

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

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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 JULY 13, 2014

FIFTH SUNDAY AFTER PENTECOST
MEMORY OF THE FATHERS AT THE FIRST SIX
ECUMENICAL COUNCILS.

Synaxis of the Archangel Gabriel.

Our Ven. Fr. Stephen of the Monastery of St. Sabbas.

Our Holy Father Julian, Bishop Kenoman.

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. JULY 12

5 PM

For the People

6:15 PM

**MYSTERY OF HOLY
REPENTANCE
[CONFESSIONS]**

SUN. JULY 13

9:45 AM

THE THIRD HOUR

10:00 AM

FOR THE PEOPLE

11:15 AM

PARISH LUNCHEON

MON. JULY 14

The Holy Apostle Aquila.

NO DIVINE SERVICES~ Father's day off

TUE. JULY 15

The Holy Martyrs Cyricus & Julitta. THE

HOLY GREAT PRINCE VLODOMYR,

EQUAL TO THE APOSTLES, who baptized

Basil.

9 AM

Int. of Bohdan Mykhailiv

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 PROPERs ON THE
COLORED INSERT.

WED. JULY 16

**The Holy Martyrs Athenogenes, Bishop of
Sebaste and his 10 disciples.**

9 AM *Health of Fr. Deacon Michael George*

THU. JULY 17

**The Blessed and Holy Confesor and Martyr
Paul Gojdich, Bishop of Presov. The Holy Great
Martyr Marina.**

9 AM +*Father James Adkins*

FRI. JULY 18

**The Holy Martyr Hyacinth of Amastris. The
Holy Martyr Emilian. The Passing of the
Venerable Martyr Tarasykia Matskiv [1944].**

9 AM *Int. of Jesse Ackerman*

SAT. JULY 19

**Our Venerable Mother Macrina, Sister of St.
Basil the Great. Our Ven. Fr. Dios.**

5 PM *FOR THE PEOPLE*

6:15 PM MYSTERY OF HOLY
REPENTANCE [CONFESSIONS]

SUN. JULY 20

**SXTH SUNDAY AFTER PENTECOST.
FEAST OF THE HOLY & GLORIOUS
PROPHET ELIAS.**

9:45 AM THE THIRD HOUR

10:00 AM *FOR THE PEOPLE*

11:30 AM *BLESSING OF WHEELED
VEHICLES*

12 NOON PARISH LUNCHEON

YOUR GIFT TO THE LORD ~ THE MONTH OF JULY 2014

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

7/6/14 \$1,242.01 \$37.00 \$00.00 \$946.00 \$2,225.01

Totals \$1,242.01 \$37.00 \$00.00 \$946.00 \$2,225.01

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
IT COSTS APPROXIMATELY \$3000.00 PER WEEK TO OPERATE
YOUR PARISH. PLEASE BE SURE TO SUPPORT YOUR ST.
ATHANASIUS PARISH. THANK YOU VERY MUCH!***

ETERNAL MEMORY! ~ Father Sid Sidor 2nd Anniversary~ *The Vespers and Divine Liturgy for the Feast of the Dormition of the Theotokos will be celebrated on Thursday August 14, 2014 at 7 PM, as a memorial for Fr. Sid. Please inform former parishioners, your family, friends, and neighbors now and plan to attend this Memorial Liturgy.*

| <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 | Health of Judith Marie | Danny Enciso |
| Tetrapod (2) | \$30.00 | Special Intention | Al Macek |
| Nativity Icon | \$25.00 | +Father Sid Sidor | 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 Tryptych, which will soon be 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, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, 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 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 AUGUST 20TH 7 PM

WEDNESDAY SEPTEMBER 10TH 7 PM

**ST. ATHANASIUS THE GREAT BYZANTINE
CATHOLIC CHURCH 1117 S. BLAINE AVE.
INDIANAPOLIS.**

**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**

PLANNING FOR EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

Many thanks to those who have volunteered to restart our ECF Program. Father Bryan needs to meet with all of our volunteer catechist after the Sunday Divine Liturgy on Sunday July 13th. If possible, please bring documentation of previous Safe Environment Training Certification from the Boy Scouts, other Scouting type organization, or another Catholic Eparchy [Diocese] or Archeparchy [Archdiocese]. Thank you for your assistance with this essential ministry.

