

THE LIGHT OF THE EAST



ST. ATHANASIUS THE GREAT **BYZANTINE CATHOLIC CHURCH**

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

Pastor: Very Rev. Protopresbyter Bryan R. Eyman. D. Min. D. Phil.

Cantors: Marcus Loidolt, John Danovich

Business Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

FAX: 317-632-2988

WEEKEND DIVINE SERVICES

Sat: 5 PM [Vespers with Liturgy]

Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy]

**Mystery of Holy Repentance [Confessions]: AFTER Saturday
Evening Prayer or ANYTIME by appointment**

SERVICES FOR THE WEEK OF MARCH 2, 2014

CHEESEFARE SUNDAY.

The Holy Martyr Theodotus, Bishop of Cyrene.

PLEASE COME FORWARD AFTER THE DIVINE LITURGY;

KISS THE HOLY ICONS, KISS THE HAND CROSS [OR RECEIVE THE HOLY ANOINTING], & PARTAKE OF THE ANTIDORAN [BLESSED BREAD].

SAT. MAR. 1	5 PM	<i>Health of Fr. Deacon Michael George</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE
SUN. MAR. 2	9:45 AM	THE THIRD HOUR
	10:00 AM	<i>FOR THE PEOPLE</i>
	11:15 AM	CHEESEFARE POTLUCK
	12:30 PM	VESPERS OF FORGIVENESS
MON. MAR. 3	<u>FIRST DAY OF THE GREAT FAST. The Holy Martyr Eutropius and His Comp. Cleonicus and Basiliscus.</u>	
	7 PM	MOLEBEN FOR THE GREAT FAST
TUE. MAR. 4	<u>Our Ven. Fr. Gerasimus of the Jordan.</u>	
	FATHER BRYAN'S DAY OFF	
WED. MAR. 5	<u>The Holy Martyr Conon.</u>	
	FATHER BRYAN IN MUNSTER	
	7 PM	AKATHIST OR PARACLIS [BY CANTORS]
THU. MAR. 6	<u>The Holy Forty-Two Martyrs of Ammorium.</u>	
	FATHER BRYAN IN MUNSTER UNTIL NOON	
FRI. MAR. 7	<u>The Passing of the Holy Martyr the Priest-Exarch Leonid Feodorov [1935]. The Holy Martyrs and Bishops of Cherson: Basil, Ephrem, Capiton, Eugene, Etherius and others.</u>	
	7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS	
SAT. MAR. 8	<u>The commemoration of the Miracle of St. Theodore the Recruit. Our Ven. Fr. and Conf. Theophylact.</u>	
	5 PM	<i>Health of Austin McGoff</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE [CONFESSIONS]

WE WELCOME ALL OF OUR VISITORS PLEASE JOIN US FOR OUR PARISH SOCIAL IN OUR ST. MARY HALL.

SUN. MAR. 9

SUNDAY OF ORTHODOXY. FIRST SUNDAY OF THE GREAT FAST. MEMORY OF THE HOLY PROPHETS. FORTY HOLY MARTYRS OF SEBESTE.

9:45 AM THE THIRD HOUR
10:00 AM FOR THE PEOPLE
11:30 AM PROCESSION WITH THE HOLY
ICONS AND THE RITE OF
ORTHODOXY
12NOON LENTEN SUNDAY LUNCHEON
1:15 PM SUNDAY LENTEN VESPERS



PLEASE FOR THE CHANGEABLE PARTS, HYMN NUMBERS, AND PROPER S ON THE COLORED INSERT.

***GLORY TO JESUS CHRIST!
GLORY FOREVER!
SLAVA ISUSU CHRISTU!
SLAVA VO VIKI!
CHRIST IS AMONG US!
HE IS AND SHALL BE!***

YOUR GIFT TO THE LORD ~ THE MONTH OF FEB. 2014

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Feb. 2</u>	\$1,014.49	\$129.00	\$ 00.00	\$147.00	\$1,290.59
<u>Feb. 9</u>	\$1,279.26	\$581.00	\$4.00	\$173.00	\$2,037.26
<u>Feb. 16</u>	\$1,092.84	\$51.10	\$0.00	\$223.50	\$1,367.44
<u>Feb.23</u>	\$1,007.93	\$155.08	\$0.00	\$202.00	\$1,365.01
<u>TOTAL</u>	\$4,394.62	\$916.18	\$4.00	\$745.50	\$6,060.30

