

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

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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 JUNE 1, 2014

SUNDAY OF THE FATHERS
OF THE FIRST NICEAN COUNCIL.

Post-Festive Day of the Ascension of our Lord.

The Holy Martyr Justin the Philosopher and his companions.

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. MAY 31 **5 PM** *Health and Salvation of Brandy Craig*
by Megan Craig

SUN. JUNE 1 **9:45 PM** **THIRD HOUR**
10 AM *For the People*
11:15 AM **SUNDAY LUNCHEON**

MON. JUNE 2 **Post-Festive day of the Ascension of our Lord.**
Our Ven. Fr. Nicephor the Confessor.
NO DIVINE SERVICES [FATHER'S DAY OFF]

TUE. JUNE 3 **Post-Festive day of the Ascension of our Lord.**
The Holy Martyr Lucillian and His Companions.
NO DIVINE SERVICES

WED. JUNE 4 **Post-Festive day of the Ascension of our Lord.**
Our Ven. Fr. Metrophanes, Patriarch of
Constantinople.
NO DIVINE SERVICES

THU. JUNE 5 **Post-Festive Day of the Ascension. The Holy**
Martyr Dorotheus, Bishop of Tyre. The Holy
Martyr nad Presbyter Cosmas the Armenian.
NO DIVINE SERVICES

CHRIST IS AMONG US!
HE IS AND SHALL BE!

WE WELCOME OUR VISITORS TO THIS MORNING'S LITURGY.
PLEASE LOOK FOR THE CHANGEABLE PARTS, HYMN
NUMBERS, AND PROPER ON THE COLORED INSERT.

FRI. JUNE 6

Leave-taking of the Ascension. Our Ven. Fr. Bessarion the Wonder-worker. Our Ven. Fr. and Confessor Hilarion the Younger, Hegumen of the Dalmatian Monastery.

9 AM *Health and Salvation of Cliff & Gabriel Oldham by Andrew Semler*

SAT. JUNE 7

FIFTH ALL SOULS SATURDAY. The Holy Martyr Theodotus, Bishop of Ancyra.

9 AM *For all the Faithful Departed*

10:15 AM **PANACHIDA WITH HRAMOTY
[LIST OF THE DEPARTED]**

10:30 AM **PARISH WORK DAY FOR ALL**

5 PM *Health and Salvation of Andrew Basil Dietz*

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

SUN. JUNE 8

PENTECOST SUNDAY

9:45 AM **THE THIRD HOUR**

10:00 AM *FOR THE PEOPLE*

11:15 AM **PARISH LUNCHEON**

12: 30 PM **FESTAL EVENING PRAYER
OF THE HOLY SPIRIT WITH
KNEELING PRAYERS OF
PENTECOST**

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

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>May 4</u>	\$1,074.82	\$62.09	\$0.00	\$562.00	\$1,698.91
<u>May 11</u>	\$909.50	\$68.21	\$0.00	\$752.17	\$1,729.88
<u>May 18</u>	\$1,246.87	\$210.50	\$0.00	\$482.25	\$1,939.62
<u>May 25</u>	\$615.62	\$60.00	\$0.00	\$675.62	\$1,293.32
<u>Totals</u>	\$3,846.81	\$400.80	\$0.00	\$2,414.12	\$6,661.73

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
PLEASE BE SURE TO SUPPORT YOUR ST. ATHANASIUS 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	Ukraine	Dan & Olga Vaughn
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	+Beau Callaway	Rebecca Becker
St. Athanasius Icon	\$25.00	Deceased	Dan & Olga Vaughn
Holy Table	\$40.00	Family & Friends	Dan & Olga Vaughn

PLEASE NOTE: The icon of St. Athanasius, formerly on the icon screen, is now in the former location of the Annunciation Triptych, which is now above the window of the cry room.