Former St. Athanasius Pastor Hospitalized~ Fr. Ed Wojciechowski, Pastor of St. Athanasius during the early 1990's, was recently hospitalized with stroke. He is now in a rehabilitation center in Hammond. Please keep him in your prayers.

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 in which 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. 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 July 26 starting work @ 10 AM.
- 2) Saturday August 9 starting work @ 10 AM.



**WE REALLY NEED YOUR HELP!
WORKDAY WILL BE HELD RAIN OR
SHINE. BRING WORK CLOTHES
GLOVES, PAINT SCAPPERS, ETC.
MANY THANKS TO EVERYONE WHO
SHOWED UP LAST SATURDAY AND
HELPED MAKE SOME REALLY
PROGRESS WITH THE REPAIR TO OUR
TEMPLE.
PLEASE COME ON THESE SATURDAYS
OR ANY OTHER TIME AND HELP US
MOVE FURTHER AHEAD ON OUR
NEEDED PROJECTS.**

**We will see who cares about St. Athanasius Parish by who
volunteers to help complete the projects needed to repair this
Church.**



UPCOMING HOLY DAY THIS MONTH!

***The Feast of the Holy Prophet Elias
[Elijah] will be celebrated on:***

Sat. July 19

5 PM: Vespers & Liturgy

Sun. July 20

9:45 AM: Third Hour

10 AM: Festal Divine Liturgy

***Cars, Vans, SUV's, Trucks and other wheeled
vehicles will be blessed after both the***

Saturday Evening and Sunday Morning Divine Services.

Please join us for the Divine Services celebrating this Holy Day!

Upcoming Changes to St. Athanasius the Great Liturgy Schedule:

Repeatedly from the Vatican Council II "Decree on the Eastern Churches" [1964], through the "Code of Canons of the Eastern Churches" [1990] and the "Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches" [1996] the Byzantine Catholic Churches have been called upon to return to its proper traditions liturgically, theologically, spiritually, ad canonically. An essential part of this restoration includes the proper celebration of the whole daily cycle Parish Liturgical Services, especially for Sundays and Holy Days. Therefore in order to accomplish this restoration the following schedule will take effect in August, 2014

Saturday 5 PM: Festal Evening Prayer

Sunday 9 AM: Festal Morning Prayer

10 AM: Divine Liturgy

Holy Days:

On the eve of the Holy Day: 7 PM Festal Evening Prayer

On the Holy Day itself: 9 AM Divine Liturgy

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

6th Sunday after Pentecost. Feast of S. Elias the Prophet Celebration

| | | |
|----------------------------|-----------------|--|
| <u>Sat. July 19</u> | 5 PM | VESPERS WITH DIVINE LITURGY |
| | 6:15 PM | MYSTERIES OF HOLY REPENTANCE [CONFESSIONS] |
| <u>Sun. July 20</u> | 9:45 AM | THIRD HOUR |
| | 10 AM | FESTAL DIVINE LITURGY |
| | 11:30 AM | BLESSING OF WHEELED VEHICLES PARISH SOCIAL LUNCHEON |

7th Sunday after Pentecost Celebration

| | | |
|----------------------------|-----------------|---|
| <u>Sat. July 26</u> | 5 PM | VESPERS WITH DIVINE LITURGY |
| | 6:15 PM | [CONFESSIONS] |
| <u>Sun. July 27</u> | 9:45 AM | THIRD HOUR |
| | 10 AM | FESTAL DIVINE LITURGY |
| | 11:30 AM | PARISH SOCIAL LUNCHEON |
| <u>Wed. July 30</u> | 7 PM | PARACLIS & MYSTERY OF HOLY ANOINTING |

8TH Sunday after Pentecost. Celebration

| | | |
|-----------------------------|-----------------|--|
| <u>Sat. August 2</u> | 5 PM | NO VESPERS THIS EVENING |
| | 6:15 PM | NO MYSTERIES OF HOLY REPENTANCE [CONFESSIONS] |
| <u>Sun. August 3</u> | 9:45 AM | THIRD HOUR |
| | 10 AM | FESTAL DIVINE LITURGY |
| | 11:30 AM | PARISH SOCIAL LUNCHEON |

