

# **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 NOVEMBER 16, 2014**

**TWENTY-THIRD SUNDAY AFTER PENTECOST.**

**THE HOLY APOSTLE AND EVANGELIST  
MATTHEW.**

**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].**

<b><u>SAT. NOV. 15</u></b>	<b>5:00 PM</b>	<b>FESTAL EVENING PRAYER</b>
	<b>6:00 PM</b>	<b>MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. NOV. 16</u></b>	<b>9:00 AM</b>	<b>FESTAL MORNING PRAYER</b>
	<b>10:00 AM</b>	<b>RECEPTION INTO THE BYZANTINE CATHOLIC CHURCH AND CHRISMATION OF ANDREW CHANDLER <i>For the People</i></b>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>
	<b>12 NOON</b>	<b>ECF CLASSES FOR ALL</b>
<b><u>MON. NOV. 17</u></b>	<b><u>Our Holy Father Gregory the Wonder-worker, Bishop of Neocaesarea. The Passing of the Blessed New Martyr Josaphat Kocylovskyj, Bishop of Peremyshal [1947].</u></b> <b>NO DIVINE SERVICES</b>	
<b><u>TUE. NOV. 18</u></b>	<b><u>The Holy Martyrs Plato and Roman.</u></b>	
	<b>7 AM</b>	<b>THE FIRST HOUR</b>
	<b>9 AM</b>	<b>+Chris Hodakowitz by Phil Hernon</b>

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

**CHRIST IS AMONG US! HE IS AND SHALL BE!**

**WED. NOV. 19**

**The Holy Prophet Obadiah. The Holy Martyr Barlaam.**

**7 AM**

**THE FIRST HOUR**

**9 AM**

*+Fr. Andrew Kolitsos [40<sup>th</sup> day]*

**7 PM**

**INEXHAUSTIBLE CUP**

**AKATHIST**

**THU. NOV. 20**

**Pre-Festive Day of the Entrance of the Theotokos. Our Ven. Fr. Gregory the Decapolite. Our Holy Father Proclus, Patriarch of Constantinople. Our Blessed Mother Josaphata Hordashevskia.**

**7 AM**

**THE FIRST HOUR**

**7 PM**

**FESTAL EVENING PRAYER**

**FRI. NOV. 21**

**FEAST OF THE ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE [SOLEMN HOLY DAY].**

**7 AM**

**THE FIRST HOUR**

**9 AM**

*+Chris Jalali [40<sup>th</sup> Day]*

**SAT. NOV. 22**

**Post-Festive Day of the Entrance of the Theotokos. The Holy Apostle Philemon and his Companions. The Holy Martyrs Cecelia, Valerian, Tiburtius and Maximus.**

**7 AM**

**THE FIRST HOUR**

**5 PM**

**FESTAL EVENING PRAYER**

**6 PM**

**MYSTERY OF HOLY REPENTANCE**

**SUN. NOV. 23**

**TWENTY-FOURTH SUNDAY AFTER PENTECOST. Post-Festive Day of the Entrance of the Theotokos. Our Holy Fathers Amphilochius, Bishop of Iconium & Gregory, Bishop of Agrigento.**

**9:00 AM**

**MORNING PRAYER**

**10:00 AM**

**DEACON ODINATION OF JOHN RUSSELL**

*FOR THE PEOPLE*

**SUN. NOV. 23**

**11:30 AM**

**PARISH LUNCHEON**

**[Con't]**

***~YOUR GIFT TO THE LORD ~THE MONTH OF NOV. 2014***

**Sunday Collection Candles Holy Day Fund Raising Weekly Totals**

11/2/14 \$1,092.75 \$58.00 \$00.00 \$454.82 \$1,605.57

11/9/14 \$1,149.49 \$83.43 \$10.00 \$654.83 \$1,897.75

TOTAL \$2,242.24 \$141.43 \$10.00 \$1,109.65 \$3,503.32

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

***Eparchy Pastoral Plan ~ Parish Analysis~ On Sunday November 15, 2014 at the 10 AM Divine Liturgy, we will be filling out and completing the Parish Analysis as a part of the 2014-2017 Eparchial Pastoral Plan "Advancing in Life, Faith and Spiritual Understanding". It is extremely important for every Adult Member of St. Athanasius Parish be present to participate in this Survey. PLEASE ARRANGE YOUR SCHEDULE TO BE PRESENT FOR THIS IMPORTANT SURVEY.***



**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, IGNATIO ROMERO, MAGDELINA CHAUBY.



## **2014-2015 STEWARDSHIP APPEAL**

**STEWARDSHIP APPEAL PLEDGES TO DATE:** \$925.00

**ST. ATHANASIUS STEWARDSHIP GOAL:** \$1400.00

***NEEDED TO REACH OUR GOAL*** ***\$475.00***

*Please turn in your pledge card and initial payment check made out to "St. Athanasius Byzantine Catholic Church". You can pay your pledge over a 5 month period. You may also donate online at [www.parma.org](http://www.parma.org) and go to the donate tab. If every family pledge \$200.00 we would be able to easily reach our goal, and we receive back the remainder.*

<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	Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	Allison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Healing	Dan & Olga Vaughn
Nativity Icon	\$25.00	Jesus, Mary, Joseph	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.



