

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

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

Pastoral Associate: Father Deacon John Russell, M. Div.

Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,

Business Manager: John Danovich

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

FAX: 317-632-2988

Victim Assistance Coordinator: Sharon DiLauro Petrus M.D. : 216-741-8773

WEEKEND DIVINE SERVICES

Sat: 7 PM [Evening Prayer]

Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]

Mystery of Holy Repentance [Confessions]: AFTER Saturday

Evening Prayer or ANYTIME by appointment

SERVICES FOR THE WEEK OF FEBRUARY 8 2015

SUNDAY OF MEATFARE.

THIRTY-FIFTH SUNDAY AFTER PENTECOST.

The Holy and Great Martyr Theodore.

The Holy Prophet Zechariah.

**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].**

<u>SAT. FEB. 7</u>	7:00 PM	FESTAL EVENING PRAYER <i>Lead by Fr. Deacon John Russell</i> NO MYSTERY OF HOLY REPENTANCE [CONFESSION]
<u>SUN. FEB. 8</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	<i>For the People</i>
	11:30 AM	PARISH SOCIAL LUNCHEON
	12 NOON	ECF CLASSES FOR ALL
<u>MON. FEB. 9</u>	<u>Cheesefare Monday. The Holy Martyr Nicephor.</u> NO DIVINE SERVICES	
<u>TUE. FEB. 10</u>	<u>Cheesefare Tuesday. The Holy Martyr</u> <u>Charalampus.</u> 7 AM FIRST HOUR	
<u>WED. FEB. 11</u>	<u>Cheesefare Wednesday. The Holy Martyr Blaise,</u> <u>Bishop of Sebaste.</u> 7 AM THE FIRST HOUR	
<u>THU. FEB. 12</u>	<u>Cheesefare Thursday. Our Holy Fr. Melitius,</u> <u>Patriarch of Antioch.</u> 7 AM THE FIRST HOUR	

**WE WELCOME OUR VISITORS TO THIS MORNING'S
DIVINE SERVICES. PLEASE LOOK FOR THE
CHANGEABLE PARTS, HYMN NUMBERS, AND
PROPER ON THE COLORED INSERT.**

FRI. FEB. 13

Cheesefare Friday. Our Ven. Fr. Martinian.

7 AM THE FIRST HOUR

SAT. FEB. 14

Cheesefare Saturday. Memory of all Holy Ascetics. Our Ven. Fr. Auxentius. The Passing of our Venerable Father Constantine, whose monastic name is Cyril, the Apostle to the Slavs. The Ven. Fr. Maron, Hermit and Wonder-worker.

7 AM THE FIRST HOUR

7 PM FESTAL EVENING PRAYER

**8 PM MYSTERY OF HOLY
REPENTANCE**

[CONFESSIONS]

SUN. FEB. 15

SUNDAY OF CHEESEFARE. The Holy Apostle Onesimus.

9:00 AM MORNING PRAYER

10:00 AM FOR THE PEOPLE

11:30 AM PARISH LUNCHEON

12:30 PM FORGIVENESS VESPERS

NO ECF CLASSES THIS WEEK!

WE WELCOME FATHER GREGORY DIDITA AND HIS FAMILY FOR OUR DIVINE SERVICES THIS WEEKEND. FATHER GREGORY IS A PRESBYTER OF THE ROMANIAN BYZANTINE CATHOLIC EPARCHY OF ST. GEORGE IN CANTON, OH. HE AND HIS FAMILY NOW LIVE OUTSIDE OF EVANSVILLE, INDIANA.

CHRIST IS AMONG US!
HE IS AND SHALL BE!

Today begins the traditional setting aside of meat and meat products, like gravy and meat based soups. From this day through the Holy Pascha all parish events including funeral luncheons shall be meatless.

