

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: Father Deacon John Russell, M. Div.

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

Victim Assistance Coordinator: Sharon DiLauro Petrus M.D. : 216-741-8773

WEEKEND DIVINE SERVICES

Sat: 7 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 FEBRUARY 15 2015

SUNDAY OF CHEESEFARE.

The Holy Apostle Onesimus.

**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].**

<u>SAT. FEB. 14</u>	7:00 PM	FESTAL EVENING PRAYER
	8:00 PM	MYSTERY OF HOLY REPENTANCE [CONFESSION]
<u>SUN. FEB. 15</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	<i>For the People</i>
	11:15 AM	MOLEBEN: Mike & Aimee Stumpf
	11:30 AM	PARISH SOCIAL LUNCHEON
	12:30 PM	FORGIVENESS VESPERS
<u>MON. FEB. 16</u>		<u>The Holy Martyrs, the Presbyter Pamphilus, Porphyrius and their Companions.</u>
		NO DIVINE SERVICES ~ MANDATORY STRICT FAST
<u>TUE. FEB. 17</u>		<u>The Holy Great Martyr Theodore the Recruit.</u>
	7 AM	FIRST HOUR
	7:30 AM	LENTEN TERSEXT
<u>WED. FEB. 18</u>		<u>Our Holy Father Leo, Pope of Rome.</u>
	7 AM	THE FIRST HOUR
	7:30 AM	LENTEN TERSEXT
	7 PM	LITURGY OF THE PRE- SANCTIFIED GIFTS
		<i>Int. of Andrew Basil Dietz</i>

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

THU. FEB. 19

The Holy Apostle Archippus.

7 AM THE FIRST HOUR

7:30 AM LENTEN TERSEXT

FRI. FEB. 20

Our Ven. Fr. Leo, Bishop of Catania. Our Holy Father Agathon, Pope of Rome.

7 AM THE FIRST HOUR

7:30 AM LENTEN TERSEXT

7 PM AKATHIST HYMN

SAT. FEB. 21

Commemoration of the Miracle of the Great Martyr Theodore. Our Ven. Fr. Timothy of Symbola. Our Holy Father Eustathius, Archbishop of Great Antioch.

7 AM THE FIRST HOUR

7:30 AM 1ST ALL SOULS LITURGY

7 PM FESTAL EVENING PRAYER

8 PM MYSTERY OF HOLY REPENTANCE

[CONFESSIONS]

SUN. FEB. 22

SUNDAY OF ORTHODOXY. FIRST SUNDAY OF THE GREAT FAST. Finding of the Venerable Relics of the Martyrs at Eugenia.

9:00 AM MORNING PRAYER

10:00 AM *FOR THE PEOPLE*

11:30 AM PROCESSION WITH THE HOLY ICONS AND RITE OF ORTHODOXY

12 NOON PARISH LUNCHEON

1:00 PM SUNDAY AFTERNOON VESPERS

NO ECF CLASSES THIS WEEK!

EVERYONE PLEASE JOIN US IN THE PARISH HALL FOR OUR LUNCHEON AND THEN RETURN TO THE TEMPLE [CHURCH] FOR THE CELEBRATION OF FORGIVENESS VESPERS.

CHRIST IS AMONG US!

HE IS AND SHALL BE!

Today begins the traditional setting aside of Dairy products in addition to meat and meat products, like gravy and meat based soups. From this day through the Holy Pascha all parish events including funeral luncheons shall be meatless.

Monday will be a MANDATORY DAY OF STRICT FAST!