### **John Russell's ordination to the Order of Deacon is scheduled for NEXT SUNDAY!**

His Grace Bishop John has scheduled the Ordination to the Order of Deacon for Sub-Deacon John Russell for **SUNDAY NOV. 23 AT THE 10 AM DIVINE LITURGY**. Please plan now to be in attendance that Sunday. Please plan on helping to provide food for the Luncheon to follow.

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

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

**WEDNESDAY DECEMBER 17<sup>TH</sup> 7 PM**

**WEDNESDAY JANUARY 14<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~**

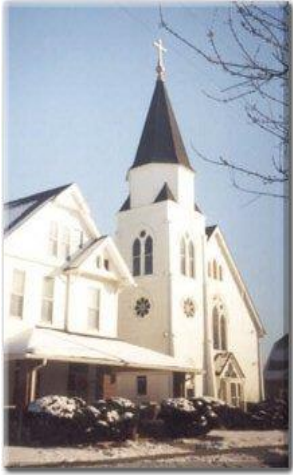
**The Date has been moved to  
Sat. Nov. 22 from 9 AM to 11 AM**

**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.**

**Daun Hughey has come forward to coordinate this effort. But  
she will need everyone's cooperation to connect with the  
Community to make this meal a success. If you are willing to  
help with this effort, please see Daun or Father Bryan.**

## **EASTERN CHRISTIAN FORMATION CLASSES 2014-2015**



Our Eastern Christian Formation Classes continue TODAY after the Parish Luncheon. The Children are 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. Currently the Pre-K and Kindergarten and Primary Grade classes have begun. **We need the parents' commitment to have themselves and their children here each week to make the classes successful.** We expect EVERY ADULT to participate in the Adult Enrichment Class.  
**THANK YOU FOR YOUR SUPPORT.**

**WELCOME HOME ANDREW CHANDLER~** At today's Divine Liturgy Andrew Chandler will be formally received into the Byzantine Catholic Church. Andrew will be received through the Holy Mysteries of Repentance, Chrismation and Eucharist. Over the past several monthes, Andrew has been studying the essentials of the Byzantine Catholic Faith, with Fr. Bryan. This is a reminder to all of us of our obligation to invite, urge and encourage those people around us to discover the fullness of truth in the Byzantine Catholic Church.

**SURVEY SUNDAY!** Today is Survey Sunday. Each person over the age of 16 should complete and return the Survey Form. The Survey will be conducted during the time normally reserved for the preaching of the Homily.

### **From the Writings of the Church Fathers**

**Sit at the Lord's Feet** - Mary came and sat at his feet. This was as though she were sitting on firm ground at the feet of him who had forgiven the sinful woman her sins (Luke 7:38). She had put on a crown in order to enter into the kingdom of the Firstborn. She had chosen the better portion, the Benefactor, the Messiah himself. This will never be taken away from her. Martha's love was more fervent than Mary's, for before He had arrived there, she was ready to serve him. "Do you not care that my sister has left me to serve alone?" When He came to raise Lazarus to life, she ran and came out first. (*By St. Ephrem the Syrian*)

## **ST. PHILIP'S FAST (14 November - 24 December):**

The Nativity Fast is called the St. Philip's Fast (or Filipovka), as it always begins on the feast of St. Philip the Apostle, November 14. Advent in the Roman Catholic Church begins on the fourth Sunday before Christmas. These four weeks represent the four thousand years before the coming of Christ. The Eastern Church traditionally prepares for forty days. Unlike the Latin Church, our "Advent" is not a liturgical season; we do not see any changes in the Divine Liturgy, Vespers or Matins, except for the two Sundays immediately preceding Christmas. The Western focus is the anticipation of King and Messiah. The Byzantine focus is on the Light we are awaiting. We celebrate the victory of light over darkness both in nature and in us. The fast of Filipovka once had very strict rules. **Today, the Church requires us to abstain from meat on Wednesdays and Fridays.** Everyone is encouraged to keep the Strict Fast of no meat and dairy products, if possible. Parish functions except on Saturday and Sunday will be meatless.

We are also required to practice the spirit of sacrifice, penance, especially charity. To prepare to celebrate the joy of Christmas, we fast, we pray more and we increase our acts of love and compassion. Fasting involves not just food, but the entire being. Our mouths should fast from off-color, offensive or hurtful words. Our eyes should fast from things they shouldn't see, perhaps movies or television programs that do not promote Christian values. Our ears should fast from listening to things they shouldn't, like gossip and music that goes against moral integrity. Our minds should fast from thoughts that aren't compatible with our life as Christians.

