

# **THE LIGHT OF THE EAST**



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

**1117 South Blaine Ave. Indianapolis, IN 46221**

**Website: [www.saindy.com](http://www.saindy.com) Email: [sabcc@indy.rr.com](mailto: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; FAX: 317-632-2988**

**Cell Phones [Fr. Bryan]: 216-780-2555 [Fr. John] 412-378-0308**

**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 22 2015**

**SUNDAY OF ORTHODOXY.**

**FIRST SUNDAY OF THE GREAT FAST.**

**MEMORY OF THE HOLY PROPHETS**

**Finding of the Venerable Relics of the Martyrs at  
Eugenia.**

**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].**

<b><u>SAT. FEB. 21</u></b>	<b>7:00 PM</b>	<b>FESTAL EVENING PRAYER</b>
	<b>8:00 PM</b>	<b>MYSTERY OF HOLY REPENTANCE [CONFESSION]</b>
<b><u>SUN. FEB. 22</u></b>	<b>9:00 AM</b>	<b>FESTAL MORNING PRAYER</b>
	<b>10:00 AM</b>	<i>For the People</i>
	<b>11:30 AM</b>	<i>Procession and Rite of Orthodoxy</i>
	<b>12 NOON</b>	<b>PARISH SOCIAL LUNCHEON</b>
	<b>1:00 PM</b>	<b>LENTEN EVENING PRAYER</b>
<b><u>MON. FEB. 23</u></b>	<b><u>The Holy Martyr Polycarp, Bishop of Smyrna.</u></b>	
	<b>NO DIVINE SERVICES FATHER'S DAY OFF</b>	
<b><u>TUE. FEB. 24</u></b>	<b><u>The 1<sup>st</sup> &amp; 2<sup>nd</sup> Finding of the Head of the Prophet, Forerunner and Baptist John.</u></b>	
	<b>7 AM</b>	<b>FIRST HOUR</b>

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

*This week the Presbyteral Council of the Eparchy of Parma will be holding its quarterly Meeting on Tuesday February 24<sup>th</sup> at 11 AM at the Cathedral Center in Parma Ohio. Please keep Fr. Bryan and the other Members of The Presbyteral Council of the Eparchy of Parma in your prayers.*

**WED. FEB. 25**

**Our Holy Fr. Tarasius, Patriarch of Constantinople.**

7 AM THE FIRST HOUR  
7:30 AM LENTEN TERSEXT  
7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS

*Int. of Pvt. Jackson Ruane*

**THU. FEB. 26**

**Our Holy Father Porphyrius, Bishop of Gaza. The Holy Great Martyr Photina, the Samaritan Woman.**

7 AM THE FIRST HOUR  
7:30 AM LENTEN TERSEXT

**FRI. FEB. 27**

**Our Ven. Fr. and Conf. Procopius the Decapolite.**

7 AM THE FIRST HOUR  
7:30 AM LENTEN TERSEXT  
7 PM AKATHIST HYMN

**SAT. FEB. 28**

**Second All Souls Saturday. Our Ven. Fr. & Conf. Basil, Fellow Ascetic of Procopius.**

7 AM THE FIRST HOUR  
7:30 AM 2<sup>nd</sup> ALL SOULS LITURGY  
7 PM FESTAL EVENING PRAYER  
8 PM MYSTERY OF HOLY REPENTANCE

[CONFESSIONS]

**SUN. MAR. 1**

**SUNDAY OF ST. GREGORY PALAMAS. SECOND SUNDAY OF THE GREAT FAST. The Ven. Martyr Eudoxia. Our Holy Father David, Enlighter of Wales.**

9:00 AM MORNING PRAYER  
10:00 AM FOR THE PEOPLE  
11:30 AM PARISH LUNCHEON  
12:15 PM ECF CLASSES FOR ALL  
1:15 PM LENTEN EVENING PRAYER

**EVERYONE PLEASE JOIN US IN THE PARISH HALL FOR OUR LUNCHEON AND THEN RETURN TO THE TEMPLE [CHURCH] FOR THE CELEBRATION OF FORGIVENESS VESPERS.**

**CHRIST IS AMONG US!**

**HE IS AND SHALL BE!**

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

<b>Sunday</b>	<b>Collection</b>	<b>Candles</b>	<b>Holy Day</b>	<b>Fund Raising</b>	<b>Weekly Totals</b>
2/1/15	\$547.00	\$144.00	\$0.00	\$259.51	\$950.51
2/8/15	\$1,010.70	\$92.25	\$0.00	\$451.57	\$1,554.52
2/15/15	\$624.00	\$19.00	\$0.00	\$231.70	\$874.70
TOTAL	\$2,181.70	\$255.25	\$0.00	\$942.78	\$3,379.73

Please bring the whole tithe [10% of your income] as the Holy Bible directs, **as a minimum**, to support the work of the Church.

