

SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

www.orthodoxbutler.org

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

RECTOR: Rev. Bogdan Gabriel Bucur

Tel.: 412.390.8208; E-mail: frbogdan@orthodoxbutler.org

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FIRST ANTIPHON

It is good to give praise unto the Lord, and to chant unto Thy Name, O Most High! (Ps. 91:1)

Refrain: Through the intercessions of the Theotokos, O Savior, save us!

To proclaim in the morning Thy mercy, and Thy truth by night! (Ps. 91:2)

(Refrain)

Upright is the Lord our God, and there is no unrighteousness in Him! (Ps. 91:3) **(Refrain)**

Glory... Both now... (Refrain)

SECOND ANTIPHON

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and hath girt Himself! (Ps. 92:1)

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! (Ps. 92:2) **(Refrain)**

Holiness becometh Thy house, O Lord, unto length of days! (Ps. 92:7)

(Refrain)

Glory... Both now... (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, Tone 1).

AFTER THE LITTLE ENTRANCE

TROPARION OF THE RESURRECTION, Tone 1: The stone being sealed by the Jews, and Thy pure body being guarded by the soldiers, Thou didst rise on the third day, O Savior, granting life to the world. Wherefore, the heavenly powers acclaimed Thee, O Giver of life, crying: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy gracious providence, O thou only Lover of mankind!

TROPARION OF SAINT JOHN THE THEOLOGIAN AND EVANGELIST, Tone 2: O Apostle, speaker of divinity, the beloved of Christ God, hasten and deliver thy people powerless in argument; for He on whose bosom thou didst lean accepteth thee as an intercessor. Beseech him, therefore, to disperse the cloud of the stubborn nations, asking for us safety and 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 OF THE THEOTOKOS, Tone 4: O undisputed intercessor of Christians, the mediatrix unrejected by the Creator: turn not away from the voice of our petitions, though we be sinners. Come to us in time, who cry to thee in faith, with assistance; for thou art good! Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

- *Today we commemorate the repose of the holy Apostle and Evangelist John the Theologian, the “beloved disciple” of our Lord who wrote the Forth Gospel and the Book of Revelation.*
- *Also commemorated: the Venerable Ephraim the Abbot of Perekop, the wonderworker of Novgorod (+ 1492).*

DEPARTED: newly departed Mary Ann, Joseph, Katherine, Ștefan. Vasilica, Tom, Jon, George, Georghe, Gheorghe, Anna, Elena, Elena, Alexandra, Paul, Mary Lou.

LIVING: We pray for the health and well being of Sula, Dolores (Sipos), Dolores (Bingham), Mariana, Karyn, Dale, Diane, Katina, Rodolphe, Brian, Dale, Sandi, Eugenia, Helen, Dustin, Josie, Nicole, Hilda, Nicolai, Rebecca, Jerena, Lucy, Amy, the hieromonk Alexander, and the baby Christina.

TODAY'S APOSTLE READING

(1 John 4:12-19)

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

The Reading is from the First Catholic Epistle of St. John

Brethren, no one has ever seen God; yet, if we love one another, God abides in us and His love is brought to perfection in us. By this we know that we abide in Him and He in us: He has given us of His own Spirit. And we have seen and testify that the Father has sent His Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God. We have come to know and to believe in the love God has for us. God is love, and whoever abides in love, God abides in him, and he in God. In this is love brought to perfection among us, that we have confidence on the day of judgment because as he is, so are we in this world. There is no fear in love, but perfect love drives out fear; because fear has to do with punishment, and

so one who fears is not yet brought to perfection in love. We love because He first loved us.

The words of Saint John express the mystery of our faith: no one has ever seen God; yet God *dwells in us!* God is not something we can perceive in creation, by gazing into the cosmos with telescopes, or by looking through the piercing lens of microscope; and yet He is “everywhere present, filling all things.” How can it be true that God is unthinkably close (as Julian of Norwich put it, “between God and us there is no between”), if it is also true that no one has seen God?

