

# **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.**

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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**

SERVICES FOR THE WEEK OF DECEMBER 8, 2013

TWENTY-NINTH SUNDAY AFTER  
PENTECOST. FEAST OF THE MATERNITY  
[CONCEPTION] OF ST. ANN.

Our Ven. Fr. Patapius.

PLEASE COME FORWARD AFTER THE DIVINE LITURGY;  
KISS THE HOLY ICONS, KISS THE HAND CROSS [OR RECEIVE  
THE HOLY ANOINTING], & PARTAKE OF THE ANTIDORAN  
[BLESSSED BREAD].

- SAT. DEC. 7            5 PM VESPER LITURGY *Int. of Andrew Radakovich*
- SUN. DEC. 8            8:45 AM THE THIRD HOUR  
                          9 AM        *FOR THE PEOPLE*  
                          10:15 AM COFFEE SOCIAL/ *DECKING THE HALLS*
- MON. DEC. 9            TRADITIONAL DATE OF THE FEAST OF THE  
MATERNITY [CONCEPTION] OF ST. ANN.  
*NO DIVINE SERVICES*
- TUE. DEC. 10          The Holy Martyrs Menas, Hermogenes and Eugraphus.  
                          9 AM EMANUEL MOLEBEN
- WED. DEC. 11          Our Ven. Fr. Daniel the Stylite.  
                          9 AM EMANUEL MOLEBEN
- THU. DEC. 12          Our Ven. Fr. Spiridon the Wonderworker, Bishop of  
Themithus. Theotokos of Guadalupe.  
                          9 AM EMANUEL MOLEBEN
- FRI. DEC. 13          The Holy Martyrs Eustratius, Auxentius, Mardarius and  
Orestes. The Holy virgin Martyr Lucy.  
                          9 AM EMANUEL MOLEBEN
- SAT. DEC. 14          The Holy Martyrs Thrysus, Leucas, Philemon,  
Appolonius & Callinicus. The Blessed Presbyter &  
Ascetic Father Nimatulla al-Hardini [Joseph Kassab]  
                          5 PM VESPER LITURGY *Int. of Nichole Richards*

**CHRIST IS AMONG US!**  
**HE IS AND SHALL BE!**

SUN. DEC. 15

**THIRD SUNDAY AFTER PENTECOST. SUNDAY  
OF THE FOREFATHERS. The Holy Martyr  
Eleutherius. Our Ven. Fr. Paul of Latra. Our Holy father  
Stephen, Archbishop of Surozh.**

**9:45 AM THE THIRD HOUR**

**10 AM FOR THE PEOPLE**

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

**11: 30 AM EPARCHICAL ASSEMBLY**

**PRESENTATION #3**



**WE WELCOME ALL OF OUR VISITORS  
PLEASE JOIN US FOR OUR COFFEE  
SOCIAL IN OUR ST. MARY HALL**

**SUNDAY, DECEMBER 8 –  
LITURGY BEGINS ON PAGE  
11** PROPER FOR THE  
LITURGY ARE FOUND ON  
PAGES 141 TO 142 [TONE 4]  
AND PAGES 277-280 OR **ON  
THE PULL OUT SHEET  
FOUND IN THIS CHURCH  
BULLETIN.**

**VESPERS PROPER**  
ARE FOUND ON PAGES 138-  
142  
AND ON THE FEASTDAY  
HANDOUT

***Vigil Liturgy begins on page 104 of the Blue-Green Pew  
Book. We switch to the Liturgy portion at “Holy God”  
pages 28-30.***

**YOUR GIFT TO THE LORD FOR THE MONTH OF DEC. 2013**

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Dec. 1</u>	\$884.07	\$40.37	\$0.00	\$ 516.00	\$1,440.44
<b><u>TOTAL</u></b>	<b>\$ 884.07</b>	<b>\$40.37</b>	<b>\$0.00</b>	<b>\$ 516.00</b>	<b>\$1,440.44</b>

**We need a weekly income of \$3000.00 to properly operate YOUR Parish.**  
**WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!**  
**MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO**  
**ST.ATHANASIUS THE GREAT PARISH!**

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
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Eternal Lamp	<b>AVAILABLE</b>		
Icon Screen (6)	\$35.00	+Juliana Peresie	Henry Peresie
Tetrapod (2)	<b>AVAILABLE</b>		
Nativity Icon	\$25.00	+Jesus, Mary, & Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	<b>AVAILABLE</b>		
Annuciation Tryptych	<b>AVAILABLE</b>		

