

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

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

FAX: 317-632-2988

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 DECEMBER 29, 2013

32ND SUNDAY AFTER PENTECOST.

SUNDAY AFTER CHRISTMAS.

**MEMORY OF THE HOLY & JUST JOSEPH,
HUSBAND OF MARY; OF DAVID, PROPHET &
KING; & THE HOLY APOSTLE JAMES, THE
BROTHER OF THE LORD.**

The Holy Innocents killed by Herod in Bethlehem.

Our Ven.Fr. Marcellus, Hegumen of the Akimetes [Sleepless ones].

**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 BORN! GLORIFY HIM!**

SAT. DEC. 28 **5 PM VESPER LITURGY** *Health of Andy Just by Alec & Ashley Baker*

SUN. DEC. 29 **9:45 AM THE THIRD HOUR**
10 AM FOR THE PEOPLE

MON. DEC. 30 **11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]**
Post-Festive Day of Christmas. The Holy Martyr Anysia.
The Venerable Presbyter Zoticus, Protector of Orphans.
NO DIVINE SERVICES~FATHER'S DAY OFF

TUE. DEC. 31 **LEAVE-TAKING OF CHRISTMAS. Our Venerable**
Mother Melany of Rome.

WED. JAN. 1 ***5 PM FESTAL EVENING PRAYER & LITYJA***
THE FEAST OF THE CIRCUMCISION OF OUR
LORD. OUR HOLY FATHER BASIL THE GREAT,
ARCHBISHOP OF CAESAREA IN CAPPADOCIA.
[HOLY DAY]

THU. JAN. 2 **10 AM +Metropolitan Basil [Schott] of Pittsburgh**
Pre-Festive Day of the Theophany. Our Holy Father
Sylvester, Pope of Rome. Our Venerable & God-Bearing
Father Seraphim of Sarov the Wonder-worker.
NO DIVINE SERVICES ~ FATHER IN MUNSTER

FRI. JAN. 3

Pre-Festive Day of Theophany. The Holy Prophet Malachi. The Holy Martyr Gordius. The Venerable Genevieve of Paris

SAT. JAN. 4

NO DIVINE SERVICES ~ FATHER IN MUNSTER

Saturday before Theophany. Synaxis of the Holy 70 Apostles. Our Ven. Fr. Theoctist, Hegumen at Cuomo in Sicily.

SUN. JAN. 5

5 PM VESPER LITURGY + *Joseph Loya* by Fr. Bryan

SUNDAY BEFORE THEOPHANY. Vigil of the Theophany. The Holy Martyrs Theoempt and Theona. Our Ven. Mother Syncletica. The Holy Prophet Micah.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

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

7 PM GREAT COMPLINE AND CONSECRATION OF THE JORDAN WATER

MON. JAN. 6

FEAST OF THE THEOPHANY OF OUR LORD.

9 AM FOR THE PEOPLE

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



SUNDAY, DECEMBER 29 – LITURGY

BEGINS ON PAGE 11 PROPERs FOR THE LITURGY ARE FOUND ON PAGE 156-7 [TONE 7] AND PAGES 302 – 305 [SUNDAY AFTER CHRISTMAS] OR ON THE PULL OUT SHEET FOUND IN THIS CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 154-6 AND ON THE 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!

**YOUR GIFT TO THE LORD FOR THE MONTH OF DEC.
2013**

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Dec. 1</u>	\$ 884.07	\$ 40.37	\$0.00	\$ 516.00	\$1,440.44
<u>Dec. 8</u>	\$1,624.61	\$ 97.85	\$0.00	\$ 366.90	\$2,089.36
<u>Dec. 15</u>	\$ 924.24	\$ 56.93	\$0.00	\$ 1,316.25	\$2,297.42
<u>Dec. 22 WILL APPEAR IN AN UPCOMING BULLETIN!</u>					
<u>TOTAL</u>	\$3,432.92	\$ 195.15	\$0.00	\$ 2,199.15	\$5,827.22

**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	AVAILABLE	

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.

WHAT A BEAUTIFUL SUPPER!~ Those were the words that were shared with Fr. Bryan after our first annual Christmas Eve "Holy Night" Supper! It truly ended up being a marvelous experience for everyone who shared in the traditional foods eaten on the Eve of the Nativity. We are planning to hold this again next year. EVERYONE should set aside the time now to participate in this marvelous Christmas Eve tradition. It is a special experience that truly helps one to properly celebrate the Nativity of our Lord. Many Thanks to everyone who helped and/or participated in this traditional meal of Byzantine Catholics all over the world.