The essence of this mystery, St. John tells us, is love. Our human experience in this respect is helpful: when we love, we experience each other in a very intimate manner, but we do not thereby “exhaust” the person we love. We do not get tired of the person we love the way a child might get tired and bored with its toys. So also with God: “knowing” or “seeing” God is not like seeing an object or having knowledge of some information, and then moving on to something else. Knowing God it is the ongoing and never-ending experience of “walking with God” and knowing of Him by living with Him.

From the Feast of Elevation of the Cross we have learned that no one has ever or could ever ascend to God’s holy heaven; access to God is possible only because God has come down to us. So also today: “we love because He first loved us.” In other words, drawing near to God and starting to taste and experience Him is *a gift*. The journey of our Christian life is to learn to love back; and this is done mainly by learning to love each other. We undertake this journey in the joy and confidence that God’s love for us precedes us and accompanies us from here into eternity.

TODAY'S GOSPEL READING

(John 19:25-27; 21:24-25)

The Reading is from the Gospel according to Saint John

At that time, standing by the Cross of Jesus were His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus saw His mother, and the disciple whom He loved standing near, He said to his mother, "Woman, behold, your Son!" Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her to his own. This is the disciple who is bearing witness to these things, and who has written these things; and we know that his testimony is true. But there are also many other things, which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written.

The Church has always held Saint John in particularly high esteem. His Gospel was always viewed as conveying a deeper understanding of the faith. The fact that he stayed with his Lord at the foot of the Cross (unlike his apostolic colleagues who had fled!) and his gesture at the Last Supper (he is the disciple who leaned his head onto Jesus' bosom when he learned of the betrayal) were understood as reflecting his particular access to the mystery of Christ. Indeed, Tradition holds that John the Evangelist also received the revelation contained in the Apocalypse, the Book of Revelation.

We learn from "the disciple whom Jesus loved" that knowledge of the Lord is not a matter of learning more about Him. What the Lord said and did could be described in book after book after book; about God libraries have been written and, as St. John puts it, the entire world could not contain the books that could be written. But that is not how we ought to know Christ.

We begin with the testimony of His disciples, the holy apostles. As St. John writes elsewhere (1 John 1:1), "what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the Word of Life": this is apostolic testimony to Jesus the Lord; and we know that this testimony is true. We then

proceed to “fear of God”: not that God is evil and menacing—but the Savior has come to save *the lost*, to forgive *the sinners*, to heal *the sick*, to restore *the fallen*. Fearing God is what accompanies our confession every Sunday: “I believe O Lord and I confess that You are the Christ, the Son of the living God, and that You have come into this world to save the sinners *of whom I am first*.” A confession of our brokenness, an honest assessment of where we are. And it is with this in mind that we come before God “with fear of God, with faith, and love.”

We move from fear of God to trust in Him, and ultimately “perfect love will drive out fear.” We have the testimony of our patron saint, Anthony the Great, who wrote: “I no longer fear God, but I love Him. For love casts out fear (Jn 4:18).” Through the prayers of the holy Apostle and Evangelist John and of Saint Anthony the Great, Lord Jesus Christ have mercy on us and save us!

ANNOUNCEMENTS

- We welcome Father John Jones, an Orthodox (OCA) priest from Milwaukee, WI. Father John is a professor of Philosophy at Marquette University. On Friday he gave a presentation at Duquesne University on the Orthodox understanding of “seeing God”. How fitting that he should be with us as we read from 1 John that “no one has seen God; but if we love one another, God abides in us”!
- Sundays around 9:30, we are singing Psalms before Divine Liturgy. If you enjoy singing and would like to learn, please join Dollie, Steve, and Fr. Bogdan. The more, the merrier!
- Vespers on Saturday is at 6:00 pm.
- From the parish council:
 - (1) we are looking at purchasing and installing an elevator that would make it easier for elderly parishioners to attend the services;
 - (2) we are also considering new carpeting for the church.