

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 JANUARY 26, 2014

36th SUNDAY AFTER PENTECOST.

Our Ven. Fr. Xenophon & His Wife Mary.

Our Ven. Fr. Joseph, Archbishop of Thessalonica.

**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. JAN. 25	5 PM	<i>Health of David Blevins</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE
SUN. JAN. 26	9:45 AM	THE THIRD HOUR
	10:00 AM	<i>FOR THE PEOPLE</i>
	11:15 AM	PARISH SOCIAL [BRUNCH PROVIDED BY THE KNIGHTS OF COLUMBUS]
	12 NOON	<i>Liturgy and Life Presentation #7</i>
MON. JAN. 27		<u>Translation of the Relics of our Holy Father John Chrysostom.</u>
		NO DIVINE SERVICES ~ FR. BRYAN'S DAY OFF
TUE. JAN. 28		<u>Our Ven. Fr. Ephrem the Syrian, Bishop of Nineveh. Our Ven. Fr. Isaac the Syrian, Bishop of Nineveh. The Passing Our Venerable Mother Olympia Bida [1952].</u>
	9 AM	<i>Int. of Fr. Deacon Kenneth Malley</i>
WED. JAN. 29		<u>Translation of the Relics of the Holy Bishop and Martyr Ignatius of Antioch.</u>
	7 PM	FESTAL EVENING PRAYER WITH HOLY ANOINTING
THU. JAN. 30		<u>FEAST OF THE THREE HOLY HIERARCHS: BASIL THE GREAT, GREGORY THE THEOLOGIAN, & JOHN CHRYSOSTOM. The Holy Bishop-Martyr Hippolytus.</u>
	11 AM	<i>Intention of Niko Thomas by Bryan & Suzanne Goshorn</i>
		AFTERNOON ~ FATHER BRYAN WILL BE IN MUNSTER

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

FRI. JAN. 31

The Holy Wonderworkers & Unmercenary Healers Cyrus and John.

FATHER BRYAN IN MUNSTER

SAT. FEB. 1

Pre-Festive Day of the Feast of the Encounter. The Holy Martyr Tryphon.

5 PM *Intention of Sub-Deacon John Russell & Fam.*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. FEB. 2

37th SUNDAY AFTER PENTECOST. SUNDAY OF ZACCHAEUS.

THE ENCOUNTER OF OUR LORD, GOD AND SAVIOR JESUS CHRIST WITH SIMEON AND ANNA.

9:45 AM THE THIRD HOUR

10:00 AM *FOR THE PEOPLE*

11:15 AM *PARISH SOCIAL*

11:45AM *LITURGY & LIFE SESSION #8*



SUNDAY, JANUARY 26 – LITURGY

BEGINS ON PAGE 11 PROPER

FOR THE LITURGY ARE FOUND

ON PAGE 135-137 [TONE 3] OR ON

THE PULL OUT SHEET FOUND IN

THIS CHURCH BULLETIN.

VESPERS PROPER

ARE FOUND ON PAGES 133 ~ 137

Vigil Liturgy begins on page 104 of the Blue-Green Pew Book. We switch to the Liturgy portion at “Holy God” pages 28-30.

***CHRIST IS BORN!
CHRISTOS RAZDAJETSJA!***

***GLORIFY HIM!
SLAVITE JEHO!***

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>	\$511.00	\$12.66	\$70.00	\$129.50	\$723.16
<u>Jan. 12</u>	\$702.00	\$47.00	\$ 0.00	\$143.50	\$892.50
<u>Jan. 19</u>	\$992.70	\$90.00	\$ 0.00	\$174.00	\$1256.70
<u>TOTAL</u>	\$2,205.70	\$149.66	\$70.00	\$447.00	\$2,872.36

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		Margaret Hayes

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.**

We are a Parish that believes in the Healing Power of our Lord, God and Savior Jesus Christ. We believe that the Lord heals through the Mystery of Holy Anointing, through the Mystery of the Holy Eucharist, through the Mystery of Holy Repentance, through the laying on of hands and the prayers of His People.

