

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

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

Cantors: Marcus Loidolt, John Danovich

Business Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

FAX: 317-632-2988

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 FEBRUARY 23, 2014

MEATFARE SUNDAY.

The Holy Martyr Polycarp, Bishop of Smyrna.

**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].**

SAT. FEB. 22	5 PM	<i>For the Faithful Departed</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE
SUN. FEB. 23	9:45 AM	THIRD HOUR
	10:00 AM	<i>FOR THE PEOPLE</i>
MON. FEB. 24	<u>CHEESEFARE MONDAY. The First and Second Finding of the Head of the Prophet, Forerunner & Baptist John. NO DIVINE SERVICES ~ FR. BRYAN'S DAY OFF</u>	
TUE. FEB. 25	<u>CHEESEFARE TUESDAY. Our Holy Father Tarasius, Patriarch of Constantinople. FATHER BRYAN IN MUNSTER</u>	
WED. FEB. 26	<u>CHEESEFARE WEDNESDAY. Our Holy Father Porphyrius, Bishop of Gaza. The Holy Martyr Photina, the Samaritan Woman. FATHER BRYAN IN MUNSTER</u>	
	7 PM	PARACLIS & HOLY ANOINTING
THU. FEB. 27	<u>CHEESEFARE THURSDAY. Our Ven. Fr. & Conf. Procopius the Decapolite.</u>	
	9 AM	<i>Health of Margaret K. Eyman</i>
FRI. FEB. 28	<u>CHEESEFARE FRIDAY. Our Ven. Fr. and Conf. Basil, Fellow Ascetic of Procopius. NO DIVINE SERVICES ~ FATHER IN COLUMBUS</u>	
SAT. MAR. 1	<u>CHEESEFARE SATURDAY. Memory of all Holy Ascetics. The Ven. Martyr Eudoxia. Our Holy Fr. David, Enlighter of Wales.</u>	
	5 PM	<i>Health of Fr. Deacon Michael George</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE

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

SUN. MAR. 2

**CHEESEFARE SUNDAY. The Holy Martyr Theodotus,
Bishop of Cyrene.**

9:45 AM **THIRD HOUR**
10:00 AM *FOR THE PEOPLE*
11:15 PM **CHEESEFARE POTLUCK LUNCHEON**
12:30 PM **FORGIVENESS VESPERS**



**PLEASE FOR THE CHANGEABLE
PARTS, HYMN NUMBERS, AND
PROPER ON THE COLORED
INSERT.**

***GLORY TO JESUS CHRIST!
GLORY FOREVER!
SLAVA ISUSU CHRISTU!
SLAVA VO VIKI!
CHRIST IS AMONG US!
HE IS AND SHALL BE!***

YOUR GIFT TO THE LORD ~ THE MONTH OF FEB. 2014

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Feb. 2</u>	\$1,014.49	\$129.00	\$ 00.00	\$147.00	\$1,290.59
<u>Feb. 9</u>	\$1,279.26	\$581.00	\$4.00	\$173.00	\$2,037.26
<u>Feb. 16</u>	\$1,092.84	\$51.10	\$0.00	\$223.50	\$1,367.44
<u>TOTAL</u>	<u>\$3,386.69</u>	<u>\$761.10</u>	<u>\$4.00</u>	<u>\$543.50</u>	<u>\$4,695.29</u>

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!***

[The wine and bread] having received the Word of God, become the Eucharist, which is the Body and Blood of Christ.

St. Irenaeus of Lyons (@ 180 AD)

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
<i>Eternal Lamp</i>	\$40.00	<i>In Thanksgiving</i>	<i>Karen Ybarra</i>
<i>Icon Screen (6)</i>	\$40.00	AVAILABLE	
<i>Tetrapod (2)</i>	\$30.00	<i>Special Intention</i>	<i>Al Macek</i>
<i>Nativity Icon</i>	\$25.00	<i>Jesus, Mary, Joseph</i>	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	\$25.00	<i>Special Intention</i>	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	\$25.00	AVAILABLE	
<i>Annunciation Triptych</i>	\$25.00	AVAILABLE	
<i>Holy Table</i>	\$40.00	<i>Family & Friends</i>	<i>Dan & Olga Vaughn</i>

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.

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, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, FIREFIGHTER ROBERT KRAMER, KEITH SCOTT, DANNY ENCISO, AUSTIN MCGOFF, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT.**

Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing “Ancient Healing Service” at 7 PM.