When Romans Turned to Christ

AS AMERICANS WE PRIDE OURSELVES on our freedom. We live in



the “Land of the free” and see ourselves as leading other nations to government of, by and for the people. There is ample evidence for this statement. There is also evidence, however, that we are not free. Our country is rife with clinical addictions to alcohol, drugs, sex and gambling. So many lives have been ruined, so many families destroyed by people’s slavery to these addictions. On another level we see people so captivated by their electronic devices that they bump into other people,

When Romans Turned to Christ [page 2]

walk out into busy streets, and even cause fatal accidents while texting. The “free and the brave” have become slaves to Facebook and Twitter.

St Paul called the Romans – free citizens of the greatest city in the Mediterranean world – “slaves of sin.” Their way of life was characterized by the worship of many gods (which the Jews would see as idolatry) and by sexual license, abortion and infanticide (which were all sinful to God-fearing Jews). All these practices were considered acceptable, even normal, in Roman society. There was no social stigma attached to any of them. People were free to engage in behavior which the Jews found demeaning and sinful.

Some of these Romans had become Christians and were now expected to put aside such behavior. St Paul, however, does not exhort them to be free, but now to be slaves of righteousness. Why would he insist that people exchange one kind of slavery for another?

Dependence vs. Independence

Over the centuries Christians have explained Paul’s teaching in two ways. One way stresses that human freedom is always limited – if not by outside forces then by our own weaknesses. It has often been said that there is always slavery in the midst of freedom. It just depends on which freedom you pick and which slavery you pick.

Many of us, for example, are tied unthinkingly to a particular way of thinking or doing things – such as making money at all costs - which can lead to unrighteous-ness. As long as we are tied to the earth for its own sake, we run the risk of chaining ourselves to the things of the earth, which may lead to all kinds of baseness and humiliation. Thus while patriotism is surely a virtue, excessive patriotism (“my country right or wrong”) has lead people to imperialism, colonialism and international terrorism (“might makes right”). Dependence on God is the only “slavery” that does not degrade us.

When Romans Turned to Christ [page 3]

St Justin Popovich, the twentieth century Serbian theologian and confessor, offers the second explanation. He saw our relationship to God in Christ as the only true freedom. “In truth there is only one freedom - the holy freedom of Christ, whereby He freed us from sin, from evil, from the devil. It binds us to God. All other freedoms are illusory, false, that is to say, they are all, in fact, slavery.” (St. Justin Popovich, Ascetical and Theological Chapters, II.36)

Choosing Righteousness

The Roman Christians’ moment of choice, according to St Paul, was in the past: they had made the commitment at their baptism. This is why St Paul could speak of them as “having been set free from sin” (Rom 6:18).

There are two distinct but complimentary movements at our baptism. The first involves our choice. We reject the dominion of sin and choose to unite ourselves to Christ. The second is the work of God who immerses us into the death and resurrection of Christ. Through this two-fold process we are freed from the power of sin and death. We are called to ratify our baptism every day by choosing righteousness as a way of life. This is sometimes a struggle, but we know it is possible for us because of our union with Christ.

When we are buried with the Lord in baptism, we are granted the joy of His new resurrected life. When we live conscious of

His life in us our lives take on a heavenly and uplifted spirit. To paraphrase St. John Chrysostom, if we believe the Lord is risen, we should believe it about ourselves as well.

Slaves or Friends?

In the Gospel, when the Lord was asked about freedom, He replied “Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if

When Romans Turned to Christ [page 4]

the Son makes you free, you shall be free indeed” (Jn 8:34-36). If, then we have been made free by our union with the Son of God who delivered us from the eternal power of sin and death, why does St Paul say that we should be slaves, rather than sons?

The answer is expressed clearly in the epistle: “I speak in human terms because of the weakness of your flesh” (Rom 6:19).

When St Paul began forming new Christians by speaking of freedom, he was often misunderstood. People thought they were no longer bound to any standards of behavior – they were “free.” Paul did not dare tell people they were free – they were too immature to hear it. As he told the Corinthians, “I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able”(1Cor 3:2).

