

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

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Served by:

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

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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 19, 2014

35th SUNDAY AFTER PENTECOST.

Our Ven. Fr. Macarius of Egypt. Our Ven. Fr. Mark of Ephesus.
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. JAN. 18 5 PM *Health of Judy Ernst & Belinda Dorney*

SUN. JAN. 19 9:45 AM **THE THIRD HOUR**
 10 AM *FOR THE PEOPLE*
 11:15 AM *PARISH SOCIAL [ST. MARY HALL]*
 11:45 AM *PRE-ASSEMBLY PRESENTATION #4*

MON. JAN. 20 **Our Venerable & God-bearing father**
 Euthymius the Great.
 NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. JAN. 21 **Our Ven. Fr. Maximus the Confessor. The Holy Martyr**
Neophyte. The Holy Martyrs Eugene, Candidus, Valerian
and Aquila. The Holy Virgin Martyr Agnes of Rome.
9 AM *Int. of Sub-Deacon Andrew & Laura*
 Summerson

WED. JAN. 22 **The Holy Apostle Timothy. The Holy Venerable-Martyr**
Anastasius the Persian.
FATHER BRYAN IN MUNSTER

THU. JAN. 23 **The Holy Martyr Clement, Bishop of Ancyra. The Holy**
Martyr Agathangel. Commemoration of the Sixth
Ecumenical Council.
FATHER BRYAN IN MUNSTER

FRI. JAN. 24 **Our Ven. Mother Xenia of Rome. The Holy Martyrs in**
Pidlashia, the Blessed Vincent Lewoniuk and
Companions.
9 AM *Int. of Sem. Brian Summerson*

SAT. JAN. 25 **Our Holy Father Gregory the Theologian, Patriarch of**
Constantinople.
5 PM *Health of David Blevins*

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

SUN. JAN. 26

36th SUNDAY AFTER PENTECOST. Our Ven. Fr. Xenophon and his wife Mary. Our Holy Father Joseph, Archbishop of Thessalonica.

9:45 AM THE THIRD HOUR
10 AM FOR THE PEOPLE
11:15 AM PARISH SOCIAL [BRUNCH PROVIDED BY THE KNIGHTS OF COLUMBUS]
12 NOON LITURGY & LIFE SESSION #7



SUNDAY, JANUARY 19 – LITURGY BEGINS ON PAGE 11 PROPER
FOR THE LITURGY ARE FOUND ON PAGE 130-132 [TONE 2] OR ON THE PULL OUT SHEET FOUND IN THIS CHURCH BULLETIN.

VESPERS PROPER

ARE FOUND ON PAGES 128 ~ 132
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!

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

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
<i>Jan. 5</i>	\$511.00	\$12.66	\$70.00	\$129.50	\$723.16
<i>Jan. 12</i>	\$702.00	\$47.00	\$ 0.00	\$143.50	\$892.50
<i>TOTAL</i>	\$1,213.00	\$59.66	\$70.00	\$273.00	\$1,615.66

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!

Candles Available	Monthly Donation	Intention	Sponsor
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.

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, DAVID BLEVINS, FIREFIGHTER ROBERT KRAMER.**

We are a Parish that believes in the Healing Power of our Lord, God and Savior Jesus Christ. We believe that the Lord heals through the Mystery of Holy Anointing, through the Mystery of the Holy Eucharist, through the Mystery of Holy Repentance, through the laying on of hands and the prayers of His People.

Is any among you sick? Let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

James 5:14-15

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>SAT. JAN. 25</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. JAN. 26</u>	<u>36TH SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM PARISH KNIGHTS OF COLUMBUS BRUNCH & LITURGY & LIFE SESSION #7
<u>WED. JAN. 29</u>	7 PM FESTAL EVENING PRAYER & MYSTERY OF HOLY ANOINTING
<u>THU. JAN. 30</u> SOLEMN HOLY DAY	<u>FEAST OF THE THREE HOLY HIERARCHS</u> <u>BASIL THE GREAT, GREGORY THE</u> <u>THEOLOGIAN, AND JOHN CHRYSOSTOM</u> 9 AM FESTAL DIVINE LITURGY
<u>SAT. FEB. 1</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. FEB. 2</u>	<u>37TH SUNDAY AFTER PENTECOST. SUNDAY</u> <u>OF ZACCHEUS. FEAST OF THE ENCOUNTER</u> <u>OF OUR LORD WITH SIMEON & ANNA.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM PARISH SOCIAL
<u>SAT. FEB. 8</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. FEB. 9</u>	<u>35TH SUNDAY AFTER PENTECOST</u>

