

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

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Served by:

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

Cantors: Marcus Loidolt, John Danovich

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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**

DIVINE SERVICES FOR THE WEEK OF AUGUST 26, 2013

FOURTEENTH SUNDAY AFTER PENTECOST.

The Return of the Relics of the Holy Apostle Bartholomew.

**PLEASE COME FORWARD AFTER THE DIVINE LITURGY; KISS
THE HOLY ICONS, RECEIVE THE HOLY ANOINTING, &
PARTAKE OF THE ANTIDORAN [BLESSED BREAD].**

SAT. AUGUST 24 5 PM VIGIL LITURGY *Intention of Branko Busick*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. AUGUST 25 9:45 AM THIRD HOUR

10 AM LITURGY *For the People*

11:15 AM COFFEE SOCIAL

[IN ST. MARY'S HALL]

**MON. AUGUST 26 The Holy Martyrs Adrian and Natalia. Our Holy Mother
Mariam Bawadi.**

NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. AUGUST 27 Our Ven. Fr. Pimen.

7 PM AKATHIST OF THE THEOTOKOS

**WED. AUGUST 28 Our Ven. Fr. Moses the Ethiopian. Our Ven. Fr.
Augustine, Bishop of Hippo. The Holy Priest-Martyr
Gebre Michael of Ethiopia. The Synaxis of the Venerable
Fathers of the Pecherskaja Lavra [Kiev]. The Passing of
our Ven. Mother Laurentia Herasymiv [1952]**

7 PM VIGIL LITURGY *Int. of Andrew Radakovich*

THU. AUGUST 29 BEHEADING OF ST. JOHN THE BAPTIST. [Holy Day].

9 AM THE THIRD HOUR

**FRI. AUGUST 30 Post-Festive of the Beheading of St. John the Baptist. Our
Holy Fathers Alexander, John and Paul the Younger,
Patriarchs of Constantinople.**

9 AM THE THIRD HOUR

**SAT. AUGUST 31 The Feast of the Deposition of the Venerable Belt of the
Theotokos.**

5 PM VESPER LITURGY *Int. of Culver F. Eyman II*

6:15 PM MYSTERY OF HOLY REPENTANCE

CHRIST IS AMONG US! HE IS AND SHALL BE!

SUN. SEPT. 1

FIFTEENTH SUNDAY AFTER PENTECOST.
Beginning of the Church Year [7522 in Byzantine
Reckoning], Our Ven.Fr. Simeon the Stylite and his
mother. Synaxis of the Most Holy Theotokos at Miasena.
The Holy Martyr Aeithalas. The 42 Holy Women
martyred with their instructor Ammon the Deacon. The
Holy Martyr Callista and her two brothers Evod and
Hermogenes. The Just Joshua, Son of Nun.

9:45 AM THE THIRD HOUR

10 AM LITURGY FOR THE PEOPLE

11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]



SUNDAY, AUGUST 25 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 143 TO
148 [TONE 5] OR **ON THE PULL**
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 143-145
Vigil Liturgy begins on page 104 of
the Blue-Green Pew Book. We
switch to the Liturgy portion at
“Holy God” pages 28-30.

Psalm 26:1

Vindicate me, O LORD,
for I have walked in my integrity,
and I have trusted in the LORD without wavering.

YOUR GIFT TO THE LORD FOR THE MONTH OF AUGUST, 2013

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
4-Aug.	\$1269.20	\$110.50		\$802.75	\$2182.45
11-Aug	\$576.62	\$78.75		\$760.81	\$1415.18
18-Aug	\$ 980.03	\$65.80	\$96.00	\$793.75	\$1935.58
Totals	\$2,825.85	\$255.05	\$96.00	\$2357.31	\$5534.21

We need a weekly income of \$3000.00 to properly operate YOUR Parish.

The Lord says "Bring your whole tithe to the Temple and put me to the Test!" {Malachi 3:10} Are you following the Lord's Commandment?

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, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, DEREK ANTHONY, CODY ROMERO.**

If you know of someone who should be added to our sick list please put it in writing and give it to Father, or call the Parish Office. If you wish Father to bring someone Holy Communion at home, please call Father.

