

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 MARCH 16, 2014

SUNDAY OF ST.GREGORY PALAMAS.

SECOND SUNDAY OF THE GREAT FAST.

MEMORY OF THE HOLY MARTYR POLYCARP.

The Holy Martyrs Sabinus and Papas.

**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. MAR 15	5 PM	+Marjorie Radakovich by a friend
	6:15 PM	MYSTERY OF HOLY REPENTANCE [CONFESSIONS]
SUN. MAR. 16	9:45 AM	THE THIRD HOUR
	10:00 AM	FOR THE PEOPLE
	11:30 AM	LENTEN SUNDAY LUNCHEON
	12 NOON	PRE-ASSEMBLY PRESENTATION
	1:15 PM	SUNDAY LENTEN VESPERS
MON. MAR. 17		<u>Our Ven. Fr. Alexis, Man of God. Our Holy Father Patrick, Enlightener of Ireland.</u> NO DIVINE SERVICES ~ FATHER'S DAY OFF
TUE. MAR. 18		<u>Our Holy Father Cyril, Patriarch of Jerusalem.</u> 9 AM LENTEN TERSEXT
WED. MAR. 19		<u>The Holy Martyrs Chrysanthus & Daria.</u> FATHER BRYAN IN MUNSTER 9 AM LENTEN TERSEXT [LEAD BY CANTORS] 7 PM AKATHIST OR PARAKLIS [LEAD BY CANTORS]
THU. MAR. 20		<u>Our Ven. Frs. Of the St. Sabbas Monastery martyred by Muslim Saracens [796 AD].</u> FATHER BRYAN IN MUNSTER UNTIL NOON 9 AM LENTEN TERSEXT [LEAD BY CANTORS]

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

FRI. MAR. 21 **Our Ven. Fr. and Conf. James, Bishop of Catania.**
9 AM **LENTEN TERSEXT**
7 PM **LITURGY OF THE PRE-SANCTIFIED**
 GIFTS

SAT. MAR. 22 **Third All Souls Saturday. The Holy Martyr Basilides,**
Presbyter of Ancyra. [with List of the Departed]
9 AM *For the Faithful Departed*
5 PM *For the Eparchial Assembly 2014*
6:15 PM **MYSTERY OF HOLY REPENTANCE**
 [CONFESSIONS]

SUN. MAR. 23 **SUNDAY OF THE VENERATION OF THE HOLY**
CROSS. THIRD SUNDAY OF THE GREAT FAST. The
Holy Ven. Martyr Nikon and Comps. Our Holy Mother
Rafka.
9:45 AM **THE THIRD HOUR**
10:00 AM *FOR THE PEOPLE*
11:30 AM **LENTEN SUNDAY LUNCHEON**
12:15 PM *LITURGY AND LIFE CLASS #10*
1:15 PM **SUNDAY LENTEN VESPERS**

GLORY TO JESUS CHRIST! GLORY FOREVER!
SLAVA ISUSU CHRISTU! SLAVA VO VIKI!
CHRIST IS AMONG US! HE IS AND SHALL BE!

PLEASE FOR THE CHANGEABLE PARTS, HYMN
NUMBERS, AND PROPERES ON THE COLORED
INSERT.

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

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
Mar. 2	\$457.52	\$ 37.87	\$ 5.00	\$397.50	\$897.89
Mar. 9	\$1,037.36	\$98.00	\$5.00	\$356.96	\$1,497.32
TOTAL	\$1,037.36	\$ 135.00	\$10.00	\$754.46	\$2,395.21

It takes 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 FAITHFULLY 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	In Thanksgiving	Karen Ybarra
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	Ukraine	Olga Vaughn
Annunciation Triptych	\$25.00	AVAILABLE	
Holy Table	\$40.00	Family & Friends	Dan & Olga Vaughn

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.

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, AUSTIN MCGOFF, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT.**

Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing “Ancient Healing Service” at 7 PM.

PLEASE NOTE CHANGE OF DATE!

