

# **THE LIGHT OF THE EAST**



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

1117 South Blaine Ave. Indianapolis, IN 46221

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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**

**SERVICES FOR THE WEEK OF NOVEMBER 17, 2013**

**TWENTY-SIXTH SUNDAY**  
**AFTER PENTECOST.**

**Our Holy Father Gregory the Wonder-worker, Bishop of Neocaesarea.**  
**The Holy Bishop & New Martyr Josaphat Kotsylovsky, Bishop of Przemsyl.**  
**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. NOV. 16**      **5 PM VESPER LITURGY** *Int. of Ryan & Elise Vaughn by*  
*Olga Vaughn*

**SUN. NOV. 17**      **9:45 AM THE THIRD HOUR**  
**10 AM LITURGY FOR THE PEOPLE**  
**11:15 AM PANACHIDA** + *Juliana Pytel Peresie [40<sup>th</sup> day]*  
**11:45 AM LIVING THE LITURGY PRESENTATION #3**

**MON. NOV. 18**      **The Holy Martyrs Plato and Roman.**  
***NO DIVINE SERVICES~FATHER'S DAY OFF***

**TUE. NOV. 19**      **The Holy Prophet Obadiah [Abdias]. The Holy Martyr**  
**Barlaam.**

**WED. NOV. 20**      **9 AM EMANAUL MOLEBEN**  
**[PRE-CHRISTMAS PAYER SERVICE]**  
**Pre-Festive Day of the Entrance of the Theotokos. Our**  
**Ven. Fr. Gregory the Decapolite. Our Holy Father**  
**Proclus, Patriarch of Constantiniople. Our Blessed**  
**Mother Josaphata Hordasheva.**

**7 PM FESTAL EVENING PRAYER & MYSTERY OF**  
**HOLY ANOINTING**

**THU. NOV. 21**      **FEAST OF THE ENTRANCE OF THE THEOTOKOS**  
**INTO THE TEMPLE.**

**9 AM** + *Grace Kelly by family*  
**FRI. NOV. 22**      **Post-Festive Day of the Entrance. The Holy Apostle**  
**Philemon and His Companions.**

**9 AM** *Int. of Nicholas Trigili by friends*

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

SAT. NOV. 23

Post-Festive Day of the Entrance. Our Holy Fathers  
Amphilochius, Bishop of Iconium & Gregory, Bishop of  
Agrigento.

SUN. NOV. 24

5 PM VESPER LITURGY +Christian Long by a Friend  
TWENTY- SEVENTH SUNDAY AFTER PENTECOST.  
Post-Festive Day of the Entrance. The Holy Great Martyr  
Catherine. The Holy Great Martyr Mercury.

9:45 AM THE THIRD HOUR

10 AM MYSTERY OF HOLY CHRISMATION AND  
LITURGY FOR THE PEOPLE

11:30 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

11:45 AM *LIVING THE LITURGY PRESENTATION #4*

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



SUNDAY, NOVEMBER 17 –  
LITURGY BEGINS ON PAGE 11  
PROPERS FOR THE LITURGY  
ARE FOUND ON PAGES 125 TO  
127 [TONE 1] OR ON THE PULL  
OUT SHEET FOUND IN THIS  
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 123-127  
*Vigil Liturgy begins on page 104 of  
the Blue-Green Pew Book. We  
switch to the Liturgy portion at  
“Holy God” pages 28-30.*

## **YOUR GIFT TO THE LORD FOR THE MONTH OF NOV. 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>
<b><u>Nov. 3</u></b>	\$934.00	\$114.08	\$0.00	\$ 914.89	\$1,962.97
<b><u>Nov. 10</u></b>	\$952.82	\$ 18.00	\$0.00	\$1,196.37	\$2,277.19
<b><u>TOTAL</u></b>	<b>\$1,886.82</b>	<b>\$132.08</b>	<b>\$0.00</b>	<b>\$2,111.26</b>	<b>\$4,240.16</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!**

## **2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL**

The 2013-2014 Annual Eparchial Stewardship Appeal has begun!

