

SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

www.orthodoxbutler.org

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First Sunday of Great Lent: “Sunday of Orthodoxy”

13 March 2011

Publius, bishop of Athens (2nd c.); Martyr Sabinus of Egypt (287); Martyrs Africanus, Publius, and Terence of Carthage (3rd c.); Martyr Christina of Persia (4th c.); the translation of the relics of Nikephoros, patriarch of Constantinople (+828).

FIRST ANTIPHON

The Lord is King, He is clothed with majesty; the Lord is clothed with strength and hath girt Himself! He established the world which shall not be shaken! (R.:) Through the intercessions of the Theotokos, O Savior, save us!

Who can utter the mighty acts of the Lord? Who can cause all his praises to be heard? Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy. (R.:) Glory... Now and ever... (R.:)

SECOND ANTIPHON

Let them praise the Lord for His mercies, and for His wonderful works to the children of men. (R.:) Save us, O Son of God, Who art risen from the dead, who sing to Thee, “Alleluia”!

Let them exalt Him in the congregation of the people, and praise Him in the seat of the elders. (R.:)

The eyes of the Lord are upon those that fear Him, upon those that hope in His mercy, to hear the groaning of the prisoners, to loose the sons of the slain. (R.:) Glory... Now and ever... (Only begotten Son ...)

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): 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 FOR THE SUNDAY OF ORTHODOXY (Tone 2): Thy pure image do we venerate, O good One, asking forgiveness of our sins, O Christ our God; for by thine own will thou didst ascend the Cross in thy body, to save thy creatures from the bondage of the enemy. Thou hast verily filled all with joy, since thou didst come, O our Savior, to save the world.

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 THE ANNUNCIATION (Tone 8): To thee the champion leader, I thy servant offer thanks for victory, O Theotokos, thou who hast delivered me from terror. As thou hast power invincible, free me from every danger, that I may cry unto thee: Rejoice, O bride without bridegroom.

LIVING: We pray for the health and well being of **Bill, Sula, Nancy, Fran, Dolores (Sipos), Dolores (Bingham), Angelica, Diane, Karyn, Rodolphe, Brian, Maria, Marius, Justin**, the hieromonk **Alexander**, and the baby **Christina**.

DEPARTED: **Petruța, Peter, Michael, William, Mariana, James, Mary Ann, Joseph, Katherine**.

TODAY'S APOSTLE READING

Prokeimenon: *Blessed art thou, O Lord, the God of our Fathers!
Thou art just in all that thou hast done to us.*

The Reading is from the Epistle to the Hebrews
(Heb 11:24-26; 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 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.

On this Sunday of Orthodoxy, at the customary procession with icons, we proclaim: "as the prophets beheld, as the Apostles have taught, as the Church

has received this is the faith of the Orthodox!" The faith of the Church, that God has come in the flesh in order to restore fallen humanity—the faith expressed in holy icons—is none other than the faith delivered to the Apostles, and it is rooted in *that which the prophets beheld*. That is why, beginning with Abraham, Isaac, and Jacob, continuing with Joseph, then Moses, the judges and kings and prophets of Israel, today we also evoke the ancestors *of our Christian faith*.

We do not praise the individual qualities of these ancestors (bravery, 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." They were looking forward to the mystery of the God-made-man that we worship: they beheld in manifold visions the image (icon) of Jesus Christ.

We have begun the journey leading to the Cross and Resurrection of Christ: 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 the same One whom we proclaim crucified and risen for us and our salvation.

TODAY'S GOSPEL READING

The Reading is from the Gospel according to Saint John

(Jn 1:43-51)

At that time, Jesus decided to go to Galilee, and he found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found him of whom Moses in the law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him,

"Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And he said to him, "Truly, truly, I say to you: you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

"Truly, truly, I say to you: you will see heaven opened, and the angels of God ascending and descending upon the Son of man." This solemn statement can only be understood in light of a very important Old Testament text: in Genesis 28, patriarch Jacob has a grand vision of a ladder reaching from earth to heaven, with angels ascending and descending on it, and the Lord at the top of the ladder. Returning to the Gospel text, we can understand that the ladder reaching from earth to heaven is none other than Jesus Christ. For those who have come to believe in Him and follow Him, "the heavens are opened," for the mediator between God and humankind has bridged the gap between the two.