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, MARGARET EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, ELAINE WILSON, 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, DANNY ENCISO, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW

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

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

Wednesday September 24 Paraclis and Mystery of Holy Anointing

**THE AKATHIST TO THE THEOTOKOS,
THE INEXHAUSTIBLE CUP, HEALER OF
ALCOHOLICS**



WEDNESDAY JUNE 11TH 7 PM

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

**DO YOU KNOW ANYONE WHO IS
TROUBLED BY THE DISEASE OF
ALCOHOLISM OR CHEMICAL
DEPENDENCY?**

**PLEASE GIVE THEIR FIRST NAME TO
FR. BRYAN AND JOIN US FOR THIS LIFE-
CHANGING AND HEALING AKATHIST**

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

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. In accordance with the Safe Environment Regulations of the Parma Eparchy, every person working with our youth must be finger-printed, be subjected to a criminal background check and complete the Eparchy's Safe Environment Program.

Please speak with Fr. Bryan to volunteer to serve as a catechist.

We have had a number of people volunteer to serve as catechists, please bring your proof of Safe Environment Training to Father Bryan so he can forward it to the Eparchy.

Revamping St. Athanasius Parish's ~ St. Mary Hall

Our St. Mary Hall must provide our Parish with a wide variety of uses from Catechetical Center, Meeting Room[s], Parish Socials, Parish Bakery and other projects work space etc. We need to create a way to efficiently and effectively divide the Hall for these various uses. We need to be able to divide the Hall into 3 or 4 spaces for classes and meetings. Yet it also has to be able to be opened up for socials and fund-raising work. Glen Grabow and a number of the men have said to Fr. Bryan that they can complete a professional quality divider system for the hall. Well gentleman, show Fr. Bryan the plan and let's get to work, since it must be completed by the BEGINNING of September so we can begin the ECF program on time.

Spring and Summer work days~ *repairing, replacing rotted wood, replacing missing vinyl siding on the Church Building MUST be our first priority in making improvements to the Parish Property!*

- 1) Saturday June 7. 5th All Souls Saturday Liturgy 9 AM start work @ 10:15 AM.
- 2) Saturday June 28 Vigil of SS. Peter & Paul start work @ 10 AM.

WE REALLY NEED YOUR HELP! WORKDAY WILL BE HELD RAIN OR SHINE. BRING WORK CLOTHES GLOVES, PAINT SCAPPERS, ETC.

We will see who cares about St. Athanasius Parish by who volunteers to help complete these projects.

UPCOMING HOLY DAYS & SPECIAL SERVICES
AT ST. ATHANASIUS THE GREAT CHURCH

Sat. June 7 **ALL SOULS SATURDAY**

9 AM **MEMORIAL LITURGY**
10:15 AM **PARISH WORK DAY**
5 PM **VESPERS WITH DIVINE LITURGY**
6:15 PM **MYSTERIES OF HOLY
REPENTANCE [CONFESSIONS]**

Sun. June 8 **PENTECOST SUNDAY**

9:45 AM **THIRD HOUR**
10 AM **FESTAL DIVINE LITURGY**
11:30 AM **PARISH SOCIAL LUNCHEON**
12:30 PM **EVENING PRAYER OF THE HOLY
SPIRIT WITH THE KNEELING
PRAYERS**

THERE IS NO FAST OR ABSTINENCE THIS WEEK!

Mon. June 9 **PENTECOST MONDAY**

9 AM **FESTAL DIVINE LITURGY**

Wed. June 11 7 PM **AKATHIST "INEXHAUSTIBLE
CUP"**

Sunday of All Saints Celebration

Sat. June 14 5 PM **VESPERS WITH DIVINE LITURGY**
6:15 PM **MYSTERIES OF HOLY
REPENTANCE [CONFESSIONS]**

Sun. June 15 9:45 AM **THIRD HOUR**
10 AM **FESTAL DIVINE LITURGY**
11:30 AM **PARISH SOCIAL LUNCHEON**



Sunday after the Ascension
Sunday of the Fathers of the
First Nicean Council
Of True and False
Apostles

WHAT HAPPENS WHEN IT'S TIME for a strong leader to step down and be replaced by another? Sometimes there is continuity: the successor has similar gifts and a similar vision to his predecessor. Too often the successor is not up to the task: a poor choice to

follow the predecessor's lead.