~YOUR GIFT TO THE LORD ~THE MONTH OF JAN. 2015

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

2/1/15 WILL APPEAR IN AN UPCOMING BULLETIN

2/8/15 WILL APPEAR IN AN UPCOMING BULLETIN

2/15/15 WILL APPEAR IN AN UPCOMING BULLETIN

3/1/15 WILL APPEAR IN AN UPCOMING BULLETIN

TOTAL WILL APPEAR IN AN UPCOMING BULLETIN

WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family

members, friends and others who are ill or infirm:
AMY CHIAPPE, ETHAN EYMAN, CULVER
"RED" EYMAN, MARGARET EYMAN, BOBBI
SPAK, JAY MURTAUGH, BJ NOVAK, ELAINE
WILSON, DR. CHARLOTTE NEUMANN,
SONIA DOUGLAS-STANTON, RON ZELLER,
NICHOLE RICHARDS, BR. JAMES BROWN
S.M., WILLIS WILLIAMS, BELINDA DORNEY,
DAVID BLEVINS, FR. DEACON MICHAEL

GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT,
PAUL SUVAK, GLEN GRABOW, EVIE KOBUS, JOHN BORGERT,
LAUREN FIORELLI, CLARE HUNTER, IGNATIO ROMERO,
MAGDELINA CHAUBY, ROBERT SUVAK, COL. WILLIAM
HOSPODAR, ALEXANDER YOUNG, RICHARD MEDWIG, MEGAN
ZAHN, JOSEPH COSGROVE, BARB & PHIL LINK, DAVE WILSON.

EASTERN CHRISTIAN FORMATION CLASSES 2014-2015



Please remember to join us for our Eastern Christian Formation Program for all! The classes will start about 12 to 12:15 PM and end 75 minutes later. Children in the Hall and adults in the Church.

THANK YOU FOR YOUR SUPPORT.

PLEASE BE SURE TO INVITE ALL OF OUR VISITORS TO JOIN US IN THE PARISH HALL FOR OUR LUNCHEON. THANK YOU!

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	The Rueter Family	Angie Hartman
Icon Screen (6)	\$40.00	Alison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	AVAILABLE	
Nativity Icon	\$25.00	AVAILABLE	
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	AVAILABLE	
St. Athanasius Icon	\$25.00	AVAILABLE	
Holy Table	\$40.00	Peter & Christine Majanja	Judy Ernst

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. Thank you!

THE AKATHIST TO THE THEOTOKOS,
THE INEXHAUSTIBLE CUP, HEALER
OF ALCOHOLICS

FRIDAY FEBRUARY 20TH 7 PM

FRIDAY MARCH 20TH 7 PM

WEDNESDAY APRIL 8TH 7 PM

WEDNESDAY MAY 20TH 7 PM

WEDNESDAY JUNE 3RD 7 PM

ST. ATHANASIUS THE GREAT

BYZANTINE CATHOLIC CHURCH

1117 S. BLAINE AVE. INDIANAPOLIS.

DO YOU KNOW ANYONE WHO IS TROUBLED BY THE DISEASE OF ALCOHOLISM OR CHEMICAL DEPENDENCY?

PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR THIS LIFE-CHANGING AND HEALING AKATHIST.





ST. ATHANASIUS THE GREAT PARISH COMMUNITY MEAL~

Many thanks to all who helped and participated watch this space for further announcements

As part of our call to participate actively in the Holy Father's call for the "New Evangelization", we need

to truly reach out to the Neighborhood Community surrounding our Parish Facilities. One way for us to do this is to provide a Free Community Meal on a regular basis.

Daun Hughey has come forward to coordinate this effort. But she will need everyone's cooperation to connect with the Community to make this meal a success. If you are willing to help with this effort, please see Daun or Father Bryan.

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

NO FEBRUARY SERVICE

Wednesday March 11 Liturgy of the Pre-Sanctified Gifts & Holy Anointing

Wednesday April 29 Paraclis & Holy Anointing

Wednesday May 27 Paraclis & Holy Anointing

Wednesday June 24 Paraclis & Holy Anointing

Please invite your friends and join us for this beautiful Healing Service!