You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card, please call John Danovich at the Parish Office. The Parish then can send one to you. It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$335.00 in pledges towards our goal of \$1500.00!

<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	Family Healing	Olga Vaughn
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
Annunciation Tryptych	\$25.00	Ron Zeller	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.

**SCHEDULE A DIVINE LITURGY:** *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 earlier you make your request, the more likely the date requested will be available. 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.*

**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, SONIA DOUGLAS-STANTON, RON ZELLER.**

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

**HOLY DAY THIS WEEK**

**FEAST OF THE ENTRANCE OF THE THEOTOKOS  
INTO THE TEMPLE**

**Wed. Nov. 20 7 PM FESTAL EVENING PRAYER AND  
HEALING SERVICE [MYSTERY OF HOLY  
ANOINTING]**

**Thu. Nov. 21 9 AM FESTAL DIVINE LITURGY**

**PLEASE PLAN TO ATTEND THESE HOLY DAY SERVICES**

# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

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

<b><u>WED. Nov. 20</u></b>	<b>7 PM FESTAL EVENING PRAYER WITH THE MYSTERY OF HOLY ANOINTING</b>
<b><u>THU. Nov. 21</u></b>	<b><u>FEAST OF THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE [SOLEMN HOLY DAY]</u></b> <b>9 AM FESTAL DIVINE LITURGY</b>
<b><u>SAT. Nov. 23</u></b>	<b>5 PM VESPERS WITH DIVINE LITURGY</b> <b>6:15PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Nov. 24</u></b>	<b><u>27<sup>th</sup> SUNDAY AFTER PENTECOST</u></b> <b>9:45 AM THIRD HOUR</b> <b>10:00 AM DIVINE LITURGY</b> <b>11:15 AM COFFEE SOCIAL [ST. MARY HALL]</b> <b>11:45 AM <i>LIVING THE LITURGY #4</i></b>
<b><u>SAT. Nov. 30</u></b>	<b>5 PM VESPERS WITH DIVINE LITURGY</b> <b>6:15PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Dec. 1</u></b>	<b><u>28<sup>th</sup> SUNDAY AFTER PENTECOST</u></b> <b>9:45 AM THIRD HOUR</b> <b>10:00 AM DIVINE LITURGY</b> <b>11:15 AM COFFEE SOCIAL [ST. MARY HALL]</b> <b>11:30 AM <u>A VISIT FROM ST. NICHOLAS</u></b>
<b><u>THU. Dec. 5</u></b>	<b>7 PM FESTAL EVEING PRAYER OF ST. NICHOLAS</b>
<b><u>FRI. Dec. 6</u></b>	<b><u>FEAST OF OUR HOLY FATHER NICHOLAS, ARCHBISHOP OF MYRA. 9 AM LITURGY</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 once 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 November 20 [Festal Evening Prayer of the Entrance of the  
Theotokos]**

*Wednesday December 18*

*Wednesday January 29, 2014 [Festal Evening Prayer of the Three Holy Hierarchs]*

*Wednesday February 26*

*Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing*

*Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]*

**PLEASE INVITE YOUR NEIGHBORS & FRIENDS!**

**Adult Eastern Christian Formation Program Continues after Coffee Social!**

**"Living the Liturgy"** [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL MEET THIS SUNDAY AND NEXT SUNDAY NOV. 24<sup>TH</sup>. THEN WE WILL HAVE A FEW WEEKS OFF FOR SPECIAL EVENTS. THEN CLASSES WILL RESUME ON DECEMBER 22<sup>ND</sup>.** 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. High School aged students should participate in the Adult Program this school year.

