

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: John Danovich, Brian Goshorn, Marcus Loidolt,

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 MAY 4, 2014

SUNDAY OF THE OINTMENT-BEARING WOMEN.

The Holy Pelagia.

**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].**

<u>SAT. MAY. 3</u>	5 PM	<i>Health and Salvation of Andrew Dietz</i>
<u>SUN. MAY. 4</u>	9:45 PM	THIRD HOUR
	10 AM	<i>For the People</i>
	11:30 AM	SUNDAY LUNCHEON
	12:15 PM	LITURGY & LIFE: PARTAKERS OF THE DIVINE NATURE
<u>MON. MAY. 5</u>	<u>The Holy and glorious Martyr Irene. Our Ven. Fr. Nicephor, Hegumen of the Medikion Monastery.</u>	
	NO DIVINE SERVICES ~ FATHER'S DAY OFF	
<u>TUE. MAY. 6</u>	<u>The Holy and Just Job the Long-suffering.</u>	
	NO DIVINE SERVICES	
<u>WED. MAY. 7</u>	<u>The Appearance of the Sign of the Cross in the heavens at the third Hour of the day in Jerusalem, before the Emperor Constantius. The Holy Martyr Acacius.</u>	
	NO DIVINE SERVICES.	
<u>THU. MAY 8</u>	<u>The Holy Apostle & Evangelist John the Theologian. Our Ven. Fr. Arsenius the Great.</u>	
	NO DIVINE SERVICES	
<u>FRI. MAY 9</u>	<u>The Holy Prophet Isaiah. The Holy Martyr Christopher. Translation of the Holy Relics of St. Nicholas to Bari, Italy.</u>	
	NO DIVINE SERVICES	

**PLEASE LOOK FOR THE CHANGEABLE PARTS, HYMN
NUMBERS, AND PROPERs ON THE COLORED INSERT.**

SAT. MAY 10

The Holy Apostle Simeon the Zealot.

5 PM *Int. of Sem. Kristian Glasnovich*

**6:15 PM MYSTERY OF HOLY
REPENTANCE [CONFESSIONS]**

SUN. MAY 11

SUNDAY OF THE PARALYTIC MAN.

**[MOTHERS' DAY]. The Foundation of the City
of Constantinople. The Holy Priest-Martyr
Mocius. Our Holy Fathers Cyril and Methodius,
Apostles of the Slavs..**

9:45 AM THE THIRD HOUR

10:00 AM FOR THE PEOPLE

11:15 AM Moleben for our Mothers

**11:30 AM PARISH MOTHERS' DAY
LUNCHEON**

The Paschal [Easter] Greeting in various languages!

English: Christ is risen! / Indeed He is risen!

Arabic: Al-Maseeh qam! / Háqqan qam!

Greek: Christós anésti! / Alithós anésti!

Slavonic: Christós voskrése! / Vo-ístinu voskrése!

Romanian: Christós a inviáht! / Adevarát a inviáht!

Hungarian: Felta'madt Krisztus! Valo'ban felta'madt!

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

<i><u>Date</u></i>	<i><u>Collection</u></i>	<i><u>Candles</u></i>	<i><u>Holy Day</u></i>	<i><u>Fundraising</u></i>	<i><u>Total Income</u></i>
<u>Apr. 6</u>	\$594.81	\$121.25	\$ 0.00	\$96.00	\$812.06
<u>Apr.13</u>	\$650.16	\$48.00	\$0.00	\$620.25	\$1,318.41
<u>Apr.20</u>	\$2,116.89	\$14.10	\$0.00	\$1,088.25	\$3,218.24
<u>Apr. 27</u>	\$886.37	\$181.01	\$12.00	\$289.00	\$1,368.38
<i>Totals</i>	\$4,248.23	\$364.36	\$12.00	\$2,093.50	\$6,718.09

WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!