**We need a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFULLY CONTRIBUTE TO
ST.ATHANASIUS THE GREAT PARISH!**

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
<i>Eternal Lamp</i>	\$40.00	<i>In Thanksgiving</i>	<i>Karen Ybarra</i>
<i>Icon Screen (6)</i>	\$40.00	AVAILABLE	
<i>Tetrapod (2)</i>	\$30.00	<i>Special Intention</i>	<i>Al Macek</i>
<i>Nativity Icon</i>	\$25.00	<i>Jesus, Mary, Joseph</i>	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	\$25.00	<i>Special Intention</i>	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	\$25.00	<i>Ukraine</i>	<i>Olga Vaughn</i>
<i>Annunciation Triptych</i>	\$25.00	AVAILABLE	
<i>Holy Table</i>	\$40.00	<i>Family & Friends</i>	<i>Dan & Olga Vaughn</i>

Give a spiritual Gift to someone in need. We have candle Gift Cards you can send or give to a loved one, friend or someone in need of prayers. A single 6-day candle is \$5. For an entire month the cost is \$25. When giving your donation use the candle envelope in the back of the Church. Paired with it, take the candle card to give as a gift. In addition to the name on the candle, please specify a start date if you would like the Church to light the candle[s] in front of the Icons of our Lord or the Theotokos for you on a future date.

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER “RED” EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, FIREFIGHTER ROBERT KRAMER, KEITH SCOTT, DANNY ENCISO, AUSTIN MCGOFF, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT.**

Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing “Ancient Healing Service” at 7 PM.

PLEASE NOTE CHANGE OF DATE!

Friday March 28 Pre-Sanctified Liturgy and Holy Anointing

Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]

Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing

Wednesday June 25 Paraclis and Mystery of Holy Anointing

PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>MON. MAR. 3</u>	<u>FIRST DAY OF THE GREAT FAST</u> DAY OF STRICT FAST [NO MEAT OR DAIRY PRODUCTS PERMITTED] 7 PM MOLEBEN FOR THE GREAT FAST
<u>WED. MAR. 5</u>	7 PM AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. MAR. 7</u>	7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. MAR. 8</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. MAR. 9</u>	<u>SUNDAY OF ORTHODOXY.</u> <u>1ST SUNDAY OF THE GREAT FAST.</u> <u>40 MARTYRS OF SEBESTE.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:30 AM PROCESSION WITH THE HOLY ICONS AND RITE OF ORTHODOXY 12NOON PARISH SOCIAL 1:15 PM SUNDAY LENTEN VESPERS
<u>WED. MAR. 12</u>	7 PM AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. MAR. 14</u>	7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. MAR. 15</u>	9 AM 2ND ALL SOULS SATURDAY

Pre-Eparchial Assembly Presentations Continue~

The final Presentation will be:

Sun. Mar. 16 “An Eastern Christian Understanding of Evangelization by Fr. Tom Loya, Syncellus Midwest Region.

Adult Eastern Christian Formation Program Continues after Parish Social!

“Living the Liturgy” [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church’s Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL NEXT MEET AFTER THE LITURGY ON SUNDAY MARCH 23rd.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

SPECIAL EVENTS FOR THE SUNDAY OF ORTHODOXY

SUNDAY OF ORTHODOXY~ [March 9th]

11:15 AM PROCESSION WITH THE HOLY ICONS AND RITE OF ORTHODOXY

12 NOON PARISH SOCIAL

1:15 PM SUNDAY OF ORTHODOXY VESPERS

Please plan now to join us for these Divine Services. On the Sunday of Orthodoxy please bring from home your icons to be carried in the traditional Procession. Then we will chant the “Synodikon” or Rite of Orthodoxy where we will rejoice with all Orthodox Catholic Christians the restoration of the Holy Icons, after 115 years of persecution under the Iconoclast heretics! Thank you!