~Pampered Chef Fundraiser ~

Belinda Dorney is hosting a Pampered Chef Fundraiser for St. Athanasius Parish. It is open from now until Feb. 14th. The Parish will earn 15% of sales at \$600 and above. The Parish will receive 10% of for amounts of \$599 and less. For more information please go on-line

www.pamperedchef.com/pws/karenwood/guest-landing/8900158930075.

Cheesefare [Forgiveness] Sunday

Special Luncheon and Services

St. Athanasius the Great Parish will prepare for the beginning of the Great Fast with the Divine Services for Cheesefare [Forgiveness] Sunday on the weekend of February 14th and 15th. We will have our normal schedule of Saturday 7 PM Evening Prayer, Sunday Morning Prayer at 9 AM, with a Divine Liturgy at 10 AM. We will have our Special Cheesefare Luncheon following the Divine Liturgy. Then at 12:30 PM we will have our traditional Vespers of Mutual Forgiveness. Please plan to join us for this important beginning of the Great Fast.

All Souls Saturdays~ Every Year Byzantine Catholics remember their departed Loved Ones during the 5 All Souls Saturday during the Pre-Lenten period, the Great Fast, and the Saturday before Pentecost. This year we will celebrate the All Souls Saturdays on the following Dates:

1) Saturday February 21 [moved from Feb. 7] 1st Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

2) Saturday February 28 2nd Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

3) Saturday March 7 3rd Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

4) Saturday March 14 4th Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

5) Saturday May 23 Saturday before Pentecost
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

Please provide Father Bryan with an updated list of your faithful departed. Thank you very much!

The Feast of the Holy Martyr Blaise, Bishop of Sebaste~ is celebrated on February 11th in the various Byzantine Churches. Not February 3rd as on the traditional Latin Calendar. In addition the Byzantine Churches do NOT have a special blessing of throats on this Feast. I hope this will answer any questions that may have arisen about this custom.

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Sunday of Cheesefare Celebration.

Sat. February 14 7 PM FESTAL VESPERS
[FOLLOWED BY CONFESSIONS]

Sun. February 15 9 AM FESTAL MATINS
10 AM DIVINE LITURGY
11:15 AM MOLEBEN

For Mike and Aimee Sumpf

11:30 AM PARISH SOCIAL LUNCHEON
12:30 PM FOREGIVENESS VESPERS
VESPERS FOR THE BEGINNING
OF THE GREAT FAST

THE GREAT FAST BEGINS ON MONDAY FEBRUARY 16TH.

Wed. February 18 7 PM LITURGY OF THE
PRE-SANCTIFIED GIFTS

Fri. February 20 7 PM AKATHIST HYMN

Sat. February 21 ~ First All Souls Saturday
7 AM 1ST HOUR & LITURGY FOR THE
DEPARTED

Sunday of Orthodoxy ~ 1st Sunday of the Great Fast Celebration

Sat. February 21 7 PM FESTAL VESPERS
[FOLLOWED BY CONFESSIONS]

Sun. February 22 9 AM FESTAL MATINS
10 AM DIVINE LITURGY
11:30 AM RITE OF ORTHODOXY
12 NOON PARISH LUNCHEON
1 PM SUNDAY AFTERNOON VESPERS

THE GREAT FAST IS COMING!
THE GREAT FAST IS COMING!
THE GREAT FAST IS COMING!

The 2015 Great Fast will begin with Clean Monday on February 16th. This is a day of Mandatory Strict Fast of NO MEAT OR DAIRY PRODUCTS!

Each Wednesday and Friday during the Great Fast are days of Mandatory Simple Abstinence from Meat and Meat Products.

LENTEN SUNDAY EVENING PRAYER

Like last year we will conclude our Sunday Liturgical Day with Sunday Evening Prayer for the Great Fast at the various times below:

February 15 ~ Sunday of Cheesefare [Forgiveness Vespers] 12:30 PM.