# **CHRISTMAS DIVINE SERVICE SURVEY**

*Father Bryan has discovered that there has been no consistent time for the scheduling of Christmas Divine Services at St. Athanasius the Great Parish. Father wishes to hear from the Parish Community regarding your preferences of Liturgy times for the Nativity celebration. Since there is NO NEED FOR TWO DIVINE LITURGIES, only one will be celebrated. [The whole Parish Community should be together for the Eucharistic Celebration.]*

*Please circle your choice:*

1) **CHRISTMAS EVE 5 PM VESPERS WITH DIVINE LITURGY**  
**OF ST. A BASIL THE GREAT**

*[No Divine Services Christmas day.]*

2) **CHRISTMAS EVE 8 PM GREAT COMPLINE WITH DIVINE**  
**LITURGY OF ST. JOHN CHRYSOSTOM**

*[No Divine Services Christmas Day]*

3) **CHRISTMAS EVE 8 PM GREAT COMPLINE**  
**CHRISTMAS DAY 9:45 AM THIRD HOUR**

**10 AM FESTAL DIVINE LITURGY**

*[One should attend BOTH Great Compline Christmas Eve AND Christmas Day Liturgy with this selection]*

**Personal or Family Name:** \_\_\_\_\_

*Please place this in the collection basket before Sunday December 1, so that the Christmas Schedule can be arranged, cantors prepared, and acolytes selected.*

*Thank you for your cooperation!*



## **FATHER'S LITURGICAL CORNER**

### **Father, I can see that we are now in the Phillip's or Pre-Christmas Fast? What are the requirements of this Fast? What are the special Services for this Fasting season?**

The Phillip's or Pre-Christmas Fast mirrors the 40 day fast preceding the Lazarus Saturday, Palm Sunday, and Great & Holy Week. The Fast begins at Evening Prayer on the feast of St. Phillip the Apostle [November 14<sup>th</sup>] and continues through to the Festal Evening Prayer and Liturgy on the Vigil of Christmas [December 24]. Traditionally the Strict Fast [no meat, meat products, eggs or dairy products permitted] is kept Mondays, Wednesdays and Fridays. On Tuesdays and Thursdays the Simple Fast [no meat or meat products permitted] is kept. Weekends are not typically days of fast during the Phillip's Fast. [This is the custom kept by laypeople and Eparchial Clergy, monastics customarily keep a much stricter fast.]

Many of the weekdays of the Phillip's Fast are aliturgical, days on which the Divine Liturgy is not to be served. On these aliturgical days Morning Prayer and Evening Prayer are customarily celebrated, with special prayers for "minor" Fasts. There have also developed a variety of Molebens [Prayer Services] which are based on the Service of Morning Prayer. Here at St. Athanasius the Great we will be celebrating the Emanuel Moleben during many of these aliturgical weekdays.

There are also other Molebens customarily celebrated during the Phillip's Fast. The Service includes a number of Scripture Readings from the Old and New Testament including prophecies of the coming of the Savior, and selections from the Infancy narratives from the Gospels.

Thank you for your question!





*Ninth Sunday after the Cross  
(Pentecost 26, St Luke 9)*

## **Walking in the Light**

CONTRASTING OPPOSITES WAS a popular rhetorical device during the time of St Paul. The Lord Himself used the method, usually contrasting concrete things such as new wine and old wineskins or the plank in one's own eye vs. the speck in one's brother's eye. He pointed to those who would be first vs. those who would be last in the Kingdom of God. "*Many are called but few are chosen*" He noted, and this became a kind of refrain commenting on

Gospel incidents (e.g. *Mt 20:16*).

When St. Paul wrote to communities where believing Jews and their converts often tended to maintain their allegiance to the Law while accepting Christ as the Messiah, he focused on the contrast between those who found their salvation in keeping the Torah (Law) and those who found it by believing in Christ. But Christ alone, Paul insisted, is the source of our salvation and only through faith are we joined with Him.

Not having to keep the Law made some people think that they could do whatever they wanted. Paul responded with another contrast: that between flesh and spirit. "*The Law is fulfilled in this one word, 'You shall love your neighbor as yourself'*" (*Gal 5:14*) he affirmed. Our fallen passions – the flesh – push us to abuse our neighbor instead through sexual immorality, hatred, selfish ambitions and the like. But living in the Spirit produces love, joy, peace and the other characteristics St Paul calls "*the fruit of the Spirit*" (*Gal 5:22-23*).

