

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

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

Pastoral Associate: Subdeacon John Russell, M. Div.

Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,

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Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555
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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 SEPTEMBER 14, 2014

THE EXALTATION OF THE HOLY CROSS.

Passing of our Holy Father John Chrysostom

Patriarch of Constantinople.

**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].**

<u>SAT. SEP. 13</u>	5:00 PM	FESTAL EVENING PRAYER
	5:45 PM	<i>Panachida ~ +Susan Dorsey</i> <i>[40th Day]</i>
	6 PM	CONFESSIONS
<u>SUN. SEP. 14</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	<i>For the People</i>
	11:30 AM	PARISH SOCIAL LUNCHEON
<u>MON. SEP. 15</u>		<u>Post-Festive Day of the Exaltation of the Cross.</u> <u>The Holy Great Martyr Nicetas. Our Ven. Fr.</u> <u>Symeon, Archbishop of Thessalonica.</u>
		NO SERVICES ~ FATHER'S DAY OFF
<u>TUE. SEP. 16</u>		<u>Post-Festive Day of the Exaltation of the Cross.</u> <u>The Great Martyr Euphemia.</u>
	7 AM	THE FIRST HOUR
<u>WED. SEP. 17</u>		<u>Post-Festive Day of the Exaltation of the Cross.</u> <u>The Holy Martyr Sophia .</u>
	7 AM	THE FIRST HOUR
	9 AM	<i>Healing of Collin Bryant</i>

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 PROPERs ON THE
COLORED INSERT.**

THU. SEP. 18

Post-Festive Day of the Exaltation of the Cross.
Our Ven. Fr. Eumenius the Wonder-worker,
Bishop of Gortyna.

7 AM THE FIRST HOUR

9 AM +Stefan Kostan [15th Anniversary]

NOTE CHANGED TIME

FRI. SEP. 19

Post-Festive Day of the Exaltation of the Cross.
The Holy Martyrs Trophimus, Sabbatius and
Dorymedont.

7 AM THE FIRST HOUR

9 AM *Special Intention by Jane E. Zahn*

SAT. SEP. 20

Saturday after the Exaltation of the Holy Cross.
The Holy Martyr Eustace & His Comps. The
Holy Martyrs and Confessors Michael and His
Councilor Theodore, Wonder-workers of
Cherigov.

7 AM THE FIRST HOUR

5 PM FESTAL EVENING PRAYER

**5:45 PM MYSTERY OF HOLY
REPENTANCE**

[CONFESSIONS]

SUN. SEP. 21

SUNDAY AFTER THE EXALTATION OF
THE HOLY CROSS. Leave-taking of the
Exaltation of the Holy Cross. The Holy Apostle
Condratus of Magnesia.

9:00 AM MORNING PRAYER

10:00 AM *FOR THE PEOPLE*

11:30 AM PARISH LUNCHEON

This Thursday we are, once again, hosting the 8th Grade Classes from St. Susanna Roman Catholic School. The Divine Liturgy on that day will be served at 1 PM.

The First Hour is being served from Tuesday through Saturday at 7 AM. Subdeacon John will be the usual prayer leader. Please feel free to join us in prayer. All are welcome!

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

<u>Sunday Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fund Raising</u>	<u>Weekly Totals</u>	
9/7/14	\$1,688.25	\$61.90	\$5.00	\$367.50	\$2,122.65
Totals	\$1,688.25	\$61.90	\$5.00	\$367.50	\$2,122.65

***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!***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Health of Judith Cavnato -McKeever	Danny Enciso
Icon Screen (6)	\$40.00	+Susan Dorsey	Judy Ernst
Tetrapod (2)	\$30.00	SPECIAL INTENTION	Al Macek
Nativity Icon	\$25.00	+Father Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Special Intention	Father Bryan
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	+Fr. Sid Sidor	Ray & Anne Hamilton

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

MANY THANKS! Father Bryan would like to express his great appreciation and thanks for all of the cards and gifts that he has received for his 58th birthday [September 13th]. May God grant all of you abundant blessings and peace.



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, JAY MURTAUGH, 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 OCTOBER 15TH 7 PM

WEDNESDAY NOVEMBER 19TH 7 PM

WEDNESDAY DECEMBER 17TH 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~
Proposed Date Wed. Nov. 19
from 4:30 PM to 6:30 PM**

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.