~YOUR GIFT TO THE LORD ~THE MONTH OF JAN. 2015

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

2/1/15 WILL APPEAR IN AN UPCOMING BULLETIN

2/8/15 WILL APPEAR IN AN UPCOMING BULLETIN

2/15/15 WILL APPEAR IN AN UPCOMING BULLETIN

3/1/15 WILL APPEAR IN AN UPCOMING BULLETIN

TOTAL WILL APPEAR IN AN UPCOMING BULLETIN

WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family

members, friends and others who are ill or infirm:
AMY CHIAPPE, ETHAN EYMAN, CULVER
"RED" EYMAN, 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, IGNATIO ROMERO,
MAGDELINA CHAUBY, ROBERT SUVAK, COL. WILLIAM
HOSPODAR, ALEXANDER YOUNG, RICHARD MEDWIG, MEGAN
ZAHN, JOSEPH COSGROVE, BARB & PHIL LINK, DAVE WILSON,
TOMMY CAITO.



EASTERN CHRISTIAN FORMATION CLASSES 2014-2015



THERE IS NO EASTERN CHRISTIAN FORMATION CLASSES SUNDAYS FEBRUARY 15TH [FORGIVENESS SUNDAY] AND FEBRUARY 22ND [SUNDAY OF ORTHODOXY], DUE TO THE SPECIAL SERVICES THOSE WEEKENDS. CLASSES WILL RESUME ON SUNDAY MARCH 1ST.

Our Classes are an excellent way of developing a greater and deeper understanding of Byzantine Christianity. This is a part of our Total and Life-Long Eastern Christian Formation.

Please remember to join us for our Eastern Christian Formation Program for all! The classes will start about 12 to 12:15 PM and end 75 minutes later. Children in the Hall and adults in the Church.

THANK YOU FOR YOUR SUPPORT.

PLEASE BE SURE TO INVITE ALL OF OUR VISITORS TO JOIN US IN THE PARISH HALL FOR OUR LUNCHEON. THANK YOU!

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	The Rueter Family	Angie Hartman
Icon Screen (6)	\$40.00	Alison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	AVAILABLE	
Nativity Icon	\$25.00	AVAILABLE	
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	AVAILABLE	
St. Athanasius Icon	\$25.00	AVAILABLE	
Holy Table	\$40.00	Peter & Christine Majanja	Judy Ernst

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. Thank you!

THE AKATHIST TO THE THEOTOKOS,

THE INEXHAUSTIBLE CUP, HEALER

OF ALCOHOLICS

FRIDAY FEBRUARY 20TH 7 PM

FRIDAY MARCH 20TH 7 PM

WEDNESDAY APRIL 8TH 7 PM

WEDNESDAY MAY 20TH 7 PM

WEDNESDAY JUNE 3RD 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~

Many thanks to all who helped and participated watch this space for further announcements

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.

Daun Hughey has come forward to coordinate this effort. But she will need everyone's cooperation to connect with the Community to make this meal a success. If you are willing to help with this effort, please see Daun or Father Bryan.

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

NO FEBRUARY SERVICE

Wednesday March 11 Liturgy of the Pre-Sanctified Gifts & Holy Anointing

Wednesday April 29 Paraclis & Holy Anointing

Wednesday May 27 Paraclis & Holy Anointing

Wednesday June 24 Paraclis & Holy Anointing

Please invite your friends and join us for this beautiful Healing Service!

All Souls Saturdays~ Every Year Byzantine Catholics remember their departed Loved Ones during the 5 All Souls Saturday during the Pre-Lenten period, the Great Fast, and the Saturday before Pentecost. This year we will celebrate the All Souls Saturdays on the following Dates:

1) Saturday February 21 [moved from Feb. 7] 1st Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

2) Saturday February 28 2nd Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

3) Saturday March 7 3rd Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

4) Saturday March 14 4th Sat. of the Great Fast
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

5) Saturday May 23 Saturday before Pentecost
First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

Please provide Father Bryan with an updated list of your faithful departed. Thank you very much!

Days of Alleluia~ In the Byzantine Catholic Churches all the weekdays of the Great Fast are "Days of Alleluia." Unlike the traditional practice of the Latin Churches, the Byzantine Churches actually use the word "ALLELUIA" more during the Great Fast. In Evening Prayer for example, the Evening Prokimenon is replaced with the Great Lenten Alleluia in each of the 8 tones. I hope this helps explain the practice of the Byzantine Catholic and Orthodox Churches.

