

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

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

Cantors: Marcus Loidolt, John Danovich

Business Manager: John Danovich

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WEEKEND DIVINE SERVICES

Sat: 5 PM [Vespers with Liturgy]

Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy]

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

SERVICES FOR THE WEEK OF JANUARY 12, 2014

SUNDAY AFTER THEOPHANY. The Holy Martyr Tatiana.
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].

CHRIST IS BAPTIZED IN THE RIVER JORDAN! GLORIFY HIM!

SAT. JAN. 11 5 PM VESPER LITURGY +*Derek Anthony by Fr. Bryan*

SUN. JAN. 12 9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

11:15 AM PARISH SOCIAL [IN ST. MARY'S HALL]

MON. JAN. 13 **Post-Festive of the Theophany. The Holy**
Martyrs Hermylaus and Stratonicus. Our
Ven. Fr. Hilary, Bishop of Poitiers

NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. JAN. 14 **Leave-taking of Theophany. Our Ven. Fathers in Sinai**
and Raitho martyred in 312 AD. The Holy Equal-to-the-
Apostles Nina, Ennlightener of the Georgians.

9 AM *Health of Willis & Dorothy Willis*

WED. JAN. 15 **Our Ven. Fathers Paul of Thebes and John the Hut-**
dweller.

FATHER BRYAN IN MUNSTER

THU. JAN. 16 **The Veneration of the Chains of the Holy, Glorious and**
Illustrious Apostle Peter.

FATHER BRYAN IN MUNSTER

FRI. JAN. 17 **Our Ven. Fr. Anthony the Great**

9AM *Health of Margaret & Culver Eyman*

SAT. JAN. 18 **Our Holy Fathers Athanasius and Cyril, Popes and**
Patriarchs of Alexandria.

5 PM *Health of Judy Ernst & Belinda Dorney*

SUN. JAN. 19 **35th SUNDAY AFTER PENTECOST. Our Ven. Fr.**
Macarius of Egypt.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

11:15 AM PARISH SOCIAL [IN ST. MARY'S HALL]

WE WELCOME ALL OF OUR VISITORS PLEASE JOIN US FOR
OUR PARISH SOCIAL IN OUR ST. MARY HALL.



SUNDAY, JANUARY 12 – LITURGY BEGINS ON PAGE 11 PROPERs FOR THE LITURGY ARE FOUND ON PAGE 123-127 [TONE 1] AND PAGES 316-318 [SUNDAY AFTER THEOPHANY] OR ON THE PULL OUT SHEET FOUND IN THIS CHURCH BULLETIN.

VESPERS PROPERs

ARE FOUND ON PAGES 123 ~ 125 AND ON THE SUNDAY/ FEAST DAY HANDOUT

Vigil Liturgy begins on page 104 of the

Blue-Green Pew Book. We switch to the Liturgy portion at “Holy God” pages 28-30.

CHRIST IS BORN!

GLORIFY HIM!

CHRIST IS BAPTIZED!

IN THE JORDAN!

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

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<i>Jan. 5</i>	<i>will appear in an upcoming bulletin!</i>				
<u>TOTAL</u>	\$	\$	\$	\$	\$

We need a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO ST.ATHANASIUS THE GREAT PARISH!

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Family Healing	Olga Vaughn
Icon Screen (6)	\$35.00	+Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	Jesus, Mary ,Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Gary Firestone	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	
Holy Table	\$40.00		Margaret Hayes

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.

2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL

The 2013-2014 Annual Eparchial Stewardship Appeal has begun! You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card, please call John Danovich at the Parish Office. The Parish then can send one to you. It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$1335.00 in pledges towards our goal of \$1500.00!