Friday March 28 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

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>WED. MAR. 19</u>	7 PM	AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. MAR. 21</u>	7 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. MAR. 22</u>	9 AM	3RD ALL SOULS SATURDAY LITURGY
	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERY OF HOLY REPENTANCE
<u>SUN. MAR. 23</u>		<u>SUNDAY OF THE HOLY CROSS.</u> <u>3RD SUNDAY OF THE GREAT FAST.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:30 AM PARISH SOCIAL 12:15 PM LITURGY & LIFE CLASS #10 1:15 PM SUNDAY LENTEN VESPERS
<u>TUE. MAR. 25</u>		<u>FEAST OF THE ANNUNCIATION</u> 7 PM VESPERS WITH DIVINE LITURGY
<u>WED. MAR. 26</u>	7 PM	AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. MAR. 28</u>	7 PM	LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. MAR. 29</u>	9 AM	4TH ALL SOULS SATURDAY
	1:15 PM	4TH DEGREE K OF C EXEMPLIFICATION
		NO 5 PM VESPERS WITH DIVINE LITURGY

Pre-Eparchial Assembly Presentations Continue~

The final Presentation will be:

TODAY "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 THE LITURGY ON SUNDAY MARCH 23rd.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

WELLNESS CLASSES CONTINUE!

Every Tuesday during the Great Fast Glen Grabow is providing a series of DVD's to help permit the wellness of everyone of us. Please join us Tuesday evenings at 6 pm in our St. Mary Hall. Refreshments will be provided.

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. Yesterday we celebrated the First of the All Souls Saturdays. The UPCOMING All Souls Saturdays are 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].

CATHOLIC RADIO 89.1 & 90.9 FM

FR. BRYAN WILL BE APPEARING ON THE "FAITH IN ACTION" RADIO SHOW ON THE WEEK OF MARCH 24TH. THE SHOW IS HEARD MONDAYS AND FRIDAYS AT 10 AM, TUESDAY AND THURSDAY AT 4 PM, AND SATURDAY AT 9 AM. YOU CAN ALSO HEAR IT AT WWW.CATHOLICRADIOINDY.COM.

NO SATURDAY VESPER DIVINE LITURGY ON MARCH 29"

Fr. Bryan has been asked to participate in the 4th Degree exemplification of a number of members of our Knights of Columbus Council on Saturday March 29th. This activity will take all afternoon and evening, therefore there will be no Vespers with Divine Liturgy at 5 PM. Sorry for any inconvenience this may cause.

BE STRONG...IN LOVE; IN ADVERSITY; IN WITNESS

ANNUAL MEN'S RETREAT

FRIDAY MARCH 28 THROUGH SUNDAY MARCH 30

LIAL RENEWAL CENTER NEAR TOLEDO, OHIO

SPECIAL GUEST PRESENTER: FR. G. SCOTT BOGHOSSIAN

OF THE PASSAIC EPARCHY

DISCOVER HOW TO BE THE AUTHENTIC MAN GOD CREATED YOU TO BE, AND ENCOUNTER THE STRENGTH GOD GIVES YOU TO LIVE YOUR VOCATION AS A MAN OF FAITH. FOR MORE INFORMATION, VISIT

WWW.BYZCATHCULTURALCENTER.ORG OR EMAIL

RETREAT@BYZCATHCULTURALCENTER.ORG OR CALL 216-357-2933 OR

"LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.

ADULT GREAT FAST REFLECTION [MIDWEST REGION]

Sunday April 6th from 1 to 6 PM

Annunciation Byzantine Catholic Church

14610 Will-Cook Rd. Homer Glen, IL

The Desert: The Spiritual Home of the Modern Day Disciple

\Presented by: Father Deacon Michael Lee, STL, OCDS

"In the morning, while it was still dark, Jesus got up and went out to a deserted place, and there He prayed."

[Mark 1:35]

You are invited to come away from the world to a solitary place -a desert- to learn, to pray, to listen, and to enter deeply into the time of the Great Fast. In light of our modern, hectic lives, we will reflect on our need for the desert today, what the desert is, how do we enter it, and how to thrive in this deserted place. The great saints and spiritual masters will lead us on the inward journey to the center of our heart where God dwells.

