

# **THE LIGHT OF THE EAST**



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

**1117 South Blaine Ave. Indianapolis, IN 46221**

**Website: [www.saindy.com](http://www.saindy.com) Email: [sabcc@indy.rr.com](mailto:sabcc@indy.rr.com)**

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

**Pastoral Associates: Subdeacon John Russell, M. Div.**

**Seminarian Bryan Scotton**

**Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,**

**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 [Evening Prayer]**

**Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]**

**Mystery of Holy Repentance [Confessions]: AFTER Saturday  
Evening Prayer or ANYTIME by appointment**

**SERVICES FOR THE WEEK OF AUGUST 17, 2014**

**TENTH SUNDAY AFTER PENTECOST.**

**Post-Festive of the Dormition. The Holy Martyr Myron.**

**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. AUG. 16**

**5:00 PM**

**FESTAL EVENING PRAYER**

**SUN. AUG. 17**

**9:00 AM**

**FESTAL MORNING PRAYER**

**10:00 AM**

*For the People*

**11:30 AM**

**PARISH SOCIAL LUNCHEON**

**MON. AUG. 18**

**Post-Festive Day of The Dormition. The Holy  
Martyrs Florus & Laurus.**

**NO SERVICES ~FATHER'S DAY OFF**

**TUE. AUG. 19**

**Post-Festive Day of The Dormition. The Holy  
Martyr Andrew the Tribune and His Comps.**

**9 AM**

**MORNING PRAYER**

**WED. AUG. 20**

**Post-Festive Day of The Dormition. The Holy  
Prophet Samuel. The Holy King Stephen of  
Hungary.**

**9 AM**

*Health of Evie Kobus*

**7 PM**

**AKATHIST TO THE  
THEOTOKOS THE  
INEXHAUSTIBLE CUP**

**THU. AUG. 21**

**Post-Festive Day of the Dormition. The Holy  
Apostle Thaddeus. The Holy Martyr Bassa.**

**9 AM**

**MORNING PRAYER**

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

**WE WELCOME OUR VISITORS TO THIS MORNING'S  
LITURGY. PLEASE LOOK FOR THE CHANGEABLE  
PARTS, HYMN NUMBERS, AND PROPER S ON THE  
COLORED INSERT.**

**FRI. AUG. 22**

**Post-Festive Day of the Dormition. The Holy Martyr Agathonicus and His Companions. The Passing of Blessed Confessor Simeon Lukac, secret Bishop [1964].**

**9 AM MORNING PRAYER**

**SAT. AUG. 23**

**Leave-taking of the Dormition. The Holy Martyr Lupus. The Holy Martyr Irenaeus, Bishop of Lyons.**

**5 PM FESTAL EVENING PRAYER**

**SUN. AUG. 24**

**ELEVENTH SUNDAY AFTER PENTECOST. The Holy Bishop-Martyr Eutyches, Disciple of St. John the Theologian. Our Blessed Confessor and Hiero-monk Dominic Methodius Trcka.**

**9:00 AM MORNING PRAYER**

**10:00 AM FOR THE PEOPLE**

**11:30 AM PARISH LUNCHEON**

**YOUR GIFT TO THE LORD ~ THE MONTH OF AUG. 2014**

**Sunday Collection Candles Holy Day Fund Raising Weekly Totals**

8/3/14	\$ 900.56	\$52.00	\$00.00	\$931.48	\$1,884.04
8/10/14	\$761.18	\$123.12	\$00.00	\$1,062.58	\$1,946.88
Totals	\$1,661.74	\$175.12	\$00.00	\$1,994.06	\$3,830.92

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!  
IT COSTS APPROXIMATELY \$3000.00 PER WEEK TO OPERATE  
YOUR PARISH. PLEASE BE SURE TO SUPPORT YOUR ST.  
ATHANASIUS PARISH. THANK YOU VERY MUCH!***

***Eternal memory! Former St. Athanasius pastor Fr. Edward Wojciechowski has fallen asleep in the Lord on Wednesday August 13<sup>th</sup> in Hammond, IN. The Office of Christian Burial for a Priest will take place at St. Michael Byzantine Church Merrillville, IN. Sunday 6 PM Reception of the body followed by the Parastas at 7 PM. Monday Viewing at 6 PM and Parastas at 7 PM. Funeral for a Priest on Tuesday at 10 AM. Grant, O Lord, to Your Presbyter Edward blessed repose and eternal memory!***