We need to have someone come forward to coordinate this effort. If you are willing to help coordinate this effort, please see Father Bryan.

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. Thank you for your assistance with this essential ministry.

With the permission of His Grace Bishop JOHN, St. Athanasius the Great Parish will be restarting its Eastern Christian Formation program, after the Eparchial Gathering the weekend of October 3-4-5. We have tentatively scheduled our start date for Sunday October 12th after the 10 AM Divine Liturgy and Parish Luncheon at around 11:45 AM. Classes will last for 90 minutes, ending at around 1:15 to 1:30 PM.

PLEASE FILL OUT THE EASTERN CHRISTIAN FORMATION REGISTRATION FORM FOUND ELSEWHERE IN THE CHURCH BULLETIN. PLEASE FILL IT OUT AS SOON AS POSSIBLE SO WE CAN ORDER THE NEEDED BOOKS.

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. As you can see that progress is being made towards the construction, installation and completion of the Partitions. If you can help please let Glen or Max know when you are available. **Please be sure to keep the children from playing and roaming around the materials during this construction.**

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 September 20 starting work @ 10 AM.



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

If you cannot 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.

In line with the recommendation of several parishioners and with the assent of the Parish Advisory Board, Father Bryan has sent a letter to the Bishop asking for permission to proceed with the contracting of the exterior repairs and painting of the Church. Depending on the Bishop's decision we can be spending in excess

of \$27,000.00 for this needed project in order to restore and preserve the integrity of the Parish Temple.

We need your generous and additional assistance to be able to accomplish this task. Please give an additional sacrificial contribution, if you can, for this purpose. \$1,000.00 from each family would be nice, but any contribution would be welcome. Well, folks, it is up to YOU to keep this Parish properly repaired and operating. If YOU care about this Parish you will find a way to either participate in the actual work or donate generously to get these clearly required repairs completed.

WE HAVE ONE MORE HOLY DAYS COMING UP SOON!!



The Feast of the Holy Protection of the Most Holy Theotokos

[Solemn Holy Day]

Tue. September 30

7 PM: Festal Evening Prayer

Wed. October 1

9 AM: Festal Divine Liturgy [with Mirovanije]

Please plan now to share in celebrating this joyous Holy Day!

On the Exaltation of the Most Holy Cross~

By John Damascene, An Exposition of the Orthodox Faith, 4, 11



However much every action or manifestation of Christ is magnificent, divine, and extraordinary, none of them is so worthy of admiration as the Cross, which is in itself worthy of all veneration. Nor in fact was death destroyed by anything other than the Cross of our Lord Jesus Christ.... Indeed, the Word on the Cross is considered the might of God, since his power and strength his victory over death-has been manifested to us through it. Just as the four parts of the Cross hold together and are linked by their central point, so sublimity and depth are coupled by the power of God, forming that

space in which every visible and invisible creature is contained... It is raising-up for all those lying down, fulcrum for those who are standing, cane for the infirm, shepherd's staff for the sheep, aid for those who mend their ways, perfection for the departing, salvation of body and soul, rejection of evils, cause of all good things, destruction of sin, blueprint for the resurrection, and the wood of eternal life.

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

15TH Sunday after Pentecost [Sunday after the Holy Cross] Celebration

Sat. September 20 5 PM *FESTAL VESPERS*

Sun. September 21 9 AM *FESTAL MATINS*

10 AM *DIVINE LITURGY*

11:15 AM *PARISH SOCIAL LUNCHEON*

**Wed. September 24 2 PM *Presbyteral Ordination of*
Fr. Deacon Steven Michael Galuschik
*in Rahway, New Jersey***

16TH Sunday after Pentecost Celebration

Sat. September 27 5 PM *FESTAL VESPERS*

Sun. September 28 9 AM *FESTAL MATINS*

10 AM *DIVINE LITURGY*

11:15 AM *PARISH SOCIAL LUNCHEON*

Protection of the Theotokos Celebration

Tue. September 30 7 PM *FESTAL VESPERS*

Wed. October 1 9 AM *FESTAL DIVINE LITURGY*

EPARCHIAL ASSEMBLY

Fri. October 3 *DAY OF PRAYER AT CATHEDRAL*

Sat. October 4 *EPARCHIAL GATHERING AT CATHEDRAL*

***NO DIVINE SERVICES SATURDAY AT ST.*
*ATHANASIUS THE GREAT PARISH***

17th Sunday after Pentecost

Sun. October 5 9 AM *FESTAL MATINS*

10 AM *DIVINE LITURGY*

11:15 AM *PARISH SOCIAL LUNCHEON*

Upcoming celebrations of the Paraclis to the Theotokos

and Mystery of Holy Anointing "Ancient Healing Service" at 7 PM.

