

# **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.**

**Cantors: Marcus Loidolt, John Danovich**

**Business Manager: John Danovich**

**Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555**

**FAX: 317-632-2988**

### **WEEKEND DIVINE SERVICES**

**Sat: 5 PM [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 24, 2013**

**TWENTY-SEVENTH SUNDAY AFTER  
PENTECOST.**

**POST-FESTIVE OF THE ENTRANCE.**

**The Holy Great Martyr Catherine of Alexandria.**

**The Holy Great Martyr Mercury.**

**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].**

<b>SAT. NOV. 23</b>	<b>5 PM VESPER LITURGY +Christian Long by a Friend</b>
<b>SUN. NOV. 24</b>	<b>9:45 AM THE THIRD HOUR</b>
	<b>10 AM MYSTERY OF HOLY CHRISMATION AND LITURGY FOR THE PEOPLE</b>
	<b>11:15 AM COFFEE SOCIAL</b>
	<b>11:45 AM LIVING THE LITURGY PRESENTATION # 4</b>
<b>MON. NOV. 25</b>	<b><u>Leave-Taking of the Entrance. Our Holy Fathers &amp; Martyrs Clement, Pope of Rome &amp; Peter, Patriarch of Alexandria.</u></b>
	<b><i>NO DIVINE SERVICES</i></b>
<b>TUE. NOV. 26</b>	<b><u>Our Ven. Fr. Alypius the Stylite. Dedication of the Church of the Holy Great Martyr George in Kiev.</u></b>
	<b><i>NO DIVINE SERVICES</i></b>
<b>WED. NOV. 27</b>	<b><u>The Holy Martyr James the Persian. Our Ven. Fr. Palladius. The Holy Icon of the Theotokos “The Sign”.</u></b>
	<b><i>NO DIVINE SERVICES</i></b>
<b>THU. NOV. 28</b>	<b><u>The Holy Ven. Martyr Stephen the Younger. The Holy Martyr Irenarchus.</u></b>
	<b><i>NO DIVINE SERVICES</i></b>
<b>FRI. NOV. 29</b>	<b><u>The Holy Martyr Paramon. The Holy Martyr Acacius, mentioned in the “Ladder of Divine Ascent.”</u></b>
	<b><i>NO DIVINE SERVICES</i></b>

**Fr. Bryan will be visiting his family this week for Thanksgiving.**  
**If there is a sick call emergency, please call the nearest priest.**  
**For other emergencies please call Fr. Bryan on his mobile phone.**

SAT. NOV. 30

The Holy and Glorious Apostle Andrew the First-Called.

5 PM VESPER LITURGY *Int. of Andrew Basil Dietz*

SUN. DEC. 1

TWENTY- EIGHTH SUNDAY AFTER PENTECOST.

The Holy Prophet Nahum.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

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

11:45 AM A VISIT FROM ST. NICHOLAS

*LIVING THE LITURGY PRESENTATION #5*

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

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



**SUNDAY, NOVEMBER 24 –**  
**LITURGY BEGINS ON PAGE 11**  
PROPERS FOR THE LITURGY  
ARE FOUND ON PAGES 130 TO  
132 [TONE 2] AND PAGES 268-  
271[FOR THE ENTRANCE] OR  
**ON THE PULL OUT SHEET**  
**FOUND IN THIS CHURCH**  
**BULLETIN.**

**VESPERS PROPERS**

ARE FOUND ON PAGES 128-132  
*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>Nov. 17</u></b>	\$742.32	\$ 54.00	\$0.00	\$ 439.50	\$1,235.82
<b><u>TOTAL</u></b>	<b><u>\$2,629.14</u></b>	<b><u>\$186.08</u></b>	<b><u>\$0.00</u></b>	<b><u>\$2,550.76</u></b>	<b><u>\$5,475.98</u></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!**

<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
Annuciation 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.

