

Saint Anthony the Great



I saw the snares of the devil all over the world, and I said, "How can one possibly avoid them?" And I heard a voice saying, "Humility"!

SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

www.orthodoxbutler.org

ADDRESS: 400 S. 6th Avenue, Butler, PA 16001

RECTOR: Rev. Bogdan Gabriel Bucur

CONTACT: 724-287-6983 (church); 412.390.8208 (priest);
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Welcome to our church! It is a great joy to celebrate the Divine Liturgy together with our Orthodox brothers and sisters in the Butler area. A warm welcome also to any other visitors and inquirers: even though we cannot yet extend an invitation to the Eucharistic cup, please be our guests, pray with us, and join us for the lunch following the service!

Saint Anthony (251–356) lived in the Egyptian wilderness. After years of intense spiritual struggles in absolute solitude, he made himself available to others seeking his prayers, blessing, and spiritual counsel. God worked powerfully through his saint, whose many gifts led to his surname, “the Great.” Through the holiness of his life he offered living proof of the Orthodox view of salvation: *Christ became man so that we may become deified.*

Since we are celebrating “the father of monks,” any cash at the general collection as well as the special collection will be donated to the nuns at the Holy Transfiguration Monastery in Elwood City, PA. Please be generous to these followers of Saint Anthony, who remember us always in their prayers before God.

**Butler,
January 16, 2011**

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The 34th Sunday after Pentecost (16 January 2011)

The veneration of the precious chains of the Apostle Peter (the Apostle was freed from prison when his chains were miraculously removed by an angel. See Acts 12:1-11); Martyrs Speusippus, Eleusippus, and Meleusippus, and their grandmother Leonilla (Gaulle/France, 175 CE); Martyr Danax the Reader, in Macedonia (2nd c.); Honoratus, archbishop of Arles and founder of the Abbey of Lérins (429); Romil of Ravanica, the Hesychast (1375); New-Martyr Damascene of Chilandari – Mt. Athos (1771).

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! **(Refrain)**
Upright is the Lord our God, there is no unrighteousness in Him **(Refrain)**
Glory... Now and ever... **(Refrain)***

SECOND ANTIPHON

*The Lord is King, He is clothed with majesty; the Lord is clothed with strength and hath girt Himself! **Refrain:** Save us, O Son of God, Who art risen from the dead, who sing to Thee, “Alleluia”!*

*For He established the world which shall not be shaken! **(Refrain)**
Holiness befits Thy house, O Lord, unto length of days! **(Refrain)**
Glory... Now and ever... **(Only begotten Son and Word of God ...)***

THIRD ANTIPHON

Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior! (Ps. 94:1) Troparion of the Resurrection

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. For this 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 AT THE VENERATION OF SAINT PETER'S CHAINS (Tone 4): Without leaving Rome, thou didst come to us by the precious chains which thou didst wear, O foremost of the Apostles. And worshipping them with faith, we pray: By thine intercessions with God, grant us great mercy!

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 PRESENTATION OF CHRIST (Tone 1): Thou Who didst sanctify the Virgin's womb by Thy birth, and didst bless Symeon's hands as was meet, by anticipation hast even now saved us, O Christ God. But grant peace in the midst of wars unto Thy commonwealth, and strengthen the hierarchs whom Thou hast loved, O only Friend of man.

LIVING: We pray for the health and well being of **Sula, Dolores (Sipos), Dolores (Bingham), Angelica (Georgia's mother), Diane, Karyn, Rodolphe, Brian, Maria, Marius,** the catechumen **Justin,** and the baby **Christina.**

DEPARTED: **Michael, William, Mariana, James, Mary Ann, Joseph, Katherine.**

TODAY'S APOSTLE READING

Prokeimenon:

*How great are Thy works, O Lord, in Wisdom hast Thou made them all!
Bless the Lord, O my soul!*

The Reading is from Saint Paul's Epistle to the Colosians

(Col 3:4-11)

Brethren: when Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: fornication, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming upon the sons of disobedience. In these you once walked, when you lived in them. But now put them all away; anger, wrath, malice, slander, and foul talk from your mouth. Do not lie to one another, seeing that you have put off the old nature with its practices and have put on the new nature, which is being renewed in knowledge after the image of its creator. Here there cannot be Greek and Jew, circumcised and uncircumcised, barbarian and Scythian, slave and free man, but Christ is all and in all.