Wednesday September 24 Paraclis and Mystery of Holy Anointing

NO SERVICE SCHEDULED FOR OCTOBER OR NOVEMBER

Wednesday December 10 Paraclis and Mystery of Holy Anointing

St. Symeon of Thessalonica, Archbishop of Thessalonika

Our father among the saints **Symeon**, was a monastic, theologian, and Archbishop of Thessalonica during the fifteenth century. A Palamite and great liturgist, he was the archbishop of Thessalonica during its final days before its capture by the Ottoman Turks. His feast day is September 15.

The birth date of Symeon is unknown, but was probably between 1381 and 1387. He was born in Constantinople a city that he greatly admired. He became a monk in one of the monasteries of Constantinople, possibly the Xanthopoulon monastery, and was ordained a hieromonk before he was consecrated to the episcopate. He was installed as Archbishop of Thessalonica in 1416/1417, and arrived as Ottoman forces were surrounding the city. In June 1422 as the Ottomans were forming their siege, Abp. Symeon slipped out of the city in an attempt to reach Constantinople and persuade the emperor to send more forces to protect Thessalonica. Narrowly escaping capture by the Ottoman forces, he was only able to reach Mount Athos, where he was convinced to return to Thessalonica.

Without any help from Constantinople, the city's despot (governor), Andronicus Palaiologos, turned to Venice in the hope that the maritime republic would keep Thessalonica out of Ottoman hands. Venetian rule, however, couldn't prevent the Ottoman sultan Murad II from maintaining his siege, and conditions in the city remained desperate. These events were described by Abp. Symeon in his *Logos Historikos*.

Abp. Symeon died, probably in September 1429, just shortly before Thessalonica fell to the Ottoman Turks in March 1430. In 1981, Abp. Symeon was glorified by the Church of Constantinople. He is an example of a newly glorified Orthodox Saint being placed on the Byzantine Catholic Calendar.



September 14

Exaltation of the Precious Cross

Expiation **for the World**

THE GREAT FEASTS OF THE CHURCH are each celebrations of an aspect of the mystery of Christ: Of these feasts, Pascha is considered “the Feast of Feasts,” the center of our Church life, the mystery of Christ’s resurrection. While Pascha is celebrated with feasting, the Great and Holy Week

which leads up to Pascha observes the last events of Christ’s earthly life, His death and burial with fasting.

Each Sunday celebrates the Resurrection with the Eucharistic banquet while each Wednesday and Friday remembers Christ’s betrayal and death – again, with fasting.

Next in importance to Pascha are “the Twelve Great Feasts” which celebrate events of Christ’s life, of His Mother, of His ascension and the coming of the Spirit. Several of these are preceded by days or seasons of fasting. The feast of the Exaltation of the Holy Cross is the only one observed by simultaneous feasting and fasting!

Our Reasons for Feasting

The immediate historical events celebrated on this feast are, first of all, the unearthing of the Cross in the fourth century during the expedition led by St. Helena to adorn the Holy Land with fitting shrines to Christ.

Exaltation of the Precious Cross [Page 2]

The second event remembered is the recovery of the Cross in the seventh century by Byzantine forces fourteen years after it had been captured by Persian invaders.

Two traditions common among Eastern Christians celebrate the discovery of the cross. It is said that St. Helena's workmen were led to the site of the Cross by the fragrant aroma of basil growing there. It is customary to adorn the cross and, in some places, the entire church with sprigs of basil. Some basil would be given to people when they venerate the Cross to take home and adorn their icons. In some parts of Greece, basil would be ground and added to the dough used to make prosphora.

A second festive act observed throughout the Middle East in both Byzantine and Oriental Churches is the lighting of bonfires, usually after the vespers or vigil of the feast. When the Cross was unearthed by St. Helena's expedition, the news of this discovery was spread from Jerusalem to Constantinople by a series of bonfires set on the mountains along the coast through Asia Minor. Today's bonfires are a popular re-enactment of that event.

