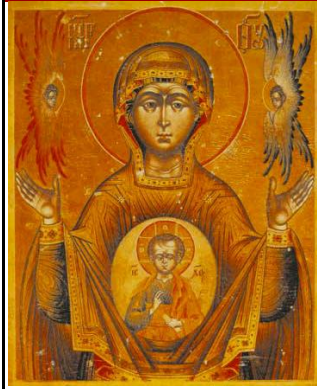


# SAINT ANTHONY ORTHODOX CHURCH



Antiochian Orthodox Christian Archdiocese

[www.orthodoxbutler.org](http://www.orthodoxbutler.org)

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

RECTOR: Rev. Bogdan Gabriel Bucur

CONTACT: 724-287-6983 (church); 412.390.8208 (priest);

[frbogdan@orthodoxbutler.org](mailto:frbogdan@orthodoxbutler.org)

Sunday of Forgiveness (“Cheesefare Sunday”)

6 March 2011

*Monk Martyr Conon of Iconium (270-275); Ven. Arcadius of Cyprus (4th c.); Ven. Fridolin, enlightener of the Upper Rhine (540); the 42 martyrs of Amoria in Phrygia (9th c.). The discovery of the precious cross and nails by St. Helena (326).*

## 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 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! **(R.:)***

*Holiness befits Thy house, O Lord, unto length of days! **(R.:)***

*Glory... Now and ever... (Only begotten Son and Word of God ...)*

## THIRD ANTIPHON

The Beatitudes

## 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 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 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 FOR THE SUNDAY OF FORGIVENESS (Tone 6): O Thou Who guidest to wisdom, and givest understanding and intelligence; 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!"

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, Michael, William, Mariana, James, Mary Ann, Joseph, Katherine.**

## TODAY'S APOSTLE READING

Prokeimenon:

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

*The Reading is 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 one would 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, it is not one does “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 (and lead to) 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

*The Reading is 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, and calls attention to

the area where the struggle of Lent will be hardest: a call to forgiveness and humility, a warning against self-righteousness, an appeal to consider 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." And 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 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

- **St. Anthony Discussion Group:** One of the most substantial and yet readable introductions to Orthodox faith is a book by St. Nicholas Cabasilas entitled "The Life in Christ." We will be reading and discussing this book, chapter by chapter and section by section every other Saturday, following Little Compline. Three sections (1-2 pages each) have already been posted on our website (see "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.
- House blessings can be scheduled on Saturdays during Great Lent.

### Schedule for Great Lent:

M-TH 3/7-10, 6pm:	Great Canon of Repentance [ <i>St. Andrew</i> ]
FRI, 3/11, 6pm:	Presanctified Liturgy [ <i>St. Andrew</i> ]
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 ("home," in our Saint Anthony's family):

WED, 4/20 6pm	Service of Holy Unction
TH, 4/21, 10am	Liturgy of St. Basil
6pm	Bridegroom Matins
FRI, 4/22 4pm	Vespers
6pm	Bridegroom Matins
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)