**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.

**SILK POINSETTIAS AND FLOWERS ONLY PLEASE!~**

Father Bryan has been informed of the Parish custom of parishioners providing the Poinsettias for the Christmas Season. He appreciates the parish custom, but he has one request! Please **DO NOT BRING NATURAL POINSETTIAS**. Fr. Bryan is very allergic to Poinsettias, and should not spend much time in their presence. **SO PLEASE ONLY BRING SILK POINSETTIAS FOR USE IN THE CHURCH AND PARISH HALL.** He is allergic to many different flowers and he appreciates folks bringing primarily silk flowers for use inside the Church. Thank you!

**MANY THANKS for Decking the St. Mary's Hall~** In preparation for the Holiday Bake Sale in St. Mary's Hall on Saturday December 14<sup>th</sup>, we need **EVERYONE'S HELP** in decking the Hall for the Sale and for Christmas after today's Divine Liturgy. Many thanks to all who came to clean the Hall. PLEASE COME AFTER THE LITURGY SO THAT WE MAY HAVE MANY HANDS TO MAKE THE WORK GO QUICKLY! We have a big tree and lots of ornaments so we need both short reach hands and tall reach hands to fill the tree.

## **2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL**

The 2013-2014 Annual Eparchial Stewardship Appeal has begun!  
You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card, please call John Danovich at the Parish Office. The Parish then can send one to you. It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$1035.00 in pledges towards our goal of \$1500.00!

**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, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST.**

**EPARCHIAL ASSEMBLY PRESENTATIONS CONTINUE~** Our **THIRD** presentation and discussion will be held on Sunday **DECEMBER 15, 2013** after the 10 AM Divine Liturgy at the Coffee Social @ 11:15 AM. The Presentation will be the **THIRD** one given by Fr. Archpriest John Petro at the Eparchial Assembly. There will be a discussion following the presentation.

There will be **MORE** parish-based presentations and discussions required in preparation for the Eparchial Canonical Assembly on first weekend October of 2014. Please plan now to attend!

**UPCOMING HOLY DAYS & SPECIAL SERVICES**

**AT ST. ATHANASIUS THE GREAT CHURCH**

<b><u>WED. Dec. 11</u></b>	<b>9AM EMANUEL MOLEBEN [PRE-CHRISTMAS PRAYER SERVICE]</b>
<b><u>SAT. Dec. 14</u></b>	<b>9 AM TO 4:30 PM ANNUAL CHRISTMAS COOKIE AND BAKE SALE 5 PM VESPERS WITH DIVINE LITURGY</b>
<b><u>SUN. DEC. 15</u></b>	<b><u>SUNDAY OF THE FOREFATHERS.</u> <u>30<sup>TH</sup> SUNDAY AFTER PENTECOST.</u> 9:45 AM THE THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM COFFEE SOCIAL 11:30 AM <i>EPARCHIAL PRESENTATION #3</i></b>
<b><u>WED. DEC. 18</u></b>	<b>7 PM EMANUEL MOLEBEN &amp; MYSTERY OF HOLY ANOINTING [ANCIENT HEALING SERVICE]</b>
<b><u>SAT. Dec. 21</u></b>	<b>5 PM VESPERS WITH DIVINE LITURGY</b>
<b><u>SUN. DEC. 22</u></b>	<b><u>SUNDAY BEFORE CHRISTMAS. SUNDAY OF</u> <u>THE FOREFATHERS.</u> <u>31<sup>ST</sup> SUNDAY AFTER PENTECOST.</u> 9:45 AM THE THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM COFFEE SOCIAL 11:30 AM <i>LIVING THE LITURGY #6</i> <i>THE THEOLOGY AND BAKING OF</i> <i>THE PROSPHORA [EUCCHARISTIC BREAD]</i></b>
<b><u>TUE. DEC. 24</u></b>	<b>9 AM OFFICE OF READINGS [ROYAL HOURS]</b>

**Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing "Ancient Healing Service"**

*We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing once a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM*