BYZANTEEN LENTEN REFLECTION

"WHATEVER"

"BELIEVE WHATEVER YOU WANT. DO WHATEVER WORKS FOR YOU." THAT'S THE MESSAGE WE GET EVERY DAY. SO HOW DOES A GOD WHO IS "EVER-EXISTING, YET EVER THE SAME," A GOD WHO SAYS "I AM THE TRUTH," FIT INTO OUR WORLD, WHERE EVERYTHING SEEMS TO BE A MATTER OF PERSONAL OPINION? FIND OUT HOW YOUNG ADULTS LIKE ISHANI PETEYA, ROB FETSKO, TOMMY MARTIN AND THERESA PLISHKA DEVELOPED A RELATIONSHIP WITH ETERNAL GOD IN THEIR FAST PACED, EVER CHANGING LIVES, AND DISCOVER THE REAL CONCRETE DIFFERENCE HE HAS MADE.

GET TO KNOW WHY WE BELIEVE WHAT WE BELIEVE ABOUT OUR GOD, AND KNOW THE JOY YOU'LL HAVE IF YOU "DO WHATEVER HE TELLS YOU."

FOR MORE INFORMATION ON BOTH EVENTS, VISIT WWW.BYZCATHCULTURALCENTER.ORG, OR E-MAIL INFO@BYZCATHCULTURALCENTER.ORG, CALL 216-357-2933, OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.

Fasting Regulations – 2014

Abstinence

The law of abstinence forbids the use of meat or meat by-products, permitting the use of eggs and dairy products.

Abstinence is to be observed on all Wednesdays and Fridays during the Holy Season of the Great Fast and on Holy Saturday.

Strict Abstinence

The law of strict abstinence (fast) forbids the use of meat, eggs and dairy products or any of their by-products.

All of the adult faithful of the Eparchy who receive Holy Communion are obliged to observe Strict Abstinence. Those with valid medical reasons; pregnant or nursing mothers are not bound to fast.

Strict Fast and Abstinence is to be observed on the First Day of the Great Fast, Monday, March 3rd and on Great and Holy Friday, April 18th.

Dispensation

Pastors and administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of abstinence and strict abstinence into other pious practices.

Liturgical Directives

Presanctified Liturgy

The Liturgies of St. John Chrysostom or St. Basil the Great are not to be celebrated on the weekdays of Great Lent – **not even for funerals**. In compliance with the liturgical prescriptions of the Byzantine Catholic Church pastors and administrators should celebrate the Divine Liturgy of the Presanctified Gifts during the Great Fast, that is, on Wednesdays and Fridays, if possible, and at least one of the first three days of Great and Holy Week. A stipend may be accepted for this Divine Liturgy and it is to be the only Divine Liturgy celebrated on that particular day.

GREAT FAST SUNDAY AFTERNOON VESPERS

The number of people who returned to the Church for the Vespers was most gratifying. The Great Fast is a time for all of us to spend more time in personal and community prayer. To help us to accomplish this goal, in keeping with our Byzantine Catholic Tradition, St. Athanasius the Great Parish will be celebrating Vespers on Sunday Afternoons during the Great Fast. The plan is to celebrate this Liturgy 15 minutes after the close of either our Lenten Luncheon [Cheesefare Sunday and the Sunday of Orthodoxy] or our Eastern Christian Formation Adult Enrichment Class, usually around 1:15 PM. Please join us for this special time of prayer, and also for the Akathist [Wednesdays at 7 PM] and the Liturgy of the Pre-Sanctified Gifts [Friday at 7 PM].



It is time to order your Pascha and Pierogies [Pyrohi or Veranyky]

It is NOT too early to start ordering your Pierogies for each week during the Great Fast. Please call John Danovich at the Parish Office at 317-632-4157 to find out which varieties will be available and to place your order. YOUR HELP IS NEEDED TO MAKE PIEROGIES AND TO PREPARE OR

OTHER BAKED GOODS, SO PLEASE ALSO CALL JOHN TO VOLUNTEER. You may also call the Parish Office to order your Paschas now for your Paschal Baskets!

Please let all of your friends, neighbors and even your enemies know about what is cooking at St. Athanasius the Great Byzantine Catholic Church.