***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, COL. WILLIAM HOSPODAR,  
 ALEXANDER YOUNG, RICHARD MEDWIG, MEGAN ZAHN,  
 JOSEPH COSGROVE, BARB & PHIL LINK, DAVE WILSON,  
 TOMMY CAITO, REBECCA MALY, LILAH NICHOLE MALY.

**May Christ the Divine Physician send the healing needed for the salvation of these ill and afflicted people.**



## **EASTERN CHRISTIAN FORMATION CLASSES 2014-2015**



**THERE IS NO EASTERN CHRISTIAN FORMATION CLASSES TODAY [SUNDAY OF ORTHODOXY], DUE TO THE SPECIAL SERVICES THOSE WEEKENDS. CLASSES WILL RESUME ON SUNDAY MARCH 1<sup>ST</sup>.**

**Our Classes are an excellent way of developing a greater and deeper understanding of Byzantine Christianity. This is a part of our Total and Life-Long Eastern Christian Formation.**

**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!**

<b><u>Candles Available</u></b>	<b><u>Monthly Donation</u></b>	<b><u>Intention</u></b>	<b><u>Sponsor</u></b>
Eternal Lamp	\$40.00	The Reuter Family	Angie Hartman
Icon Screen (6)	\$40.00	Alison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Special Intention	Al Macek
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 20<sup>TH</sup> 7 PM**

**FRIDAY MARCH 20<sup>TH</sup> 7 PM**

**WEDNESDAY APRIL 8<sup>TH</sup> 7 PM**

**WEDNESDAY MAY 20<sup>TH</sup> 7 PM**

**WEDNESDAY JUNE 3<sup>RD</sup> 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!**

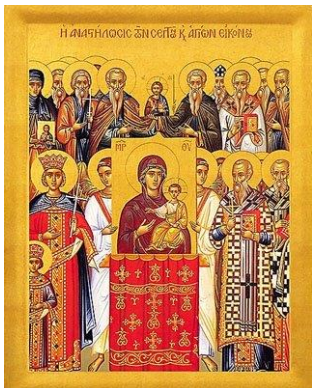
**All Souls Saturdays~** Every Year Byzantine Catholics remember their departed Loved Ones during the 5 All Souls Saturday during the Pre-Lenten period, the Great Fast, and the Saturday before Pentecost. This year we will celebrate the All Souls Saturdays on the following Dates:

- 1) Saturday February 21 [moved from Feb. 7] 1<sup>st</sup> Sat. of the Great Fast  
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM
- 2) Saturday February 28 2<sup>nd</sup> Sat. of the Great Fast  
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM
- 3) Saturday March 7 3<sup>rd</sup> Sat. of the Great Fast  
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM
- 4) Saturday March 14 4<sup>th</sup> 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!

*Some people reprove us for honoring images of the Savior, of the Mother of God and other holy servants of Christ. But let them think for a moment. In the beginning God created humanity in his own image.*

*St. John Damascene ~ "On the Orthodox Faith"*



# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

## **AT ST. ATHANASIUS THE GREAT CHURCH**

**Sunday of St. Gregory Palamas ~ 2<sup>nd</sup> Sunday of the Great Fast Celebration.**

<b><u>Sat. February 28</u></b>	<b>7 AM</b>	<b>1<sup>ST</sup> HOUR &amp; 2<sup>ND</sup> ALL SOULS LITURGY</b>
	<b>7 PM</b>	<b>FESTAL VESPERS [FOLLOWED BY CONFESSIONS]</b>
<b><u>Sun. March 1</u></b>	<b>9 AM</b>	<b>FESTAL MATINS</b>
	<b>10 AM</b>	<b>DIVINE LITURGY</b>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>
	<b>12:15 PM</b>	<b>ECF CLASSES FOR ALL</b>
	<b>1:30 PM</b>	<b>SUNDAY AFTERNOON VESPERS</b>
<b><u>Wed. March 4</u></b>	<b>7 PM</b>	<b>LITURGY OF THE PRE-SANCTIFIED GIFTS</b>
<b><u>Fri. March 6</u></b>	<b>7 PM</b>	<b>AKATHIST HYMN</b>
<b><u>Sat. March 7 ~ Third All Souls Saturday</u></b>		
	<b>7 AM</b>	<b>1<sup>ST</sup> HOUR</b>
	<b>7:30 AM</b>	<b>LITURGY FOR THE DEPARTED</b>
<b><u>Sunday of the Holy Cross ~ 3<sup>rd</sup> Sunday of the Great Fast Celebration</u></b>		
<b><u>Sat. March 7</u></b>	<b>7 PM</b>	<b>FESTAL VESPERS [FOLLOWED BY CONFESSIONS]</b>
<b><u>Sun. March 8</u></b>	<b>9 AM</b>	<b>FESTAL MATINS</b>
	<b>10 AM</b>	<b>DIVINE LITURGY</b>
	<b>11:30 AM</b>	<b>PARISH LUNCHEON</b>
	<b>12:15 PM</b>	<b>ECF CLASSES FOR ALL</b>
	<b>1:30 PM</b>	<b>SUNDAY AFTERNOON VESPERS</b>





