

# **THE LIGHT OF THE EAST**



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

**1117 South Blaine Ave. Indianapolis, IN 46221**

**Website: [www.saindy.com](http://www.saindy.com) Email: [sabcc@indy.rr.com](mailto:sabcc@indy.rr.com)**

**Pastor: Very Rev. Protopresbyter Bryan R. Eyman, D. Min. D. Phil.**

**Pastoral Associate: Subdeacon John Russell, M. Div.**

**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 [Evening Prayer]**

**Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]**

**Mystery of Holy Repentance [Confessions]: AFTER Saturday  
Evening Prayer or ANYTIME by appointment**

**SERVICES FOR THE WEEK OF AUGUST 31, 2014**

**TWELFTH SUNDAY AFTER PENTECOST.**

**The Deposition of the Venerable Belt  
of the Most Holy Theotokos.**

**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. AUG. 30**

**5:00 PM**

**FESTAL EVENING PRAYER**

**SUN. AUG. 31**

**9:00 AM**

**FESTAL MORNING PRAYER**

**10:00 AM**

*For the People*

**11:30 AM**

**PARISH SOCIAL LUNCHEON**

**MON. SEP. 1**

**HAPPY NEW YEAR. Beginning of the Church**

**Year [7523 in the Byzantine Reckoning]. Our**

**Ven. Fr. Simeon the Stylite and his mother.**

**Synaxis of the Most Holy Theotokos of Miasena.**

**The Holy Martyr Aeithalas. The Forty Holy**

**Women martyred with their Instructor Ammon**

**the Deacon. The Holy Martyrs Callista and her**

**brothers Evod and Hermoges. The Just Joshua,**

**Son of Nun. [LABOR DAY].**

**NO SERVICES ~FATHER'S DAY OFF**

**TUE. SEP. 2**

**The Holy Martyr Mammias. Our Ven. Fr. John**

**the Faster, Patriarch of Constantinople.**

**7 AM**

**THE FIRST HOUR**

**9 AM**

*Int. of Erin & Katie Daugherty*

**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. SEP. 3**

**The Holy Martyr Anthimus, Bishop of  
Nicomedia. Our Ven. Fr. Theoctist, Companion  
of St. Euthymius the Great. The Holy Deaconess  
Phoebe of Cenchreae.**

**7 AM THE FIRST HOUR**

**9 AM** *Int. of PVT Nick Kiddo*

**THU. SEP. 4**

**The Holy Martyr Babylas, Patriarch of Antioch.  
The Holy Prophet Moses, who saw God.**

**7 AM THE FIRST HOUR**

**9 AM** *Intention of Nick Cuban Jr.*

**FRI. SEP. 5**

**The Holy Prophet Zachary, Father of the  
Forerunner and His Wife the Holy and  
Venerable Elizabeth.**

**7 AM THE FIRST HOUR**

**9 AM** *+Bobbijo Meek*

**SAT. SEP. 6**

**Memory of the Miracle of the Holy Archangel  
Michael at Colossae in Chionia. The Holy  
Martyr Eudoxius and His Companions.**

**7 AM THE FIRST HOUR**

**5 PM FESTAL EVENING PRAYER**

**SUN. SEP. 7**

**SUNDAY BEFORE THE EXALTATION OF  
THE HOLY CROSS. Pre-Festive Day of the  
Birth of the Theotokos. The Holy Martyr Sozon.**

**9:00 AM MORNING PRAYER**

**10:00 AM** *FOR THE PEOPLE*

*BLESSING OF STUDENTS*

**11:30 AM PARISH LUNCHEON**

**7 PM FESTAL EVENING PRAYER**

**BIRTH OF THE THEOTOKOS**

**MON. SEP. 8**

**FEAST OF THE BIRTH OF THE  
THEOTOKOS.**

**9 AM** *Health & Salvation of Andrew  
Basil Dietz*

## **YOUR GIFT TO THE LORD ~ THE MONTH OF AUG. 2014**

<b>Sunday Collection</b>	<b>Candles</b>	<b>Holy Day</b>	<b>Fund Raising</b>	<b>Weekly Totals</b>
8/3/14 \$ 900.56	\$52.00	\$00.00	\$931.48	\$1,884.04
8/10/14 \$761.18	\$123.12	\$00.00	\$1,062.58	\$1,946.88
8/17/14 \$1,573.01	\$94.00	\$95.00	\$508.16	\$2,270.17
8/24/14 \$1,055.18	\$136.42	\$00.00	\$756.63	\$1,948.23
<b>Totals \$4,289.93</b>	<b>\$405.54</b>	<b>\$95.00</b>	<b>\$3,258.85</b>	<b>\$8,049.32</b>