February 22 ~ Sunday of Orthodoxy 1 PM.

March 1 ~ 2nd Sunday of the Great Fast [Gregory Palamas] 1:30 PM.

March 8 ~ 3rd Sunday of the Great Fast [of the Cross] 1:30 PM.

March 15 ~ 4th Sunday of the Great Fast [John Climacus] 1:30 PM.

March 22 ~ 5th Sunday of the Great Fast [Mary of Egypt] 1:30 PM.

March 29 ~ Palm [Flowery] Sunday 1:30 PM.

February 22 ~ Sunday of Orthodoxy SPECIAL SERVICES

Please bring your ICONS from home to join in the Procession celebrating the Restoration of the Holy Icons to the Byzantine Churches on the First Sunday of the Great Fast in 843 A.D.

Our planned schedule for our Weekday Divine Services:

Tues. through Fri. 7 AM

Lenten Hours and/or Tersext

Wednesdays 7 PM

Liturgy of the Pre-Sanctified Gifts

Fridays 7 PM

Akathist Hymn to the Theotokos

Saturdays 7 AM

Lenten Hours

7:30 AM [All Souls Saturdays]

Divine Liturgy and Panachida



The Compassionate Triodion

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun.

The term *Triodion* refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. *Triodion* literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes.

The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all.

In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord's Passion.

The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

- Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God's ever-welcoming love (Prodigal Son).
- A ***Fast-Free Week*** between these two Sundays in which we are told *not* to fast, lest we take pride in our efforts like the Pharisee.
- ***Meat-Fare Week***, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.
- ***Cheese-Fare Week***, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ?

In the Scriptures the great "icon" of our communion with God is "*Eden, the Garden of God*" (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one's own will over the will of God. This is the first way in which the devil tempted Christ concerned food.

The Compassionate Triodion [Page 3]

Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God.

In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don't please us. We throw away food without a second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake.

Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one's will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one's spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one's ego.

In the Great Fast we refrain from eating for at least part of each day (until noon, or mid-afternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see *Ex* 34:27-29) and of Elijah before encountering God on Mount Horeb (see *1 Kgs* 19:8-12). For Christians, of course, the Lord Jesus' 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God.

During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by **abstinence** – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z.

Why Animal Products?

Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, “*See, I have given you every herb that yields seed which is on the face of all the earth, and every tree*

whose fruit yields seed; to you it shall be for food” (Gen 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before and after the fall (see *Gen 3:18*). It was only after the flood, when the earth had been laid waste, that God tells Noah, *“The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you” (Gen 9:2, 3).* In abstaining from animal products, then, we are returning to the “food of paradise,” the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.

Homily 45 by St Theodore the Studite

Brethren: fasting is the renewal of the soul, for the Apostle says that as the body weakens and withers from the ascetic labor of fasting, then is the soul renewed day by day. It is made beautiful and shines in the beauty which God originally bestowed upon it. And when it is purified and adorned with fasting and repentance, then God loves it and will live in it as the Lord has said: *“I and the Father will come and make Our abode with him” (Jn 14.23).* ... Now at the beginning the Fast seems laborious, but if we shall apply ourselves from day to day with ardor and discipline, then with the help of God it will be made easier. At the same time, if we desire that the Fast be true and acceptable to God, then together with abstaining from food, let us restrain ourselves from every sin of soul and body, as the sticheron instructs us: *“Let us keep the Fast not only by refraining from food, but by becoming strangers to all sinful passions” (Aposticha at Vespers, First Tuesday in the Great Fast).*



Sunday of Meatfare ~

Cheesefare Week

“Consecrate a Fast”

BEFORE THERE WERE FREEZERS and refrigerators, preparing for the Great Fast involved cleaning out any meat or dairy products on hand. In parts of Europe meats would be cured for consumption after Pascha. Many Greeks observe what has been called “Roasted Thursday” – the Thursday in Meatfare week when all meats would be cooked to be eaten by the weekend. Many Slavs observe *maslenitsa*, the Slavic version of carnival, using

remaining dairy products to make blini and other rich pastries for Cheesefare week.

