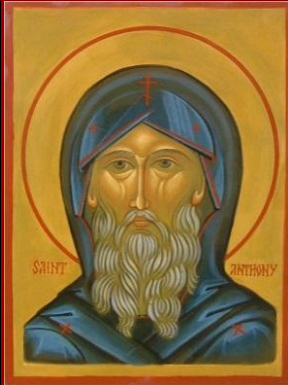


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese  
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## EIGHTH SUNDAY AFTER PENTECOST

18 August 2013

*TONE 7—Afterfeast of the Dormition of the Theotokos; Martyrs Florus and Laurus of Illyria (2nd c.); Martyrs Hermes, Serapion and Polyænus, of Rome (2nd c.); Hieromartyr Emilian and with him Martyrs Hilarion, Dionysius, and Hermippus (4th c.); Sts. John (674) and George (683), Patriarchs of Constantinople.*

### FIRST ANTIPHON

*Shout with joy to God, all the earth! Give thanks to the Lord, call upon His Name, declare His works among the nations. Refrain:* Through the intercessions of the Theotokos, O Savior, save us!

*In the city of our God, in His holy mountain, His place hath been made in peace, and His dwelling in Zion. (R.:)*

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

### SECOND ANTIPHON

*The Lord loves the gates of Zion more than all the dwelling of Jacob. Glorious things are spoken of thee, O city of God! Refrain:* Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia!

*God hath laid her foundation unto eternity. We have thought, O God, of Thy mercy in the midst of Thy people. (R.:)*

*The most-high hath hallowed His tabernacle. (R.:)*

*Glory... Now and ever... (Only begotten Son and Word of God ...)*

## THIRD ANTIPHON

*TROPARION OF THE DORMITION* with the following verses:

*Ready is my heart, O God, ready is my heart; I will sing and chant  
What shall I render to the Lord for all that He hath given me?  
I will receive the cup of salvation, and call upon the Name of the Lord.*

## 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"!*

TROPARION OF THE RESURRECTION (Tone 7): Thou didst shatter death by Thy Cross; Thou didst open Paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy, and didst bid Thine Apostles proclaim a warning that Thou hast risen, O Christ, granting to the world great mercy.

TROPARION OF THE DORMITION (Tone 1): In thy birthgiving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for living thou wast translated, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

*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 DORMITION (Tone 2): Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, He Who dwelt in her ever-Virgin womb did translate her to life.

*Please remember in your prayers*

LIVING: Theodore, pr. Joseph, Richard, Sam, Lisa, Richard (Johns), George (Georgiades), Bill, Ed, Peter, Georgia and Scot, Karen, Victoria, Diane, Sula, Dollie and her family (Larry, Linda, Barbara, Michael), Dolores, Angelica, Karyn, Jonathan and Joanna, Andrei and Nyoka, Ignatius and Amy, Benjamin, John.

DEPARTED: Alex (Julie Smolen's brother), Demetra (Connie) Svolos, Hilda (Chris Abraham's mother), Helen (Fr. Wargo's mother), Andy (Michaels), Jeannie (Ferver), Edmund, Richard, Dolores Patricia, Leatrice, Ed, Joseph, Fred (Dollie's uncle), Bob, Michael, Gabriel, Eugenia, Trevor, Faynasia.

## TODAY'S APOSTLE READING

*Prokeimenon: The Lord will give strength unto His people.*

*Bring unto the Lord, ye sons of God; bring unto the Lord glory and honor!*

*The Reading is from Saint Paul's First Letter to the Corinthians*

(1 Cor 1:10-17)

**Brethren**, I plead with you, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment. For it has been declared to me concerning you, my brethren, by those of Chloe's household, that there are contentions among you. Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ." Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? I thank God that I baptized none of you except Crispus and Gaius, lest anyone should say that I had baptized in my own name. Yes, I also baptized the household of Stephanas. Besides, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

The situation to which Saint Paul was forced to respond here was quite sad: the Christians in Corinth had started to form various "cliques," each claiming the patronage of some highly regarded teacher: **each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas."**

The Corinthians were quite serious about their respective choices. They must have viewed their allegiance to one or the other charismatic, Spirit-endowed leaders as the way of "getting deeper" with their Christian faith. But Saint Paul sees clearly that this nothing but childish division parading as spirituality. In reality, the "fans" of Paul, Peter, or Apollos were victims of a spiritual delusion promoting a sectarianism completely foreign to the Gospel.

The Apostle begins by reminding the Corinthians of the importance of unity among believers: **I plead with you ... that you all speak the same thing, that there be no divisions among you, but that you be perfectly joined together in the same mind.** The unity and fullness of the Church has from

the beginning been seen as normative Christian teaching; by contrast, division, schism, separation have always been seen as the devil's work.

But how can people who are naturally diverse live in "perfect unity"? We do not necessarily dress the same, eat the same food, work the same jobs, hold the same political views, etc. And if one considers the world-wide Christian community, there is even more diversity. How, then, should we **"speak the same thing" and have "the same mind"**? Does Paul envision a sort of "cult," made up of regimented, depersonalized individuals? What kind of unity does he actually have in mind?