## *Ninth Sunday after the Cross [Page 2]*

### **Darkness and Light in St. Paul**

When Paul writes to the Ephesians he speaks of darkness and light to contrast a life lived in ignorance of God vs. a life illumined by the knowledge of God. When people are “*alienated from the life of God*” they walk “*in the futility of their minds*” (*Eph 4:17-18*) like pagans. Separated from God, they try to figure things out on their own and that inevitably leads to disaster: epitomized, in Paul’s words, by lewdness and every kind of excess.

St. Paul included idolatry as another example of our futile self-determination. Of course, actual idolatry was practiced in the ancient world for centuries, dying out in some places only in the fifth or sixth century. But St John Chrysostom, commenting on this passage, said that, for those who claim to worship Christ, idolatry may mean something else. Giving service to our passions, he argued, is actually worship of Venus, the goddess of love; allowing wrath to absorb us is actually worship of Mars, the god of war. You more truly worship by your deeds and practices than by your rituals, he insisted, and this is the higher kind of worship! (Homily 18 on Ephesians).

St Paul has been criticized for singling out sexual immorality as the height of godlessness. Paul, they say, saw licentiousness as the gravest sin, worse than any other. Note, however, that Paul only starts by focusing on promiscuity. He then goes on to include all kinds of behavior which, he teaches, are equally incompatible with the life in Christ. He names untruthful speech, unresolved anger, theft, and unseemly language as signs of – and here he introduces another contrast – the old man (vs. the new man created according to God).

It is perhaps the moralizing of some Christians in earlier days rather than St. Paul which is responsible for our ignoring unresolved anger or lack of mutual love while focusing of sexual morality. It may be argued, however,

*Ninth Sunday after the Cross [Page 3]* that, our sexual failings are, in fact, weathervanes indicating our need for self-satisfaction at all costs.

Nowhere is this more obvious than in the Church when lust and greed drive its members, including their leaders, to turn their backs on the light. Then we see the chilling force of Christ's own words, "*If the light that is in you is darkness, how great must it be*" (Mt 6:23).

## **Christ as Light in St John**

The contrast of light and darkness here concerns our ethical behavior; elsewhere in the New Testament this imagery suggests something more. In the First Epistle of St John we read, "*This is the message which we have heard from Him [Christ] and declare to you: that God is light and in Him there is no darkness at all*" (1 Jn 1:5). There is something about God's very being that can be described as light.

Later in the same epistle we are told that "*God is love*" (1 Jn 4:8). The Fathers came to see this love as the expression of the eternal relationship between the Father, the Son, and the Holy Spirit and, by extension, between the Trinity and all creation, particularly mankind. In a similar way, they came to see light as the expression of God's holiness, especially in the flesh of the incarnate Son of God, Jesus Christ, with His holy transfiguration on Mt. Tabor as the preeminent experience of that light in His flesh.

## **Baptism as Illumination**

The Fathers regularly spoke of baptism as the mystery of illumination whereby we are filled with the light of Christ. In *The Life in Christ*, St. Nicholas Cabasilas writes, quoting St. John Chrysostom, "From our baptism, our soul, purified by the Spirit, is more resplendent than the sun. Not only do we contemplate the glory of God, but we receive again its luster. Just as pure silver, when exposed to its rays, completely sparkles –

*Ninth Sunday after the Cross [Page 4]* not only by its own nature but due to the brightness of the sun – so the soul, purified by baptism, is made brighter than silver, receiving from the Spirit the ray of glory such as to possess a proper brilliance such as only the Spirit can communicate. ... That which Moses bore on his forehead, the saints bore in the depths of their souls, but with far more brilliance...”

## **The Taboric Light**

This baptismal radiance is so commonly obscured in us by our subsequent acts of sin and neglect that we see Cabasilas’ words as hyperbole, exaggeration. Yet it is this very light which iconographers seek to portray by depicting haloes in the icons of the saints.

In addition we have numerous examples of a tangible light – called the Taboric light, in other words, the light experienced on Mt. Tabor – not only in the souls of certain saints, reflecting their union with Christ the Light, but in their bodies as well. Perhaps the most famous of them is St. Seraphim of Sarov, whose disciple, Nicholas Motovilov, described the event in detail.