The recovery of the Cross is remembered by another festive act – the one which gives this feast its name. When the victorious Byzantine army returned the Cross to Jerusalem, Patriarch Zachariah “exalted” the Cross, lifting it high for the veneration of the people who continually cried out *Kyrie eleison* as they gazed on the Cross. In our ceremony of the exaltation, the Cross is raised high in each direction – north, south, east and west - to bless the entire world as the people repeatedly chant *Kyrie eleison*.

Our most basic reason for feasting on this day, however, is what took place on the Cross. As St. John Chrysostom described it, “The Cross has taken away sin. It was an expiation for the world, a reconciliation of the ancient enmity. It opened the gates of heaven, changed those who hated

Exaltation of the Precious Cross [Page 3] into friends; it took our human nature, led it up to heaven, and seated it at the right hand of God's throne. And it brought to us ten thousand other blessings" (*Homily 3 against the Judaizers*).

The first stikherion sung at vespers on this feast echoes this festive sentiment:

"By its elevation, the Cross is like an appeal to the whole creation to adore the blessed Passion of Christ our God who was suspended on it, for Christ destroyed by this Cross the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead, and He beatified us and made us worthy of Heaven, for He is merciful. Wherefore, we exalt His name with great rejoicing and glorify His infinite condescension."

Our Reason for Fasting

We also observe the feast of the Cross by fasting – not in anticipation of the feast but on the feast itself. Church directives say that September 14 is a strict fast day, on whatever day of the week it falls. So we may be called upon to fast on Saturday or even – as in this year – on Sunday. The fast is mitigated on weekends (wine and oil are permitted) but not completely abolished. Since Sunday is always a Eucharistic day, today's fast means that we do not eat until we receive Holy Communion. After that, we do not eat meat, fish or dairy products.

The Church's reason for fasting on this day is not to lament the death of Christ, which as we have seen is a source of blessings. Rather we fast because of our sins, committed despite the fact that we know what Christ has done for us on the Cross and still prefer to follow our own egos rather than following His way. We do well to be distressed when we look on the Cross – not for the Lord's sake (He is risen!) – but because our salvation, brought about on the Cross, means so little to us.

Exaltation of the Precious Cross [Page 4]

The mention of fasting usually prompts two reactions. Some overly meticulous people tend to overemphasize fasting rules in a legalistic way. Others, imbued with a pietistic ideas about devotion, see fasting and any discipline involving the body, such as prostrations, kissing icons, etc. as unspiritual.

St Paul would not agree. He definitely saw that the body becomes an important component in worship when we use it in a sacrificial way. “*I beseech you therefore, brethren,*” he wrote, “*by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service: (Romans 12:1).*” When we refrain from food and drink, from sleep, from sexual activity, or from any normal physical activity we make our longing an offering to God. In this way we push the physical beyond itself into the spiritual realm. Our physical desires become a *logike latreia*, a reasoned or conscious act of worship of the One who has given us all things

“The Lord accomplished our salvation by His death on the Cross: on the Cross He tore up the handwriting of our sins; through the Cross He reconciled us with our God and Father; and through the Cross He brought down upon us grace-filled gifts and all heavenly blessings. But this is the Lord’s Cross itself. Each of us becomes a partaker of its salvific power in no other way than through our personal cross.

“When the personal cross of each of us is united with Christ’s Cross, the power and effect of the latter is transferred to us and becomes, as it were, a conduit through which ‘*every good gift and every perfect grace*’ ([James 1:17](#)) is poured forth upon us from the Cross of Christ.

“From this it is evident that the personal cross of each of us is as essential to the work of salvation as the Cross of Christ.”

St Theophan the Recluse

SS. Michael the Prince, and his Councilor Theodore Confessors and Wonderworkers of Chernigov



The Holy Prince Michael of Chernigov, son of Vsevolod Ol'govich the Dark-Red (+ 1212), was noted from childhood for his piety and mildness. His health was very poor, but in 1186, trusting in the mercy of God, the young prince asked for the holy prayers of St Nikita the Stylite of Pereyaslavl (May 24), who during these years received renown by his prayerful intercession before the Lord.