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY.**

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

SAT. JAN. 18 5 PM VESPERS WITH DIVINE LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. JAN. 19 **35TH SUNDAY AFTER PENTECOST**
9:45 AM THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL

SAT. JAN. 25 5 PM VESPERS WITH DIVINE LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. JAN. 26 **36TH SUNDAY AFTER PENTECOST**
9:45 AM THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL

WED. JAN. 29 7 PM FESTAL EVENING PRAYER &
MYSTERY OF HOLY ANOINTING

THU. JAN. 30 **FEAST OF THE THREE HOLY HIERARCHS**
SOLEMN **BASIL THE GREAT, GREGORY THE**
HOLY DAY **THEOLOGIAN, AND JOHN CHRYSOSTOM**
9 AM FESTAL DIVINE LITURGY

SAT. FEB. 1 5 PM VESPERS WITH DIVINE LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. FEB. 2 **37TH SUNDAY AFTER PENTECOST. SUNDAY**
OF ZACCHEUS. FEAST OF THE ENCOUNTER
OF OUR LORD WITH SIMEON & ANNA.
REGULAR LITURGY TIMES

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

We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing once a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM

Wednesday January 29, 2014 [Festal Evening Prayer of the Three Holy Hierarchs]

Wednesday February 26

Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing

Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]

Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing
PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

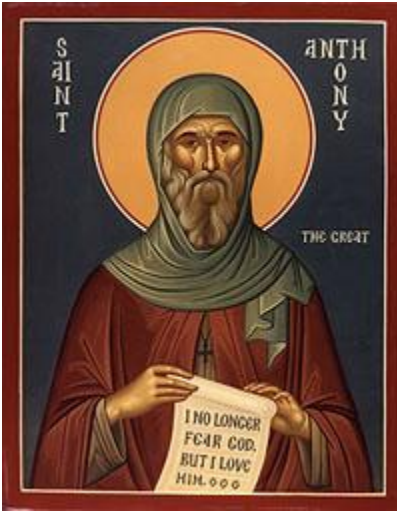
Adult Eastern Christian Formation Program Continues after Coffee Social!

"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL NEXT MEET AFTER SUNDAY JAN 19.** We will begin the classes at around 11:45 AM and end at around 1 PM.

Please join in!

**PASTOR NAMED TEMPORARY ADMINISTRATOR OF ST. NICHOLAS
CHURCH, MUNSTER, IN~**

*As part of his responsibilities as Protopresbyter of the Midwest Region, Fr. Bryan is to be Administrator of parishes which become vacant due to illness, death, retirement, or resignation. Fr. Bryan has become Administrator of St. Nicholas, Munster, in addition to those at St. Athanasius, from January 1st until a new Pastor can be named. He will be responsible for all financial and other administrative activities of the parish. He will also have to find substitutes for all weekend, holy day, funeral, and other Divine Services. He will have to travel to Munster at least two days a week [USUALLY TUESDAY & WEDNESDAY] for these purposes. Please keep Father Bryan in your prayers as he drives to and from St. Nicholas. Also remember the Parishioners of St. Nicholas in your prayers, during this transition. **THANK YOU FOR YOUR SUPPORT!***



Our venerable and God-bearing Father Saint Anthony the Great was born in to a wealthy family in upper Egypt about 254 AD. Also known as **Anthony of Egypt, Anthony of the Desert, and Anthony the Anchorite**, he was a leader among the Desert Fathers, who were Christian monks in the Egyptian desert in the 3rd and 4th centuries AD. The Byzantine Catholic Churches and Orthodox Churches celebrate his feast on January 17.

One day after a teaching on Jesus saying to the people, "If you want to be perfect, go, sell what you have and give to the poor, and you will have treasures in heaven; and come, follow Me" (Matthew 19:21), St. Anthony sold everything he owned, gave the proceeds to the poor, and left the city behind to live in the desert.

Although he held no titles or position, his holiness marked him as one whose wisdom commanded respect. When the Synod of Nicea was convened, he was invited to participate. His eloquent defense of the Orthodox doctrine concerning the person of Jesus Christ was instrumental in weakening the position of Arianism. His witness led to the eventual and complete elimination of Arianism.

He instructed his followers to bury his body in an unmarked, secret grave, lest his body become an object of veneration. The monastic rules of Saint Anthony, the "patriarch" of monastic life, have served as the basis for countless monasteries.

"I saw the snares that the enemy spreads out over the world and I said groaning, "What can get through from such snares?" Then I heard a voice saying to me, "Humility." "

Troparion: (Fourth Tone)

O Father Anthony, you imitated the zealous Elijah.

You followed the straight paths of the Baptist
and became a desert dweller.

By prayer you confirmed the universe.

