

# 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)**

**Served by:**

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

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### WEEKEND DIVINE SERVICES

**Sat: 5 PM [Vespers with Liturgy]**

**Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy] Mystery  
of Holy Repentance [Confessions]: AFTER Saturday Evening  
Prayer or ANYTIME by appointment**

**DIVINE SERVICES FOR THE WEEK OF OCTOBER 13, 2013**

**TWENTY-FIRST SUNDAY AFTER PENTECOST.**

**MEMORY OF THE FATHERS OF THE 7<sup>TH</sup>**

**ECUMENICAL COUNCIL [NICEA II.]**

**The Holy Martyrs Carpus, Papilus, & Agathonica.**

**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. OCT. 12**            **5 PM VIGIL LITURGY** *Health of Mike Radovanic and  
Jay Murtagh by Martha Eyman*

**6:15 PM MYSTERY OF HOLY REPENTANCE**

**SUN. OCT. 13**            **9:45AM THE THIRD HOUR**

**10:00 AM LITURGY** *For the People*

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

**11:30 AM ASSEMBLY PRESENTATION #1**

**MON. OCT. 14**            **The Holy Martyrs Nazarius, Gervase, Protasius & Celsus.**  
**Our Ven. Mother Paraskevia of Trnovo. The Passing of**  
**the Holy Presbyter-Martyr Roman Lysko [1949].**

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

**TUE. OCT. 15**            **Our Ven. Fr. Euthymius the Younger. The Ven. Martyr**  
**Lucian, Presbyter of the Great Church of Antioch.**

**9 AM** *Health of the Heather Wilson by Steve Miktarian*

**WED. OCT. 16**            **The Holy Martyr Longinus the Centurian.**

**7 PM MOLEBEN FOR THE VICTIMS OF ABORTION**

**THU. OCT. 17**            **The Holy Prophet Hosea [Osee]. The Ven. Martyr**  
**Andrew of Crete.**

**9 AM** *+Austyn Morin by Friends*

**FRI. OCT. 18**            **The Holy Apostle & Evangelist Luke.**

**9 AM** *Int. of Kyle Combs by a friend*

**SAT. OCT. 19**            **The Holy Prophet Joel. The Holy Martyr Varus. Our**  
**Ven. Fr. John Rilsky.**

**5 PM VESPER LITURGY** *Int. of Michelle Ernst & Nate  
Arends [Wedding] by Judy Ernst*

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

SUN. OCT. 20

TWENTY-SECOND SUNDAY AFTER PENTECOST.

The Great Martyr Artemis.

9:45 AM THE THIRD HOUR

10 AM LITURGY FOR THE PEOPLE

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

11:30 AM LIVING THE LITURGY #1



**SUNDAY, OCTOBER 13 –**  
**LITURGY BEGINS ON PAGE 11**

PROPERS FOR THE LITURGY  
ARE FOUND ON PAGES 141 TO  
142 [TONE 4] AND PAGES 263 &  
264 OR **ON THE PULL OUT**  
**SHEET FOUND IN THIS**  
**CHURCH BULLETIN.**

**VESPERS PROPERS**

ARE FOUND ON PAGES 141- 142  
*Vigil Liturgy begins on page 104 of  
the Blue-Green Pew Book. We  
switch to the Liturgy portion at  
“Holy God” pages 28-30.*

**Memory Eternal!**

+*Larry Wiethe, father of Peter Wiethe fell asleep on the Lord on September 26, 2013. A 40<sup>th</sup> Day Panachida will be served at the conclusion of the 10 AM Liturgy on Sunday Nov. 10, 2013.*

+*Juliana Pytel Peresie, mother of Henry Peresie fell asleep in the Lord on October 3, 2013. A 40<sup>th</sup> Day Panachida will be served at the conclusion of the 10 AM Liturgy on Sunday Nov. 10, 2013. May their memory be eternal! Vicnaya Pamjat!*