Living the Gospel of Life: *Since the Roe v. Wade Supreme Court decision, on January 22, 1973, over 57 million Americans have been killed through procured abortion. As Byzantine Catholics, we must be consistently PRO-LIFE from conception through natural death. Currently the Obama Administration continues in its attempts to force FAITHFUL Catholic employers, Catholic Monastic and Religious Communities, and Catholic Educational, Social Welfare and Healthcare Institutions to provide coverage for intrinsic evils. These intrinsic evils include artificial contraception, voluntary sterilization, and abortion-inducing drugs. Also the Affordable Care Act [“Obamacare”] forces EVERY covered person to pay for the coverage for abortions! [Yes, they have been lying to us all along.]*

This past week His Grace Bishop JOHN and many other Byzantine Catholics participated in the Annual MARCH FOR LIFE in Washington, DC. His Grace sets before us an example, of how all faithful Byzantine Catholics must be consistent, open and public in their opposition to legalized abortion. One cannot be a FAITHFUL Byzantine Catholic or even a Christian and “Pro-Choice.” Yes, it is as clear as that!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>WED. JAN. 29</u>	7 PM FESTAL EVENING PRAYER & MYSTERY OF HOLY ANOINTING
<u>THU. JAN. 30</u> SOLEMN HOLY DAY	<u>FEAST OF THE THREE HOLY HIERARCHS</u> <u>BASIL THE GREAT, GREGORY THE</u> <u>THEOLOGIAN, AND JOHN CHRYSOSTOM</u> 9 AM FESTAL DIVINE LITURGY
<u>SAT. FEB. 1</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. FEB. 2</u>	<u>37TH SUNDAY AFTER PENTECOST. SUNDAY</u> <u>OF ZACCHEUS. FEAST OF THE ENCOUNTER</u> <u>OF OUR LORD WITH SIMEON & ANNA.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM PARISH SOCIAL & LITURGY & LIFE SESSION #8
<u>SAT. FEB. 8</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. FEB. 9</u>	<u>SUNDAY OF THE PUBLICAN AND PHARISEE.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM PARISH SOCIAL & LITURGY & LIFE SESSION #9
<u>SAT. FEB. 15</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE

PLEASE PLAN TO JOIN US FOR THESE DIVINE SERVICES!

**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 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!

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!

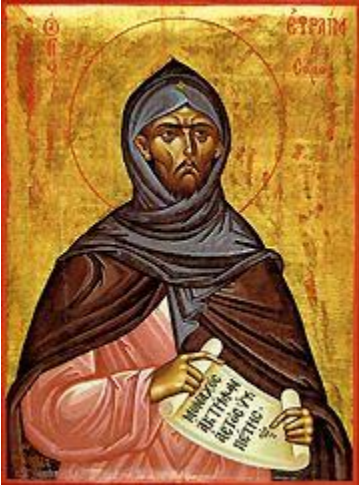
"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, 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!

FATHER'S TIME AS TEMPORARY ADMINISTRATOR OF ST. NICHOLAS CHURCH, MUNSTER, IN EXTENDED ~

In a phone call this week, Bishop JOHN informed Fr. Bryan time as Temporary Administrator of St. Nicholas Parish in Munster, IN has been extended. His Grace said that it may be several months before a new pastor is named. As part of his responsibilities as Protopresbyter of the Midwest Region, Fr. Bryan is to be Administrator of parishes which become vacant due to illness, death, retirement, or resignation. Soon, Father will be meeting with the St. Nicholas Parish Advisory Board, to arrange a revised temporary schedule for Divine Services. This will include some pre-planning for Great Fast Services, Holy Week and Pascha Services. He will be covering these Divine Services along with Fr. Steven Muth; who is Pastor of St. Mary [Dormition] Parish in Whiting. Father appreciates your patience as his responsibilities have increased. Please keep Father Bryan in your prayers as he drives to and from St. Nicholas. Also remember the Parishioners of St. Nicholas in your prayers, during this difficult time of transition.

