

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

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 FEBRUARY 2, 2014

37th SUNDAY AFTER PENTECOST.

SUNDAY OF ZACCHAEUS.

**FEAST OF THE ENCOUNTER OF OUR LORD WITH
SIMEON AND ANNA**

**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. FEB. 1	5 PM	<i>Intention of Sub-Deacon John Russell & Family</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE
SUN. FEB. 2	9:45 AM	THE THIRD HOUR
	10:00 AM	<i>FOR THE PEOPLE</i>
	11:15 AM	PARISH SOCIAL
	12 NOON	<i>Liturgy and Life Presentation #8</i>
MON. FEB. 3		<u>Synaxis of the Holy Prophet Simeon & Prophetess Anna.</u>
		NO DIVINE SERVICES ~ FR. BRYAN'S DAY OFF
TUE. FEB. 4		<u>Post-Festive of the Encounter. Our Ven. Fr. Isidore of Pelusium.</u>
	9 AM	<i>+Jeannette Eyman by Family</i>
WED. FEB. 5		<u>Post-Festive of the Encounter. The Holy Martyr Agatha.</u>
		FATHER BRYAN IN MUNSTER
THU. FEB. 6		<u>Post-Festive of the Encounter. Our Ven. Fr. and Conf. Photius the Great, Patriarch of Constantinople. Our Ven. Fr. Bucolus, Bishop of Smyrna. The Holy Martyr Silvanus, Bishop of Emessa & Companions.</u>
		FATHER BRYAN IN MUNSTER
FRI. FEB. 7		<u>Post-Festive of the Encounter. Our Ven Fr. Parthenius, Bishop of Lampsacus. The Passing of the Holy Priest-Martyr Peter Verhun [1957].</u>
	9 AM	<i>+Josie Kiehl by Matt Hawryliw</i>

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

SAT. FEB. 8

Post-Festive Day of the Encounter. The Holy Great
Martyr Theodore. The Holy Prophet Zechariah.

5 PM +William Enciso by Danny Enciso

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. FEB. 9

SUNDAY OF THE PUBLICAN AND THE PHARISEE.

LEAVE-TAKING OF THE ENCOUNTER. The Holy
Martyr Nicephor.

9:45 AM THE THIRD HOUR

10:00 AM FOR THE PEOPLE

11:15 AM PARISH SOCIAL

11:45AM LITURGY & LIFE SESSION #9

**PLEASE FIND ALL OF THE
CHANGEABLE PARTS, HYMN
NUMBERS, AND PROPER S ON THE
COLORED INSERT.**



***GLORY TO JESUS CHRIST!
GLORY FOREVER!***

***SLAVA ISUSU CHRISTU!
SLAVA VO VIKI!***

YOUR GIFT TO THE LORD ~ THE MONTH OF JAN. 2014

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Jan. 5</u>	\$541.00	\$12.66	\$70.00	\$129.50	\$753.16
<u>Jan. 12</u>	\$702.00	\$47.00	\$ 0.00	\$143.50	\$892.50
<u>Jan.19</u>	\$992.70	\$102.00	\$ 0.00	\$174.00	\$1,268.70
<u>Jan.26</u>	\$1,176.74	\$16.00	\$5.00	\$ 65.00	\$1,262.74
<u>TOTAL</u>	\$3,412.44	\$177.66	\$75.00	\$512.00	\$4,177.10

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	AVAILABLE	
Icon Screen (6)	\$40.00	AVAILABLE	
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	AVAILABLE	
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.

LIFE OF THE VIRGIN ~ SEMINAR The earliest known biography of the Theotokos, *The Life of the Virgin: by St. Maximus the Confessor*, will be the focus of a weekly book study led by Fr. Christiaan Kappes beginning at 7 p.m. Wednesday, Jan. 22, in the first-floor classroom of Holy Rosary Church 520 Stevens St. Indianapolis. Men, women, and teens are invited to attend. A Prayer Service will begin at about 6:15 p.m., and refreshments will follow until the study begins. RSVP to marie2002@juno.com or call (765) 755-3329 for more information.

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, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, FIREFIGHTER ROBERT KRAMER, KEITH SCOTT, DANNY ENCISO.**

**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 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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

Pre-Eparchial Assembly Presentations Continue~

It is imperative that EVERYONE of us commit ourselves to active participation in the Pre-Eparchial Assembly Presentations! Father Bryan can't be any clearer about the importance these presentations. Sadly, some have been all too easy to excusing themselves from the presentations. This gives the impression that they do not care about the future of our Church or St. Athanasius Parish.