St Paul then began using a different approach, as is evident in Romans. He does not contrast slavery and freedom, but contrasting their former slavery to sin to their Christian dependence upon God.

Later Christian writers spelled out St Paul’s distinction of spiritual milk and solid food in a systematic way. At the earliest stages some believers relate to God as slaves to a master: they fear God and seek to avoid His punishment by keeping His commandments. Believers at a later level of spiritual maturity relate to God as an employee to an employer. They seek to please God and thereby gain a reward. They expect their devotion to be paid off in heaven.

The most mature believers are the children of God. They know the love God has for all mankind – indeed, for all creation - and they love Him as their Father. These are the believers who know that God calls them to communion with Him and they strive to become one with God. They are the “sons” who abide forever.

August is the month of Mary in the Byzantine Church

Like our brothers and sisters in the Roman Church, Byzantine Catholics also have a month especially dedicated to the Most Holy Theotokos. But unlike our Roman Catholic brothers and sisters, Byzantine Catholics do not have a special remembrance of the Theotokos in May or October. Our special month of the Theotokos is August of each year.

The first 15 days of the month are set aside for the Theotokos by the fulfilment of the Dormition Fast. This Fast traditionally calls for a Strict Fast of no meat, meat products or dairy products, with the usual mitigations for Saturday, Sunday and the Feast of the Transfiguration [August 6th]. It has become the custom in many Byzantine Churches to celebrate the Paraklis [Office of Consolation to the Theotokos] daily from Monday through Friday, except again for the Transfiguration.

At St. Athanasius the Great we will serve the Paraklis on the following dates and times:

Fri. August 1 9 AM

Thu. August 7 7 PM

Fri. August 8 7 PM

Tue. August 12 7 PM

Wed. August 13 7 PM

In many Parishes on the Vigil of the Dormition [August 14th] the Burial Service of the Theotokos is celebrated in the evening. This

Liturgy includes placing the Burial Shroud of the Theotokos in a tomb set up in the center of the nave of the Church. The Burial Service includes the celebration of Vespers and Matins [“The All-Night Vigil”], with the Procession with the Burial Shroud of the Theotokos around the outside of the Church and through the neighborhood. This is a purposely created recreation of the Burial Service of Christ on Good Friday and the Matins of Lamentation on Holy Saturday morning.

The post-festive period of the Dormition continues until its Leave-taking on August 23rd. During the post-festive period the Akathist for the Dormiion of the Most Holy Theotokos is celebrated in many Parishes.





Fifth Sunday after Pentecost

Fathers of the First Six Ecumenical Councils *Vehicles for Unity*

MANY CHRISTIAN CHURCHES in America were founded by a pastor who had a Bible, a microphone and a conviction that God wanted him to preach. So he gathered a few followers (often his own relatives), rented space and scheduled services. Americans see nothing unusual in this – after all freedom of speech and individual initiative are hallmarks of the American way of doing things. Why not in the Church?

The historic Churches (those of the first centuries) saw things differently. Many of these Churches had, in fact, been founded by one of the Apostles or their co-workers. They

emphasized that the Church is the Body of Christ, an organic unity of Head and members. Like St Paul, these Churches saw unity as a chief mark of the Church and an important part of their mission “endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all” (Eph 4:3-6).

Still, the first centuries saw a number of teachers with competing doctrines arise in the Church. When they were not accepted by the leaders of a local Church, these teachers or their followers formed their own rival groups. In some places these groups became more popular than the historic Church. Arians, for example, were prominent in Constantinople through much of the fourth century and in much of the West through the fifth.

Constantine's Solution

When Emperor Constantine accepted Christ and recognized the Church as an important structure in his empire, he faced the rivalry between these groups. In his quest for a strong and united Church, he called the first Ecumenical Council as a vehicle for unifying the teaching and practices of the empire. There had been councils before, of course, but always on regional levels. This council involved bishops from the entire empire (the ecumene) under Constantine's rule. He set a precedent which would be repeated several times during the first millennium. These councils are:

1. First Council of Nicaea (325) – Arians held that Christ was like the Father, but was not of the same essence. They believed Him to be the first of God's creatures. This council rejected Arianism and, in the Creed which it drafted, proclaimed Him as being "one in essence" with the Father. The council also recognized as first sees Rome, Alexandria and Antioch. It unified the celebration of Pascha and issued other canons regulating Church life.