**Decking the St. Mary's Hall~** In preparation for the Holiday Bake Sale in St. Mary's Hall on Saturday December 14<sup>th</sup>, we need **EVERYONE'S HELP** in cleaning and decking the Hall for the Sale. Cleaning the Hall is planned for Saturday December 7, so the Hall can be decorated for the Sale and for Christmas after the Sunday December 8<sup>th</sup> after the Divine Liturgy at 9 AM. We have a big tree and lots of ornaments so we need both short reach hands and tall reach hands to fill the tree. **WE ARE TRYING TO GET CHILD CARE FOR THAT DAY. PLEASE CALL THE PARISH OFFICE BY DEC. 1<sup>ST</sup> IF YOU KNOW A RESPONSIBLE TEEN WILLING TO WORK WITH SMALL CHILDREN.**

### **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!*

**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, NICHOLE RICHARDS.**

### **SPECIAL LITURGY TIME FOR SUNDAY DECEMBER 8<sup>TH</sup>!**

*On Sunday December 8<sup>th</sup> the Divine Services will be moving ahead one hour, for this Sunday only! The Third Hour will be celebrated at 8:45 AM with the Divine Liturgy at 9 AM, followed by Refreshments and the Decorating of St. Mary Hall.*

*From the Office of the Bishop~ His Grace Bishop JOHN has granted a dispensation permitting meat and dairy products to be eaten on Thanksgiving Day and the Friday after Thanksgiving.*

*2] His Grace Bishop JOHN has requested that a 2<sup>nd</sup> Collection be taken the weekends of November 30 /December 1<sup>st</sup> and December 7<sup>th</sup> and 8<sup>th</sup> for the victims of the recent TYPHOON in the Phillipines.*

*All monies collected will be channeled through Catholic Charities so it will reach those people most in need.*

### **Church Buildings suffers damage in Last Sunday Storms~** During last



*Sunday storms many people suffered terribly from winds, rain, and even 26 tornadoes in the Hoosier State. We must pray and assist those who were so seriously affected by these storms. Even our own Parish Buildings suffered damage from the wind and rains of last Sunday. The most serious damage is to the West Window of the Temple [Church Building]. The bottom sill of the window has rotted away, the wind drove torrents of rain into the West wall of the Temple. This water further damaged the ceiling under the choir loft causing several square feet to*

*become dislodged and collapse to the floor. In addition, several panels of the vinyl siding was peeled off of the Bell Tower. More of the roof of the Old Assumption School Building was ripped off and the door of the storage garage was blown in.*



*The repairs to the West Window will be extensive and expensive. The entire window sill must be replaced and that involves a complicated process that could require professional repair personnel. Fr. Bryan will let you know about the cost of these repairs.*

**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 **THIRD** one given by Fr. Archpriest John Petro 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 THE FIRST WEEK OF DECEMBER**

### **FEAST OF OUR HOLY FATHER NICHOLAS OF MYRA**

**Thu. Dec. 5        7 PM FESTAL EVENING PRAYER AND LITIA**

**Fri. Dec. 6        9 AM FESTAL DIVINE LITURGY**

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

## **THE COMING OF ST. NICHOLAS**

***NEXT SUNDAY DECEMBER 1<sup>ST</sup> OUR HOLY FATHER NICHOLAS WILL COME AND VISIT US AT ST. ATHANASIUS PARISH. HIS VISIT WILL BE AFTER THE 10 AM DIVINE LITURGY DURING THE COFFEE HOUR IN THE PARISH'S ST. MARY SOCIAL HALL. HE WILL BRING CANDY FOR THE CHILDREN, WHILE THE REST OF US ENJOY OUR REFRESHMENTS. BE SURE TO INVITE YOUR FAMILY AND FRIENDS TO JOIN US FOR THE DIVINE LITURGY AND OUR VISIT FROM ST. NICHOLAS!***

## **SILK POINSETTIAS AND FLOWERS ONLY PLEASE!~**

Father Bryan has been informed of the Parish custom of parishioners providing the Poinsettias for the Christmas Season. He appreciates the parish custom, but he has one request! Please **DO NOT BRING NATURAL POINSETTIAS**. Fr. Bryan is very allergic to Poinsettias, and should not spend much time in their presence. **SO PLEASE ONLY BRING SILK POINSETTIAS FOR USE IN THE CHURCH AND PARISH HALL.** He is allergic to many different flowers and he appreciates folks bringing primarily silk flowers for use inside the Church. Thank you!

