

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

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

Cantors: Marcus Loidolt, John Danovich

Business Manager: John Danovich

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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 DECEMBER 15, 2013

THIRTIETH SUNDAY AFTER PENTECOST.

SUNDAY OF THE FOREFATHERS.

The Holy Martyr Eleutherius. Our Ven. Fr. Paul of Latra.

Our Holy Father Stephen, Archbishop of Surozh.

**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. DEC. 14 5 PM VESPER LITURGY *Int. of Nichole Richards*

SUN. DEC. 15 9:45 AM THE THIRD HOUR

10 AM *FOR THE PEOPLE*

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

11:30 AM EPARCHICAL ASSEMBLY

PRESENTATION #3

MON. DEC. 16 The Holy Prophet Haggai.

NO DIVINE SERVICES~FATHER'S DAY OFF

**TUE. DEC. 17 The Holy Prophet Daniel and the Three Holy Children
Hananiah, Azariah and Mishael.**

9 AM Intention of Captain Brian Hewko

WED. DEC. 18 The Holy Martyr Sebastian & His Companions.

**7 PM EMANUEL MOLEBEN & MYSTERY OF HOLY
ANOINTING [ANCIENT HEALING SERVICE]**

THU. DEC. 19 The Holy Martyr Boniface.

NO DIVINE SERVICES ~ TV FILMING

**FRI. DEC. 20 Pre-Festive Day of Christmas. The Holy Martyr Ignatius
of Antioch, the God-Bearer.**

9 AM EMANUEL MOLEBEN

**SAT. DEC. 21 Pre-Festive Day of Christmas. Saturday before
Christmas. The Holy Martyr Juliana of Nicomedia.**

5 PM VESPER LITURGY +*Mary Kathleen Hawn*

(40th Day)Andrew & Amy Semler

CHRIST IS AMONG US!

HE IS AND SHALL BE!

SUN. DEC. 22

THIRTY-FIRST SUNDAY AFTER PENTECOST.
SUNDAY BEFORE CHRISTMAS, SUNDAY OF THE
ANCESTORS. The Holy Great Martyr Anastasia.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

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

11: 30 AM LIVING THE LITURGY #6

[BAKING THE PROSPHORA]

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



SUNDAY, DECEMBER 15 –
LITURGY BEGINS ON PAGE
11 PROPER FOR THE
LITURGY ARE FOUND ON
PAGE 146 [TONE 5] AND
PAGES 281-282 OR **ON THE**
PULL OUT SHEET FOUND
IN THIS CHURCH
BULLETIN.

VESPERS PROPER

ARE FOUND ON PAGES 143-148 AND ON THE
FEASTDAY HANDOUT

*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 DEC. 2013

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Dec. 1</u>	\$ 884.07	\$ 40.37	\$0.00	\$ 516.00	\$1,440.44
<u>Dec. 8</u>	\$1,124.81	\$ 97.85	\$0.00	\$ 316.90	\$1,539.36
<u>TOTAL</u>	\$2,008.68	\$ 138.22	\$0.00	\$ 832.90	\$2,979.80

We need a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO
ST.ATHANASIUS THE GREAT PARISH!

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
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	Jesus, Mary, Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Gary Firestone	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	
Holy Table	\$40.00	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.

MANY THANKS !~ TO EVERYONE WHO CAME TO CLEAN AND SET UP THE Parish Hall for the Christmas Cookie and Bakery Sale. Also to everyone who came to set up and to sell to all of our neighbors and friends at the Christmas Cookie and Bakery Sale. Your help is most appreciated! We are a very small Parish, we really MUST have EVERYONE'S ACTIVE COOPERATION WITH REPAIRS, WORK DAYS AND FUNDRAISING. We can NOT be viewed as a Chapel of Ease, a Place of Refuge from poor liturgy and heretical teachings, or a Sacrament Factory. EVERYONE needs to understand that they must actively participate in all aspects of Parish Life: Liturgy, the Holy Mysteries, Education, Fundraising etc...

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!