***MOTHERS' DAY LUNCHEON~ Next Sunday is Mother's Day! It
would be great if the men of the Parish would take it upon themselves to
provide next Sunday's Luncheon. Please see Father Bryan or John
Danovich to volunteer your services and what you are willing to bring!***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
<i>Eternal Lamp</i>	\$40.00	<i>In Thanksgiving</i>	<i>Karen Ybarra</i>
<i>Icon Screen (6)</i>	\$40.00	<i>Ukraine</i>	<i>Dan & Olga Vaughn</i>
<i>Tetrapod (2)</i>	\$30.00	<i>Special Intention</i>	<i>Al Macek</i>
<i>Nativity Icon</i>	\$25.00	<i>Jesus, Mary ,Joseph</i>	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	\$25.00	<i>Special Intention</i>	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	\$25.00	<i>+Beau Callaway</i>	<i>Rebecca Becker</i>
<i>Annunciation Triptych</i>	\$25.00	<i>Deceased</i>	<i>Dan & Olga Vaughn</i>
<i>Holy Table</i>	\$40.00	<i>Family & Friends</i>	<i>Dan & Olga Vaughn</i>

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.

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

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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

Wednesday July 30 Paraclis and Mystery of Holy Anointing

Wednesday August 27 Paraclis and Mystery of Holy Anointing

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, PAUL SUVAK, GLEN GRABOW.**

May God grant all of them a quick healing and recovery!

Adult Eastern Christian Formation Program will be on Pascha hiatus!

"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches]
We will restart the class TODAY, The Sunday of the Ointment-bearing Women after the Parish Social @ 12:15 PM. Father Bryan is open to hearing your suggestions for the Adult Eastern Christian Formation Program. Learning and growing in our Byzantine Catholic Faith is a life-long process, so why not join us on the journey of discovery.

PLANNING FOR EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

With the number of children under 18 whose families are now attending St. Athanasius Parish, we need to re-establish our ECF program to serve them. We will need catechists, willing to instruct our children in Byzantine Christianity. We will also need others who are willing to help provide room dividers so we can separate St. Mary Hall for Catechetical use. More Information will be provided in upcoming bulletins.

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*

On the Myrrh-bearing Women~ Ever since the fall of Adam and Eve, mankind has been held captive as prisoners of death. Christ came to liberate us from our death sentence and to release us from our prison. By His death he defeated death and granted us each the gift of immortality!

The Myrrh-Bearing women were first-hand witnesses to this marvelous event. They were the first to see that the tomb which imprisoned the lifeless body of their Lord had been opened! The stone had been rolled away! An angel seated in the tomb asked them, "Why do you seek the living among the dead?" "He is not here; He has been raised!" (Mark 16:6) Let us continue to celebrate the joy of the Resurrection of our Lord! Christ is risen!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Sunday of the Paralytic Man Celebration

<u>Sat. May 10</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. May 12</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON MOTHERS' DAY

Sunday of the Samaritan Woman Celebration

<u>Sat. May 17</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. May 18</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON

Tue. – Thu. May 20-22 **PARMA CLERGY CONVENTION**

Sunday of the Man born Blind Celebration

<u>Sat. May 24</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. May 25</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON



Sunday of the Myrrhbearers

Fearing but Faithful

“THE NOBLE JOSEPH took down from the tree Your spotless body, wrapped it in pure linen with aromatic spices and laid it for burial in a new tomb.”

This troparion, which summarizes the Gospel account of the Lord’s burial, is sung as the holy shroud (epitaphios) is placed in the tomb on Great Friday evening. It is sung again on the Third Sunday of Pascha, but with this addition: “But on the third day, You arose, O Lord, and bestowed great mercy upon the world!”

The noble or righteous Joseph of Arimathea, along with Nicodemus, is commemorated on this Sunday together with the myrrhbearing women who ministered to Christ at the tomb. As we read in the Gospels, Joseph was “*a rich man*” (Mt 25:57) and “*a prominent member of the council*” (Mk 15:43). This “council” may refer to one of the regional courts in Israel or to the Great Sanhedrin, the chief religious court of the Jews which met in Jerusalem. In any case, Joseph and Nicodemus, whom John describes as “*a ruler of the Jews*” (Jn 3:1) and one of those in the high priest’s circle (see Jn 7:50-52), had sufficient influence to approach Pontius Pilate and ask to bury Jesus’ body.

