

# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

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## SUNDAY OF FORGIVENESS

(“Cheesefare”)

13 March 2016

*TONE 8—The Expulsion of Adam and Eve from Paradise. Martyr Sabinus of Egypt (287); Martyrs Africanus, Publius, and Terence of Carthage (3rd c.); Martyr Alexander of Macedonia (305); Martyr Christina of Persia (4th c.); Ven. Aninas of the Euphrates.*

### 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, 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! Refrain: Save us, O Son of God, Who art risen from the dead, as we chant 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 8): From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee!

TROPARION OF ANTHONY THE GREAT (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 SUNDAY OF FORGIVENESS (Tone 6): O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

## TODAY'S EPISTLE READING

*Prokeimenon: Sing praises to our God, sing praises; sing praises to our king, sing praises! Clap your hands, all you nations!*

### *From the Epistle of Saint Paul to the Romans*

(Rom 13:11-14:4) **Brethren: salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light; let us conduct ourselves becomingly as in the day, not in reveling and drunkenness, not in debauchery and licentiousness, not in quarreling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires. As for the man who is weak in faith, welcome him, but not for disputes over opinion. One believes he may eat anything, while the weak man eats only vegetables. Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats; for God has welcomed him. Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for God is able to make him stand.**

It is no accident that the Church decided on the public reading of this passage on the day we are starting our long Lenten journey. As he does elsewhere (Ephesians 6), Saint Paul uses the metaphor of “**putting on the armor of light.**” We are reminded that Christianity is not for wimps: it is not easy, it requires discipline and constant vigilance. Just as when joining the army, we are to cut out drunkenness, debauchery, quarreling, jealousy—anything that gets in the way of our objective.

Much more important than anything we might do or not do during Lent, however, is our relationship with our neighbor. The Apostle is quite explicit: **Let not him who eats despise him who abstains, and let not him who abstains pass judgment on him who eats.** It is very easy to notice the (real!) imperfections of the other person. Yet, as we learn from today's Gospel, fasting is between each person and God, not “so that others see it.” As such, nobody has any kind of right to judge what another does. After all, Saint Paul explains by using an example from ancient society, you would not think of interfering between a master and his servant; so also, then, you are not to interfere between God and his servants: **Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls.** Whatever we think we might “achieve” through fasting and praying must grow out of humility, and lead to increased humility: *God* is the Lord, we are not; *God* judges, we don't; our assignment for now is simply to entrust ourselves to Him, asking Him to heal our many infirmities.

As we start our seven-week marathon of Lent, let us take to heart this call to humility. Let us find hope, as we anticipate the joy of the Resurrection: “**salvation is nearer to us now than when we first believed; the night is far gone, the day is at hand**”; and let us be encouraged, knowing that in this fight each one of us “**will be upheld, for God is able to make us stand.**”

## TODAY'S GOSPEL READING

### *From the Gospel according to Saint Matthew*

(Mat 6:14-21) **If you forgive men their trespasses, your heavenly Father also will forgive you; but if you do not forgive men their trespasses, neither will your Father forgive your trespasses. And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who sees in secret; and your Father who sees in secret will reward you openly. Do not lay up for yourselves treasures on earth, where moths and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal. For where your treasure is, there will your heart be also.**

This is the last “pep talk” we receive before entering the spiritual battle of Great Lent. Our commander-in-chief, the “Lord Sabaoth” (that is, Lord of angelic hosts or armies) gives us clear, practical advice about those things where the struggle of Lent will be hardest: a call to forgiveness and humility, a warning against self-righteousness, and something about the point of it all.

First, *forgiveness*. The Lord does not mince words: if we don’t forgive others, we are preventing God from forgiving us. Just as in the Lord’s Prayer, God will forgive our trespasses “as we forgive those who trespass against us.” What if we don’t forgive? Then we are already getting a foretaste of hell, the torment of refusing to meet God by refusing to seek the face of our brother. True, forgiving is often not as easily done as it is said; it can be a hard and long process, because soul injuries don’t heal overnight. Perhaps, then, we should start by reminding us of God’s graciousness towards us: He is the first one who set in motion the gift of forgiveness, a gift that keeps growing in us if we share it with others. We can also remind ourselves of the abundance of joy and beauty He has in store for us. At the beginning of Lent, Christ pleads with us to let to and forgive, so that we can move on from death and receive the wealth and glory of being children of the Resurrection.