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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

WED. FEB 26 ***PARACLIS & MYSTERY OF HOLY ANOINTING***

SAT. MAR. 1 **5 PM VESPERS WITH DIVINE LITURGY**
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. MAR. 2 **SUNDAY OF CHEESEFARE.**
9:45 AM THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM PARISH CHEESEFARE POTLUCK
LUNCHEON
12:30 PM VESPERS OF FORGIVENESS

MON. MAR. 3 **FIRST DAY OF THE GREAT FAST**
DAY OF STRICT FAST
[NO MEAT OR DAIRY PRODUCTS PERMITTED]
7 PM MOLEBEN FOR THE GREAT FAST

FRI. MAR. 7 **7 PM LITURGY OF THE PRE-SANCTIFIED**
GIFTS

SAT. MAR. 8 **5 PM VESPERS WITH DIVINE LITURGY**
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. MAR. 9 **SUNDAY OF ORTHODOXY.**
1ST SUNDAY OF THE GREAT FAST.
40 MARTYRS OF SEBESTE.
9:45 AM THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM PROCESSION WITH THE HOLY
ICONS AND RITE OF ORTHODOXY
12NOON PARISH SOCIAL

Pre-Eparchial Assembly Presentations Continue~

The final Presentation will be:

Sun. Mar. 16 “An Eastern Christian Understanding of Evangelization by Fr. Tom Loya, Syncellus Midwest Region.

Adult Eastern Christian Formation Program Continues after Parish 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 THE LITURGY ON SUNDAY MARCH 16TH.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

SPECIAL EVENTS FOR CHEESEFARE SUNDAY AND THE SUNDAY OF ORTHODOXY

CHEESEFARE SUNDAY~ [March 2nd]

11:15 AM CHEESEFARE POTLUCK LUNCHEON~ everyone please remember to bring a **MEATLESS** dish to share with the whole Church. Please sign up in the Parish Hall.

12:30 PM FORGIVENESS VESPERS~ please on joining us after the Luncheon in the Church for Evening Prayer and the Service of Mutual Forgiveness. What better way can we enter into the Great Fast [Lent] then to forgive each other from the heart?

SUNDAY OF ORTHODOXY~ [March 9th]

11:15 AM PROCESSION WITH THE HOLY ICONS AND RITE OF ORTHODOXY

12 NOON PARISH SOCIAL

1:15 PM SUNDAY OF ORTHODOXY VESPERS

Please plan now to join us for these Divine Services. On the Sunday of Orthodoxy please bring from home your icons to be carried in the traditional Procession. Then we will chant the “Synodikon” or Rite of Orthodoxy where we will rejoice with all Orthodox Catholic Christians the restoration of the Holy Icons, after 115 years of persecution under the Iconoclast heretics! Thank you!

All Souls Saturdays ~ Following the Holy Tradition originating in 2 Maccabees 12, the Byzantine Catholic Church has developed the custom of keeping 5 All Souls Saturdays during the year. Yesterday we celebrated the First of the All Souls Saturdays. The successive All Souls Saturdays are the 2nd Saturday of the Great Fast [March 15], 3rd Saturday of the Great Fast [March 22], 4th Saturday of the Great Fast, the Saturday before Pentecost [June 7]. Typically the All Souls Saturdays are celebrated with Vespers for the Departed on Friday Evening, and/or a Divine Liturgy on the day itself. A special part of these services is the Chanting of the Parish Dyptychs [List of the Departed].

At St. Athanasius the Great we are begin by celebrating *Vespers of the Departed* with the Chanting of the Parish Dyptychs. But your participation is needed and most welcome. In your contribution envelope box you will find an envelope, for February 22, marked "All Souls Saturday." Please place in this envelope a list of your departed loved ones **FIRST NAME ONLY** [if you wish us to use the same list as last year please write on the envelope "same as last year." The usual and customary stipend is \$20. Please make out your check to "Very Rev. Bryan R. Eyman." Thank you!

BE STRONG...IN LOVE; IN ADVERSITY; IN WITNESS

ANNUAL MEN'S RETREAT

FRIDAY MARCH 28 THROUGH SUNDAY MARCH 30

LIAL RENEWAL CENTER NEAR TOLEDO, OHIO

SPECIAL GUEST PRESENTER: FR. G. SCOTT BOGHOSSIAN

OF THE PASSAIC EPARCHY

DISCOVER HOW TO BE THE AUTHENTIC MAN GOD CREATED YOU TO BE, AND ENCOUNTER THE STRENGTH GOD GIVES YOU TO LIVE YOUR VOCATION AS A MAN OF FAITH. FOR MORE INFORMATION, VISIT WWW.BYZCATHCULTURALCENTER.ORG OR EMAIL

RETREAT@BYZCATHCULTURALCENTER.ORG OR CALL 216-357-2933

OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.



