius, Euthychius and Basilides, at Nicomedia (303); Ven. Euthymius the Great (473).

FIRST ANTIPHON

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High! **R.:** 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! **(R.:** O Son of God, Who art risen from the dead: save us who sing 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 ...**)**

AT THE LITTLE ENTRANCE

Come, let us worship and fall down before Christ! Save us, O Son of God, Who art risen from the dead, 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 mightest deliver us from passion. Thou art our Life and our Resurrection: O Lord, glory to Thee!

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 them in piety and reared them in continence to the perfection of the virtues. By the prayers of Saint Euthymius, O Christ our God, make our life peaceful!

Glory ... TROPARION OF SAINT ANTHONY (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.

Now and ever ... KONTAKION OF THE MEETING OF THE LORD (Tone 4): Rejoice thou who art full of grace, O Virgin Theotokos! For from thee hath risen the Sun of Righteousness, Christ our God, enlightening those in darkness. Rejoice thou also, O righteous Elder, as thou receivest in thine arms the Redeemer of our souls, Who also granteth to us the Resurrection!

Note that we end with a hymn of the feast we shall celebrate on February 2: the "Meeting of the Lord" or "Presentation of the Lord." Who is presented? The Lord—Jesus Christ. Where? At the Temple in Jerusalem. When? When Jesus is a baby, 40 days old. Who "presents" Him? His parents? Who "meets" Him? The old priest Symeon and the old prophetess Anna. It is on this occasion that Symeon bursts out in inspired song, with these words: *Lord, let now Thy servant depart in peace, according to Thy word. For my eyes have seen Thy salvation, which Thou hast prepared before the face of all people: a light to enlighten the gentiles and the Glory of Thy people Israel.*

TODAY'S APOSTLE READING

Prokeimenon:

The saints shall boast in glory. Sing unto the Lord a new song!

The Reading is from the Second Epistle of St. 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.

We encounter this selection from St. Paul's second letter to the Corinthians several times in the Church year. Today we read it because we celebrate one of the most important saints, namely Euthymius the Great. Note that the "Prokeimenon"—that is, the verse that precedes the reading—reads "the saints shall boast in glory!" Boasting?! Yes, indeed! There is a good boasting: boasting of God's work in us. But it is a boasting that is not done in words, it consists actually of letting God's light shine forth. We see this in the saints, in whose personality and actions we see a reflection of God's glory.

Let us return to the Epistle we read today. The first sentence 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 Saint 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 Jesus 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, giving glory to God with a loud voice; and fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the nine? Was no one

found to return and give glory to God except this foreigner?" And Jesus 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. Thus, 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 today we see that 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.

All ten were lepers, the Lord healed all of them, but only the Samaritan returned to give thanks. 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 among the ten who had been healed of leprosy, who also 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 had granted us Your Kingdom that is to come. For all these things we give thanks to You, and to Your only-begotten Son,

and to Your Holy Spirit—for all the benefits we have received, known and unknown, manifest or hidden. And we also give thanks for this Liturgy which You have been well pleased to accept from our hands ...

ANNOUNCEMENTS

- **Today:** 40-day memorial for Fran, and annual memorial for Petruta, Ileana's grandmother.
- **Holy Water.** If you haven't done so already, please make sure to take home a bottle of blessed water. The custom is to take a sip in the morning, before eating or drinking anything else.
- **House blessings.** If you wish to receive the blessing of Theophany in your homes, Fr. Bogdan will be available on Saturdays and Sundays afternoons and evenings. Please put your name on the sign-up sheet.
- **Vespers** on Saturdays, 6:30 PM; **Matins** on Sundays 9:15 AM.

Remember in your prayers

LIVING: Richard (Johns), Bill, Ed and family, Peter and family, Georgia and Scot, Richard (Michaels), Sam, Karen (Joanna's mother), Victoria (Frank's mother), Diane, Sula, Dollie, Dolores (Bingham), Angelica, Karyn, Ignatius and Amy, Jonathan and Joanna, Andrei and Nyoka, Benjamin.

DEPARTED: Fran (40-day memorial), Petruta (annual memorial), 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, Eugenia (Cristina's godmother).