**Wednesday December 18** EMANUEL MOLEBEN AND HOLY ANOINTING

*Wednesday January 29, 2014 [Festal Evening Prayer of the Three Holy Hierarchs]*

*Wednesday February 26*

*Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing*

*Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]*

*Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing*

**PLEASE INVITE YOUR NEIGHBORS & FRIENDS!**

**Adult Eastern Christian Formation Program Continues after Coffee Social!**

**"Living the Liturgy"** [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL NEXT MEET AFTER SUNDAY DEC. 22<sup>ND</sup> DIVINE LITURGY. THEN WE WILL HAVE A FEW WEEKS OFF FOR CHRISTMAS NEW YEARS AND THEOPHANY EVENTS.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

**Eastern Christian Formation for our Children Pre-K through Grade 8**

**"We Welcome All to Open the Door of Faith"** is the 2013 – 2014 theme for the Eastern Christian Formation Programs throughout the Eastern Catholic Churches of America. Here at St. Athanasius the Great Parish we wish to aid and encourage our young parents in the Spiritual Formation of their Children Pre-K through Grade 8. For the 2013-2014 school year Fr. Bryan asks that parents provide the Names, ages and Grades of all of the Children from Pre-K through Grade 8. Please provide them to Fr. Bryan or the Office Manager John Danovich. Then we can obtain the appropriate Books and Instructor's Guides for the parents to teach their children in their homes. High School aged students should participate in the Adult Program this school year.

Thank you!

# **CHRISTMAS DIVINE SERVICE SCHEDULE**

**CHRISTMAS EVE** 9AM OFFICE OF READINGS

**DEC. 24**

[ROYAL HOURS]

8 PM GREAT COMPLINE WITH LITYJA

AND THE SINGING OF

“God is with us!”

**CHRISTMAS DAY** 9:45 AM THIRD HOUR

**DEC. 25**

10 AM FESTAL DIVINE LITURGY

[One should attend BOTH Great Compline Christmas Eve AND Christmas Day Liturgy if at all possible]

**SYNAXIS OF THE THEOTOKOS [SOLEMN HOLY DAY]**

**DEC. 26**

9 AM FESTAL DIVINE LITURGY

**FEAST OF THE HOLY PROTO-MARTYR STEPHEN**

**[SIMPLE HOLY DAY]**

**DEC.27**

9 AM FESTAL DIVINE LITURGY

**REGULAR WEEKEND LITURGY TIMES**

**FEAST OF THE CIRCUMCISION OF OUR LORD.**

**FEAST OF ST. BASIL THE GREAT [SOLEMN HOLY DAY]**

**DEC. 31**

5 PM FESTAL EVENING PRAYER

**JAN. 1**

10 AM FESTAL DIVINE LITURGY

**This was the choice of the majority of those responding to the survey. Please make your plans now to participate in our Christmas Divine Services.**



## **FATHER'S LITURGICAL CORNER**

**Father In reading about today's Feast day, I have seen that the Feast is called "The Maternity of St. Ann" or "The Conception of St. Ann." I also read that the Feast should be celebrated on December 9<sup>th</sup> and not December 8<sup>th</sup>. Could you explain this to us?**

The Churches of the Christian East began celebrating the Feast of the Conception of St. Ann [or the Materity of St. Ann or the Conception of the Theotokos] much earlier than it was celebrated in the Latin West.

The Byzantine Churches began celebrating this Feast by the Seventh Century; and perhaps earlier. Like many Marian feasts the primary source for this Feast is found in the extra-canonical "Proto-Gospel of St. James".

The "Proto-Gospel" tells of an elderly righteous couple Joachim and Ann who were childless. [A source of great shame among the Jewish people of the time.] They had prayed form many years to be given a child. Finally, when practically past child-bearing years, they gratefully conceived a daughter Mary. [Who would become the most Holy Theotokos.] This conception, though a response to their prayers came about through the natural means of procreation.