<b>Candles Available</b>	<b>Monthly Donation</b>	<b>Intention</b>	<b>Sponsor</b>
<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	AVAILABLE	
<i>Nativity Icon</i>	\$25.00	+Father Sid Sidor	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	\$25.00	Special Intention	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	\$25.00	AVAILABLE	
<i>St. Athanasius Icon</i>	\$25.00	Ukraine	<i>Dan &amp; Olga Vaughn</i>
<i>Holy Table</i>	\$40.00	+Fr. Sid Sidor	<i>Ray &amp; Anne Hamilton</i>

*An Icon of the Holy Family is now above the viewing of window of our "Holy Family Room" [the Cry Room].*

**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, MARGARET EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, ELAINE WILSON, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA

DORNEY, DAVID BLEVINS, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW, EVIE KOBUS, JOHN BORGERT, LAUREN FIORELLI, CLARE HUNTER.



**THE AKATHIST TO THE THEOTOKOS,**

**THE INEXHAUSTIBLE CUP,**

**HEALER OF ALCOHOLICS**



**WEDNESDAY AUGUST 20<sup>th</sup> 7 PM**

**WEDNESDAY SEPTEMBER 10<sup>th</sup> 7 PM**

**ST. ATHANASIUS THE GREAT BYZANTINE  
CATHOLIC CHURCH 1117 S. BLAINE AVE.  
INDIANAPOLIS.**

**DO YOU KNOW ANYONE WHO IS TROUBLED  
BY THE DISEASE OF ALCOHOLISM OR  
CHEMICAL DEPENDENCY?**

**PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR  
THIS LIFE-CHANGING AND HEALING AKATHIST.**



**ST. ATHANASIUS THE GREAT  
PARISH COMMUNITY MEAL~**

**As part of our call to participate  
actively in the Holy Father's call  
for the "New Evangelization",  
we need to truly reach out to  
the Neighborhood Community  
surrounding our Parish  
Facilities. One way for us to do  
this is to provide a Free  
Community Meal on a regular  
basis.**

**Our First Meal has been scheduled for Wednesday August 20<sup>th</sup>.  
It will be held from 4:00 to 6:00 PM in our Parish's St. Mary Hall.  
Plans call for the meal to be simple but ample and readily  
expandable. Please speak with Seminarian Bryan, who will be  
coordinating this initial effort, to volunteer your time and  
assistance.**

**His Grace Bishop JOHN is coming to St. Athanasius the Great Parish!**

*Next Sunday August 24<sup>th</sup> His Grace Bishop JOHN will be celebrating the Mysteries of Holy Initiation for Veronica Russell, Daughter of Sub-Deacon John and Katie Russell. The celebration will be*



*a part of the Divine Liturgy beginning at 10 AM. Please plan now to join in this great celebration for our Parish and the Russell family! May God grant His Grace Bishop John, many happy and blessed years!*

**EASTERN CHRISTIAN FORMATION CLASSES 2014-2015**

*Many thanks to those who have volunteered to restart our ECF Program. Father Bryan needs to meet with all of our volunteer catechists. We will schedule another meeting later in August.*

*If possible, please bring documentation of previous Safe Environment Training Certification from the Boy Scouts, other Scouting type organization, or another Catholic Eparchy [Diocese] or Archeparchy [Archdiocese].*

*We will be following the Safe Environment program of the Parma Eparchy. If you have any questions you can get more information on the Eparchy's website [www.parma.org](http://www.parma.org). Thank you for your assistance with this essential ministry.*

**Revamping St. Athanasius Parish's ~ St. Mary Hall**

*Our St. Mary Hall must provide our Parish with a wide variety of uses from Catechetical Center, Meeting Room[s], Parish Socials, Parish Bakery and other projects work space etc. We need to create a way in which to efficiently and effectively divide the Hall for these various uses. We need to be able to divide the Hall into 3 or 4 spaces for classes and meetings. Yet it also has to be able to be opened up for socials and fund-raising work. Glen Grabow and Max Beaver have made the plans for the dividers! We have ordered the materials for the divider system. If you can help please let Glen or Max know when you are available.*

**Summer work days**~ repairing, replacing rotted wood, replacing missing vinyl siding on the Church Building **MUST** be our first priority in making improvements to the Parish Property!

- 1) Saturday August 23 starting work @ 10 AM
- 2) Saturday August 30 starting work @ 10 AM.