BYZANTEEN YOUTH RALLY JULY 10-13, 2014

The TRANSFIGURATION of Christ, of US, of our World

Mount St. Mary University Emmitsburg, MD

ages: 13-19 Cost: \$300.00 [plus transportation]

For more Information contact: Father Edward Cimbala

ByzanTEEN Rally 2014 at 908-725-06125



Second Sunday in the Great Fast

St Gregory Palamas

Veneration of the Holy Relics

Who Can Forgive Sins?

THERE ARE MANY DESCRIPTIVE TITLES ascribed to Christ in Scripture and the Tradition of the ancient Churches. He is portrayed as the Prince of Peace, the Good Shepherd, the Great High Priest, the Bread of Life and so much more.

Perhaps the most frequently heard of

these depictions in Byzantine Churches is the one which ends most liturgical services: “He is gracious and the Lover of Mankind.”

Possibly the most important characteristic in Christ’s love for mankind is portrayed in St Mark’s description of the healing of the paralytic (*Mk 2:1-12*). He assures the sick man, “*Son, your sins are forgiven you*” (v. 5). The reaction of the scribes was unspoken but clear: “*Why does this man speak blasphemies like this? Who can forgive sins but God alone?*” (v. 7).

Feeding the hungry, helping the downtrodden are acts of love which anyone can perform, believer or unbeliever. God, however, has the monopoly on forgiving sins! That Christ proclaims the forgiveness of sins seems to equate Him with God, which the Jewish leaders saw as blasphemy.

Not only does Christ proclaim the forgiveness of sin: He does so by His word alone! In Jewish practice one had to submit to some sort of ritual in order to convey the need to be cleansed of sin. Before the temple at Jerusalem was destroyed by the Romans in AD 70, the Jews had a complex system of sacrifices expressing repentance and atonement for anything which they saw as rendering them unfit to stand in worship before the Lord. Depending on their status or ability, people would offer unblemished animals or birds to be killed and burned upon the altar, at

[Who Can Forgive Sins? \[Page 2\]](#)

least in part, their blood sprinkled before the holy place as a plea for mercy. On the annual Day of Atonement a bull and a goat would be sacrificed by the High Priest for his sins and the offences of the entire nation.

John the Forerunner also had a rite to express repentance. As he described it, *“I indeed baptize you with water unto repentance”* (Mt 3:11). Christ stands in stark contrast to the priests and prophets of Israel: by His word alone He forgives sin. Nothing is needed other than faith in Him!

With His Own Blood

The forgiveness which Christ accorded to the paralytic, to the sinful woman who wept at His feet (see *Lk 7:36-50*) and to others during His earthy ministry is made available to the whole world by His death and resurrection. Throughout the New Testament, we see the imagery of the temple sacrifices used to explain Christ as the One who forgives. St John the Forerunner proclaims Him to his own followers as *“the Lamb of God who takes away the sin of the world”* (*Jn 1:29*). St Paul calls Christ’s death *“propitiation by His blood”* (*Rom 3:25*). *“We were reconciled to God through the death of His Son,”* Paul teaches (*Rom 5:10*). God, Paul tells us, *“... made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him”* (*2 Cor 5:21*).

The most developed expression of Christ as the ultimate sacrifice for our sins is found in the Epistle to the Hebrews. There, after a lengthy description of the temple and its priesthood, we read, *“Christ came as High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having attained eternal redemption”* (*Heb 9:11-12*). He is both the High Priest and the sacrifice who, once for all, restores mankind as fitting priests of God on earth.

[Who Can Forgive Sins? \[Page 3\]](#)

Forgiveness in the Body of Christ

When the disciples marveled at the healings and miracles wrought by Christ during His earthly ministry, He promised them, “*Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father*” (Jn 14:12). Among other things, Christ has empowered the Church as His Body to continue proclaiming the remission of sins in His name. This ministry is exercised in a number of expressions by which we can experience God’s forgiveness in our life. To the degree that we enter into them we will find our lives centering on God to a greater degree. In our Tradition the following are emphasized:

Daily prayer for repentance, particularly the Jesus Prayer – The morning and evening prayers prescribed by the Church include prayers of repentance. The most basic of these is the Jesus Prayer: “*Lord Jesus Christ, Son of God, have mercy on me a sinner.*” God surely hears these prayers when offered from a contrite heart.