***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!***

<b><u>Candles Available</u></b>	<b><u>Monthly Donation</u></b>	<b><u>Intention</u></b>	<b><u>Sponsor</u></b>
Eternal Lamp	\$40.00	Health of Judith Cavnato -McKeever	Danny Enciso
Icon Screen (6)	\$40.00	+Susan Dorsey	Judy Ernst
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	AVAILABLE	
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	+Fr. Sid Sidor	Ray & Anne Hamilton

An Icon of the Holy Family is now above the viewing of window of our "Holy Family Room" [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, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW, EVIE KOBUS, JOHN BORGERT, LAUREN FIORELLI, CLARE HUNTER.

**THE AKATHIST TO THE THEOTOKOS,**

**THE INEXHAUSTIBLE CUP,**

**HEALER OF ALCOHOLICS**

**WEDNESDAY SEPTEMBER 10<sup>TH</sup> 7 PM**

**WEDNESDAY OCTOBER 15<sup>TH</sup> 7 PM**

**WEDNESDAY NOVEMBER 19<sup>TH</sup> 7 PM**

**WEDNESDAY DECEMBER 17<sup>TH</sup> 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.**



**ST. ATHANASIUS THE GREAT  
PARISH COMMUNITY MEAL~**

***Many Thanks to EVERYONE  
who helped with our first  
Community Meal.***

***As part of our call to participate  
actively in the Holy Father's call  
for the "New Evangelization",  
we need to truly reach out to  
the Neighborhood Community  
surrounding our Parish  
Facilities. One way for us to do***

***this is to provide a Free Community Meal on a regular basis.  
We will looking towards further Community Meals in the  
Future. Hopefully someone will volunteer to coordinate our  
further efforts in this area.***

***If you are willing to help coordinate this effort, please see  
Father Bryan.***

**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 catechists. We will schedule another meeting later in August.

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].

We will be following the Safe Environment program of the Parma Eparchy. If you have any questions you can get more information on the Eparchy's website [www.parma.org](http://www.parma.org). Thank you for your assistance with this essential ministry.

With the permission of His Grace Bishop JOHN, St. Athanasius the Great Parish will be restarting its Eastern Christian Formation program, after the Eparchial Gathering the weekend of October 3-4-5. We have tentatively scheduled our start date for Sunday October 12<sup>th</sup> after the 10 AM Divine Liturgy and Parish Luncheon at around 11:45 AM. Classes will last for 90 minutes, ending at around 1:15 to 1:30 PM.

## **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. Glen Grabow and Max Beaver have made the plans for the dividers! We have ordered the materials for the divider system. If you can help please let Glen or Max know when you are available.

**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 September 6 starting work @ 10 AM.
- 2) Saturday September 20 starting work @ 10 AM.



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

**If you can not come on Work Days, call the Parish Office and come to volunteer on other days. There is something for EVERYONE to do, so please come and help do your part.**

Several people, who have been coming to the work days, have suggested to Father Bryan, that we contact professionals to complete this **NEEDED** work.

If we have to call in professionals we will have to try to get a loan from the Eparchy. This will have to be paid back. The other choice is for **EVERY FAMILY WHO**

**CLAIMS MEMBERSHIP IN THE PARISH, PLEDGE \$1,000.00 IN ADDITION TO THEIR PRESENT DONATIONS [to be paid during 2014] in order to complete this work.**

Well, folks, it is up to **YOU** to keep this Parish properly repaired and operating. If **YOU** care about this Parish you will find a way to either participate in the actual work or donate generously to get these clearly required repairs completed.