Upcoming Presentations include:

Sun. Feb. 16 *"An Eastern Christian Understanding of the Liturgy by Fr. Archpriest Michael Hayduk, Protopresbyter of the St. John the Baptist Cathedral, Parma.*

Sun. Mar. 16 *"An Eastern Christian Understanding of Evangelization by Fr. Tom Loya, Syncellus Midwest Region.*

Adult Eastern Christian Formation Program Continues after Parish 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 LITURGY STARTING TODAY. We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!*

All Souls Saturdays ~ Following the Holy Tradition originating in 2 Maccabees 12, the Byzantine Catholic Church has developed the custom of keeping 5 All Souls Saturdays during the year. This year we will celebrate the first All Souls Saturday on Saturday before Meatfare [February 22nd]. The successive All Souls Saturdays are the 2nd Saturday of the Great Fast [March 15], 3rd Saturday of the Great Fast [March 22], 4th Saturday of the Great Fast, the Saturday before Pentecost [June 7]. Typically the All Souls Saturdays are celebrated with Vespers for the Departed on Friday Evening, and/or a Divine Liturgy on the day itself. A special part of these services is the Chanting of the Parish Dyptychs [List of the Departed].

At St. Athanasius the Great we are begin by celebrating *Vespers of the Departed* with the Chanting of the Parish Dyptychs. But your participation is needed and most welcome. In your contribution envelope box you will find an envelope, for February 22, marked "All Souls Saturday." Please place in this envelope a list of your departed loved ones **FIRST NAME ONLY** [if you wish us to use the same list as last year please write on the envelope "same as last year." The usual and customary stipend is \$20. Please make out your check to "Very Rev. Bryan R. Eyman." Thank you!

Final Wishes Seminar at St. Athanasius Church

Do you ever wonder what you need to do when a loved one "falls asleep in the Lord"?

Will your loved know what to do if you "fall asleep in the Lord?"

Brian McCarron from Flanner & Buchanan Funeral Service will provide a "Final Wishes Seminar" on Sunday February 23 after the 10 AM Divine Liturgy

Mr McCarron will provide information on "How to ask Loved ones about their final wishes?"

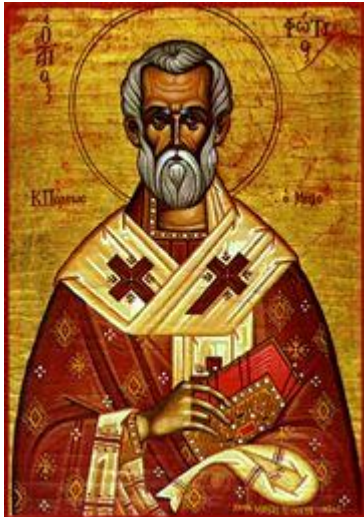
"How to insure that your loved ones are aware of your Final Wishes"

"Living Wills" "Durable Power of Attorney"

"Pre-Need Funeral Planning"

This Seminar is open to the public, so please invite your family, neighbors and friends! This information will really help you and your family in planning.

St. Photius the Great~ was the Ecumenical Patriarch of Constantinople



from 858 to 867 and from 877 to 886. He is recognized in the Byzantine Catholic and Eastern Orthodox churches as **St. Photios the Great**. His Feast day is February 6th.

Photios is widely regarded as the most powerful and influential Patriarch of Constantinople since John Chrysostom, and as the most important intellectual of his time, "the leading light of the ninth-century renaissance". He was a central figure in both the conversion of the Slavs to Christianity [by SS. Cyril and Methodius among others] and the Photian schism.

Photios was a well-educated man from a noble Constantinopolitan family. Photius's great uncle was the previous Patriarch of Constantinople, Tarasius. He intended to be a monk, but chose to be a scholar and statesman instead. In 858, Emperor Michael III (r. 842–867) deposed Patriarch Ignatius of Constantinople, and Photios, still a layman, was appointed in his place. Photios was ordained through the various orders to the priesthood and made a bishop within six days and then installed as patriarch on Christmas Day, 858. He resisted this appointment, as he wished for a more contemplative life. He was the most distinguished scholar at that time and was seen as being above suspicion because he was strongly opposed to the iconoclast party, which had caused his parents' death. Amid power struggles between the pope and the Byzantine emperor, Ignatius was later reinstated. Photios resumed the position when Ignatius died (877), by order of the Byzantine emperor. The new pope, John VIII, approved Photios's reinstatement. Roman Catholics regard a Fourth Council of Constantinople that anathematized Photios as legitimate. Byzantine Catholics and Eastern Orthodox regard a second council also named the Fourth Council of Constantinople reversing the first, as legitimate. These contested Ecumenical Councils mark the end of unity represented by the first seven Ecumenical Councils

