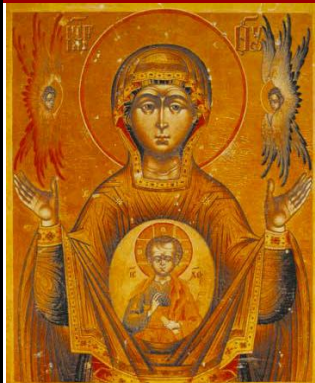


SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

www.orthodoxbutler.org

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

RECTOR: Rev. Bogdan Gabriel Bucur

CONTACT: 412.390.8208; frbogdan@orthodoxbutler.org

The 24th Sunday after Pentecost (7 November 2010)

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 becometh 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 7: Thou didst shatter death by Thy Cross; Thou didst open paradise to the thief; Thou didst turn the mourning of the ointment-bearing women into joy, and didst bid Thine Apostles to proclaim that Thou hast risen, O Christ, granting the world great mercy!

TROPARION OF VENERABLE LAZARUS, Tone 8: In thy night-long prayers thou didst weep streams of tears upon thy pillar, and thy deep sighing made thy labors fruitful a hundredfold. Thou didst become a shepherd, granting forgiveness to all who draw near to thee. O, holy Father Lazarus, pray to Christ God that He may save our souls!

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, mediatrix unrejected by the Creator: turn not away from the voice of our petitions, although we be sinners. Come to us with help in time, when we call for thine assistance, for thou art good! Hasten to us with intercessions, O Theotokos, who dost ever intercede for those who honor thee.

Commemorated today: Ven. Lazarus, the wonder-worker of Mt. Galesus, near Ephesus (+ 1053); the martyrs Melasippus and Karina, their son Antoninus, and 40 youths (+363); the martyrs Thessalonika, Auctus, and Taurion of Amphipolis; the martyr Hieron and 33 others with him in Melitene (+305)

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

DEPARTED: Mariana, James, Dale, Mary Ann, Joseph, Katherine, Ștefan.
After Liturgy, we will have Trisagion prayers for Mariana.

TODAY'S APOSTLE READING

(Eph 2:14-22)

*Prokeimenon: The Lord will give strength to his people;
Ascribe to the Lord, O sons of God, ascribe to the Lord honor and glory!*

The Reading is from the Epistle of Saint Paul to the Ephesians

Brethren: Christ is our peace, He who made both groups one and broke down the dividing wall of enmity, through His flesh, abolishing the Law with its commandments and legal claims, in order to create in Himself one new person in place of the two, thus establishing peace, and to reconcile both with God, in one body, through the cross, putting that enmity to death by it. He came and preached peace to you who were far off and peace to those who were near, for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the holy ones and members of the household of God, built upon the foundation of the apostles and prophets, with Christ Jesus himself as the capstone. Through Him the whole structure is held together and grows into a temple sacred in the Lord; in Him you also are being built together into a dwelling place of God in the Spirit.

The two groups that are mentioned in this text are the people of Israel and the Gentiles. For the longest time God had been erecting a fence around Israel, to keep them as his “treasured possession” (Exod 19:5), as the people chosen to know God and bear witness to him before all the families of the earth. With the advent of Christ, however, the dividing wall is abolished, and both groups are joined into the One Church: both Jews and Gentiles, all those who confess that God has visited His people, becoming flesh for our sake. Saint Paul does not insist on the newness that this tearing down of the wall brought to Israel; since he is writing to a community of Gentile Christians in Asia Minor, his message is tailored primarily for us, former pagans.

We were “far off” from God, and have been given most intimate “access to the Father”; we were “strangers and sojourners,” and are now counted as “fellow citizens with the holy ones.” In short, we have been taken in, adopted

into Israel, and God no longer differentiates between Israel, his first born, and the Gentiles: as long as any Jews or Gentiles are “in Christ,” they are equally part of the people of God.

Of course, the gate of Baptism through which one enters “in one Spirit” into the new reality of the One Church, is merely the beginning. Our calling is to become “a temple sacred in the Lord,” to “grow into a dwelling place of God.” In other words, Jews and Gentiles alike are called to be, individually, what the ancient Temple was: a receptacle and abode of the divine Glory; called to be, individually, what the Theotokos is: a Christ-bearer; or, like the bread and the wine that we bring to the altar, called to be transformed by the Holy Spirit, Who does not shy away from descending upon us and our gifts.