## **"One of Us"**

### **The Sunday of Orthodoxy**

"What if God was one of us? Just a slob like one of us? Just a stranger on the bus, trying to make his way home?"

These questions come from one of the most popular songs of 1995, *"One of Us"* by Joan Osborne. Isn't it fascinating that

a question of theology would inspire a hit song?

The Byzantine Catholic Church has always seen the presence of icons in the Church as an answer to the question. "What if God was one of us?" In the words of the holy evangelist John, "The Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." The Second Commandment prohibiting images was given before the Word became flesh. With the Incarnation, the mysterious union of divinity and humanity, the relationship of God and his people changed St Paul wrote, "You are no longer strangers but sons, and if sons, then you are heirs of God."

There are two consequences of the Incarnation, expressed in the themes of the first two Lenten Sundays. The first is that God identifies with us and with human suffering. "I feel your pain," is a comment often attributed to President Clinton. God feels our pain, because he became one of us. He truly suffered rejection by his own people, and the physical ordeal of death by execution. The second is that he gives us an opportunity to rise above the level of mundane existence. "God became man so that man might become god," was the saying of our Parish Patron St. Athanasius the Great. St. Gregory Palamas, who is honored next Sunday, exemplifies the human desire to become God-like.

Adherents to the other great monotheistic religions. Judaism and Islam, are offended by the doctrine of the Incarnation. For them, God could not possibly be one of us. He is and always will be transcendent, above it all For the Christian, however, the Incarnation is God's most profound confession of his love for humanity.

## **LENTEN FASTING MINIMUMS~**

**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 22 ~ Sunday of Orthodoxy 1 PM.**

**March 1 ~ 2<sup>nd</sup> Sunday of the Great Fast [Gregory Palamas] 1:30 PM.**

**March 8 ~ 3<sup>rd</sup> Sunday of the Great Fast [of the Cross] 1:30 PM.**

**March 15 ~ 4<sup>th</sup> Sunday of the Great Fast [John Climacus] 1:30 PM.**

**March 22 ~ 5<sup>th</sup> Sunday of the Great Fast [Mary of Egypt] 1:30 PM.**

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

## **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**

**Pope Agatho** (died 10 January 681) was Pope from 26 June 678 to his death in 681. He is venerated as a saint by both Catholic and Eastern Orthodox churches. Little is known of Agatho before his papacy. He may have been among the many Sicilian clergy in Rome, at that time, due to the Islamic Caliphate attacks on Sicily in the mid-7th century.

The major event of his pontificate was the Sixth Ecumenical Council (680–681), which suppressed the Monothelite heresy that had been tolerated by previous popes (Honorius among them). He sent a large delegation to meet the Easterners at Constantinople.

His feast day is on February 20<sup>th</sup> among Eastern Christians.

## **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!**



## *The Liturgy of the Presanctified Gifts* **Christ the Living Bread**

*“THE DISCIPLES OF JOHN and of the Pharisees were fasting. Then they came and said to [Jesus], ‘Why do the disciples of John and of the Pharisees fast, but Your disciples do not fast?’ And Jesus said to them, ‘Can the friends of the bridegroom fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days’” (Mk 2:18-20).*

This exchange, recorded in all three synoptic Gospels, established a principle which the Byzantine Churches follow, particularly during the Great Fast. Fasting, a regular part of the prophetic and ascetic lifestyles of the Pharisees and the followers of John the Baptist, was not appropriate for those in the presence of Christ. Others were waiting for the Kingdom of God which was not yet fulfilled in their eyes; their fasting was an indication of their hope. They fasted in the hope that God’s Kingdom would soon be made manifest. Jesus’ disciples did not fast because they believed that in Christ that Kingdom was present and realized. Celebration and communion, not fasting, was the appropriate response to His presence.