## **WE HAVE THREE MORE HOLY DAYS**

### **COMING UP SOON! !**

#### **The Feast of the Birth of the Theotokos**

##### **[Solemn Holy Day]**

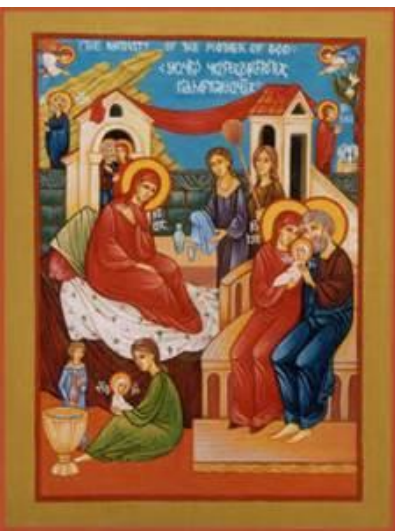
**Sun. September 7**

**7 PM: Festal Evening Prayer [Vespers]  
with Lityja**

**Mon. September 8**

**9 AM: Festal Divine Liturgy [with Mirovanije]**

**This is the first Feast Day of the Church's New Year!**



#### **The Feast of the Exaltation of the Holy Cross**

##### **[Solemn Holy Day]**

**Sat. September 13**

**5 PM: Festal Evening Prayer [Vespers] with  
Lityja**

**Sun. September 14**

**9 AM: Festal Morning Prayer**

**10 AM: Festal Divine Liturgy [with  
Mirovanije]**

**Please join us for the Divine Services celebrating  
these Holy Days!**



#### **The Feast of the Holy Protection of the Most Holy Theotokos**

##### **[Solemn Holy Day]**

**Tue. September 30**

**7 PM: Festal Evening Prayer**

**Wed. October 1**

**9 AM: Festal Divine Liturgy [with Mirovanije]**



# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

## **AT ST. ATHANASIUS THE GREAT CHURCH**

### **13<sup>TH</sup> Sunday after Pentecost [Sunday after the Holy Cross] Celebration**

**Sat. September 6    5 PM                      FESTAL VESPERS**

**Sun. September 7    9 AM                      FESTAL MATINS**

**10 AM                      DIVINE LITURGY**

**11:15 AM                  PARISH SOCIAL LUNCHEON**

### **Birth of the Theotokos Celebration**

**Sun. September 7    7:00 PM                      FESTAL VESPERS**

**Sat. September 8    9:00 AM                      FESTAL DIVINE LITURGY**

### **14<sup>TH</sup> Sunday after Pentecost ~ The Exaltation of the Cross Celebration**

**Sat. September 13    5 PM                      FESTAL VESPERS**

**Sun. September 14    9 AM                      FESTAL MATINS**

**10 AM                      DIVINE LITURGY**

**11:15 AM                  PARISH SOCIAL LUNCHEON**

### **15<sup>TH</sup> Sunday after Pentecost [Sunday after the Holy Cross] Celebration**

**Sat. September 20    5 PM                      FESTAL VESPERS**

**Sun. September 21    9 AM                      FESTAL MATINS**

**10 AM                      DIVINE LITURGY**

**11:15 AM                  PARISH SOCIAL LUNCHEON**

### **16<sup>TH</sup> Sunday after Pentecost Celebration**

**Sat. September 27    5 PM                      FESTAL VESPERS**

**Sun. September 28    9 AM                      FESTAL MATINS**

**10 AM                      DIVINE LITURGY**

**11:15 AM                  PARISH SOCIAL LUNCHEON**

# **LIGHT OF THE EAST**

***The Eastern Catholic Churches: Orthodox In Communion with Rome***

**St. Athanasius the Great Byzantine Catholic Church**

**1117 S. Blaine, Indianapolis IN 46221**

**Saturday, September 13, 2014**

Speakers Include: Very Rev. Dr. Bryan R. Eyman,

pastor of St. Athanasius the Great Byzantine Catholic Church

AND Rev. Dr. Christiaan W. Kappes, faculty member of Ss. Cyril & Methodius Seminary, Pittsburgh, PA

TO REGISTER Call: 317-889-1251 or email: [abbafather.cuf@gmail.com](mailto:abbafather.cuf@gmail.com) with name and phone number

Christ prayed, "...that they would be one, Father, as you are in me, and I in you." With the separation of the eastern (Orthodox) Churches and the western (Catholic) Church and further divisions in the western Church (Protestantism) we have denied the prayer of Our Lord. Why? Popes have likewise prayed and worked to find a way to unite the body of Christ.

St. John Paul II, Pope Emeritus Benedict and most recently Pope Francis, who met with Ecumenical Patriarch Bartholomew, all spoke of the need for full communion of the eastern and western Churches.

If this unity were to occur tomorrow would we be prepared?