**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!

Pre-Eparchial Assembly Presentations Continue~

It is imperative that EVERYONE of us commit ourselves to active participation in the Pre-Eparchial Assembly Presentations! Father Bryan can't be any clearer about the importance these presentations. Sadly, some have been all too easy to excusing themselves from the presentations. This gives the impression that they do not care about the future of our Church or St. Athanasius Parish.

Upcoming Presentations include:

TODAY "An Eastern Christian Understanding of the Church" by Fr. Bryan

Sun. Feb. 16 "An Eastern Christian Understanding of the Liturgy by Fr. Archpriest Michael Hayduk, Protopresbyter of the St. John the Baptist Cathedral, Parma.

Sun. Mar. 16 "An Eastern Christian Understanding of Evangelization by Fr. Tom Loya, Syncellus Midwest Region.

Adult Eastern Christian Formation Program Continues after Parish 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 26.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

FATHER'S TIME AS TEMPORARY ADMINISTRATOR OF ST. NICHOLAS CHURCH, MUNSTER, IN EXTENDED

~ In a phone call this week, Bishop JOHN informed Fr. Bryan time as Temporary Administrator of St. Nicholas Parish in Munster, IN has been extended. His Grace said that it may be several months before a new pastor is named. 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. Soon, Father will be meeting with the St. Nicholas Parish Advisory Board, to arrange a revised temporary schedule for Divine Services. This will include some pre-planning for Great Fast Services, Holy Week and Pascha Services. He will be covering these Divine Services along with Fr. Steven Muth; who is Pastor of St. Mary [Dormition] Parish in Whiting. Father appreciates your patience as his responsibilities have increased. 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 difficult time of transition.

All Souls Saturdays ~ Following the Holy Tradition originating in 2 Maccabees 12, the Byzantine Catholic Church has developed the custom of keeping 5 All Souls Saturdays during the year. This year we will celebrate the first All Souls Saturday on Saturday before Meatfare [February 22nd]. The successive All Souls Saturdays are the 2nd Saturday of the Great Fast [March 15], 3rd Saturday of the Great Fast [March 22], 4th Saturday of the Great Fast, the Saturday before Pentecost [June 7]. Typically the All Souls Saturdays are celebrated with Vespers for the Departed on Friday Evening, and/or a Divine Liturgy on the day itself. A special part of these services is the Chanting of the Parish Dyptychs [List of the Departed].

At St. Athanasius the Great the actual schedule is yet to be determined [due to the situation above]. But your participation is needed and most welcome. In your contribution envelope box you will find an envelope, for February 22, marked "All Souls Saturday." Please place in this envelope a list of your departed loved ones **FIRST NAME ONLY** [if you wish us to use the same list as last year please write on the envelope "same as last year." The usual and customary stipend is \$20. Please make out your check to "Very Rev. Bryan R. Eyman." Thank you!



Our Great and Venerable Father Euthymius the Great was a monastic who lived in the latter fourth and the fifth centuries. The Church celebrates his feast day January 20.

Euthymius was born during the reign of Emperor Gratian in 377 A.D. He came from Melitine in Armenia (now Makatya, Turkey), and was the son of pious and faithful parents called Paul and Dionysia.

When the saint's father died, his mother offered him to Eutrojos, bishop of Melitine, by whom he was counted with the order of clerics. Because he was intelligent in his studies and surpassed all men in virtue and asceticism, he was forced to

be ordained a priest and to look after the holy hermitages and monasteries. When he was twenty-nine years old, he went to Jerusalem and lived with St. Theoktistos in a cave on the mountain. While he was there, St. Euthymius liberated many men from the terrible chains of disease.