FATHER'S LITURGICAL CORNER

Father, my Roman Catholic friends have asked me: "Why do Byzantine Catholics only have one Sunday Liturgy?" She said that our Parish would grow if we had more than one Liturgy time...How do I respond to that?

First, your friend does not understand that the proper practice of the Byzantine Catholic Church mirrors the practice of the Early Church. As early as St Ignatius of Antioch around 107 AD wrote that every Church was to have one Liturgy ... as it is to have one Eucharist, one altar, one loaf [for the Eucharist], and one cup. This practice was reiterated by numerous Church Fathers and Ecumenical Councils! A better question would be for you to ask your friend why their Church disregards the clear teachings of the Early Church Fathers.

Having one Eucharistic Liturgy unites the Church Community before the Holy Throne of God. The Parish Community should NOT be separated over such trivial reasons as convenience or Liturgical Language. In the past faithful Christians would work diligently to bring their schedule in line with the Liturgical Schedule of the Parish. But sadly today many Christians are more faithful to various sports events, non-essential job schedules, and other such things than to the Parish Community and the obligation to participate in the Church's liturgical life.

In addition to dividing the Christian community, having multiple Divine Liturgies usually prevents the full celebration of the Liturgical Life of the Byzantine Catholic Church. Every parish should have Evening Prayer [Vespers], Morning Prayer [Matins] and the Divine Liturgy for every Sunday and Holy Day. Without these Divine Services, the parish becomes spiritually anemic, without the full treasure of Byzantine Christianity.

Let us hope that we can restore this full Liturgical Life in our Parish as it is being restored in other parishes of the Parma Eparchy.

Thanks for the question!

ADULT GREAT FAST REFLECTION [MIDWEST REGION]

SUNDAY APRIL 6TH FROM 1 TO 6 PM

ANNUNCIATION BYZANTINE CATHOLIC CHURCH

14610 WILL-COOK RD. HOMER GLEN, IL

*THE DESERT: THE SPIRITUAL HOME OF THE MODERN DAY
DISCIPLE*

PRESENTED BY: FATHER DEACON MICHAEL LEE, STL, OCDS

“IN THE MORNING, WHILE IT WAS STILL DARK, JESUS GOT UP AND WENT OUT TO A DESERTED PLACE, AND THERE HE PRAYED.”

[MARK 1:35]

YOU ARE INVITED TO COME AWAY FROM THE WORLD TO A SOLITARY PLACE -A DESERT- TO LEARN, TO PRAY, TO LISTEN, AND TO ENTER DEEPLY INTO THE TIME OF THE GREAT FAST. IN LIGHT OF OUR MODERN, HECTIC LIVES, WE WILL REFLECT ON OUR NEED FOR THE DESERT TODAY, WHAT THE DESERT IS, HOW DO WE ENTER IT, AND HOW TO THRIVE IN THIS DESERTED PLACE. THE GREAT SAINTS AND SPIRITUAL MASTERS WILL LEAD US ON THE INWARD JOURNEY TO THE CENTER OF OUR HEART WHERE GOD DWELLS.

FOR MORE INFORMATION: VISIT

WWW.BYZCATHCULTURALCENTER.ORG, E-MAIL

INFO@BYZCATHCULTURALCENTER.ORG, CALL FATHER DEACON MICHAEL LEE AT (208) 861-3817, OR “LIKE” THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.

BYZANTEEN LENTEN REFLECTION

"WHATEVER"

"BELIEVE WHATEVER YOU WANT. DO WHATEVER WORKS FOR YOU." THAT'S THE MESSAGE WE GET EVERY DAY. SO HOW DOES A GOD WHO IS "EVER-EXISTING, YET EVER THE SAME," A GOD WHO SAYS "I AM THE TRUTH," FIT INTO OUR WORLD, WHERE EVERYTHING SEEMS TO BE A MATTER OF PERSONAL OPINION? FIND OUT HOW YOUNG ADULTS LIKE ISHANI PETEYA, ROB FETSKO, TOMMY MARTIN AND THERESA PLISHKA DEVELOPED A RELATIONSHIP WITH ETERNAL GOD IN THEIR FAST PACED, EVER CHANGING LIVES, AND DISCOVER THE REAL CONCRETE DIFFERENCE HE HAS MADE.

