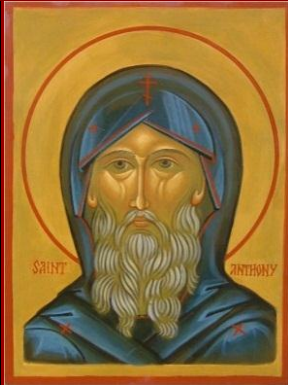


# SAINT ANTHONY ORTHODOX CHURCH



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## TENTH SUNDAY AFTER PENTECOST

1 September 2013

*TONE 1 —Church New Year (Indiction); St. Simeon the Stylite (ca. 428); Martyr Aithalas of Persia (380); Holy Forty Women Martyrs and Martyr Ammon the Deacon, their teacher, at Heraclea in Thrace (4th c.); Martyrs Callista and her brothers, Evodius and Hermogenes, at Nicomedia (309).*

### FIRST ANTIPHON

*It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High! **Refrain:** 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"!*

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. Therefore, 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 THE CHURCH NEW YEAR (Tone 2): O Maker of all creation, Who hast established the times and the seasons in Thine own power: Bless the crown of this year with Thy goodness, O Lord, and keep Thy flock in peace, by the intercessions of the Theotokos, and save us.

TROPARION OF SAINT SYMEON THE STYLITE (Tone 1): Thou becamest a pillar of patience and didst emulate the forefathers, O righteous one: Job in his sufferings, Joseph in temptations, and the life of the bodiless angels while still in the body. O Symeon, our righteous Father, intercede with Christ God that our souls be saved!

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.

KONTAKION OF ORDINARY SUNDAYS (Tone 4): O undisputed intercessor of Christians, the mediatrix who is unrejected by the Creator, turn not away from the voice of our petitions, although we be sinners. Come to us in time with aid, as we cry unto thee in faith, for thou art good. Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

## TODAY'S APOSTLE READING

Prokeimenon: *Great is our Lord, and great is His strength.  
Praise ye the Lord, for the Lord is good!*

*The Reading is from St. Paul's First Epistle to Timothy (2:1-7)*

**My child Timothy**, I ask, first of all, that supplications, prayers, petitions, and thanksgivings be offered for everyone—for kings and for all in authority, that we may lead a quiet and tranquil life in all devotion and dignity. This is good and pleasing to God our Savior, who wills everyone to be saved and to come to knowledge of the truth. For there is one God, and there is one mediator between God and the human race: Christ Jesus, himself human, who gave himself as ransom for all. This was the testimony at the proper time. For this I was appointed preacher and apostle (I am speaking the truth, I am not lying!), teacher of the Gentiles in faith and truth.

Under more or less "normal" circumstances, we are not disturbed by Saint Paul's statement that Christians should pray "for kings and all in authority." We do actually pray, in our Divine Liturgy, "for the president and all civil authorities, and for the armed forces." It might get harder, certainly, if one does not agree with the policies of those in authority. But it is surely a challenge to pray for leaders who are bent on exterminating you, your family, and your community. Christians have often found themselves in such situations: think of Christians under the tyrannical Nazi and Communist dictatorships, or under Middle Eastern despots today, or under fanatical Islamist regimes possibly in the future.

Saint Paul knew well that the Emperor of Rome was not just "someone in power" but someone who claimed a quasi-divine status, and whose policies—as under Emperor Nero—brought Christians much suffering and death. Still, he insists on praying for the authorities. The Apostle is simply applying the Lord's command ("love your enemies, and pray for those who persecute you," Mat 5:44) to the setting of a larger community that has to find a way of surviving in a hostile social and political environment. There is also something to be said for the idea that the Church's mission is not to preach for or against a specific political, social, and economic model, not to

call for revolution or restoration, but to plant the Gospel seed within any heart and house and society that accepts it.

At the root of this attitude is the revelation of the Gospel, the Good News, for all mankind: for good and bad people, the same holds true: **Christ Jesus gave himself as ransom for all and God wills everyone to be saved and to come to knowledge of the truth.** And who could have known better that even enemies of Christ and Christians have a chance to turn around than Paul himself—this zealous persecutor of the Church whom God's mercy appointed preacher and apostle, teacher of the Gentiles in faith and truth?

