

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

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 OCTOBER 12, 2014

EIGHTEENTH SUNDAY AFTER PENTECOST.

**MEMORY OF THE FATHERS AT THE SEVENTH
ECUMENICAL COUNCIL.**

The Holy Martyrs Probus, Tarachus, and Andronicus.

Our Ven. Fr. Cosmas, Bishop of Maium, the

Hymnographer. Our Holy Martin, Bishop of Tours.

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. OCT. 11

5:00 AM

FESTAL EVENING PRAYER

SUN. OCT. 12

9:00 AM

FESTAL MORNING PRAYER

10:00 AM

For the People

Int. of Joseph Laurenzano

11:30 AM

PARISH SOCIAL LUNCHEON

12 NOON

ECF CLASSES FOR ALL

MON. OCT. 13

The Holy Martyrs Carpus, Papilus, and

Agathonica.

NO SERVICES ~ FATHER'S DAY OFF

TUE. OCT. 14

The Holy Martyrs Nazarus, Gervase, Protasius

and Celsus. Our Ven. Mother Paraskevia of

Trnovo. The Passing of the Blessed Priest and

New Martyr Roman Lysko [1949].

7 AM

THE FIRST HOUR

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

CHRIST IS AMONG US! HE IS AND SHALL BE!

WED. OCT. 15

Our Ven. Fr. Euthymius the Younger. The Ven. Martyr Lucian, Presbyter of the Great Church of Antioch.

7 AM

THE FIRST HOUR

7 PM

**AKATHIST TO THE
THEOTOKOS THE
INEXHAUSTIBLE CUP**

THU. OCT. 16

The Holy Longinus the Centurion.

7 AM

THE FIRST HOUR

9 AM

Int. of Wasim Elias Said

FRI. OCT. 17

The Holy Prophet Hosea. The Holy Ven. Martyr Andrew of Crete.

7 AM

THE FIRST HOUR

7 PM

+Levis "Skeete" Nalley by Andrea Wolsifer

**NOTE SPECIAL
TIME**

SAT. OCT. 18

The Holy Apostle and Evangelist Luke.

**NOTE SPECIAL
TIME**

3 PM

FESTAL EVENING PRAYER

NO CONFESIONS FOLLOWING VESPERS

SUN. OCT. 19

NINETEENTH SUNDAY AFTER

PENTECOST. The Holy Prophet Joel. The Holy Martyr Varus. Our Ven. Fr. John of Rila.

9:00 AM

MORNING PRAYER

10:00 AM

FOR THE PEOPLE

11:30 AM

PARISH LUNCHEON

12 NOON

ECF CLASSES FOR ALL

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

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

10/5/14 \$750.63 \$106.50 \$00.00 \$544.00 \$1,401.13

Totals \$750.63 \$106.50 \$00.00 \$544.00 \$1,401.13

***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!***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	Allison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Healing	Dan & Olga Vaughn
Nativity Icon	\$25.00	+Father Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Special Intention	Father Bryan
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	Special Intention	Al Macek

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, JAY MURTAUGH, 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 OCTOBER 15TH 7 PM

WEDNESDAY NOVEMBER 19TH 7 PM

WEDNESDAY DECEMBER 17TH 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~**

**Proposed Date Wed. Nov. 19
from 4:30 PM to 6:30 PM**

**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 need to have someone come forward to coordinate this
effort. If you are willing to help coordinate this effort, please
see Father Bryan.**

EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

Our Eastern Christian Formation Classes begin TODAY after the Parish Luncheon. The Children will be divided by age and grade. We hope to have a Pre-K and Kindergarten class, a Primary Grade class, a Middle Grade class, and a High School age class. We need the parents' commitment to have themselves and their children here each week to make the classes successful. We will be using the official "God with us" Catechetical Program of the Eparchy of Parma. We will have an adult Eastern Christian Formation and Enrichment Class, which be held at the same time. Our Adult Program will begin with "The Face of God" an Introduction to Eastern Christian Spirituality. This is the Adult Program directed by the Parma Eparchy. We expect EVERY ADULT to participate in the Adult Enrichment Class.

