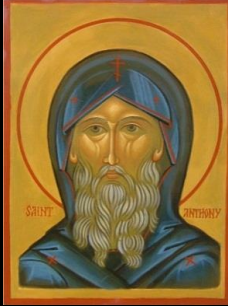


# SAINT ANTHONY ORTHODOX CHURCH



## Antiochian Orthodox Christian Archdiocese

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## SUNDAY OF THE PARALYTIC

(Third after Pascha)

11 May 2014

**Tone 3**— *Holy Equals-to-the-Apostles Cyril (869) and Methodius (885), First Teachers of the Slavs; Hieromartyr Mocius (Mucius), Presbyter, of Amphipolis in Macedonia (3rd-4th c.). Ven. Sophrony, Recluse, of the Kiev Caves (Far Caves—13th c.). St. Nicodemus, Archbishop of Serbia (1325).*

### FIRST ANTIPHON

*Shout with joy to God, all the earth; sing to His Name, make his praise glorious! (R.:) Through the intercessions of the Theotokos, O Savior, save us!*

*Say to God: How awesome are thy works; let all the earth worship Thee, and sing to Thee! (R.:)*

*Glory ... Now and ever... (R.:)*

### SECOND ANTIPHON

*May God have mercy upon us, and bless us, and may He cause His Face to shine upon us, and have mercy on us! (R.:) O Son of God, Who art risen from the dead: save us who sing to Thee: Alleluia!*

*That Thy way may be known upon earth, thy salvation among all nations! Let the nations give thanks to Thee, O God, let all give thanks to Thee! (R.:)*

*May God bless us, and may all the ends of the earth fear Him! (R.:)*

*Glory... Now and ever... (Only begotten Son ...)*

## THIRD ANTIPHON

Let God arise, and let His enemies be scattered, and let those who hate Him flee from before His face. *Christ is risen ...* [English, Byzantine melody]

As smoke vanisheth, so let them vanish; as wax melteth before the fire.

*Christ is risen ...* [Greek]

So let sinners perish before the Face of God, but let the righteous be glad.

*Christ is risen ...*[Arabic]

This is the day which the Lord hath made; let us rejoice and be glad in it.

*Christ is risen ...* [Romanian]

## AT THE LITTLE ENTRANCE

TROPARION OF RESURRECTION (Tone 3): Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm, He has trampled down death by death and become the first born from the dead, He hath delivered us from the depths of Hades granting the world great mercy.

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.

TROPARION OF SAINTS CYRIL AND METHODIUS (Tone 4): Divinely-wise Cyril and Methodius, equals-to-the-apostles and teachers of the Slavs, entreat the Master of all to strengthen all nations in the Orthodox faith and in unity of mind, to grant peace to the world and to our souls salvation.

KONTAKION OF PASCHA (Tone 8): O Christ God, though Thou didst descend into the grave, yet didst Thou overthrow the power of Hades, and didst rise as an immortal conqueror. Thou didst greet the myrrh-bearing women with joy, to Thine Apostles Thou didst send Thy peace, and to the fallen O Lord, Thou didst bring resurrection!

## NOTES FOR SUNDAY OF THE PARALYTIC

### SPECIAL HYMN TO THE THEOTOKOS:

The angel cried out to the Lady full of grace: rejoice, rejoice, O pure Virgin! Again I say: rejoice! For your son is risen from his three days in the tomb, and with himself He has raised all the dead. Rejoice, rejoice all you people! Shine, shine, O new Jerusalem, the glory of the Lord has shown on you. Exult now, exult and be glad, O Zion! Be radiant, O pure Theotokos, in the resurrection of your son!

INSTEAD OF "WE HAVE SEEN THE TRUE LIGHT":

Christ is risen. . . (*once*)

AT THE CONCLUSION OF LITURGY:

Christ is risen! Indeed He is risen!

Priest: Glory to His holy, third-day Resurrection!

People: We adore His holy, third-day Resurrection!

Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs . . .

People: . . . bestowing life!

## TODAY'S APOSTLE READING

Prokeimenon: *O chant unto our God, chant ye;  
clap your hands, all ye nations!*

*The Reading is from the Acts of the Apostles*

(Acts 9:32-42) **In those days**, as Peter went throughout all regions, he came down also to the saints who dwelt at Lydda. There he found a certain man named Aeneas, who was bedridden for eight years and paralyzed. And Peter said to him: "Aeneas, Jesus Christ heals you; arise and make your bed." And immediately he arose. And all who dwelt at Lydda and Sharon saw him, and they turned back to the Lord. Now there was at Joppa a certain disciple named Tabitha (which means Gazelle). She was full of good works and of charitable deeds which she did. And it came to pass in those days that she fell sick and died; and when they had washed her, they placed her in an upper chamber. Since Lydda was near Joppa, the disciples, hearing that Peter was

there, sent two men to him entreating him: "Come to us without delay!" So Peter arose and went with them. And when he arrived, they took him into the upper chamber. All the widows stood by him weeping, showing the tunics and other garments which Tabitha made while she was with them. But Peter put them all outside and knelt down and prayed; then turning to the body, he said: "Tabitha, arise!" And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand, and raised her up. Then he called the saints and widows and presented her alive. And it became known throughout all Joppa, and many believed in the Lord.