The Apostle Paul was a driving force in setting the Church at Ephesus firmly on the Rock of Christ. From AD 52 to 54, he lived in the city which became the base for his missionary travels as well during those years. St Paul, however, was not a local pastor but an apostle who traveled the Middle East and Europe preaching the Gospel, establishing or reinforcing local communities, then moving on.

Sometimes St Paul would leave his closest associates to oversee the development of the local Church. It seems that in Ephesus, however, Paul at first formed local leaders – bishops, presbyters (elders) – to be responsible for the local community, aided in their ministry by periodic visits and/or letters (the Epistles) from Paul himself. Only later did he send St Timothy to oversee the Church in this important city.

Chapter 20 of the Acts of the Apostles records how St Paul expressed his concern for the Church at Ephesus even when he could not pay them a personal visit. He called for the presbyters to meet him at the nearby port

Sunday of the Fathers of the First Nicean Council [page 2]

of Miletus for what we might call a pep talk, particularly as he feared they might not meet again in this life.

The Problem at Ephesus

St Paul warns the Ephesian elders, *“Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among you men will rise up, speaking perverse things, to draw away the disciples after themselves”* (Acts 20: 28-30).

The Apostles were not the only preachers exercising an itinerant ministry at the time. Pagan philosophers and religious teachers of all kinds brought their message to the chief cities of the Roman Empire. The new churches set up in the Roman world provided fertile ground for some of these teachers claiming to be bringing the fullness of the Gospel to young believers.

St Paul had done exactly that on his own first visit to Ephesus. *“Finding some disciples he said to them ‘Did you receive the Holy Spirit when you believed?’ So they said to him, ‘We have not so much as heard whether there is a Holy Spirit’”* (Acts 19:1-2). Learning that these men had been baptized by followers of St John the Baptist, Paul preached Christ to them and baptized them in Jesus’ name. Paul then spent two years with the Ephesians grounding them in the Gospel.

St Paul feared his work would be undone by other itinerant preachers whom he called *“savage wolves”* and *“false apostles”* (2 Cor 11:13), worried that people would not be able to discern their teaching from the true Gospel of Christ: *“...if he who comes preached another Jesus whom we have not preached, or if you receive a different spirit which you have*

Sunday of the Fathers of the First Nicean Council [page 3]

not received or a different gospel which you have not accepted – you may well put up with it!” (2 Cor 11:4).

Christ vs. the Law

One of the “different gospels’ circulating in the first-century Church taught that pagans who became Christians also needed to be circumcised and to observe other laws in the Torah such as its dietary practices. Its proponents claimed that following the Law was required to insure that the believer remained pure and thus be assured a place in the kingdom of heaven.

St Paul’s epistles frequently address this challenge, insisting that what saves us is belief in Christ rather than observance of the Law. “*We have been delivered from the Law,*” he would write to the Romans, “*having died to what we were held by so that we should serve in the newness of the Spirit and not in the oldness of the letter*” (Rom 7:6). A Christian who continued to observe the Law, he came to believe, was actually denying Christ. “*You have become estranged from Christ – you who attempt to be justified by the Law. You have fallen from grace*” (Gal 5:4).

Proponents of Old Testament practices in the Church came to be known as Judaizers, and groups of them continued for many years. Some continued to observe the Sabbath, Passover, and Yom Kippur and to observe the Jewish dietary rules. By the fourth century such groups had distanced themselves from the Christian mainstream.

Faith in Christ vs. Secret Knowledge

A second brand of unorthodox teachers incorporated Gnostic philosophical ideas into their understanding of the Gospel. Some denied that God was the creator of the material world and taught that matter was evil, rejecting marriage and anything they perceived as unspiritual. Many taught that Jesus was a mere human who attained divinity through the secret lore (gnosis) which he knew and practiced. Acquiring such spiritual

Sunday of the Fathers of the First Nicean Council [page 4]

knowledge, reciting of mantras and the like, they taught, brings about the transformation of the human spirit and frees it from the body. Several of the early strains of Gnosticism were described by St. Irenaeus of Lyons in his second century work, *Against Heresies*. He quotes from their writings and refutes them from the authentic Scriptures. He notes their widely divergent and inconsistent doctrines in contrast to the unity of faith in the Church. He credits this unity to the Holy Tradition preserved in the Apostolic Churches. The common faith of these Churches puts "... within the power of all in every church who may wish to see the truth to contemplate clearly the tradition of the apostles manifested throughout the whole world" (*Against Heresies* 3.3.1).