**IF YOU HAVE NOT ALREADY DONE SO: PLEASE FILL OUT THE EASTERN CHRISTIAN FORMATION REGISTRATION FORM FOUND ELSEWHERE IN THE CHURCH BULLETIN.
THANK YOU FOR YOUR SUPPORT.**



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. As you can see that progress is being made towards the construction, installation and completion of the Partitions. If you can help please let Glen or Max

know when you are available.

Please be sure to keep the children from playing and roaming around the materials during this construction.

Over the next several weeks, the dividing of the St. Mary Hall into 5 classrooms will be completed. This will provide us the needed space for our Eastern Christian Formation Classes. Our Adult Classes will begin in the Temple [Church Building] because Father Bryan is too LOUD to share the Hall with the others!

Thank you for your help!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Wed. October 15 7 PM INEXHAUSTIBLE CUP AKATHIST

19TH Sunday after Pentecost Celebration

Sat. October 18 3 PM FESTAL VESPERS [Special time]

Sun. October 19 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH LUNCHEON

**12 NOON EASTERN CHRISTIAN
FORMATION CLASSES**

20TH Sunday after Pentecost Celebration.

Sat. October 25 5 PM FESTAL VESPERS

**PANAHIDA: +Marjorie Sullivan
[40th day]**

Sun. October 26 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH SOCIAL LUNCHEON

**12 NOON EASTERN CHRISTIAN
FORMATION CLASSES BEGIN**

21st Sunday after Pentecost Celebration.

Sat. November 1 5 PM FESTAL VESPERS

Sun. November 2 9 AM FESTAL MATINS

10 AM DIVINE LITURGY

11:15 AM PARISH SOCIAL LUNCHEON

**12 NOON EASTERN CHRISTIAN
FORMATION CLASSES**

UPCOMING HOLY DAYS IN NOVEMBER & DECEMBER!



The Synaxis of the Holy Archangel Michael & All Angelic Powers

[Solemn Holy Day]

Fri. November 7

7 PM: Festal Evening Prayer

Sat. November 8

9 AM: Festal Divine Liturgy

[with Mirovanije]



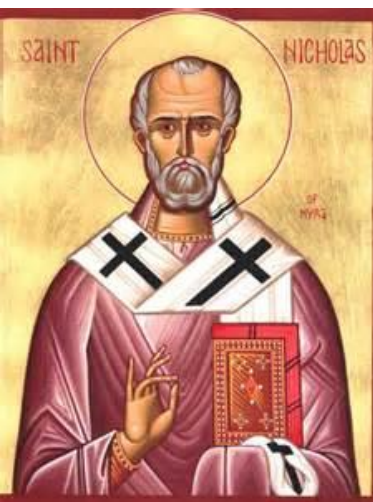
Feast of the Entrance of the Theotokos into the Temple [Solemn Holy Day]

Thu. November 20

7 PM: Festal Evening Prayer

Fri. November 21 9 AM: Festal Divine Liturgy

[with Mirovanije]



Feast of Our Holy Father Nicholas, Archbishop of Myra

Fri. December 5

7 PM: Festal Evening Prayer

Sat. December 6

9 AM: Festal Divine Liturgy [with Mirovanije]

Please plan now to share in celebrating these joyous Holy Days!

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

NO SERVICE SCHEDULED FOR OCTOBER OR NOVEMBER

Wednesday December 10 Paraclis and Mystery of Holy Anointing

**2014 Parma Eparchy Gathering: ADVANCING of Life,
Faith and Spiritual Understanding**



Fr. Bryan and a number of your fellow Parishioners showed their care and concern for their Byzantine Catholic Church and Faith by their participation in the 2014 Eparchy Gathering. They heard His Grace Bishop JOHN as he presented the PASTORAL PLAN FOR THE EPARCHY OF PARMA. EVERYONE in the Parish is called upon to join together to

implement the Pastoral Plan on our Parish Level. In the upcoming weeks we will be announcing meetings to enable our Parish Community to cooperate in the revival of our Parish and the Parma Eparchy.

You should have received in the mail a copy of the Pastoral Plan for the Eparchy 2014-2017. If not, please pick up a copy in the rear of the Church. Please be sure to read the Plan, so you will understand the work we all have ahead of us.