**YOUR GIFT TO THE LORD FOR THE MONTH OF OCTOBER, 2013**

<b><u>Date</u></b>	<b><u>Collection</u></b>	<b><u>Candles</u></b>	<b><u>Holy Day</u></b>	<b><u>Fundraising</u></b>	<b><u>Total Income</u></b>
Oct. 6	\$1,161.70	\$ 96.12	\$00.00	\$414.50	\$1,672.32
<b>Totals</b>	<b>\$1,161.70</b>	<b>\$ 96.12</b>	<b>\$00.00</b>	<b>\$ 414.50</b>	<b>\$ 1,672.32</b>

**We need a weekly income of \$3000.00 to properly operate YOUR Parish.**

***The Lord says "Bring your whole tithe to the Temple and put me to the Test!" {Malachi 3:10} Are you following the Lord's Commandment? WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE! MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO ST.ATHANASIUS THE GREAT PARISH!***

**PLEASE REMEMBER IN YOUR PRAYERS:** our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, DEREK ANTHONY, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN.**

<b><u>Candles Available</u></b>	<b><u>Monthly Donation</u></b>	<b><u>Intention</u></b>	<b><u>Sponsor</u></b>
Eternal Lamp	\$40.00	AVAILABLE	
Icon Screen (6)	\$35.00	+Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	In Thanksgiving	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Dr. Charlotte Neumann	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	

**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.

***All Wisdom comes from the Lord, and with Him it remains forever! Sirach 1:1***

**SCHEDULING A DIVINE LITURGY:** *A number of people have asked if they can schedule a Divine Liturgy for a particular intention. YES, it is truly a laudable thing to offer a Divine Liturgy for the intention of a loved one, a special intention of one's own, or in memory of a departed loved one or friend. You may even REQUEST a particular date if you wish, subject to the liturgical season, previously scheduled Liturgies and the availability of the Pastor. The usual and customary stipend is \$10.00. Please write down your intention, include the stipend, and place them in an envelope clearly marked "Liturgy Intention". You may give the envelope to Father Bryan, John Danovich, or place it in the collection basket.*

**EPARCHIAL ASSEMBLY PRESENTATION~** *Our first presentation and discussion will be held on Sunday October 13, 2013 after the 10 AM Divine Liturgy at the Coffee Social @ 11:15 AM. The Presentation will be the one given by Fr. Deacon Michael Lee. There will be a discussion following the presentation. There will be a number of parish-based presentations and discussions required in preparation for the Eparchial Canonical Assembly in early October of 2014. Please plan now to attend!*

**DISCERNMENT RETREAT**  
**AT CHRIST THE BRIDEGROOM MONASTERY**

*"Draw me in your footsteps, let us run" [Song of Songs 1:4] Young, single Catholic women ages 18 to 35, who would like to take a weekend to pray about a possible vocation to the monastic or religious life, are invited to inquire about attending the upcoming Discernment Retreat at Christ the Bridegroom Monastery, Thurs. Nov. 7 through Sunday November 10. Experience the life of prayer at Christ the Bridegroom Monastery, listen to talks on prayer and discernment, make use of the opportunity to get to know the nuns, and receive healing through the Mystery of Holy Repentance [Confession]. If you are interested in the Retreat, or a future retreat or discernment opportunities, visit [www.christthebridegroom.org](http://www.christthebridegroom.org) and fillout the online "Vocation Inquiry Form." Space is limited for the November Retreat, so be sure to fill out the form by October 21.*

*Mother Theodora will call you to talk about availability. For any questions call 440-834-0290 or email" [christthebridegroom@gmail.com](mailto:christthebridegroom@gmail.com).*