### **From the Writings of the Church Fathers**

*You gave food and drink to men for enjoyment, that they might give thanks [eucharistia] to You. But to us You freely gave spiritual food and drink and life eternal through Your Servant*

*The Didache' the Teachings of the Twelve Apostles [c.80 AD]*

*Read the Bible, Read the Church Fathers, Grow in your faith!*



ANNUAL ST. NICHOLAS  
DEANERY DINNER

SUNDAY, DECEMBER 8, 2013

CARMELITE BANQUET HALL  
CARMELITE MONASTERY  
1628 RIDGE ROAD (RT 6)  
MUNSTER, INDIANA

DOORS OPEN 12:30 PM  
DINNER 1:00 PM

DONATION: \$25 PER PERSON

PLEASE CALL  
ST NICHOLAS PARISH OFFICE  
(219) 838 9380  
FOR TICKETS



# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

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

<b><u>SAT. Nov. 30</u></b>	<b>5 PM VESPERS WITH DIVINE LITURGY 6:15PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Dec. 1</u></b>	<b><u>28<sup>th</sup> SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10:00 AM DIVINE LITURGY 11:15 AM COFFEE SOCIAL [ST. MARY HALL] 11:30 AM <u>A VISIT FROM ST. NICHOLAS</u></b>
<b><u>THU. Dec. 5</u></b>	<b>7 PM     FESTAL EVENING PRAYER OF ST. NICHOLAS OF MYRA</b>
<b><u>FRI. Dec. 6</u></b>	<b><u>FEAST OF OUR HOLY FATHER NICHOLAS,</u> <u>ARCHBISHOP OF MYRA.</u> 9 AM LITURGY</b>
<b><u>SAT. Dec. 7</u></b>	<b>9 AM to 4:30 PM CLEANING OF ST. MARY HALL [YOUR HELP IS NEEDED] 5 PM VESPERS WITH DIVINE LITURGY 6:15PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Dec. 8</u></b> <b><u>NOTE</u></b> <b><u>SPECIAL</u></b> <b><u>LITURGY</u></b> <b><u>TIMES</u></b>	<b><u>29<sup>th</sup> SUNDAY AFTER PENTECOST.</u> <u>CONCEPTION OF ST. ANNA OF THE</u> <u>THEOTOKOS</u> 8:45 AM THE THIRD HOUR 9:00 AM DIVINE LITURGY 10:15 AM COFFEE SOCIAL [ST. MARY HALL] 10:30 AM <u>DECKING THE HALL!</u></b>
<b><u>WED. Dec. 11</u></b>	<b>9AM     EMANUEL MOLEBEN [PRE-CHRISTMAS PRAYER SERVICE]</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 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]*

*Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing*

**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.

**Thank you!**

# **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, In the Byzantine Catholic and other Eastern Churches; infants and small children receive The Mysteries of Chrismation [Confirmation] and the Holy Eucharist. How can children receive these Sacraments [Mysteries] when they can not understand what is happening?**

The Byzantine Catholic Church and the other Eastern Churches have kept the unity of these Holy Mysteries of Initiation [Baptism, Chrismation and Eucharist]. These Churches have maintained this unity regardless of the age of the person initiated. This means that every time an Eastern Christian is baptized he or she also receives the "Seal of the Gift of the Holy Spirit," and completes their initiation by receiving the Holy Body and Precious Blood of our Lord, God, and Savior Jesus Christ.