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 the actual schedule is yet to be determined [due to the situation above]. 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!



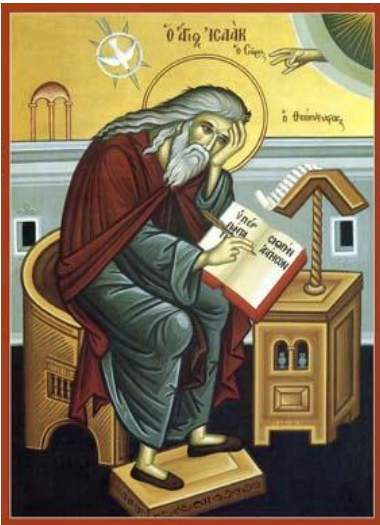
St. Ephrem the Syrian (ca. 306 – 373) was a deacon and a prolific Syriac-language hymnographer and theologian of the 4th century from the region of Syria. His works are hailed by Christians throughout the world, and many Catholic and Orthodox Churches venerate him as a saint. Ephrem wrote a wide variety of hymns, poems, and sermons in verse, as well as prose biblical exegesis. These were works of practical theology for the edification of the church in troubled

times. So popular were his works, that, for centuries after his death, Christian authors wrote hundreds of pseudepigraphal works in his name. Ephrem's works witness to an early form of Christianity in which Western ideas take little part. He has been called the most significant of all of the fathers of the Syriac-speaking church tradition.

Ephrem was born around the year 306 in the city of Nisibis (the modern Turkish town of Nusaybin, on the border with Syria, in the Roman province of Mesopotamia, which had come into Roman hands only in 298). Internal evidence from Ephrem's hymnody suggests that both his parents were part of the growing Christian community in the city, although later hagiographers wrote that his father was a pagan priest. Numerous languages were spoken in the Nisibis of Ephrem's day, mostly dialects of Aramaic.

Ephrem was baptized as a youth and almost certainly became a son of the covenant, an unusual form of Syrian proto-monasticism. Bishop Jacob of Nisibis appointed Ephrem as a teacher. He was ordained as a deacon either at his baptism or shortly later. He began to compose hymns and write biblical commentaries as part of his teaching office. Ephrem is popularly credited as the founder of the School of Nisibis, which, in later centuries, was the center of learning of the Syriac Orthodox Church.

One important physical link to Ephrem's lifetime is the baptistery of Nisibis. Ephrem wrote a great number of hymns defending Nicene orthodoxy. After a ten-year residency in Edessa, in his sixties, Ephrem succumbed to the plague as he ministered to its victims. The most reliable date for his death is 9 June 373



St. Isaac of the Syrian, Bishop of Nisibis (died c. 700) was a 7th-century Assyrian bishop and theologian best remembered for his written work. He is also regarded as a saint in the Church of the East, the Byzantine Catholic Church, the Eastern Orthodox Church and among the Oriental Orthodox Churches, making him the last saint chronologically to be recognised by every apostolic Church. His feast day falls on January 28.

He was born in the region of Bahrain. When still quite young, he and his brother entered a monastery, where he gained considerable renown as a teacher and came to the attention of the Catholicos [Patriarch] George, who ordained him Bishop of Nineveh far to the north. The administrative duties did not suit his retiring and ascetic bent: he requested to abdicate after only five months, and went south to the wilderness of Mount Matout, a refuge for anchorites. There he lived in solitude for many years, eating only three loaves a week with some uncooked vegetables. Eventually blindness and old age forced him to retire to the monastery of Shabar, where he died and was buried. At the time of his death he was nearly blind, a fact that some attribute to his devotion to study.