### **Dispensation granted**

*His Grace Bishop JOHN of Parma has granted a dispensation from the required Friday abstinence from meat and meat products for the Friday after Thanksgiving [November 28, 2014].*

*This dispensation is granted to all parishioners and participants in the Parishes of the Parma Eparchy. Please remember that Friday Abstinence from meat is REQUIRED for all Byzantine Catholics.*



# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

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

### **FEAST OF THE ENTRANCE OF THE THEOTOKOS** **CELEBRATION [SOLEMN HOLY DAY]**

**Thu. November 20 7 PM                      *FESTAL VESPERS***

**Fri. November 21 9 AM                      *DIVINE LITURGY***

### **24<sup>st</sup> Sunday after Pentecost Celebration.**

**Sat. November 22 5 PM                      *FESTAL VESPERS***

***[FOLLOWED BY CONFESSIONS]***

**Sun. November 23 9 AM                      *FESTAL MATINS***

**10 AM                      *HIERARCHICAL DIVINE***  
***LITURGY AND DEACON***  
***ORDINATION***

**11:15 AM                      *PARISH SOCIAL LUNCHEON***

***NO ECF CLASSES THIS WEEKEND***

### **25<sup>TH</sup> Sunday after Pentecost ~ St. Andrew the Apostle Celebration**

**Sat. November 29 5 PM                      *FESTAL VESPERS***

***[FOLLOWED BY CONFESSIONS]***

**Sun. November 30 9 AM                      *FESTAL MATINS***

**10 AM                      *DIVINE LITURGY***

**11:15 AM                      *PARISH SOCIAL LUNCHEON***

**12 NOON                      *ECF CLASSES***

### **St. Nicholas Celebration**

**Fri. December 5 7 PM                      *FESTAL EVENING PRAYER***

**Sat. December 6 7 AM                      *FIRST HOUR***

**9 AM                      *FESTAL DIVINE LITURGY***

## **UPCOMING HOLY DAYS IN NOVEMBER & DECEMBER!**

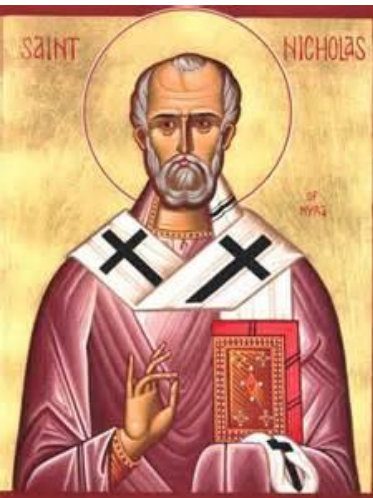


**Feast of the Entrance of the Theotokos into the Temple [Solemn Holy Day]**

**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]**



**Feast of the Maternity of the Holy Anna  
[Conception of the Theotokos]**

**Mon. Dec. 8**

**7 PM: Festal Evening Prayer**

**Tue. Dec. 9 [traditional and proper day]**

**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

**Attention all Cantors, Acolytes and Altar Servers:** We need everyone to be available to assist and to serve at the Hierarchical Divine Liturgy and Diaconal Ordination of Sub-Deacon John Russell on Sunday November 23<sup>rd</sup> at 10 AM. We will have AT LEAST one practice to be held on Wednesday Nov. 19<sup>th</sup> after the Inexhaustible Cup Akathist at 7 PM. We may need another practice after this one on Friday evening at 7 PM.

**EVERYONE'S HELP IS NEEDED!~** WE NEED YOUR HELP TO GET EVERYTHING CLEAN, COMPLETED AND IN SHAPE FOR THE COMMUNITY MEAL, THE BISHOP'S VISIT AND THE DEACON ORDINATION OF JOHN RUSSELL. NEXT WEEKEND, WE NEED YOU TO COMMIT TO BE AT THE CHURCH HALL AT 10 AM [REGARDLESS OF WEATHER] IN ORDER TO HELP WITH THIS IMPORTANT PREPARATION. PLEASE CALL THE PARISH OFFICE AND TALK TO JOHN DANOVIH TO VOLUNTEER TO GET THIS FINISHED!

***From the Writings of the Church Fathers***

**TWO WINGS HOLD TEACHING ALOFT:** What is the greatest and first commandment of the law? He said to him, "You shall love the Lord your God, and your neighbor as yourself.... All this teaching is held high through the two commandments, as though by means of two wings, that is, through the love of God and of humanity.

ST. EPHREM THE SYRIAN

The lawyer wants to entrap Jesus, but in doing so he shows that he does not understand the mystery of the incarnation, for this is not a mere man before him but the very Son of God.