UPCOMING HOLY DAYS & SPECIAL SERVICES
AT ST. ATHANASIUS THE GREAT CHURCH

Sat. February 21 ~ First All Souls Saturday

**7 AM 1ST HOUR & LITURGY FOR THE
DEPARTED**

Sunday of Orthodoxy ~ 1st Sunday of the Great Fast Celebration

Sat. February 21 7 PM **FESTAL VESPERS
[FOLLOWED BY CONFESSIONS]**

Sun. February 22 9 AM **FESTAL MATINS
10 AM **DIVINE LITURGY**
11:30 AM **RITE OF ORTHODOXY**
12 NOON **PARISH LUNCHEON**
1 PM **SUNDAY AFTERNOON VESPERS****

**Sunday of St. Gregory Palamas ~ 2nd Sunday of the Great Fast
Celebration.**

**Sat. February 28 7 AM **1ST HOUR & 2ND ALL SOULS
LITURGY**
7 PM **FESTAL VESPERS**
[FOLLOWED BY CONFESSIONS]**

Sun. March 1 9 AM **FESTAL MATINS
10 AM **DIVINE LITURGY**
11:30 AM **PARISH SOCIAL LUNCHEON**
12:15 PM **ECF CLASSES FOR ALL**
1:30 PM **SUNDAY AFTERNOON VESPERS****

**Wed. March 4 7 PM **LITURGY OF THE
PRE-SANCTIFIED GIFTS****

Fri. March 6 7 PM **AKATHIST HYMN**

THE GREAT FAST IS COMING!
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The 2015 Great Fast will begin with Clean Monday on February 16th. This is a day of Mandatory Strict Fast of NO MEAT OR DAIRY PRODUCTS!

Each Wednesday and Friday during the Great Fast are days of Mandatory Simple Abstinence from Meat and Meat Products.

LENTEN SUNDAY EVENING PRAYER

Like last year we will conclude our Sunday Liturgical Day with Sunday Evening Prayer for the Great Fast at the various times below:

February 15 ~ Sunday of Cheesefare [Forgiveness Vespers] 12:30 PM.

February 22 ~ Sunday of Orthodoxy 1 PM.

March 1 ~ 2nd Sunday of the Great Fast [Gregory Palamas] 1:30 PM.

March 8 ~ 3rd Sunday of the Great Fast [of the Cross] 1:30 PM.

March 15 ~ 4th Sunday of the Great Fast [John Climacus] 1:30 PM.

March 22 ~ 5th Sunday of the Great Fast [Mary of Egypt] 1:30 PM.

March 29 ~ Palm [Flowery] Sunday 1:30 PM.

February 22 ~ Sunday of Orthodoxy SPECIAL SERVICES

Please bring your ICONS from home to join in the Procession celebrating the Restoration of the Holy Icons to the Byzantine Churches on the First Sunday of the Great Fast in 843 A.D.

Our planned schedule for our Weekday Divine Services:

Tues. through Fri. 7 AM

Lenten Hours and/or Tersext

Wednesdays 7 PM

Liturgy of the Pre-Sanctified Gifts

Fridays 7 PM

Akathist Hymn to the Theotokos

Saturdays 7 AM

Lenten Hours

7:30 AM [All Souls Saturdays]

Divine Liturgy and Panachida

UPCOMING HOLY DAYS IN MARCH & APRIL!



Feast of the Annunciation of the Theotokos

Wed. March 25

7 AM: First Hour

**7 PM: Vespers with the
Liturgy of St. John
Chrysostom**

Great and Holy Week ~ Palm [Flowery] Sunday

Sat. Mar. 28

7 PM

Festal Vespers

Sun. Mar. 29

9 AM

Matins

[Blessing of Palms & Willows]

10 AM

Procession and Divine Liturgy

11:30 AM

Lenten Luncheon

12:15 PM

Eastern Christian Formation

1:30 PM

Palm Sunday Evening Prayer

**Check for updates on Great & Holy Week
and Pascha Schedule.**



Feast of the Holy Great Martyr George

[Simple Holy Day]

Wed. Apr. 22 7 PM

Festal Vespers

Thu. Apr. 23 7 AM

First Hour

7:30 AM

Divine Liturgy

**PLEASE PLAN TO JOIN US FOR EACH OF THESE DIVINE SERVICES!
MAY GOD THE HOLY SPIRIT FILL US WITH HIS DIVINE GRACE!**

The Great Canon of St Andrew of Crete

My Soul, My Soul, Awake!