After he received a wooden staff from the holy ascetic, the prince was healed at once. In 1223 Prince Michael took part in a council of Russian princes at Kiev, debating whether to aid the Polovetsians against the approaching Mongol-Tatar hordes. With the death of his uncle, Mstislav of Chernigov in the Battle at the Kalka River in 1223, St Michael became Prince of Chernigov.

In 1225 he was invited to be prince of the Novgorod people. Through his sense of justice, compassion and firmness he gained the love and respect of Old Novgorod. This was particularly important for the Novgorodians, since the accession of Michael as prince signified a reconciliation of Novgorod with the city of Vladimir's holy Great Prince George Vsevolodovich (March 4), whose wife was the holy princess Agatha, sister of Prince Michael.

But St Michael did not long remain prince at Novgorod. He soon returned to his native Chernigov. To the stipulations and requests of the Novgorodians to remain prince he answered that Chernigov and Novgorod ought to become kindred lands, and their inhabitants like brothers, and he would forge the bonds of friendship of these cities.

The noble prince assiduously concerned himself with the building up of his appenage realm. But it was difficult for him in these troubled times. His activity provoked unease in the Kursk Prince Oleg, and in 1227 internecine strife nearly erupted, but Metropolitan Cyril of Kiev reconciled them. And in this same year Prince Michael peacefully resolved a dispute

Ss. Michael and Theodore [Page 2] between the Kiev Great Prince Vladimir Rurikovich and the Galich prince. In 1235 Prince Michael occupied the throne of Kiev.

Troublesome times ensued. In 1238 the Tatars (Mongols) laid waste to Ryazan, Suzdal, and Vladimir. In 1239 they moved against South Russia, and ravaged the left bank of the Dnieper River, and the lands of Chernigov and Pereyaslav. By the autumn of 1240 the Mongols were coming close to Kiev. The khan's emissaries proposed that Kiev surrender voluntarily, but the prince would not negotiate with them.

Prince Michael rode urgently to Hungary, to persuade the Hungarian king Bela to organize allied forces to resist the common enemy. St Michael tried to recruit both Poland, and the German emperor into the struggle against the Mongols, but the moment for a combined resistance was lost. Rus was devastated, and later Hungary and Poland. With no foreign support, Prince Michael returned to the ruins of Kiev and for a certain time he lived near the city on an island, and then he resettled in Chernigov.

The prince did not abandon hope in the possibility of an united Christian Europe against the Asiatic nomads. In 1245, at the Council of Lyons in France, his co-worker Metropolitan Peter (Akerovich) was sent as emissary by St Michael, calling for a crusade to march against the pagan Horde. Catholic Europe in the persons of its chief spiritual leaders, the Roman Pope and the German emperor, betrayed the interests of Christianity. The Pope was involved in a war with the German emperor, and the Germans took advantage of the Mongol invasion to attack Rus themselves.

In these circumstances affecting Christianity in general, there is a universal significance to the confessor's deed of the martyred Orthodox Prince St Michael of Chernigov in the midst of the pagan Horde. In Rus emissaries of the khan soon appeared, in order to conduct a census of the Russian population and to impose taxes upon it.

The prince was ordered to make full submission to the Tatar khan, and for his princely realm, the khan would grant a special charter. The emissaries informed Prince Michael that it was necessary for him to

Ss. Michael and Theodore [Page 3] journey to the Horde for an affirmation of rights to rule the principdom under the khan's charter. Seeing the woeful plight of Rus, Prince Michael recognized the need to obey the khan, but as a fervent Christian he knew that he would not deny his faith before the pagans. From his spiritual Father, Bishop John, he received a blessing to journey to the Horde and be a true confessor of the Name of Christ.

With the holy Prince Michael on the journey to the Horde went his faithful friend and companion, the noble Theodore. At the Horde they knew about Prince Michael's attempts to organize an uprising against the Tatars in concert with Hungary and the other European powers. His enemies had long sought the opportunity to destroy him.

In 1246 when Prince Michael and the boyar Theodore arrived at the Horde, they were instructed on how to go to the khan, to proceed through a fire to cleanse them of their evil intents, and to worship the primal elements considered gods by the Mongols: the sun and fire. In answer to the pagan priests commanding them to perform the pagan rituals, the holy Prince replied, "A Christian worships only God, the Creator of the world, and not creatures."