GET TO KNOW WHY WE BELIEVE WHAT WE BELIEVE ABOUT OUR GOD, AND KNOW THE JOY YOU'LL HAVE IF YOU "DO WHATEVER HE TELLS YOU."

FOR MORE INFORMATION, VISIT

WWW.BYZCATHCULTURALCENTER.ORG, OR E-MAIL INFO@BYZCATHCULTURALCENTER.ORG, CALL 216-357-2933, OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.



Meatfare Sunday

Saint Theodore's

Meat Substitute

IN THE PAST ONE HUNDRED YEARS meat consumption in the U.S. has risen

dramatically. We now consume over 270 pounds per person per year. In contrast a person in the countries of the former Roman Empire eats an average of from 167 (Greece), to 49 (Syria) pounds annually. What is a luxury in many parts of the world has become a necessity for many in our country.

In the Roman period many ordinary people ate most of the meat they consumed at religious banquets. In both Judaism and the pagan religions animals would be sacrificed to God (or a god) and the blood would be poured out as an offering to the divinity. Certain parts would be given to the priests and the rest returned to the person offering the sacrifice to be served in a banquet to friends and neighbors.

This created the dilemma for the first Christians which St. Paul addressed in 1 Corinthians. Should a believer eat the meat that his neighbor had offered to Jupiter or any pagan divinity? Would that be an acknowledgement that there were many gods and goddesses as the pagans claimed? Would they be “taking communion” with these gods?

St Paul presents two important principles in his response. First he affirms that the idols which the pagans worshipped were nothing, so the food offered to them was nothing special either. Christians would not sin by eating their fill. But there was a more important consideration: what would less informed believers think if they saw their leaders eating at these festivals? They may be led to think that the pagan gods are real and their faith in one God may be weakened. “Therefore,” Paul affirms, “*if food makes my brother stumble, I will never eat meat again, lest I make my brother stumble*” (v.13).

Ordinary Christians vs. Gnostics

This controversy exposed a divide in the early Church between those educated in classical philosophy and ordinary believers. The educated

Meatfare Sunday [page 2] considered themselves to be

“Gnostics,” those in the know, and sometimes looked down on the rest. St Paul had little sympathy for their attitudes and spoke with some derision, *“For if anyone sees you who ‘have knowledge’ eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?”* (v.10)

St John Chrysostom spoke even more harshly: “Don’t tell me that such a man is only a shoemaker, another a dyer, another a brazier: but bear in mind that he is a believer and a brother. Whose disciples are we? - of fishermen, publicans and tent-makers! Are we not followers of Him who was brought up in the house of a carpenter; and who deigned to have the carpenter’s betrothed wife for a mother; and who was laid in a manger, wrapped in swaddling clothes, and who had nowhere to lay His head—of Him whose journeys were so long that His very journeying was enough to tire Him down; of Him who was supported by others?” (*20th Homily on 1 Corinthians*). Followers of an itinerant carpenter-preacher have no cause to look down on fellow believers because they do not know philosophy. By God’s grace they know Christ.

Not a few groups of early gnostic Christians ended by devising their own belief systems, often denying that God was the source of the material creation, something they were too “spiritual” to admit. One could rise above the material by acquiring *gnosis* (superior knowledge) not obvious to the ordinary man. They found their salvation, not in union with Christ but in the acquisition of gnosis. Groups of Gnostics could be found in the East until the rise of Islam.

St Paul’s response to the elitism of the Gnostic Christians was to urge them to put the welfare of the weaker brethren ahead of their own. Yes, Paul said in effect, it’s ok to eat food at pagan festivals but it’s not ok to scandalize brethren who don’t understand how this could be. And the reason for this is that we are all members of the one body of Christ: *“But beware lest somehow this liberty of yours become a stumbling block to those who are weak. And because of your knowledge shall the weak brother perish, for whom Christ died? But when you thus sin against the*

Meatfare Sunday [page 3] brethren, and wound their weak conscience, you sin against Christ” (vs. 9-12).

St Paul would make this principle a cornerstone of his directions to the new churches he would organize. Not only should the intellectuals look out for the ordinary believer, those able to put their faith into practice should care for those who do not. As he told the Galatians, “*Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another’s burdens, and so fulfill the law of Christ. For if anyone thinks himself to be something, when he is nothing, he deceives himself*” (Gal 6 1-3). Not only the intellectual elite but the spiritually adept need an antidote to pride: caring for those less proficient than themselves rather than looking down upon them.