On the Byzantine Calendar there are three conceptions recounted. The first and most important is the Conception of our Lord [The Annunciation] celebrated on March 25<sup>th</sup>. [And we celebrate His Nativity on December 25<sup>th</sup>] The second is



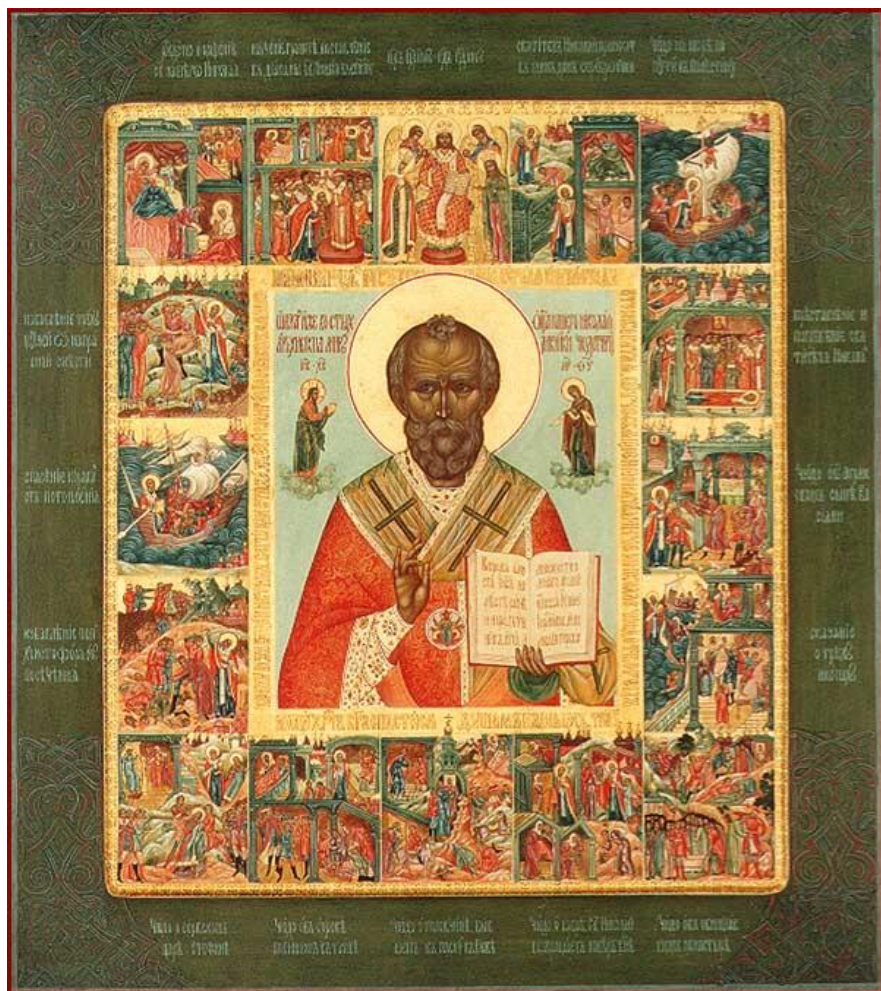
**FATHER'S LITURGICAL CORNER [PAGE 2]** the Conception of St. John the Baptist on September 23<sup>rd</sup>. [we celebrate the Birth of St. John the Baptist on June 24<sup>th</sup>] The third conception celebrated is that of the Theotokos traditionally on December 9<sup>th</sup>. [We celebrate the Nativity of the Theotokos on September 8<sup>th</sup>] The Byzantine Calendar recounts ONLY ONE gestation of a perfect 9 months. That is the gestation of our Lord Jesus Christ. The gestation of the Theotokos is 9 months minus one day. The gestation of St. John the Baptist is 9 months plus one day.

Although all other Orthodox and Byzantine Catholic jurisdictions continue to maintain the traditional date for the Conception of the Theotokos on December 9<sup>th</sup>; about 50 years ago Bishop Nicholas Elko unilaterally changed the date to December 8<sup>th</sup>. This was done in imitation of the practice of the Roman Church. For the past 20 years there has been a movement to return the Feast to its traditional date, your pastor hopes the Council of Hierarchs will return the celebration to its traditional date.

The Byzantine Christian tradition does not follow the teachings of St. Augustine regarding the belief that one inherits guilt from the sin of Adam and Eve. Instead following the teachings expressed by such Greek Church Fathers as St. Gregory of Nyssa, St. Gregory the Theologian, and St. Maximus the Confessor, Byzantine Catholics and Orthodox Christians believe that what was "inherited" from the sin of Adam and Eve was physical death and the undergoing of corporal corruption. We see this understanding in the Paschal [Resurrection] Troparia "CHRIST IS RISEN FROM THE DEAD. BY DEATH HE TRAMPLED DEATH, AND TO THOSE IN THE TOMBS RESTORING LIFE!