Isaac is remembered for his spiritual homilies on the inner life, which have a human breadth and theological depth that transcends the Nestorian Christianity of the Church to which he belonged. Isaac consciously avoided writing on topics that were disputed or discussed in the contemporary theological debate. This gives Isaac a certain ecumenical potential, and is probably the reason that he has come to be venerated and appreciated among many different Christian traditions.

Isaac stands in the tradition of the eastern mystical saints and placed a considerable emphasis on the work of the Holy Spirit.

Isaac's writings offer a rare example of a large corpus of ascetical texts written by an experienced hermit and is thus an important writer when it comes to understanding early Christian asceticism.



Our Venerable Mother Olympia Bida

was born in 1903 in the village of Tsebliv, Lviv District. She entered the Byzantine Catholic Community of the Sisters of St Joseph and served in various towns and villages as a teacher of catechism, director of novices, attendant to the aged and infirm. She had a special charism for youth and personally attended to the education of a number of young women. She was appointed superior of the convent in the town of Kheriv, and did her best to see to the spiritual and social needs of the people in spite of the Communist pressure

surrounding their work. In 1951, she was arrested with two other sisters, imprisoned for a while, then exiled to the Tomsk region of Siberia.

Under conditions of heavy forced labor, Mother Olympia tried to perform her duties as superior and organized her sisters and other sisters in other camps to come together and to pray and support each other. Succumbing to a serious illness, she died on 28 January 1952.



The Holy Bishop-Martyr Hippolytus of Rome (170–235)

was the most important 3rd-century theologian in the Christian Church in Rome, where he was probably born. St. Photios I of Constantinople describes him in his *Bibliotheca* as a disciple of St. Irenaeus, who was said to be a disciple of St. Polycarp, and from the context of this passage it is

supposed that he suggested that Hippolytus himself so styled himself. He came into conflict with the popes of his time and seems to have headed a schismatic group as a rival bishop of Rome. For that reason he is sometimes considered the first “antipope.” He opposed the Roman bishops who softened the penitential system to accommodate the large number of new pagan converts. However, he was very probably reconciled to the Church when he died as a martyr.



FATHER'S LITURGICAL CORNER

Father, I recently read that in the Early Church everyone received the Body of Christ in the hand and drank directly the Blood of Christ from the chalice. Why is this no longer the practice of the Byzantine Churches?

Yes it is true that in the Early Church everyone received the Body of Christ in their hand, and partook of the Precious Blood

directly from the chalice. Also, everyone received the Eucharist within the Altar of the Church at the Holy Table. St John Chrysostom (345-407 A.D.) speaks of the importance of the faithful approaching Holy Communion with clean hands, because of the sacredness of what they are going to touch. St John Damascene (675-750 A.D.) called upon faithful communicants to put their hands in the form of a cross, receiving the Sacrament in the palm of the right hand, supported by the left. When this was the common practice in the Byzantine Church numerous presbyters, deacons and deaconesses were available to assist in distributing the Holy Mysteries.

This practice diminished over the centuries, so that by the 8th Century, only the ordained “major” clergy Bishops, Presbyters, Deacons and Deaconesses continued to receive the Holy Eucharist in the hand and within the Holy Altar. “Minor” clergy such as sub-deacons, readers and cantors joined with the laity in receiving the Holy Eucharist before the Royal Doors of the Icon Screen, and outside the Holy Altar.



In Melkite Greek Catholic and some Romanian Greek Catholic Churches, the distributing clergy instinct the Body into the Blood and place them into the mouth of the faithful. In Greek, Slavic and most Romanian Churches the distributing clergy comingle the Holy Elements and distribute the Holy

Eucharist on a Golden Spoon.

Thanks for the question!

Our Venerable and God-bearing Father Theodore the Studite (759-826) was a hymnographer and theologian as well as the abbot of the Monastery of St. John the Baptist in Studios, outside of Constantinople.