In the Church this principle is at the heart of the following practice. We fast when we are preparing to experience the presence of God in Christ, either in the Eucharist or in the Great Feasts of the Church year. Once this presence is upon us, we do not fast; we celebrate, most importantly by participation in the Eucharist.

Before electricity, when people’s lives were governed by the rising and setting of the sun rather than by a clock and by the style of modern living,



## **Christ the Living Bread [Page 2]**

the Divine Liturgy was served at specific times of the day in order to prolong or shorten the time spent fasting. Thus Sunday and holyday Liturgies were served at 9 AM; on other days it was held later in the morning. On the greatest feasts it was served at midnight, so that there would be no fasting at all on that day. On the weekdays of the Great Fast and Holy Week an even later Eucharist was prescribed, in conjunction with Vespers. On Thursday and Saturday of Holy Week and some other days the Divine Liturgy is served this way. On ordinary weekdays during the Great Fast the Liturgy of the Presanctified Gifts is observed instead.

### **Our Liturgy of the Presanctified**

The first thing to be noted about the Byzantine Liturgy of the Presanctified Gifts is that it is not a Divine Liturgy at all. This service is actually Vespers to which is attached a distribution of the Eucharist sanctified at an earlier Divine Liturgy (i.e. “Presanctified”).

In the Byzantine tradition the Divine Liturgy is a celebration of the Kingdom of God made present among us by “the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand of the Father, and the second and glorious coming again” (Liturgy of St John Chrysostom). It is by definition a festive gathering – one that is not considered in keeping with the spirit of fasting.

Thus by the fourth century it had become customary to restrict the celebration of the Liturgy during the Great Fast to “the Sabbath and the Lord’s Day alone” (Synod of Laodicea, canon 29), transferring saint’s days to the weekends if need be.

The Eucharist, on the other hand, was long recognized as “the medicine of immortality – the antidote to prevent us from dying, causing that we should live forever in Jesus Christ” (St Ignatius of Antioch, Epistle to the Ephesians). As such, Eucharistic Communion is particularly appropriate during the 40-day Fast. How then is this seeming contradiction to be resolved?

## **Christ the Living Bread [Page 3]**

The Church's response is the Liturgy of the Presanctified, which was being used in Constantinople by the sixth century. The Council in Trullo (692) issued a canon confirming this custom, one which still governs our lenten practice: "On all the days of the holy fast of Lent, except on the Sabbath, the Lord's Day and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served" (canon 52). This service is not the festive celebration of the Divine Liturgy but it allows those striving to keep the Great Fast to be strengthened by receiving Holy Communion.

Today the Liturgy of the Presanctified Gifts is usually directed to be served on the Wednesdays and Fridays of the Great Fast and the first three days of Holy Week. There are still some places where this service is held daily, but since a day-long fast was customary whenever the Presanctified Liturgy was conducted, daily services are now generally held only in monasteries.

Until the twelfth century this service was attributed to various authors. Since then it has generally been ascribed to St Gregory the Dialogist, sixth-century Pope of Rome. Today it is thought that Gregory was simply recording the practice he had witnessed while serving as a papal legate in Constantinople.

### **Outline of the Service**

The Liturgy of the Presanctified Gifts begins with Vespers, which starts in the usual way (opening prayers, Psalm 103, great litany, kathisma or section of the psalter). During the kathisma the priest places the Eucharistic Lamb on the discos and prepares a chalice of unconsecrated wine. The lamplighting psalms with stichera, the entrance and the singing of *O Joyful Light* then follow, much as usual.

Every weekday during the Great Fast a special prokimenon is then sung, whether at Vespers or the Presanctified Liturgy, and two Scripture readings follow. Then, while Lenten Vespers would continue as usual, the Presanctified Liturgy now follows its own course. The priest solemnly incenses the holy table while the psalm verse "Let my prayer rise like

## Christ the Living Bread [Page 4]

incense before You...” is sung, followed in some churches by the prayer of St Ephrem the Syrian. During Great Week or on a saint’s day an Epistle and/or Gospel selection is read. The rest of the service generally follows the structure of the Divine Liturgy with this all-important exception: there is no anaphora, because the holy gifts are already sanctified.

The Scriptures read at Lenten Vespers or the Presanctified Liturgy derive from another ancient element of the Great Fast: the preparation of catechumens who would be baptized on Holy Saturday. The first reading (from *Genesis*) provides a basis for doctrinal catechesis while the second (from *Proverbs*) offers moral instruction. Reading the book of Genesis takes us back to our roots: we hear of our creation in the image of God, the sin of our first parents, and the downward spiral of mankind culminating in the flood. We hear of God’s unwavering love for us in His covenants with Noah, with Abraham and the patriarchs. Despite their failings and infidelities, God is always faithful.