Wherefore, intercede with Christ our God to save our souls.



Saint Tatiana was a Christian martyr in 3rd-century Rome during the reign of Emperor Alexander Severus. She was a deaconess of the early church.

According to legend, she was the daughter of a Roman civil servant who was secretly Christian, and raised his daughter in the faith, and she became a deaconess in the church. This was dangerous, and one day the jurist Ulpian captured Tatiana and attempted to force her to make a sacrifice to Apollo. She prayed, and miraculously, an earthquake destroyed the Apollo statue and part of the temple.

Tatiana was then tortured. They tore holy virgin's eyes out with hooks, but she bravely endured everything, and prayed for her tormentors that the Lord would open their spiritual eyes. And the Lord heard the prayer of His servant. The executioners saw four angels encircle the saint and beat her tormentors. Seeing this, eight of them believed in Christ and fell on their knees before St Tatiana, begging them to forgive them their sin against her. For confessing themselves Christians they were tortured and executed, receiving Baptism by blood.

The next day St Tatiana was brought before the wicked judge. Seeing her completely healed of all her wounds, they stripped her and beat her, and slashed her body with razors. A wondrous fragrance then filled the air. Then she was stretched out on the ground and beaten for so long that the servants had to be replaced several times. The torturers became exhausted and said that an invisible power was beating them with iron rods. Indeed, the angels warded off the blows directed at her and turned them upon the tormentors, causing nine of them to fall dead. They then threw the saint in prison, where she prayed all night and sang praises to the Lord with the angels. She was brought to a circus and thrown into the pit with a hungry lion. But the lion did not touch her and lay at her feet. This resulted in a death sentence being pronounced, and after being tortured, Tatiana was beheaded with a sword on January 12, around AD 225 or 230.



The Martyrs of Sinai & Raitho- commemorated on January 14 There were groups of holy monks living on a summit in the Sinai region called Raitho, where they had established a monastery. They were seeking a respite from all the evil in the world as much as one could, and they hoped to cultivate their own ascetic virtues at the holy place of God's dwelling, living in humility and simply in the mountains and caves of the mountain. Following their practices of prayers, they would come on Sunday to gather in the Church and celebrate the Divine Mysteries and continue to instruct one another in faith. However, a group of Bedouin tribesmen in the area named the Blemmyes appeared at the monastery. They were polytheistic nomads who lived along the Red Sea in both Egypt and Arabia. Initially, they hoped to raid and pillage the monks. But they found only straw mats and monks dressed in hair-shirts! The infuriated nomads then chose to sacrifice the thirty-three fathers of Raitho in their hatred. Not only did they take their lives, but they destroyed the monastic complex as well, leaving only the ruins of Raitho. The martyrdom of these Christians has been recorded for history by the Egyptian monk Abba Ammonius, in his "Discourse upon the Holy Fathers slain on Mount Sinai and Raitho." He would later become one of the first ascetic spiritual advisers to the Byzantine Imperial Court in the late fourth century. The terrible massacres were also related by the Eparch Nilus as well (AD 390-451). They recalled, "As Rachel wept for her children who are no more, so Raitho wept for the Fathers taken by the sword." Even during later periods other monks were not free from the danger of attacks. They returned on several occasions to plunder the monks. The first time was in AD 305 or 312, the second time was under Valerian, on 28 December AD 370 and finally in AD 400 during the reign of Arcadius. The collective feast for all these monks is commemorated on the fourteenth of January.

The martyrdom of these exemplars of faith did not prevent more monks and spiritual ascetics from coming to the region. Moreover, the events led to the building of a larger fortified monastery at the foot of Mount Sinai. With a substantial gift from the Emperor Justinian and the contribution of Egyptian, Byzantine and local Arab architects, the new walled and fortified monastery of Saint Catherine of Alexandria was built on a nearby site in the sixth century. Even today it remains one of the holiest monastic sites in the Eastern Christian tradition. It was also a

The Martyrs of Sinai & Raitho- [page 2] great center for Arabic-speaking Christians, and there are hundreds of Arab Christian manuscripts that remain in the possession of the monastery.