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

<b><u>WED. Oct. 16</u></b>	<b>7 PM MOLEBEN [PRAYER SERVICE] FOR THE VICTIMS OF ABORTION</b>
<b><u>SAT. Oct. 19</u></b>	<b>5 PM VESPERS &amp; DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Oct. 20</u></b>	<b><u>22<sup>nd</sup> SUNDAY AFTER PENTECOST</u></b> <b>9:45 AM THIRD HOUR</b> <b>10 AM LITURGY</b> <b>11:15 AM COFFEE SOCIAL [ST. MARY HALL]</b> <b>11:45 AM <i>LIVING THE LITURGY #1</i></b>
<b><u>WED. Oct. 23</u></b>	<b><u>FEAST OF ST JAMES, THE BROTHER OF OUR LORD</u></b> <b>7 PM “ANCIENT HEALING SERVICE” PARACLIS AND HOLY ANOINTING</b>
<b><u>SAT. Oct. 26</u></b>	<b>5 PM VESPERS &amp; DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Oct. 27</u></b>	<b><u>23<sup>RD</sup> SUNDAY AFTER PENTECOST</u></b> <b>9:45 AM THIRD HOUR</b> <b>10 AM LITURGY</b> <b>11:15 AM COFFEE SOCIAL [ST. MARY HALL]</b> <b>11:45 AM <i>LIVING THE LITURGY #2</i></b>
<b>WED. Oct. 30</b>	<b>7 PM VIGIL OF THE HOLY NEW BISHOP- MARTYR THEODORE ROMZHA</b>
<b>THU. Oct. 31</b>	<b><u>FEAST OF THE HOLY NEW BISHOP-MARTYR THEODORE ROMZHA OF MUKACHEVO.</u></b>

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

We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing one a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM  
Wednesday October 23

Wednesday November 20 [Vigil Liturgy of the Entrance of the Theotokos]

Wednesday December 18 PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

**Eastern Christian Formation Program to begin Sunday October 20th**

Based on a number of conversations and questions from parishioners, Father Bryan has decided that this Fall's Adult Eastern Christian Formation will be "An Introduction to Byzantine Liturgy." Or "**Living the Liturgy**" In this class we will present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. Bring your questions we will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

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

"**We Welcome All to Open the Door of Faith**" is the 2013 – 2014 theme for the Eastern Christian Formation Programs throughout the Eastern Catholic Churches of America. Here at St. Athanasius the Great Parish we wish to aid and encourage our young parents in the Spiritual Formation of their Children Pre-K through Grade 8. For the 2013-2014 school year Fr. Bryan asks that parents provide the Names, ages and Grades of all of the Children from Pre-K through Grade 8. Please provide them to Fr. Bryan or the Office Manager John Danovich. Then we can obtain the appropriate Books and Instructor's Guides for the parents to teach their children in their homes. Plans will soon be made to provide group instruction for the children during the 2014-2015 school year. [We will have to find, train and commission volunteer catechists for this program.] High School aged students should participate in the Adult Program this school year. Everyone's active cooperation will be most appreciative. St. Athanasius the Great Parish will fulfill the requirements of the Eparchy of Parma's Safe Environment program.

## Annual Women's Retreat ~"Embracing the Will of God"

Join other women ages 18+ single/married for the annual Women's Retreat. October 18-20 at Loyola Retreat House near Akron, OH, as together we explore the gift of fasting, prayer power, and communal transformation. Space is limited, so register today to be part of this life-changing experience facilitated by women of the Eparchy of Parma. For registration please see the brochures near the entrance of St. Mary Hall or better yet visit [www.byzcathculturalcenter.org](http://www.byzcathculturalcenter.org).

"Come and See: Weekend of Discovery" for young men 18 to 25

**Friday, Saturday, & Sunday October 18,19,20, 2013**

**Byzantine Catholic Seminary**

**3605 Perrysville Ave. Pittsburgh, PA 15214**

Young men 18 to 25 are invited to a free weekend retreat at the Seminary. No pressure, no hype, no boring lectures. Just recreation, relaxation, talking to God [a.k.a. prayer] and the opportunity to really listen to His voice and plan in your life. This worthwhile retreat of discovery in no way implies any future commitment, other than your commitment to truly be yourself!