Regular Self-Reflection – Periodic, even daily, self-examination helps us to see the direction of our lives. Our entire existence should be lived in the light of the Holy Spirit. Honest self-examination helps us see the degree in which our lives are conformed to Christ’s.

A Relationship with a Confessor/Spiritual Father – Each person is in a different place in his or her journey. We may on occasion find thoughts in the Scriptures or the Fathers that touch our hearts but finding someone who knows you and knows the ways of Holy Tradition is like taking a giant step in the Christian life. The fullest dimension of spiritual guidance involves sharing our thoughts and yearnings, not just our sins, with this spiritual guide.

The Eucharist and the Remission of Sins – Several times during the Divine Liturgy we are reminded that the Eucharist is given to us “for the remission of sins.” To receive this gift we must approach “*discerning the Body,*” as St Paul says: sensing the depth of this Mystery and our unworthiness to take part in it. And so before receiving we say the prayer

[Who Can Forgive Sins? \[Page 4\]](#) “I believe, Lord, and profess” specifically asking for the pardon of our offences – the deliberate and the indeliberate, whether committed knowingly or inadvertently – so that we may receive the remission of sins and eternal life in this mystery.



Observing the Church’s Fasts – The Fasts are another liturgical expression of repentance. Rearranging our lives in obedience to the Church’s weekly and seasonal fasts is a most practical way of affirming our commitment to life in Christ, a daily reminder that “*Man shall not live by bread alone, but by every word that proceeds from the mouth of God*” (Mt 4:4).

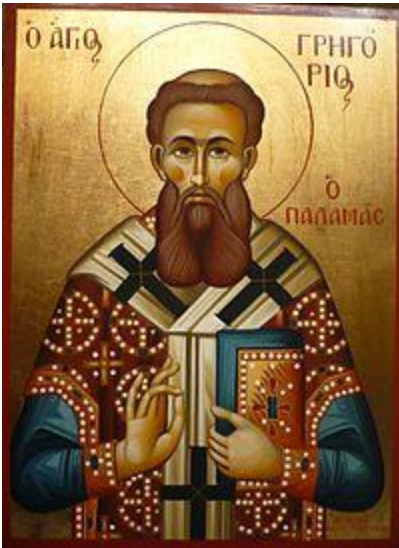
The Mystery of Holy Repentance

[Confession] – This is the sacramental expression of repentance. This mystery appears in Christian history when people first realized that they had reneged on their baptismal commitment in a serious way. Confession was thus considered a “second baptism,” a starting over in the Christian life. Over the centuries it became more widely used and is considered appropriate today whenever a person feels the need for it, particularly:

- When a serious sin has been committed;
- When a habitual sin has overwhelmed the Christian;
- When a Christian has stopped growing spiritually and needs a reorientation of priorities.

Forgive Others to be Forgiven

Perhaps the most difficult part of seeking forgiveness is the one mandated by the Lord: “*And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses*” (Mk 11:25). God’s forgiveness is for all; but it is only possible to those who forgive others in turn.



Gregory Palamas (1296–1359) was a monk of Mount Athos in Greece and later the Archbishop of Thessaloniki known as a preeminent theologian of Hesychasm. The teachings embodied in his writings defending Hesychasm against the attack of Barlaam the Calabrian are sometimes referred to as Palamism, his followers as Palamites. Palamas is venerated as a Saint in the Byzantine Catholic and Eastern Orthodox Churches. **He was called a saint and was repeatedly cited as a great theological writer by Pope John Paul II.** Some of his writings are collected in the *Philokalia*. The second Sunday of the Great Fast is called the Sunday of Gregory Palamas. He also has a feast day on November 14.

Gregory was born in Constantinople in the year 1296. His father was a courtier of the Byzantine Emperor Andronikos II Palaiologos (1282–1328), but he died soon after Gregory was born. The Emperor himself took part in the raising and education of the fatherless boy. The Emperor had hoped that the gifted Gregory would devote himself to government service. St Gregory received his secular philosophical training from Theodore Metochites.