Tradition: the Voice of the Spirit

Today the historic Churches – Catholic and Orthodox – look to a number of aspects of their life as manifesting the Apostolic Tradition. First among them are the Holy Scriptures (the Bible), the liturgy (the Church's worship), the teachings of the ecumenical councils and other authoritative teachings of the Church. In the writings of the Church Fathers, the holy icons, and the lives of the saints we also find authentic expressions of the Apostolic Tradition. The fundamental expression of Tradition, however, is the Church itself which St Paul calls "*the pillar and ground of truth*" (*1 Tm* 3:16). The Church is the context within which all the expressions of Tradition find their true meaning. It is impossible to fully experience any element of the Tradition outside of the content of the Church.

Like St Paul, the Church today counsels us to hold fast to what we have received and to test every novel teaching or practice against the common tradition of the Apostolic Churches. Although there is diversity in these expressions of Tradition from time to time and place to place (there are, after all, four Gospels and a number of liturgical traditions), there is still a fundamental unity coming from their common source, the Holy Spirit dwelling in the Church.

Rectory and Hall break in [update]:

As many of you already know the Rectory and Parish Hall were broken into in the early morning hours of Tuesday May 20th. The thieves broke into the back bedroom window of the Rectory through the window air conditioner and after seriously damaging the air conditioner, the desk and lamps in that bedroom, rummaged through the Rectory taking computers, cash, TV/DVD combos, DVD Players, and a good number of Fr. Bryan's personal items. Fr. Bryan's personal losses totaled nearly \$3000.00. The Parish losses were around \$2,000.00. The Parish losses are beneath the deductible of the Eparchial Insurance plan and will have to be covered by the Parish. [That means you!] Additionally they stole all of the "spare keys" requiring the complete re-keying of the Parish buildings on the property. If you need a key for the Hall or Church, please see John Danovich or Fr. Bryan. They will be compiling an updated list of people who have keys to the various buildings. As directed by the Bishop an alarm system is being installed in the Rectory, to help assure the safety of your Pastor and his and the Parish's possessions. Thank you to those who have extended to kind words and actions during this most trying time.

More From the Writings of the Church Fathers:

As the disciples were still sad in spite of all our Lord's consolations, henceforth He addresses Himself to the Father to show the love which He had for them; I pray for them; He not only gives them what He has of His own, but entreats another for them, as a still further proof of His love.

St. John Chrysostom

When an occasion calls us to prayer, it is fitting for us to pray for that which increases God's glory before we pray for that which concerns ourselves.... The Savior indeed spoke these words to show how very necessary his own glory was to the Father so that he might be known to be consubstantial with him ... for the Father is glorified in the glory of his offspring.

St. Cyril of Alexandria:

The Wellness Class continues on Tuesday June 3rd at 7 PM in the Parish Hall.

A Note from Fr. Bryan: *The Visit of His Holiness Francis, Pope of Rome, His All-Holiness Bartholomew I, Ecumenical Patriarch of Constantinople last week was symbolically a very important event in the Life of the Church and the on-going efforts towards the unity of the Catholic and Orthodox communions. In addition to these Patriarchs, Patriarchs of other Eastern Catholic, Eastern Orthodox, and Oriental Orthodox Churches were also present, along with numerous hierarchs of the various communions. This meeting is of such importance, your Pastor felt it warranted giving you the entire joint statement of these hierarchs.*