Father Bryan would like to meet with all of the members of the Parish Advisory Boards after Eastern Christian Formation Classes NEXT SUNDAY OCTOBER 19TH. This will enable us to review together the Pastoral Plan and the work we must begin for the advancement of the Parish Community.

Please be sure to attend the Divine Liturgy on the next two following Sunday so that we may have an accurate count of those who worship as a part of this Christian Community.

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!

Parishioner takes monastic vows receives the Tonsure:



Rob “Buddy” Hughey, son of Robert and Daun Hughey, of St. Athanasius the Great Parish received monastic tonsure, took his first vows, and received the monastic riasa at Holy Resurrection Monastery in St. Nazianz, WI on Thursday October 2nd. The new riasaphore [riasas wearing] monk was given the name “Brother Isaac.”

Holy Resurrection Monastery is a Byzantine Catholic Monastery under the omophorion of His Grace Bishop JOHN Michael Boetean, Eparch of the Eparchy of St. George of Canton, OH. The Monastic community was founded by Archimandrite Nicholas in 1995 in Newberry Spring, CA. In 2011 they moved to their present monastery building in St. Nazianz, WI, a town originally settled by Roman Catholic Germans. They named their community after the great Greek Church Father St. Gregory the Theologian [or St. Gregory of Nazianzus the younger] Patriarch of Constantinople. The Roman Catholic parish in the community is also named for this illustrious Church Father.



Monastic Tonsure and clothing is the first step towards an ever deeper monastic life. We congratulate Brother Isaac, and his parents and family on this achievement. And we will continue to pray for the new riasaphore Monk and ask the Lord to

sustain him in His Holy Will.

May God grant him many happy and blessed years!



Third Sunday

after the Feast of the Cross

Fathers of the Seventh

Council

Jewel of the Antiochians

AFTER THE EXALTATION OF THE HOLY CROSS (September 14) we begin the Cycle of St Luke. Selections from his Gospel are appointed to be read every day at the Divine Liturgy. About one month later, on October 18, we keep the remembrance of St Luke himself.

Aside from a few bits of information in the Scriptures we knew little about St. Luke, even

though he composed a substantial part of the New Testament itself. Besides the Gospel St Luke composed the Acts of the Apostles as the second part of the story of Christ and the early Church (see Acts 1:1). Some commentators think that St Luke also had a part in writing the Epistle to the Hebrews.

Luke was a companion of St Paul, probably since his stay at Troas, on the coast of Asia Minor. It is here that St Luke begins speaking of Paul and his companions as “we” (Acts 16:10). Luke is mentioned as St Paul’s companion in two epistles, Colossians and Philemon, both written towards the end of Paul’s life. When St Paul appealed to Caesar, St Luke accompanied him from Caesarea to Rome (see Acts 28:16). Towards the end of St Paul’s life, it seem that Luke was his only companion (see 2 Tim 4:11).

Luke and Antioch

Ancient authors speak of Antioch as Luke's birthplace (Eusebius' Church History III and Gospel Questions IV) while St Paul says that he was a physician (Col 4:14). It seems that he was not a Jew. In the same passage others are mentioned as Jews but Luke is not. "Aristarchus, my fellow prisoner greets you with Mark, the cousin of Barnabas, about whom you received instructions (if he comes to you, welcome him), and Jesus, who is called Justus. These are my only fellow workers for the kingdom of God who are of the circumcision" (Col 4:10-11).

As a native of Antioch Luke was likely a Greek but he may have been one of the many Greek proselytes to Judaism in the city, which also had a notable Jewish population. In the first-century AD proselytes to Judaism were generally pagans (Greeks and Romans) who had come to believe in one God, worshipped in the synagogue and observed the morality of the Jews. They had not accepted circumcision, nor did they observe ceremonial laws. Many of them came to accept Jesus as the Christ.

Did St. Luke See Christ?

One tradition, first mentioned in the Panarion of Epiphanius, says that St. Luke was one of the Seventy, the second circle of disciples called by Christ. He is often mentioned in commentaries as the unnamed companion of Cleopas who encountered the risen Christ on the road to Emmaus. This idea is even found in our Menologion, the liturgical book containing the service for his feast.