Today's Epistle speaks about cutting out anger, malice, lies, slander, foul talk, all manner of sexual impurity, and greed. It is important, however, to note that "basic Christian morality" is not simply about doing certain things and abstaining from others. If we avoid cursing, lying, and slandering, it is not merely because they are "not nice" or "bad for society." (Note also that covetousness—greed—is *a form of idolatry!* Recall Matt 6:24 -- one can serve only one master, God or mammon, but not both).

Christian morality is not about keeping a certain set of rules, but about exercising here and now "the life of the age to come" (the last item we confess in the Creed). The life of the age to come is, in fact, communion with Christ Himself. That is why, being with Christ in the age to come is possible only if we practice living "in Christ" *in this age*. Note the wording of the Apostle: "**when Christ *who is our life* appears, then you also will appear with him in glory.**" In other words, when Christ appears in glory, either He will be the very content of our lives, or we will find ourselves outside of the life of

the Kingdom. It is for this reason that our day-to-day existence matters tremendously: either we struggle to make Christ's life our own, anticipating the full glory of the Kingdom to come, or we are increasingly sabotaging our chances in the age to come.

Our life in Christ is a return to true humanity. With his becoming man (which we have just celebrated at Christmas), the Word of God has taken on our human nature and healed it. What is more, this renewed humanity is not His personal privilege, but a gift He shares with us: "**Christ *in all***" Christian morality means, therefore, to give ourselves and all our live to Him, "trading in," as it were, our fallen humanity for the life of the "new Adam." In the words of the Apostle, "**put off the old nature with its practices** (anger, malice, lies, slander, foul talk, sexual impurity, etc) and **put on the new nature renewed after the image of the Creator.**"

TODAY'S GOSPEL READING

*The Reading is from the Gospel according to Saint Luke
(Luke 17:12-19)*

At that time, as Jesus entered a village, he was met by ten lepers, who stood at a distance and lifted up their voices and said, "Jesus, Master, have mercy on us." When Jesus saw them He said to them, "Go and show yourselves to the priests." And as they went they were cleansed. Then one of them, when he saw that he was healed, turned back, giving glory to God with a loud voice; and fell on his face at Jesus' feet, giving Him thanks. Now he was a Samaritan. Then said Jesus, "Were not ten cleansed? Where are the nine? Was no one found to return and give glory to God except this foreigner?" And Jesus said to him, "Rise and go your way; your faith has made you well."

The Gospel of Luke delights in showing how the occasional "outsider" is, unexpectedly, closer to God than those who deceive themselves with the false comfort of being "insiders" in name only. Thus, the prodigal son comes to his senses, while the "good" son's envy and anger is put on a frightening display; the Samaritan shows pity and generosity with the wounded traveler, while the "professionals of the Law" (the priest and the Levite) pass by

without intervening; the tax-collector—a real scumbag, no doubt—begs for God’s mercy and receives it, while the rigorously religious but arrogant Pharisee misses the encounter with God. And today we see that a Samaritan, “a foreigner” to Israel’s covenant with God, is nevertheless closer to God than the nine sons of the covenant who received the same healing.

All ten were lepers, the Lord healed all of them, but only the Samaritan returned to give thanks. Sometimes people imagine that God would punish the nine with a return of that awful disease; but this thought is not worthy of the good and gracious God we worship. Besides, not returning to give thanks is itself a terrible form of self-punishment. Indeed, the nine are missing something that only the Samaritan receives. Clearly, then, we stand to learn a lot from the Samaritan today.

For one, the Samaritan is the only one among the ten who had been healed of leprosy, who also hears: **“your faith has made you well!”** This means that even while they had received physical healing, the nine missed the much greater opportunity of meeting God, and being made well in their whole being. Returning to Jesus to give thanks to God, the Samaritan also teaches us about the mystery of meeting God face to face. How did he give thanks to God? **“He fell on his face at Jesus’ feet, giving Him thanks.”** In short, even without full understanding, the Samaritan shares with us the knowledge that **“whoever has seen the Son has seen the Father”** (John 14:9).

We imitate “this foreigner” in his turning back to give thanks to God every time we celebrate the Divine Liturgy and speak, through the priest: **“You brought us from non-existence into being, and when we had fallen away You raised us up again; You left nothing undone until You brought us up to heaven and had granted us Your Kingdom that is to come. For all these things we give thanks to You, and to Your only-begotten Son, and to Your Holy Spirit—for all the benefits we have received, known and unknown, manifest or hidden. And we also give thanks for this Liturgy which You have been well pleased to accept from our hands ...”**