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 \$1135.00 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, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST.**

EPARCHIAL ASSEMBLY PRESENTATIONS CONTINUE~ *Our THIRD presentation and discussion will be held TODAY after the 10 AM Divine Liturgy at the Coffee Social @ 11:15 AM. Please plan now to attend!*

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>WED. DEC. 18</u>	7 PM EMANUEL MOLEBEN & MYSTERY OF HOLY ANOINTING [ANCIENT HEALING SERVICE]
<u>SAT. Dec. 21</u>	5 PM VESPERS WITH DIVINE LITURGY
<u>SUN. DEC. 22</u>	<u>SUNDAY BEFORE CHRISTMAS. SUNDAY OF THE FOREFATHERS.</u> <u>31ST SUNDAY AFTER PENTECOST.</u> 9:45 AM THE THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM COFFEE SOCIAL 11:30 AM <i>LIVING THE LITURGY #6</i> <i>THE THEOLOGY AND BAKING OF THE PROSPHORA [EUCCHARISTIC BREAD]</i>
<u>TUE. DEC. 24</u>	9 AM OFFICE OF READINGS [ROYAL HOURS] 8 PM GREAT COMPLINE [NIGHT PRAYER] WITH THE LITIJA AND ANOINTING
<u>WED. DEC. 25</u>	<u>FEAST OF THE NATIVITY OF OUR LORD</u> 9:45 AM THE THIRD DAY 10 AM FESTAL DIVINE LITURGY
<u>THU. DEC. 26</u>	<u>SYNAXIS OF THE THEOTOKOS</u> 9 AM FESTAL DIVINE LITURGY
<u>FRI. DEC. 27</u>	<u>FEAST OF THE HOLY GREAT PROTO- MARTYR AND ARCHDEACON STEPHEN</u> 9 AM FESTAL DIVINE LITURGY

**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 EMANUEL MOLEBEN AND HOLY ANOINTING

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 NEXT MEET AFTER SUNDAY DEC. 22ND DIVINE LITURGY. THEN WE WILL HAVE A FEW WEEKS OFF FOR CHRISTMAS NEW YEARS AND THEOPHANY EVENTS.** 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 SCHEDULE

CHRISTMAS EVE **9AM OFFICE OF READINGS**

DEC. 24

[ROYAL HOURS]

8 PM GREAT COMPLINE WITH LITYJA

AND THE SINGING OF

“God is with us!”

CHRISTMAS DAY **9:45 AM THIRD HOUR**

DEC. 25

10 AM FESTAL DIVINE LITURGY

[One should attend BOTH Great Compline Christmas Eve AND Christmas Day Liturgy if at all possible]

SYNAXIS OF THE THEOTOKOS [SOLEMN HOLY DAY]

DEC. 26

9 AM FESTAL DIVINE LITURGY

FEAST OF THE HOLY PROTO-MARTYR STEPHEN

[SIMPLE HOLY DAY]

DEC.27

9 AM FESTAL DIVINE LITURGY

REGULAR WEEKEND LITURGY TIMES

FEAST OF THE CIRCUMCISION OF OUR LORD.

FEAST OF ST. BASIL THE GREAT [SOLEMN HOLY DAY]

DEC. 31

5 PM FESTAL EVENING PRAYER

JAN. 1

10 AM FESTAL DIVINE LITURGY

This was the choice of the majority of those responding to the survey. Please make your plans now to participate in our Christmas Divine Services.

FATHER'S LITURGICAL CORNER

Father In reading about last Sunday's Feast day, I have seen that the Feast is called "The Maternity of St. Ann" or "The Conception of St. Ann, but not "The Immaculate Conception." Do the Byzantine Catholic Churches believe in the "Immaculate Conception?" Could you explain this difference to us?

Although I was asked this question at the Coffee Social, this is substantially a continuation of the answer to last Sunday's question.

The Roman Catholic dogma definition of the Immaculate Conception is based upon the teaching of St. Augustine of Hippo. His teaching insisted that human beings inherit GUILT for the sin of Adam and Eve. He further taught that those who were unbaptized, even if they were infants, were destined for damnation and hell. [St. Thomas Aquinas' theological opinion on "Limbo" for unbaptized infants was a commonly held proposition, but never the dogmatic teaching of the Church.] St. Augustine's pessimistic view towards humanity and salvation over the centuries became the common opinion in the Christian West. This pessimistic view reaches in zenith in the teachings of various Protestant theologians like Martin Luther, John Calvin, John Knox and Ulrich Zwingli. Where all humanity is damned unless they "confess Jesus Christ" according to an appropriate method that varies in the various Protestant Ecclesial communities.