All Souls Saturdays ~ Following the Holy Tradition originating in 2 Maccabees 12, the Byzantine Catholic Church has developed the custom of keeping 5 All Souls Saturdays during the year. Yesterday we celebrated the First of the All Souls Saturdays. The successive All Souls Saturdays are the 2nd Saturday of the Great Fast [March 15], 3rd Saturday of the Great Fast [March 22], 4th Saturday of the Great Fast, the Saturday before Pentecost [June 7]. Typically the All Souls Saturdays are celebrated with Vespers for the Departed on Friday Evening, and/or a Divine Liturgy on the day itself. A special part of these services is the Chanting of the Parish Dyptychs [List of the Departed].

BE STRONG...IN LOVE; IN ADVERSITY; IN WITNESS

ANNUAL MEN'S RETREAT

FRIDAY MARCH 28 THROUGH SUNDAY MARCH 30

LIAL RENEWAL CENTER NEAR TOLEDO, OHIO

SPECIAL GUEST PRESENTER: FR. G. SCOTT BOGHOSSIAN

OF THE PASSAIC EPARCHY

DISCOVER HOW TO BE THE AUTHENTIC MAN GOD CREATED YOU TO BE, AND ENCOUNTER THE STRENGTH GOD GIVES YOU TO LIVE YOUR VOCATION AS A MAN OF FAITH. FOR MORE INFORMATION,

VISIT WWW.BYZCATHCULTURALCENTER.ORG OR EMAIL

RETREAT@BYZCATHCULTURALCENTER.ORG OR CALL 216-357-2933

OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER

FACEBOOK PAGE.

ADULT GREAT FAST REFLECTION [MIDWEST REGION]

Sunday April 6th from 1 to 6 PM

Annunciation Byzantine Catholic Church

14610 Will-Cook Rd. Homer Glen, IL

The Desert: The Spiritual Home of the Modern Day Disciple

\Presented by: Father Deacon Michael Lee, STL, OCDS

"In the morning, while it was still dark, Jesus got up and went out to a deserted place, and there He prayed."

[Mark 1:35]

You are invited to come away from the world to a solitary place -a desert- to learn, to pray, to listen, and to enter deeply into the time of the Great Fast. In light of our modern, hectic lives, we will reflect on our need for the desert today, what the desert is, how do we enter it, and how to thrive in this deserted place. The great saints and spiritual masters will lead us on the inward journey to the center of our heart where God dwells.

For more Information: visit www.byzcathculturalcenter.org, e-mail

info@byzcathculturalcenter.org, call Father Deacon Michael Lee at (208) 861-3817, or "like" the Byzantine Catholic Cultural Center Facebook page.

BYZANTEEN LENTEN REFLECTION

"WHATEVER"

"BELIEVE WHATEVER YOU WANT. DO WHATEVER WORKS FOR YOU." THAT'S THE MESSAGE WE GET EVERY DAY. SO HOW DOES A GOD WHO IS "EVER-EXISTING, YET EVER THE SAME," A GOD WHO SAYS "I AM THE TRUTH," FIT INTO OUR WORLD, WHERE EVERYTHING SEEMS TO BE A MATTER OF PERSONAL OPINION? FIND OUT HOW YOUNG ADULTS LIKE ISHANI PETEYA, ROB FETSKO, TOMMY MARTIN AND THERESA PLISHKA DEVELOPED A RELATIONSHIP WITH ETERNAL GOD IN THEIR FAST PACED, EVER CHANGING LIVES, AND DISCOVER THE REAL CONCRETE DIFFERENCE HE HAS MADE.

GET TO KNOW WHY WE BELIEVE WHAT WE BELIEVE ABOUT OUR GOD, AND KNOW THE JOY YOU'LL HAVE IF YOU "DO WHATEVER HE TELLS YOU."

FOR MORE INFORMATION, VISIT

WWW.BYZCATHCULTURALCENTER.ORG, OR E-MAIL INFO@BYZCATHCULTURALCENTER.ORG, CALL 216-357-2933, OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.