ST. CYRIL OF ALEXANDRIA



## **St. Gregory Thaumaturgus or St. Gregory the Wonder-Worker**

(c. AD 213 – 270), also known as **St. Gregory of Neocaesarea**, was a Christian bishop of the 3rd century. He has been canonized as a saint in the Catholic and Orthodox churches.

Gregory was born around AD 213 to a wealthy pagan family in Neocaesarea (modern Niksar, then the capital of the area of Pontus in Asia Minor). Little is known of his pastoral work, and his surviving theological writings are in an incomplete state. This lack of knowledge partially obscures his personality, despite his historical importance, and his immemorial title Thaumaturgus, "the wonder-worker" in Latinized Greek, casts an air of legend about him. Nevertheless, the lives of few bishops of the third century are so well authenticated; the historical references to him permit a fairly detailed reconstruction of his work.

Originally he was known as Theodore ("gift of God"), not an exclusively Christian name. He was introduced to the Christian religion at the age of fourteen, after the death of his father. He had a brother Athenodorus, and on the advice of one of their tutors, the young men were eager to study at the Berytus (Beirut), then one of the four or five famous schools in the Hellenic world. At this time, their brother-in-law was appointed *assessor* (legal counsel) to the Roman Governor of Palestine; the youths had therefore an occasion to act as an escort to their sister as far as Caesarea in Palestine. On arrival in that town they learned that the celebrated scholar Origen, head of the Catechetical School of Alexandria, resided there. Curiosity led them to hear and converse with the master. Soon both youths forgot all about Beirut and Roman law, and gave themselves up to the great Christian teacher, who gradually won them over to Christianity.

In his panegyric on Origen, Gregory describes the method employed by that master to win the confidence and esteem of those he wished to convert; how he mingled a persuasive candour with outbursts of temper and theological argument put cleverly at once and unexpectedly. Persuasive skill rather than bare reasoning, and evident sincerity and an ardent conviction were the means Origen used to make converts. Gregory



**St. Gregory the Wonder-Worker [Page 2]** took up at first the study of philosophy; theology was afterwards added, but his mind remained always inclined to philosophical study, so much so indeed that in his youth he cherished strongly the hope of demonstrating that the Christian religion was the only true and good philosophy. For seven years he underwent the mental and moral discipline of Origen (231 to 238 or 239). There is no reason to believe that his studies were interrupted by the persecutions of Maximinus of Thrace; his alleged journey to Alexandria, at this time, may therefore be considered at least doubtful, and probably never occurred.

Before leaving Israel, Gregory delivered in presence of Origen a public farewell oration in which he returned thanks to the illustrious master he was leaving. This oration is valuable from many points of view. As a rhetorical exercise it exhibits the excellent training given by Origen, and his skill in developing literary taste and the amount of adulation then permissible towards a living person in an assembly composed mostly of Christians, and Christian in temper. It contains, moreover, much useful information concerning the youth of Gregory and his master's method of teaching. A letter of Origen refers to the departure of the two brothers, but it is not easy to determine whether it was written before or after the delivery of this oration. In it Origen exhorts his pupils to bring the intellectual treasures of the Greeks to the service of Christian philosophy, and thus imitate the Jews who employed the golden vessels of the Egyptians to adorn the Holy of Holies.

Gregory returned to Pontus with the intention of practising law. His plan, however, was again laid aside, for he was soon consecrated bishop of his native Caesarea by Phoedimus, Bishop of Amasea and metropolitan of Pontus.<sup>[4]</sup> This fact illustrates in an interesting way the growth of the hierarchy in the primitive Church; the Christian community at Caesarea was very small, being only seventeen souls, and yet it was given a bishop. Ancient canonical documents indicate that it was possible for a community of even ten Christians to have their own bishop. When Gregory was consecrated he was forty years old, and he ruled his diocese for thirteen years.

**St. Gregory the Wonder-Worker [Page 3]** Nothing definite is known about his methods, but he must have shown much zeal in increasing the little flock with which he began his episcopal administration. An ancient source attests to his missionary zeal by recording a curious coincidence: Gregory began with only seventeen Christians, but at his death there remained only seventeen pagans in the whole town of Caesarea. Presumably the many miracles which won for him the title of Thaumaturgus were performed during these years.

Drawing on family traditions and a knowledge of the neighborhood, the account by Gregory of Nyssa is more reliably historical than other known versions of the Thaumaturge's life. By the time of Rufinus (ca. 400), the original story was becoming confused; the Syriac account is at times obscure and contradictory. Even the life by Gregory of Nyssa exhibits a legendary element, though the facts were supplied to the writer by his grandmother, St. Macrina the Elder. He relates that before his episcopal consecration Gregory retired from Neocaesarea into a solitude, and was favoured by an apparition of the Blessed Virgin and John the Apostle, and that the latter dictated to him a creed or formula of Christian faith, of which the autograph existed at Neocaesarea when the biography was being written. The creed itself is important for the history of Christian doctrine.