To be a martyr is to be a witness to faith in Christ. The holy fathers at Raitho bore witness that we may seek peace in the face of violence, as Christ did in his suffering upon the cross for our sakes. Today, their relics in our churches remind us of the call to be imitators of Christ and to be bold in telling the story of our own faith in our Lord God and Savior Jesus Christ.

Saint Nina Equal to the Apostles and the Enlightener of Georgia, (c. 296 – c. 338 or 340) was a woman who preached Christianity in Georgia.

According to most widely traditional accounts, she belonged to a Greek-speaking Roman family from Kolastra, Cappadocia was a relative of Saint George, and came to Georgia (ancient Iberia) from Constantinople. As the legend goes, she performed miraculous healings and converted the Georgian queen, Nana, and eventually the pagan king Mirian III of Iberia, who, lost in darkness and blinded on a hunting trip, found his way only after he prayed to "Nino's God". Mirian

declared Christianity an official religion (c. 327) and Nino continued her missionary activities among Georgians until her death.

Her tomb is still shown at the Bodbe Monastery in Kakheti, eastern Georgia. St. Nino has become one of the most venerated saints of the Georgian Orthodox Church and her attribute, a grapevine cross, is a symbol of Georgian Christianity.



Sunday after the Theophany He Who Descended

THE LORD JESUS' PUBLIC MINISTRY begins, as it were, where John the Forerunner left off. He travels through Galilee, the Gospels assert, preaching like John, "*Repent for the kingdom of heaven is at hand*" (Mt 4:17). "*News of Him went out throughout the surrounding region and He taught in their synagogues, being glorified by all* (Lk 4:14-15).

Finally, Luke adds, Jesus came to Nazareth "*where He had been brought up*" (Lk 4:16) and people were amazed at Him – they knew Him simply as Joseph's son. Over and over in the Gospels we see people wondering just



who Jesus is, the disciples growing in faith and emboldened to proclaim, as Peter did on Pentecost, "*that God has made both Lord and Messiah this Jesus whom you crucified*" (Acts 2:36).

The Apostles' faith continued to develop as they began preaching the risen Christ. By the time St Paul wrote his so-called prison epistles (Philippians, Ephesians and Colossians) some thirty years later, the apostolic Church had come to recognize that Moses and the Prophets had intimated something deeper about

the Messiah. Their deepening faith in Jesus' eternal existence as the Word of God is expressed repeatedly in these epistles.

In the Epistle to the Colossians St Paul makes a straightforward confession of the unity of Christ with the Father. "*He is the image [ikon] of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominations or principalities or powers. All things*

Sunday after the Theophany [Page 2] were created through Him and for Him. He is before all things and in Him all things consist. And He is the head of the body, the Church who is the beginning, the firstborn of the dead that in all things He may be preeminent, for it pleased the Father that in Him all the fullness should dwell and by Him to reconcile all things to Himself, whether things on earth or things in heaven, having made peace through the blood of His cross (Col 1:15-20).

And so, Paul taught, Jesus who was crucified and risen was also the pre-eternal icon of the Father through whom all things were created. In the Epistle to the Ephesians he describes the mystery of Christ in puzzling terms of a downward motion (descent) and an upward motion (ascent). Commenting on a verse from Psalm 68, St Paul writes, “*Now this ‘He ascended’ – what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things*” (Eph 4:9-10).

Kenosis: Christ Empties Himself

This movement of descent and ascent is perhaps most clearly explained in the Epistle to the Philippians as a voluntary self-emptying of Himself and thus as a model for our lives. “*Let this mind be in you which was also in Christ Jesus who, being in the form of God, did not consider it robbery to be equal with God but emptied Himself, taking the form of a bondservant and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. Therefore God has also highly exalted Him and given Him the name which is above every name that at the name of Jesus every knee should bow – of those in heaven and of those on earth – and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father*” (Col 2:5-11).

From the Greek word translated here as “emptied Himself” we have the word ***kenosis*** to describe the Son of God’s voluntary descent to assume

Sunday after the Theophany [Page 3] our nature. He put aside the glory of His divinity to take up our humanity, only allowing it to be seen by Peter, James and John at the Transfiguration. Christ is described as the opposite of many of us who refuse to let our status symbols free from our grasp. He puts aside the glory of being the Father's icon to become Son of Man. The One who is enthroned upon the cherubim now has nowhere to lay His head.