Once a column of light, seen descending from Heaven by the by-standers while the saint was celebrating the bloodless sacrifice, made the internal brightness of St. Euthymius' soul known. This light shone over the saint until he completed the Liturgy. A further sign of the purity and chastity of the saint was that he could spiritually see the mood and the condition of those souls when they approached to receive the Eucharist.

When Euthymius was ninety-six years old (in A.D. 473), he departed to the Lord. He had established religious communities throughout Palestine.

From the writings of the Church Fathers

He [Jesus] confessed that God who is truly good, saying, "Why do you call Me good: there is One who is good, the Father in the heavens;"

Against Heresies by St. Irenaeus of Lyons



This week on January 24th, we commemorate the **Martyrs of Pidlashia [Pratulin], as Blessed Vincent Lewoniuk and Companions**

After 1839, the Russian Empire contained one last Byzantine Catholic eparchy, Chelm/ Kholm. All of the others had been shut down in 1839 after some priests and monks of the Greek Catholic Church had supported the Poles in their risings against the Russian Empire. Kholm had survived, as it technically was a territory under Russian occupation, but not annexed to Russia, it was part of the “Kingdom of Poland.”

Tsar Nicholas I decided to destroy this last stronghold of 246,000 faithful and convert it to the Russian Orthodox Church. Tsar Nicholas expelled a very good bishop to Austria, and appointed a bishop who would follow his directives, Markyl Popel. **In 1873, this traitorous bishop declared that as of January 1, 1874, all priests must break with Rome and that the Union of Brest would be abolished. Those who refused would be sent to Siberia or put into a prison.** Some parishioners gave up the struggle; others joined the Latin rite parishes if they were available; but a large population later called the “Stubborn Ones” decided to hold out.

Vincent Lewoniuk and twelve other men, ages 12 – 50, gathered at the front door of their church on January 24, 1874, to prevent a Russian priest coming in to introduce Russian faith and rituals in their parish. Vincent opened his shirt to reveal his baptismal cross on his chest. “You can kill me, but you cannot kill the [Byzantine Catholic] Church.” At that, the soldiers opened fire, killing these thirteen and wounding others. The crucifix which they held was saved by survivors and today hangs in the museum at the site. The bodies of the martyrs were dumped into a common grave, but the Faith they defended held on.

They are exemplars of the apostolate of the laity: defending the Faith unto death. The survivors also show the apostolate of the laity, as the Stubborn Ones maintained secret priests brought in from the Austrian Empire, organized lay-led prayer services, and taught the Byzantine Catholic Faith to the communities.

In 1990, the Byzantine Catholic descendants of this eparchy emerged in Belarus and northern Ukraine with an estimated membership of 80 – 100,000.

Martyrs of Pidlashia [Pratulin] [Page 2] Today the Greek Catholic Church struggles in Belarus, waiting for a bishop to be appointed, but that is another story. These martyrs were declared Blessed by Pope John Paul II.

We face growing challenges to our faith in America. How strong is our own faith as Byzantine Catholics? What will we do if, God forbid, persecution should come our way? Will we hold fast, or give it all up? Sadly already all too many of us have given up our Faith for comfort, convenience, or to support politicians who support immoral acts [i.e.: abortion, same sex marriage, limits on religious freedom] Where do you stand? What will we do if they come for us?

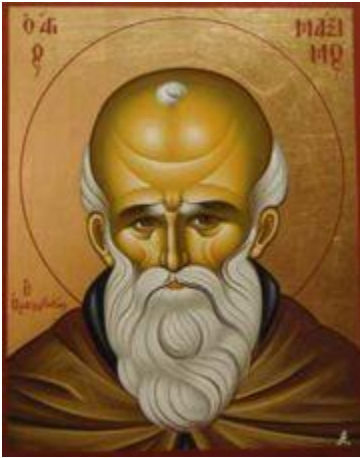
Indiana Bishops endorse proposed State Amendment defining marriage as between on man and one woman.

The six Roman Catholic Bishops serving in Indiana have endorsed a proposed state constitutional amendment, that would define marriage as exclusively between one man and one woman. The proposed amendment is called House Joint Resolution 3 [HJR 3]. It also states that other legal unions “indenticaql or substantially similar to that of marriage” will not be recognized by the state of Indiana.