St. Photius the Great [page 2]~St. Photius obtained the formal recognition of the Christian world even the legates of Pope John VIII attended, prepared to acknowledge Photius as legitimate patriarch, a concession for which the pope was much censured by Latin opinion. Photius refused to apologize or accept adding the *filioque*, and the papal legates made do with his return of Bulgaria to Rome. This concession, however, was purely nominal, as Bulgaria's return to the usage of the Byzantine Liturgy in 870 had already made it an autocephalous church. Without the consent of Boris I of Bulgaria, the papacy was unable to enforce its claims.

During the altercations between Basil I and his heir Leo VI, Photius took the side of the emperor. Consequently, when Basil died in 886 and Leo became senior emperor, Photius was dismissed and banished, although he had been Leo's tutor. Photius was sent into exile to the monastery of Bordi in Armenia. From this time Photius disappears from history. No letters of this period of his life are extant. The precise date of his death is not known, but it is said to have occurred on February 6, 893.

St. Photius wrote numerous books on a variety of subjects. The most important of the works of Photios is his renowned *Bibliotheca* or *Myriobiblon*, a collection of extracts and abridgements of 280 volumes of classical authors (usually cited as Codices), the originals of which are now to a great extent lost. The work is especially rich in extracts from historical writers.

The *Lexicon*, published later than the *Bibliotheca*, was probably in the main the work of some of his pupils. It was intended as a book of reference to facilitate the reading of old classical and sacred authors, whose language and vocabulary were out of date.

His most important theological work is the *Amphilochia*, a collection of some 300 questions and answers on difficult points in Scripture. His work *On the Holy Spirit* presented the Greek tradition on the controversy with the Latins on the Procession of the Holy Spirit.

All agree on the virtue of Photius' personal life and his remarkable talents, even genius, and the wide range of his intellectual aptitudes. Pope Nicholas himself referred to his "great virtues and universal knowledge."

FATHER'S LITURGICAL CORNER



Father, I recently read that there are two different types of Ordination in the Byzantine Churches. What can you tell us about them?

The Tradition in the Byzantine Churches does include two “Types” of the “Laying on of Hands” or the Mystery of Holy Order. What are often called in the West “Minor Orders” the Byzantine Churches call *χειροθεσια* (chirothesia). These orders are called Acolyte [“taper-bearer”], Reader and Sub-Deacon. The Ordination to Acolyte and Reader are often celebrated together, and involves the laying on of hands before the Book of the Epistles is placed on the candidate’s head. Then the Reader chants the Epistle wearing a short felon, although the Reader usually wears a sticharion for Divine Services. The Order of Sub-Deacon is presented a towel, basin and pitcher of water after the laying on of hands. With these the Sub-Deacon washes and wipes dry the Bishop’s hands before the beginning of the Anaphora. These ordinations take place OUTSIDE the altar area usually in the center of the Church.



χειροτονια (chirotonia) take place WITHIN the Altar area. These include Ordination to the Orders of Deacon [and Deaconess in the early Byzantine Churches], Presbyterate, and Bishop. These “Major Orders” must always take place at the celebration of the Divine Liturgy. The Deacon is ordained after the Anaphora {Eucharistic Prayer} and just before the Litany before the Our Father. The Deacon is brought forward to the Bishop introduced to the Holy Table kissing each of its four corners while being lead in procession around it three times. Then kneeling on his right knee, his hand is placed on the Holy Table, while the Bishop lays hands on the candidate’s head and prays.

FATHER'S LITURGICAL CORNER [PAGE 2]

The Laying on of hands for the presbyterate takes place after the Great Entrance, following the same outline as for a deacon, except the presbyter to be is kneeling on BOTH knees.



The Laying on of hands for a bishop, requires three Bishops to celebrate. The Bishop-Elect is asked a series of questions and makes three Professions of Faith at Hierarchical Festal Evening Prayer the evening before the consecration. The Bishop's consecration takes place immediately after the Trisagion when the ordaining prelates enter the Altar area for the first time.