The Holy Priest Martyr Leonid Feodorov, Exarch of the Greek Catholic Church in Russia

Feodorov was born in Saint Petersburg, Russia on November 4, 1879 into a Russian Orthodox family. His father, Ivan, was a moderately successful restaurant owner and the son of a serf. His mother, Lyuba Feodorov, a woman of Greek descent, raised him as a single mother after his father's early death. She attempted to raise her son as a devout member of the Russian Orthodox Church.

After his graduation from the Second Imperial Gymnasium in 1901, he enrolled in the Orthodox Ecclesiastical Academy in

order to study for the priesthood in the Russian Orthodox Church. After much soul-searching, he left the academy in the summer of 1902 in order to embrace Greek Catholicism. He traveled to the Vatican by way of Austrian-ruled Lviv, where Metropolitan Andrey Sheptytsky of the Ukrainian Greek Catholic Church blessed his mission.

On July 31, 1902, Feodorov was formally received into the Catholic Church in Rome. After years of playing a cat-and-mouse-game with the Okhrana [the Tsarist secret police], Leonid was ordained a priest at Constantinople by Bishop Mikhail Mirov of the Bulgarian Greek Catholic Church on March 25, 1911. He spent the following years as a Studite hieromonk in Bosnia and Ukraine and was tonsured with monastic name 'Leontiy' on March 12, 1913.

On the eve of the First World War, he returned to Saint Petersburg whereupon he was immediately exiled to Tobolsk in Siberia as a potential threat to the Tsar's government which held Russian Orthodoxy as its state religion. After the February Revolution, the Provisional Government ordered the release of all political prisoners. A three day Synod of the Russian Catholic Church opened in Saint Petersburg under the leadership

Feodorov [page 2]of Metropolitan Andrey. The Metropolitan appointed the Hieromonk Leonid (Feodorov)' as Exarch of the Russian Greek Catholic Church. Rumors have circulated since then that Metropolitan Andrey also secretly consecrated Hieromonk Leonid as a bishop. As if to confirm the rumors, a photograph survives of Exarch Leonid dressed in the vestments of a bishop.

After the atheistic Bolshevik Revolution, open persecution of religion began in 1922. The clergy were forbidden to preach religion to anyone under eighteen years of age. Then, all sacred objects were ordered to be seized for "famine relief" and lay councils called *dvatsatkii* were installed in each parish by the GPU with the intention of making the priest a mere employee. When both the Exarch Leonid and the Roman Catholic Archbishop Jan Cieplak refused to permit this, all Catholic parishes were forcibly closed by the State.

In the spring of 1923, Exarch Leonid, Archbishop Cieplak, Monsignor Konstanty Budkiewicz, and fourteen other Catholic priests and one layman were summoned to Moscow trial before the revolutionary tribunal for counter-revolutionary activities.

"Dressed in the traditional Russian black cassock, with his long hair a beard often described as 'Christ-like', Feodorov was a man of the *narod*, of the ordinary Russian people for whom the Revolution had been fought. He pointed out that Greek-Catholics greeted the Revolution with joy, for only then did they have equality. There was no secret organization, they had simply followed Church law. Exarch Feodorov in his final remarks said: "Our hearts are full, not of hatred, but of sadness. You cannot understand us, we are not allowed liberty of conscience. That is the only conclusion we can draw from what we have heard here."

He was sentenced to ten years in Solovki, a Russian Orthodox Monastery converted into a prison. On August 6, 1929, Exarch Leonid was released and put to work making charcoal. After continuing to teach the Catechism to young boys, he was transferred to the village of Poltava, Ukraine, where he completed his sentence in 1932. He chose to reside in Viatka, where, worn out by the rigors of his imprisonment, he died on March 7, 1935.

Fasting Regulations – 2014

Abstinence

The law of abstinence forbids the use of meat or meat by-products, permitting the use of eggs and dairy products.

Abstinence is to be observed on all Wednesdays and Fridays during the Holy Season of the Great Fast and on Holy Saturday.

Strict Abstinence

The law of strict abstinence (fast) forbids the use of meat, eggs and dairy products or any of their by-products.

All of the adult faithful of the Eparchy who receive Holy Communion are obliged to observe Strict Abstinence. Those with valid medical reasons; pregnant or nursing mothers are not bound to fast.