PARISHIONERS IN TRAFFIC ACCIDENTS:

Recently it was reported the Parish Office that two parishioners were in serious auto accidents and suffered injuries:

Kevin Zahn had a pick-up truck turn directly in front of him and suffered painful injuries to his back and neck. He is hobbling around, but still serving at the Holy Table.

Cody Romero was in a serious accident in Georgia and was injured and taken by the EMT's to a local Hospital. He is reported to be back to restricted [light] duty at Fort Benning, GA recovering from two broken ribs and some serious bruises.

Please keep these two men especially in your prayers, along with everyone who participated in this past Wednesday Paraclis and Healing Service [Mystery of Holy Anointing of the Sick]

EPARCHY OF PARMA ~ GENERAL ASSEMBLY

SEPTEMBER 20 TO 22, 2013

**ST. JOHN THE BAPTIST BYZANTINE CATHEDRAL
1900 CARLTON ROAD PARMA OHIO.**

You should have received an invitation in the mail. Please Register and play a real part in the spiritual renewal of yourself and your Eparchy of Parma.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Deceased family & friends	Danny & Olga Vaughn
Icon Screen (6)	\$35.00	Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	In Thanksgiving	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Sonia Stanton	Danny Enciso
Annuciation Tryptych	\$25.00	Fr. Sid Sidor	Anne & Ray Hamilton

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.

You are the Light of the World! Let your Light shine before men!

SCHEDULING A DIVINE LITURGY: A number of people have asked if they can schedule a Divine Liturgy for a particular intention. YES, it is truly a laudable thing to offer a Divine Liturgy for the intention of a loved one, a special intention of one's own, or in memory of a departed loved one or friend. You may even REQUEST a particular date if you wish, subject to the liturgical season, previously scheduled Liturgies and the availability of the Pastor. The usual and customary stipend is \$10.00. Please write down your intention, include the stipend, and place them in an envelope clearly marked "Liturgy Intention". You may give the envelope to Father Bryan, John Danovich, or place it in the collection basket.

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS CHURCH

WED. Aug. 28 **7 PM VESPER LITURGY OF THE BEHEADING
OF ST. JOHN THE FORERUNNER**

SAT. Aug. 31 **5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE
[CONFESSIONS]**

SUN. Sept. 1 **FIFTEENTH SUNDAY AFTER PENTECOST
9:45 AM THE THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL**

SAT. Sept. 7 **5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE**

SUN. Sept. 8 **SIXTEENTH SUNDAY AFTER PENTECOST.
BIRTH OF THE THEOTOKOS.
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL**

SAT. Sept. 14 **5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE**

SUN. Sept. 15 **17 TH SUNDAY AFTER PENTECOST.
Postfestive of the Exaltation of the Holy Cross
9:45 AM THE THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL**

WED. Sept. 25 **7 PM PARAKLIS TO THE HOLY THEOTOKOS
AND MYSTERY OF HOLY ANOINTING**



Fourteenth Sunday after Pentecost Are You Invited?

THE GOSPEL PARABLE READ at today's Divine Liturgy is actually two stories with two different if complementary points. The first concerns those invited to the banquet and those who finally came. The second is the issue of the so-called "wedding garment."

The Gospel of Matthew depicts Christ encountering increasing opposition the closer He came to the center of the Jewish establishment, Jerusalem. In Matthew 21:1-17 Jesus enters the Holy City, ejects the

money changers from the temple and confronts the chief priests. Then we read four vignettes, each criticizing the Jewish leadership in the harshest of terms.

The first such condemnation is the episode of the withered fig tree (*Mt* 21:18-22). Then, in *Mt* 21:28-32, we read about the two sons: one who professed obedience to his father but in words only – a veiled criticism of the Pharisees who claimed to know the will of God – and the second who actually did the father's will.

In the words of St Hilary of Poitiers, the religious leaders "...put their faith in the Law and despised repentance from sin, glorying instead in the noble prerogative that they had from Abraham" (*Homily on Matthew 21*, 13). The second son recalls the sinners who repented at the preaching of John the Baptist: the tax collectors and harlots who enter the kingdom of God before "the righteous" because one can repent of greed and lust, but not of the denial for the need of repentance. Finally in verses 33-46 we read the parable of the wicked vinedressers whose infidelity leads the owner of the vineyard to lease it to others. And, as the Gospel reminds us,

“When the chief priests and Pharisees heard His parables, they perceived that He was speaking of them” (Mt 21:45).