From the age of the Apostles, the Bishop was the usual minister receiving a person into the Church. Assisted by Deacons and Deaconesses, the Bishop would celebrate these Holy Mysteries together, first primarily on the Vigil of the Holy Resurrection [Pascha] and then other principal Feast days such as the Theophany, and later Christmas and Pentecost.

When it became impossible for the Bishop to be the celebrant of every Initiation Liturgy, the Presbyters were then delegated to fully initiate people into the Church. In the Christian East it was considered more important for the unity of these Mysteries be maintained. Therefore the Presbyter would Chrismate [confirm] the new enlightened with the Holy Myron [Chrism] consecrated by the Bishop, Metropolitan, or Patriarch. [In the Byzantine Churches all other oils used for various Mysteries are blessed by the Presbyter at the time of use.]

In the Eastern Churches to excommunicate a person is either a punishment, or is a sign that a person is not in communion with the Church. [That is why we do not distribute the Holy Eucharist to those who are not Catholic or Orthodox Christians]. Therefore to "excommunicate" a child based upon his or her age is unthinkable. Jesus Christ Himself said "Unless you eat the Flesh in the Son of Man and drink His Blood, you have no life in you!" [John 6:53] Byzantine Catholics and other Eastern Christians believe that we must accept Jesus' teaching in this matter and give the Holy and Divine Eucharist to even the youngest children at baptism.

Thank you for your question!



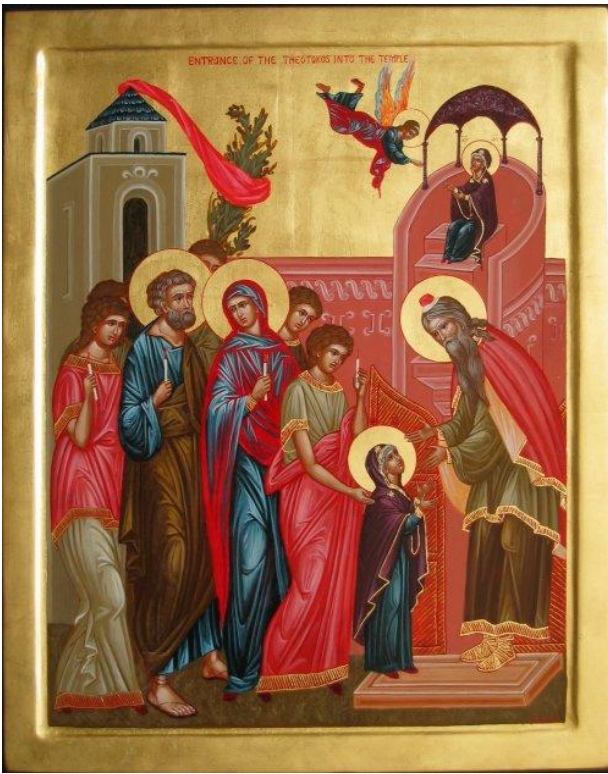
**Saint Clement of Rome**, is listed as Bishop of Rome from an early date, holding office from 92 to his death in 99 or 101AD. He is considered the first Apostolic Father of the Church.

Few details are known about Clement's life. According to Tertullian, Clement was consecrated by Saint Peter, and he is known to have been a leading member of the church in Rome in the late 1st century. Early church lists place him as the second or third bishop of Rome after Saint Peter. The *Liber Pontificalis* presents a list that makes Pope Linus the second in the line of bishops of Rome, with Peter as first; but at the same time it states that Peter ordained two bishops, Linus and Pope Cletus, for the priestly service of the community, devoting himself instead to prayer and preaching, and that it was to Clement that he entrusted the Church as a whole, appointing him as his successor. Tertullian considered Clement to be the immediate successor of Peter. Clement is put after Linus and Cletus/Anacletus in the earliest (c. 180) account, that of Irenaeus, who is followed by Eusebius of Caesarea.