A Matter of Conscience



St Paul characterizes those who may be scandalized at pagan banquets as having a “*weak conscience*” (v.9). In every man there is an understanding of right and wrong. Conscience has been described as “man’s most secret core and his sanctuary. There he is alone with God whose voice echoes in his depths” (Vatican Council II). Deep within himself man discovers a law which he has not laid upon himself but which he must obey. When a person does this he is said to be

“following his conscience.”

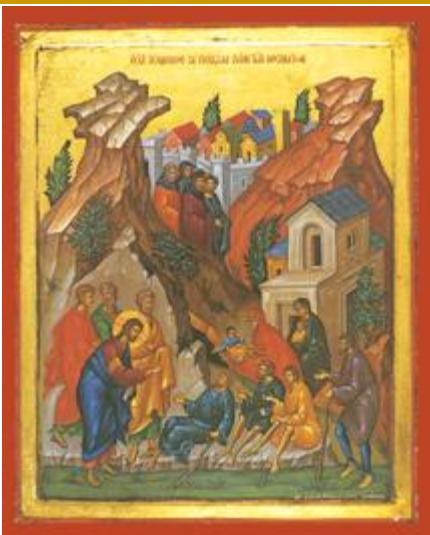
Christians should feel obliged to form their conscience in accordance with the word of God rather than the dictates of the culture in which they live or their personal sentiments. Developing such a Christian conscience is one aspect of the believer’s interior life. A person who ignores self-reflection remains weak and susceptible to every changing fad. When faced with a moral dilemma he is unable to make his decision based on clear principles – biblical or otherwise – and usually just does what “everyone else” is doing. Like their first century forebears, they have a weak conscience.

Meatfare Sunday [page 4]

St Theodore and the Boiled Wheat

The last non-Christian ruler of the Roman Empire, Julian the Apostate (361-363) sought to revive the ancient glory of Rome by restoring its ancient pagan religion at the expense of Christianity. During the first week of the Great Fast, when many people were not eating for much of the week, Julian ordered the Prefect of Constantinople to sprinkle all the food in the marketplaces with the blood from sacrifices offered to idols. People would have to eat this food on the weekend and thus, he reasoned, honor the gods that he worshipped. Seemingly Julian had not read 1 Corinthians. In any case, St Theodore the Recruit, martyred some 50 years before, appeared in a dream to Archbishop Eudoxius, ordering him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva) instead. Eating Julian's doctored foods would suggest to people that his idols were real. The faithful ate kolyva instead; there would be no return to paganism.

Since the time of Patriarch Nectarios (381-397) the Byzantine Churches have remembered this event on the first Saturday in the Great Fast. The Canon to St Theodore is sung, then kolyva is blessed in memory of St. Theodore's intervention.



THE HEALING POWER OF GOD'S LOVE: 2nd Annual Women's Retreat

WHEN: Friday to Sunday March 7,8,9, 2014

WHERE: Basilica & National Shrine of Our Lady of Consolation Retreat Center 315 Clay Street Cary, Ohio 43316

Retreat Master: Fr. Joseph Marquis

***Fee: \$150.00 Please make the check payable to:
"St. Mary Byzantine Catholic Church***

For more information please contact Joan

***Washburn @ 419-798-9107 or email her at washburn.joan5@gmail.com.
The Retreat is sponsored by Women's Spiritual Renewal Group at St. Mary Byzantine Catholic Church in Marblehead, OH.***

St. Polycarp of Smyrna (69–155 AD) was a 2nd-century Christian bishop of Smyrna. According to the *Martyrdom of Polycarp* he died a martyr, bound and burned at the stake, then stabbed when the fire failed to touch him. Polycarp is regarded as a saint in the Byzantine Catholic, Roman Catholic, Eastern Orthodox, Oriental Orthodox, Anglican, and Lutheran churches.

It is recorded by Irenaeus, who heard him speak in his youth, and by Tertullian, that he had been a disciple of John the Apostle. Saint Jerome wrote that St. Polycarp was a disciple of John and that John had ordained him bishop of Smyrna.

The early tradition that expanded upon the *Martyrdom* to link St. Polycarp in competition and contrast with St. John the Apostle who, though many people had tried to kill him, was not martyred but died of old age after being exiled to the island of Patmos, is embodied in the Coptic language fragmentary papyri dating to the 3rd to 6th centuries.