Jesus is often described as being poor – He Himself alluded to this when He said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” ([Mt 8:19-21](#); Lk 9:58). He had put aside His carpenter’s craft to preach the kingdom of God and depended on others to provide His needs. He attracted other tradesmen, like Andrew and Peter, James and John who did the same. His followers included the poor but also some prominent individuals as well. The Evangelist Matthew was a tax collector, a civil servant in the Roman administration,

Sunday of the Myrrhbearers [Page 2] as was Zacchaeus who had grown rich in that pursuit (see Lk 19:1-10). Others, like the rich young man whom He invited to follow Him (Mt 19:16-22), were attracted to Jesus but could not break with their wealth or position to follow Him.

Jesus' Secret Disciples

While Joseph is not mentioned in the Gospels before Christ's death, Nicodemus is featured twice in John's Gospel, giving us an insight into the struggle which a member of the Jewish establishment would have experienced when drawn to Jesus. Nicodemus first approached Jesus at night when he would not be noticed. This encounter is described in John's Gospel: *"There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, 'Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him.'*

"Jesus answered and said to him, 'Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.' Nicodemus said to Him, 'How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?'

"Jesus answered, 'Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, 'You must be born again.' The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is born of the Spirit.'

"Nicodemus answered and said to Him, 'How can these things be?' Jesus answered and said to him, 'Are you the teacher of Israel, and do not know these things?'" (Jn 3:1-10).

Nicodemus appears in the Gospel a second time when the chief priests and Pharisees, alarmed at the people's reaction to Jesus, were considering how to deal with Him (see Jn 7:45-52). Nicodemus offers a timid resistance to their resentment. *"Does our law judge a man before it hears him and*

Sunday of the Myrrhbearers [Page 3] knows what he is doing?"

(Jn 7:51). In response the Pharisees ridiculed him: “*Are you also from Galilee? Search and look, for no prophet has arisen out of Galilee*” (Jn 7:52).

Their rebuke may have served to increase Nicodemus’ attachment to Jesus. He next appears as a public follower of Jesus at His death, assisting Joseph of Arimathea in burying His body. “*Nicodemus, who at first came to Jesus by night, also came, bringing a mixture of myrrh and aloes, about a hundred pounds. Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury*” (Jn 19:39-40).

While the Jews regularly buried their dead enshrouded in spices, there is something more indicated here. Pope Benedict XVI, in his three-volume study *Jesus of Nazareth* writes: “The quantity of balm is extraordinary and exceeds all normal proportions: this is a royal burial. If Jesus was manifested to us as high priest by the casting of lots for his robe [Christ’s *chiton*, like the high priest’s, was seamless], so now he is revealed to us as king by the manner of his burial.”

After Christ’s Burial

There is no further mention of either Joseph or Nicodemus in the Gospels or other contemporary sources. Many later writings, such as the *Gospel of Nicodemus*, became popular in the first millennium AD but are not regarded as historical today.

One of the most popular is a homily on the Burial of the Divine Body of Our Lord and Savior Jesus Christ attributed to St Epiphanius, Bishop of Salamis (c.310–403). It is often read in monasteries on Great Saturday and an excerpt is frequently sung as people venerate the holy shroud.

“When evening had come – for the sun of Righteousness had then set into Hades – a rich man, Joseph of Arimathea, who was a secret disciple for fear of the Jews, came with Nicodemus, who had first come to Jesus by night. Two secret disciples came to conceal Jesus in a tomb, thus teaching

Sunday of the Myrrhbearers [Page 4] by this concealment the mystery of God concealed in Hades in the flesh. Each of them surpassed the other in their affection for Christ. Nicodemus proved his magnanimity by the myrrh and aloes while Joseph proved worthy of praise by his daring and boldness before Pilate.



“Now when Joseph went in he acted very shrewdly in order to achieve his desired goal. He did not employ high sounding and pompous words but a humble plea: ‘O Judge, I have come with a trifling request. Give me a dead man for burial: Jesus of Nazareth – Jesus the poor, Jesus the homeless, Jesus the crucified, the naked ... Give me this Stranger, for what profit does this body bring you? Give me this Stranger whose country we know not, whose Father we know not, whose place of birth and ways we know not ...’

“Tell me, O Joseph, do you really bury toward the East a dead man who is the Dayspring of the East? Do you close the eyes of Him who opened the eyes of the blind? ... Do you empty out myrrh upon the celestial Myrrh who emptied Himself and sanctified the world? ... Do you wash with water God’s body which cleanses all and bestows purification? ...