FATHER'S LITURGICAL CORNER [PAGE 2]



The Byzantine Catholic and Eastern Orthodox Churches do not follow St. Augustine's pessimistic viewpoint about humanity. Following the Scriptural statement that "The wages of sin is death..." the Eastern Church Fathers, including contemporaries of St. Augustine clearly teach that we inherit mortality physical death and corruption. The Greek Fathers teach that God's original plan called for humanity to walk intimately with the Living God, for all eternity.

[Represented by the Garden of Eden] And when one's life on earth was ended, one would be simply translated to the place of Eternal Union [Theosis] with God. That is why in the Paschal troparia we sing "Christ

is risen from the dead, by Death He trampled death, and to those in the tombs restoring life.." Since the Eastern Churches teach that the consequence of original sin, and in fact all sins, is physical death and corruption. Stating that a person, any person, did not "inherit the guilt of original sin" in Eastern Christianity; would not set one person apart from another.

The Byzantine Church repeatedly calls Mary Theotokos [the One who bore God]. We also call her "Panamakarios" [most blessed] and "Panagnia" [all-holy] there is no other theological and liturgical tradition that provides more honor to Mary, the Holy Theotokos. Thank you for your question!

"When anyone is disturbed or saddened under the pretext of a good and soul-profitting matter, and is angered against his neighbor, it is evident that this is not according to God: for everything that is of God is peaceful and useful and leads a man to humility and to judging himself."

St Barsanuphios the Great



Sunday of the Forefathers

Feasting with the Forefathers

THE LITURGICAL PREPARATION for the feast of Christ's Nativity begins today with the *Sunday of the Forefathers*, which commemorates all those whose

lives set the stage for the coming of the Messiah. Next week we observe the *Sunday of the Ancestors* of Christ, when we hear St Matthew's genealogy of those who were Christ's physical ancestors. From December 20 to 24 we observe a five-day "holy week" during which Christ's birth seems ever closer. As we sing during those days, "Today the Virgin is on her way to the cave where she will give birth." This fore-feast of the Nativity culminates on December 24, the *Paramony* of the feast.

Usually translated as vigil or eve, *paramony* actually refers to the *uninterrupted* nature of the Church's prayer on this day. During the day the lengthier Great Hours or Royal Hours are chanted, followed by the Typika and a more elaborate than usual Great Vespers, to which is attached the Divine Liturgy of St. Basil. A special service of Great Compline with a Litia for the feast ends the day. Sometimes this leads directly into the Orthros and Divine Liturgy of December 25. In some countries of Eastern Europe it culminates with a Holy Supper prior to the Liturgy. The same cycle of uninterrupted prayer is also prescribed for the Feast of the Theophany on January 5.

Banquet: Sign of the Kingdom

The Gospel passage read at the Divine Liturgy on the Sunday of the Forefathers is always St Luke's version of the great banquet to which

Sunday of the Forefathers [Page 2]

many are invited. The banquet in Jewish thought of the biblical era was an image of the kingdom of God ushered in by the Messiah. Thus the prophet Isaiah foretold, *“On the mountain the Lord of hosts will make for all peoples a feast of fat things, a feast of wine on the lees. And He will destroy on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will swallow up death forever”* (Is 25:6-7). The banquet will be for all peoples, not just Israel, and the cover or veil separating Jew from Gentile would be destroyed. At the feast people would receive the sacrificial food in which the temple priests partook – the feast would have a liturgical character. Most importantly the feast will mark the death of Death: the renewal of life, which the Messiah would accomplish.

Isaiah’s image of the Messianic Banquet was taken up by many Old Testament and other Jewish writers. The Lord Jesus Himself used the same image to describe the Kingdom, but warned the Pharisees that they would be cast out, “sons of the kingdom” though they be. *“I tell you: many will come from east and west and sit at table with Abraham, Isaac and Jacob in the Kingdom of heaven, while the sons of the kingdom will be thrown into the outer darkness; there men will weep and gnash their teeth”* (Mt 8:11-12).