Finally, the Lord reminds us of the purpose of this entire enterprise. Why forgive? Why keep the Fast? Why do battle with ourselves? The Lord gives us the following answer: **Lay up for yourselves treasures in heaven ... for where your treasure is, there will your heart be also.** We remember these words every time we celebrate the Liturgy, when the priest raises his hands as says, “Lift up your hearts!,” to which the congregation responds, “We lift them up unto the Lord!” In short, the point of it all, the horizon we are looking at is “heaven.” Not some sort of ethereal pie in the sky, not some other place, but “heaven” in the sense of God’s dwelling-place here and now. And where is that “heaven” where God dwells? We say it at the beginning of each prayer, private and public: “who art everywhere present and fillest all things ... *come and dwell in us!*”

The point of it all, then, is to grow in the experience of God dwelling in us even here and now; to train ourselves—our hearts—to make room for the gentle Spirit of God, rising like incense

in us and making all the treasures of grace abound in us; to grow in our ability to taste the Resurrection even in our mortal life.

In truth, this is a never-ending journey; but unless we start right here and right now, it will never happen to us. Let us then stand upright and be counted as fellow-travelers with all the saints and with our brothers and sisters in all the world, let us journey to the Resurrection.

## ANNOUNCEMENTS

- **Today:** Trisagion prayers for the departed servants of God Bill and Iosif (40-day memorial).
- **Next Sunday, March 20:** Sunday of Orthodoxy. Please bring an icon with you!

GENERAL PARISH MEETING! We need to vote in one new member of the parish council, discuss the budget, and examine the future of our parish (stay, merge, move?). Remember the word of the Lord: "If you are faithful in little things, you will be faithful in large ones" (translation: don't skip the meeting, these matters are also part of our responsibility as Christians).

- FIRST WEEK OF LENT (at St. Andrew's Orthodox Church)  
**Monday-Thursday, 3/15-18, 6PM:** Compline and Great Canon of Saint Andrew  
**Friday, 3/19, 6 PM:** Liturgy of Pre-Sanctified Gifts
- **Orthodoxcranberry.org:** No meeting this coming Thursday.

### *Remember in your prayers*

**LIVING:** Ann; Dottie; Bernard (Dottie's brother); Stelian (Cezar's father); Seba, Lisa, and Sam (Michaels), Norma, George (Georgiades), Christine (Abraham), Jim, Tony, Samantha, Luke (relatives of Dollie's), Norma, Richard (Johns), Ed, Peter, Georgia and Scot, Sam, Karen (Joanna's mother), Diane, Sula, Dollie, Karyn, Fr. Ignatius and Amy, John, Jonathan and Joanna, Andrei, John, Janet, Christy (relatives of Jean); John and Julie (Smolen); Dennis, Vincent, Roy and Laura, Danny, Danny, Cathy (relatives of John and Julie); Diane; Shea and Katie; Tim and Caroline (Becker).

Ron, catechumen; Garrett & Autumn, Benjamin, Christine – seeking for the true faith.

**DEPARTED:** Bill; Iosif (Cristina's father); Dolores (Bingham), Diane (Georgia's sister); Gladys (Smolen); David (Steve's father-in-law); Donald (Norma's brother); William (Fr. Paisius's father); Sue (Stacey's mother); Vicki (Frank's mother); Craig (Jean's son-in-law); Abie Abraham; Patrick (Rose's brother); Josephine (Julie's sister); Hieromonk Roman (Braga); priest Thomas (Hopko); Cristian (Andronic); Rick, Phyllis (Seba's husband and sister), Angeliki, Joe and David Sipos; Glenn (Jean's grandson); Stella, Edmund (Ed's uncle), Richard, Leatrice (Totin), Ed (Joanna's grandfather), Joseph (Rose's father), Fred (Dollie's uncle), Bob (Diane's father), Michael, Gabriel, Hilda (Chris Abraham's mother), Alfred, Stormy (friend of Ron's).