Others, however, say that there was no evidence that Luke, an educated Greek from Antioch, had been in Galilee or Judea during Christ's ministry, although it cannot be ruled out. In the first verses of the Gospel Luke describes himself as having investigated everything carefully, which is why he wrote this narrative for Theophilos. This suggests to many that Luke was not recording first-hand impressions but compiling the reminiscences of others.

Fathers of the Seventh Council [Page 3]

Perhaps the liturgical designation of Luke as an apostle and as one of the Seventy resembles calling St Paul one of the Twelve. “Twelve” and “Seventy” were understood in the early Church as designations of office rather than as historical references.

Luke as an Iconographer

In the sixth century Theodore, a reader at Hagia Sophia in Constantinople, compiled a history from various sources. In it he describes an image of the Theotokos which Empress Eudoxia found in Jerusalem and sent to Constantinople. This may have given rise to the belief, first recorded in the ninth century, that St Luke had painted the first icon of the Theotokos. The Hodigitria icon (she who shows the way), which was prized in the capital until it was lost in the Ottoman invasion, was attributed to him.

A Byzantine icon of the Theotokos revered in Rome was long held to be by St. Luke, but has been shown to be no earlier than the fifth century in origin. Called “Salus Populi Romani” (the salvation of the Roman people), it is enshrined in the Basilica of St. Mary Major and has been visited frequently by Pope Benedict XVI and Pope Francis.

The Death of St. Luke

We know little about St. Luke after the martyrdom of St Paul. He is said to have returned to Asia Minor, preaching in the Churches there, in Greece and the Balkans. According to a fairly early tradition he died in Boeotia, a district in central Greece, and was buried in Thebes, its principal city. After the founding of Constantinople, when many well-known relics were brought to the capital, St Luke’s body was taken to Constantinople during the reign of the Emperor Constantius, son of St Constantine the Great.

Sometime before 1187 – the circumstances are not known – the body was brought to Padua, Italy and enshrined in Padua’s Church of St. Justina where it remains. In 1992 the Orthodox Metropolitan of Thebes requested a portion of the relics from the Roman Catholic Bishop of Padua. Carbon-14 dating and other tests were carried out on the body and on the reputed skull of St Luke enshrined at St. Vitus Cathedral in Prague. The skull and

Fathers of the Seventh Council [Page 4] the body were demonstrated to be that of a single individual from Syria who died sometime after AD 72. The Bishop of Padua sent to Thebes the rib closest to the heart which was then reburied in the original tomb of St. Luke. In December, 1997 the tomb began exuding myrrh and since then the interior of the tomb has been fragrant.

In Praise of St. Luke

What shall I call you, O divinely-inspired Apostle Luke? A river flowing to us from Paradise? The Ark of the Covenant established by Christ? A star shining forth the supreme Light? A radiance illumining the Church of God? A table of the Bread of Life and a divine Chalice? Intercede for the salvation of our souls.