During the period of the regency of the Empress Irene, Abbot Platon emerged as a supporter of Patriarch Tarasios, and was a member of Tarasios' iconodule party at the Second Council of Nicaea, where the veneration of icons was declared orthodox. Shortly thereafter Tarasios himself ordained Theodore as a priest. In 794, Theodore became abbot of the Sakkudion Monastery, while Platon withdrew from the daily operation of the monastery and dedicated himself to silence.

Theodore had been a monk for approximately 20 years when he took the initiative to revive the almost extinct monastery of Studios in the imperial city of Constantinople. Under his care, it became one of the shining lights of Eastern Christianity. This did not deter successive emperors from banishing the faithful Theodore and exiling the community.

Theodore's revival of the Studios monastery had a significant impact on the later history of Byzantine monasticism. His disciple, Naukratios, recovered control of the monastery after the end of iconoclasm in 842. Elements of Theodore's *Testament* were incorporated verbatim in the typika of certain early Athonite monasteries and are in use to this day. The most important elements of his reform were its emphases on cenobitic (communal) life, manual labor, and a carefully defined administrative hierarchy.

Following the restoration of holy icons, Theodore became one of the great heroes of the iconodule opposition.

His great theological contribution, *On the Holy Icons*, was written in defense of icons during the Second iconoclastic Period (814-842). He is also known for his writings and influence on monastic reform. His feast day is on November 11, and the transfer of his relics from Cherson to Constantinople in 845 on January 26.

He and one of his brothers, St. Joseph the Confessor, Archbishop of Thessaloniki (also called "Joseph the Studite"; 762-832; July 14 and January 26), are known for their work on the *Triodion*.

Sunday of Zacchaeus (Pentecost 33, St Luke 15)

A Week of Giants

WHERE DO WE FIND THE TRUTHS of our faith? As could be expected, we look first to the Holy Scriptures, the revealed word of God. The Scriptures, however, were not written as dogmatic treatises but as records of God's intervention in our history. As such they do not necessarily address concerns that arose later among Christians. They must be interpreted in a way that accords with the practices of "*the Church of the living God, the pillar and ground of truth*" (1 Tim 3:15).



Clarifying the Church's teachings from the earliest times been the task of its leaders: first the apostles and later their successors, the bishops. While each of them individually has the mission to teach in the name of the Church, the Body of Christ, the determination of correct doctrine has always been a task for its leaders as a group. Thus the Acts of the Apostles records how, all together, the apostles settled the question of Jewish ritual and dietary requirements (see *Acts* 15:8-29).

Similar gatherings of bishops, called synods or councils, were held in the early Church as it began to develop structures (dioceses, eparchies). The

first ones mentioned in Church annals took place in the mid-second century in Rome and Ephesus. By the end of that century these local decisions were communicated to Churches in other areas. In the third century it became customary for these councils to be held at regular intervals to discuss matters affecting the Churches. When Christianity was

A Week of Giants [page 2] officially recognized in the fourth century Roman Empire the Ecumenical Council (convoking bishops from all over the empire) was introduced. Beginning with Nicaea I, ecumenical councils became “the court of last resort” for settling doctrinal disputes in the early Church.

Who Taught the Teachers?

The Nicene Creed and the teachings of later councils would definitively express the Church’s teaching on certain subjects, like the incarnation of Christ. But who taught the Council Fathers and helped them express these doctrines in the way that they did? At the Third Ecumenical Council (Ephesus, 381) the bishops sought clarity by consulting the writings of certain noted hierarchs. Extracts from works by Peter I and Athanasius of Alexandria, Cyprian, Ambrose, Gregory Nazianzen, Basil, and Gregory of Nyssa were read as authoritative teachers. The idea that certain writers were *Fathers of the Church* was born.