Glorification: Jesus is Lord

While kenosis expressed the downward movement of the Word's voluntary setting aside of His glory, the upward movement of His glorification is connected with the term *kyrios* (Lord). This is the term we regularly associate with Christ but we do not realize how revolutionary that association was at first. In the Septuagint, the Greek version of the Old Testament, *Kyrios* was the word spoken in place of the unpronounceable name of God, "Yahweh," the name God gave to Moses at the burning bush (see *Exodus* 3:15), a term we roughly translate as "The One Who Is" or "The Existing One." Similarly observant Jews today refuse to speak this name, referring to God simply as *Hashem* ("the name").

The most basic "creed" in the apostolic Church was connected with this term. St Paul incorporates it into his Epistle to the Romans: "*If you confess with your mouth that Jesus is Lord [Kyrios] and believe in your heart that God has raised Him from the dead, you will be saved*" (Rom 10:9).

And so the apostolic Church, which had first met Jesus in the villages of Galilee, came to know Him as the pre-eternal Son of the Father who descended to become one of us and ascended once more as Lord, bearing humanity with Him to where He was before.

In our Liturgy the emphasis is principally on Jesus as *Kyrios*, the eternal Word. At the end of Orthros or Vespers the priest turns to the icon of

Sunday after the Theophany [Page 4] Christ and proclaims, “Blessed is He-Who-Is, Christ our true God, at all times...” The icon to which he points – and all icons of Christ – is inscribed with the same Greek word, Ὁ ΩΝ (the One-Who-Is): Jesus of Nazareth, the One-Who-Is, now in glory as God and Man.

Kenosis in the Liturgy

Our liturgical poetry frequently alludes to the contrast between Christ’s divine state and His incarnation.

Today, He who holds the whole creation in the hollow of His hand is born of the Virgin! He whose Essence none can approach will be wrapped in swaddling cloths as a mortal. God, who established the heavens at the beginning of time will lie in a manger. He who rained down manna on His people in the desert will be nourished by milk from His Mother’s breast! The Bridegroom of the Church, who called the Magi, will accept their gifts as the Son of the Virgin. We bow down and worship Your Nativity, O Christ! Show us also Your Theophany!

Ninth Royal Hour

Beholding him who was in God’s image and likeness fallen through the transgression, Jesus bowed the heavens and came down. And without change, He took up His dwelling in a Virgin’s womb: that He might fashion corrupt Adam anew, who cried out to Him: “Glory to Your Theophany, O my Redeemer and my God!”

Liti of the Nativity

For our sakes, Christ has come forth from the seed of Abraham, to raise up to the dignity of sons those who had fallen into the darkness of sin, which bowed them down to the earth. Despite His great dignity, He who dwells in endless Light has willed to dwell in a manger for the salvation of mankind. *Canon of the Nativity*

FATHER'S LITURGICAL CORNER



Father, I have noticed at various times in the Liturgy some of the people in the congregation lift up their hands. Is this what we all should do? Is it required?

First one must realize that there are very few rubrics in the official liturgical books for the congregation. The liturgical presumptions include; 1) The Temple [Church] would contain no pews, with only a bench along the wall for elderly, sick or disabled. 2) The congregation would be standing throughout the Divine Services, with perhaps the exception of the homily or sermon. 3) The congregation would bless themselves at every mention of the Holy Trinity, when the Bishop [or presbyter] turns to give a blessing, or when their particular class are included in a prayer or petition.

That being said the congregation lifting their hands in prayer is mentioned numerous times in both the Old and New Testaments of the Bible. "Let my prayer ascend to you like incense; and lifting up of my hands like an evening sacrifice." [Psalm 140:1] is just one example. The rubrics do direct the clergy to lift their hands in prayer during the "Heavenly King" [during the prayers preceding "Blessed is the Kingdom"]. At "let us lift up our hearts!" and during the "Our Father" are two other places where the clergy are prescribed to lift up their hands.

During these times, it is perfectly appropriate for the congregation to lift their hands as a sign of prayerful surrender to the Living God. Lifting up of one's hands in prayer, can also be found in the earliest of Christian iconography. Numerous Church Fathers also mention it in part of their writings on prayer.