The Bishop-elect kneels on both knees at the center of the Holy Table, the ordaining Metropolitan, Archbishop or Bishop lays his hands on the Bishop-elect while the other two bishops open a Gospel Book and place it face down



upon the consecrator's hands as the Prayer of Divine Grace is chanted. Then the new Bishop is vested in a sakkos and other episcopal vesture and regalia. He is then handed the jessel or pastoral staff. Then the Bishop concelebrates the rest of the Divine Liturgy with the other bishops.

The Byzantine Churches traditionally ordain married men to all of the various orders with the exception of the Order of Bishop. Since the 7th Century it has been customary to elect Bishops from the monastic community. If a monk is not in Holy Orders, he may be ordained through the various orders in a week's time. Although the "Minor Orders" can be combined into one ceremony, "Major Orders" must each be conveyed separately.

Thanks for the question!



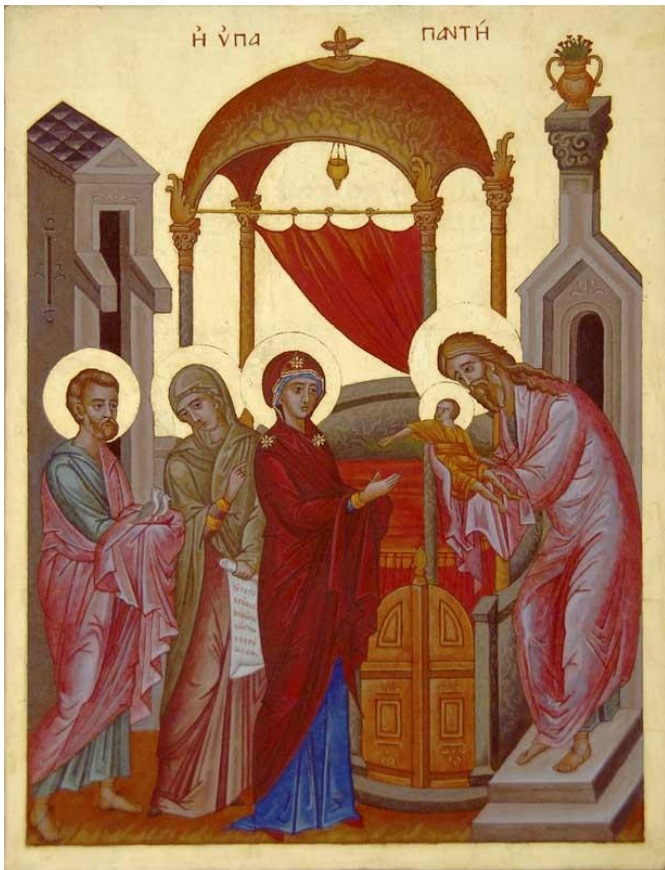
The Holy Martyr Agatha ~ One of the most highly venerated virgin martyrs of Christian antiquity, Agatha was put to death during the persecution of Decius (250-253) in Catania, Sicily, for her steadfast profession of faith.

Her written legend comprises "straightforward accounts of interrogation, torture, resistance, and triumph which constitute some of the earliest hagiographic literature", and are reflected in later recensions, the earliest surviving one being an illustrated late 10th-century *passio* bound into a composite volume in the Bibliothèque nationale de France, originating probably in Autun, Burgundy; in its margin illustrations Magdalena Carrasco detected Carolingian or Late Antique iconographic traditions.

Although the martyrdom of St. Agatha is authenticated, and her veneration as a saint had even in antiquity spread beyond her native place, there is no reliable information concerning the details of her death.

According to Jacobus de Voragine, *Legenda Aurea* of ca. 1288, having dedicated her virginity to God, Fifteen year old Agatha, from a rich and noble family, rejected the amorous advances of the low-born Roman prefect Quintianus, who then persecuted her for her Christian faith. He sent Agatha to Aphrodisia, the keeper of a brothel.

The madam finding her intractable, Quintianus sends for her, argues, threatens, and finally has her put in prison. Among the tortures she underwent was the cutting off of her breasts. After further dramatic confrontations with Quintianus, represented in a sequence of dialogues in her *passio* that document her fortitude and steadfast devotion. Saint Agatha was then sentenced to be burned at the stake, but an earthquake saved her from that fate; instead, she was sent to prison where St. Peter the Apostle appeared to her and healed her wounds. Saint Agatha died in prison, according to the *Legenda Aurea* in "the year of our Lord two hundred and fifty-three in the time of Decius, the emperor of Rome."