This passage is particularly appropriate as we prepare for the Nativity of Christ because Christ’s coming inaugurates the Messianic Kingdom. Christ calls together all peoples (*“from east and west”*) and joins us to God through Himself. He is the annihilation of death and the Source of life for all who believe in Him. Commemorating the Forefathers, we recall Christ’s promise that those united to Him will sit at table with Abraham, Isaac and Jacob in the Kingdom, a sign of our union with the saints of all ages in the Body of Christ.

Banquet: Sign of Communion

The banquet image points to a number of characteristics which speak to us of the Kingdom of God. A banquet is a sign of *lavish hospitality*, a quality so prized in the Middle East. God displays His hospitality to us by opening

Sunday of the Forefathers [Page 3] His Kingdom to us with the most lavishing gift of all: the grace of His Christ. The banquet is also a sign of the participants' *joy and gladness* at being at the host's table. To use the Psalmist's words, they delight at taking the chalice of salvation and calling upon the name of the Lord.

The most important dimension to the image of a banquet is that of *fellowship*. The banquet is a place of communion with others, of sharing together in the hospitality of the Master. As such it is a preeminent sign of the Kingdom of God, our sharing in His divine life through Christ.

The coming of Christ has nothing to do with being alone. If anything, it is the opposite. The Incarnation took place so that we would not be alone, left to ourselves, out of communion with God. Christ is born into the world so that, as was intended from the beginning, humanity could be in communion with God.

To Sin is to Be Alone

The Scriptures describe aloneness as the consequence of sin. In the Genesis story of the fall Adam hides from God after eating from the Tree – a sign that their communion was broken. In its planning and in its effect, sin is about isolating oneself from God and others. It hardens us to see isolation from others as something good. We find the challenge of relationship with others too demanding and may react as did Cain, the mean-spirited son of Adam, “*Surely I am not my brother's keeper!*” (Gen 4:19).

Christmas and the Messianic Banquet are about communion because God is communion personified. “*God is love*” (1 Jn 4:9). God-as-love is what the Church means by calling God the Holy Trinity. Father, Son, and Holy Spirit are one in divinity but three persons in a loving relationship of Father, Son, and Holy Spirit. According to the book of Genesis this loving communion was extended to Adam and Eve, created after the image, according to the likeness of this God who is love. By seeking to live apart from God Adam and Eve lost this vital link, getting exactly what they desired.

Sunday of the Forefathers [Page 4]

To Live in God is to be in Communion

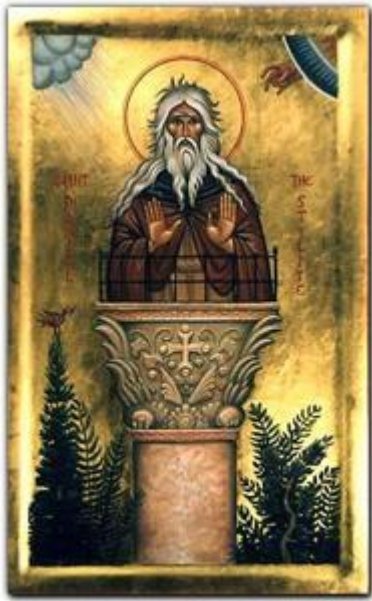
By His incarnation the Word of God – the One who was in perfect communion with the Father and the Holy Spirit – came to restore that communion with humanity. He lived in His person what Adam could not, remaining in constant communion with the Father while remaining like us in all things except for sin. His coming was not simply to show that communion with God was possible for man, but to make it possible for us to have such a relationship *“Yet to all who did receive him, to those who believed in his name, he gave the right to become children of God—children born not of natural descent, nor of human decision or a husband’s will, but born of God”* (Jn 1:12-13).

What is Christ’s by nature could become ours through faith, by God’s gracious will. As the Fathers tirelessly repeated, “God became man so that man might become god.”