The Royal Wedding

The story of the wedding banquet is in many ways an echo of the parable of the vinedressers. In each story an important person reaches out to his people; he is rebuffed, and finally turns to others. The vineyard owner in the first parable and the king in the second represent God. The disdainful tenants and the invited guests signify the people of Israel. The new tenants of the first story and the new guests of the second represent the Gentiles who would respond in faith.

It may be hard for us to imagine the reaction of the invited guests to the banquet. An invitation to such an occasion would be esteemed, even coveted. *“But,”* as the Gospel says, *“they made light of it and went their way, one to his own farm, another to his business” (Mt 22:5).* It is as if Matthew were describing our own day rather than his. This is the way many Christians – our own friends and relatives sadly among them – react to their invitation to the Eucharistic Banquet week after week. But how could an invitation to a royal wedding be dismissed so easily?

Couching this parable in terms of a royal wedding is a way of saying that the initiative of God in sending the prophets to Israel, announcing the coming Messiah was at least as compelling as a kingly gala. One after another, prophets came and were recognized in some way as foretelling what was to come. At last the Forerunner came and proclaimed *“Everything is ready – this is the Lamb of God”* but was ignored by many who heard him. Those invited had so lost themselves in the concerns of the everyday world that they treated the invitation like junk mail.

Those Who Accept the Invitation

The messengers seek out – not the pillars of society at their farms and businesses – but the insignificant on the highways, representing the

Gentiles. According to the Jewish opinion of the day, the Gentiles are inferior in God's eyes to the Chosen People. Nevertheless, they respond to the king's invitation where the important people did not.

Churchmen are often criticized for catering to the well-to-do: landowners, benefactors, etc. Pope Francis of Rome has repeatedly pushed Catholic leaders to focus their efforts on the poor without ignoring the leaders of society. In fact he notes, what generally happens in our world is the opposite. "If investments in the banks fail, 'Oh, it's a tragedy,'" he said at a Pentecost vigil in Rome; "But if people die of hunger or don't have food or health, nothing happens. This is our crisis today." In the language of *Mt 22*, Pope Francis might be called the Bishop of the Highways.

The Wedding Garment

In the second part of this parable the people from the highways have come to the banquet, but one is not wearing the appropriate "wedding garment." In Jewish tradition this meant finery, one's best clothing. A Jewish parable tells of a king inviting people to a banquet. Some went home and prepared immediately; others continued working and therefore arrived still in their work clothes and so were not allowed in. In the Gospel this theme of readiness is frequently found in Jesus' teachings, particularly in the parable of the wise and foolish virgins (*Mt 25:1-13*).

Many Fathers interpreted the "appropriate garment" to mean a virtuous life. The Gentiles may have replaced the leadership of Israel in the People of God, but if they ignored the Gospel way of life, they too would be excluded. St Gregory the Dialogist saw the garment as woven out of love of God and love of others. "These are great precepts," he wrote, "sublime precepts, and for many they are hard to fulfill: nevertheless this is the wedding garment. And whoever sits down at the wedding feast without it, let him watch with fear, for when the King comes in, he shall be cast forth."

Fourteenth Sunday after Pentecost [page 4]

The “Bridegroom Matins” of Holy Week uses this interpretation as the basis of its beloved exapostilarion, “I see Your bridal chamber adorned, O my Savior, but I do not possess the right garment that I may enter therein. Brighten the robe of my soul, O Giver of light and save me!” We much acknowledge our own spiritual emptiness (“I have no garment”) and seek God’s grace (“Brighten the robe of my soul”) to be made worthy of a place at the banquet.

How shall I enter the splendor of Your holy place, for I am unworthy? If I dare to enter the bridal chamber, my clothing will accuse me, since it is not a wedding garment, and I shall be chained and cast out by the angels. O Lord, cleanse the stain of my soul and save me, for you are the Lover of Mankind.

O Bridegroom more beautiful than all men, who have called us to the spiritual banquet of Your bridal chamber, remove from me the ill-clad image of my iniquities by this sharing in Your sufferings.

Adorn me with the glorious robe of Your beauty and manifest me as a radiant guest of Your Kingdom, for You are compassionate.