“Fearlessly Joseph and Nicodemus bury Him before whom the cherubim stand with reverent fear. Looking upon You dead, stripped and exposed, in his grief and tender compassion he lamented, saying: ‘How shall I bury You, my God? How shall I wrap You in a winding sheet? How shall I touch Your most pure body with my hands? ... I magnify Your sufferings. I sing the praises of Your burial and resurrection, crying: O Lord, glory to You!’”

Alexis Toth (or St. Alexis of Wilkes-Barre) was a Russian Orthodox church leader in the Midwestern United States who, having resigned his position as a priest in the Byzantine Catholic Church, became responsible for the conversions of approximately 20,000 Byzantine Catholics to the Russian Orthodox Church, which contributed to the growth of Eastern Orthodoxy in the United States and the eventual establishment of the Orthodox Church in America. He was canonized by the Orthodox Church in 1994.

Alexis Georgievich Toth was born to Father George and Cecilia Toth (or Tovt) on March 14, 1853, near Prešov in Zepes county of Slovakia (then a part of the Austrian Empire) during the reign of Franz Joseph. Having completed his primary schooling, he attended a Roman Catholic seminary for one year, followed by three years in a Greek Catholic seminary and additional time at the University of Prague, where he graduated with a doctoral degree in Theology.

Toth married Rosalie Mihaluk on April 18, 1878, and was ordained to the Priesthood in 1878 by Bishop Nicholas Toth, the Greek Catholic Bishop of Prešov. Following the death of his wife and child a few years later, he served in local parishes, as Eparchial chancellor, and as professor and director at the Greek Catholic seminary of Prešov. In 1889, Fr. Alexis' bishop received a petition from the Byzantine Catholic Church in the United States, asking that Fr. Toth be sent to them as a priest. He arrived on November 15, 1889, and by the 27th of that month was holding services at St. Mary's Greek Catholic Church [now St. Mary Orthodox Cathedral (OCA)] in Minneapolis, Minnesota. Finding the church barely furnished and deeply in debt, he set about rectifying the situation, ultimately bringing the parish to a place of fiscal stability whilst never drawing a salary.

Conflict with Bishop John Ireland

As a Byzantine Catholic, Toth honored the custom of paying a visit to the local Latin Church Catholic bishop in his area, since there was no Byzantine Catholic bishop serving in the United States at that time. The ordinary of the Roman Catholic Archdiocese of Saint Paul and Minneapolis was John Ireland, who had been attempting to "Americanize"

Alexis Toth [page 2] German and other Catholic immigrants, and was hostile to ethnic parishes such the one in which Toth served.

When speaking of their meeting, Toth later claimed that Archbishop Ireland became angry and threw his priestly credentials onto his table while ardently protesting his presence in the city. Toth reported that Ireland said he did not consider Toth or his bishop to be truly Catholic, in clear contradiction of the Union of Brest and papal decrees to the contrary. Toth reported that the conversation became more heated as it progressed, with both men losing their tempers. Ireland refused to give Toth permission to serve as a priest in Minneapolis, permission Fr. Toth did not really need. Furthermore Ireland ordered his parishes and priests not to have anything to do with the Byzantine Catholic priest or his parishioners. Although Toth sent letters to his bishop in Slovakia, detailing his experience and requesting specific instructions, he reportedly never received a reply. Fr. Toth came to believe that he and other Byzantine Catholic priests in North America were to be recalled to Europe, and their parishioners folded into existing Roman Catholic congregations in their respective cities.

From Communion with Rome to Russian Orthodoxy

Having heard nothing from his own bishop, he and other Byzantine Catholic priests who had shared similar experiences began to cast about for a solution to their dilemma. In December 1890, they contacted the Russian consul in San Francisco, California, asking to be put in touch with a Russian Orthodox bishop. Correspondence and personal meetings with Bishop Vladimir Sokolovsky of San Francisco followed, culminating in Toth's decision to formally enter the Russian Orthodox Church in March 1892. Toth was accompanied by 361 of his Minneapolis parishioners; thousands more would follow in the years to come, largely due to his own efforts to persuade them toward this move. Perhaps one of the ironies of this decision is that one of these “converts” was the paternal grandfather of Stephen J. Kocisko, first Metropolitan of the Byzantine Catholic Church in America. Kocisko's own father was baptized by Fr. Toth.