The Eucharist and Communion

The Divine Liturgy in which we regularly share has been described as a prophetic sign of the Messianic Banquet. Everything we look to experience in heaven is found in the Liturgy by anticipation. We gather with the entire Body of Christ – Abraham, Isaac, Jacob and all the saints as well as people from every race and nation – to share in the priestly gifts of the Body and Blood of Christ. We respond to the lavish hospitality of our Host with the joy and gladness of people who *“taste the heavenly bread and the cup of life and see how good the Lord is.”*





Saint Daniel the Stylite (c. 409 – 493) is a saint of the Eastern Orthodox, and Roman Catholic and Eastern Catholic Churches. He was born in a village by the name of Maratha in upper Mesopotamia near Samosata, in today what is now a region of Turkey. He entered a monastery at the age of twelve and lived there until he was thirty-eight. During a voyage he made with his abbot to Antioch, he passed by Tellnesin and received the benediction and encouragement of St. Simeon Stylites. Then he visited the holy places, stayed in various convents, and retired in 451 into the ruins of a pagan temple.

He established his pillar four miles north of Constantinople. The owner of the soil where he placed his pillar, who had not been consulted, appealed to the emperor and the patriarch Gennadius of Constantinople. Gennadius proposed to dislodge him, but in some way was deterred. Gennadius ordained him a priest against his will, standing at the foot of his pillar. When the ceremony was over the patriarch administered the Eucharist by means of a ladder, which Daniel had ordered to be brought. Gennadius then received the Eucharist from Daniel. Daniel lived on the pillar for 33 years. By continually standing, his feet were covered with sores and ulcers: the winds of Thrace sometimes stripped him of his scanty clothing.

He was visited by both the Emperor Leo I the Thracian and the Emperor Zeno. As a theologian, he came out against monophysitism. The following is his prayer before he began his life on the pillar:

"I yield Thee glory, Jesus Christ my God, for all the blessings which Thou hast heaped upon me, and for the grace which Thou hast given me that I should embrace this manner of life. But Thou knowest that in ascending this pillar, I lean on Thee alone, and that to Thee alone I look for the happy issue of mine undertaking. Accept, then, my object: strengthen me that I finish this painful course: give me grace to end it in holiness."

Saint Daniel is commemorated 11 December on the liturgical calendars of the Eastern Orthodox, Eastern Catholic and Roman Catholic Churches.

St. Ignatius of Antioch also known as **Theophorus** (or "God-bearer") ((c. 35 or 50) - (from 98 to 117)) was among the Apostolic Fathers, was the third Bishop of Antioch, and was a student of John the Apostle. En route to Rome, where according to Christian tradition he met his martyrdom by being fed to wild beasts, he wrote a series of letters which have been preserved as an example of very early Christian theology. Important topics addressed in these letters include ecclesiology, the sacraments, and the role of bishops.

Ignatius converted to Christianity at a young age. Later in his life he was chosen to serve as the Bishop of Antioch, succeeding Saint Peter and St. Evodius (who died around AD 67). The 4th-century Church historian Eusebius records that Ignatius succeeded Evodius. Making his apostolic succession even more immediate, Theodoret of Cyrrhus reported that St. Peter himself appointed Ignatius to the episcopal see of Antioch. Ignatius called himself *Theophorus* (God Bearer). A tradition arose that he was one of the children whom Jesus took in his arms and blessed.



Ignatius is one of the five Apostolic Fathers (the earliest authoritative group of the Church Fathers). He based his authority on being a bishop of the Church, living his life in the imitation of Christ. It is believed that St. Ignatius, along with his friend Polycarp, with great probability were disciples of the Apostle St. John.

Rome Epistles attributed to Ignatius report his arrest by the authorities and travel to Rome:

“From Syria even to Rome I fight with wild beasts, by land and sea, by night and by day, being bound amidst ten leopards, even a company of soldiers, who only grow worse when they are kindly treated.” — *Ignatius to the Romans*, 5.

Along the route he wrote six letters to the churches in the region and one to a fellow bishop. According to Christian legend, he was sentenced to die at the Colosseum. He was martyred around 108 AD. In 637 the relics were transferred to the Basilica di San Clemente in Rome.