The calendar of the Orthodox Church begins today (September 1) a new year. Despite the wars and rumors of wars, the fears, the scandals, and the countless snares laid for us, let us heed the advice of the great Apostle Paul and pray for everyone, knowing that God Himself pleads with each and everyone of His children to accept salvation.

## TODAY'S GOSPEL READING

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

(Lk 4:16-22)

**At that time,** Jesus came to Nazareth, where He had been brought up; and He went to the synagogue, as His custom was, on the Sabbath day. And He stood up to read; and there was given to Him the book of the prophet Isaiah. Jesus opened the book and found the place where it was written, "The Spirit of the Lord is upon Me, because He has anointed Me to preach good news to the poor and to heal the broken hearted. He has sent Me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord." And Jesus closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture has been fulfilled in your hearing." And all spoke well of Him, and wondered at the gracious words which proceeded out of His mouth.

Today's reading from the Gospel of Luke shows Jesus in Nazareth, the city where he had grown up, where everyone knew him well as the son of the carpenter, the city where he used to go to synagogue on Saturdays. Indeed, the first note to be made here is that Jesus went to the synagogue *as was his*

*custom, on the Sabbath day.* Moreover, on that Saturday he was even asked to read publicly from the Holy Scriptures.

It seems, then, that there is nothing new, no earth-shattering revelation, happening on that Sabbath in the Nazareth synagogue. Except that after reading a passage from the Book of Isaiah, the Lord declares: **He began to say to them, "Today this Scripture has been fulfilled in your hearing."**

What does it mean to say that *Scripture was fulfilled*? It means that the meaning of the words that Jesus has just finished reading ("**The Spirit of the Lord is upon Me ... He has sent Me ...**" etc), has now been revealed. Those words were cloaked in mystery, and readers would ask themselves: Who is it that Isaiah the prophet is talking about? Who is this Spirit-bearer? Who is the one "sent" by God to heal, to liberate, and to proclaim the presence of God? Well, now Christ states that the prophecy is about Him: the questions have found their answer, the prophecy has been fulfilled—this day, right now, before your very eyes!

And what exactly does Jesus claim to be? To say "**the Spirit of the Lord is upon Me**" is to say, very transparently, "I am the Messiah"; because "messiah" in Hebrew, rendered "christ" in Greek, means precisely this—one who is anointed with the Spirit of God, one who is a vehicle for the Holy Spirit. We are not talking about just any prophet or king or priest, who were all anointed as "messiahs"; this is *the* Messiah, the Christ announced by the many prophecies of Isaiah: "the Spirit of the Lord shall rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa 11: 2); "Behold my servant whom I uphold, my chosen one in whom my soul delights: I have put my Spirit upon him" (Isa 42:1).

"**The Spirit of the Lord is upon Me**"—and all of a sudden the sermon in the Nazareth synagogue look nothing like "same old, same old." Very soon, the worshippers who had been happy to see him pay a visit to his home town of Nazareth, and who "spoke well of Him, and wondered at the gracious words which proceeded out of His mouth" turned against him. In the end, as is written just a few verses later, "when the people in the synagogue heard this, they were all filled with fury. They rose up, drove him out of the town, and led him to the brow of the hill ... to hurl him down headlong."

As we begin the new Church year, let us remember that we are His disciples, called to respond to the word proclaimed in the Gospel, to receive the Holy Spirit, and to manifest Christ to the world.

## ANNOUNCEMENTS

**Next Saturday, 7 September:** No Vespers!

**Next Sunday, 8 September:** Choir practice, 9:15

**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.

**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.

*Please remember in your prayers*

LIVING: pr. Joseph, Richard, Sam, Lisa, Richard (Johns), George (Georgiades), Bill, Ed, Peter, Georgia and Scot, Karen, Victoria, Diane, Sula, Dollie, 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.