Gregory of Nyssa describes at length the miracles that gained for the Bishop of Caesarea the title of Thaumaturgus. It is clear that Gregory's influence must have been considerable, and his miraculous power undoubted. It might have been expected that Gregory's name would appear among those who took part in the First Council of Antioch against Paul of Samosata;<sup>[3]</sup> probably he took part also in the second council held there against the same heresiarch, for the letter of that council is signed by a bishop named Theodore, which had been originally Gregory's name.<sup>[3]</sup> To attract the people to the festivals in honor of the martyrs, Gregory organized profane amusements that might appeal to pagans, who were accustomed to religious ceremonies that combined solemnity with pleasure and merrymaking.



## *Eighth Sunday after the Feast of the Cross*

### *23<sup>RD</sup> Sunday after Pentecost*

## Of Hierarchs and Prophets

THE NEW TESTAMENT TELLS US a great deal about the Apostles during Christ's lifetime and the first days of the early Church. With the conversion of St Paul, the Scriptures focus on him and his writings; most of the other apostles leave the stage. Nevertheless, we do not have a definitive picture of the role of an apostle

in the first-century Church.

We know that the Apostles traveled extensively through the Mediterranean world and beyond bringing their eye-witness testimony to all who would hear them. What happened once people believed their word and formed Christian communities is less clear. It later became common to speak of some bishops as "successors" to individual Apostles (Peter in Rome, Mark in Alexandria, James in Jerusalem, etc), but there is no clear evidence that apostles functioned as the heads of individual local Churches. Thus all bishops are in a sense successors of all the Apostles.

The practice of St Paul, at least, was to organize a Christian community and then move on, leaving trusted assistants to help it mature. As we learn from St Paul's advice to Timothy (see *1 Tim* 3:1-13), bishops and deacons were then to be chosen from the local community after being tested.

Sometimes, however, leaders assume that their followers are ready for leadership before their time. Perhaps this is what happened in Corinth. The chosen leader, Apollos, was being pitted against Paul and Cephas (see *1*

Cor 1:12-13). Apollos may have been responsible or he may have been used by contentious people in conflict with one another. In dealing with the problem, St Paul reveals a divide that has reappeared in the Church from time to time.

### **Hierarchic Order and Prophetic Charism**

The New Testament shows that, from the beginning, local Churches were organized around a hierarchy: the bishops and presbyters, assisted by the deacons. These ministries remain at the heart of the historic Churches (Catholic, Orthodox, etc.) today. They are, as it were, the mortar holding the local Church together. The bishops, by their communion with one another, show forth the interconnected nature of their Churches throughout the world.

The Apostles, like the Lord Jesus Himself, had an itinerant ministry. Their role was to proclaim the Gospel of which they were eyewitnesses and to encourage believers in the growing number of local communities in the Roman Empire and beyond. Their ministry was prophetic, accompanied by signs and healings. It was also unique because the Apostles were eyewitnesses to Christ's life, death and resurrection. In that they could have no successors.

In the ages that followed the same two types of ministry continued. The hierarchical order of bishops, presbyters and deacons continued to provide the structural pattern to Church life. As the number of local Churches multiplied, bishops were given various designations corresponding to their differing responsibilities. Chor-bishops served the countryside, metropolitans served the towns and cities, the bishop of the principal Church in a province was called archbishop and, later, patriarch. These bishops came together in synods from time to time, manifesting the interdependence of each local Church on the others.

The prophetic ministry tended to become the province of the monastics. Those who excelled in living the ascetic life, whether as hermits or in



### 23<sup>RD</sup> Sunday after Pentecost [page 3]

monasteries, manifested spiritual gifts which drew believers to join them in their way of life or, at least, to ask for their prayers and counsel.

In many cases the bishops relied on the monastics for their spiritual assistance and often looked to them to provide members of the clergy, particularly in remote areas. Sometimes, however, there were conflicts. Bishops, responsible for the care of the local Churches, tended to spend money they received on building churches, buying land and enhancing the treasury of their Church. Ascetics, on the other hand, would use whatever they were given to care for the sick and the needy, often criticizing more prosperous Christians (including bishops) for not doing the same. Prophets and hierarchs each were essential to the life of the Church; sometimes they exercised their particular gift by challenging one another.

### **The Elder in the Church Today**

The English word “elder” is generally used to translate two different Greek terms, each referring to a different ministry in the Church. The first, *presbyter*, refers to the sacramental order in the Church’s hierarchy which surrounds and assists the bishop. *Priest*, the word we use for this order, is simply a contraction of the Greek term.

The second word, *geron*, (literally “old man”) refers to the spiritual guide, usually but not exclusively, a monk or a nun. The elder or eldress experienced in the spiritual life has the prophetic charism of knowing God by experience and, because of this experience, being able to guide others in their journey to God. While the hierarchical order of bishop, presbyters and deacons is found in every authentic local Church today, the ministry of charismatic elder is less common.

