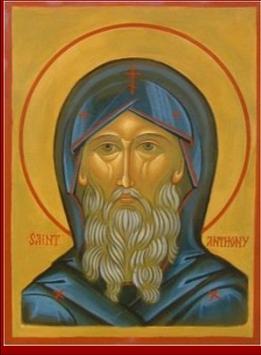


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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## SUNDAY OF THE PRODIGAL SON

16 February 2014

*TONE 1 —Lenten Triodion. Martyrs Pamphilius—Presbyter, Valens—Deacon, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elias, Jeremiah, Isaiah, Samuel, and Daniel, at Cæsarea in Palestine (307-309); Maruthas, Bishop of Martyropolis in Mesopotamia (422); Persian Martyrs in Martyropolis in Mesopotamia (4th c.); St. Nicholas, Equal-to-the-Apostles, Archbishop of Japan (1912).*

### 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! O Son of God, Who art risen from the dead, save us who sing to Thee: "Alleluia"!*

RESURRECTION TROPARION (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. 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 THE SUNDAY OF THE PRODIGAL SON (*Tone 3*): Foolishly I sprang away from Thy great fatherly glory and dispersed in wicked deeds the riches that Thou didst give me. With the prodigal I therefore cry unto Thee now: "I have sinned against Thee, O compassionate Father. But receive me in repentance; make me as one of Thy hired servants, O Lord!"

## FROM THE OLD TESTAMENT: PATRIARCH ABRAHAM (2)

**Genesis 12:1-4** *The LORD said to Abram: "Go forth from the land of your kinsfolk and from your father's house to a land that I will show you. I will make of you a great nation, and I will bless you; I will make your name great, so that you will be a blessing. I will bless those who bless you and curse those who curse you. All the communities of the earth shall find blessing in you." Abram went as the LORD directed him . . .*

**Genesis 15: 1-6** *Some time after these events, this word of the LORD came to Abram in a vision: "Fear not, Abram! I am your shield; I will make your reward very great." But Abram said, "O Lord GOD, what good will your gifts be, if I keep on being childless ...?" Then ... [God] took him outside and said: "Look up at the sky and count the stars, if you can. Just so," he added, "shall your descendants be." Abram put his faith in the LORD, who credited it to him as an act of righteousness.*

## TODAY'S APOSTLE READING

*Let your mercy, O Lord, be upon us. Rejoice in the Lord, O you righteous!*

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

(1 Cor 6:12-20) **Brethren: "all things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food"—and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the**

body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one flesh." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is the temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body and in your spirit which belong to God.

Saint Paul is here writing to the community in Corinth, to correct some serious errors in their understanding of Christianity. All believers in Christ, so they claimed, are saved and have already transitioned to the life of the risen Jesus. For them, this resurrection was first and foremost a reality *of the soul*; the body was left out. And since the body was not included in their life in Christ, the Corinthians didn't mind various types of immorality related to the body. Their slogan was "**All things are lawful for me!**"

The Apostle steps in with very important corrections. First, a human being is not, essentially, a soul that happens to be attached to a body! It is rather a complex *soul-body unity*. This is why it is impossible to have a strict division between the things of the body and things of the soul. To be a Christian means to subject *the entire person*, body and soul, to Christ, and to function increasingly according to the direction of the Holy Spirit.

The body is not only some sort of instrument for food and sex that we haul around during our earthly journey and then discard at death. The body is, rather, part of *what we are* and *who we are*; and if we are Christians, the body, too, is something we entrust to the Lord (as we say in the Liturgy, we commend *all of our life*—soul and body—to Christ our God). As Christians, then, **our body is the temple of the Holy Spirit**. In short, the body is not only a machine that explores and experiences material realities, but also a place where God is present. Moreover, we will continue to be a soul-and-body unity even in the world to come, because the body will be part of our future resurrected self. How do we know this? We know because Jesus Christ has also risen *with his body*! The same power that did this in Him "**will also raise us up**"— soul *and body*! Overall, we are called to "glorify God" (that is, to become dwelling-place for God's glory) both in our bodies and in our souls.

In short: our life in Christ either includes our body, or it includes nothing at all.

## TODAY'S GOSPEL READING

*The Reading is from the Gospel according to Saint Luke*

(Luke 15:11-32) The Lord told this parable: There was a man who had two sons; and the younger of them said to his father, "Father, give me the share of property that falls to me!" And he divided his living between them. Not many days later, the younger son gathered all he had and took his journey into a far country, and there he squandered his property in loose living. And when he had spent everything, a great famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. And he would gladly have fed on the pods that the swine ate; and no one gave him anything. But when he came to himself he said, 'How many of my father's hired servants have bread enough and to spare, but I perish here with hunger! I will rise and go to my father, and I will say to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son; treat me as one of your hired servants.'" And he arose and came to his father. But while he was still at a distance, his father saw him and had compassion, and ran and embraced him and kissed him. And the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son." But the father said to the servants, "Bring quickly the best robe, and put it on him and put a ring on his finger, and shoes on his feet; and bring the fatted calf and kill it, and let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found." And they began to make merry. Now his elder son was in the field; and as he came and drew near the house, he heard music and dancing. And he called one of the servants and asked what this meant. And he said to him, "Your brother has come, and your father has killed the fatted calf, because he has received him safe and sound." But he was angry and refused to go in. His father came out and entreated him, but he answered his father, "Look, these many years I have been serving you, and I never disobeyed your command; yet you never gave me a kid, that I might make merry with my friends. But when this son of yours came, who has devoured your living with harlots, you killed for him the fatted calf!" And he said to him, "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found."