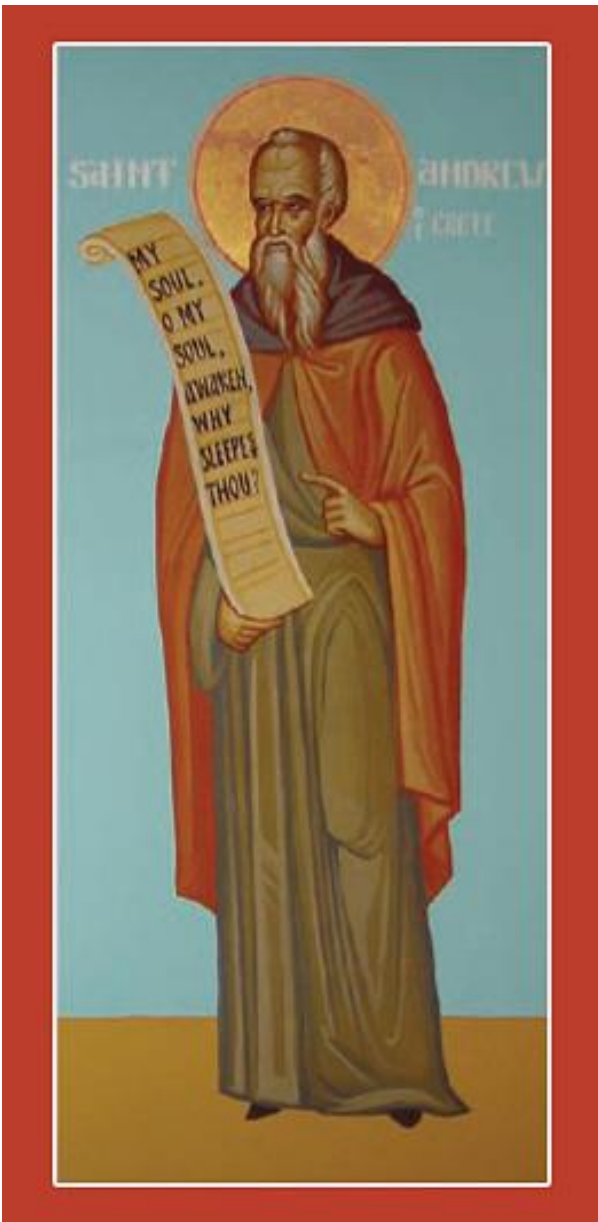
BIBLE STORIES have long been a favorite means of keeping the Word of God fresh in our minds. They appeal to all ages, from pre-schoolers to mature adults. In our age they have been retold in comic books, films and even video games. They have been rewritten in regional dialects and recast in cultures very different from those of the Bible lands themselves. During the Great Fast we encounter “Bible stories” in an ancient and unique medium, the Great Canon of St. Andrew of Crete.

Born in Damascus in approximately 650, St Andrew entered the Monastery of Mar Saba near Jerusalem when he was fourteen or fifteen years old. At that time Mar Saba’s experienced a profound development of its liturgical life. The usage of Jerusalem was augmented by services, hymns and prayers originating in

the monastery. Andrew contributed to this development with a new form of his own invention, the canon.

In the rite of matins at the time, biblical canticles, such as the hymn of the three young men in the Book of Daniel, were sung with a short refrain such as “Alleluia”. St Andrew’s canons replaced these refrains with troparia based on the commemoration of the day. Canons have remained part of matins, compline and some other services to this day.