The recognized saints of the Church are not the only ones to reflect this light. The twentieth-century Romanian elder, Fr Dumitru Bejan tells how in the late 1960s he saw, unobserved, two old monks who always stayed behind in church after Matins. “After everyone had left they would lie outstretched on the floor of the church in the form of the Cross and begin to pray with tears to the Savior, asking for mercy, forgiveness, and absolution of sins....As Fr Dumitru watched them pray, to his amazement he saw a translucent flame of light rise and intensify over their heads. Seeing this flame of the grace of the Holy Spirit manifest, Fr Dumitru fell to his knees and joined the two elders in prayer” (Balan, *Shepherd of Souls*, p. 140-141).

## **November 21 ~ Entrance into the Temple of our Most Holy Lady, the Theotokos and Ever-Virgin Mary**

The origin of the feast is found in an account in the apocryphal



Protoevangelium of Saint James. According to this document, after Saint Ann's miraculous birth-giving, the Most Holy Virgin having completed her second year, Joachim said to his wife: "Let us lead her to the Lord's Temple, as we promised Him." Ann said: "Let us yet wait until her third year, so that the child will not clamor for her father or mother, thus she will not walk straight before the Lord." When the child was three years old, Joachim said: "Let us call from among the daughters of the Hebrews those who are undefiled, and let them each take a lamp

and let these lamps be lit, that the child not turn to look backward and her heart be not held captive outside the Lord's Temple." They did thusly.

Zachary the priest received her and said to her: "May the Lord crown your name with glory!", and he set her down on the altar step. There, Mary was nourished by an angel until she was twelve years old. When the time came for her to marry, Joseph received her from the priests' hands, and took her from the Lord's Temple.

Whatever the foundations of this gracious legend may be, the Church invites us above all to meditate on the mystery of the internal preparation of Mary for her vocation as Theotokos. This preparation is a total self-commitment, in the "immaculate victim," "as a most holy vessel" which must receive the body of the Word incarnate, "a living temple and throne of the King, elected to be his Mother," "the spiritual ark enclosing the incomprehensible Word." The miracle of her subsistence by the hand of the Archangel is the symbol of her spiritual life entirely nourished by the will of God.

Historically, this feast had its origin in the dedication of the Church of Saint Mary the New in Jerusalem (November, 543). It was spread throughout the whole East in the Seventh century.

## St Gregory the Wonderworker of Neocaesarea



**[Feast Day November 17<sup>th</sup>]** Saint Gregory the Wonderworker, Bishop of Neocaesarea, was born in the city of Neocaesarea (northern Asia Minor) into a pagan family. Having received a fine education, from his youth he strived for Truth, but the thinkers of antiquity were not able to quench his thirst for knowledge. Truth was revealed to him only in the Holy Gospel, and the youth became a Christian.

For the continuation of his studies St Gregory went to Alexandria, known then as a center for pagan and Christian learning. The youth, eager for knowledge, went to the Alexandrian Catechetical School, where the presbyter Origen taught. Origen was a famous teacher, possessing a great strength of mind and profound knowledge. St Gregory became a student of Origen. Afterwards, the saint wrote about his mentor: “This man received from God a sublime gift, to be an interpreter of the Word of God for people, to apprehend the Word of God, as God Himself did use it, and to explain it to people, insofar as they were able to understand it.” St Gregory studied for eight years with Origen, and was baptized by him.

The ascetic life of St Gregory, his continence, purity and lack of covetousness aroused envy among his conceited and sin-loving peers, pagans that they were, and they decided to slander St Gregory. Once, when he was conversing with philosophers and teachers in the city square, a notorious harlot came up to him and demanded payment for the sin he had supposedly committed with her. At first St Gregory gently remonstrated with her, saying that she perhaps mistook him for someone else. But the profligate woman would not be quieted. He then asked a friend to give her the money. Just as the woman took the unjust payment, she immediately fell to the ground in a demonic fit, and the fraud became evident. St Gregory said a prayer over her, and the devil left her. This was the beginning of St Gregory’s miracles.