Lunch will be provided

COST: Free Will Donation

REGISTRATION IS REQUIRED To allow for enough food

8-9:00 am: Registration, Coffee & Donuts

9-9:45 am: First Talk

10-10:45 am: Second Talk

11:00 am: Divine Liturgy

12:30-1:30 pm: Lunch

2-2:45 pm: Third Talk

3-3:45 pm: Panel Discussion Question & Answer

***Sponsored by: St. Athanasius the Great Byzantine Catholic Church, and Abba, Father Chapter of Catholics United for The Faith***

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

Wednesday September 24 Paraclis and Mystery of Holy Anointing

NO SERVICE SCHEDULED FOR OCTOBER OR NOVEMBER

Wednesday December 10 Paraclis and Mystery of Holy Anointing

**Father’s Question Corner: *Father Bryan, why do you shout “The Doors! The Doors! Let us be attentive!” before the Creed? What doors are we talking about?***

Father, or more properly the Deacon, makes this acclamation just before the “Symbol of Faith” begins. This is the official close of the “Liturgy of the Catechumens.” It is all that remains, in the present Divine Liturgy translation, of a much more emphatic dismissal of those preparing for entering the Communion of the Church through Baptism or Chrismation. It concludes the Litany and Prayer of the Catechumens, which is current only prayed when catechumens or candidates are present.

Originally, those who were not baptized or not in communion with the Church would not be present for the celebration to the Holy Mysteries. [Remember in the prayer before Communion we announce “I will not reveal your Mysteries to your enemies.” That means that you and I are asserting that we will not knowingly permit someone who is NOT a Catholic or Orthodox Christian come forward and receive the Holy Mysteries {The Eucharist}.

The “Doors” that are actually being referred to here, are the outer doors of the Church. The Sub-deacons would make certain that no one who was not among the Faithful was present for the Anaphora [Eucharistic Prayer], much less remain for the distribution of the Eucharist. Then the Sub-deacons would physically close and lock the doors of the Temple. *[Obviously something we could not actually do today.]*

In today’s Divine Liturgy this would ideally mean that no one would enter or leave the Liturgy and the Temple after this time. The only exemption would be for someone who is ill or needs to use the restrooms. Thank you for your question.



## Twelfth Sunday after Pentecost

### The “Proto-Creed” of Christians

TRADITION IS A DIRTY WORD in many modern circles. There it describes the old and therefore outmoded and undesirable today. In the historic Churches of East and West, however, it is an honored and revered term describing both the Christian patrimony and the continuity with which it has been transmitted in the Church. Eastern Christians in particular speak of “Holy Tradition,” describing

it as the voice of the Holy Spirit in the Church.

It is with this sense of reverence that St. Paul tells the Corinthians, “*What I received I passed on to you*” (1 Cor 15:3). Tradition is first of all something received, usually from the community elders (but not in St Paul’s case, as we shall see). Tradition is meant to be passed on to others; otherwise it dies. Finally when we speak of *the* Tradition we are referring to the content which is passed down. In the case of St Paul here, it is the central faith of the Church: “*the gospel which I preached unto you*” (v.1).

The Apostle identifies that fundamental faith as belief in Christ risen from the dead: “...*that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared...*” (1 Cor 15:3-5). This, it has been said, was a kind of early creed identifying the first Christians as distinct from other Jews who did not see the Lord Jesus as the Messiah, the fulfillment of the prophets. In fact, however, St Paul insists that our faith in Christ is rooted in the Old Testament (“*according to the Scriptures*”) and the experience of the Jewish people.

*Twelfth Sunday after Pentecost [page 2]* In his Homily 38 on 1 Corinthians, St. John Chrysostom described it like this: "...the sum of the [gospels](#) has its origin here: that God became man and was crucified and rose again. This is the gospel which Gabriel preached to the Virgin, which the prophets announced, and which all the apostles brought to the world."

The memory of Christ's death and resurrection is at the heart of our faith and our worship. Our weekly observance of fasting and feasting is a memorial of that death and resurrection. Our Wednesday and Friday fasting commemorates the betrayal, passion and death of Christ. Our Sunday, with its Divine Liturgy and eight-week cycle of resurrection hymns, brings the weekly observance to its glorious conclusion.

### **The Apparitions of the Risen Christ**

While we believe in Christ's resurrection, we know that no one actually saw Christ rise from the dead. The first visitors to His tomb found it empty "*but Jesus they did not see*" (Lk 24:24). This is why imaginative portrayals of the Lord rising from the tomb are not accepted in Byzantine iconography. This mystery is beyond our ability to perceive it. Our icons of the Resurrection depict the visit to the empty tomb or the effect of Christ's death: the victory over Hades instead.

