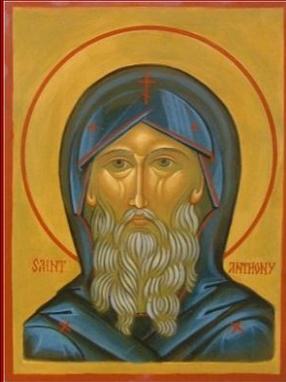


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese  
[www.orthodoxbutler.org](http://www.orthodoxbutler.org)

ADDRESS: 400 S. Sixth Avenue, Butler, PA 16001

PASTOR: Rev. Bogdan Gabriel Bucur

CONTACT: Tel. : 724.287.6893 (church); 412.390.8208 (priest);

E-mail: [frbogdan@orthodoxbutler.org](mailto:frbogdan@orthodoxbutler.org)

## FIFTEENTH SUNDAY AFTER PENTECOST

6 October 2013

*TONE 6 —Apostle Thomas, called "the Twin" (1st c.); Monk Martyr Macarius of St. Anne Skete (Mt. Athos, 1590).*

### 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 6): When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb, and the soldiers who were to keep guard became as dead men. Thou didst lead hades captive and wast not tempted thereby; Thou didst meet the Virgin and didst give life to the world. O Thou Who art risen from the dead: O Lord, glory to Thee!

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 dot ever intercede for those who honor thee!

### *Remember in your prayers*

LIVING: pr. Joseph, Sam, Richard (Johns), George (Georgiades) and family, Bill, Maura, Georgia and Scot, Karyn, Victoria, Diane, Sula, Dollie, Lawrence, Linda, Barbara, Mike, Dolores (Bingham), Angelica, Ignatius and Amy, Jonathan and Joanna, Andrei and Nyoka, Brooke.

DEPARTED: Mariana, Alex (Julie Smolen's brother), Connie (Svolos), Hilda, Andy (Michaels), Jeannie (Ferver), David (Sipos), Edmund, Richard, Dolores Patricia (Thompson), Leatrice (Totin), Abie, Nicolae (Silviu's father), Joseph (Rose's father), Fred (Dollie's uncle), Bob (Diane's father), Eugenia (Cristina's godmother), Faynasia.

## TODAY'S APOSTLE READING

Prokeimenon: *O Lord, save Thy people and bless Thine inheritance.  
Unto Thee, O Lord, will I cry, O my God!*

*The Reading is from the Second Epistle of St. Paul to the Corinthians*  
(2 Cor 4:6-15)

Brethren, it is the God who said, "Let light shine out of darkness," who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ. But we have this treasure in earthen vessels, to show that the transcendent power belongs to God and not to us. We are afflicted in every way, but not crushed; perplexed, but not driven to despair; persecuted, but not forsaken; struck down, but not destroyed; always carrying in the body the death of Jesus, so that the life of Jesus may also be manifested in our bodies. For while we live we are always being given up to death for Jesus' sake, so that the life of Jesus may be manifested in our mortal flesh. So death is at work in us, but life in you. Since we have the same spirit of faith as he had who wrote, "I believed, and so I spoke," we too believed, and so we speak, knowing that He who raised the Lord Jesus will raise us also with Jesus and bring us with you into His presence. For it is all for your sake, so that as grace extends to more and more people it may increase thanksgiving, to the glory of God.

The first sentence in today's Epistle reading speaks about *what* and *how* we Christians believe. To paraphrase the Creed, we believe in one God, the maker of heaven and earth, the almighty Creator. Yet, we know him not only as the God who in the beginning said "let there be light" and it was light: He is also the one who *restores* his fallen creatures, bringing us back into the light when we have fallen away into darkness.

A new act of creation occurs, individually, with anyone who entrust his or her life to God. As St. Paul says, the same God who said "Let light shine out of darkness" also comes and dwells in us and shines in our hearts, so that our darkness is illumined, our sins are wiped out, and our lives made new.

Receiving this divine illumination—the light of God's glory—is possible because the very "light of the holy glory" (as we sing at Vespers) has come into this world in Jesus Christ. In other words, we meet the luminous Face of God when we behold Jesus Christ, "light of light, very God of very God", who for our sake and for our salvation has become one of us, that we may become more and more like Him. The very fact of knowing God, the Creator, as our Father, is possible only in and through Christ.

The end of the reading reminds us of our ultimate goal: God's luminous glory will not cease working in us until it has overcome the last enemy, the last aberration of the Fall: death. Indeed, together with St. Paul and the Corinthians to whom his letter is

addressed, we believe that the Creator who said in the beginning “let there be light” (and it was light), and who is now at work in us, to transform us into children of the light, will eventually also raise us from the darkness of death and take us into the “resurrected life” that we see in Jesus Christ.

## TODAY'S GOSPEL READING

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

(Luke 7:11-16)

Jesus went to a city called Nain, and his disciples and a great crowd went with him. As he drew near to the gate of the city, behold, a man who had died was being carried out, the only son of his mother, and she was a widow; and a large crowd from the city was with him. And when the Lord saw her, he had compassion on her and said to her "Do not weep." And he came and touched the bier, and the bearers stood still. And he said, "Young man, I say to you arise." And the dead man sat up and began to speak. And he gave him to his mother. Fear seized them all; and they glorified God, saying, "A great prophet has arisen among us!"