**WE REALLY NEED YOUR HELP! WORKDAY WILL BE HELD RAIN OR SHINE. BRING WORK CLOTHES GLOVES, PAINT SCAPPERS, ETC.**

**MANY THANKS TO EVERYONE WHO HAVE SHOWED UP FOR OUR PREVIOUS WORK DAYS AND HELPED MAKE SOME REALLY PROGRESS WITH THE REPAIR TO OUR TEMPLE.**

**PLEASE COME ON THESE SATURDAYS OR ANY OTHER TIME AND HELP US MOVE FURTHER AHEAD ON OUR NEEDED PROJECTS.**

**If you can not come on Work Days, call the Parish Office and come to volunteer on other days. There is something for EVERYONE to do, so please come and help do your part.**

*Father Bryan had to respond to the Insurance Company about what progress we are making with these required repairs. They were not impressed with the progress reported thus far. Father was reminded of the real possibility with increased insurance costs, due to the increased risks caused by these maintenance issues.*

*If we have to call in professionals to complete this needed work, we will have to try to get a loan from the Eparchy, which will have to be paid back. Or we will have to use more of our very limited Parish savings. [Nearly all from the estate of Fr. Joseph Pohorlak].*



**MANY HAPPY YEARS!** On the left is a picture of Fr. Bryan and Seminarian Bryan sharing in the ordination of Fr. Andrew Nagrant to the Holy Presbyterate at the Cathedral of St. John the Baptist in Parma, by the hands of His Grace Bishop JOHN.



**WE HAVE THREE MORE HOLY DAYS**  
**COMING UP SOON! !**

**Feast of the Beheading of St. John the Baptist**

**Thu. Aug. 28**

**7 PM: Vespers with Lityja**

**Fri. Aug. 29**

**9 AM: Festal Divine Liturgy**

***This is traditionally a day of Strict Fast  
[No Meat and Dairy products]***



**The Feast of the Birth of the Theotokos [Solemn Holy Day]**

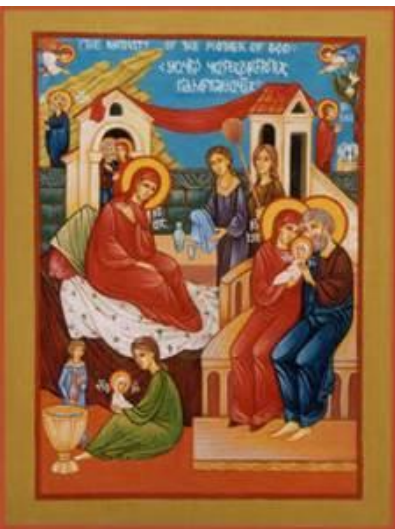
**Sun. September 7**

**7 PM: Festal Evening Prayer [Vespers]  
with Lityja**

**Mon. September 8**

**9 AM: Festal Divine Liturgy**

***This is the first Feast Day of the Church's New Year!***



**The Feast of the Exaltation of the Holy Cross [Solemn Holy Day]**

**Sat. September 13**

**5 PM: Festal Evening Prayer [Vespers]  
with Lityja**

**Sun. September 14**

**9 AM: Festal Morning Prayer**

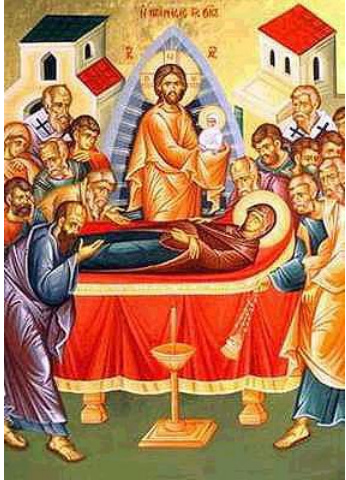
**10 AM: Festal Divine Liturgy [with  
Mirovanije]**

***Please join us for the Divine Services  
celebrating these Holy Days!***





## *From the Writings of the Church Fathers*



### **The Dormition of Our Most Holy Lady, the Theotokos and Ever-Virgin Mary [August 15]**

Here is what the Church has received from ancient Patristic tradition concerning the Dormition of our Most Holy Lady, the Theotokos and Ever-Virgin Mary. The time having come when it pleased Our Lord to take His holy Mother close to Him, her passage from this transitory life to eternal and blessed life was announced to her by an angel three days in advance. Having understood this, the Virgin hastened to ascend the Mount of Olives to pray there and thank God. She then returned home and made the necessary preparations for her burial. Meanwhile, carried on clouds from the ends of the earth where they had scattered to preach the Gospel, the Apostles were gathered together at the Holy Virgin's home. She explained to them the reason for their unexpected gathering and consoled them in a motherly fashion. She raised her hands to heaven, prayed for world peace, blessed the Apostles, and, rising on her bed, took the posture that she wished and thusly committed her most holy soul into the hands of her Son and her God...