Strict Fast and Abstinence is to be observed on the First Day of the Great Fast, Monday, March 3rd and on Great and Holy Friday, April 18th.

Dispensation

Pastors and administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of abstinence and strict abstinence into other pious practices.

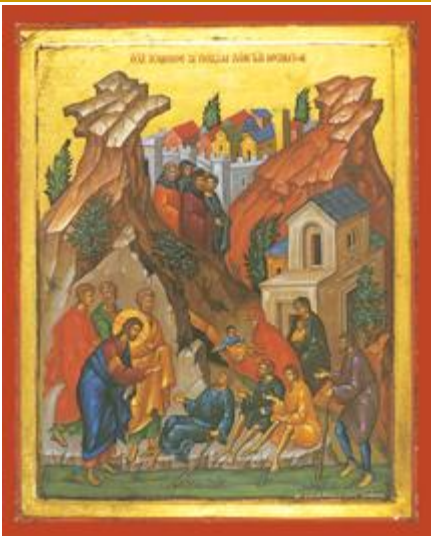
Liturgical Directives

Presanctified Liturgy

The Liturgies of St. John Chrysostom or St. Basil the Great are not to be celebrated on the weekdays of Great Lent – **not even for funerals**. In compliance with the liturgical prescriptions of the Byzantine Catholic Church pastors and administrators should celebrate the Divine Liturgy of the Presanctified Gifts during the Great Fast, that is, on Wednesdays and Fridays, if possible, and at least one of the first three days of Great and Holy Week. A stipend may be accepted for this Divine Liturgy and it is to be the only Divine Liturgy celebrated on that particular day.

GREAT FAST SUNDAY AFTERNOON VESPERS

The Great Fast is a time for all of us to spend more time in personal and community prayer. To help us to accomplish this goal, in keeping with our Byzantine Catholic Tradition, St. Athanasius the Great Parish will be celebrating Vespers on Sunday Afternoons during the Great Fast. The plan is to celebrate this Liturgy 15 minutes after the close of either our Lenten Luncheon [Cheesefare Sunday and the Sunday of Orthodoxy] or our Eastern Christian Formation Adult Enrichment Class, usually around 1:15 PM. Please join us for this special time of prayer, and also for the Akathist [Wednesdays at 7 PM] and the Liturgy of the Pre-Sanctified Gifts [Friday at 7 PM].



THE HEALING POWER OF GOD'S LOVE: 2nd Annual Women's Retreat

WHEN: Friday to Sunday March 7,8,9, 2014

WHERE: Basilica & National Shrine of Our Lady of Consolation Retreat Center 315 Clay Street Cary, Ohio 43316

Retreat Master: Fr. Joseph Marquis

Fee: \$150.00 Please make the check payable to:
"St. Mary Byzantine Catholic Church

For more information please contact Joan

Washburn @ 419-798-9107 or email her at washburn.joan5@gmail.com.

The Retreat is sponsored by Women's Spiritual Renewal Group at St. Mary Byzantine Catholic Church in Marblehead, OH.

BYZANTEEN YOUTH RALLY JULY 10-13, 2014

The TRANSFIGURATION of Christ, of US, of our World

Mount St. Mary University Emmitsburg, MD

ages: 13-19 Cost: \$300.00 [plus transportation]

For more Information contact: Father Edward Cimbala

ByzanTEEN Rally 2014 at 908-725-06125



FATHER'S LITURGICAL CORNER

Father, I understand that the Byzantine Catholic Church does not celebrate the Eucharistic Divine Liturgy on the weekdays of the Great Fast. My Roman Catholic friends say that they are encouraged to attend the Liturgy and receive the Eucharist on a daily basis, especially during the Great Fast. Why don't we

Byzantine Catholics have a daily Divine Liturgy, especially during the Great Fast?

In all of the Byzantine Churches, both Catholic and Orthodox, the celebration of the Divine Liturgy is always a remembrance of the Resurrection. And receiving the Holy Body and Blood of Christ is always considered to be the breaking of any day of Fast. The use of leaven, rather than unleaven, bread for the Eucharistic celebration is a sign of this Resurrectional orientation. This being the case, the Church has traditionally held that the Eucharistic is not be celebrated on the weekdays of the Great Fast. This has been the case since at least the 4th Century throughout the Christian East. [It is based on an even older tradition.]