Some of the miracles that the Lord performed may seem a bit trivial from the point of view of His great mission. So, for instance, is the miracle of changing water into wine at the wedding in Cana; or the multiplication of breads and fishes. Other miracles might strike us as “unfair” because of their partiality: why did he heal some people, and not all sick people? And, in case of today’s Gospel, why did he raise *this* boy, and not *all* children who, to this day, die before their parents’ eyes? “He had compassion,” Saint Luke says; the boy was the only son of her mother, and she was a widow who would have been left alone, powerless to care for herself in the society of that day and age—so Jesus had compassion. Well, why *then* and not *now* and *always*? Why did He have compassion on *that* widow mother and not on *all* those in similar circumstances?

Sometimes the Church does not have easy or soothing answers. And that is because the Church is preaching the Gospel, not fairy tales. Part of the Good News is that the Kingdom has *already* come, but *not yet* “in full power.” *Already but not yet!* We are still waiting for the world to be transformed into the image and likeness of the risen Christ; we are still praying, “Thy Kingdom come!”; and our Liturgy is already a foreshadowing, but not yet *that day*.

Remember that the people who ate of the bread that had been miraculously multiplied eventually became hungry again; the guests at the wedding went back to drinking regular water and wine the next day; and the son of the widow, like Lazarus, whom Jesus raised from the dead, eventually died. Christ did what we call “miracles” drawn by compassion and, in the case of Cana, at the intercession of his mother. And

yet, these are only a foreshadowing of the true miracle: the Resurrection of Christ, which opens the door for our resurrection.

Lazarus, the friend of the Lord, as well the young boy from Nain, and each and every one of us who believe and confess Christ, are going to be like He is: “risen”—that is, freed from mortality, so that we no longer die; feasting in the age to come with love and joy that never grow sour and are ever renewed. This is what we confess in the Creed: “I look for the resurrection of the dead, and the life *of the world to come!*”

All of this, however, begins here and now. It begins, as—again—the Creed states, with “I acknowledge one baptism for the forgiveness of sins.” Whether baptized as children or coming to the faith later in life, this is our first resurrection, when the grace of God reveals Christ in us: “**Young man, I say to you arise!**” and we start on a journey from this first resurrection—“conversion”, if you wish—to the Resurrection we expect in the age to come. The young man in Nain stands for each one of us.

## ANNOUNCEMENTS

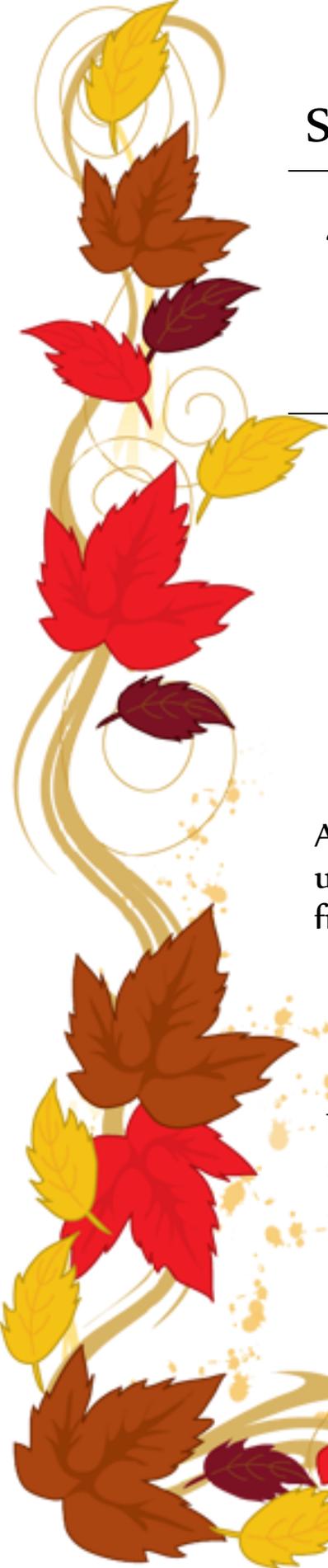
**Today:** choir practice and *stump the priest!*

- memorial for Mariana, Ileana Șerbănescu's sister.

**Next Saturday, October 12, 5:30 – 6:30 pm: BIBLE STUDY**, followed by Vespers. We will discuss the parable of the weeds in Matthew 13:24-30.

**Next Sunday, October 13:** “Bring a Friend and a Pot of Chili to Church” Day!  
(see the flyer)

In preparation for the new icons we will be installing there, Steve has repainted the altar, Seraphim is working on some modifications to the iconostasis and the curtain, and Frank has replaced the lighting. We are thinking now of repainting the entire church, and volunteers are needed!



# ST ANTHONY ORTHODOX CHURCH

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*“Bring a Friend and a Pot of Chili to Church” Day!*

**SUNDAY, OCTOBER 13, 2012**

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Autumn is here and what a nice way to celebrate this beautiful time of year – sharing our church and our own recipes of chili with our church family and friends!

### **Bring a Friend to Church:**

Ask a friend or family member to come worship with us. As Philip said to Nathanael (John 1:46), invite your friends or family to “Come and see”!

### **Bring a Pot of Chili to Church:**

Bring a crockpot of your favorite recipe of (already prepared) chili for lunch after Liturgy.

**Have a question? Call Stacey at 724-742-9663.**