This same teaching is conveyed in the Byzantine understanding of the Dormition of the Theotokos. In this teaching the Theotokos passes "from life through death to the fulness of life." Mary experienced physical death, but was protected by her Divine Son from the sufferings of physical corruption. The Feast of the Dormition of the Theotokos on August 15<sup>th</sup>, celebrates this teaching of our Byzantine Catholic Faith!

The Feast of the Conception of the Theotokos has a Pre-Festive day but does not have a Post-Festive celebration.



*St Nicholas the  
Wonderworker  
Bishop of Myra in Lycia*  
“A Priest in Body  
and Soul”

A WORLD-WIDE SYMBOL OF GIFT-GIVING and love, St. Nicholas (270-343) is more revered by the Church as a Wonderworker, both in life and in death.

The earliest written source on the life of St. Nicholas we have come from the early to mid-ninth century, almost 500 years

after his death. There was at least one earlier source which no longer exists. An otherwise unknown author, Archimandrite Michael, writing to someone named Leo, mentions an earlier work that has not come down to us, “Until now the spiritual program of this illustrious pastor was unknown to many people, as you yourself suppose, although some had knowledge of his grace from the lone Acts dedicated to him.”

The absence of earlier sources should not surprise us. Detailed biographies were not common in Asia Minor before the ninth century. We do find St. Nicholas mentioned in earlier writings as well as in prayers and iconography. Churches were dedicated to him, even in Constantinople so we know that he was widely known and revered in the Greek Church. One telling point is that, while the name Nicholas was not common in the area before the fourth century, its use spread quickly after St. Nicholas’ lifetime.

## *St Nicholas the Wonderworker [Page 2]*

Towards the middle of the ninth century, St. Methodios, Patriarch of Constantinople, wrote a Life of the saint, perhaps drawing on older sources. Then we have the early tenth-century Greek text of St. Symeon the Translator, who used all the available sources known to him to compile his Life. Finally we have the first Latin Life of St. Nicholas by John the Deacon, adapted from the text of St. Methodios.

### **The Life of St Nicholas**

Nicholas was born to wealthy Christian parents in Patara, on the southwest coast of the Roman province of Lycia in Asia Minor. He was orphaned in an epidemic while he was still young and raised by his uncle, another Nicholas, the bishop of Patara.

Of a religious disposition, Nicholas was tonsured as a Reader by his uncle while quite young and eventually was ordained a priest. Obeying Christ's words to "*sell what you own and give the money to the poor,*" Nicholas used his own inheritance to assist the needy, the sick, and the suffering.

As a prominent Christian, Nicholas was imprisoned during the persecutions of Diocletian and Galerius, which ended in 311. In response to his deliverance, Nicholas traveled to the Holy Land on pilgrimage. While there he reportedly lived with a group of monks in what is today Beit Jala. However, Nicholas was not called to the monastic life and returned to Patara.

On the return voyage the ship was threatened by a powerful storm. The terrified sailors were amazed to see the storm suddenly subside at Nicholas' prayers. This gave rise to the custom of praying to St Nicholas as protector of seamen.

In 317 Nicholas was chosen as Archbishop of Myra, the provincial capital of Lycia. He was neither a great ascetic nor a martyr. His reputation rests on his pastoral concern for the people under his care, particularly the poor and the defenseless.

*St Nicholas the Wonderworker [Page 3]* The tenth-century life of St. Nicholas by Symeon the Translator tells of secret-gift giving to save an impoverished man's daughters from penury. St. Nicholas secretly left money to provide a dowry for each of the daughters in turn. These stories and more became known in the West and Nicholas became a favorite saint throughout Europe.

## **Nicholas and Arius**

In 325 Nicholas reportedly attended the First Ecumenical Council called by the emperor to combat the Arian schism prevailing on parts of the empire. Arius, a priest in Alexandria, taught that the Son was not equal to the Father but created by Him. The Holy Spirit, thought to be created by the Son, was subordinate to both. Arius' teaching was spread throughout the Empire as an "earlier" form of Christianity than that of the official Churches. The Council, called by the emperor to restore peace and unity to the Churches, produced the first part of the Creed we use today. St Athanasius the Great, who was present at the council, wrote that 318 bishops were present. Only two finally refused to accept the Creed, and it eventually became the standard of faith in all the Churches of its day.