## TODAY'S GOSPEL READING

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

(John 5:1-15). **At that time,** Jesus went up to Jerusalem. Now there is in Jerusalem by the Sheep Gate a pool, in Hebrew called Bethesda, which has five porticoes. In these lay a multitude of invalids, blind, lame, paralyzed, waiting for the moving of the water. For an angel of the Lord went down at certain seasons into the pool and troubled the water; whoever stepped in first, after the troubling of the water was healed of whatever disease he had. One man was there, who had been ill for thirty-eight years. When Jesus saw him and knew that he had been lying there a long time, He said to him, "Do you want to be healed?" The sick man answered Him, "Sir, I have no man to put me into the pool when the water is troubled, and while I am going another steps down before me." Jesus said to him, "Rise, take up your pallet, and walk." And at once the man was healed, and he took up his pallet and walked. Now that day was the Sabbath. So the Jews said to the man who was cured, "It is the Sabbath, it is not lawful for you to carry your pallet." But he answered them, "The man who healed me said to me, 'Take up your pallet, and walk.'" They asked him, "Who is the man who said to you, 'Take up your pallet, and walk?'" Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. Afterward, Jesus found him in the temple, and said to him, "See, you are well! Sin no more, that nothing worse befalls you." The man went away and told the Jews that it was Jesus Who had healed him.

## A WORD ABOUT TODAY'S READINGS

*The Reading is from the Go* Today's readings from the Gospel of John and the Acts of the Apostles contain a similar and amazing story: the healing, at once, of a paralytic. Note that the man whom Jesus heals had been trying, for all those years, to get into a pool of water reputed to hold miraculous healing power. Unfortunately, as the man complains to Jesus, he had no help: **"I have no man to put me into the pool!"**

The Gospel of John hints here at the fundamental confession of the Church: *we do have a Man*, because God has come in the flesh, as a man, to with us! And the great pool of Bethesda, where mercy and healing is found, (Bethesda means, in Aramaic, "house of grace" or "house of mercy"), is the Church itself: a hospital to impart healing, a pool of unending grace, a school to share knowledge of God, the community of those who have found the Man—Jesus Christ, our Lord.

Note also the subtle difference between the two accounts of healing: At the command of the Lord, "Rise, take your pallet and walk!", the man who had been paralyzed for thirty-eight years regains his health; as for the Apostle Peter he calls out to Aeneas, paralyzed for eight years: "Aeneas, Jesus Christ heals you: arise and make your bed!" Both with the healing of this man, or with the spectacular raising of Tabitha, the lesson here is the same: the Apostle does not work a miracle with "powers" of his own, but extends to Aeneas the healing that comes from Christ. Indeed, the Church does not have any power and authority other than that of Christ. And this is really the only way to taste (and then share with others) something truly new and truly unique—namely, the kind of Life that springs from the empty tomb of the risen Lord.

Finally, we are called, since we are an "apostolic" community, to continue the work of the Apostles by sharing with the world that which Christ makes available freely and abundantly to those who are members of the "house of grace", his Church. Obviously, we must start with ourselves: first taste and see that the Lord is good, then go proclaim. And so, we are called to take to heart what we have heard today: **Jesus Christ heals you heals you—sin no—more arise!**

## THE LIFE OF SAINTS CYRIL AND METHODIUS

Saints Cyril and Methodius came from an illustrious and pious family living in the Greek city of Thessalonica. Methodius was the oldest of seven brothers, Constantine [Cyril was his monastic name] was the youngest. At first Methodius was in the military and governor in one of the Slavic principalities dependent on the Byzantine Empire, probably Bulgaria, which made it possible for him to learn the Slavic language. After living there for about ten years, Methodius later received monastic tonsure at one of the monasteries on Mount Olympus (Asia Minor).

Constantine distinguished himself by his great aptitude, and he studied with the emperor Michael under the finest teachers in Constantinople, including St Photius, the future Patriarch of Constantinople. He was called "Philosopher" (wise). Upon the completion of his education, Constantine was ordained to the holy priesthood and was appointed curator of the patriarchal library at the church of Hagia Sophia. He soon left the capital and went secretly to a monastery.