At some point St Andrew’s literary and theological abilities were noticed. Within ten years he was chosen to serve as a secretary to the patriarch and was enrolled among the clergy of the patriarchate of Jerusalem. St Andrew was appointed to the patriarch’s delegation to the



The Great Canon of St Andrew of Crete [Page 2]

Third Council of Constantinople (680-681). Here too his abilities attracted the attention of Church authorities and he was appointed as archdeacon of the Great Church (Hagia Sophia) and finally as Archbishop of Crete. St Andrew reposed about the year 725.

The Great Canon

St Andrew's longest work of Church poetry is the Great Canon, which consists of 250 verses. It may have been composed as a personal meditation rather than a liturgical text. Nonetheless, it was soon included in the monastery typikon. It was later adopted in Constantinople and then in all the Byzantine Churches.

The canon is made up of nine odes, each containing reflections on various characters in the Old and New Testaments allowing us to discover in them the way of repentance. In the Great Canon St Andrew recalls a Biblical story then compares or contrasts it to the state of his soul. He focuses on the weaknesses these characters display and applies them to himself. He also contrasts himself with the examples of the righteous. In either case he concludes with an appeal to God's mercy which can overshadow all our weaknesses.

St Andrew exhibits the kind of rigorous self-examination found in many spiritual writers of earlier ages. By including his reflections in our common worship the Church is showing that we all share the condition which St Andrew saw in himself and are called to the same repentance.

A Gloomy Picture?

To some the self-portrait St Andrew paints is unnecessarily dismal. Perhaps this is because we, like the Pharisee in Christ's parable, are used to comparing ourselves to others whom we perceive to be weaker than ourselves. We have forgotten Christ's injunction, "*First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye*" (Matthew 7:5).

The Great Canon of St Andrew of Crete [Page 3]

The Eastern spiritual tradition, as expressed in the Great Canon and elsewhere, rather focuses on the heights to which we have been called: our creation in the image of God, union with Christ in baptism and our status as temples of the Holy Spirit called to “*be partakers of the divine nature*” (2 Pt 1:4). When we reflect on the sharing in God’s own life (*theosis*) to which we are invited, we cannot but see how far our actual life falls short of that goal and how much we need the loving mercy of God.

Our spiritual nature has been adversely affected by our thoughts and actions just as our physical health may be by overindulging in food, drink or smoking. To restore our spiritual well-being we must accept that “the rest of our life be spent in peace and repentance.” The whole of the Christian’s life – particularly during the Fast – is meant to be a therapeutic struggle to restore us to the health which has been weakened in us. This is why in many churches this canon is sung during Great Compline, spread over the first four days of the Great Fast.

Images from the Old Testament

Adam and Eve - “Instead of the first Eve I have the Eve of the mind.” Adam was persuaded to eat the forbidden fruit by Eve. I do not need another to tempt me. I have my passionate thoughts to tempt me, “showing me sweet things, yet ever making me taste and swallow bitter things” (Ode 1).

“I have torn the first garment that the Creator wove for me in the beginning, and now I lie naked” (Ode 2).

Cain and Abel – While Abel sacrificed the firstborn of his flock to God, Cain’s offering was some of “the fruit of the ground” (i.e. not the first or the best?). “O Jesus, I have not been like Abel in his righteousness. Never have I offered You acceptable gifts or godly actions, a pure sacrifice or a life unblemished....Like Cain I have offered defiled actions and a polluted sacrifice” (Ode 1).

