

# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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## *The 36th Sunday after Pentecost (30 January 2011)*

*Commemoration of the three hierarchs: Saints Basil the Great, Gregory the Theologian, and John Chrysostom; the hieromartyr Hippolytos, Pope of Rome; the Virgin-martyr Chrissa of Rome; the New-martyr Theodore of Mitylene; Julian, priest of Aegina.*

### 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 and 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 3): Let the heavens rejoice, and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath 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 THE THREE HIERARCHYS (Tone 1): The three most great luminaries of the three-sun divinity have illumined all of the world with the rays of doctrines divine and true; they are the sweetly-flowing rivers of wisdom, who with godly knowledge have watered all creation in clear and mighty streams: the great and sacred Basil, and the wise Gregory the Theologian, together with the renowned John, the famed Chrysostom of golden speech. Let us all who love their divinely-wise words come together, honoring them with hymns; for ceaselessly they offer entreaty for us to the Holy Trinity.

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, O Christ God, who by Thy birth, didst sanctify the Virgin's womb, and, as it meet, didst bless Simeon's arms, and didst also come to save us: preserve Thy fold in wars, and confirm them whom Thou didst love, for Thou alone art the lover of mankind.

LIVING: We pray for the health and well being of Bill, Sula, Dolores (Sipos), Dolores (Bingham), Angelica, Diane, Karyn, Rodolphe, Brian, Maria, Marius, the hieromonk Alexander, and the baby Christina.

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

## TODAY'S APOSTLE READING

Prokeimenon: *Their voice has gone out into all the earth.  
The heavens declare the glory of God.*

*The Reading is from the Epistle to the Hebrews*  
(Heb 13:7)

Brethren, remember your leaders, those who spoke to you the word of God; consider the outcome of their life, and imitate their faith. Jesus Christ is the same yesterday and today and forever. Do not be lead away by diverse and strange teachings; for it is well that the heart be strengthened by grace, not by foods, which have not benefited their adherents. We have an altar from which those who serve the tent have no right to eat. For the bodies of those animals whose blood is brought into the sanctuary by the high priest as a sacrifice for sin are burned outside the camp. So Jesus also suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp and bear the abuse he endured. For here we have no lasting city, but we seek the city which is to come. Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge His Name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God.

On Sundays such as this one, when the Church celebrates some very important saint, a special Epistle reading is assigned. Today's Apostle, for instance, is chosen precisely because we commemorate the three holy hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom.

“Remember your leaders, those who spoke to you the word of God,” says the Apostle. The fact is that, if by remembering we mean simply being

reminded of their names, we do remember them fairly well in Church. At the end of every Divine Liturgy we make mention of either John Chrysostom, the archbishop of Constantinople, or of Basil, the archbishop of Caesarea, because they are the composers of the Liturgies we celebrate. We have prayers, before and after Communion, that are ascribed to these saints; at Pascha, we read the wonderful Sermon of Saint John Chrysostom; in some places the exorcisms of Saint Basil are read on January 1; our calendar has days that commemorate these three hierarchs of the Church individually, we have—*on top of that!*—January 30 as the day when they are commemorated together.

Indeed, the Orthodox Church proclaims itself “the Church of the Fathers.” Not that we would insist on living in some sort of Orthodox Museum, *like* the Fathers according to the letter (perhaps like the Amish insist on living like 17<sup>th</sup>-century Germans peasants). Rather, we are the Church of the Fathers because we strive to continue in the teachings received from the Apostles and their successors, heeding the advice of today’s Epistle reading, “**remember those who spoke to you the word of God . . . Do not be lead away by diverse and strange teachings!**” The teaching is important, crucial even, because the teaching of the faith is not for the library, the museum, and generally only for the mind; the teachings of the Church are our guide for a manner of living. What and how we believe about Christ has an immediate impact on how we lead our lives as Christians.

Note that the faith of Fathers whom we are following is a matter of concrete practice, and something to be imitated. The Apostle writes: “**consider the outcome of their life, and imitate their faith.**” This echoes the Old Testament injunction to *remember the Law to obey it*. That is, “remembering” the teaching of the Fathers actually means *remembering it by practicing it*.

Let us then remember the Three Holy Hierarchs by imitating their faith. In today’s difficult circumstances, let us remember that Saint Basil was the founder of organized Christian charity, and that Saint John Chrysostom said “Feeding the poor is a greater miracle than raising the dead!” In the word of the Apostle, we remember our teachers in the faith by following their practice: “**Do not neglect to do good and to share what you have.**” There is always an opportunity to practice this sort of remembering.