The emperor soon summoned both of the holy brothers from the monastery and sent them to preach the Gospel to the Khazars. Along the way they stayed in the city of Korsun, making preparations for their missionary activity. There in Korsun Constantine found a Gospel and Psalter written in Slavonic letters, and a man speaking the Slavic tongue, and he learned from this man how to read and speak this language. After this, the holy brothers went to the Khazars, where they won a debate with Jews and Moslems by preaching the Gospel. After returning to Constantinople, Constantine remained there, but Methodius was made abbot of the small Polychronion monastery near Mount Olympus, where he lived a life of asceticism as before.

Soon messengers came to the emperor from the Moravian prince Rostislav, who was under pressure from German bishops, with a request to send teachers to Moravia who would be able to preach in the Slavic tongue. The emperor summoned St Constantine and said to him, "You must go there, but it would be better if no one knows about this."

St Constantine prepared for the new task with fasting and prayer. With the help of his brother St Methodius and the disciples Gorazd, Clement, Sava, Naum and Angelyar, he devised a Slavonic alphabet and translated the books which were necessary for the celebration of the divine services: the Gospel, Epistles, Psalter, and collected services, into the Slavic tongue. This occurred in the year 863.

After completing the translation, the holy brothers went to Moravia, where they were received with great honor, and they began to teach the services in the Slavic language. This aroused the malice of the German bishops, who celebrated divine services in the Moravian churches in Latin. They rose up against the holy brothers, convinced that divine services must be done in one of three languages: Hebrew, Greek or Latin.

St Constantine said, "You only recognize three languages in which God may be glorified. But David sang, 'Praise the Lord, all nations, praise the Lord all peoples (Ps 116/117:1).' And the Gospel of St Matthew (28:18) says, 'Go and teach all nations....'" The German bishops were humiliated, but they became bitter and complained to Rome.

The holy brothers were summoned to Rome for a decision on this matter. Taking with them the relics of St Clement, Sts Constantine and Methodius set off to Rome. Knowing that the holy brothers were bringing these relics with them, Pope Adrian met them along the way with his clergy. The holy brothers were greeted with honor, the Pope gave permission to have divine services in the Slavonic language, and he ordered the books translated by the brothers to be placed in the Latin churches, and to serve the Liturgy in the Slavonic language.

At Rome St Constantine fell ill, and the Lord revealed to him his approaching death. He was tonsured into the monastic schema with the name of Cyril. On February 14, 869, fifty days after receiving the schema, St Cyril died at the age of forty-two.

St Cyril commanded his brother St Methodius to continue with their task of enlightening the Slavic peoples with the light of the true Faith. St Methodius entreated the Pope to send the body of his brother for burial in their native land, but the Pope ordered the relics of St Cyril to be placed in the church of St Clement, where miracles began to occur from them.

After the death of St Cyril, the Pope sent St Methodius to Pannonia, after consecrating him as Archbishop of Moravia and Pannonia, on the ancient throne of St Andronicus (July 30). In Pannonia St Methodius and his disciples continued to distribute services books written in the Slavonic language. This again aroused the wrath of the German bishops. They arrested and tried St Methodius, who was sent in chains to Swabia, where he endured many sufferings for two and a half years.

After being set free by order of Pope John VIII of Rome, and restored to his archdiocese, St Methodius continued to preach the Gospel among the Slavs. He baptized the Czech prince Borivoi and his wife Ludmilla (September 16), and also one of the Polish princes. The German bishops began to persecute the saint for a third time, because he did not accept the erroneous teaching about the procession of the Holy Spirit from both the Father and the Son. St Methodius was summoned to Rome, but he justified himself before the Pope, and preserved the Orthodox teaching in its purity, and was sent again to the capital of Moravia, Velehrad.

Here in the remaining years of his life St Methodius, assisted by two of his former pupils, translated the entire Old Testament into Slavonic, except for the Book of Maccabees, and even the Nomocanon (Rule of the holy Fathers) and Paterikon (book of the holy Fathers).

Sensing the nearness of death, St Methodius designated one of his students, Gorazd, as a worthy successor to himself. The holy bishop predicted the day of his death and died on April 6, 885 when he was about sixty years old. The saint's burial service was chanted in three languages, Slavonic, Greek, and Latin. He was buried in the cathedral church of Velehrad.

## ANNOUNCEMENTS

**Next Saturday (May 17):** SPRING CLEAN-UP from 7:30am to noon

**Next Sunday, May 18:** Trisagion for Lance Shaeffer.

**Two Dates to Keep in Mind:**

**Two Dates to Keep in Mind:**

- Ladies' Retreat: July 11-12
- Church Picnic: Sunday, August 17, American Legion in Highfield

***Remember in your prayers***

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

DEPARTED: Metropolitan Philip; Glenn (Jean's grandson); Stella, 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, Hilda (Chris Abraham's mother).