Our readings from *Genesis* end with the Israelites in Egypt. During Holy Week we pick up the book of *Exodus* and read the story of Moses and the Passover of the Israelites from slavery in Egypt to freedom, which brings us to the New Passover, Christ, who passes from death to life, bringing us with Him to the resurrection.

Now the powers of heaven invisibly worship with us; for behold, the King of Glory is coming in. Behold the completed mystical sacrifice in procession! Let us approach with faith and longing that we may become partakers of life everlasting. Alleluia.

*Great Entrance hymn, Presanctified Liturgy*

## **Annual Men's Retreat:**

### **Chalices and Calluses: Serving a Church that Serves Us!**

*When understood correctly, the Byzantine Catholic Church is a place where men thrive! The men of the Church bring servant-leadership, community, structure, perseverance, and an appreciation of the challenges of living the Christian life. From the Church they receive accountability, forgiveness, guidance, healing and encouragement in leading their families. Father Michael will call upon his own experiences of being son, brother, priest and spiritual father to reveal and discuss the various ways that the Church needs men, and men need the Church.*

*Join other men from throughout the Eparchy during the annual men's retreat, Friday, March 20 through Sunday March 22 at Lial Renewl Center in Whitehouse, Ohio [near Toledo]. Please see Father Bryan or look at the bulletin table at the entry of the Church for more information and registration. Or you can register at [www.byzcathculturalcenter.org](http://www.byzcathculturalcenter.org)*

*Your completed form and your \$90.00 registration fee must be submitted by Monday March 9<sup>th</sup>. Space is limited, so register early.*

**OUR CHURCH NEEDS YOU!**

### **MEET THE RETREAT MASTER:**

*Very Rev. Michael O'Loughlin is the oldest of 5 children, four of them boys. He grew up in Albuquerque, NM and fell in love with the Byzantine Catholic Church when he was a teenager. After completing his studies at the Byzantine Catholic Seminary in Pittsburgh, he was ordained the Eparchy of the Holy Protection of the Theotokos in Phoenix in 2005.*

*He currently is the pastor of Holy Protection of the Theotokos Byzantine Catholic Church in Denver, CO. Also he is presently the Vocation Director of the Phoenix Eparchy and co-director of the Office of Youth and Young Adults of the same Eparchy.*

*Father Michael is the "House Father" for BASIL HOUSE, a community of men discerning the priesthood in the Byzantine Catholic Church.*

*Father Michael have given numerous retreat to men, mothers, young adults and those discerning vocations of service in the Church.*



## **Why are the traditional Lenten Divine Services of the Byzantine Churches different from those of the Roman Catholic Church?**

According to the Byzantine tradition, St. John Chrysostom taught that the value of fasting lies in the interior life. By fasting and penance the faithful withdraw from sin and progress towards greater holiness. One notable difference between the Roman Church and the Byzantine Churches practices during the Great Fast regards the celebration of the Eucharistic Liturgy during this period. The Byzantine tradition absolutely forbids the celebration of the Eucharist during Lenten weekdays, while the Roman tradition encourages the daily celebration of the Eucharist. Additionally the Byzantine Churches celebrate the Divine Liturgy of St. Basil the Great on Sundays, instead of the shorter Divine Liturgy of St. John Chrysostom.

During the Lenten Weekdays, Byzantine Catholics gather for the celebration of the Liturgical Hours, for example our celebration the First Hour and the Tersext [a combination of the Third and Sixth Hour] are a part of this tradition. On Wednesdays [and in some Churches Fridays] the Liturgy of the Pre-Sanctified Gifts is served. This Liturgy is essentially Lenten Evening Prayer with the distribution of Holy Communion. Many Byzantine Churches also celebrate the Akathist Hymn to the Theotokos on the Fridays of the Great Fast.

Through these Fasts and Practices, Byzantine Catholics hope to strive for true internal conversion. *Turning away from all wickedness means keeping our tongue in check, restraining our anger, suppressing evil desires and avoiding all gossip, lying and swearing, St. Basil the Great said of Lent. To abstain from these things herein lies the true value of the Fast.*

Also, since the Byzantine Church considers the celebration of the Divine Liturgy to always be a celebration of the Resurrection, it is considered inappropriate to celebrate it during the Lenten Weekdays. In contrast, the Roman Church considers its Eucharistic Liturgy [Mass] to be a representation of the sacrifice on the Cross on Calvary. Which, of course, makes their emphasis of its daily celebration appropriate during Lenten Weekdays.

**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 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> 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 returned from deployment to the Persian Gulf. He is now serving in South Carolina.

**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.

**2<sup>ND</sup> 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!**