## FATHER'S LITURGICAL CORNER

**Father, we saw you wearing a hat during the Liturgy. Could you tell us what is this headcovering?**

The head-covering that Father wore last weekend is called a skoufia. The Skoufia [or Skouphos, in Greek] is a traditional head-covering for Byzantine Catholic and Orthodox Clergy. The term comes from the Arabic word for "basket." It is a small cap worn under the veil by monastics, and without the veil, by the Eparchial Clergy. A red or purple skoufia may be granted to protopresbyters, archpriests, mitred archpriests. Many Bishops also wear a skoufia when they are not wearing their mitre, or their Klobuk [the veil worn by the Bishop]. In monastic profession ceremonies the skoufia and the veil are called the Shlem in Church Slavonic [Perikephalaia, in Greek]. They are presented upon the elevation of a monk or nun to the rank of rasaphore monk or nun, and are worn during Divine Services as well as a part of formal street wear. For Eparchial Clergy it may also be worn as street wear as well as during religious Divine Services. Fr. Bryan will discuss other forms of clerical head-covering in upcoming bulletins!



## Fourth Sunday after the Cross

### (Pentecost 21. St. Luke 4)

*"He is truly the Sower of all that is good, and we are His farm.*

*The whole harvest of spiritual fruits is by Him and from Him."*

*St Cyril of Alexandria, Homily 41 on Luke*

AS A RULE, JESUS DID NOT EXPLAIN His parables in detail. He left His hearers to interpret their meaning for themselves. The parable of the sower (*Lk 8:5-15*) is an exception. The Lord assigns a meaning to each item in it: the seed is the word of God, it germinates or not according to the hearers or the circumstances of their lives.



### **“The Seed Is the Word of God”**

From its beginning the Church saw itself called to continue the mission of Christ the Sower to evangelize: to sow the seed of the Gospel throughout the world. *“The seed,”* the Lord says, *“is the word of God”* but just what is the core message that we are to proclaim? The New Testament suggests an answer: according to the apostolic writer it is *“That which was from the beginning, which we have seen with our eyes, which we have looked upon and our hands have handled concerning the Word of life...that which we have seen and heard we declare to you that you also may have fellowship with us for truly our fellowship is with the Father and with His Son Jesus Christ”* (1 Jn 1:1, 3).

**“That which was from the beginning”** – Human experience has never imagined the world without the presence of God, everywhere present and filling all things. He is the only truly existing One, from whom all creation has its being.

## *Fourth Sunday after the Cross/ Page 27*

***“That which we have seen with our eyes”*** – Jesus is that Word, the Messiah awaited by Israel and incarnate of the Virgin Mary, to whose death and resurrection the Apostles testified.

***“That which we have looked upon and our hands have handled”*** – Christians bear witness to continually experiencing Christ in their midst in concrete ways, as He said:

- ***“For where two or three gather in my name, there am I with them”*** (Mt 18:20) – In the Church at worship – principally at the Eucharist but also in the fullness of the Church year with its feasts, fasts and observances – Christ is physically present to us.

- ***“Inasmuch as you did it to the least of my brethren you did it to me”*** (Mt 25:40) – By extending hospitality, especially to the poor, we look upon and handle Christ, truly present to us in flesh and blood.

***“Fellowship with the Father and the Son”*** – Our life in the Church is meant to open us to have communion with God the Holy Trinity in this life and in the age to come.

### **A Parish that Sows the Word of God?**

In the West evangelists have generally focused on the first two of these points: the existence of God and the mission of Christ in the world, while minimizing “that which we have handled,” the witness of the worshipping community to whom seekers might be brought. As Eastern Christians we have a unique way of proclaiming the message of Christ: through the life of a community energized by the Liturgy. In the West some have reduced the liturgy to bare bones to focus on a message disconnected from community life; still others have trivialized the liturgy into a kind of feel good community meeting. Eastern communities living their liturgical life to the full are able to proclaim the message “which we have looked upon and our hands have handled” and might thereby speak to some who have outgrown the empty secularism of the day.

## *Fourth Sunday after the Cross [Page 3]*

For this to happen our experience of a worshipping community must reflect the vision expressed in our Tradition. Fr. Thomas Hopko told the story of encouraging such a seeker to attend the Liturgy to experience the fullness of Orthodoxy. The man did so, and his response was, “Everything you told me was a lie.” The people were physically present, but not participating on any visible level. They ignored him and another visitor at the coffee hour, etc. This incident makes us ask, what would an outsider learn about our parish and its faith on any given Sunday? A brief checklist might help:

Does our parish gathering communicate a sense of fellowship with God? Do people seem eager to stand before the Lord in His holy place, to light candles, venerate icons, etc. or drift in at the last moment and stand in the back?