St. Stephen the Confessor, Archbishop of Sourozh, was a

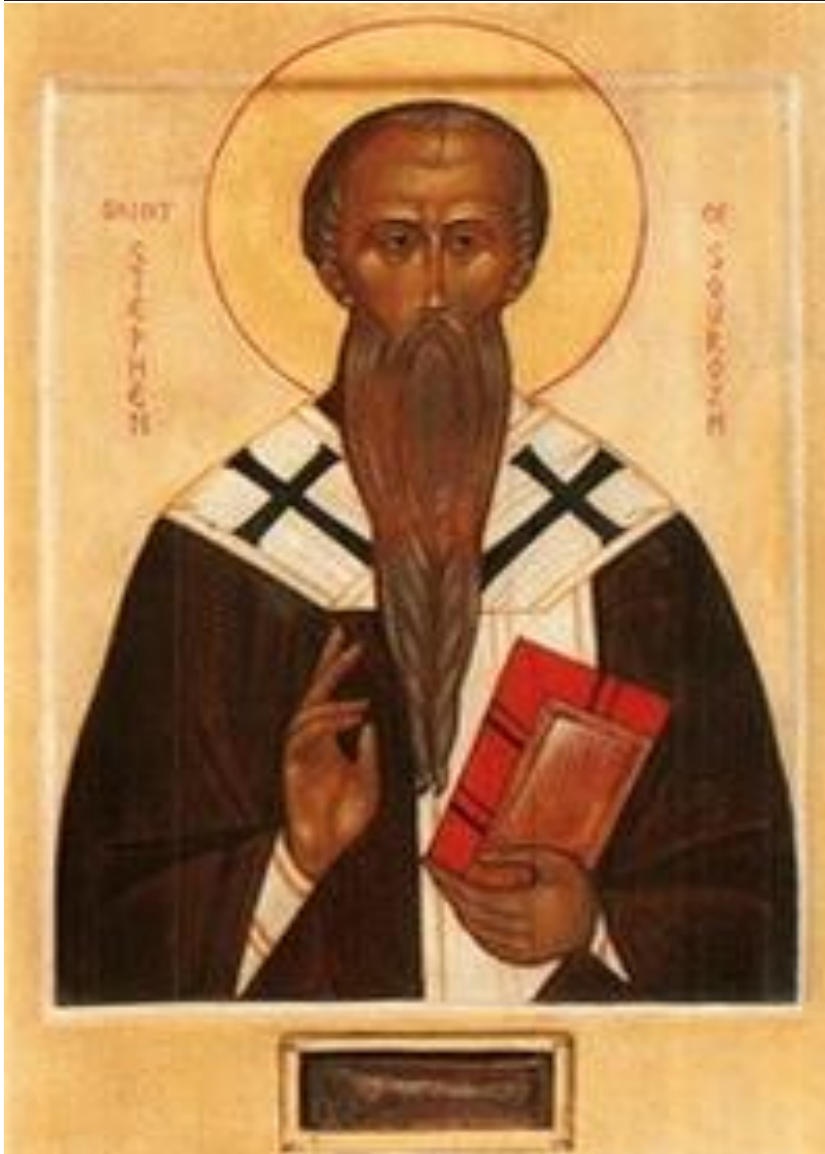
native of Cappadocia and was educated at Constantinople.

Having taken monastic vows, he withdrew into the wilderness, where he passed the time for 30 years in ascetic deeds. Patriarch Germanos, through some particular revelation, ordained him bishop of the city of Sourozh (presently the city of Sudak in the Crimea). Under the iconoclast emperor Leo III the Isaurian (716-741), St Stephen underwent tortures and imprisonment in Constantinople, from which he emerged after the death

of the emperor. Already quite advanced in years, he returned to his flock in Sourozh, where he died.

There is preserved an account of how, at the beginning of the ninth century, during the time of a campaign into the Crimea, and influenced by miracles at the crypt of the saint, the Russian prince Bravlin accepted Baptism.

The icon of St Stephen in the diocesan cathedral of the Mother of God and All Saints (icon pictured at right) contains a relic of St Stephen, which was rescued from destruction by believers in Russia during the years of persecution and was sent by them as a gift to the Eparchy of Sourozh [the Moscow Patriarchate in Great Britain and Ireland].



**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 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

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 at Fort Bragg, NC.

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!