



*Welcome to St. Athanasius the Great  
Byzantine Catholic Church*

*“Glory to Jesus Christ! Slava Isusu Christu!”  
“Glory to Him Forever! Slava Naviki Bohu!”*

We welcome all to the Divine Services at our parish. Our restrooms are in the Dormition Hall behind the Rectory next door. On Sundays, after Divine Liturgy, our potluck luncheon is open to everyone, especially our guests. Come join us for fellowship.

***During the Great Lent, Christians prepare themselves through fasting, confession, prayer, almsgiving, frequent services, and all spiritual struggles, to be resurrected from their passions and sins.  
Food served at the Sunday luncheons during Lent will be meatless.***

### **Need to request an appointment with Father?**

Father is available for confession or spiritual direction by appointment, and he welcomes you to contact him whenever you need him.

### **Prayers for the sick or other intentions:**

If you have a special intention for the sick, birthdays, deceased, need to request a Liturgy or other service to be offered for someone please give a note, text or call Father at 216-532-6364.

### **Opportunities to Help with Fundraising...we are called into service**

At this time, our parish is unable to exist without fundraising initiatives. Our most successful venture over the years has proved to be the traditional pierogi and European baked goods made in our commercial kitchen and sold at the various local Farmers' Market venues. **Volunteers are always needed to help with the baking and selling.** Cleaning the work areas and equipment are also welcomed opportunities to serve (can be an evening after work). **You are always needed, even if it is for a couple of hours.** **Please contact John Danovich, (317) 538-7444, to schedule a workable day and time (Tuesday through Saturday) for you and/or your family.**

#### **Opportunities For Service At St. Athanasius**

- Sellers are needed for the Saturday Carmel market to free up those who are baking all week.
- Pierogi pinchers and bakers are always needed (Tues through Friday). **Pascha bread baking has started.**
- **The packaging and mailing of off-site orders for Pascha bread and other baked goods, particularly between now and Pascha, needs to be managed. Without this help we will not be able to accommodate orders and will lose that income. Please check out the specifics on what is needed and make time in your schedule to fill this need.**
- Our worship space needs to be kept maintained; plants watered, candles filled, carpet vacuumed.
- Our social space needs to be kept clean and organized, including bathrooms.
- Items for the food pantry are always needed; (food, toiletries, gloves, hats, scarves, socks, hand warmers).
- Bags for the food pantry need to be assembled.

**ANNOUNCEMENTS:**

**THE GREAT FAST BEGAN MONDAY FEB12 AND CONTINUES TO PASCHA.**

These directives are from <https://parma.org/news/directives-for-lent>

Canon 880: 2. **Strict abstinence** is to be observed on **the first day of the Great Fast and on Great Friday. Simple abstinence** is to be observed on **Wednesdays and Fridays of the Great Fast.**

*Strict abstinence* forbids the use of meat and dairy products, including eggs.

*Simple abstinence* forbids the use of meat and meat products. The laws of strict and simple abstinence bind all the faithful of the Eparchy of Parma.

Expectant and nursing mothers, infants, those with serious health conditions, and those under physician's orders are exempt from the laws of strict abstinence.

**Read more: THE GREAT LENT A TRADITIONAL CUSTOM OF THE BYZANTINE RITE** <https://archpitt.org/the-great-lent-a-traditional-custom-of-the-byzantine-rite/>

**THIRD ANNUAL MEN'S RETREAT March 15-17, 2024**

From Fallen Passions to Apatheia: Pursuing the Virtuous Life

Our Lady of the Pines Retreat Center, Fremont, Ohio

Retreat Master: Father Thomas J. Loya, STB, MA.

Contact Karl Busam for further information 419-626-6811 or e-mail [karl.busam.77@gmail.com](mailto:karl.busam.77@gmail.com)

**STEWARDSHIP APPEAL**

Please consider making a sacrificial gift to this year's Appeal that reflects the importance of the Church in your life and in the lives of those close to you. The Eparchy needs your support. Your gift will make a positive difference, such as: Development of Parishes, Vocations and Seminarian Education, The Works of the Apostolate and Retired Priests of the Eparchy.