COMMON DECLARATION OF POPE FRANCIS AND THE ECUMENICAL PATRIARCH BARTHOLOMEW I

*Apostolic Delegation (Jerusalem)
Sunday, 25 May 2014*

1. Like our venerable predecessors Pope Paul VI and Ecumenical Patriarch Athenagoras who met here in Jerusalem fifty years ago, we too, Pope Francis and Ecumenical Patriarch Bartholomew, were determined to meet in the Holy Land “where our common Redeemer, Christ our Lord, lived, taught, died, rose again, and ascended into Heaven, whence he sent the Holy Spirit on the infant Church” (*Common communiqué of Pope Paul VI and Patriarch Athenagoras*, published after their meeting of 6 January 1964). Our meeting, another encounter of the Bishops of the Churches of Rome and Constantinople founded respectively by the two Brothers the Apostles Peter and Andrew, is a source of profound spiritual joy for us. It presents a providential occasion to reflect on the depth and the authenticity of our existing bonds, themselves the fruit of a grace-filled journey on which the Lord has guided us since that blessed day of fifty years ago.

COMMON DECLARATION [Page 2]

2. Our fraternal encounter today is a new and necessary step on the journey towards the unity to which only the Holy Spirit can lead us, that of communion in legitimate diversity. We call to mind with profound gratitude the steps that the Lord has already enabled us to undertake. The embrace exchanged between Pope Paul VI and Patriarch Athenagoras here in Jerusalem, after many centuries of silence, paved the way for a momentous gesture, the removal from the memory and from the midst of the Church of the acts of mutual excommunication in 1054. This was followed by an exchange of visits between the respective Sees of Rome and Constantinople, by regular correspondence and, later, by the decision announced by Pope John Paul II and Patriarch Dimitrios, of blessed memory both, to initiate a theological dialogue of truth between Catholics and Orthodox. Over these years, God, the source of all peace and love, has taught us to regard one another as members of the same Christian family, under one Lord and Saviour, Jesus Christ, and to love one another, so that we may confess our faith in the same Gospel of Christ, as received by the Apostles and expressed and transmitted to us by the Ecumenical Councils and the Church Fathers. While fully aware of not having reached the goal of full communion, today we confirm our commitment to continue walking together towards the unity for which Christ our Lord prayed to the Father so "that all may be one" (Jn 17:21).

3. Well aware that unity is manifested in love of God and love of neighbour, we look forward in eager anticipation to the day in which we will finally partake together in the Eucharistic banquet. As Christians, we are called to prepare to receive this gift of Eucharistic communion, according to the teaching of Saint Irenaeus of Lyon (*Against Heresies*, IV,18,5, PG 7,1028), through the confession of the one faith, persevering prayer, inner conversion,

COMMON DECLARATION [page 3] renewal of life and fraternal dialogue. By achieving this hoped for goal, we will manifest to the world the love of God by which we are recognized as true disciples of Jesus Christ (cf. Jn 13:35).

4. To this end, the theological dialogue undertaken by the Joint International Commission offers a fundamental contribution to the search for full communion among Catholics and Orthodox. Throughout the subsequent times of Popes John Paul II and Benedict the XVI, and Patriarch Dimitrios, the progress of our theological encounters has been substantial. Today we express heartfelt appreciation for the achievements to date, as well as for the current endeavours. This is no mere theoretical exercise, but an exercise in truth and love that demands an ever deeper knowledge of each other's traditions in order to understand them and to learn from them. Thus we affirm once again that the theological dialogue does not seek a theological lowest common denominator on which to reach a compromise, but is rather about deepening one's grasp of the whole truth that Christ has given to his Church, a truth that we never cease to understand better as we follow the Holy Spirit's promptings. Hence, we affirm together that our faithfulness to the Lord demands fraternal encounter and true dialogue. Such a common pursuit does not lead us away from the truth; rather, through an exchange of gifts, through the guidance of the Holy Spirit, it will lead us into all truth (cf. Jn 16:13).

5. Yet even as we make this journey towards full communion we already have the duty to offer common witness to the love of God for all people by working together in the service of humanity, especially in defending the dignity of the human person at every stage of life and the sanctity of family based on marriage, in promoting peace and the common good, and in responding to the suffering that continues to afflict our world. We acknowledge that

COMMON DECLARATION [page 4] hunger, poverty, illiteracy, the inequitable distribution of resources must constantly be addressed. It is our duty to seek to build together a just and humane society in which no-one feels excluded or emarginated.