The lives of the Fathers and Mothers of the Egyptian desert contain numerous stories of early elders and eldresses. Successive generations have seen great elders arise in the Church such as Sts. John Moschos and Sophronios of Jerusalem in sixth-century Palestine, Symeon the Elder and

23<sup>RD</sup> Sunday after Pentecost [page 4]

Symeon the New Theologian in eleventh-century Constantinople and Sergius of Radonezh and Seraphim of Sarov in fourteenth- and nineteenth-century Russia respectively. Some today look to ascetics in monastic centers such as Mount Athos as elders for today.

The spiritual elder or *geron* (in Slavonic, *staretz*) is generally a person with the spiritual gifts necessary to help others in the spiritual life. First of all is the knowledge of God which comes, not from books, but from prayer and experiential knowledge of God. Secondly the spiritual guide must know the inner life of others, a knowledge that may come as a special gift from God.

Some elders manifest signs and uncommon spiritual gifts. One tale of an elder manifesting such a gift is often told about St Porphyrios, a twentieth-century Greek elder. Once he was visited by a Catholic monk from Italy who had come to learn more about the ascetic life of Athonite monastics. As the story goes, when Elder Porphyrios saw him, without asking him anything, he began to describe this monk's monastery in Italy and their way of life there. He even described a neighboring convent. He saw all the monks and nuns there and mentioned each one of them in specific detail.

The Italian monk was literally dumb-founded because it was the first time in his life that he had met such a man. "If someone had told me about these things; that he had seen and heard these things, I would never believe it," he later said. "How is it possible for this person who lives in Greece to describe our monastery in Northern Italy in detail, to tell me all those details, to tell me about the monks, to tell me about the nuns, each one of them individually?"

Porphyrios attributed this knowledge to God's grace. Popular veneration of this elder was confirmed by the bishops of the Orthodox Church of Greece who canonized Porphyrios in 2013.



# Bringing Christ to the Nations

WHEN TODAY'S THEOLOGIANS DISAGREE, it is usually in the pages of some scholarly journal, perhaps as an unflattering review or in a volley of articles. All very professional and civilized.

Things were different in the first century AD. When St. Peter came from Jerusalem to Antioch he found that the Christian community included a mixture of native Jews and Greeks, many of whom were probably proselytes. They believed in one God, followed the morality of the Jews, but were not circumcised. Nor did they observe the Torah's laws about food or ritual purity.

At first, Peter ate with these Greek believers, an action which was forbidden to Jews. They could not eat with Gentiles. Rigorous Jews, like the Pharisees, believed that tenacious observance of the Torah assured their identity as God's chosen people by setting them apart from the Gentiles.

When some Jewish believers came from Jerusalem, St Peter and the Jewish Christians of Antioch stepped back out of fear and would no longer eat with their Gentile fellow-Christians. St. Paul's reaction, as he describes it in Galatians, was direct: "*I withstood him to his face, because he was wrong*" (Gal 2:11).

St. Paul, the ex-Pharisee, was clear in his reasons for not enforcing Jewish law: we know, he taught, "*that a man is not justified by the works of the Law but by faith in Jesus Christ*" (Gal 2:16). The observances of the Law

**Bringing Christ [Page 2]** were no longer what identified God's People: acceptance of Christ was. Paul observed the practices of the Law when among Jews, but only as devout customs. They were not the identifying mark of God's People, and they did not generate holiness (righteousness) in anyone. They did not connect us to God – only Christ did that – and there was no reason to separate from believers who do not observe the Law of Moses.

### **“Then What About Sin?”**

First-century Jews were taught that the way to deal with sin is to offer a sacrifice in the Temple. But to do that, a person had to be ritually pure (eat only kosher food, not mix with Gentiles, etc.). So if Christ's followers did not keep the Law, how could they offer sacrifice and be free of sin?

Paul's response seems odd to us. When Christians sin, he seems to say, it is not because they are followers of Christ. But – and here is his point – if I try to go back to the Law I am bypassing Christ and in that “*I make myself a transgressor*” (Gal 2:18). And here St. Paul is certainly speaking of his own experience: “*I died to the Law that I might live to God*” (v.19).

He had given up his allegiance to the Law of Moses once he realized that the only true Source of divine life was Christ. To go back to the Law would be to deny Christ. Many Jews today observe these laws in order to hasten the Messiah's coming. St Paul would have something to say on this.

### **The Consequence: We are United to Christ**

The first-century controversy over the place of the Law in Christian life would only be of historical interest today except that it prompted St. Paul to think through the issue with a result that touches our faith today.