Despite the Emperor's ambitions for him, Gregory, then barely twenty years old, withdrew to Mount Athos in the year 1316 and became a novice there in the Vatopedi monastery under the guidance of the monastic Elder St Nicodemus of Vatopedi. Eventually, he was tonsured a monk, and continued his life of asceticism. After the demise of the Elder Nicodemus, Gregory spent eight years of spiritual struggle under the guidance of a new Elder, Nicephorus. After this last Elder's repose, Gregory transferred to the Great Lavra of St. Athanasius the Athonite on Mount Athos, where he served the brethren in the trapeza (refectory) and in church as a cantor. Wishing to devote himself more fully to prayer and asceticism he entered a skete called *Glossia*, where he taught the ancient practice of mental prayer known as "prayer of the heart" or Hesychasm.

In 1326, because of the threat of Muslim Turkish invasions, he and the brethren retreated to the defended city of Thessaloniki, where he was then ordained a priest. Dividing his time between his ministry to the people and his pursuit of

St. Gregory Palamas [page 2] spiritual perfection, he founded a small community of hermits near Thessaloniki in a place called Veria.

He served for a short time as Abbot of the Esphigmenou Monastery but was forced to resign in 1335 due to discontentment regarding the austerity of his monastic administration

Hesychasm attracted the attention of Barlaam, a convert to Eastern Orthodoxy, who encountered Hesychasts and heard descriptions of their practices during a visit to Mount Athos; he had also read the writings of Palamas, himself an Athonite monk. Trained in Western Scholastic theology, Barlaam was scandalized by hesychasm and began to combat it both orally and in his writings. As a private teacher of theology in the Western Scholastic mode, Barlaam propounded a more intellectual and propositional approach to the knowledge of God than the Hesychasts taught.

On the Hesychast side, the controversy was taken up by Palamas who was asked by his fellow monks on Mt Athos to defend hesychasm from the attacks of Barlaam. Palamas was well-educated in Greek philosophy. Gregory wrote a number of works in its defense and defended hesychasm at six different synods in Constantinople ultimately triumphing over its attackers in the synod of 1351.

In response to Barlaam's attacks, Palamas wrote nine treatises entitled "Triads For The Defense of Those Who Practice Sacred Quietude". The treatises are called "Triads" because they were organized as three sets of three treatises.

It became clear that the dispute between Barlaam and Palamas was irreconcilable and would require the judgment of an episcopal council. A series of six patriarchal councils was held in Constantinople on 10 June 1341, August 1341, 4 November 1344, 1 February 1347, 8 February 1347, and 28 May 1351 to consider the issues. Collectively, these councils are accepted as authoritative by Byzantine Catholics and Orthodox Christians.

Despite the initial opposition of some patriarchates and sees, over time the resistance dwindled away and ultimately Palamist doctrine became accepted throughout the Eastern Orthodox Church. During this period, it became the norm for ecumenical patriarchs to profess the Palamite doctrine upon taking possession of their see.



St. Gregory Palamas [page 3] Palamas died on November 14, 1359. His dying words were, "To the heights! To the heights!" He was canonized a saint of the Byzantine Catholic and Eastern Orthodox Church in 1368.

Troparion (Tone 8)

O light of Orthodoxy, teacher of the Church, its confirmation,

O ideal of monks and invincible champion of

theologians,

O wonder-working Gregory, glory of Thessaloniki and preacher of grace, always intercede before the Lord that our souls may be saved.

Kontakion (Tone 4)

Now is the time for action!

Judgment Judgment is at the doors!

So let us rise and fast,

offering alms with tears of compunction and crying:

"Our sins are more in number than the sands of the sea;

but forgive us, O Master of All,

so that we may receive the incorruptible crowns."

Kontakion (Tone 8)

Holy and divine instrument of wisdom,

joyful trumpet of theology,

together we sing your praises, O God-inspired Gregory.

Since you now stand before the Original Mind, guide our minds to Him, O Father,

so that we may sing to you: "Rejoice, preacher of grace."

I can do all things through Christ Who strengthens me!

Phillipians 4:13

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 was recently promoted to PFC and is training in Army Intelligence at a base in Arizona. And she is scheduled to graduate on March 13th.

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!