Another aspect of preparing for the Great Fast – which has nothing to do with food – takes place on the Wednesday and Friday of Cheesefare week. We observe the cycle of daily services using the Lenten form which will be our manner of prayer during the weekdays of the Great Fast.

The Lenten forms of daily prayer include the following variations from our ordinary practice:

- The Divine Liturgy is not served, so that the entire day may be a fast day;
- Every service is longer than usual and includes the prayer of St Ephrem the Syrian, recited while making a number of prostrations;
- Most daily services contain more psalms on fast days than otherwise;
- Orthros (matins) includes Biblical canticles on which our canons are based;
- Vespers includes readings from the Old Testament every day;
- Another Old Testament reading is included in the Sixth Hour on fast days;

Cheesefare Week [Page 2]

- Other texts, such as patristic homilies or *The Ladder* by St John Climacos might be added in monasteries.

Great Compline

Perhaps the greatest variation in the daily cycle occurs in compline, the Church's prayer for the end of the day. Like many of our daily offices, compline is the Christian's personal night prayer which became formalized as a liturgical service with the development of monasticism in the fourth century. Its Byzantine title, *apodeipnon* (the after-supper prayer), reflects its monastic origin. The evening meal would be the day's last common activity. The monks would disperse to their cells and recite compline there or before the door of the church on the way to their cells.

Today compline ordinarily is served in church and concludes with an intercessory litany and prayers for mutual forgiveness of the day's offences. In this form it is often used in parishes after meetings or classes.

The Lenten form – Great Compline – on the other hand, is a solemnly sung service with several hymns and refrains designed for cantors and choirs singing in response to one another. The first of these is a choral version of Is 8:9-10 and 9:2, 6 with the refrain "God is with us." This chant is often associated with Christmas. In fact, Great Compline is also served on the eves of Christmas and the Theophany, which are fast days. In Slavic churches this service is often joined to Liti hymns with the blessing of wheat, wine and oil and/or matins as an all-night vigil.

The second hymn in Great Compline is a praise of God culminating with the words of the seraphim, also taken from Isaiah, "Holy, holy, holy, O thrice-holy Lord!" which is followed by a litany invoking the intercession of the saints.

The final antiphonal chant is Psalm 150 sung with the refrain "O Lord of Hosts, be with us..." In Arabic-speaking countries Great Compline is popularly called "Lord of hosts" because of this refrain.

Cheesefare Week [Page 3]

Another unusual part of this service is the Prayer of Manasseh, King of Judah. We read in *2 Kings* and *2 Chronicles* that Manasseh was one of the most idolatrous kings of Judah. Taken captive by the Assyrians, Manasseh repented and was eventually restored to his throne (see *2 Chronicles* 33:15–17). The prayer is found in some editions of the Bible in both East and West but not in others. In the sixteenth century Pope Clement VIII included the prayer in an appendix to the Vulgate, stating that it should continue to be read “lest it perish entirely.”

During the first week of the Great Fast a Gospel reading and canon may be included in Great Compline as well.

The Old Testament Readings

During the Great Fast the readings at the Sixth Hour are taken from *Isaiah* while at Vespers we read from *Genesis* and *Proverbs*. During Cheesefare week, however, we read from two other books. On Wednesday the readings are from the prophet Joel who called the people of Jerusalem to fast in response to a plague of locusts: “*Now, therefore,*” says the LORD, “*Turn to Me with all your heart, with fasting, with weeping, and with mourning. So rend your heart, and not your garments; return to the LORD your God, for He is gracious and merciful, slow to anger, and of great kindness; and He relents from doing harm ... Blow the trumpet in Zion, consecrate a fast, call a sacred assembly; gather the people, sanctify the congregation...*” (Joel 2:12-16).