## **St Gregory the Wonderworker of Neocaesarea [Page 2]**

Having returned to Neocaesarea, the saint fled from the worldly affairs into which influential townsmen persistently sought to push him. He went into the desert, where by fasting and prayer he attained to high spiritual accomplishment and the gifts of clairvoyance and prophecy. St Gregory loved life in the wilderness and wanted to remain in solitude until the end of his days, but the Lord willed otherwise.

The bishop of the Cappadocian city of Amasea, Thedimos, having learned of St Gregory's ascetic life, decided to have him made Bishop of Neocaesarea. But having foreseen in spirit the intent of Bishop Thedimos, the saint hid himself from the messengers of the bishop who were entrusted to find him. Then Bishop Thedimos ordained the absent saint as Bishop of Neocaesarea, beseeching the Lord that He Himself would sanctify the unusual ordination. St Gregory perceived the extraordinary event as a manifestation of the will of God and he did not dare to protest. This episode in the life of St Gregory was recorded by St Gregory of Nyssa (January 10). He relates that St Gregory of Neocaesarea received the episcopal dignity only after Bishop Thedimos of Amasea performed all the canonical rites over him.

During this time, the heresy of Sabellius and Paul of Samosata began to spread. They taught falsely concerning the Holy Trinity. St Gregory prayed fervently and diligently imploring God and His most pure Mother to reveal to him the true faith. The All-Holy Virgin Mary appeared to him, radiant like the sun, and with Her was the Apostle John the Theologian dressed in archepiscopal vestments.

By the command of the Mother of God, the Apostle John taught the saint how to correctly and properly confess the Mystery of the Most Holy Trinity. St Gregory wrote down everything that St John the Theologian revealed to him. The Mystery of the Symbol of the Faith, written down by St Gregory of Neocaesarea, is a great divine revelation in the history of the Church. The teaching about the Holy Trinity in Orthodox Theology is based on it. Subsequently it was used by the holy Fathers of the Church:



**St Gregory the Wonderworker of Neocaesarea [Page 3]** Basil the Great, Gregory the Theologian, and Gregory of Nyssa. The Symbol of St Gregory of Neocaesarea was later examined and affirmed in the year 325 by the First Ecumenical Council, showing his enduring significance for Orthodoxy.

Having become a bishop, St Gregory set off to Neocaesarea. Along the way from Amasea he expelled devils from a pagan temple, the priest of which he converted to Christ. The convert was witness to still another miracle of the saint, at his word a large stone shifted from its place.

The preaching of the saint was direct, lively and fruitful. He taught and worked miracles in the name of Christ: he healed the sick, he helped the needy, he settled quarrels and complaints.

When a persecution against Christians began under the emperor Decius (249-251), St Gregory led his flock to a faraway mountain. A certain pagan, knowing about the hiding place of the Christians, informed the persecutors. Soldiers surrounded the mountain. The saint went out into an open place, raised up his hands to heaven and ordered to his deacon to do the same. The soldiers searched the whole mountain, and they went several times right past those praying, but not seeing them, they gave up and went away. In the city they reported that there was nowhere to hide on the mountain: no one was there, and only two trees stood beside each other. The informer was struck with amazement, he repented of his ways and became a fervent Christian.

St Gregory returned to Neocaesarea after the end of the persecution. By his blessing church Feasts were established in honor of the martyrs who had suffered for Christ.

By his saintly life, his effective preaching, working of miracles and graced guiding of his flock, the saint steadily increased the number of converts to Christ. When St Gregory first ascended his cathedra, there were only seventeen Christians in Neocaesarea. At his death, only seventeen pagans remained in the city.

**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 returned to his family in Solon, OH. Fr. Bryan was able to visit with him while on vacation.

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

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

**CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~** is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph has returned to the United States and continues to serve the Military Archdiocese.

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

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

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and is serving at Fort Benning, GA. His brother 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 recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona..

Please inform Fr. Bryan of any changes.

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

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