Jacob – To gain Rachel as his wife Jacob labored seven years for his father-in-law. He was given Leah instead. It took another seven years of toil to acquire Rachel. “By the two wives, understand that one is action

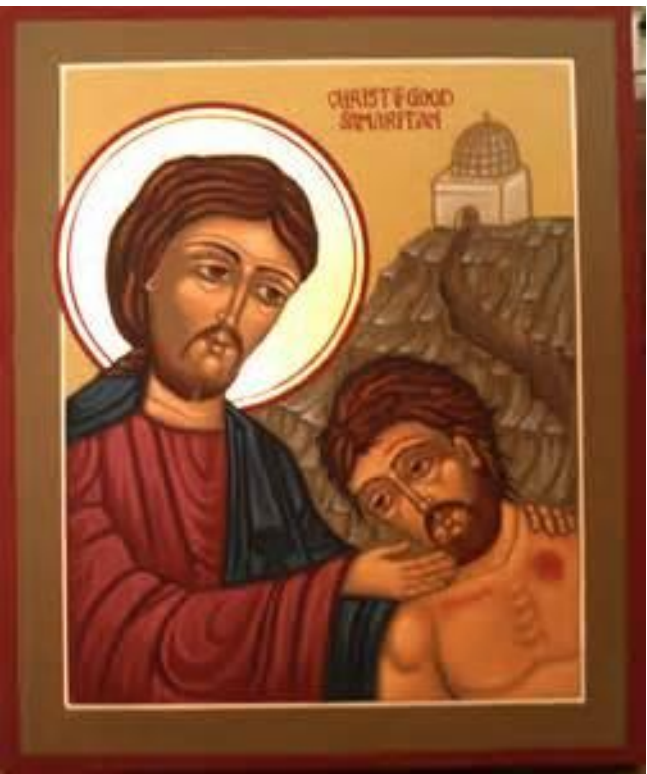
The Great Canon of St Andrew of Crete [Page 4]

and the other is spiritual understanding... Without labor, O my soul, neither action nor contemplation will succeed” (Ode 4).

Moses – “The great Moses dwelt in the wilds, my soul. So go and imitate his life, that you too may attain by contemplation to the vision of God in the bush” (Ode 5).

“I have reviewed all the people of the Old Testament as examples for you, my soul. Imitate the God-loving deeds of the righteous and shun the sins of the wicked” (Ode 8).

Images from the New Testament



Good Samaritan – The man in the parable was attached by robbers, but I am beset by my passions. “Murderous thoughts, like thieves, have wounded me inwardly” “I am the man who fell among thieves, my own thoughts. They have covered my whole body with wounds and I lay beaten and bruised. Come to me, O Christ my Savior, and heal me” (Ode 9).

Repentant Sinners – “Zacchaeus was a publican, but yet was healed. The Pharisee was disappointed, but the harlot received the release of full forgiveness from Him who has power to forgive sins. Obtain His forgiveness yourself, my soul” (Ode 9).

The Good Thief – “A robber accused You, and a robber confessed You me, O most compassionate Savior, the door of Your glorious Kingdom as You did to the faithful robber who acknowledged You to be God” (Ode 9).

Annual Men's Retreat:

Chalices and Calluses: Serving a Church that Serves Us!

When understood correctly, the Byzantine Catholic Church is a place where men thrive! The men of the Church bring servant-leadership, community, structure, perseverance, and an appreciation of the challenges of living the Christian life. From the Church they receive accountability, forgiveness, guidance, healing and encouragement in leading their families. Father Michael will call upon his own experiences of being son, brother, priest and spiritual father to reveal and discuss the various ways that the Church needs men, and men need the Church.

Join other men from throughout the Eparchy during the annual men's retreat, Friday, March 20 through Sunday March 22 at Lial Renewl Center in Whitehouse, Ohio [near Toledo]. Please see Father Bryan or look at the bulletin table at the entry of the Church for more information and registration. Or you can register at www.byzcathculturalcenter.org

Your completed form and your \$90.00 registration fee must be submitted by Monday March 9th. Space is limited, so register early.

OUR CHURCH NEEDS YOU!

MEET THE RETREAT MASTER:

Very Rev. Michael O'Loughlin is the oldest of 5 children, four of them boys. He grew up in Albuquerque, NM and fell in love with the Byzantine Catholic Church when he was a teenager. After completing his studies at the Byzantine Catholic Seminary in Pittsburgh, he was ordained the Eparchy of the Holy Protection of the Theotokos in Phoenix in 2005.