2. First Council of Constantinople (381) – Macedonius was one of the rival bishops in Constantinople during the Arian controversy. His followers denied the divinity of the Holy Spirit. In response this Council proclaimed the second part of the Creed ("and in the Holy Spirit...").

3. Council of Ephesus (431) – The question "How could Jesus be both God and Man?" was much debated in these centuries. Nestorius taught that Jesus was a man in whom the Logos dwelt and therefore Mary could not be called "Theotokos." His chief opponent, Cyril of Alexandria, saw that, if Christ were not truly divine, He could not have united that Divinity to our humanity. This council endorsed Cyril's teaching and forbade the development of any further Creed.

4. Council of Chalcedon (451) – As Nestorius had lessened the reality of the Incarnation by emphasizing Christ's humanity, Eutyches, a disciple of Cyril, seemed to be minimizing His humanity. After several rival councils

Fathers of the First Six Ecumenical Councils [Page 3]

endorsed first one then the other approach, a new emperor, Marcian, summoned this council which endorsed the teaching of Leo, Pope of Rome, finding it compatible with the teaching of Cyril and Ephesus. The Fathers of this Council confessed that Christ was “unconfusedly, unchangeably, indivisibly, and inseparably one in two natures.” The Council also added the sees of Constantinople and Jerusalem to the principal sees recognized at Nicaea, constituting the “pentarchy” (Rome, Constantinople, Alexandria, Antioch, and Jerusalem).

The (Assyrian) Church of the East did not explicitly accept the Council of Ephesus and the Oriental Orthodox Churches have not recognized the Council of Chalcedon, resulting in schisms between these Churches and the Eastern Orthodox (Byzantine) and Roman Catholic Churches. Twentieth-century Agreed Statements between these Churches succeeded in expressing their teachings in a harmonious way, thereby eliminating the theological bases for their divisions.

5. Second Council of Constantinople (553) – Many felt that in his “Three Chapters,” Theodore of Mopsuestia had paved the way for Nestorius’ teachings. To assure the opponents of Chalcedon that the Greek and Latin Churches were firmly behind the Council of Ephesus, this Council condemned his and others’ writings as having inspired Nestorius.

6. Third Council of Constantinople (680-681) – Attempts at reconciling the teachings of Cyril and Leo sought to stress the unity of God and man in Christ had given rise to two new theological trends. Monoenergism taught that Christ had but one energy. Monothelitism taught that He had only one will. This Council condemned both propositions as minimizing the fullness of Christ’s humanity and divinity.

7. Second Council of Nicaea (787) – This Council justified the veneration of icons, based on the true humanity of Christ. If the Word truly became flesh, the Council Fathers reasoned, He could be painted.

Fathers of the First Six Ecumenical Councils [Page 4]

Two different gatherings have been called the Fourth Council of Constantinople. The first (869-870) confirmed the Seventh Council, requiring that the icon of Christ be venerated like the Gospel Book. Since it also deposed St Photios the Great as patriarch of Constantinople, the Byzantine Churches did not accept it. They give the title to a second council (879-880) which reinstated Photios (with the pope's blessing). They affirmed the Creed without the filioque and condemned those who ***“impose on it their own invented phrases.”*** Since the decrees of this Council were promulgated as Roman Law by the Emperor after its minutes had been signed by the Five Patriarchs, some Orthodox consider this an Ecumenical Council.

The West continued to call its general synods Ecumenical Councils long after the fall of the Empire. The Orthodox Churches, although they recognize several important “Great and Holy Councils” as normative for the entire Church, do not call them Ecumenical Councils.

The Councils in Our Liturgy

Our Church today celebrates the seven councils of the first millennium with special commemorations every year on the following Sundays:

The First Council (Nicaea I) – the Sunday following Ascension Thursday

The first six Councils – the Sunday on or following July 13

The Seventh Council (Nicaea II) – the Sunday on or following October 10.