During various weekdays of the lessor Fasts [Phillip's Fast, Apostles' Fast, Dormition Fast] the Eucharistic Liturgy is also forbidden. This is for the same way as the for the Great Fast, although the feasts of some important saints are celebrated with a Divine Liturgy [St. Nicholas the wonder-worker for example.] During the Great Fast ONLY the Feast of the Annunciation may have a Divine Liturgy celebrated [and this is with Evening Prayer on the evening of the Fast itself].

Of course, during the Great Fast, the Church does not wish to completely abstain from the reception of the Holy Eucharist. That is why she developed the Liturgy of the Pre-Sanctified Gifts. The Pre-Sanctified Liturgy comes from the celebration of Cathedral Evening Prayer and a distribution of the Holy Eucharist. The reception of the Holy Eucharist from the Reserved Sacrament, originated in the ancient custom of permitting certain pious folks [especially monks and nuns] to carry the Eucharist home with them from the Sunday Liturgy. Later it became a common practice in many monasteries, since many monasteries did not have an ordained presbyter serving. The monks or nuns would receive the Holy Mysteries usually as part of a Typica Service or at Vespers. By the 5th and 6th Centuries the practice had entered cathedral and parish life.

Current common practice in the Byzantine Churches, is to serve the Liturgy of the Pre-Sanctified Gifts on Wednesdays and Fridays during the Great Fast.



Cheesefare Sunday

Forgive Others to be Forgiven

Sad to say, there are sincere believers who come to confession because they feel it is easier to repent before God than it is to apologize to people they have hurt! After all, God always forgives and the priest doesn't try to

make you feel embarrassed.

On the contrary, a sincerely repentant encounter with Christ, whether in confession or in the Eucharist, assumes that penitents have already repented to those whom they have offended. There is no greater sign of the authenticity of a person's repentance than the willingness to do something concrete about it. Similarly there is no greater sign that a "penitent" is deceiving himself when he tries to apologize to God while avoiding the person he offended.

Back in the 1970s teenager Michael Goodman mugged another youth, Claude Soffel, on a New York City street and stole his bus pass. Memory of the incident never left Goodman's conscience. Thirty-five years later he recognized his victim's name on a Facebook posting and expressed his repentance online.

"You may not remember this (about 1976 or '77)," Goodman wrote, "but a long, long time ago... trying to look like a tough guy... I walked up to you and mugged you for your bus pass. I have never forgotten the incident or your name. Finally I can say I'm very sorry."

Some time later the victim, Mr Soffel, replied: "Clearly you're a bigger man today. I recognize your name now as well. So, apology accepted. So let us now, jointly put this in its proper place, behind us."

Cheesefare Sunday [page 2] We do not know whether either of these men are believers, but since their story went viral they have become role models for repentance and forgiveness in the cyber world.

Repenting in Our Liturgy

Repenting to one another has an important place in our liturgical tradition, based on the injunction of Christ that wrongs should be righted before coming to worship God: *“Therefore if you are bringing your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift”* (Mt 5:24). In the Divine Liturgy, having brought our gift before the altar, we are reminded, “Let us love one another that with one mind we may confess the Father, the Son...” At this point the greeting of peace would be exchanged: priests with priests, deacons with deacons, and laypeople with one another. These days, the greeting is generally exchanged only among the clergy. In some churches you may still see people moving without ostentation through the congregation, asking forgiveness before approaching the holy mysteries! In other churches the greeting “Christ is in our midst – He is and ever shall be!” is exchanged without any accompanying gesture.

A moving response to Christ’s injunction is observed as we begin the Great Fast every year. The first service of the season climaxes with the rite of forgiveness. People approach the priest one at a time and each asks the other’s forgiveness for any way they may have offended each other during the year. The worshippers then ask one another’s forgiveness, forming a large a circle around the church until all the members have expressed their repentance to one another. Not surprisingly, this service has come to be known as “Forgiveness Vespers.”