So if you feel called to lift up your hands in prayer and praise at the Divine Liturgy and our other Divine Services; feel free to do so. But on the same cord, no one should feel required to lift up one's hands in prayer at the Divine Services.



The Pattern of Byzantine Worship

Byzantine Catholic worship is patterned after the worship in heaven. At the start of the Anaphora of the Divine Liturgy the church sings:

Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.

This is a participation of the heavenly worship described in Isaiah 6:3 and Revelation 4:8. For the Byzantine Church this point of the Divine Liturgy is not so much an imitation as a participation in the heavenly worship.

Another way Byzantine worship is patterned after the heavenly worship is the use of incense. Incense was very much a part of the heavenly worship. In his vision of God, Isaiah describes how as the angels sang: “*Holy, Holy, Holy*” the doors shook and the temple in heaven was filled with incense (Isaiah 6:4). The Apostle John in Revelation describes how the angels in heaven held bowls full of incense and how the heavenly Temple was filled with incense smoke (Revelation 5:8, 8:3-4, 15:8).

The vestments worn by Byzantine Catholic priests are patterned



after the Old Testament and the heavenly prototype. The entire chapter 28 in Exodus contains instruction on the making of priestly vestments. In heaven, Christ and the angels wear the priestly vestments (Revelation 1:13, 15:6). The vestments are more than pretty decorations,

rather they are meant to manifest the dignity and the beauty of holiness that adorns God’s house.

Come, Let us worship the Lord!



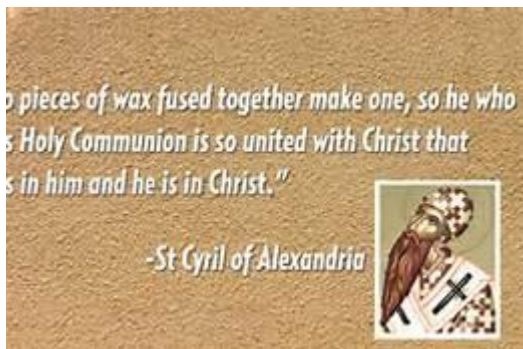
St. Cyril of Alexandria (c. 376 – 444) was the Patriarch of Alexandria from 412 to 444. He was enthroned when the city was at the height of its influence and power within the Roman Empire. Cyril wrote extensively and was a leading protagonist in the Christological controversies of the later 4th and 5th centuries. He was a central figure in the First Council of Ephesus in 431, which led to the deposition of Nestorius as Patriarch of Constantinople.

Cyril is counted among the Church Fathers and the Doctors of the Church, and his reputation within the Christian world has resulted in his titles *Pillar of Faith* and *Seal of all the Fathers*, but Theodosius II, the Roman Emperor, condemned him for behaving like a "proud pharaoh", and the Nestorian bishops at the Council of Ephesus declared him a heretic, labelling him as a "monster, born and educated for the destruction of the church."



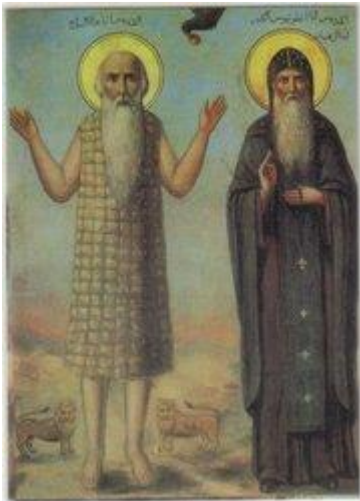
Cyril is well-known due to his dispute with Nestorius and his supporter Patriarch John of Antioch, whom Cyril excluded from the Council of Ephesus for arriving late. He is also known for his involvement in the expulsion of Novatians and Jews from Alexandria and the murder of the Hellenistic philosopher Hypatia by Coptic monks. Historians disagree over the extent of his responsibility for these events.

The Roman Catholic Church did not commemorate Saint Cyril in the



Tridentine Calendar: it added his feast only in 1882, assigning to it the date of 9 February. The 1969 revision moved it to 27 June, considered to be the day of the saint's death, as celebrated by the Coptic Orthodox Church. The same date has been chosen for the Lutheran calendar. The Eastern Orthodox

Church and Eastern Catholic Church celebrate his feast day on 9 June and also, together with Pope Athanasius I of Alexandria, on 18 January.



