

# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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## TWENTY-SEVENTH SUNDAY AFTER PENTECOST

18 December 2011

*Today is the Sunday before the Lord's Nativity. We also commemorate Martyr Sebastian at Rome and his companions, the Martyrs Nicostratus, Zoë, Castorius, Tranquillinus, Marcellinus, Mark, Claudius, Symphorian, Victorinus, Tiburtius, and Castulus (ca. 287); St. Modestus, Archbishop of Jerusalem (633-4). St. Florus, Bishop of Amisus (7th c.).*

### FIRST ANTIPHON

*It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High! **R.:** 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.:)** Save, O Son of God Who art risen from the dead, 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! 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 which 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 OF THE SUNDAY BEFORE NATIVITY, Tone 2: Great are the accomplishments of faith; for the three holy youths rejoiced in the fountain of flames as though at waters of rest. And the Prophet Daniel appeared a shepherd to the lions as though they were sheep. Wherefore, by their pleadings, O Christ God, have mercy on us!

*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 FOR THE PREPARATION OF THE NATIVITY (Tone 3): The Virgin cometh today to the cave to give birth, ineffably to bring forth the Word eternal. Therefore, rejoice, O world, at the message; with the angels and shepherds, give glory to Him Who shall appear by His own will as a young child—He Who is from eternity God.

### PLEASE REMEMBER IN YOUR PRAYERS

**LIVING:** Bishop John (Abdallah), Abie (Abraham), Victoria (Frank's mother), Diane, Sula, Bill, Norm, Fran, Dolores (Sipos), Leatrice (Totin), Ed, Dolores (Bingham), Angelica, Karyn, Brian, Justin, Sara, Jeaneen, Lorine, Ignatius and Amy, Jonathan and Joanna.

**DEPARTED:** George (Botsis), Michael, priest James, Gabriel, Eduard, Lance, Nancy, Peter, Michael, William, James, Mary Ann, Michael.

## TODAY'S APOSTLE READING

Prokeimenon: *Thou, O Lord, shall keep us and preserve us.  
Save me, O Lord, for the godly man has failed!*

*The Reading is from the Epistle to the Hebrews*

(Hebrews 11:9-10, 17-23, 32-40)

Brethren: by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which has foundations, whose builder and maker is God. By faith Abraham, when put to the test, offered up Isaac, and he who had received the promises was ready to offer his only son, of whom it was said, "Through Isaac descendants shall bear your name." He reasoned that God was able to raise even from the dead, and he received Isaac back as a symbol. By faith regarding things still to come Isaac blessed Jacob and Esau. By faith Jacob, when dying, blessed each of the sons of Joseph and "bowed in worship, leaning on the top of his staff." By faith Joseph, near the end of his life, spoke of the Exodus of the Israelites and gave instructions about his bones. By faith Moses was hidden by his parents for three months after his birth, because they saw that he was a beautiful child, and they were not afraid of the king's edict. By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter; he chose to be ill-treated along with the people of God rather than enjoy the fleeting pleasure of sin. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy!—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith,

did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Since this is a letter addressed “to the Hebrews”, we may think that it evokes the ancestors of the Hebrew nation in the way that every nation on the face of the earth remembers its founders and heroes with a measure of reverence and thankfulness. But this is not so: beginning with Abraham, Isaac, and Jacob, continuing with Joseph, then Moses, the judges and kings and prophets of Israel, our readings evokes here the ancestors *of our Christian faith*. This is a very important element: even though we do not belong to Israel by blood, through Jesus Christ we are adopted into the people of God, and we count Abraham, Isaac, and Jacob as our ancestors, too—ancestors of our faith. These are, as the same Epistle says (Heb 12:1), the “great cloud” of witnesses to the Christian faith.

Let us note, first of all, that what is praised in all these ancestors is not their individual qualities (bravery, wisdom, piety, perseverance, etc) but a certain ever-expecting intimacy with God, which we call *faith*. What is faith? It is, says the same Epistle, “the substance of things hoped for, the evidence of things not seen”; in other words, faith is the foundation under everything that makes life worth living; faith is our handle on what we can't see. The ancestors were living in faith—looking forward towards Christ, even though He had not yet come in the flesh: “Abraham looked forward” says the text, “Isaac was regarding things still to come.”

Thus, we look back on these ancestors of our faith, and we find them looking forward to the same God-made-man Whom we worship. They did not receive what was promised, because God intended “that apart from us they should not be made perfect.” That is, God has kept Israel waiting until the nations would also be called to the banquet table of the Kingdom.

We are fast approaching Christmas, the time when we celebrate “the beginning of our salvation”: the one who showed himself and spoke to Abraham, Isaac, and Jacob, who met Moses at the burning bush, who gave the Law to Israel, and spoke to his people through the prophets, is now before our eyes. As the Kontakion of Nativity proclaims, “*for our sake* the eternal God was born as a little child!”

## TODAY'S GOSPEL READING

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

(Matthew 1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary your wife, for that

which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

The first part of today’s Gospel reading consists of a long recitation of names: a genealogy reaching from patriarch Abraham to Jesus. What could be less interesting (read: more boring) for us today, who usually don’t know much about our ancestors three generations removed? For early Christians, however, this must have been extremely important. We see the same kind of genealogy occurs in the Gospel of Luke; this means, evidently, that there was an audience, a readership (a “market”!) for such information. Indeed, to the ancients, who and what you are is disclosed first and foremost by who your parents, grandparents, and ancestors were.

Let us then take a closer look at the names. We note that most are males. This is not surprising, as women were, generally in the Ancient Middle East, not considered as legal entities. The genealogy begins with Abraham: this is in order to show that Jesus is truly a descendant of the patriarch, truly a member of Israel. It mentions King David: this is also significant, as it means that Jesus is legitimately called “Messiah” or “Christ” (since this was, according to the Scriptures, this must be an heir of the Davidic line).

It is surprising to discover that a few women actually *are* mentioned in the genealogy of Christ. Even more surprising is the fact that all four (leaving out the mother) are less than immaculate characters: two prostitutes, one foreigner (a problem in Israel), and one adulterous! All of a sudden the ancestry list of Jesus, although populated with figures such as Abraham, Isaac, Jacob, Moses, or David, looks less than ideal. Why does the Evangelist insist on publicizing these embarrassing details—especially since *he does not have to* mention any women at all? It is not oversight, for sure. It is rather that from these names we learn something quite crucial: Christ took on the flesh of fallen humankind, he tasted our weakness, He came to save *sinners*. In other words, He came for us.

## ANNOUNCEMENTS

**From Fr. Bogdan personally:** many thanks to for the generous Christmas offerings. May God multiply your gift a thousand fold!

**Nativity services:** we will celebrate Christmas on Saturday evening, with Matins and Divine Liturgy, with Christmas potluck dinner following.

SAT, 12/24, 5PM – Nativity Matins and Liturgy, followed by Potluck Dinner  
SUN, 12/25: no service (since Liturgy is celebrated on Saturday evening)

SAT, 12/31: No Vespers!

SUN, 1/ 1: Divine Liturgy and blessing of the civil new year, 10:30 am.

Note the later hour!

THURSDAY, 5 January, 7pm: Vesperal Liturgy for the feast of Theophany.



As all of us, children and adults, remember Saint Nicholas, let us also try to emulate his deeds.

- **FOOD FOR HUNGRY PEOPLE:** we are collecting non-perishable items (cans, etc), to be donated to the Society of St. Vincent DePaul, which will distribute them directly to the needy persons of Butler. Please give with a generous heart, remembering St. John Chrysostom's powerful word: "Feeding the hungry is a greater work than raising the dead"!