Is the full observance of the Lord’s Day and the feasts and fasts of the Church year central to parish life? Are our parishioners committed to worship and to growing in knowledge and practice of their faith? What does the parish do to encourage such commitment? How many parishioners could answer a visitor’s inquiry about the Church and its faith?

Is our parish a welcoming community: do visitors feel that they are welcome guests or suspicious outsiders?

Many commentators have observed that for parishes to convincingly sow the seed they must be committed to a strong faith and practice of their tradition. They must also have a zeal for bringing others to the Lord and to His Church. Do your parishioners care that certain families or even a particular generation (young or old) are absent from the Sunday Liturgy? What have they done to concretely manifest their concern? Or do they rely on the priest alone to fill the pews? Nor every individual is a street preacher, but the parish as a whole should be committed to sowing seeds in one form or another.

## *Fourth Sunday after the Cross [Page 4]*

### **Fortune-Cookie Evangelization**

Whenever you order Chinese food you receive, unasked, a fortune cookie. A similar approach may help many of our parishioners begin to re-evangelize themselves and painlessly spread the word of God.

The events that draw outsiders to our parishes generally fall into two categories: sacraments and fundraisers. Guests at weddings or funerals who come for social reasons may be given a memento in the name of the parish which connects the word of God with what they have seen and heard, such as *What We Believe about Marriage* or *Is There an Afterlife?* Pamphlets on more general topics could be included with every purchase at bake sales, food festivals or Christmas bazaars. Those interested in learning more could be directed to the parish or eparchial web site. Parishioners, especially your college students and young adults, might suggest topics for these inserts. They could be encouraged to post them on their Facebook pages or on other social media sites.

As a prelude to distributing these messages, parishioners themselves could be walked through the leaflets helping them to answer some basic questions which might arise (and be evangelized themselves). A steady practice of “fortune-cookie evangelism” can raise everyone’s awareness of our call to proclaim that which we have heard and seen.

### **Was the Sower Wasting the Seed?**

In the parable the sower casts his seed about indiscriminately, at the risk of losing much of what he has planted. But where his seed takes root, it multiplies a hundredfold. It was, perhaps, like contemporary advertising. Most ads are thrown out but a few people are drawn to what they offer.

Parishes seeking to share what they have seen and heard can expect a lack of interest on the part of many. This should not discourage them from continuing to sow the seed. If the seed takes root in one out of a hundred hearts, the effort is worthwhile.



*October 6 ~ St Thomas the  
Apostle, Enlightener of India*

**“Sent as  
a radiant sunrise  
to the people of India”**

*Festal Morning Prayer, October 6*

THE GOSPELS TELLS US LITTLE about Christ’s chosen disciples other than their names. A few of them – Peter, John, and Philip – feature in the early chapters of Acts, but there is little said about the others.

Thomas is more prominent in John than in the other Gospels. The story of Thomas and the risen Christ in John 20 is one of the most compelling tales in the resurrection Gospels. In Byzantine

Churches this passage is read in two sections, as it occurred. At vespers on Pascha we read the story of Thomas’ doubts when told that Christ had risen. On the following Sunday – “Thomas Sunday” – we read of his encounter with the risen Christ which evoked his act of faith in Christ as “My Lord and my God” (*Jn 20:28*).

Non-scriptural tales and writings associated with one or another of the Apostles were widely circulated in the first centuries; foremost among them were stories attributed to St. Thomas. The earliest and most widely held concerned Thomas as the Enlightener of India.

### **The Church beyond the Empire**

While the Acts of the Apostles details the spread of the Gospel throughout the Roman Empire, we know that at the same time Christ was being preached to Jews and Gentiles beyond the borders of the empire:

*October 6 ~ St Thomas the Apostle [Page 2]* specifically, to the East, in Osrhoene (Mesopotamia), Parthia and Persia and as far as India, especially where Jewish colonies could be found.