The first Christians' belief in Christ's resurrection was based on the testimony of those who subsequently saw Him alive. In *1 Corinthians* 15, St Paul lists a number of those eye-witnesses whose testimony is the source of our faith: "...*he appeared to Cephas and then to the Twelve. After that, he appeared to more than five hundred of the brothers and sisters at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the Apostles, and last of all he appeared to me also, as to one abnormally born*" (vv. 5-7).

**Cephas (Peter)**—The Gospels according to Luke and John speak of Peter running to the tomb "*Bending over, he saw the strips of linen lying by*

***Twelfth Sunday after Pentecost [page 3]*** themselves, and he went away, wondering to himself what had happened” (Lk 24:12). He did so in response to the news of the empty tomb brought by the women: “*It was Mary Magdalene, Joanna, Mary the mother of James, and the others with them who told this to the Apostles*” (Lk 24:10). Why do these women – whom our Church reveres as myrrhbearers and even “equal to the apostles” not figure in Paul’s list?

St Paul sought to demonstrate the resurrection by appealing to competent and credible witnesses. In the Jewish practice of the time, however, the witness of women was not acceptable in Jewish courts. As the Jewish historian Josephus said, “Let not the testimony of women be admitted, on account of the levity and boldness of their sex.” (Josephus, *Antiquities of the Jews*, 4.8.15). If the word of the myrrhbearers would not have been convincing to St Paul’s audience, it suggests that they were primarily converts from Judaism. The Gospels, however, were written to bring the message of Christ to the Gentiles and so the evangelists present the women as the first witnesses to the Resurrection.

***The Twelve*** and ***The Apostles*** – After mentioning Christ’s appearance to Cephas, St Paul lists His manifestation to “the Twelve,” that is, Andrew, James, John, Thomas and the rest. The Gospels speak of the Lord coming to them in the “upper room” on the evening of Pascha, an event which we commemorate at paschal vespers. There are several other appearances to the Twelve after the Resurrection mentioned in the Gospels.

The first question we encounter here is, Why does St. Paul speak of “the Twelve” when Judas had killed himself and Matthias was not selected to join the others until after the ascension. Should he not have said “the Eleven”? That is what we find in *Mark 16:14*: “*He appeared to the eleven as they sat at the table...*” It has been suggested that St Paul is not counting heads here but referring to these closest collaborators of the Lord in the way that the first Christians knew them. The Twelve, then, is not a literal number but the designation of an office.

We find something comparable in our Pentecost icon. The Spirit is depicted as descending on the Twelve – but one of them is St. Paul who

**Twelfth Sunday after Pentecost [page 4]** was added later! The Twelve in the icon represent the historical Thirteen – the original eleven plus Matthias and Paul.

The mention of the Twelve in v. 5 is followed by a reference to “all the apostles” in v. 7. Christ selected not only the Twelve but, as we read in the Gospel, “...*the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go*” (Lk 10:1). While the West generally speaks of them as “disciples” not apostles, the Eastern Churches follow Paul in speaking of the Apostle Barnabas, the Apostles Jason and Sosipater, and the rest.



**James** – In the Gospels the Lord’s blood relatives seem leery about His prophetic ministry, even goading him to prove Himself. “*If You do these things, show Yourself to the world. For even His brothers did not believe in Him*” (Jn 7: 4.5). Yet after Pentecost we find James as the leader of the Jerusalem Church and others of the family active among the believers. Perhaps it was this appearance to James which converted the family to Christ.

**The Five Hundred Brethren** – There is no other mention of such an appearance in the Scriptures. We do read of the Lord telling the women, “*Go and tell My brethren to go to Galilee, and there they will see Me*” (Mt 28:10). This may refer to the relatives of the Lord mentioned above or to His followers from Galilee, some of whom had followed Him into Judea.

**Paul Himself** – St Paul lists his own encounter with Christ on the road to Damascus (see Acts 9:1-9) as a revelation of the resurrected Lord. As he earlier wrote to the Galatians, “*The gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ*” (Gal 1:11, 12). He did not see the empty tomb – he saw Christ Himself.