The Apostles carried her holy body and buried it in Gethsemani. Three days later during a gathering for consolation, where in accord with their custom, they raised bread in Jesus' name, the Virgin appeared to them in the sky and said to them: "Rejoice!" They knew by that that she had ascended into heaven with her body.

Today's feast has its origin in the anniversary of the dedication of a church of the Virgin located between Jerusalem and Bethlehem. Built by the Roman woman Ikelia, this church perhaps commemorates a "station" where, according to tradition, tired from her trip the Virgin Mary rested before arriving in Bethlehem to give birth to the Child. As a matter of fact this place was named "Kathisma" (station).

The feast of the Dormition of our Most Holy Lady, the Theotokos and Ever-Virgin Mary was extended to the whole Byzantine empire by Emperor Maurice between 588 and 602. It was introduced in Rome by Pope Theodore I (642-649), who came from Jerusalem's clergy.

## **UPCOMING HOLY DAYS & SPECIAL SERVICES**

### **AT ST. ATHANASIUS THE GREAT CHURCH**

<u>Wed. August 20</u>	4 to 6 PM	COMMUNITY SPAGHETTI DINNER
	7 PM	AKATHIST HYMN TO THE THEOTOKOS "THE INEXHAUSTIBLE CUP" HEALER OF ALCOHOLICS

#### **11<sup>TH</sup> Sunday after Pentecost Celebration**

<u>Sat. August 23</u>	5 PM	FESTAL VESPERS
<u>Sun. August 24</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON
<u>Wed. August 27</u>	7 PM	PARAKLIS & HOLY ANOINTING
<u>Thu. August 28</u>	7 PM	VESPERS OF BEHEADING OF ST. JOHN THE FORERUNNER
<u>Fri. August 29</u>	9 AM	LITURGY OF BEHEADING OF ST. JOHN THE FORERUNNER

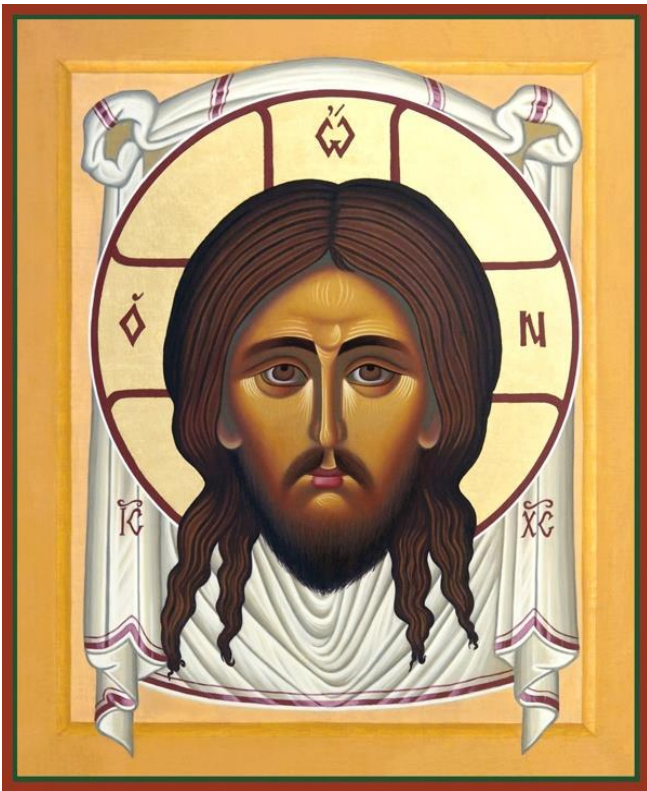
**Traditionally a day of Strict Fast [no Meat or Dairy Products]**

#### **12<sup>TH</sup> Sunday after Pentecost Celebration**

<u>Sat. August 30</u>	5 PM	FESTAL VESPERS
<u>Sun. August 31</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON

#### **13<sup>TH</sup> Sunday after Pentecost Celebration**

<u>Sat. September 6</u>	5 PM	FESTAL VESPERS
<u>Sun. September 7</u>		REGULAR SERVICE TIMES



*August 16*

*Transfer of the Holy Mandylion  
from Edessa to Constantinople*

## **Bowing before Your Image**

MANY AMERICANS ARE FAMILIAR with the image of Our Lady of Guadalupe, miraculously imprinted on the cape (tilma) of a Nahuatl Aztec in sixteenth-century Mexico. Such an image is

called “not made with hands,” meaning that its origin is spiritual or even divine.