**Bringing Christ [Page 3]** The result of his thinking is found in the next verse: *“I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me”* (Gal 2:20).. St. Paul teaches, here and elsewhere, that the Christian has an *organic* union with Christ: *“Christ lives in me.”*

St. Paul was not promoting a sentimental idea of being emotionally close. He was insisting that the believer and Christ were really one. In Romans, 1 Corinthians, and Ephesians, he would use the image of the body to stress this organic union we have with the Lord and, as a result, with one another. In Colossians, he teaches that, because of this union, we can legitimately hope for eternal union with God: *“To [the believers] God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory”* (Col 1:27).

## **A Union Formed at Baptism**

Later in the Epistle to the Galatians St. Paul would provide the Church with an understanding of how the Christian becomes one with Christ. *“For you are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ have put on Christ”* (Gal 3:26-27). With these words – which we sing at every baptism – St Paul describes the beginnings of this union in images we make concrete at every baptism: immersion (baptism) and “putting on” the baptismal garment.

In Gal 2:20 we saw St Paul say *“I have been crucified with Christ.”* When we read his Epistle to the Romans we see when that happened for him (and for each of us): *“do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life”* (Rom 6:3).

**Bringing Christ [Page 4]** St Paul understood that, with our immersion into the water of baptism, we are joined to Christ who died and was buried for us. We are joined to His resurrection by the way we live.

St Paul spoke of having “*the Mind of Christ*” (1 Cor 2:16), viewing all things the way Christ would. And he was not alone. We find the same idea in 1 Peter 4:1,2: “*Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, that we no longer should live the rest of our time in the flesh for the lusts of men, but for the will of God.*”

And so what matters for us, according to the Apostles, is:

- 1 – That we are united to Christ, having been joined to Him through baptism;
- 2 – That we are called to reflect that union in the way we live; and
- 3 – Doing so connects us to God both in this life and after death.

***The icon reproduced here, from Mount Angel Abbey in Oregon, illustrates an event that is described in Acts 22:17-21.***

“Now it happened, when I returned to Jerusalem and was praying in the temple, that I was in a trance and saw Him saying to me, ‘Make haste and get out of Jerusalem quickly, for they will not receive your testimony concerning Me.’ So I said, ‘Lord, they know that in every synagogue I imprisoned and beat those who believe in You. And when the blood of Your martyr Stephen was shed, I also was standing by, consenting to his death and guarding the clothes of those who were killing him. Then He said to me, ‘Depart, for I will send you far from here to the Gentiles.’”

**St. Josaphat** ~ is held up as a martyr to church unity because he died trying to bring part of the Orthodox Church into union with Rome.

During 1596, in what is now known as Byelorussia and the Ukraine but what was then part of Poland-Lithuania, an Orthodox metropolitan of Kiev and five Orthodox bishops decided to commit the millions of Christians under their pastoral care to reunion with Rome. Josaphat Kunsevich who was born in 1580 or 1584 was still a young boy when the Synod of Brest Litovsk took place in 1595-96, but he was witness to the results both positive and negative.

After an apprenticeship to a merchant, Josaphat turned down a partnership in the business and a marriage to enter the monastery of the Holy Trinity at Vilna in 1604. As a teenager he had found encouragement in his vocation from two Jesuits and a rector who understood his heart. And in the monastery he found another soulmate in Joseph Benjamin Rutsky. Rutsky who had joined the Byzantine Rite under orders of Pope Clement VIII after converting from Calvinism shared the young Josaphat's passion to work for reunion with Rome. The two friends spent long hours making plans on how they could bring about that communion and reform monastic life.

The careers of the two friends parted physically when Josaphat was sent to found new houses in Rome and Rutsky was first made abbot at Vilna. Josaphat replaced Rutsky as abbot when Rutsky became metropolitan of Kiev.

Josaphat faced even more problems when he became first bishop of Vitebsk and then Archbishop of Polotsk in 1617. The church there was literally and figuratively in ruins with buildings falling apart, clergy marrying two or three times, and monks and clergy everywhere not really interested in pastoral care or model Christian living. Within three years, Josaphat had rebuilt the church by holding synods, publishing a catechism to be used all over, and enforcing rules of conduct for clergy. But his most compelling argument was his own life which he spent preaching, instructing others in the faith, visiting the needy of the towns.

In the city of Vitebsk St. Jospahat was martyred by a mob on November 12, 1623. And in 1867 Josaphat became the first saint of the Eastern church to be formally canonized by Rome.



**The Holy Bishop and New Martyr Josaphat Joseph Kotsylovsky** ~ was a Byzantine Catholic bishop and martyr.

Kotsylovsky was born 3 March 1876 in the village of Pakoszowka (then Austria-Hungary, now Poland), of the Lemko Region. Kotsylovsky was of Lemko origin, and Ukrainian national orientation. He studied theology in Rome and graduated in 1907, later that year on 9 October he was ordained to the priesthood. Soon after, he was made vice-rector and professor of theology at the Greek-Catholic seminary in Stanislaviv, now Ivano-

Frankivsk.