From the Bridegroom Matins of Holy Week



HOLY DAY AND FAST DAY

THIS WEEK

Please join us for the celebration of the Feast of the Beheading of St. John the Baptist

Wed. Aug. 28 7PM Vigil Liturgy

Thurs. Aug. 29 9 AM Third Hour

This is also traditionally a Day of Strict Fast with no meat or dairy products permitted.

Also it is traditional not to eat from a plate or any round food i.e.: Cabbage, Lettuce, Oranges, Apples, etc. It is a voluntary fast.

2ND ANNUAL PRAYER RALLY

FOR FAITH AND FREEDOM

SUNDAY SEPTEMBER 29, 2013 FROM 2 TO 4 PM

MARIAN UNIVERSITY

ST. VINCENT ATHLETIC FIELD

3200 COLD SPRING ROAD, INDIANAPOLIS

Come and Pray for our republic and our church with Fr. Michael O'Mara, Fr. Bob Robeson, and Fr. Glenn O'Connor local Religious, Seminarians and School Children.

The Main Speaker will be Fr. James Kelleher, S.O.L.T. from the Diocese of Corpus Christi, Texas.

Please be in the Bleachers by 2 PM as an act of Respect to allow the Eucharistic Procession to enter the Athletic Field.

Free Parking is available and transportation of the handicapped from the parking lot will be provided.

In case of inclement weather, the event will be held in the Marian Center.

For more information please call Kathy at 317-888-0873

"No Provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of the civil government." Thomas Jefferson

Many thanks to everyone who participated in last Sunday's Parish meeting! Your cooperation and participation in this meeting is very important. We need this participation and cooperation from everyone. There is a great deal that we need to do. We need to repair, repaint and beautify the outside of the Church building. We need to beautify the lawns and flower beds. We need to have the old school building torn down. This is simply the starting point, preparing for the spiritual and numerical growth of our Parish Community. We need to continue to reach out to the neighborhood, as we reach out to all of central and southern Indiana.

FATHER'S LITURGICAL CORNER

Father, I have noticed that you and some of our other priests have been making the Little Entrance and Great Entrance through the whole of the Church. Please tell us why you do this, since I remember much shorter entrances?



First it is important to understand that the liturgical rubrics do not designate how the entrances are to be made. They simply direct that the acolytes and clergy leave the north door of the icon screen and end up before the Royal Doors. Secondly these entrances originally were real entrances actually bringing the Gospel book, Epistle book, and the Eucharistic Gifts into the Temple from the places they were stored or prepared in other buildings. The Little Entrance also was originally the time when the clergy entered the Temple for the Liturgy.

This freedom from exact rubrics has led to variety in the length of these entrances. While in the Slav Byzantine Churches these entrances often were shorten, the Greek, Balkan Slav, and Arabic Byzantine Catholic Churches retained a closer resemblance to these processions original purposes.

One also needs to remember that traditionally constructed Byzantine



Temples do not have permanent fixed seating [pews] and the congregation stands in worship. In large Russian Churches and Cathedrals, for example the solea [raised area in front of the icon screen] is often kept clear of people by a low railing. This enables the clergy to move more freely before the icons screen, but also shortens the Entrance processions. Such railings

are NOT common in other Byzantine traditions, which gives both the clergy and people more freedom of movement in the Temple Nave.

Your Pastor has practiced the use of the longer procession for 25 years. During this time the practice has spread through many of the parishes of the Byzantine Catholic Church in America. Thank you for your question.





Christians in Egypt continue to be Widely Attacked, Left Defenseless by the Government Schools Looted and Monasteries Demolished by the Muslim Brotherhood

8/19/2013 Washington D.C. International Christian Concern (ICC) has learned that two Christian Institutions, a school and monastery,

were attacked by members of the Muslim Brotherhood carrying automatic weapons. In both cases police and security forces did not protect the Christians. At 2 am on Saturday, August 18, St. Mark and El Tawfik Schools in Minya were raided by militants suspected to be with the Muslim Brotherhood (MB). *“Some MB’s armed with automatic guns attacked [the schools]. They attacked the guards, beating them and tying them up,”* a teacher at St. Marks, who wishes to remain anonymous for safety, told ICC. *“The MB looted the school of all the contents including: 40 computers, two busses, two safes full of teacher’s bonuses and exams and all the furniture. Then they destroyed the building,”* the teacher continued.