The Guadalupe cape is not the first image of this sort in Christian history. The most famous icon not made with hands is the image of Christ’s holy face known as the Mandylion (sometimes translated as “towel” or “napkin”): Its history is fascinating and not altogether clear.

### **The Image of Edessa**

From at least the sixth to the tenth century a “God-made image” of Christ was venerated in Edessa, a Syriac city on the Persian border. In the year 525 the Daisan River, a tributary of the Euphrates, flooded part of the city. During the reconstruction of the city wall the image, on cloth, was discovered hidden in the wall over one of the city gates, reportedly inscribed “O Christ our God, no one who hopes in You will ever be put to shame.”

Contemporary writers associated this image with the story of the first-century king of Edessa, Abgar, who had written to Christ asking Him to visit Edessa and heal him of an illness. The Lord reportedly wrote back saying that He could not come but would send one of His disciples in due



## **Bowing before Your Image [PAGE 2]**

time. After the resurrection, the disciple Thaddaeus (Addai) brought the Gospel to Edessa and reportedly healed the king. The fourth-century historian Eusebius of Caesarea recorded this story in his *History of the Church* and claimed to have seen the letter in the Edessa chancery and translated it. The pilgrim nun Egeria, who visited Edessa in 384 also claimed to have seen this letter.

In 593 Evagrius the Stoic in his *Ecclesiastical History* mentions that Edessa was home to a “God-made image” of the face of Christ imprinted on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described it as a commonly known fact and St John of Damascus cited it in his work *On the Holy Images*. This image was regularly connected to the stories of Christ, Abgar and Addai. In the version recounted by John of Damascus, a painter sent by King Abgar to make “a likeness of the Lord” could not do so “because of the brightness that shone from His countenance.” The Lord then placed a garment over His face to create the image.

### **From Edessa to Constantinople**

From the sixth century to the eighth an icon of Christ on cloth served as a banner for the Byzantine army. It had led the army of Heraclius in his seventh-century battles against the Persians but had disappeared in 705, according to the Byzantine writer Georgios Kedrenos, during an interruption in the reign of Justinian II.

In 944 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkouas, who exchanged a group of Muslim prisoners for the “God-made image.” It was taken to Constantinople where it was received in triumph and enshrined in the chapel of the imperial palace. It is this event which the Byzantine Churches still commemorate on August 16.

The Mandyllion remained in Constantinople until the city was sacked by the Crusaders in 1204. Many of its treasures were looted and taken to western Europe. The Crusader-King Baldwin II sold a number of Byzantine treasures to King Louis IX of France. The relics were enshrined

## **Bowing before Your Image [PAGE 3]**

in his Sainte Chapelle in Paris until they disappeared during the French Revolution.

### **The Mandyllion and the Shroud of Turin**

The image of Edessa was described in a sixth-century Greek text as a “*tetradiplon*” (folded four times). Several modern authors have argued that the Shroud of Turin, folded in this manner, would display only the holy face. They also point to the distinct crease marks on the Shroud, suggesting that it had been folded for a long time. Finally they cite a certain Gregory, a tenth-century treasurer at Hagia Sophia, who said that the image of Edessa was painted “in sweat and blood.” They also note that scientists have identified traces of pollen on the Shroud native to all three of the locations associated with the Mandyllion: Jerusalem, Edessa and Constantinople.

### **Images of the Image**

The earliest known Byzantine icon of the Mandyllion is preserved at the Monastery of St. Catherine on Mount Sinai. It has been dated to mid-tenth century, when the actual Mandyllion was brought to Constantinople. Since then many icons have appeared, some showing the cloth; others depicting only the holy face.

Icons of the Mandyllion present us with a problem when we go to venerate them. Iconographic etiquette dictates that we kiss the hands or feet of Christ in icons, never the face. On icons of the Mandyllion it is proper to kiss the cloth, if shown, or the hair but not the face. As we say in the prayer before Communion, “I will not give You a kiss like Judas did.”

The Holy Mandyllion itself or icons of it – indeed any icon of Christ – point to the divine icon truly made without hands: the Lord Jesus Himself. “*He is the image of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him*” (Col 1:15-16). He is, as St. Gregory of Nyssa, wrote, “The Wisdom of God, not made by human hands, now become a creature for our sake.”