Glenn Tebbe, the executive director for the Indiana Catholic Conference, said at a recent meeting of the Indiana House Judiciary Committee: “We support HJR 3 as a means for defending the nature of marriage as the union of one man and one woman.”

The Catholic Church has repeatedly affirmed her teaching on the dignity of every human person “including persons with same sex attraction.” At the same time the Church insists that “the dignity and sanctity of marriage” which “by its very nature ... is a permanent partnership between one man and one woman.” This is because marriage is the foundation of the human family and it is not in the power of the state or the Church to redefine marriage since God Himself is the author of marriage.

Mr. Tebbe closed his statement by saying: “The Indiana Catholic Conference supports the truth about marriage according to God’s plans and laws, even as it supports the dignity of all persons. We call on all citizens to defend and protect these truths. We support HJR 3 as a means for defending the nature of marriage as the union of one man and one woman.”



Our venerable and God-bearing Father Maximus the Confessor (ca. 580-662) was an Orthodox

Christian monk and ascetical writer known especially for his courageous fight against the heresy of Monothelitism.

His feast days in the Church are celebrated on January 21 and, for the translation of his relics, on August 13.

He was born in the region of Constantinople, was well educated, and spent some time in government service before becoming a monk, having been a member of the old

Byzantine aristocracy and holding the post of Imperial Secretary under Emperor Heraclius. Around 614, he became a monk (later abbot) at the monastery of Chrysopolis. During the Persian invasion of the Empire (614), he fled to Africa.

From about 640 on, he became the determined opponent of Monothelism, the heretical teaching that Jesus Christ had only one will. In this, he followed the example of St. Sophronius of Jerusalem, who was the first to combat this heresy starting in 634.

Maximus supported the Orthodoxy of Rome on this matter and is said to have exclaimed: "I have the faith of the Latins, but the language of the Greeks." He argued for Dyothelitism, the Orthodox teaching that Jesus Christ possessed two wills (one divine and one human), rather than the one will posited by Monothelism.

After Pyrrhus, the temporarily deposed Monothelite Patriarch of Constantinople, had declared his defeat in a dispute at Carthage (645), Maximus obtained the heresy's condemnation at several local synods in Africa, and also worked to have it condemned at the Lateran Council of 649. He was brought to Constantinople in 653, pressured to adhere to the *Typos* of Emperor Constans II. Refusing to do so, he was exiled to Thrace. (Pope St. Martin of Rome was tried around the same time in Constantinople, and thus deposed and exiled to Crimea.)

In 661 Maximus again was brought to the imperial capital and questioned; while there, he had his tongue uprooted and his right hand cut off (to prevent him from preaching or writing the true faith), and then was again exiled to the Caucasus, but died shortly thereafter.

St. Maximus the Confessor [page 2] Ultimately, Maximus was exonerated by the Sixth Ecumenical Council and recognized as a Father of the Church.

He left many writings (some of which are collected in the *Philokalia*) that are still widely read today; some are doctrinal, but many more describe the contemplative life and offer spiritual advice. He also wrote widely on liturgical and exegetical subjects. His theological work was later continued by St. Simeon the New Theologian and by St. Gregory Palamas.

Some of his writings include:

- *Ambigua*—an exegetical work on St. Gregory the Theologian
- *Mystagogia*—a mystical interpretation of the Divine Liturgy

FATHER'S LITURGICAL CORNER



Father, Why do Byzantine Catholics make the stand for the Anaphora [Eucharistic Prayer] and before and after Holy Communion?

The Byzantine Catholic tradition still holds to the early Church prohibition against kneeling on every Sunday and for the 50 days from the celebration of the Holy Pascha [Easter] through

Pentecost Sunday. This prohibition is clearly stated in Canon XX of the First Ecumenical Council Nicea in 325 AD.

Canon XX states:

Forasmuch as there are certain persons who kneel on the Lord's Day and in the days of Pentecost, therefore, to the intent that all things may be uniformly observed everywhere (in every parish), it seems good to the Holy Synod that prayer be made to God standing.