Repentance Calls for Forgiveness

As difficult as directly expressing our repentance might be, extending forgiveness to others may be even more demanding for even committed church members. Offenses, whether real or imagined, can prey on one’s mind for years; grudges nursed for decades. Yet the words of Christ in the Gospel could not be clearer, *“For if you forgive men their trespasses, your*

Cheesefare Sunday [page 3] heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses” (Mt 6:14, 15).

“Yes,” you may say, “but you don’t know what she did to me!” Other people’s sins may seem unforgivable, but once we take a step toward forgiving them, well who knows what might happen.

In 1944, the Russian poet Yevgeny Yevtushenko’s mother took him from Siberia to Moscow. They were among those who witnessed a procession of twenty-thousand German war prisoners marching through the streets of Moscow:

“The pavements swarmed with onlookers, cordoned off by soldiers and police. The crowd was mostly women – Russian women with hands roughened by hard work, lips untouched by lipstick, and with thin hunched shoulders which had borne half of the burden of the war. Every one of them must have had a father or a husband, a brother or a son killed by the Germans. They gazed with hatred in the direction from which the column was to appear.

“At last we saw it. The generals marched at the head, massive chins stuck out, lips folded disdainfully, their whole demeanor meant to show superiority over their plebian victors.

““They smell of perfume, the bastards,’ someone in the crowd said with hatred. The women were clenching their fists. The soldiers and policemen had all they could do to hold them back.

“All at once something happened to them. They saw German soldiers, thin, unshaven, wearing dirty blood-stained bandages, hobbling on crutches or leaning on the shoulders of their comrades; the soldiers walked with their heads down. The street became dead silent -- the only sound was the shuffling of boots and the thumping of crutches.

“Then I saw an elderly woman in broken-down boots push herself forward and touch a policeman’s shoulder, saying, ‘Let me through.’ There must have been something about her that made him step aside. She went up to the column, took from inside her coat something wrapped in a colored handkerchief and unfolded it. It was a crust of black bread. She pushed it awkwardly into the pocket of a soldier, so exhausted that he was tottering

Cheesefare Sunday [page 4] on his feet. And now from every side women were running toward the soldiers, pushing into their hands bread, cigarettes, whatever they had. The soldiers were no longer enemies. They were people.”

A Precocious Autobiography, Yevgeny Yevtushenko (Collins, London)

Let us enter the season of the radiant Fast with joy, giving ourselves to the spiritual combat. Let us purify our spirit and cleanse our flesh. As we fast from food, let us abstain also from every passion. Rejoicing in the virtues of the Spirit, may we persevere with love, so as to be worthy to see the solemn Passion of Christ our God, and with great spiritual gladness to behold His holy Resurrection.

O Lord, the light of Your grace has risen and shines upon our souls. Behold, now is the acceptable time: the season of repentance is here. Let us cast off the works of darkness and put on the armor of light, that we may pass through the Great Fast as through a great sea, and reach the goal of the third-day Resurrection of Jesus Christ, our Lord and the Savior of our souls!

Stichera from Forgiveness Vespers



It is time to order your Pascha and Pierogies [Pyrohi or Veranyky]

It is NOT too early to start ordering your Pierogies for each week during the Great Fast. Please call John Danovich at the Parish Office at 317-632-4157 to find out which varieties will be available and to place your order. YOUR HELP IS NEEDED TO MAKE PIEROGIES AND TO PREPARE OR

OTHER BAKED GOODS, SO PLEASE ALSO CALL JOHN TO VOLUNTEER. You may also call the Parish Office to order your Paschas now for your Paschal Baskets!

Please let all of your friends, neighbors and even your enemies know about what is cooking at St. Athanasius the Great Byzantine Catholic Church.

Daylight Saving Time (United States) 2014 begins at 2:00 AM on Sunday, March 9 in the areas that observe this and ends at 2:00 AM on Sunday, November 2.