Only a few fragments of the official acts of the council have survived. The lists of participants which have come down to us vary in the number of bishops named. Nicholas is named in a few of them and the story of his participation has become enshrined in the Church's liturgy and iconography.

Always a firm opponent of Arianism, Nicholas reputedly opposed Arius personally at the council. As John the Deacon described it, "Animated like the Prophet Elias with zeal for God, he put the heretic Arius to shame at the synod not only by word but also by deed, smiting him on the cheek." Nicholas, the account continues, was deposed as a result. His omophorion and Gospel Book, signs of his office, were confiscated and he was imprisoned.

During the night the Lord Jesus and the Theotokos appeared to Nicholas in prison, restoring the items taken from him. When the emperor was notified

*St Nicholas the Wonderworker* [Page 4] of what had happened, he pardoned Nicholas and reinstated him. Since the eye-witnesses at the council, St Athanasius and Eusebius of Caesarea do not mention any such incident in their writings, modern authors tend to discount it. Nevertheless, icons of St. Nicholas often depict his vision of Christ and the Theotokos returning his omophorion and Gospel.

St Nicholas became an increasingly influential public figure later in his episcopate. He successfully intervened to save three convicted looters who had been condemned to death, falsely accused of murder. When a famine struck the region in 333 Nicholas intercepted a ship laden with wheat bound for Constantinople. He persuaded the seamen to leave a substantial portion for the people of Myra. When the ship arrived at the imperial capital it was found that it still had its entire original cargo. Nothing was missing.

Another often-repeated story tells how the emperor had levied a heavy tax on the people of Myra. St Nicholas went to Constantinople and pleaded successfully with the emperor to have the taxes reduced. Nicholas dispatched the decree to Myra immediately by sea so that, when the emperor had second thoughts about the tax cut, St Nicholas could tell him that it had already been enforced.

### **The “Manna” of St. Nicholas**

Nicholas died in Myra on December 6, 343 and was buried in his cathedral. His tomb became a famous pilgrimage site, blessed with many miracles. The tomb exuded a sweet-smelling liquid called the Manna of St. Nicholas. As a result his relics were not disturbed and parceled out to other churches. After the Seljuk Turks conquered the area, Italian merchants in Venice and Bari sought to “rescue” the saint from the Turks. In 1087 seamen broke into the tomb and spirited away the saint’s body to Bari. It was enshrined by the pope in a great basilica built there in Nicholas’ honor. The Manna continued to exude from the tomb in Bari as it had in Myra. Every year to this day a vial of this fluid is extracted from the tomb, mixed with blessed water and given to the faithful.

**Saint Spyridon, Bishop of Trimythous** also sometimes written **Saint Spiridon** (270 – 348) is a saint honored in both the Eastern and Western Christian traditions.

Spyridon was born in Askeia, in Cyprus. He worked as a shepherd and was known for his great piety. He married and had one daughter, Irene. Upon the death of his wife, Spyridon entered a monastery, and their daughter, a convent.

Spyridon eventually became Bishop of Trimythous, or Tremithous (today called Tremetousia), in the district of Larnaca. He took part in the First Ecumenical Council of Nicaea (325), where he was instrumental in countering the theological arguments of Arius and his followers.

He reportedly converted a pagan philosopher to Christianity by using a potsherd to illustrate how one single entity (a piece of pottery) could be composed of three unique entities (fire, water and clay); a metaphor for the Christian doctrine of the Trinity.

As soon as Spyridon finished speaking, the shard is said to have miraculously burst into flame, water dripped on the ground, and only dust remained in his hand (other accounts of this event say that it was a brick he held in his hand).

After the council, Saint Spiridon returned to his diocese in Tremithous. He later fell into disfavor during the persecutions of the emperor Maximinus, but died peacefully in old age. His biography was recorded by the hagiographer Simeon Metaphrastes and the church historians, Sozomen and Socrates Scholasticus.

When the Muslim took Cyprus, Spyridon's body was disinterred and taken to Constantinople. The relics were found to be incorrupt, and contained a sprig of basil, the "royal plant," both of which were taken as a sign of divine confirmation of his sanctity.

When, in 1453, Constantinople fell to the Turks, Spyridon's relics were removed again; this time, to the island of Corfu by a Corfiote monk called Kalohairetis, where they remain to this day.