Following his reception into Orthodoxy, Toth tirelessly preached to other Byzantine Catholics in North America. This, combined with further

Alexis Toth [page 3] demands by U.S. Latin bishops against Byzantine Catholic parishes facilitated the reception of over 20,000 Byzantine Catholics to Russian Orthodoxy by the time Toth died in 1909. Eventually a further 80,000 or so would leave Rome for Orthodoxy after publication of the Papal Apostolic letter *Ea Semper* in 1907 by Pius X (insisting that all new Eastern Catholic priests in North America be celibate; married men have traditionally not been excluded from among the Eastern Catholic clergy). The Russian Orthodox Church in America has claimed that by 1916 the Byzantine Catholic Church had lost 163 parishes, with over 100,000 faithful, to the Russian Church.



Death and Glorification

A few years after leading the St. Mary Parish into the Russian Church, Fr. Toth was dismissed as Pastor by the Parish board of Trustees. His offense was publicly speaking to a shop-keeper in Hungarian. After that he served in Oseola Mills, PA, and finally Wilkes-Barre, PA. Toth was elevated to the rank of Protopresbyter later in life, continuing his efforts to convince the Byzantine Catholics of North America to join Eastern Orthodoxy. He died on May 7, 1909, and was honored with a special shrine at St. Tikhon's Monastery in South Canaan, Pennsylvania. On May 29, 1994, Toth was glorified (canonized) as St. Alexis

of Wilkes-Barre by the Orthodox Church in America, whose establishment and membership numbers are largely traceable to his efforts.

Fr. Alexis Toth's life is a prime example of the mistreatment that many early Byzantine Catholics suffered at the hands of the Roman Catholic hierarchy, clergy, and religious.



FATHER'S LITURGY CORNER: FATHER, DURING HOLY WEEK THE ROMAN CATHOLIC ARCHBISHOP OF INDIANAPOLIS BLESSED THREE DIFFERENT TYPES OF OIL USED IN VARIOUS SACRAMENTS. DO WE RECEIVE OUR SACRAMENTAL OILS FROM THE LOCAL ARCHBISHOP OR FROM OUR OWN BISHOP? I HAVE ALSO NOTICED YOU BLESSING THE OIL USED FOR THE ANOINTING OF THE SICK. ISN'T THAT OIL ALSO PROVIDED BY THE ARCHBISHOP?

In the Byzantine Catholic Churches ONLY the Oil of Chrism, also called Myron, is consecrated by the Bishop or Metropolitan. We receive OUR Chrism from the head of our Particular Church; the Metropolitan Archbishop of Pittsburgh. Before Metropolitan Basil was enthroned in 2002; the Bishop of each Eparchy was responsible for the consecration of the Chrism used in his Eparchy.

The reception of the Chrism, like the use of the Antimension, is a sign of the parish's communion with its Bishop and Metropolitan. For the Byzantine Catholic Metropolitan Autonomous Church of Pittsburgh the Holy Chrism was consecrated by His Beatitude Metropolitan William on Great and Holy Thursday at St. John the Baptist Cathedral in Munhall, PA. It is distributed via the Sisters of St. Basil the Great in Uniontown, PA to the Parishes of the Metropolia throughout the USA. The Sisters also "brew" the Chrism using pure Olive Oil and a blend of various herbs and spices. [Think of KFC secret recipe]

The Chrism is most frequently used during the celebration of the Mystery of Chrismation. It is also used in the formal "anointing" of an icon. [usually if the blessing is by a bishop] The Chrism is also used during the solemn consecration of a Church, an iconostas, and the Holy Table within the Altar. Unlike Roman Catholic priests, Byzantine Catholic priests do not have their hands "blessed" with the Holy Chrism during their ordinations [or thereafter].

The Chrism, having had the Holy Spirit called down upon it by the Metropolitan or Bishop, is to be stored in the Artophorion {Tabernacle} along with the reserved Eucharist. It is typically reserved in a special Myron container, but should be disposed only by burning it in the lamps before the iconostas.