The answer lies in the last verse of today's reading: **the message of the cross is, to us who are being saved, the power of God.** The unity of the Church resides in the common root of all believers: the Cross with its two aspects—death and resurrection. We *all* confess that Christ became flesh, was crucified for us and our salvation, and was raised from the dead as "first fruit" of a rich harvest of those restored to beauty and immortality. We *all* **"are being saved,"** and this ongoing process takes place in the *one* Body of Christ.

At the same time, however, each one is remolded by God into a unique being, adorned by unique gifts, and each of us is fighting very individual battles. After all, Saint Paul's metaphor of a "body" says as much: *unity in diversity* (*one* body, but *many* members, each individually different).

## TODAY'S GOSPEL READING

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

(Mat 14:14-22)

At that time, when Jesus went ashore and saw the vast crowd, his heart was moved with pity for them, and he cured their sick. When it was evening, the disciples approached him and said, "This is a deserted place and it is already late; dismiss the crowds so that they can go to the villages and buy food for themselves." Jesus said to them, "There is no need for them to go away; give them some food yourselves." But they said to him, "Five loaves and two fish are all we have here." Then he said, "Bring them here to me," and he ordered the crowds to sit down on the grass. Taking the five loaves and the two fish, and looking up to heaven, he said the blessing, broke the loaves, and gave them to the disciples, who in turn gave them to the crowds. They all ate and

were satisfied, and they picked up the fragments left over—twelve wicker baskets full. Those who ate were about five thousand men, not counting women and children. Then he made the disciples get into the boat and precede him to the other side, while he dismissed the crowds.

There is a phrase in today's Gospel that we should treasure especially: **his heart was moved with pity for them.** This gives us a good insight not only into Christ's ministry two thousand of years ago, but into the very way God relates to us. "God" is not some impersonal cosmic law or universal energy out there—we experience God as a compassionate friend. The Jews of his day would have immediately remembered God feeding their ancestors in the desert, as they were being led from Egyptian captivity into the Holy Land. And we should also remember the parable of the good Samaritan: when he saw the wounded man, ***he had compassion on him, he went to him and bandaged his wounds, he brought him to an inn and took care of him.***

God became man to refashion us, the descendants of Cain, into people that would embody and shine forth divine compassion. We learn this by first experiencing it first-hand, as we are forgiven, valued, fed at God's richly-laid banquet. As Christians, what we receive from God, and how we receive it (graciously, abundantly, unconditionally) sets the standard for how we face the world.

But **"this is a deserted place,"** the disciples rightly complain; and when the disciples are commanded, **"give them some food yourselves,"** they have nothing or too little to give. Same with our call to live compassionately: it is anything but easy! Today's Gospel teaches, however, that whenever we decide to turn to our neighbor with compassion rather than fear and suspicion, we give what we don't actually possess, because we simply share that which flows from God.

Christ's feeding the multitudes not only echoes Israel's experience in the past; it is also an image of the age to come. When God's compassion will flow through the meek, they and the earth they have inherited will both be transformed: **"The wilderness and the wasteland shall be glad, and the desert shall rejoice and blossom like the rose" (Isa 35:1); and "they will renew their strength, they will soar as with eagles' wings; They will run and not grow weary, walk and not grow faint" (Isa 40:31).**

## ANNOUNCEMENTS

- **Supporting our Seminarian:** We hope to continue our monthly support for Ignatius and Amy, who are now beginning their second year at St. Vladimir's Orthodox Seminary. If you would like to renew (or increase or decrease) your pledge, please talk to Seraphim (Leigh) ASAP.
- **Ladies retreat:** from Thursday 8/22, for 2 nights, at Bear Run campground in Portersville—same as last year. Open to all females, of all ages. Bear Run has a nice swimming pool, video arcade, general store, kayak rental and hot showers. If you are not interested in camping, please come during the day and stay for dinner (St. Anthony's style potluck). Bring your folding chair (if you don't have one, we have extras) and join us at the campfire for good conversation. Last year Diane led us in prayer and a beautiful talk about the Theotokos. If you have a suggestion for this year's topic, please let us know.
- **Saturday, September 14, 5:30 – 6:15 pm: BIBLE STUDY**, followed by Vespers. We will focus on three very short parables in Matthew 13: the Mustard Seed, the Leaven, and the Hidden Treasure.
- **Sunday, September 15: Pan-Orthodox Liturgy and Picnic.** We have been invited by the other two Orthodox parishes to join them for Liturgy outdoors, followed by the picnic.

**Location:** Butler Township Park Building (468 Duffy Road). There is ample parking, and a comfortable, air-conditioned building. The picnic will have **live music by the Jack Tady Band**. Also planned is a Steelers Tickets Raffle, Chinese Auction, and 50/50 raffle. There will be **games for the kids**, and the park has play areas, basketball courts, etc. 10 dollars/ adult, children 0-12 free.