Last week, the St. Mary Monastery complex in Minya was completely taken over by pro-Morsi militants. *“They turned one of the churches into a mosque,”* said Fr. Ibram Tamesy, a priest of St. Mary and Anaba Ibram Monastery in the village of Delga. *“They fully demolished it, turned it into a mosque and now they are praying in it. I am very sad.”* The demolished church was the oldest archaeological church in Egypt.

Christian families remaining in Minya have been hiding in their homes for five straight days. *“They cannot go out because of the absence of the army and armed forces in this village,”* said an ICC source. *“There is a situation of fear and panic among the Christian families there. I do not know why the security forces and the army ignore the cries of the Christians in this village,”* he added.

Other churches have also been affected by the MB. The Holy Virgin and Anba Abraam Church in the village of Delga, Deir Mawas, Minya, the Al-Anba Moussa al-aswad Church in Minya, and The Evangelical Church in Samalout Center in Miya all were invaded and had “Friday prayers” held by the MB in their church buildings.

Christian individuals have been singled out for attack by the MB in their pro-Morsi



Muslim Brotherhood continues persecution of Christians in Egypt, desecrates Churches, Monasteries, schools [Page 2]

campaign as well. Recently, ICC sources report that at least five Christians have been killed for their faith, including: Ramy Zakaria, who was killed during the attack on the Church of St.

George in Backus, Alexandria Governate, Alexander Tus from the village Delga, Deir Mawas, Minya, Bashoy Mikhail from the village of Almmid, the province of Minya, Mina Raafat Aziz, a taxi driver from Alexandria, and Fawzy Morad Fares from the division of El Geneina, Ezbet El Nakhl, Marg, Cairo, who died after MB members fired shots at his head .

ICC's Regional Manager for the Middle East, Todd Daniels, said, "*ICC calls on all sides in Egypt to end the violence that has led to the death of nearly 1,000 people. We particularly condemn the targeting of Christians. In the absence of protection, many Egyptian Christians have died and their property has been destroyed. We urge for the rights of all Egyptian citizens to be protected and the return of the rule of law.*"

[Pastor's Note] In Islam the conducting of "Friday Prayers" within a building converts that building into a mosque. That is the whole purpose of these Islamists seizing Christian Churches and "using them for Friday Prayers". This means to the typical Muslim that these Churches cannot be returned to their Christian owners and should continue to be used as Muslim places of worship. We need to demand of our government and local Muslim leaders clear condemnation of these atrocities.

THE BISHOP IS COMING! THE BISHOP IS COMING! This past week His Grace Bishop John has tentatively scheduled a Pilgrimage to St. Athanasius Parish in Indianapolis the weekend of October 26 and 27. He will bring with him the relics the Bishop Martyrs of the Byzantine Catholic Church in Europe. They are Bishop Theodore Romzha of Mukachevo, Paul Gojdich of Presov and Basil Hopko of Medila [auxiliary Bishop of Presov]. More details will be forthcoming, but please plan now to be there. All the more reason to beautify the Church and our property with some paint, flowers and plants. We need to help to show the bishop St. Athanasius Parish wishes to grow and reach out to Indianapolis!

St. Moses the Black~ (330–405), (also known as **Abba Moses the Robber, the Ethiopian and the Strong**) was an ascetic monk and priest in Egypt in the fourth century AD, and a notable Desert Father.

Moses was a slave of a government official in Egypt who dismissed him for theft and suspected murder.^[1] He became the leader of a gang of bandits who roamed the Nile Valley spreading terror and violence. He was a large, imposing figure.

On one occasion, a barking dog prevented Moses from carrying out a robbery, so he swore vengeance on the owner. Weapons in his mouth, Moses swam the river toward the owner's hut. The owner, again alerted, hid, and the frustrated Moses took some of his sheep to slaughter. Attempting to hide from local authorities, he took shelter with some monks in a colony in the desert of Wadi El Natrun, then called **Sketes**, near Alexandria. The dedication of their lives, as well as their peace and contentment, influenced Moses deeply. He soon gave up his old way of life, became a Christian, was baptized and joined the monastic community at Scetes.