TODAY'S GOSPEL READING

(Luke 8:41-56)

The Reading is from the Gospel according to Saint Luke

At that time, there came a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As he went, the people pressed round him. And a woman who had had a flow of blood for twelve years and had spent all her living upon physicians and could not be healed by any one, came up behind him, and touched the fringe of his garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched me?" When all denied it, Peter and those who were with him said, "Master, the multitudes surround you and press upon you!" But Jesus said, "Some one touched me; for I perceive that power has gone forth from me." And when the woman saw that she was not hidden, she came trembling, and falling down before him declared in the presence of all the people why she had touched him, and how she had been immediately healed. And he said to her, "Daughter, your faith has made you well go in peace." While he was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when he came to the house, he permitted no one to enter

with him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but he said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand he called, saying, "Child, arise." And her spirit returned, and she got up at once; and he directed that something should be given her to eat. And her parents were amazed; but he charged them to tell no one what had happened.

Today's Gospel is, clearly, about miracles: a chronic disease that no doctor has been able to cure goes away instantly at a mere brush with the Lord's garment—even *the fringes* of His garment; a dead child, soon to be taken to the grave, is brought back from death to life. The rapid and overwhelming succession of these miracles speaks of the divine identity of Christ. It is no less important, however, to consider the other characters in the text: Jairus, the father of the dying child, the woman who comes seeking healing, and the crowd of followers and bystanders. They all represent *us*, who hear the story today, and must decide what it signifies.

When Christ reaches the house of Jairus, the family is already weeping, crushed by the tragic and untimely death of the child. One of the bystanders suggests that, under the circumstances, Jairus should no longer "trouble the Teacher." This seems to be a common-sense observation, perhaps even an attempt to help the father deal with the loss, and focus on what needs to be done: accept the reality of his daughter's death, make sure that a proper burial is performed, organize the funeral meal. A bit later, others are ridiculing "the Teacher" for his "unrealistic" denial of the obvious fact that the child is dead. Similarly, we hear the disciples appealing to good common sense: when the crowd is pressing all around Jesus, who could identify the particular individual who touched Him?

By contrast, Jairus and the woman act with a holy foolishness, deciding, against all common sense, to trust Christ. It is this trust that allows the miracle to occur: "*your faith* has made you well," Christ tells the woman; "Do not fear, only *believe!*," he says to Jairus. Indeed, common sense is blind in these instances, because it is paralyzed by fear: fear that we are alone in a hostile world, reduced to surviving, suffering, and "getting over it" in a reality abandoned by God (if there ever was a God). Today's Gospel exorcizes this kind of fear. Like Jairus and the suffering woman, we are invited to be bold in "troubling the Teacher," to approach Him with our open wounds, without fear

and with full certainty that the Good News is true: “the Kingdom of God has drawn near!” God has already taken the first step towards us.

ANNOUNCEMENTS

- **Next Sunday, November 14, Divine Liturgy will be Sts. Peter and Paul Ukrainian Church, our close neighbor at 21 Evergreen Road, Lyndora, PA 16045.** The three Orthodox parishes in the area (ours, St. Andrew [OCA], and Sts. Peter and Paul [Ukrainian]) are coming together for Liturgy followed by a pre-Advent meal. **See Bill to purchase tickets:** 10 dollars for adults, 5 dollars for children over 6, and free for young children.
- **FOOD FOR HUNGRY PEOPLE:** Our parish is collecting non-perishable items (cans, etc), to be donated to the Society of St. Vincent DePaul, which distributes them on Thanksgiving 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”!**
- Our patron saint, **St. Anthony the Great, is celebrated on January 17.** Let’s talk to each other about what we could do. Fr. Bogdan’s suggestions: invite the other two parishes to join us at Liturgy on the Sunday before, January 16? Invite Mother Christophora from the Transfiguration Monastery?
- Fr. Paisius McGrath (Sts Peter and Paul) holds a Bible study every other Wednesday at 6:30pm, and a “Basics of Orthodoxy” class every other Thursday at 6:30pm. If interested, call Fr. Paisius at (724) 549-6651.
- Sundays around 9:30: Psalm singing; Vespers on Saturday is at 6:00 pm.



VATICAN SPLENDORS:

A JOURNEY THROUGH 2000 YEARS OF FAITH AND ART

Heinz History Center, October 2, 2010 – January 9, 2011

The exhibit features 170 works of art, many of which have never left the Vatican. See objects dating back to the first century, Michelangelo items, works by Bernini, Giotto, and others.

For tickets and information, call 1-888-582-8422 or visit www.vaticansplendors.com