**2024 ByzanTEEN Rally**

The Rally will take place in San Diego on **June 27-30, 2024**. Registration for the event will be open on Jan 20<sup>th</sup>, and we are thrilled to invite all teens in your parish ages 13-17. The price for the event weekend is \$380.

**The food pantry is almost bare. Especially needed are ready to eat items that do not require cooking or a can opener. There are requests for cereal, peanut butter and crackers, soup, tuna, etc.**

**There will be a Knights of Columbus meeting next Sunday after the Luncheon.**

Services for the Week of February 18 – February 25, 2024				
Day		Time	Service	Readings
Sunday	February 18 1 <sup>st</sup> Sunday of the Great Fast, Sunday of Orthodoxy – procession	8:15 AM 10:00 AM 11:30 AM 12:00 PM 1:00 PM	Matins Divine Liturgy Luncheon ECF Vespers	Heb 11:24-26, 32-12:2 Jn 1:43-51
Monday	February 19 2 <sup>nd</sup> Week of the Great Fast	6:00 PM	Psaltyr	Gen 3:21-4:7 Prov 3:33-4:22
Tuesday	February 20 Leo of Catania Bishop	6:00 PM	Jesus Prayer	Gen 4:8-15 Prov 5:1-15
Wednesday	February 21 Timothy Venerable	6:00 PM	Presanctified Liturgy	Gen 4:16-26 Prov 5:16-6:3
Thursday	February 22 Finding the Relics of the Martyrs of Eugenia	6:00 PM	Great Compline	Gen 5:1-24 Prov 6:3-20
Friday	February 23 Polycarp Bishop Martyr	6:00 PM	Presanctified Liturgy	Gen 5:32-6:8 Prov 6:20-7:1
Saturday	February 24 2 <sup>nd</sup> All Souls Saturday *	9:00 AM 5:00 PM	Divine Liturgy & Panachida Vespers Confessions	2 Cor 4:6-15 Mk 11:2-15
Sunday	February 25 2 <sup>nd</sup> Sunday of the Great Fast	8:15 AM 10:00 AM 11:30 AM 12:00 PM 1:00 PM	Matins Divine Liturgy Luncheon ECF & KofC Vespers	Heb 1:10-2:3 Mk 2:1-12

\*AN EXPLANATION OF THE BYZANTINE RITE LITURGICAL PRACTICE OF OBSERVING ALL SOULS SATURDAYS <https://archpitt.org/an-explantation-of-the-byzantine-rite-liturgical-practice-of-observing-all-souls-saturdays/>

**Financial Report 2/11/24**

Date	Bakery Sales	Building Fund	Candle	Holy Day	Sunday Tithes	Weekly Total
2/11	\$940.33		\$82.00	\$20.00	\$1,519.76	\$2,562.09

# 1<sup>st</sup> Sunday of the Great Fast – Sunday of Orthodoxy

## Hebrews 11:24-26

<sup>24</sup> By faith Moses, when he had grown up, refused to be known as the son of Pharaoh's daughter. <sup>25</sup> He chose to be mistreated along with the people of God rather than to enjoy the fleeting pleasures of sin. <sup>26</sup> He regarded disgrace for the sake of Christ as of greater value than the treasures of Egypt, because he was looking ahead to his reward.

## Hebrews 11:32-12:2

<sup>32</sup> And what more shall I say? I do not have time to tell about Gideon, Barak, Samson and Jephthah, about David and Samuel and the prophets, <sup>33</sup> who through faith conquered kingdoms, administered justice, and gained what was promised; who shut the mouths of lions, <sup>34</sup> quenched the fury of the flames, and escaped the edge of the sword; whose weakness was turned to strength; and who became powerful in battle and routed foreign armies. <sup>35</sup> Women received back their dead, raised to life again. There were others who were tortured, refusing to be released so that they might gain an even better resurrection. <sup>36</sup> Some faced jeers and flogging, and even chains and imprisonment. <sup>37</sup> They were put to death by stoning;<sup>[a]</sup> they were sawed in two; they were killed by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated— <sup>38</sup> the world was not worthy of them. They wandered in deserts and mountains, living in caves and in holes in the ground. <sup>39</sup> These were all commended for their faith, yet none of them received what had been promised, <sup>40</sup> since God had planned something better for us so that only together with us would they be made perfect.