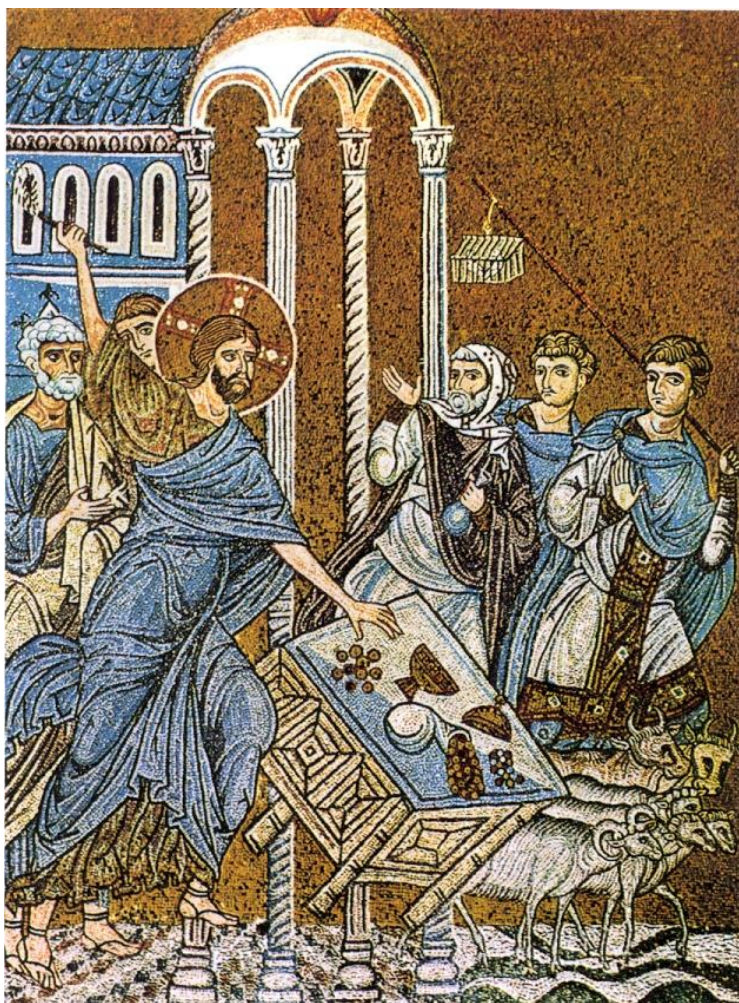
What shall I call you, O glorious Apostle Luke? An attentive physician who heals souls and bodies with the treasures of Heaven's graces? A collaborator and traveling companion of Paul? The writer of the Acts of the Apostles, O holy Luke? There are many names for your many qualities. Intercede for the salvation of our souls.

What shall I call you, O divine preacher Luke? A disciple who gave us the good news of Christ? A physician through whom our souls are healed of their passions? A radiance shining the supreme Light? The solid foundation of the Faith who wrote an account of the all-holy Gospel for our sake? Intercede for the salvation of our souls.

O holy apostle of Christ, whose divine teachings you relate, foundation stone of the Church: truly, by your preaching, you have drawn back from the abyss of perdition the hearts darkened by ignorance. You save them from the violence of the stormy waves, O you who were both the companion and imitator of Paul, the Vessel of Election.

O wondrous Luke, we entreat you, O jewel of the Antiochians: intercede before the Savior, our God, for the faithful who celebrate your sacred memory.

Stichera at Vespers



A True Temple of God

“O HEAVENLY KING...present in all places and filling all things.” We begin most of our liturgical services with these words, proclaiming the universal presence of God in His creation. We know that God is the source of all things but we also believe that it is God who upholds all things in being by His life-giving presence. *“In Him we live and move and have our being,”* as St. Paul reminded the Athenians (Acts 17:28). Were God not present to our creation, it would simply cease to be. In a real

sense, then, all creation is a temple in which we can encounter its Creator. The earliest acts of worship recorded in the Book of Genesis took place outdoors. The fabled patriarchs Noah (Gen 8:20), Abraham (Gen 12:8; 22:9), Isaac (Gen 26:25) and Jacob (Gen 28:18) all built altars and set up memorial stones outdoors to recognize God’s presence and offer sacrifices to Him. With Moses, however, Israelite worship moved “indoors.” The portable tabernacle which accompanied the Israelites from Egypt and its successor, the temple at Jerusalem, became the concrete proclamation of God’s unique presence to them delivering them from slavery.

The temple did not only represent God’s presence in creation; it also affirmed His abiding relationship with the Israelites as His chosen people. God could be found in nature, to be sure, but especially in His relationship with the people among whom He dwelled. The signs of His covenant with Israel – the tablets of the Law, the jar of manna and the rod of Aaron (see Numbers 17:1-11) – were enshrined in the temple as evidence of His love.

When Jerusalem fell to the Babylonians and the Jews were exiled, these relics of the covenant disappeared. The temple was rebuilt but the holy of holies was empty, merely the sign of what had been.

Jesus Is the Temple

In John's account of Jesus driving the merchants and money-changers out of temple, the Lord says to the indignant Jews, "*Destroy this temple and in three days I will raise it up.*" John, and the first Christians, interprets this to mean: "*He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this, and they believed the Scripture and the words which Jesus had said*" (Jn 2:19, 21-22).