## **Bowing before Your Image [PAGE 4]**

When Christ chose His disciples and sent them forth He said to them, *“Blessed are the eyes which see the things you see; for I tell you that many prophets and kings have desired to see what you see, and have not seen it, and to hear what you hear, and have not heard it”* (Lk 10:23, 24). The Mandylion, the Shroud and icons of them give us a glimpse of what they saw and more.

**Before Your most pure image we bow in worship, begging forgiveness for our sins, O Christ God; because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the Enemy’s bondage those You had created. For this reason we cry out to You in thanksgiving, “You have filled all things with joy, O our Savior, when You came to save the world!”** (*Troparion*)

**FATHER’S DAY OFF**~ *The Statutes of the Eparchy of Parma direct that every Pastor and Parochial Vicar receive a day “free from Pastoral responsibilities and duties each week.” Your Pastor usually takes Monday as his “day off”, unless this day is a Holy Day or Civil Holiday. The day is also posted in the weekly bulletin. On that day the Parish Office and Rectory are closed. Please respect Father’s day off by not calling or contacting him unless it is a medical emergency. If it is an emergency, Father may be reached on his mobile phone. Thank you for your consideration.*

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

*Wednesday August 27 Paraclis and Mystery of Holy Anointing*

*Wednesday September 24 Paraclis and Mystery of Holy Anointing*

*Wednesday October 29 Paraclis and Mystery of Holy Anointing*

*All Wisdom comes from the Lord and with Him it remains forever!*

*Sirach 1:1*



**The Holy New Martyr and Bishop Simeon Lukach**~ (Ukrainian: СИМЕОН Лукач; 7 July 1893 - 22 August 1964) was a Byzantine [Greek] Catholic bishop and martyr.

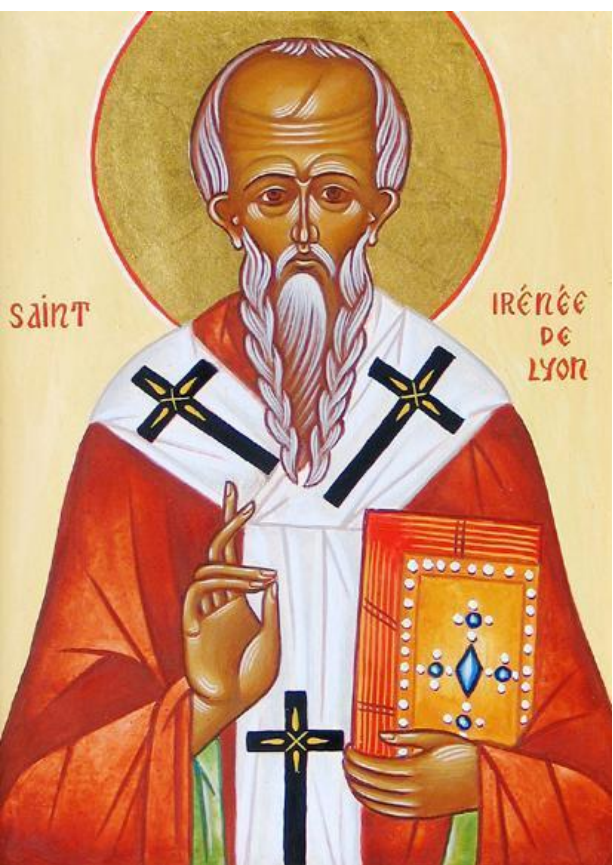


The Holy New Martyr and Bishop Simeon Lukach was born in the village of Starunya, Stanislaviv Region. His parents were peasant farmers. He entered the seminary in 1913. His studies were interrupted for two years during World War I, he finished in 1919. In that year he was ordained as a celibate priest by Bishop Hryhory Khomyshyn. He taught moral theology at the seminary in Stanislaviv, Poland [now Ivano-Frankivsk, Ukraine] until April 1945 when Khomyshyn secretly ordained him a bishop.

He was first arrested on 26 October 1949 by the NKVD and deported to Siberia for ten years hard labor. After serving half his sentence, he was released on 11 February 1955, as part of a general “amnesty”. After this, he served as an underground member of the clergy. In July 1962 he was arrested for a second time. He appeared in court with Bishop Ivan Sleziuk who was also an underground bishop. He was sentenced to five more years of labor. While he was in prison, he developed tuberculosis. He was released back to his village where he died on 22 August 1964.

On June 27, 2001, St. John Paul II beatified twenty-eight Ukrainian martyrs: bishops, priests, nuns, and one layman who suffered and died for Christ and His Vicar under the communist scourge. Now, ten years later, we read about the flood of vocations in Ukraine, which has caused the seminaries to turn back half of the young men seeking to enter. There is certainly a connection to be made here. Beatifications and canonizations of saints can lift up the soul of a nation, especially when the venerated are martyrs.

