



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

***“Glory to Jesus Christ! Glory to Him forever!”
Slava Isusu Christu! Slava naviky Bohu sviatomu!***

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, all of you are welcome for luncheon.

**A Helper and Protector has become salvation to me. This is my God; I will glorify him. God of my fathers; I will exalt him: For in glory has he been glorified.
(The Great Canon of St. Andrew of Crete, Ode 1)**

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, or 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

Currently, 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 is also a welcome opportunity to serve (can be an evening after work). **You are always needed, even if it is for a couple of hours.**

The Winter Carmel Market started October 19 and continues every Saturday until March 29, 2025. Bakery activities continue Tuesday through Friday. Please contact Father Mykhaylo, to schedule a workable day and time (Tuesday through Saturday) for you and/or your family.

Opportunities For Service At St. Athanasius

- This year's Winter Market (Oct 19 – March 29) has begun and requires at least one able-bodied volunteer every Saturday morning at 6:40 AM at the church hall to load the van with products, drive the van to the market, unload the van, reload the van with unsold products at market close (noon), drive the van back to the hall, unload the van, take product inventory and store products appropriately in the hall. Additional volunteers, at least 2, are needed to sell products (9:00-noon) at the market. Someone is needed to manage this.
- Pierogi pinchers and bakers are always needed (Tuesday through Friday with pierogi making typically on Wednesday).
- 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. Please clean up chairs as well as tables in the hall.
- Items for the food pantry are always needed; (food [cans with pop tops are appreciated], toiletries, cereal, carton milk, crackers, peanut butter)
- Bags for the food pantry need to be assembled every week.
- In the garden: soil preparation (laying down cardboard & cover with leaves)
- Plastic grocery bags are needed for the food pantry and market sales.

The Fourth Annual Men's Retreat

SAVE THE DATE

**The Beatitudes: The Way of Life Our Lady of the Pines Retreat Center
Fremont, Ohio March 14, 2025**

March 16, 2025 Retreat Master: Father Lukas Mitro

Contact Karl Busam for further information karl.busam.77@gmail.com

1-419-626-6811

Further details will follow Sponsored by Saint Mary Byzantine Catholic Church

THE EPARCHY OF PARMA

PRESENTS 3RD ANNUAL Family Liturgy & Life Camp Life

Transfigured by the Light of the East

3-9 August 2025 CEDAR LAKE MINISTRIES CEDAR LAKE, INDIANA

STAY TUNED TO PARMA.ORG FOR DETAILS!

Pilgrimage of Hope
"For we walk by faith, not by sight" 2
Corinthians 5:7

Saturday, April 5th
SACRED HEART
BYZANTINE
CATHOLIC
CHURCH

Relic Tour
We will be given a special tour of the All Saints Shrine located at the parish!

Food
Snacks and dinner will be provided!

Prayer
We will pray the Akathist and celebrate Liturgy as a group!

REGISTER TODAY!

To register, or for more info visit byzantineyoungadults.com!

Services for Third Week of Great Fast

Monday of March 17 – Great Compline

Wednesday of March 19 - Vespers and Presanctified Liturgy

Thursday of March 20 – Jesus Prayer

Friday of March 21 - Vespers and Presanctified Liturgy

Saturday of March 22- Third All Souls Saturday

Sunday of Veneration of the Holy Cross of March 23-

Blessing of Crosses

Services for the Week of March 9 – March 16, 2025				
	Day	Time	Service	Readings
Sunday	March 9 Sunday of Orthodoxy	8:15 AM 10:00 AM 11:30 AM 12:30 PM	Matins Divine Liturgy Blessing of icons Luncheon Vespers	Jn 20:19-31 Heb 11:24-26.32-12:2 Jn 1:43-51
Monday	March 10 Holy Martyr Codratus	6:00 PM	Sixth Hour	Isaiah 4:2-5:6
Tuesday	March 11 Our Holy Father Sophronius		No service	Isaiah 5:7-16
Wednesday	March 12 Our Holy Father Symeon, the New Theologian	6:00 PM	Vespers and Presanctified Liturgy	Genesis 4:16-26 Proverbs 5:15-6:3
Thursday	March 13 The Translation of the relics of Our Holy Father Nicephor	6:00 PM	Jesus Prayer	Isaiah 6:1-12
Friday	March 14 Our Venerablr Father Benedict	6:00 PM	Vespers and Presanctified Liturgy Panachida & Hramoty	Genesis 5:32-6:8 Proverbs 6:20-7:1
Saturday	March 15 Second All Souls Saturday	5:00 PM	Vespers Confessions	1Thess 4:13-17 Jn 5:24-30
Sunday	March 16 Second Sunday of the Great Fast St. Gregory Palamas	8:15 AM 10:00 AM 11:30 AM 12:30 PM	Matins Divine Liturgy Luncheon Vespers	Jn 21:1-14 Heb 1:10-2:3 Mk 1:1-12
<u>Financial update: 3/2/2025</u>				
Bakery	Building Fund	Candles	Zoom	Sunday Tithes
\$800.56	\$0	\$281	\$160	\$2,288.62
Totals \$3,580.18				

First Sunday of the Great Fast, **Sunday of Orthodoxy**

Hebrews 11:24-26, 32-12:2

A reading from the Epistle of the Holy Apostle Paul to the Hebrews. Brethren: By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter, choosing rather to share ill-treatment with the people of God than to enjoy the fleeting pleasures of sin. He considered abuse suffered for the Christ greater wealth than the treasures of Egypt, for he looked to the reward. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, put foreign armies to flight. Women received their dead by resurrection.

Some were tortured, refusing to accept release, that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill treated of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.

John 1: 43-51

At that time Jesus wanted to set out for Galilee, but first he came upon Philip. "Follow me," Jesus said to him. Now Philip was from *Bethsaida, the same town as Andrew and Peter.

Philip sought out Nathanael and told him, "We have found the one Moses spoke of in the law—the prophets too—Jesus, son of Joseph, from Nazareth." Nathanael's response to that was, "Can anything good come from Nazareth?" and Philip replied, "Come, see for yourself." When Jesus saw Nathanael coming toward him, he remarked: "This man is a true Israelite. There is no guile in him." "How do you know me?" Nathanael asked Jesus. "Before Philip called you," Jesus answered, "I saw you under the fig tree." "Rabbi," said Nathanael, "you are the Son of God; you are the king of Israel." Jesus responded: "Do you believe just because I told you I saw you under the fig tree? You will see much greater things than that." Jesus went on to tell them, "I solemnly assure you, you shall see the sky opened and the angels of God ascending and descending on 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 Eastern Church 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 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 Eastern 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>



Weekend Divine Services

Saturday: 5 PM Vespers

Sunday: 8:15 AM Matins
10 AM Divine Liturgy

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