For Byzantine Catholics, like the Council Fathers, kneeling is viewed as a sign of repentance. It is NOT viewed as a position of adoration or worship. That is why, for example, the congregation kneels or prostrates during Great Entrance with the Divine Eucharist at the Liturgy of the Pre-Sanctified Gifts. So the easiest way to remember is that we never kneel on Sundays or during the Paschal season! Thanks for the question!

St. Agnes of Rome (c. 291 – c. 304) is a virgin–martyr, venerated as a saint in the Roman Catholic Church, Byzantine Catholic Church, Eastern Orthodox Church, the Anglican Communion, and Lutheranism.

According to tradition, Saint Agnes was a member of the Roman nobility born and raised in a Christian family. She suffered martyrdom at the age of twelve or thirteen during the reign of the Roman Emperor Diocletian, on 21 January 304.

Agnes, whose name means “chaste” in Greek, was a beautiful young girl of wealthy family and therefore had many suitors of high rank. Details of her story are unreliable, but legend holds that the young men, slighted by Agnes' resolute devotion to religious purity, submitted her name to the authorities as a follower of Christianity.

The Prefect Sempronius condemned her to be dragged naked through the streets to a brothel. Various versions of the legend give different methods of escape from this predicament. In one, as she prayed, her hair grew and covered her body. It was also said that all of the men who attempted to rape her were immediately struck blind. In another the son of the prefect is struck dead, but revived after Agnes prayed for him, causing her release. There is then a trial from which Sempronius excuses himself, and another figure presides, sentencing her to death. When led out to die she was tied to a stake, but the bundle of wood would not burn, or the flames parted away from her, whereupon the officer in charge of the troops drew his sword and beheaded her, or, in some other texts, stabbed her in the throat. It is also said that the blood of Agnes poured to the stadium floor where other Christians soaked up the blood with cloths.

Agnes was buried beside the Via Nomentana in Rome. A few days after Agnes' death, her foster-sister, Saint Emerentiana, was found praying by her tomb; she claimed to be the daughter of Agnes' wet nurse, and was stoned to death after refusing to leave the place and reprimanding the pagans for killing her foster sister. Emerentiana was also later canonized. The daughter of Constantine I, Saint Constance, was also said to have been cured of leprosy after praying at Agnes' tomb. An early account of Agnes' death, stressing her steadfastness and virginity, but not the legendary features of the tradition, is given by Saint Ambrose

The Leprous Nature of Man

CHRIST'S ENCOUNTER WITH THE TEN LEPERS offers several points on which we can reflect. We see that Christ heals, that He heals foreigners as well as Israelites, and that the only one who glorifies God is that foreigner, a Samaritan. Christ's response to the Samaritan, however, is a bit more complicated and merits our attention.

According to St Luke, when the Samaritan returns glorifying God, Christ responds, "*Arise, go your way; your faith has made*

you well" (Lk 17:19 New King James Version). Is Christ referring to the original healing in which all ten lepers were cleansed or does the Samaritan receive something else because he came back glorifying God?

Some popular English versions offer interesting alternative translations which suggest an answer. "*Thy faith hath made thee whole*" says the original King James Version. The New American Bible and the Jerusalem Bible translate this phrase "*Your faith has saved you.*"

The Greek verb in this sentence is *sesoken*, a form of the word *sozon* which we regularly translate in our prayers as "save." It may be translated as "heal," "make whole" or "save" depending on the context. In such a case it is wise to consult the Tradition for the best interpretation. Early Church commentators on this passage suggest that the Samaritan received more than the physical healing of his disease: he found salvation. As St Athanasius wrote, "This one was given much more than the rest. Besides



[The Leprous Nature of Man \[Page 2\]](#) being healed of his leprosy, he was told by the Lord, ‘Stand up and go on your way. Your faith has saved you’” (Festal Letter 6).