Along with St. Clement of Rome and St. Ignatius of Antioch, St. Polycarp is regarded as one of three chief Apostolic Fathers. The sole surviving work attributed to his authorship is his *Letter to the Philippians*; it is first recorded by Irenaeus of Lyons.

St. Polycarp occupies an important place in the history of the early Christian Church. He is among the earliest Christians whose writings survive. He was a Bishop of an important congregation, which was a large contributor to the founding of the Christian Church. He is from an era whose orthodoxy is widely accepted by nearly all Christian groups. St. Polycarp may have been the first one who attempted to compile, edit, and publish the New Testament. All of this makes his writings of great interest.

St. Polycarp lived in an age after the deaths of the apostles, when a variety of interpretations of the sayings of Jesus were being preached. His role was to authenticate orthodox teachings through his reputed connection with the apostle John.

Saint Tarasius (c. 730 – 25 February 806) was Ecumenical Patriarch of Constantinople from 25 December 784 until his death on 25 February 806.

St. Tarasius was born and raised in the city of Constantinople. A son of a high-ranking judge, Tarasius was related to important families, including that of the later Patriarch Photius the Great. Tarasius had embarked on a career in the secular administration and had attained the rank of senator, eventually becoming imperial secretary (*asekretis*) to the Emperor Constantine VI and his mother, the Empress Irene. Originally he embraced Iconoclasm, but later repented, resigned his post, and retired to a monastery, taking the Great Schema (monastic habit).

Since he exhibited both Iconodule sympathies and the willingness to follow imperial commands when they were not contrary to the faith, he was selected as Patriarch of Constantinople by the Empress Irene in 784, even though he was a layman at the time. Nevertheless, like all educated Byzantines, he was well versed in theology, and the election of qualified laymen as bishops was not unheard of in the history of the Church.

He reluctantly accepted, on condition that church unity would be restored with Rome and the oriental Patriarchs. To make him eligible for the office of patriarch, Tarasius was duly ordained to the diaconate and then the priesthood, prior to his consecration as bishop.



Before accepting the dignity of Patriarch, Tarasius had demanded and obtained the promise that the veneration of icons would be restored in the church. As a part of his policy of improving relations with the Roman Church, he persuaded Empress Irene to write to Pope Hadrian I, inviting him to send delegates to Constantinople for a new council, to repudiate the heresy. The Pope agreed to send delegates, although he disapproved of the appointment of a layman to the patriarchate. The council convened in the Church of the Holy Apostles on 17 August 786. Mutinous troops burst into the church and

Saint Tarasius, Patriarch of Constantinople [page 2] dispersed the delegates. The shaken papal legates at once took ship for Rome. The mutinous troops were removed from the city, and the legates reassembled at Nicaea in September 787. The Patriarch served as acting chairman (Christ was considered the true chairman). The council, known as the Second Council of Nicaea, condemned Iconoclasm and formally approved the veneration of icons. The patriarch assumed a moderate policy towards former Iconoclasts, which incurred the opposition of St. Theodore the Studite and his partisans.

About a decade later, Tarasios became involved in a new controversy. In January 795, Emperor Constantine VI, divorced his wife, Maria of Amnia and Tarasius reluctantly condoned the divorce. The monks were scandalized by the patriarch's consent. The leaders of the protest, Abbot Plato of Sakkoudion and his nephew Theodore the Studite, were exiled, but the uproar continued. Much of the anger was directed at Tarasius for allowing the subsequent marriage of the emperor to Theodote to take place, although he had refused to officiate. Under severe pressure from Theodore, Tarasius excommunicated the priest who had conducted Constantine's second marriage.

Tarasius continued to loyally serve the subsequent imperial regimes of Irene and Nikephoros I. The patriarch's reputation suffered from criticism of his alleged tolerance of simony. On the other hand, his pliability proved most welcome to three very different monarchs and accounts for Tarasius' continuation in office until his death. The later selections of the laymen Nikephoros and Photius as patriarchs may have been in part inspired by the example set by Tarasius.

Though some later scholars have been critical of what they perceive as Tarasius' weakness before imperial power, he continues to be revered in the Byzantine Catholic and Eastern Orthodox Churches for his defense of the use of icons, and his struggle for the peace and unity of the Church. His feast day is celebrated on February 25th.

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 returned to his family in Solon, OH.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne 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 Rory has been 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 was recently promoted to PFC and is training in Army Intelligence at a base in Arizona. And she is scheduled to graduate on March 13th.

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!