## TODAY'S GOSPEL READING

*The Reading is from the Gospel according to Saint Luke  
(Luke 19:1-10)*

At that time: He entered Jericho and was passing through. And there was a man named Zacchaeus; he was a chief tax collector, and rich. And he sought to see who Jesus was, but could not, on account of the crowd because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and said to him, "Zacchaeus make haste and come down; for I must stay at your house today." So he made haste and came down and received him joyfully. And when they saw it they all murmured, "He has gone in to be the guest of a man who is a sinner." And Zacchaeus stood and said to the Lord, "Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any one of anything, I restore it fourfold." And Jesus said to him, "Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost."

Last Sunday, we were reading Saint Paul's confession to his disciple Timothy—**Christ Jesus came into the world to save sinners, of whom I am first**—and noticing that we are repeating this confession of faith every Liturgy, before receiving Holy Communion. This Sunday, it is from the Gospel reading that we receive the same good news: **the Son of Man came to seek and to save the lost!**

Indeed, the Evangelist tells of someone who was truly "lost" to God: a certain Zacchaeus, who had become filthy rich by abusing his tax-collector job. Not only was he a collaborator of those who oppressed and abused his compatriots (Zacchaeus was collecting taxes for the Roman occupants of Judaea); like most tax-collectors of his day, he was making himself rich in the process, extorting higher taxes than was actually demanded, taking bribes, and, generally, satisfying his insatiable greed by any means available.

Any decent person would despise tax-collectors. In fact, "tax-collector" had become an insult used to suggest the worst kind of character. As for this particular tax-collector, Zacchaeus, after years and years of abuses, he had

come to be hated by everyone. This is why the crowd is absolutely stunned and outraged when the Lord chooses to single out *this man*, seek him out, speak to him, and even invite himself under his roof! Saint Luke tells us how the crowd reacted: **they all murmured, "He has gone in to be the guest of a man who is a sinner."**

The people are right: Zacchaeus is a sinner, an evil person, a filthy, despicable kind of sinner. Yet, the Lord who know the heart of man, must have seen something there. For us, who are ready to judge by appearance, it is surprising to read that this terrible sinner was nevertheless happy to receive Christ under his roof—**"he received him joyfully"**—and to change his life radically. In short, Zacchaeus repents, turns around, cuts himself off from evil, attempts to make up for his past misdeeds, and entrusts his past, present, and future to the mercy of God.

Who is our teacher this Sunday? Is it the crowd, is it the apostles? Neither. It is Zacchaeus! Like him, we must start with acknowledging our being "lost"—the first among sinners, as we confess at Liturgy—and accept "joyfully" the visitation of God. (Incidentally, a prayer of the service of house blessing states explicitly that we ask the Lord to enter our home, just as He accepted to enter under the roof of Zacchaeus!). If we follow the model of this tax-collector who repents, we will also share with him the joy of hearing from the Lord: **"Today salvation has come to this house, since he also is a son of Abraham. For the Son of Man came to seek and to save the lost."**

## ANNOUNCEMENTS

**SATUDAY VESPERS TIME: 6pm**

- Several families have had their houses blessed between New Year and Theophany. Other house blessings can be scheduled from now until the beginning of Great Lent.

## ANNOUNCEMENTS

- ANTIOCHIAN VILLAGE SUMMER CAMP (ages 9-17)!

The main goal of the Antiochian Village Summer Camp Program provides an experience that has been very instrumental in the spiritual maturation of many young people. The major components which contribute to that experience include the following: 1) daily Orthodox worship with an emphasis on participation; 2) a challenge toward spiritual growth through daily homilies, religious education, and relationships with counselors and fellow Orthodox campers; 3) a safe and naturally beautiful setting for group living; and 4) a caring and loving staff fully dedicated to the campers well-being and growth. If you think this is all about “Church stuff” you should note that the Village experience is also a lot of fun: daily games, hikes, sports, and, overall, an incredibly lively “camp” atmosphere (almost) around-the-clock.

Camp Dates	Cost
<b>Session 1 (special, 1-week): June 19 - 26</b>	<b>425</b>
Session 1: June 19 - July 1	700
Session 2 : July 3-15	700
Session 3: July 17 - 29	700
Session 4: July 31 - Aug. 12	700

Each parish has \$700 in scholarship funds from the Order of Saint Ignatius to assign to young people from their parish to attend any of the eight camping programs in the Antiochian Archdiocese. At Saint Anthony, it is our goal that as many of our young ones (Elias, Nikolai, Theodore, Maria, Jaqueline, Irina) would experience the Camp. If you want to register your child, please talk to Fr. Bogdan about how to proceed.