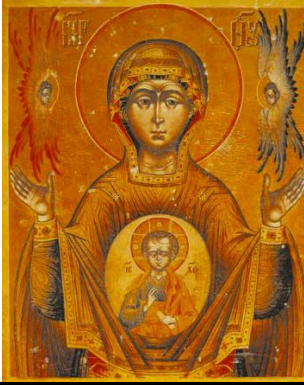


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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**THIRTY-FOURTH SUNDAY AFTER PENTECOST**

**27 January 2013**

TONE 1— *Translation of the Relics of St. John Chrysostom (438).*

## 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 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. Wherefore, 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. JOHN CHRYSOSTOM (Tone 8): Grace shining forth from thy lips like a beacon hath enlightened the universe. It has shown to the world the riches of poverty; it has revealed to us the heights of humility. Teaching us by your words, O Father John Chrysostom, intercede before the Word, Christ our God, to save our souls!

*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 ...* TROPARION 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: *My mouth shall speak wisdom,  
and the meditation of my heart shall be of understanding.*

*The Reading is from the Epistle to the Hebrews*

(Heb 7:26-8:2)

Brethren, it was most fitting that we should have such a High Priest, holy, guileless, undefiled, separated from sinners, and more exalted than the heavens, who has no need, like those high priests, to offer up sacrifices daily, first for his own sins, and then for the sins of the people; for this He did once for all, when He offered up Himself. For the Law appoints men in their weakness as high priests, but the word of the oath, which came after the Law, appoints a Son, perfected for evermore. Now in the things which we are saying the chief point is this: We have such a High Priest, who sat down at the right hand on the throne of the Majesty in the heavens, a liturgical minister of the sanctuary, and of the true tabernacle, which was pitched “by the Lord,” and not by a human.

Jesus Christ is, to us, his disciples, “the Lord”—even the LORD of the Old Testament, the God of Abraham, Isaac, and Jacob, YHWH who called Moses from the burning bush, “He-Who-Is.” But as our advocate before God (see John 14:16), he is the “High Priest.”

In the days of Ancient Israel, the high priest would bring the prayers of the people and their confession of sin before the Lord in the innermost chamber of the Temple (“the holy of holies”), and then emerge bearing God’s blessing and forgiveness to all. When the earliest Christians, our ancestors, spoke of Jesus as “High Priest” ministering in the true tabernacle, they imagined heaven as “holy of holies” and Christ as the one who entered heaven as humanity’s representative. Humanity is, since Adam, in a state of exile from Paradise, kept away from the Tree of Life so that evil would not be made eternal. The Good News is, precisely, that, in Jesus Christ, humanity is again made “compatible” with God. How so? Because the Son of God came to be one of us, and when returned to His glory, he entered into the heavenly place as one of us.

As such, Christ is our *true* high priest: not a bearer of sacrificial animals, but bringing Himself as an immaculate offering. We call Him in the Divine Liturgy “both the Offerer and the Offering.” In Christ, humanity no longer

hides from God, like Adam, no longer runs from the Face of God, like Cain, but returns to God willingly, and is welcomed with joy. In Christ, humanity is again the clay that receives the loving work of God's hands.

But why are we reading this passage from the Epistle to the Hebrews today? It is, really, a bit "out of the blue." We are reading this text today in remembrance of St. John Chrysostom, the saintly archbishop of Constantinople, whose relics were returned to the place of his ministry this day in 438 AD. We don't need to sing the praises of the one whom the Church fondly remembers as "Chrysostom" (Greek for or "Golden Mouth") because of the "grace shining forth from his lips like a beacon, which has enlightened the universe" (look at the Troparion we sang today). It is enough to say that he was a true bishop, a high priest in whom we see the image of Christ, the High Priest, ministering with love to those placed in his care.

*Teaching us by your words, O Father John Chrysostom,  
intercede before the Word, Christ our God, to save our souls!*

## TODAY'S GOSPEL READING

*The Reading is from the Gospel according to Saint Luke  
(Luke 18:35-43)*

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

Today's Gospel tells of a spectacular conversion to Christ: a man becomes a follower of Jesus after the Lord cures him of his blindness miraculously, in an

instant. If the Church has chosen this text for public reading, there is probably much to be learned from the healing of the blind man.

First off, his physical blindness is a reminder that of all of us, fallen humans, are “blind” and “deaf” to God. To be healed and made well (this is what the word “salvation” actually means: healing) is possible only by divine intervention. We cannot cure ourselves of the separation from God. The blind man knew where to go to find healing—Jesus Christ. Since, as Scripture says, “The Lord is the same, yesterday and today” (Heb 13:8), then we also know who can heal us.

One impressive feature of this man is his stubborn faith. He cries out to the Lord “**Jesus, Son of David, have mercy on me!**” Even when some people try to silence him, he does not give up. He knows what he wants, and he has confidence that the Lord is the right one to ask for it: armed with this faith, he bulldozes his way through the hostilities of those around him, and *asks, and does indeed receive.*

Essentially, what is the blind man’s faith? He believes it is the Lord—the God of Israel—who can do anything; but he also believes that this Lord is “the Son of David”—a true human being, one who feels what we feel, one who knows sympathizes with our weakness. This is the faith of the Church.

It is remarkable that the man uses his very “profession” (he is “professional beggar,” one might say, because this is all he does) to gain salvation. The beggar becomes a beggar for Christ, just like the fishermen become fishers of men, and just like the thief on the cross steals Paradise with his confession of faith. Whatever we have and whoever we are can be placed in the service of Christ, so that we, too, can be saved.

### *Remember in your prayers*

LIVING: Seba, Stacey, 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, John.

DEPARTED: 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).

## ANNOUNCEMENTS

- **Next Sunday:**
  - CHOIR PRACTICE: 9:15.
  - Stump the priest!
  - Trisagion prayers for Joseph (Rose's father)
  - meeting of the parish council
- **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.

*Dear friends,*

*Another year has passed and we are approaching the time for our **annual parish meeting**. On **March 10, after Divine Liturgy**, we will meet to talk about what has happened at St. Anthony's this past year, what the near future might hold, and also have the opportunity to elect new members to our Parish Council.*

*There are two people currently serving on the Parish Council whose terms are up according to St. Anthony's by-laws. Steve Cole is one and I am the other. Steve will continue to serve as a non-voting member to represent as Choir Director. However, either one of us could be re-elected if chosen.*

*As required by the parish constitution, we have formed a committee to approach eligible members of our church to see who might be interested in serving on Council. If you know of someone, or perhaps yourself, who is interested, please see Father Bogdan, Dollie Sipos or Frank Harrison. Please be sure to stay for our important annual meeting.*

*Mark your calendars for March 10, 2013.*

*Blessings,*

*Diane Shaeffer, Council Secretary*