The hearers of this parable would have perceived the son's request, "Give me the share of property that falls to me!" as unbelievably rude, even cruel. This child was impatient for his father's death; he wanted to behave as though his parent had died. Any father in such a situation would have been outraged and reacted with anger, probably handing out some severe retribution. But God is not like that: He bows to the free choice of His creatures, just like the father in this parable gives the son what he had asked for.

Jesus' audience would have expected the father to respond in kind to his son:

something along the lines of “since you wanted to behave as though I was dead, from now on you shall be as dead to me! Do what you want, I no longer care!” But God is not like that. We see that when the prodigal son returns, the father **ran and embraced him and kissed him**— he does not hold a grudge, he does not bring up the hurtful things from the past. All he cares about is that his child “**was dead, and is now alive; was lost, and is found!**” As Ezekiel 18:23 says (quoted in the prayer read at Confession), “Do I desire the death of the wicked? No, but rather that he should return from his wicked way and live!”

The son plans his steps carefully: he will get back to his village, he will try to speak to his father, appease him and make a proposal. He has even prepared the little speech he intends to give to his father. But God does not wait for us to ascend to Him. Just as the father in this parable ran into the street *while his son was still at a distance*, God came down to meet us here, and walk us back home.

The greatest hope the prodigal son can entertain is that his father will accept him back as a slave. But God is not like that! He does not weigh virtues and vices like a petty bureaucrat; He is rather like the father in the parable, who takes the repentant in, clothes him with “the robe of old”—the robe of light that once belonged to Adam in paradise!—and, by placing a ring on his finger, gives him full rights of sonship. As the Gospel of John puts it: “**To all who did receive him ... he gave the right to become children of God!**” (John 1:12).

Unfortunately, the older son does things differently: although he is a son, he views his relationship with his father mainly as a burden (“**all these years I have been serving you ... I never disobeyed your command**”), and he actually resents it profoundly (“**you never gave me a kid**”). Indeed, “obedience to God” such as we see in the older brother is a terrible delusion, an idolatry that will make us sick in mind and soul and body.

There is something peculiar about his relation with the younger brother, as well. If he had longed to see him, and listened for any sign of him, he would have known, like the father, that the prodigal was on his way back. He should have been there, in the street, coming out to meet him with tears of joy. Instead, however, the older brother refuses to forgive his brother, even though the prodigal has returned and repented; moreover, he reminds his father of everything that happened and puts the worst possible spin on his brother’s lost wealth (“**he has devoured your living with harlots**”). He even refuses to call him his brother: “**this son of yours!**” he says. He is angry and refuses to join the banquet.

It seems that the two sons are not very different from each other: one chooses to leave far away, while the other stays home but is just as far away in his heart. One repents and returns; the other one refuses the invitation of his father. The banquet to welcome the prodigal son who returns is also an opportunity for the older brother: the opportunity to also “return to his father.”

Of course, we learn first of all from the prodigal son. This Gospel is urging us to come to our senses—that is, to notice that we have wandered off and away from God,

and to return to Him. But we are also learning from the older brother, just as we learned from the Pharisee, last Sunday—that is, we learn not to repeat their errors. We are invited to call the heavenly God “Father” by calling our neighbor “brother”; we are called to living and rejoicing in God by rejoicing in meeting our brother.

## ANNOUNCEMENTS

**This Sunday:** - Bill and Ann Thomas celebrate their 65th wedding anniversary. Please join us in congratulating them, and stay on for the meal they prepare.  
- meeting of the parish council

**Next Sunday, Feb 23** (Sunday of the Last Judgment, "Meatfare"): Pan-Orthodox Divine Liturgy and Pre-Lenten Luncheon at St. Andrew Orthodox Church, 10 AM!

**House blessings.** please schedule with Fr. Bogdan during the coming weeks.

**Saturday, March 10, 5:30pm: Bible Study**

**“Be Still and Know That I am God:  
Learning Theology From The Hymns of Holy Week”**

Sunday, March 30, 1-3 pm

Fr. Bogdan's audio-video presentation speak about the theology of the ancient hymns of Holy Week, followed by Q&A. *Please spread the word, and invite your friends!*

***Remember in your prayers***

LIVING: Diane (traveling), Seba, Richard (Johns), Bill, Ed, Peter, 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, Hilda (Chris Abraham’s mother), Janet (friend of Jeff’s).

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).