**12** Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles. And let us run with perseverance the race marked out for us, <sup>2</sup> fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

## John 1:43-51

### Jesus Calls Philip and Nathanael

<sup>43</sup> The next day Jesus decided to leave for Galilee. Finding Philip, he said to him, "Follow me."<sup>44</sup> Philip, like Andrew and Peter, was from the town of Bethsaida. <sup>45</sup> Philip found Nathanael and told him, "We have found the one Moses wrote about in the Law, and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph." <sup>46</sup> "Nazareth! Can anything good come from there?" Nathanael asked. "Come and see," said Philip.<sup>47</sup> When Jesus saw Nathanael approaching, he said of him, "Here truly is an Israelite in whom there is no deceit." <sup>48</sup> "How do you know me?" Nathanael asked. Jesus answered, "I saw you while you were still under the fig tree before Philip called you."<sup>49</sup> Then Nathanael declared, "Rabbi, you are the Son of God; you are the king of Israel."<sup>50</sup> Jesus said, "You believe<sup>[a]</sup> because I told you

I saw you under the fig tree. You will see greater things than that."<sup>51</sup> He then added, "Very truly I tell you,<sup>[b]</sup> you<sup>[c]</sup> will see 'heaven open, and the angels of God ascending and descending on'<sup>[d]</sup> the Son of Man."

On this first Sunday of Great Lent, we celebrate the return of icons into the life of the Church. In 726, the Iconoclastic Controversy began. The iconoclasts were people who were convinced that icons did not belong in the church. They considered the icons to be heresy, because they believed that the Orthodox were worshipping the icons, and God commanded us not to worship graven images.

But Orthodoxy has always clearly taught that we worship God, and no one - and nothing - else. We *venerate* icons, because we respect and honor these people who have loved God so completely, and we also honor Christ as we see Him reflected in their life. And that is not the only reason that it is proper to have and venerate icons. More importantly, since Christ took on human flesh, He has become visible and tangible. As a result, we can make an icon of Him, because we know how He looks. (In fact, He Himself made the first icon, the "Icon-not-made-with-hands"! ) Icons help to solidify for us the incarnation of Christ.

But unfortunately, the zealous iconoclasts did not (or refused to) understand all of this. Much blood was shed as they removed and ruined icons from the churches, then persecuted and killed their Orthodox neighbors. Many Orthodox Christians hid the icons in their homes in order to protect them.

The iconoclast struggle went on for more than a century. It began to come to an end when the seventh ecumenical council met and declared once and for all that icons should be allowed in churches and given the same veneration as is given to the Cross and the Gospel book. It finally ended on the first Sunday of Great Lent in 843, when the Empress Theodora (acting as regent for her son Michael) proclaimed that icons should be returned to their proper place in the churches, and they were! Every year since then, on the first Sunday of Great Lent, the Orthodox Church has celebrated the return of the icons to the Church. This Sunday has come to be called the "Triumph of Orthodoxy" or the "Sunday of Orthodoxy."

It is no accident that, on this Sunday, our Epistle reading is from St. Paul's letter to the Hebrews 11:24-26, 32-40, where we read of the faithfulness of the patriarchs, and the pain that which they endured, in order to maintain that faithfulness. The epistle encourages all of us to fight on for what is right, as did both the patriarchs and the iconophiles. The Gospel reading, John 1:43-51, is also not accidental. It tells of when Christ first called Philip, who called Nathaniel and told him to "come and see!"

The icons in our churches and our homes are a beautiful way for us to "come and see" God and what He has done in the life of others. They simultaneously tell us stories and point us to Christ, who is alive and at work through His saints. We venerate icons because we love Him and how He has worked in the lives of those who have fought the good fight and finished the race before us. Glory to God, who is great in His saints!

<http://ww1.antiochian.org/lenten-sundays-series-sunday-orthodoxy>



**Pastor:** Rev. Mykhaylo Shkyndya

**Cantors:** Brian Goshorn, John  
Danovich, Suzanne Goshorn

**Business Manager:** John  
Danovich 317-538-7444

**Phones:** Office: 317-632-4157;

**Cell Phone** (Fr. Mykhaylo):  
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**Weekend Divine Services**

**Saturday:** 5 PM Vespers

**Sunday:** 8:15 AM Matins  
10 AM Divine Liturgy

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