They reported to the khan about the firmness of the Russian Prince. Batu's attendant El'deg delivered the conditions: either fulfill the demands of the pagan priests, or die in torments. But this also was followed by the resolute answer of holy Prince Michael, "I am prepared to submit to the emperor, since that God has entrusted him with the destiny of the earthly kingdoms, but as a Christian, I cannot worship idols." The fate of the brave Christians was sealed.

Taking courage in the words of the Lord: "Whoever would save his life, shall lose it, and whoever will lose his life for My sake shall save it" (Mt.16:25), the holy prince and his devoted boyar prepared for a martyr's death and received the Holy Mysteries, which their spiritual Father gave them, foreseeing this possibility. The Tatar executioners seized the prince and for a long time they beat him fiercely, until the ground ran crimson with blood. Finally, Domanus, an apostate from the faith in Christ, cut off the head of the holy martyr.

Ss. Michael and Theodore [Page 4] ~The Tatars deceitfully promised St Theodore great honor and his lord's princely rank if he would fulfill the pagan ritual. But St Theodore was not swayed by this, and he followed in the path of his prince. After quite vicious torments they beheaded him. The bodies of the holy passion-bearers were thrown to be eaten by dogs, but the Lord miraculously guarded them for several days, until faithful Christians could secretly bury them with reverence. Later on, the relics of the holy martyrs were transferred to Chernigov.

The confessor's act of St Theodore amazed even his executioners. Persuaded of the Russian people's steadfast fidelity to the Christian Faith, and their readiness to die for Christ with joy, the Tatar khans decided not to try the patience of God as before, and ceased demanding that Russians at the Horde perform any pagan rituals. But the struggle of the Russian nation and the Russian Church against the Mongol Yoke continued for yet a long time. The Orthodox and Byzantine Catholic Churches was adorned in this struggle by new martyrs and confessors. Great Prince Theodore was poisoned by the Mongols. Also martyred were St Roman of Ryazan (+ 1270), St Michael of Tver (+ 1318), his sons Demetrius (+ 1325) and Alexander (+ 1339). All of these took courage from the example and holy prayers of the Russian Protomartyr of the Horde, St Michael of Chernigov.

On February 14, 1572, at the wish of Tsar Ivan Vasilievich the Terrible, and with the blessing of Metropolitan Anthony, the relics of the holy martyrs were transferred to Moscow, to the temple dedicated to them. From there in 1770 they were transferred to the Visitation Cathedral, and on November 21, 1774 to the Archangel Cathedral of the Moscow Kremlin.

“The generation of the upright shall be blessed,” says the holy Psalmist David (Ps. 111/112:2). This occurred in full measure for St Michael. He is at the head of many famous families in Russian history. His children and grandchildren continued the holy Christian service of St Michael. The Church also numbers his daughter St Euphrosyne of Suzdal (September 25), and his grandson St Oleg of Briansk (September 20) among the saints.

The Holy Glorious Great-Martyr Euphemia (Greek: Ευφημία), known



as the All-praised in the Byzantine Church was martyred for her faith at Chalcedon in 304AD.

Saint Euphemia lived in the 3rd century AD. She was the daughter of pious parents. Her father was a senator named Philophronos and her mother was Theodosia. She was born in Chalcedon, located across the Bosphorus from the city of Byzantium (modern-day Istanbul). From her youth she dedicated her life to Christ and practiced the virtues of prayer, fasting and chastity.

The governor of Chalcedon, Priscus, had made a decree that all of the inhabitants of the city take part in sacrifices to the pagan god Ares. Euphemia was discovered with other Christians who were hiding in a house and worshiping the Christian God, in defiance of the governor's orders. Because of their refusal to sacrifice, they were tortured for a number of days, and then handed over to the Emperor for further torture. Euphemia, the youngest among them, was separated from her companions in the hope that she betray Christ if she was on her own. She was promised worldly riches but refused to deny Christ. She was subjected to particularly harsh torments, including the wheel, in hopes of breaking her spirit but the wheel miraculously stopped and an Angel of the Lord ministered to her wounds.