The Miracle of the Great Martyr Theodore the Recruit
FIRST SATURDAY OF THE GREAT FAST

In the city of Amasea, in the province of Pontus, during the Emperor Maximian's (286-305) persecution, the soldier Theodore, together with other Christians, was required to renounce Christ and to offer sacrifice to idols. When he refused to do this, Theodore was subjected to cruel tortures and was confined in a dungeon. Here, during prayer, he was consoled by a miraculous appearance of the Lord Jesus Christ. After a certain time, the martyr was brought out of the dungeon, and by various tortures they again tried to compel him to renounce Christ. Finally, seeing the inflexibility of the martyr, the ruler sentenced him to burning. Saint Theodore himself entered the fire dauntlessly, and here, with prayer and doxology he gave up his soul about the year 305. His body was buried in the city of Euchaita (in Asia Minor). Later, his relics were translated to Constantinople, to the church named after him; his head is located in Gaeta, Italy.

Some fifty years after the death of Saint Theodore, the Emperor Julian the Apostate (361-363), desiring to defile the Christian Great Lent, ordered the city governor of Constantinople to sprinkle secretly the provisions sold in the markets with blood from sacrifices to idols each day throughout the first week of the Fast. Saint Theodore appeared in a night vision to Eudoxius, the Archbishop of Constantinople, and ordered him to announce to the Christians that they should not buy the defiled provisions in the markets, but should use kolivo (kutia), that is, boiled wheat with honey, as food. In commemoration of this event, the Byzantine Church to this day celebrates the memory of the Great-martyr Theodore the Tyro annually on the first Saturday of Great Lent. On the eve, on Friday (or on Saturday), after the Prayer Behind the Ambo, a Moleben is served to Saint Theodore the Tyro (his epithet "tyro" means "recruit" in Latin) and kutia is blessed.

CHEESEFARE SUNDAY:

"Why do we fast, and you do not see it? afflict ourselves, and you take no note of it?" Lo, on your fast day you carry out your own pursuits, and drive all your laborers. Yes, your fast ends in quarreling and fighting, striking with wicked claw. Would that today you might fast so as to make your voice heard on high! Is this the manner of fasting I wish, of keeping a day of penance: That a man bow his head like a reed, and lie in sackcloth and ashes? Do you call this a fast, a day acceptable to the LORD? This, rather, is the fasting that I wish: releasing those bound unjustly, untying the thongs of the yoke; Setting free the oppressed, breaking every yoke; Sharing your bread with the hungry, sheltering the oppressed and the homeless; Clothing the naked when you see them, and not turning your back on your own. Then your light shall break forth like the dawn, and your wound shall quickly be healed; Your vindication shall go before you, and the glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer, you shall cry for help, and he will say: Here I am! If you remove from your midst oppression, false accusation and malicious speech; If you bestow your bread on the hungry and satisfy the afflicted; Then light shall rise for you in the darkness, and the gloom shall become for you like midday. *(Is. 58:3-9)*

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Why We Should Fast ~ By St. Isaac the Syrian

If the lawyer Himself fasts, how can any of those who have to obey the Law, be exempt from fasting? This is why the human race knew no victory before fasting, and the devil was never defeated by our nature as it is: but this weapon has indeed deprived the devil of strength from the outset. As soon as the devil sees someone possessed of this weapon, fear straightway falls on this adversary and tormentor of ours, who remembers and thinks of his defeat by the Savior in the wilderness; his strength is at once destroyed and the sight of the weapon, given us by the Supreme Leader, burns him up. A man armed with the weapon of fasting is always afire with zeal. He who remains therein, keeps his mind steadfast and ready to meet and repel all violent passions

REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

MAJOR CRAIG M. EYMAN DO~ is Fr. Bryan's 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

JOHANN WELLER USAF ~ are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and is serving at Fort Benning, GA. His brother Rory has been deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He has completed Basic Training and was deployed to Korea on September 9, 2013.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and is training in Army Intelligence at a base in Arizona. And she is scheduled to graduate on March 13th.

Please inform Fr. Bryan of any changes.

May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. [If you leave early you do not fulfill your Sunday obligation.] We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. At the conclusion of the Liturgy, all should come forward to kiss the Holy Cross, or be anointed with blessed oil, and share in the Blessed Bread. Then join us in our St. Mary Hall for our Coffee Social. THANK YOU FOR JOINING US!