## The Holy Bishop Martyr Irenaeus of Lyons~ (early 2nd century – c. AD



202), also referred to as **Saint Irenaeus**, was Bishop of Lugdunum in Gaul, then a part of the Roman Empire (now Lyon, France). He was an early Church Father and apologist, and his writings were formative in the early development of Christian theology. He was a hearer of Polycarp, who in turn was traditionally a disciple of John the Evangelist.

Irenaeus' best-known book, *Adversus Haereses* or *Against Heresies* (c. 180), is a detailed attack on Gnosticism, which was then a serious threat to the Church, and especially on the system of the Gnostic Valentinus. As one of the first great Christian theologians, he emphasized the traditional elements in the

Church, especially the episcopate, Scripture, and tradition. Against the Gnostics, who said that they possessed a secret oral tradition from Jesus himself, Irenaeus maintained that the bishops in different cities are known as far back as the Apostles and that the bishops provided the only safe guide to the interpretation of Scripture. His writings, with those of Clement and Ignatius, are taken as among the earliest signs of the developing doctrine of the primacy of the Roman see. Irenaeus is the earliest witness to recognition of the canonical character of all four gospels.

Irenaeus is recognized as a saint by the Catholic Church and the Eastern Orthodox Church. His feast day is on June 28 in the General Roman Calendar, where it was inserted for the first time in 1920; in 1960 it was transferred to July 3, leaving June 28 for the Vigil of the Feast of Saints Peter and Paul, but in 1969 it was returned to June 28, the day of his death. The Lutheran Church commemorates Irenaeus on that same date for his life of exemplary Christian witness. In the Byzantine Catholic and Orthodox Churches his feast day is 23 August.



His Grace Bishop JOHN has directed that we all pray this Prayer for peace and the people of Iraq at all Divine Services on Sunday February 17, 2014.

Chaldean Catholic Patriarch Sako's prayer for peace follows:

***Lord,***

***The plight of our country***

***is deep and the suffering of Christians***

***is severe and frightening.***

***Therefore, we ask you Lord***

***to spare our lives, and to grant us patience,***

***and courage to continue our witness of Christian values***

***with trust and hope.***

***Lord, peace is the foundation of life;***

***Grant us the peace and stability that will enable us***

***to live with each other without fear and anxiety,***

***and with dignity and joy.***

***Glory be to you [Father, Son, and Holy Sprit now and ever and] forever.***

***Amen.***



## **Seminarian's Corner**

### ***How do we evangelize here and now?***

“New evangelization must surrender to the mystery of the grain of the mustard seed and not be so pretentious as to believe to immediately produce a large tree.”

*--Joseph Cardinal Ratzinger on the New Evangelization*

It has become very common to hear the phrase “new evangelization.” Even though these buzz words have been beaten into our heads, I think many still ask the question, “but what does that really mean?”

Simply put, the “new evangelization” is a renewal. We must renew our own faith, or ‘re-evangelize’ ourselves before evangelizing the other. If we are not on fire with the Love of God, then how can we expect to attract others to that same Love? As we sing in our hymn, “By this will all people know that you are my disciples, if you have love for each other.”

It seems obvious that there are many that are on fire with the Love of God here at St. Athanasius. That fire needs to be spread, and what better way than to spread it to the people who surround us. We already do that weekly while we are selling foods at the markets. In addition, we can evangelize in the neighborhood we find ourselves in.

St. Athanasius parish is blessed with faithful and dedicated parishioners, and now we take on the challenge of evangelizing, not just everyone we meet, but even to those who are right across from our church doors. This week, parishioners have been handing out invitations to a community meal this Wednesday from 4-6PM with an additional invitation to the Akathist at 7PM. This is a chance for St. Athanasius to welcome the neighbors for hospitality and the love and healing of our God. As Cardinal Ratzinger said, we should not expect to completely change peoples’ lives immediately, but we plant the seed, so that it can flourish into a healthy and fruitful life, filled abundantly with the desire and love for God.

Your help is appreciated Tuesday evening as we prepare the food and Wednesday as we serve our neighbors. Please talk to Seminarian Bryan after liturgy to see how you can help out.