The governor then ordered that the saint be cast into a fiery furnace. Two soldiers, Victor and Sosthenes, led her to the furnace, but seeing to fearsome angels in the flames, refused to carry out the order of the governor and became believers in the God Whom Euphemia worshipped. Boldly confessing that they too were Christians, Victor and Sosthenes bravely went to suffering. They were cast into the arena to be eaten by wild beasts. During their martyrdom, they cried out for mercy to God, asking Him to receive them into the Heavenly Kingdom. A heavenly

The Holy Glorious Great-Martyr Euphemia [page 2] Voice answered their cries, and they entered into eternal life. The beasts, however, did not even touch their bodies.

Saint Euphemia, cast into the fire by other soldiers, remained unharmed.



Ascribing this to sorcery, the governor gave orders to dig out a new pit, and filling it with knives, he had it covered over with earth and grass, so that the martyr would not notice the preparation for her execution

but here too she remained unhurt.

Finally, they sentenced her to be devoured by wild beasts at the circus. Before her martyrdom, Saint Euphemia implored God to deem her worthy to suffer terribly for His Name but when she was cast into the arena, none of the wild beasts attacked her. Finally, one of the she-bears gave her a small wound on the leg, from which flowed the pure blood of the martyr, and immediately the holy Great Martyr Euphemia gave her spirit to the Lord. During this time there was an earthquake, and both the guards and the spectators ran in terror, so that the parents of the saint were able to take up her body and reverently bury it not far from Chalcedon.

A majestic church was afterwards built over the grave of the Great Martyr Euphemia.

St. Sophia and Her Children: Faith, Hope, and Love



The Holy Martyrs Saint Sophia and her Daughters Faith, Hope and Love were born in Italy. Their mother was a pious Christian widow who named her daughters for the three Christian virtues. St. Sophia raised them in the love of the Lord Jesus Christ. St. Sophia and her daughters did not hide their faith in Christ, but openly confessed it before everyone.

The official Antiochus denounced them to the emperor Hadrian (117-138), who ordered that they be brought to Rome. Realizing that they would be taken before the emperor, the holy virgins prayed fervently to the Lord Jesus Christ, asking that He give them the strength not to fear torture and death. When the holy virgins and their mother came before the emperor, everyone present was amazed at their composure. They looked as though they had been brought to some happy festival, rather than to torture. Summoning the sisters in turn, Hadrian urged them to offer sacrifice to the goddess Artemis. The young girls (Faith was 12, Hope was 10 and Love was 9) remained unyielding.

The youngest child, Love, was tied to a wheel and they beat her with rods until her body was covered all over with bloody welts. After undergoing unspeakable torments, the holy virgins glorified their Heavenly Bridegroom and remained steadfast in the Faith.

They subjected St. Sophia to another grievous torture: the mother was forced to watch the suffering of her daughters. She displayed adamant courage, and during this whole time she urged the girls to endure their torments for the sake of the Heavenly Bridegroom. All three maidens met their martyr's end with joy. They were beheaded.

In order to intensify the inner suffering of St. Sophia, the emperor decided to let her take the bodies of her daughters. She placed their remains in coffins and reverently conveyed them on a wagon beyond the city and buried them on a high place. St. Sophia sat there for three days by the graves of her daughters, and finally she gave up her soul to the Lord. Believers buried her body there also. The relics of the holy martyrs rest at El'zasa, in the church of Esho since the year 777.

2014 Eastern Christian Formation Registration Form

Family Name: _____

Address: _____

Family Phone Number: _____

Father's Name: _____ **Age:** _____

Father's Cell Phone: _____

Mother's Name: _____ **Age:** _____

Mother's Cell Phone: _____

1) Child's Name: _____ **Age/Grade:** _____

2) Child's Name: _____ **Age/Grade:** _____

3) Child's Name: _____ **Age/Grade:** _____

4) Child's Name: _____ **Age/Grade:** _____

5) Child's Name: _____ **Age/Grade:** _____

6) Child's Name: _____ **Age/Grade:** _____

7) Child's Name: _____ **Age/Grade:** _____

8) Child's Name: _____ **Age/Grade:** _____

Please complete this form and turn it in to the Parish Office, by handing it to Father Bryan or John Danovich, or mailing it to the Parish Office. ALL CHILDREN OVER 4 WHO HAVE NOT GRADUATED FROM HIGH SCHOOL OR ARE YOUNGER THAN 18 MUST PARTICIPATE IN EASTERN CHRISTIAN FORMATION. NO EXCEPTIONS!

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 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.

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 is currently serving at Ft. Polk, LA since September, 2014. 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.

2ND 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!