*February 2 ~ The Encounter of Our Lord
Jesus Christ*

Come to Expel the Darkness

WHEN SHOULD YOU TAKE DOWN your Christmas tree? In our society some people throw theirs out on December 26! In the Christian East, however, many wait until today, the feast of the Infant Christ's Encounter (*Hypapante*) with His people in the persons of Simeon and Anna. This feast celebrates the event recorded in St Luke's Gospel: "*Now when the days of her purification according to the Law of Moses were completed, they brought*

Him to Jerusalem to present Him to the Lord" (Lk 2:22). While there they meet Simeon and Anna who recognize God's decisive presence in this Child. Through them Christ encounters for the first time those who were awaiting the Messiah's coming.

The passage brings several questions to mind.

1 –What is “her purification”?

According to the Torah, "*The LORD said to Moses, ‘Say to the Israelites: “A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary until the days of her purification are over”’*" (Lev 12:1-4).

In Jewish law any participation in the intimate experiences of life and death, including the spilling of blood – the carrier of life – makes a person

February 2 ~ The Encounter of Our Lord Jesus Christ [page 2] ritually unclean, that is, incapable of performing ceremonial act such as temple worship. Ceremonial uncleanness is not a question of moral impurity but a recognition that the worship of God transcends the earth and its ways. Someone touched by childbirth or death required purification in specified ways.

2 – Why is a child “presented to the Lord”?

Again according to the Torah, “*Every firstborn of man among your sons, you shall redeem*” (Ex 13:13). The first of everything (crops, animals, etc.) was to be offered to God in sacrifice: an acknowledgement that it comes from Him and is His. Children could be “redeemed” by offering a gift to the temple in exchange for the child. Orthodox Jews still observe this rite today, exchanging five silver shekels (or their equivalent in local currency) for the child.

3 – Why do we stress “the Encounter”?

The encounter with Simeon and Anna takes us beyond the practices of the Torah to the mystery of God’s saving plan. As St. Luke tells it, “*it had been revealed to him [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord’s Christ*” (Lk 2:26). He takes the Christ child in his arms and prays what we call the Canticle of Simeon: “*Lord, now let Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples: a light to bring revelation to the Gentiles, and the glory of Your people Israel*” (Lk 2:29-32). We repeat this canticle at the end of every day (vespers) and on completing the Divine Liturgy as well as when any child is presented in church 40 days after its birth.

Simeon is then joined by Anna who thanks God that she has seen this moment “*and spoke of Him to all those who looked for redemption in Jerusalem*” (Lk 2:38).

February 2 ~ The Encounter of Our Lord Jesus Christ [page 3] This Encounter celebrated the coming of the One for whom the Jews longed, the Messiah, and recognized that the Gentiles too would be enlightened through Him.

Our Celebration of This Feast

As might be expected, this feast originated in Jerusalem where the event it remembers took place. It likely began in the era of St Constantine the Great who sponsored the development of Jerusalem as a Christian site. Sermons on this Feast by the bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407) have come down to us.

Egeria, the Spanish nun who visited the Holy Land in 381-384, wrote about witnessing this feast: “The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw him, treating of the words which they spoke when they saw the Lord, and of that offering which his parents made. When everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place.”

The feast soon spread to Antioch and then, to Constantinople and the whole empire. It became particularly important in Constantinople in the sixth century when a plague threatened the city. After a solemn procession on this feast the plague ceased.

When this feast was instituted, the birth of Christ and His baptism at the Jordan were observed on the same day, January 6 (as the Armenian Church still does today). The Hypapante was then kept on February 14. When the separate feast of the Nativity on December 25 became common, the Hypapante was moved accordingly.

Light to the Gentiles

In the Western Church candles are blessed on this feast and a candlelight procession held in honor of the “Light to enlighten the Gentiles.” This practice actually began in Jerusalem, as Egeria attests. When the feast was instituted in Constantinople the procession was introduced there as well. Today some Slavic Churches bless candles on this day but the procession has disappeared from this feast in the Byzantine Churches.

From a Homily of Sophronios, Patriarch of Jerusalem (c. 636 AD)

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the One who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of His eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the True Light in her arms and brought Him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the True Light as we hasten to meet Him.

The Light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then is our feast, and we join in procession with lighted candles to reveal the Light that has shone upon us and the glory that is yet to come to us through Him. So let us hasten all together to meet our God.

Let all of us, my brethren, be enlightened and made radiant by this Light. Let all of us share in its splendor, and be so filled with it that no one remains in the darkness.

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 Rory has been 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!