## *Father Bryan's Question Corner*



**Father, in many Roman Catholic Parishes those who are not able to receive the Holy Eucharist, come forward to receive a blessing with the Eucharist. I understand that you refuse to do this. I think that this is a nice custom, why do you refuse to give this blessing?**

*The custom of blessing non-communicants with the Eucharist, in the Roman Church is of rather recent origin. I checked with the Chair of the Parma Eparchy's Commission on Sacred Liturgy the Archpriest Michael Hayduk about this custom in our Church. He told your Pastor that no such custom exists in the Byzantine Catholic Church. [This is the case even if certain parishes or priests have introduced the practice.]*

*When the priest or deacon chants "Approach with fear of God and with Faith!" ONLY those Orthodox and Catholic Christians who are able to receive should come forward in the procession towards Holy Communion. Everyone else should remain in their place in the Church, respectfully waiting for the distribution of the Divine Eucharist to be completed. The only EXCEPTION to this would be the parents of small children. A small child is not to be deprived of the Holy Eucharist, just because a parent or parents are unable to receive. When they arrive at the chalice, the parent or parents should inform the priest, deacon, or sub-deacon of their inability to receive. But the child should never be deprived of the Eucharist, and the parent or parents should look at correcting the situation that makes them ineligible as soon as possible.*

*Those unable to receive are most welcome to receive a blessing from Father at the Kissing of the Cross or the Mirovaije [Anointing with Blessed Oil] and the distribution of the Blest Bread. [Antidoran] This is also the time to ask for a personal blessing from Father. You can make this request simply by cupping your hands together and saying respectfully "Father, bless!" Father will then bless you in the palm of your hand, with his hand. Then it is perfectly proper to kiss Father's hand as a mark of thanks for the blessing, and respect for the priesthood of Jesus Christ. Thank you for your question!*

**Father, can you explain the opening and closing of the Royal [or Holy] Doors and the Curtain? I have seen this done in a number of our Churches, and have wondered about this practice.**

The Official Vatican developed and directed rubrics for our particular Byzantine Catholic Church is called in English "The Order of the Celebrations of Vespers, Orthos and the Divine Liturgy According to the Ruthenian Recension. [Typically called the "Ruthenian Recension".] This work provides these general directions regarding the opening and closing of the Royal Doors and Veil [Curtain]:

1] The deacon doors remain closed unless one must pass through them.

2] At Vespers and Matins the Royal Doors are opened only for the entrances, when the Gospel is being prepared for and chanted. At Vespers the doors are opened at the beginning of the Lityja procession [if taken] and remains open until the completion of the Dismissal. Otherwise, the Royal Doors remain closed after the Little Entrance until the Dismissal. At Daily Vespers with no entrance, the Royal Doors remain closed throughout the Divine Service. At Matins the Royal Doors are opened at the Great Doxology and remains open until the end. At Simple Daily Matins the Royal Doors remain closed throughout.

3] At the Divine Liturgy, the Royal Doors are opened before the Little Entrance and are closed after the reading of the Holy Gospel. They are opened again at the Great Entrance and closed after it. Finally they are opened after the Communion of the clergy and are closed at the end of the Divine Liturgy. In some places it is the custom to open and close the Royal Doors more often.

4] All the doors remain open during Bright Week.

5] The Royal Doors remain open while a Bishop celebrates. [Although in many places the Royal Doors and Curtain are closed during the Communion of the Clergy.

6] The Curtain behind the Royal Doors is opened throughout all of Vespers and Matins. In the Divine Liturgy it is opened just before "Blessed is the Kingdom..." It is closed after the Great Entrance, opened for the Symbol of Faith [Creed], closed at "Holy, Holy, Holy..." opened at "It is truly proper..." closed at the Communion of the Clergy and opened again to "Approach with fear of God..." and finally closed at the end of the Liturgy.

The "Ruthenian Recension" directs us to more fully practice these rubrics!

**PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.**

**MAJOR CRAIG M. EYMAN D.O.**~ 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.

**CAPT. BRIAN HEWKO USA**~ is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

**CAPTAIN CHRISTINA MOMONIER**~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic She is currently serving at Ft. Benning, GA.

**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. Fr. Joseph is posted in Washington, DC.

**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. Katie is getting married at Epiphany Byzantine Catholic Church in Annandale, VA in the near future.

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

**PRIVATE JACKSON RUANE USA**~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He was deployed to Korea on September 9, 2013. He thanks you for your prayers.

**PRIVATE ABIGAIL BROWN USA**~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

**2<sup>ND</sup> LT. AARON JACOBSON**~ from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

*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. We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. **In the Byzantine Catholic Church we give Holy Communion to infants and young children. If you bring your child forward at Communion time he or she will be given Holy Communion. If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** 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!**