With the Incarnation there was a true Temple of God's presence in the midst of Israel once again. Jesus of Nazareth was the temple in whom the Word of God had taken up His dwelling. The Lord Jesus is "*the One greater than the temple*" (Mt 12:6) built by men, because He the living temple provided by the Father for us.

The Gospels of Matthew, Mark and Luke all speak of the temple veil being torn in two from top to bottom at the death of Christ. The veil, which separated the holy of holies from the rest of the temple, was the sign of man's inability to enjoy a full relationship with God. Christ's presence has made God fully accessible to us. As Christ told His disciple Philip, "*Anyone who has seen me has seen the Father*" (Jn 14:9).

The Church a Temple

"*We are the temple of the living God*" (2 Cor 6:16) writes St. Paul about the Church. Some manuscripts of this epistle say "You are the temple..." In either case it is clear that St. Paul was not speaking of a church building: there were none yet. Christians met for worship in homes. He wrote about the community of believers itself: that the Christian community was a holy place of communion with God. The Lord Jesus had declared that He would be present in a gathering of His followers, however small: "*For where two or three are gathered*

together in My name, I am there in the midst of them” (Mt 18:20). Because He was fully man Jesus was one of us; because He was also fully God His union with our humanity could transcend the limits of one earthly body. He could be embodied in the assembly of His followers.

St Paul adopted the image of a human body to describe the organic unity of Christ and the Church: *“as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. ... Now you are the body of Christ, and members individually”* (1 Cor 12:13, 27).

In the same vein St Paul writes to the Colossians, *“He is the head of the body, the church”* (Col 1:18). The Church – the assembly of believers – is united with Christ its head as one body. This is why we can speak of the Church as a temple – because it is one with Christ, the living temple of the glory of God. As Christ in His humanity was the living temple of God, so the Church as His body is God’s living temple today.

In the past century it has become increasingly possible to graft skin, transplant organs or re-attach severed limbs onto a human body. As St. Paul taught, becoming organically united to the body of Christ was possible even in the first century AD. We are organically one in Christ by means of the “grafting” of baptism. *“For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit”* (1 Cor 12:13). Baptism unites us to the body of Christ, making us members of the living temple of God on earth.

Consequences of Being God’s Temple

After setting forth the Church as the temple of God, St. Paul draws the following conclusion: the Church should be separate from the pagan culture around them. He quotes two of the Hebrew prophets, Isaiah and Ezechiel: *“Come out from among them and be separate, says the Lord. Do not touch what is unclean, and I will receive you”* (2 Cor 6:17).

The Jerusalem temple and everything in it was consecrated, set apart from profane purposes and devoted solely to the service of God. The Church,

True Temple of God [PAGE 4]

the living temple of Christ, should be as well, particularly in regard to the ethics and behavior of the secular culture. Some later Christians, like the Amish, set themselves apart by their dress or speech. The second-century *Epistle to Diognetus*, however, shows how early Christians lived out Paul's teaching. "For the Christians are distinguished from other men neither by country, nor language, nor the customs which they observe. For they neither inhabit cities of their own, nor employ a peculiar form of speech, nor lead a life which is marked out by any singularity. They marry, as do all [others]; they beget children; but they do not destroy their offspring. They have a common table, but not a common bed. They are in the flesh, but they do not live after the flesh. They pass their days on earth, but they are citizens of heaven. They obey the prescribed laws, and at the



same time surpass the laws by their lives. They love all men, and are persecuted by all..."

(*To Diognetus*, V).

Many Christians in the past hundred years have sought to appeal to their contemporaries by adapting popular language and music in their worship and endorsing popular

morality in their ethics, accepting divorce or abortion, and even "blessing" same-sex marriages. Christians seeking to be the temple of God, faithful to the Scriptures and the rest of Holy Tradition, should recall how Christ chastised the Jews for bringing the secular world into the temple: "*And He said to them, 'It is written, 'My house shall be called a house of prayer, but you have made it a 'den of thieves.'*" (Mt 21:13) Secularizing God's temple invariably makes it a den of thieves.

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

Lt. COL. 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.

CAPT. BRIAN HEWKO USA~ is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austintown, 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.

AIRMAN MICHAELA and AIRMAN 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 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 is currently serving at Ft. Polk, LA since September, 2014. 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.

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. 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!**