Traders traveling by caravan or ship were common in the Middle East in the time of Christ. The Greek historian Strabo (64 BC -AD 24) writes of as many as 120 ships sailing through the Red Sea to India every year. St Thomas reportedly sailed to India in AD 52 in one of these ships in the company of a merchant.

Jewish merchants had settled in towns along the Old Silk Road and in the coastal cities of India as far back as the Babylonian captivity in the sixth century BC. After the destruction of the Jerusalem temple in AD 70 even more Jews fled Palestine and settled in the established Jewish colonies. It was among them that St Thomas would have a lasting success.

Jews had a thriving colony on the Malabar (west) coast of India. They settled in Muziris, the center of the Chera dynasty, near Cochin, where an ancient synagogue may still be seen. According to local tradition St Thomas and his companions organized a number of communities along this southwestern coast of India. There are still several churches in modern-day Kerala, home of the *St. Thomas Christians*, which claim to have been founded by St Thomas.

After several years the Apostle undertook a missionary journey to the Coromandel (eastern) Coast where he converted, among others, the wife and son of the prefect of Mylapore, near Madras. The prefect charged Thomas with bewitching them and had Thomas imprisoned. He was tortured and then executed by being pierced with spears in AD 72. The place of his execution outside Mylapore is revered as St Thomas' Mount to this day.

At first the body of St Thomas was enshrined in Mylapore, where miracles were associated with its presence. In AD 232 the bulk of the relics were brought from India to Edessa, the Syriac Christian center at the edge of the Roman Empire. A shrine was erected to house these relics which attracted

## October 6 ~ St Thomas the Apostle [Page 3]

the attention of the pilgrim-nun Egeria who visited it in the 380s. She described her visit in a letter she sent to her convent in Spain:

“We arrived at Edessa in the Name of Christ our God, and, on our arrival, we straightway repaired to the church and memorial of Saint Thomas. There, according to custom, prayers were made and the other things that were customary in the holy places were done; we read also some things concerning Saint Thomas himself. The church there is very great, very beautiful and of new construction, well worthy to be the house of God, and as there was much that I desired to see, it was necessary for me to make a three days’ stay there.”

St Ephrem the Syrian, who wrote several poetic hymns in the Apostle’s honor, has Satan bewail the powerful presence of Thomas’ relics in Edessa:

“I stirred up Death to slay the Apostles, that by their death I might escape their blows. But harder still am I now stricken: the Apostle I slew in India has overtaken me in Edessa. ... I went there and he was there. I found him both here and there, to my grief.”

The shrine was destroyed by the Zengids, a Turkish tribe who conquered Edessa in 1144. The relics were taken to Patmos, Greece and Ortono, in the Abruzzo region near Rome, where they still remain.

### **St Thomas’ Writings?**

Several early texts are connected with St Thomas:

*The Acts of Thomas* (c. 180-230)– an early third-century Syriac work that tells the story of his missions in India. It is generally accepted as in line with the proven history of the day.

*The Infancy Gospel of Thomas* – written about the same time, this work contains a fanciful rendering of Jesus’ early years focused on prodigies and magic tricks He performs on His teacher and other children.

## *October 6 ~ St Thomas the Apostle [Page 4*

*The Gospel of Thomas* – the time of its composition unknown, this work was discovered in Greek and Coptic translations in the modern era. It presents “sayings” of Jesus that reflect a kind of Gnostic philosophy which circulated in Egypt in the early Christian era.

While TV commentators speculate wonderingly about these “suppressed” sayings of the Lord, a more reliable evaluation of them comes from the fourth-century Father, St Cyril of Jerusalem: “Let none read *The Gospel according to Thomas*, for it is the work, not of one of the twelve Apostles, but one of Mani’s three wicked disciples” (Catechesis 5).

### **St Thomas Christians Today**

St. Thomas’ missions, being outside the Roman Empire, formed part of the Church of the East. Over time they adopted the liturgy of Edessa, the Syriac Christian center. To this day St Thomas Christians consider their Churches “Syrian.”