In his Explanation of the Gospel of St. Luke Blessed Theophylact, Archbishop of Ochrid and Bulgaria writes that “This miracle also signifies the common salvation that came to the whole human race. For the ten lepers represent all of human nature – it was leprous with wickedness, carrying about with it the ugliness of sin, passing its life outside the heavenly city on account of its uncleanness, and standing afar off from God.” The complete healing of mankind is, in fact, what we refer to as “salvation.”

It is not uncommon for people to be asked by some Christians (usually Evangelicals or Pentecostals), “Are you saved?” By this they generally mean something like, “Have you personally appropriated the salvation that comes through Jesus Christ?” Their point is similar to that made by Blessed Theophylact. The ten lepers all were cleansed but only one personally appropriated what Christ had done by returning and glorifying God.

What Does It Mean to Be Saved?

When Western Christians talk about salvation they often think of it as described in the fourth-fifth centuries by St Augustine and in the eleventh century by Anselm of Canterbury. In their view all mankind was unrighteous and unclean through the original sin of Adam. It was necessary that mankind make atonement through a well-pleasing sacrifice. That sacrifice was made on the cross, by which Christ offered Himself for the sins of Adam and of the entire human race.

As this view was developed, the West focused increasingly on the cross. Christ’s death was the sacrifice offered to atone for sin and ransom mankind. Some saw the cross as an instrument of the Father’s wrath originally meant for us, now taken out on His Son! Others thought of Christ’s death as a ransom paid to the devil in whose power mankind had

[The Leprous Nature of Man \[Page 3\]](#) fallen. These views took Western Christians further and further from the thinking of the early Church.

The Eastern Fathers had a different view of sin and salvation. Instead of atonement and sacrifice they stressed the loss and restoration of relationship with God as the heart of the question of sin and redemption. The original sin, the sin of Adam, was a break in relationship with God. Adam declines to heed God's warning and eats of the tree, determining for himself what is good rather than heeding God. Going it alone, Adam no longer "walked with God" but hid from Him (Gen 2).

In Christ God enters the world to become one with mankind once more and, through this complete and eternal union with Him, to deliver it from eternal death. The Son of God becomes like us in all things except sin and in Him God and man are perfectly united. Once again God is fully in communion with a Man, the Lord Jesus, and through Him with all mankind.

Since being human means to endure suffering and death, Christ shared in those things as well. What was unique about Christ is that He did not remain in death but, once He had experienced it, He triumphed over it.

And so Christ's death on the cross is not emphasized in the Christian East as a sacrifice to atone for original sin; rather it is as the inevitable consequence of His desire to become one of us. Christ's death on the cross is an unavoidable result of His being fully human because all humans die.

The Lepers: an Icon of Salvation

As Blessed Theophilact observed, the lepers represent all humanity, scarred by their common affliction but still dear to Christ. "He healed the whole leprous nature of man, when, for every man's sake, He took flesh and tasted of death."

[The Leprous Nature of Man \[Page 4\]](#) Without a doubt all ten welcomed their cleansing from leprosy; they accepted the gift but ignored the Giver. Only one returned to Christ, glorifying God. He not only received the blessing of health, he also enjoyed a relationship with the Healer. He welcomed, not only the cleansing from leprosy but also the presence of the One who brings wholeness and salvation to all who accept Him in their lives. His physical healing is the prelude to his communion with Christ in which is his – and our –salvation.

To Whom Was the “Ransom” Paid?

St Gregory the Theologian asks this question to demolish what he felt were false ideas about our salvation.

“To whom and why is this blood poured out for us and shed – the great and most precious blood of God, the High Priest and Victim? We were in the power of the Evil One, sold to sin, and had brought this harm on themselves by sensuality. ... If the price of ransom is given to none other than him in whose power we are held, then I ask, to whom and for what reason is such a price paid?

“If it is to the Evil One, then how insulting is this! The thief received the price of ransom; he not only receives it from God, but even receives God Himself. He receives so large a price for his tyranny that it was only right to have mercy on us.

“If to the Father, then, first, in what way? Were we in captivity under Him?... And secondly, for what reason? For what reason was the blood of the Only Begotten pleasing to the Father, who did not accept even Isaac, when offered by his father, but exchanged the offering, giving a lamb instead of the reasonable victim?

45th Oration on Holy Pascha.

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 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!