The relics are taken in procession every Palm Sunday and on other special occasions, for veneration by the faithful. All Philharmonics of

**Saint Spyridon, Bishop of Trimythous [Page 2]** Corfu, including the Philharmonic Society of Corfu take part in these ceremonial events. The relic of his right hand is now located in Rome.

Spyridon is the patron saint of potters (from the purported miracle of the potsherd) and the island of Corfu where he is called: "Saint Spyridon, the Keeper of the City" for the miracle of expelling the plague from the island.



It is believed by the faithful that the plague, on its way out of the island, scratched one of the fortification stones of the old citadel (Palaio Frourio) to indicate its fury for being expelled. This scratch is shown to visitors to this day.

St. Spyridon is also believed to have saved the island at the second great siege of Corfu which took place in 1716. At that time the Turkish army and naval force led by the great Sultan Achmet III appeared in Butrinto opposite Corfu.

On July 8 the Turkish fleet carrying 33,000 men sailed to Corfu from Butrinto and established a beachhead in Ipsos. The same day the Venetian fleet encountered the Turkish fleet off the channel of Corfu and defeated it in the ensuing naval battle. On July 19 the Turkish army reached the hills of the town and laid siege to the city. After repeated failed attempts and heavy fighting, the Turks were forced to raise the siege which had lasted 22 days.

There were also rumors spreading among the Turks that some of their soldiers saw St. Spyridon as a monk threatening them with a lit torch and that helped increase their panic. This victory over the Turks, therefore, was attributed not only to the leadership of Count Schulenburg who commanded the stubborn defence of the island against the Turks but also to the miraculous intervention of St. Spyridon.

After the victorious outcome of the battle, Venice honored Schulenburg and the Corfiotes for successfully defending the island. The great composer Vivaldi was commissioned to write an opera, *Juditha triumphans*, in celebration of the victory.



**Saint Nimatullah Kassab, O.L.M.**, (1808 - 14 December 1858) was a Lebanese monk, priest and scholar of the Maronite Church He has been declared a saint by the Catholic Church.

He was born **Youssef Kassab**, in 1808 in the village of Hardine, in the North Governorate of Lebanon, one of the seven children of George Kassab and Marium Raad, the daughter of a priest of the Maronite Church.

As a boy, Youssef attended the school run by the monks of the Lebanese Maronite Order at the Monastery of St. Anthony in the village of Houb. After he finished his studies there in 1822, he entered the Monastery of St. Anthony in Qozhaya, entering the novitiate of the Order which had taught him in November 1828, at which time he took the monastic name of **Nimatullah al-Hardini**, by which he is now known.

As a new monk, Father Nimatullah was assigned by the abbot of the monastery to learn how to bind books. Yet he spent the period of his initial formation in the monastic life in frequent prayer, sometimes passing the night in prayer in the monastery church, praying to the Blessed Sacrament.

Kassab made his religious profession of vows on 14 November 1830, after which he was sent to the Monastery of Saints Cyprian and Justina in Kfifan, in the Batroun District, to pursue higher studies in preparation for ordination, which took place on Christmas Day 1833. After ordination, he was assigned by the abbot to teach at the Order's seminary and to be the director of the seminarians. Among his students was a famed member of the Order, St. Sharbel Makhluf, venerated by the entire Catholic Church.

As a monk, Kassab spent his entire life in prayer and the service of his Order. He was severe on himself but a model of patience and forbearance to his fellow monks, to the point where he was reprimanded for his leniency. He bore all this as part of the challenge of monastic life. One of his brothers, who had also entered the monastery and had become a hermit, advised him to seek a similar solitude. Nimatullah declined, saying that community life was the true challenge for a monk.

Kassab fell ill in the winter of 1858, dying after suffering nearly two weeks of high fever on 14 December. In 1864, his tomb was opened for re-burial and, to the surprise of the monks, his body was found to be intact. He was canonized by Pope John Paul II in 2004.

**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 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.

**CAPTAIN BRIAN HEWKO~** has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Byzantine Catholic Church in Austinburg, 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 has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

**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 is serving at Fort Benning, GA. His brother will soon be deployed to Afghanistan.

**PRIVATE JACKSON RUANE USA~** Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He has completed Basic Training and was deployed to Korea on September 9, 2013.

**PRIVATE ABIGAIL BROWN USA~** is the Grand Niece of parishioner Belinda Dorney. She recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona.

Please inform Fr. Bryan of any changes.

*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!*