He currently is the pastor of Holy Protection of the Theotokos Byzantine Catholic Church in Denver, CO. Also he is presently the Vocation Director of the Phoenix Eparchy and co-director of the Office of Youth and Young Adults of the same Eparchy.

Father Michael is the "House Father" for BASIL HOUSE, a community of men discerning the priesthood in the Byzantine Catholic Church.

Father Michael have given numerous retreat to men, mothers, young adults and those discerning vocations of service in the Church.

Our Holy Father Leo I, Pope of Rome (c. 400 – 10 November 461), also known as **Saint Leo the Great**, reigned from 29 September 440 to his death in 461.

He was an Italian aristocrat, and was the first pope to have been called "the Great". He is perhaps best known for having met Attila the Hun in 452 and persuading him to turn back from his invasion of Italy. He is also a Doctor of the Church, most remembered theologically for issuing the Tome of Leo, a document which was foundational to the debates of the Ecumenical Council of Chalcedon [452 AD]. The Council of Chalcedon, the fourth ecumenical council, dealt primarily with Christology, and elucidated the orthodox definition of Christ's being as the hypostatic union of two natures—divine and human—united in one person, "with neither confusion nor division". It was followed by a major schism associated with Monophysitism, Miaphysitism and Dyophysitism.

Leo's writings (both the sermons and the letters) are mostly concerned with theological questions concerning the person of Jesus Christ (Christology) and his role as mediator and savior (Soteriology). This is partially connected to the Council of Chalcedon in which Roman legates participated in Leo's name. Subsequently, through numerous letters addressed to bishops and members of the imperial family, Leo incessantly worked for the propagation and universal reception of the faith in Christ as defined by Chalcedon. [Chalcedon was a city near Constantinople on the Asiatic side of the Bosphorus.] Leo defends the true divinity and the true humanity of the one Christ against heretical one-sidedness. He takes up this topic also in many of his sermons, and over the years he further develops his own original concepts. A central idea around which Leo deepens and explains his theology is Christ's presence in the Church, more specifically in the teaching and preaching of the faith (Scripture, Tradition and their interpretation), in the liturgy (Holy Mysteries [sacraments] and celebrations), in the life of the individual believer and of the organized Church, especially in a council.

Saint Theodore the Recruit [of Amasea] is one of the two saints called Theodore, who are venerated as Warrior Saints and Great Martyrs in the Byzantine Catholic and Eastern Orthodox Churches.

Nothing reliable is known about St Theodore except that he was martyred in the early 4th century. The stories told about his life and martyrdom are all matters of myth and legend.

The legends of St. Theodore of Recruit recount that he was a soldier serving in the Roman army at Amasea, which is the modern Amasya in Northern Turkey, about 30 miles south of the Black Sea. When he refused to join his fellow soldiers in pagan rites of worship, he was arrested, but then (perhaps on account of his youth) set free after a warning. However, he again protested paganism by setting fire to the temple of Cybele (the local mother-goddess) at Amasea. He was then condemned to death and, after tortures, was executed by being thrown into a furnace.

His remains were said to have been obtained by a woman from Eusebia and interred at Euchaita, where he had been born. A shrine was erected there, which became an important place of pilgrimage.

Gregory of Nyssa preached in honor of St Theodore in his sanctuary in the late 4th century, and this is the earliest source for any information about him. He said nothing about St Theodore's life beyond the basic legend as given above, but he told how he could influence the lives of his hearers and specifically mentioned that he could intervene in battles. This became a particularly important attribute of St Theodore. He was adopted soldiers as their patron.

St Theodore became especially important in the Eastern Orthodox Church, where his cult spread widely. The first church dedicated to him in Constantinople was built in 452, and eventually he had 15 churches in that city. He was famous in Syria, Palestine and Asia Minor. Many churches of the Byzantine Catholic and Eastern Orthodox Churches are dedicated to him.

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

Lt. COL. 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 returned from deployment to the Persian Gulf. He is now serving in South Carolina.

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.

AIRMAN MICHAELA and AIRMAN 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 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!**