## **2014 Eastern Christian Formation Registration Form**

**Family Name:** \_\_\_\_\_

**Address:** \_\_\_\_\_

**Family Phone Number:** \_\_\_\_\_

**Father's Name:** \_\_\_\_\_ **Age:** \_\_\_\_\_

**Father's Cell Phone:** \_\_\_\_\_

**Mother's Name:** \_\_\_\_\_ **Age:** \_\_\_\_\_

**Mother's Cell Phone:** \_\_\_\_\_

**1] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**2] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**3] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**4] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**5] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**6] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**7] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**8] Child's Name:** \_\_\_\_\_ **Age/Grade:** \_\_\_\_\_

**Please complete this form and turn it in to the Parish Office, by handing it to Father Bryan or John Danovich, or mailing it to the Parish Office. ALL CHILDREN OVER 4 WHO HAVE NOT GRADUATED FROM HIGH SCHOOL OR ARE YOUNGER THAN 18 MUST PARTICIPATE IN EASTERN CHRISTIAN FORMATION. NO EXCEPTIONS!**

**Are we giving our best to God?** *Many times your pastor has been*



*asked by various people, primarily Evangelical Christians, why the Byzantine Churches decorated so sumptuously and covered with icons. Often they comment on the beautiful vestments, the majestic Liturgy, the use of candles and incense. The more forward among them would even suggest that this beauty is inappropriate*

*with all of the poor in this neighborhood and the world. How many times has he had to hear them claim that all of these material things stand between us and our relationship with the Living God?*

*But nothing could be farther from the Truth! Byzantine Christianity believes that we do not give God only the leftovers of our lives. We do not begin with giving the least to God, or even asking the question: “What is the minimum that I must do in order to be ‘saved’?”*

*Instead, Byzantine Christianity calls us to bring our BEST to God! We do not celebrate the Liturgical Services with the clergy dressed in street clothes, but wearing ornate vestments. We do not use Tupperware and clay mugs to celebrate the Eucharist, but use silver and golden vessels; the best we can provide. We do not have an unadorned “Communion Table”, but a “Holy Table within an Altar” covered with rich covers, a beautiful tabernacle, and majestic candelabra.*

*The reason for mentioning this is to remind us that, as we enter into a new Church Year, we should look at giving the BEST to God. So are you willing to give, not only the minimum, find ways to grow in our life in Christ and His Church.*

## **Seminarian Bryan's Corner**

Thank you.

*“God writes His name on the soul of every man.”*

—Venerable Fulton Sheen

It seems as though I was just driving into the parking lot of St. Athanasius Church, however I am now sitting at my desk in the seminary. It has been an enlightening experience at the parish, and I hope you enjoyed my time with you as much as I enjoyed being there.

I chose the quote above, because it is true, we are all created in the image and likeness of God. When we pray the “prayer of the heart,” the Jesus Prayer: “Lord Jesus Christ, Son of God, have mercy on me a sinner,” we are searching for Jesus, who resides in us. Each one of us has that.

I am most inspired with your level of dedication as a parish. To see so many people helping to bake, set up for the community meal, cantoring, and attend daily services is amazing. It is not just that you attend, but you attend with joy and willingness. You have a sense that the church is important; it is not just something that you squeeze in between all the other aspects of life.

It is your dedicated mentality that will prove to be an anchor for your life. As long as you keep God first, then those other aspects of life will take care of themselves. We must never forget the real reason we are created, to glorify God with *all* of our being.

It is hard for me to say goodbye when I have had such a wonderful experience. However, we know that the Church is larger than just one parish. Last weekend when the bishop came for the baptism, we were reminded of that. So in the unity of the Body of Christ, I am always praying and united to you.

Do not loosen your dedication to God's Church. It is inspiring and so very important for you and the Church. Remember that we all are made in the image and likeness of God, and that we are called to live how Jesus lived. He is our model, our God, and our hope. I thank you for a wonderful month and I pray that you may continue to love God and neighbor even more than you already do.

**PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.**

**MAJOR CRAIG M. EYMAN D.O.~** is Fr. Bryan's 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

**CAPT. BRIAN HEWKO USA~** is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

**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. Fr. Joseph is posted in Washington, DC.

**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. Katie is getting married at Epiphany Byzantine Catholic Church in Annandale, VA in the near future.

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

**PRIVATE JACKSON RUANE USA~** Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He was deployed to Korea on September 9, 2013. He thanks you for your prayers.

**PRIVATE ABIGAIL BROWN USA~** is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

**2<sup>ND</sup> 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. 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!**