Each Council is also commemorated individually on the following dates:

January 23 – Constantinople III

May 22 – Constantinople I

May 29 – Nicaea I

July 16 - Chalcedon

July 25 – Constantinople II

September 9 – Ephesus

October 13 – Nicaea II

The Holy Blessed Confessor and Martyr Bishop Paul Gojdich

Adapted from an article Rev. Fr. Christopher Zuggar

The feast of Holy Bishop-Martyr Paul Peter Gojdich is on Thursday, July 17. Gojdich was an extraordinarily humble man. Born in 1888 in a priestly family, Peter [his baptismal name] chose to be a celibate Greek Catholic priest, so as to give himself entirely to Christ. Assured of a brilliant career in the Church, in 1922 he threw that aside.

Instead he withdrew to the ancient Saint Nicholas Monastery in Mukachevo, where he entered as a novice. He was professed as a monk of the Order of Saint Basil the Great, with the new name of Paul Peter. The monastery had just finished a major reform, returning to the Eastern traditions more strongly. Father Gojdich became a sought-after preacher and defender of the Church against anti-Catholic propaganda.

To his surprise, Pope Pius XI named him as Administrator of the Eparchy of Presov in 1927. Instead of the traditional panagia which our bishops wear, Pius XI gave Bishop Gojdich a pectoral cross and predicted that he would have many sufferings but would prevail through the power of the Cross, and that his new double name was equally prophetic.

After Czechoslovakia was destroyed in 1938, Bishop Gojdich faced a hostile regime in Slovakia. The Slovak authorities wanted a purely Roman Catholic Slovak population, thus the pressures on the Rusyns to assimilate. He defended the Rusyn Greek Catholic population against forced Slovakization, and the Slovak government [headed by suspended Roman Catholic Monsignor Tiso] demanded his resignation in 1940. Instead, Pope Pius XII named him as fully Eparch of Presov, as a sign of his support. On August 8th, 1940 he was solemnly enthroned at Prešov in the St. John the Baptist Greek Catholic Cathedral and then on January 15, 1946 confirmed in his jurisdiction over the Greek-Catholics in the whole of Czechoslovakia.

Our Blessed was the lone Catholic bishop in Slovakia to publicly defend the Jews against the anti-Jewish laws introduced, and he condemned the deportations. In fact, he rescued 27 Jews personally, hiding them in his residence or elsewhere, and he ordered the priests to

Gojdich [page 2]

baptize any Jews who came to them, as this would save them from deportation to Auschwitz.

Hailed as a defender of human rights after the War, he was reviled by the communists when they took over in 1948. Some of the Jewish families who he had saved encouraged him to emigrate with them, and failing that, interceded for him as an anti-fascist fighter. That failed. In 1950, the communist state dissolved our Church, but offered Bishop Gojdich the position of Orthodox Archbishop if he would convert.

He refused, and was imprisoned after a show trial in which he was sentenced to life as a traitor and spy for the Vatican. In prison, it was forbidden to celebrate the sacraments, but he did so secretly. God gave him the gift of bilocation so as to comfort dying prisoners deprived of a priest, and the stigmata, the wounds of Jesus. He died in 1960, on his birthday, July 17, a grace he had asked for. In addition, he asked God that he be attended by a priest at his deathbed.

A great desire of bishop Gojdič was to die comforted by the sacraments on his birthday. Both desires were fulfilled.

Father Alojz Vrána was transferred to the room of the prison hospital of Leopoldov (Slovakia), where the bishop passed his last days, and could hear his confession. An eye witness of the last instants of his life was his fellow prisoner – the nurse and Catholic Action student František Ondruška. Bishop Gojdich died on bone cancer, a painful illness, for which he received limited treatment. To the end, he refused to convert.

Afterwards he was buried without ceremony in the prison cemetery in a nameless tomb, with the prison number 681. The relatives of imprisoned priests paid a guard to tell them which grave was his. After the 1968 Prague Spring and partial restoration of our Church, his body was exhumed and buried in the Cathedral in Presov. Only after the end of communism could he be buried under glass, under the side altar of SS. Peter and Paul.

He was glorified in 2001, along with Father Methodius Trcka, a Byzantine Redemptorist.

**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!**