Some interpreters, both Jewish and Christian, have seen the “locusts” as referring to those members of the Jewish people who, in the words of *Isaiah* 5:8, “*join house to house and field to field,*” devouring their country in the pursuit of excess. This understanding is particularly appropriate for the beginning of our fast when the Lord calls us to eliminate excess from our lives that we might fill them with Him.

On Friday we read from the prophet Zechariah who lived during the rebuilding of Jerusalem after the Babylonian exile. He too speaks of

Cheesefare Week [Page 4]

fasting but in a joyful context: *“Thus says the LORD of hosts: ‘The fast of the fourth month, the fast of the fifth, the fast of the seventh, and the fast of the tenth, shall be joy and gladness and cheerful feasts for the house of Judah. Therefore love truth and peace’”* (Zech 8:19). Fasting here is joyful not somber because it heralds the blessings of God. The result of this fast, according to the prophet, is a people so transformed that others will be drawn to God by seeing His presence in their lives. *“Thus says the LORD of hosts: In those days ten men of every nationality, speaking different tongues, shall take hold, yes, take hold of every Jew by the edge of his garment and say, ‘Let us go with you, for we have heard that God is with you’”* (Zech 8:23).

Cheesefare Week Hymns

Through greed we were once stripped naked, overcome by the bitter tasting of the forbidden fruit, and we were exiled from God. Let us turn back in repentance, fasting from the food that gives us pleasure. Let us purify our senses on which our Enemy makes war. Let us strengthen our hearts with the hope of grace, and not with foods which brought no benefits to those who trusted in them. Our food shall be the Lamb of God on the holy and radiant night of His Rising. He is the Victim offered for us, given in communion to the Apostles on the evening of the Mysteries, who scatters the darkness of ignorance by the Light of His Resurrection!

The gateway to divine repentance has been opened. Let us enter eagerly, purified in our bodies and observing abstinence from food and passions, as obedient servants of Christ, who has called the world into the heavenly Kingdom. Let us offer to the King of All a tenth part of the whole year, that we may look with love upon His Resurrection.

Let us hasten to wash away through fasting the filth of our transgressions. Through acts of mercy and compassion to the needy, let us enter into the bridal chamber of Christ the Bridegroom, who grants us His great mercy.

PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

Lt. COL. CRAIG M. EYMAN D.O.~ 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.

CAPT. BRIAN HEWKO USA~ is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic. She is currently serving at Ft. Benning, GA.

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. Fr. Joseph is posted in Washington, DC.

AIRMAN MICHAELA and AIRMAN 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 received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He is currently serving at Ft. Polk, LA since September, 2014. He thanks you for your prayers.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

2ND LT. AARON JACOBSON~ from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

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. We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. **In the Byzantine Catholic Church we give Holy Communion to infants and young children. If you bring your child forward at Communion time he or she will be given Holy Communion. If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** 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!**

UPCOMING HOLY DAYS IN MARCH & APRIL!



Feast of the Annunciation of the Theotokos

Wed. March 25

7 AM: First Hour

**7 PM: Vespers with the
Liturgy of St. John
Chrysostom**

Great and Holy Week ~ Palm [Flowery] Sunday

Sat. Mar. 28

7 PM

Festal Vespers

Sun. Mar. 29

9 AM

Matins

[Blessing of Palms & Willows]

10 AM

Procession and Divine Liturgy

11:30 AM

Lenten Luncheon

12:15 PM

Eastern Christian Formation

1:30 PM

Palm Sunday Evening Prayer

**Check for updates on Great & Holy Week
and Pascha Schedule.**



Feast of the Holy Great Martyr George

[Simple Holy Day]

Wed. Apr. 22 7 PM

Festal Vespers

Thu. Apr. 23 7 AM

First Hour

7:30 AM

Divine Liturgy

**PLEASE PLAN TO JOIN US FOR EACH OF THESE DIVINE SERVICES!
MAY GOD THE HOLY SPIRIT FILL US WITH HIS DIVINE GRACE!**