Moses had a rather difficult time adjusting to regular monastic discipline. His flair for adventure remained with him. Attacked by a group of robbers in his desert cell, Moses fought back, overpowered the intruders, and dragged them to the chapel where the other monks were at prayer. He told the brothers that he didn't think it Christian to hurt the robbers and asked what he should do with them. The overwhelmed robbers repented, were converted, and themselves joined the community.

Moses was zealous in all he did, but became discouraged when he concluded he was not perfect enough. Early one morning, Saint Isidore, abbot of the monastery, took Moses to the roof and together they watched the first rays of dawn come over the horizon. Isidore told Moses, "Only slowly do the rays of the sun drive away the night and usher in a new day, and thus, only slowly does one become a perfect contemplative."

Moses proved to be effective as a prophetic spiritual leader.

Later, he was ordained a priest. At about age 75, about the year 405 AD, he was martyred by a group of pagan Berber robbers.

Return of the Relics of the Apostle Bartholomew from Anastasiopolis to Lipari. Commemorated on August 25.

The Transfer of the Relics of the Apostle Bartholomew took place at the end of the sixth century. His apostolic activity and martyr's end are remembered by the Church on June 11. The Apostle Bartholomew suffered for Christ in Armenian Albanus (now Baku Azerbaijan) in the year 71, where his holy relics were. Numerous miracles occurred from the relics of the holy Apostle, and many of the unbelieving were converted to Christ. Under the emperor Anastasius (491-518) the relics of the Apostle Bartholomew were transferred into the newly constructed city of Anastasiopolis (or Dura) and remained there until the end of the sixth century.

When the city of Anastasiopolis was captured by the Persian emperor Chozroes, Christians took up the chest with the relics of the Apostle Bartholomew and fled with it to the shores of the Black Sea. Having overtaken them, pagan priests threw the chest with the relics of the Apostle Bartholomew into the sea. Four other chests containing the relics of the holy Martyrs Papias, Lucian, Gregory and Acacius were also thrown into the sea.

By the power of God the chests did not sink into the depths of the sea, but miraculously floated upon the waves and reached Italy. The chest with the relics of the Apostle Bartholomew came to land at the island of Lipari, and the remaining chests continued their journey and came to land at various places in Italy. The chest with the relics of the Martyr Papias halted at Sicily, the Martyr Lucian at Messina, the Martyr Gregory at Calabria, and the Martyr Acacius at Askalon.

The arrival of the relics of the holy Apostle Bartholomew was revealed to Bishop Agathon of the island of Lipari, who went with clergy to the shores of the sea, took the chest from the waters and solemnly transferred it to church.

Relics of St. Bartholomew[page 2]

Myrrh flowed from the relics of the Apostle Bartholomew, healing people of various illnesses. The holy relics remained in the church of the island of Lipari until the middle of the ninth century when the island was captured by Muslims. Christian merchants took up the holy relics of the Apostle Bartholomew and transferred them to the city of Beneventum, near Naples, where they were received with great veneration and placed in the main church of the city.



Our Venerable Father Poeman the Great

was born in Egypt during the latter half of the Third Century. Little is known about the details of his life, but apparently he was living in the monastic desert area called "Scete" in Western Egypt near Alexandria.

With the conversion of the Emperor

Constantine to Christianity, the widespread persecutions of the time, ended. Then public monastic life was able to flourish in the Egyptian Desert. Poeman became one of the best known of the leaders of Egyptian monasticism known as the Desert Fathers. His sayings make up nearly one-seventh of the entire *Sayings of the Desert Fathers*. Many more of his sayings and deeds are also preserved in the *Paradise of the Fathers*.

Some Sayings of St. Poeman

"Do not give your heart to that which does not satisfy your heart."

"If you are silent you will have peace wherever you live."

"Abba Poeman heard of a monk who had gone all week without eating and then lost his temper. The old man said "He could do without food for six days, but he could not cast out anger."

PLEASE 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 been deployed to Bagram, Afghanistan.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austintown, 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 is currently deployed and serving in Bagram, Afghanistan.

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 will soon be deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He is currently undergoing Basic Training at Ft. Benning, GA. He is scheduled to be deployed to Korea this fall.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She entered Basic Training in the Army at Ft. Sill, OK on August 13, 2013.

If you have a member of the military you would like to have commemorated please write a note to Fr. Bryan or call the Parish Office.

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!