On 2 October 1911 he entered the Order of Saint Basil the Great. On September 23, 1917, Kotsylovsky was ordained bishop in Przemyśl by Andrey Sheptytsky. As bishop, he worked to improve the church's educational system and supported monastic orders. He also took steps to combat the rising Russophile movement by appointing Ukrainian priests and funding Ukrainian language journals.



At the end of World War II, Communist Poland assisted the Soviet Union with the liquidation of the Byzantine Catholic Church. In September 1945 the Communist regime in Poland arrested Kotsylovsky, then released him and arrested him again in 1946. They then handed him over to the Soviet Union. He died on 17 November 1947 in a prison camp near Kiev.

He was glorified by Pope John Paul II on June 27, 2001.

The relics of the Holy Bishop and New Martyr Josaphat Kotsylovsky kept in the Cathedral of the Annunciation of the Blessed Virgin Mary in Stryi.



**The Servant of God Andrey Sheptytsky, O.S.B.M.**, July 29, 1865 – November 1, 1944) was the Metropolitan Archbishop of the Ukrainian Greek Catholic Church from 1901 until his death in 1944. His tenure spanned two world wars and seven political regimes: Austrian, Russian, Soviet, Polish, Soviet, General Government (Nazi), and again Soviet.

According to the church historian Jaroslav Pelikan, "Arguably, Metropolitan Andriy Sheptytsky was the most influential figure... in the entire history of the Ukrainian Church in the twentieth century".<sup>[1]</sup> The Lviv National Museum, founded by Sheptytsky in 1905, now bears his name.

He was born Roman Aleksander Maria Sheptytsky in a village 40 km west/northwest of Lviv called Prylbychi, in the Kingdom of Galicia and Lodomeria, then a crownland of the Austrian Empire. Sheptytsky received his education first at home and then in Kraków. After graduating he went to serve in the Austro-Hungarian army but after a few months fell sick and was forced to abandon it. Instead he studied law in Kraków and Wrocław, receiving his doctorate in 1888. Despite his father's opposition, he entered a Basilian monastery in Dobromyl, returning to his roots to serve what was regarded as the peasant Ukrainian Greek Catholic Church. He took the name Andrew, after the younger brother of Saint Peter, Saint Andrew the First Called, considered the founder of the Byzantine Church and also specifically of the Ukrainian Church. He then studied at the Jesuit Seminary in Kraków, receiving a doctoral degree in theology in 1894. In 1892 he was ordained a priest in Peremyshl. He was made rector of the monastery of St. Onuphrius in Lviv in 1896.

In 1899, following the death of Cardinal Sylvester Sembratovych, Sheptytsky was nominated by Emperor Franz Joseph to fill the vacant position of Ukrainian Greek Catholic Bishop of Stanyslaviv (now Ivano-Frankivsk), and Pope Leo XIII concurred. Thus he was consecrated as bishop in Lviv on 17 September 1899 by Metropolitan Julian Sas-Kuilovsky assisted by Bishop Chekhovych and Bishop Weber, the Latin-Rite auxiliary of Lviv. A year later, on December 12, 1900 and following

**Sheptytsky [Page 2]** the death of Sembratovich's successor, Sheptytsky was appointed, at the age of thirty-six, Metropolitan Archbishop of Lviv and enthroned on January 17, 1901.<sup>[3]</sup>

He visited North America in 1910 where he met with Ukrainian Greek Catholic immigrant communities in the United States; attended the twenty-first International Eucharistic Congress in Montreal; toured Ukrainian communities in Canada; and invited the Redemptorist fathers ministering in the Byzantine rite to come to Ukraine.

After the outbreak of World War I, Metropolitan Sheptytsky was arrested by the Russians and imprisoned in various places in the Ukraine and Russia. He was released in March 1918 and returned to Lviv from Russia.

During World War II he harbored hundreds of Jews in his residence and in Greek Catholic monasteries. He also issued the pastoral letter, "Thou Shalt Not Kill," to protest Nazi atrocities. During this period he secretly consecrated Josyf Slipyj as his successor.

Sheptytsky was also a patron of artists, students, including many Orthodox Christians, and a pioneer of ecumenism — he also opposed the Second Polish Republic policy of forced conversion of Polish Ukrainians into Latin Rite Catholics.<sup>[6]</sup> He strove for reconciliation between ethnic groups and wrote frequently on social issues and spirituality. He also founded the Studite and Ukrainian Redemptorist orders, a hospital, the National Museum, and the Theological Academy. He actively supported various Ukrainian organizations such as the Prosvita and in particular, the Plast Ukrainian Scouting Organization, and donated a campsite in the Carpathian Mountains called *Sokil*, and became the patron saint of the Plast fraternity Orden Khrestonostsiv.

He died in 1944 and is buried in St. George's Cathedral in Lviv. In 1958 the cause for his canonization was begun.

**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 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.

**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.

**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!**