By the time of the Fourth Ecumenical Council (Chalcedon, 481) it was common for the Churches to see some Fathers as ecumenical teachers and hierarchs, whose writings should be revered after the Scriptures and any authoritative council doctrines. Thus at the Fifth Ecumenical Council (Constantinople II, 553) the assembled bishops affirmed, “Hold fast to the decrees of the four councils, and in every way follow the holy Fathers, Athanasius, Hilary, Basil, Gregory the Theologian, Gregory of Nyssa, Theophilus, John Chrysostom of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith” (Session 1).

The writings of these Fathers are not considered infallible, but the Church sees the consensus that emerges from their teaching as reliable interpretations of the Scriptures for the life of the Church.

A Week of Giants [page 3]

The Fathers of January

A number of these Fathers are remembered in our Church during the month of January, namely:

St Anthony the Great (January 17) – Not one of the dogmatic teachers, St. Anthony first organized ascetics in the Egyptian desert into a monastic or communal life. He lived from c.251-356. His biography, by St Athanasius of Alexandria, is readily available.

St Athanasius the Great and St. Cyril of Alexandria (January 18) – These two archbishops of Alexandria were instrumental at two crucial ecumenical councils. Athanasius (c. 296-373) was repeatedly exiled for upholding the teachings of Nicaea I on the Trinity against the Arians. Cyril (c. 376-444) wrote extensively on the incarnation and was instrumental in the fight against Nestorianism, which upheld the reality of Christ's humanity to such an extent that His divinity paled in comparison.

St Maximos the Confessor (January 21) – A monk and writer, Maximos (c. 580-662) opposed the monothelite compromise on the nature of Christ which taught that Christ had only one will. Maximos insisted that this teaching compromised the doctrine of Chalcedon that Christ was completely God and man. He was tortured and exiled for his position (hence the title "Confessor") but eventually vindicated at the Sixth Ecumenical Council (Constantinople III, 681-682).

St Gregory the Theologian (January 25) – A member of Cappadocia's Christian elite, Gregory (329-389) served as bishop in Salima, Nazianzus and finally in Constantinople where he turned the pro-Arian sentiment of the city's Christians back to Orthodoxy. His writings and sermons on the Trinity were quickly recognized as extraordinary, hence the title "Theologian."

A Week of Giants [page 4]

St. John Chrysostom (January 27) – This well known preacher from Antioch (c.347-407) was chosen as Archbishop of Constantinople in 397. He was popular with the poor but castigated the wealthy – including Empress Eudoxia – for their extravagant lifestyles. He was exiled and died in what is today Abkhazia in the Caucasus. The next year his remains were brought back to Constantinople and buried with honor, the event we remember today.

St Ephrem the Syrian (January 28) – Born in the Syriac city of Nisibis on the Persian border, Ephrem (c. 306-373) is known as “the harp of the Spirit” because he expressed his theological thought in poetry. His over 400 hymns are especially revered in the Syriac Churches where they figure in the Liturgy. His *Hymns Against Heresies* supported the doctrine that Christ was fully human and divine.

St Isaac the Syrian (January 28) – A native of Bahrain, Isaac entered the monastic life at an early age, in the seventh century. After only a few months as bishop of Nineveh, Isaac left the active life and spent the rest of his days as a solitary, devoting himself to study and writing. His ascetical homilies greatly influenced the spiritual life of the Syriac, Greek and Slavic Churches as well as his own Church of the East.

General Feast of the Three Holy Hierarchs, Ss. Basil the Great, Gregory the Theologian and John Chrysostom (January 30) – Devotees of these saints in Constantinople argued over which one was the greatest. This common feast was established after the three appeared together in a vision to St. John of [Euchaita](#), in the year 1084, and said that they were equal before God: “There are no divisions among us, and no opposition to one another.”

Through their prayers, O Lord Jesus Christ, have mercy on us. Amen!

We are the Church of the Fathers! We are the Church of the Apostles! We are the Church of Our Lord Jesus Christ!

**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 Austintown, 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!