Clement's only genuine extant writing is his letter to the church at Corinth (1 Clement) in response to a dispute in which certain presbyters of the Corinthian church had been deposed. He asserted the authority of the presbyters as rulers of the church on the ground that the Apostles had appointed such. His letter, which is one of the oldest extant Christian documents outside of the New Testament, was read in church, along with other epistles, some of which later became Christian canon. These works were the first to affirm the apostolic authority of the clergy.

According to tradition, Clement was imprisoned under the Emperor Trajan; during this time he is recorded to have led a ministry among fellow prisoners. Thereafter he was executed by being tied to an anchor and thrown into the sea.

Clement is recognized as a saint in many Christian churches. He is commemorated on 23 November in the Roman Catholic Church, the Anglican Communion, and the Lutheran Church. In the Byzantine Catholic and Eastern Orthodox Churches his feast is kept on 24 [among Slavs] or 25 November [among Greeks and Arabs].



November 21

Entrance of the Theotokos to the Temple

## A Feast of Theology

IT'S PROBABLY SAFE TO SAY that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story

is found in *The Protoevangelion of James*, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries AD a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the Apostles. In some He was a Gnostic philosopher, in other a magician. We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us. Still other books, *The Protoevangelion of James* among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.

### **The Source of This Feast**

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the Temple of Jerusalem accompanied, as the text reads, “by the



## *Entrance of the Theotokos to the Temple [Page 2]*

daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “*only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance*” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “*The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning*” (Heb 9:9). By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary, the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel.

Mary’s coming into the temple is portrayed as an “Entrance” on this feast in the Christian East rather than as a “Presentation” as in the West. This term puts us in mind of things like the “Great Entrance” at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a “side chapel,” as it were, but a festive “prelude” or “overture” inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem, His disciples came up to Him to call His attention to the temple and the buildings in its compound.

## *Entrance of the Theotokos to the Temple [Page 3]*

Jesus replied, “*Do you see all these things?*” He asked. *‘Truly I tell you, not one stone here will be left on another; every one will be thrown down’*” (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing.

### **“Hail, Full of Grace”**

Perhaps the most popular hymn of this feast is the kontakion, *O katharotatos naos*, which summarizes in a few lines the theology we have been presenting. It reads: “The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: ‘This is the heavenly Tabernacle!’” In this hymn two teachings are affirmed. Mary is proclaimed by the angels as “the heavenly tabernacle.” The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the Promised Land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple “bringing with her the grace of the Most Holy Spirit.” People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God’s grace with her. She is proclaimed as “full of grace,” even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her.

As we have said it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary’s rightful place as the woman full of grace who would contain within her innermost self the Uncontainable One. There she remains in the Holy Places of our churches:

## Entrance of the Theotokos to the Temple[Page 4]

the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

### **The “Nea” Church**

The sixth-century Byzantine Emperor Justinian saw himself as a new Solomon, destined to outdo the Hebrew king of that name in building magnificent temples to the Lord. He rebuilt Jerusalem’s church of the Resurrection and, gave us the Great Church of Constantinople, Hagia Sophia.

Justinian also built a vast church complex in Jerusalem on the highest point in the city, the New (*Nea*) Church of the Theotokos. Of unprecedented size itself, it was surrounded by many buildings: accommodations for pilgrims, a hospital and a monastery. The principal historian of that age, Procopius, described it as “a shrine with which no other can be compared.” Antoninus of Piacenza, who visited it in 570, spoke of “its great congregation of monks, and its guest houses for men and women. In catering for travelers they have a vast number of tables, and more than three thousand beds for the sick.”

Archeologists have shown that the Nea was designed to be twice the size of the Jewish temple. Like the temple, the Nea was adorned with cedars of Lebanon. Also like the temple, its entrance was flanked by two elaborately carved red marble columns. As the Theotokos, the new temple, was the *katharotatos naos*, so the Nea would be the ultimate temple built by the new Solomon.

Like the Jewish temple, the Nea would not survive the first millennium, destroyed in wars and earthquakes. The Theotokos, however, remains our heavenly tabernacle in whose womb Christ took flesh.



**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.

**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 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!*