6. It is our profound conviction that the future of the human family depends also on how we safeguard – both prudently and compassionately, with justice and fairness – the gift of creation that our Creator has entrusted to us. Therefore, we acknowledge in repentance the wrongful mistreatment of our planet, which is tantamount to sin before the eyes of God. We reaffirm our responsibility and obligation to foster a sense of humility and moderation so that all may feel the need to respect creation and to safeguard it with care. Together, we pledge our commitment to raising awareness about the stewardship of creation; we appeal to all people of goodwill to consider ways of living less wastefully and more frugally, manifesting less greed and more generosity for the protection of God's world and the benefit of His people.

7. There is likewise an urgent need for effective and committed cooperation of Christians in order to safeguard everywhere the right to express publicly one's faith and to be treated fairly when promoting that which Christianity continues to offer to contemporary society and culture. In this regard, we invite all Christians to promote an authentic dialogue with Judaism, Islam and other religious traditions. Indifference and mutual ignorance can only lead to mistrust and unfortunately even conflict.

8. From this holy city of Jerusalem, we express our shared profound concern for the situation of Christians in the Middle East and for their right to remain full citizens of their homelands. In trust we turn to the almighty and merciful God in a prayer for peace in the Holy Land and in the Middle East in general. We especially pray for the Churches in Egypt, Syria, and Iraq, which

COMMON DECLARATION [page 5] have suffered most grievously due to recent events. We encourage all parties regardless of their religious convictions to continue to work for reconciliation and for the just recognition of peoples' rights. We are persuaded that it is not arms, but dialogue, pardon and reconciliation that are the only possible means to achieve peace.

9. In an historical context marked by violence, indifference and egoism, many men and women today feel that they have lost their bearings. It is precisely through our common witness to the good news of the Gospel that we may be able to help the people of our time to rediscover the way that leads to truth, justice and peace. United in our intentions, and recalling the example, fifty years ago here in Jerusalem, of Pope Paul VI and Patriarch Athenagoras, we call upon all Christians, together with believers of every religious tradition and all people of good will, to recognize the urgency of the hour that compels us to seek the reconciliation and unity of the human family, while fully respecting legitimate differences, for the good of all humanity and of future generations.

10. In undertaking this shared pilgrimage to the site where our one same Lord Jesus Christ was crucified, buried and rose again, we humbly commend to the intercession of the Most Holy and Ever Virgin Mary our future steps on the path towards the fullness of unity, entrusting to God's infinite love the entire human family. " May the Lord let his face shine upon you, and be gracious to you! The Lord look upon you kindly and give you peace!" (Num 6:25-26).

Jerusalem, 25 May 2014

Behold, how good and pleasant it is when brothers dwell in unity!

Psalm 132:1 lxx



The Holy Myrrh-bearers Saints Martha and Mary

The Holy Myrrh-bearers Mary and Martha, together with their brother Lazarus, were especially devoted to our Savior, as we see from the accounts given in the tenth chapter of Saint Luke, and in the eleventh and twelfth chapters of Saint

John. They reposed in Cyprus, where their brother became the first Bishop of Kition after his resurrection from the dead. See also the accounts on Lazarus Saturday and the Sunday of the Myrrh-bearing Women. The feast day is celebrated on June 4.



Apolytikion in the Fourth Tone

Since you believed in Christ with strong and ardent faith, and ever worshipped His divine and mighty deeds, you both adorned yourselves with all the splendor of sacred virtues. With your holy brother now, you are also vouchsafed to dwell with the ranks of saints on high, O you sisters of Lazarus, and with him, O wise Mary and Martha, pray for us all unto the Master.

Kontakion in the Fourth Tone

In the town of Bethany, ye dwelt of old; now in Heaven ye abide in Paradise, where our Lord's countenance shineth. For ye gave your hearts and souls up with fervent longing unto Him that is the Life and the Resurrection; as ye stand on high, O Mary and Martha, pray Him to grant salvation to us.

O Holy Myrrh-Bearers Martha and Mary intercede with God for us!

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 Austinburg, 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!**