From the fourth century until the sixteenth the St. Thomas Christians received Persian and Assyrian bishops from the Church of the East as their spiritual fathers. An Indian archdeacon administered the day to day affairs of the community. Portuguese colonizers in the sixteenth century ousted the bishops and the archdeacon, replacing them with a Portuguese Latin bishop, beginning a long period of extreme latinization lasting to the time of Vatican II. Since then the Syro- Malabar Catholics have slowly begun recovering aspects of their West Syrian heritage.

About one third of the Thomas Christians refused to accept the Latin hierarchy and turned to the Syriac Patriarch of Antioch for bishops. Since then some Thomas Christians observe a form of their traditional East Syrian rite of Edessa (Church of the East, Syro-Malabar Catholics) while others follow the West Syrian rite of Antioch (Malankara Syrian Orthodox, Syro-Malankara Catholics and the Mar Thoma Church, a reformed Orthodox group which adopted some Anglican practices during the British rule of India).

Each of these Churches has at least one diocese in the United States today.



**Saint John Rilsky** (876 – c. 946) was the first Bulgarian hermit. He was revered as a saint while he was still alive. The legend surrounding him tells of wild animals that freely came up to him and birds that landed in his hands. His followers founded many churches in his honor, including the famous Rila Monastery. One of these churches, "St Ivan Rilski" was only discovered in 2008 in the town of Veliko Tarnovo. Today, he is honored as the patron saint of the Bulgarian people and as one of the most important saints in the Bulgarian Orthodox Church.

Saint Ivan of Rila was born app. 867 a.c. in Skrino, at the foot of the Osogovo mountain (close to the modern city of Dupnitsa). He was a contemporary of the reign of king Boris I, his sons Vladimir (Rassate) and tsar Simeon I The Great and the son of the latter - tsar Peter I.

Originally a herder, at the age of 25, Saint Ivan of Rila became a priest in the "St. Dimitrii" monastery located under peak Ruen. After accepting the life of a monk, he left the monastery in order to continue his life in solitude and prayer. Saint Ivan of Rila lived in isolation in various locations before going to the Rila Mountains. There he spent the rest of his life in prayer and deprived himself of an everyday life by settling in the uncomfortable conditions of the caves in the Rila mountains.

According to legend, Saint Ivan of Rila was known to have performed a multitude of miracles in order to help the people. These miracles brought him undesired fame as he tried to live the life of a hermit and avoid contact with others. With his growing number of followers, many young believers and supporters set up camps around his cave, seeking a blessing from him. This led the way to the creation of the Rila Monastery, which is considered to be the foremost monastery in Bulgaria.

Shortly before his death (Aug 18, 946) St. Ivan of Rila wrote his Testament (Zavet). A literary work and a moral message to his successors and to Bulgarian people.

As the patron saint of the Bulgarian people, his falling asleep in the Lord is commemorated each year on August 18 and October 19.

**REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.**

**MAJOR CRAIG M. EYMAN DO~** is Fr. Bryan's 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> FST [Forward Surgical Team] stationed in Twinsburg, OH. He has been deployed to Bagram, Afghanistan.

**CAPTAIN BRIAN HEWKO~** has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

**CAPTAIN CHRISTINA MOMONIER~** is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

**CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~** is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph is currently deployed and serving in Bagram, Afghanistan.

**SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS**

**JOHANN WELLER USAF ~** are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies.

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and will soon be deployed to Afghanistan.

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

**PRIVATE ABIGAIL BROWN USA~** is the Grand Niece of parishioner Belinda Dorney. She entered Basic Training in the Army at Ft. Sill, OK on August 13, 2013. If you have a member of the military you would like to have commemorated please write a note to Fr. Bryan or call the Parish Office.

***May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.***

*Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. [If you leave early you do not fulfill your Sunday obligation.] We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. At the conclusion of the Liturgy, all should come forward to kiss the Holy Cross, or be anointed with blessed oil, and share in the Blessed Bread. Then join us in our St. Mary Hall for our Coffee Social. THANK YOU FOR JOINING US!*