FATHER'S LITURGY CORNER [PAGE 2]:

The other Oils used in the Divine Services of the Byzantine Churches are blessed by the Priest at the time of use:

- 1) *Oil of the Catechumens:* *This oil is used during the preparatory rites of the Mysteries of Holy Initiation. The Oil of Catechumens is blessed by the priest calling down the Holy Spirit with this Prayer: “O Lord and Master, God of our Fathers, who sent a dove to those who were in Noah’s Ark, and bearing in its mouth a twig of an olive tree as the sign of reconciliation and deliverance from the flood, and thereby prefigured the Mystery of Grace, and provided the fruit of the olive tree for the fulfillment of your Holy Mysteries; Who by means of olive oil filled those under the Law with the Holy Spirit, and Who made perfect those who are under Your Grace: Bless, also, this oil through the Power, Action, and descent of Your Holy Spirit, so that it may become an unction of incorruptibility, a weapon of justice, a renewal of soul and body, a defense against all actions of the devil, and a deliverance from all evil for those who with faith are anointed or partake of it. To Your Glory and to the Glory of Your Only-begotten Son and to that of Your All-holy, good, and life-creating Spirit, now and ever and forever. Amen.” This Oil is then poured into the blessed water in the Baptismal font in the form of the cross, while the priest sings “Alleluia, Alleluia, Alleluia!” Then the Oil of the Catechumens is used to anoint the eyes, ears, nose, mouth, ears, chest, back, hands and feet of the person about to be illuminated in Holy Baptism.*



Oil of the Infirm: *This oil is used in the celebration of the Mystery of Holy Anointing. It receives two blessings, one immediately following the Litany of Peace, and the second immediately following the Litany of Fervent Supplication. Both of these blessings are done by the priest at the time the Mystery is celebrated. The first prayer is as follows: “O Lord, Who in Your mercy and compassion heal the afflictions of our souls*

and bodies,

FATHER'S LITURGY CORNER [PAGE 3]:

sanctify + this oil, so that it may become for those who are anointed with it a cure and relief from every suffering, every defilement of the flesh and spirit, and from every misfortune, that Your all-holy Name be glorified Father, Son, and Holy Spirit, now and ever and for ever. Amen!" The second prayer of blessing is an epiclesis or "calling down of the Holy Spirit." It is as follows: "O You, Who are without beginning, eternal, and the Holy of Holies, Who have sent Your Only-Begotten Son to heal every infirmity and weakness of our souls and bodies; send down Your Holy Spirit and sanctify + this oil. May it bring for Your servant [handmaid] who is about to be anointed with it, the complete forgiveness of his [her] sins and the inheritance of the Kingdom of Heaven. For it behooves You to be merciful and to save us, O our God, and we give glory to You, Father, Son and Holy Spirit, now and ever and forever. Amen."

Following this prayer the presbyter[s] immediately anoint the sick person on the forehead, nose, cheeks, mouth, chest, feet and hands. This oil is blessed anew each time it is used. It may also be discarded by burning it in the lamps of the Church.



3) The Oil of Gladness [or Mirovanije] is the oil blessed at the Litija during the celebration of Festal Evening Prayer. The celebration of certain Great Feasts and Sundays with a Vigil includes the blessing bread, wheat, wine and oil during the celebration. Originally this was the blessings of various foods, including wine and oil to be consumed during the celebration of the All-Night Vigil. Now this performed either during the chanting of Psalm 50 at Festal Morning Prayer and/or at the conclusion of the Festal Divine Liturgy; or after the Divine Liturgy

of the Sunday following the feast.

These are the oils typically blessed by the Priest in the Byzantine Catholic Church.

**REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY
ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.**

MAJOR CRAIG M. EYMAN D.O.~ 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 has completed his training in Army Intelligence and is serving in South Carolina awaiting deployment.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic She is currently serving at Ft. Benning, GA.

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. She is serving in Oklahoma.

2ND LT. AARON JACOBSON~ from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

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. **In the Byzantine Catholic Church we give Holy Communion to infants and young children.** **If you bring your child forward at Communion time he or she will be given Holy Communion.** **If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** 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!**