But why is this Gospel assigned for today, the Sunday of Orthodoxy? Because the invisible God, dimly revealed only in patriarch Jacob's vision, on top of the ladder, has accepted to take on human flesh, and become one of us. As Saint John of Damascus explains in his Apology for the Holy Icons: *In former times, God, Who is without form or body, could never be depicted, but now when God is seen in the flesh conversing with men, I make an image of the God Whom I see. I do not worship matter! I worship the Creator of matter, Who became matter for my sake, Who willed to take His abode in matter; Who worked out my salvation through matter. Never will I cease to honor the matter which brought my salvation! I honor it, but not as God. Because of this, I salute all remaining matter with reverence, because God has filled it with His grace and power. Is not the ink in the most holy Gospels matter? Is not the life-giving altar made of matter? From it, we receive the Bread of Life! Are not gold and silver matter? From them, we make crosses, patens, and chalices! And, over and above all these things, is not the body and blood of our Lord matter? Either do away with the honor and veneration these things deserve, or accept the tradition of the Church and the veneration of images. Reverence God and His friends. Follow the inspiration of the Holy Spirit. Do not despise matter, for it is not despicable! God has made nothing despicable.*

PROCESSION OF THE HOLY ICONS (at the end of Liturgy)

- (a.) The people sing "Holy God..." repeatedly, while the priest, the subdeacon, the altar boys, and all other children in the parish carry the cross and the holy icons in procession, as for the Great Entrance;
- (b.) When the priest reaches the solea (in front the holy doors), the chanters sing the Troparion of Feast: "Thy pure image we venerate..."
- (c.) Then the priest leads the faithful in reciting in a loud voice the excerpt from the Synodikon (Confession of Faith) of the Day of Orthodoxy as follows:

As the prophets beheld, as the Apostles have taught, as the Church has received, as the teachers have dogmatized, as the whole world has agreed, as grace has shown forth, as Truth has revealed, as falsehood has been dissolved, as Wisdom has presented, as Christ awarded: thus we declare, thus we assert, thus we preach Christ our true God, and honor as saints in words, in writings, in thoughts, in sacrifices, in churches, in holy icons; on the one hand worshipping and reverencing Christ as God and Lord; and on the other hand honoring as true servants of the same Lord of all and accordingly offering them veneration. [LOUDER] This is the faith of the Apostles, this is the faith of the Fathers, this is the Faith of the Orthodox, this is the faith which has established the world!

- (d.) The chanters sing the prokeimenon (three times): "Who is so great a God as our God? Thou alone art our God, who doest wonders!"
- (e.) Troparion of the First Sunday in Lent: "Thy pure image do we venerate.."
- (f.) Dismissal as usual

ANNOUNCEMENTS

- **Today: GENERAL PARISH MEETING.** Please make every effort to attend!
- **Friday, 3/25 Feast the Annunciation.** Fr. Bogdan is not able to come to Butler; please attend Liturgy at St. Andrew or Sts. Peter and Paul.
- **St. Anthony Discussion Group:** One of the most substantial and yet readable introductions to Orthodoxy is a book by St. Nicholas Cabasilas entitled "The Life in Christ." We will read and discuss it chapter by chapter and section by section every other Saturday, following Little Compline. The sections (1-2 pages each) will be posted on our website (under "About Orthodoxy"); Fr. Bogdan will also bring handouts.
 - **Sat 3/12, 6:30pm:** Great Vespers
 - **Sat 3/19, 6:30pm:** Little Compline and Discussion Group.
 - **Sat 3/26, 6:30pm:** Great Vespers

SCHEDULE FOR GREAT LENT:

WED 3/16, 6pm:	Presanctified Liturgy [<i>Sts Peter and Paul</i>]
WED 3/23, 6pm:	Presanctified Liturgy [<i>St. Anthony</i>]
WED 3/30, 6pm:	Presanctified Liturgy [<i>St. Andrew</i>]
WED 4/6, 6pm:	Presanctified Liturgy at [<i>Sts Peter and Paul</i>]
TH 4/7, 6pm:	Great Canon of Repentance [<i>St. Andrew</i>]
WED 4/13, 6pm:	Presanctified Liturgy [<i>St. Anthony</i>]

SCHEDULE FOR HOLY WEEK AND PASCHA:

WED, 4/20 6pm	Service of Holy Unction
TH, 4/21, 10am	Liturgy of St. Basil
	6pm Matins of the Twelve Passion Gospels
FRI, 4/22 4pm	Vespers
	6pm Matins of the Lamentations
SAT, 4/23 11pm	[<u>Please plan on arriving at 10:45</u>]: Ceremony of Light, Matins, Divine Liturgy (followed by potluck meal).
SUN, 4/23, 11am	Paschal Vespers of Love (with the Gospel in many languages)