St. Paul of Thebes was a monastic and hermit of the third century who lived in Egypt. He is also known as **Abba Paul the First Hermit** and **Paul the Theban and the Anchorite**. He was born c, 230 and died January 15, c, 341 (on the 2nd of Amshir). He had a brother named Peter.

After the departure of their father, St. Paul and Peter divided the inheritance between them. When his brother took the greater share, Paul's feelings were hurt by his brother's action. He said to his brother, "Why don't you give me my rightful share of the inheritance of my father?" Peter responded, "You are a young man, and I am afraid that you might squander it. As for me, I will keep it for you."

When they did not agree with each other, they went to the governor to judge between them. On their way, they saw a funeral procession. Paul asked one of the mourners about the deceased man. Paul was told that he was one of the noble and rich people of the city, and that he left his riches and his wealth behind, and that they were taking him to bury him with only his garment.

St. Paul sighed in his heart and said to himself, "What do I have to do then with all the money of this temporal world which I shall leave naked?" He looked to his brother and said to him, "My brother, let us return, for I shall not ask you for anything, not even for what is mine."

On their way back, Paul left his brother and went on his way until he came out of the city. Paul found a grave where he stayed for three days praying to the Lord Christ to guide him to what pleases Him. As for his brother, he searched for Paul diligently and when he did not find him, he was very sorry for what he had done.

God sent St. Paul an angel who took him out of this place, and walked with him until they reached the eastern inner wilderness. He stayed there for 70 years, during which he saw no one. He put on a tunic made of palm tree fiber. The Lord sent him a raven every day with a half loaf of bread.

When the Lord wanted to reveal the holiness of St. Paul and his righteousness, He sent His angel to St. Anthony (Antonius) the Great, who

St. Paul of Thebes [page 2] thought that he was the first to dwell in the wilderness. The angel told St. Anthony, "There is a man who lives in the inner wilderness; the world is not worthy of his footsteps. By his prayers, the Lord brings rain and dew to fall on the Earth, and bring the flood of the Nile in its due season."

When St. Anthony heard this, he rose right away and went to the inner wilderness, a distance of one day's walk. God guided him to the cave of St. Paul. He entered, and they bowed to each other, and sat down talking about the greatness of the Lord.

In the evening, the raven came bringing a whole loaf of bread. St. Paul said to St. Anthony, "Now, I know that you are one of the children of God. For 70 years, the Lord has been sending to me everyday, half a loaf of bread, but today, the Lord is sending your food also. Now, go and bring me back in a hurry the tunic that Emperor Constantine had given to Pope Athanasius."

St. Anthony went to St. Athanasius, and brought the tunic from him and returned to St. Paul. On his way back, he saw the soul of St. Paul carried by the angels up to heaven. When he arrived to the cave, he found that St. Paul had departed from this world. He kissed him, weeping, and clothed him in the tunic that he asked for, and he took his fiber tunic.

When St. Anthony wanted to bury St. Paul, he wondered how could he dig the grave? Two lions entered the cave, bowed their heads before the body of St. Paul, and shook their heads as if they were asking St. Anthony what to do. St. Anthony knew that they were sent from God. He marked the length and width of the body on the ground, and they dug the grave with their claws, according to St. Anthony's directions. St. Anthony then buried the holy body, and went back to Pope Athanasius and told him what had happened. St. Athanasius sent men to bring St. Paul's body to him.

Pope Athanasius used to put the palm fiber tunic on three times a year during the Divine Liturgy. One time, he wanted to let the people know about the holiness of the owner of that tunic. He put it over a dead man, and the dead man rose up instantly. The news of this miracle spread all around the land of Egypt.

REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

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

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

JOHANN WELLER USAF ~ are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and is serving at Fort Benning, GA. His brother Rory has been deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He has completed Basic Training and was deployed to Korea on September 9, 2013.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona.

Please inform Fr. Bryan of any changes.

May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. [If you leave early you do not fulfill your Sunday obligation.] We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. 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!