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.**

CHRISTMAS 2013 AT ST. ATHANASIUS ~ *Many people expressed to Father Bryan how beautiful they found the Great Compline Service served on Christmas Eve at 8 PM. It truly was marvelous! Our Cantors had worked very hard on making the Great Compline Service as beautiful as possible. It is hard to image that the Great Compline had not been served in recent years here at St. Athanasius Church. We also had a very beautiful celebration of the Christmas Day Divine Liturgy. The ONLY disappointment was the very low numbers attending the HOLY DAY LITURGIES OF THE SYNAXIS OF THE THEOTOKOS AND THE FEAST OF ST. STEPHEN. They are continuations of the celebration of Christmas and are Holy Days at which attendance at the Divine Services is to be expected! YOU SHOULD NOT HAVE EXCUSED YOURSELVES SO EASILY FROM ATTENDANCE. For the New Year Everyone should commit themselves to be MORE FAITHFUL and start attending Holy Day Divine Services [Vespers, Matins or Divine Liturgy].*

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>TUE. DEC. 31</u>	5 PM FESTAL EVENING PRAYER OF THE CIRCUMCISION OF OUR LORD
<u>WED. JAN. 1</u>	<u>FEAST OF THE CIRCUMCISION OF OUR LORD. FEAST OF ST. BASIL THE GREAT</u> 10 AM FESTAL DIVINE LITURGY
<u>SAT. JAN. 4</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. JAN. 5</u>	<u>SUNDAY BEFORE THEOPHANY.</u> 9:45 AM THE THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM WEEKLY SOCIAL [ST. MARY HALL] 7 PM GREAT COMPLINE OF THE THEOPHANY OF OUR LORD & CONSECRATION OF JORDAN WATER <u>[THIS FULFILLS THE THEOPHANY LITURGICAL OBLIGATION]</u>
<u>MON. JAN. 6</u>	<u>FEAST OF THE THEOPHANY OF OUR LORD</u> <u>[HOLY DAY OF OBLIGATION]</u> 9 AM FESTAL DIVINE LITURGY
<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

**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. Frank Korba is retiring as Pastor of St. Nicholas Parish in Munster, IN on December 31, 2013. On January 1, 2014 Fr. Bryan will assume these responsibilities, in addition to those at St. Athanasius, 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 one day a week [USUALLY TUESDAY & WEDNESDAY] for these purposes. Please keep Father Frank in your prayers as he enters into retirement. Also remember the Parishioners of St. Nicholas in your prayers, during this transition. **THANK YOU FOR YOUR SUPPORT!**

FATHER'S LITURGICAL CORNER

Father, I have noticed in other Byzantine Catholic and Orthodox Churches that the priest or deacon opens and closes the curtains and Royal Doors during the Divine Liturgy. Why isn't this the practice at St. Athanasius? At Evening Prayer you open and close the Royal Doors, and for the Hours both the Royal Doors and Curtain remain closed?



You are right when you observed that many Byzantine Catholic and Orthodox Churches more frequently open and close the curtain and Royal Doors, then is the current practice in the Pittsburgh Byzantine Catholic Metropolia. This practice was directed in the 2007 books promulgated for the Metropolia. And although your Pastor disagrees with this directive, in obedience he follows it for Sunday and Holy Day of Obligation Divine Liturgies.

One must remember that the curtain [also called the veil] is older than the Royal Doors and Deacon Doors on the Screen. And was across the entire width of the altar area for centuries before Icons were permanently placed on the Screen. The earliest liturgical rubrics call for the curtain to remain closed during the Synaxis and Liturgy of the Word, only being opened when the Liturgy of the Eucharist was begun. In the Syriac, Armenian and Coptic Churches this is still the traditional practice.

In the various Byzantine Churches a number of rubrical customs developed regarding the opening and closing of the Royal Doors and Curtain. The current Greek and Arabic practice is to open the curtain and Royal Doors at the beginning of the Divine Liturgy and closing at the end. Slavic and other Eastern European usages continue the practice of opening and closing the Royal Doors and Curtain at various times during the various Liturgical Services. Both remain closed when the Church is not being used for Divine Worship.

The proper deliniations for the rubrics for the Divine Services of our Church are found in the Order for the Celebration of Vespers, Matins and the Divine Liturgies of St. John Chrysostom and St. Basil the Great. This is commonly called the “Ruthenian Recension”, but that is more properly the various books in Church Slavonic produced from the 1930’s through the 1970’s by the Sacred Congregation of the Oriental Churches. In 1996 the Oriental Congregation published Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches which reiterated the necessity of having the Curtian behind the Royal Doors.

For the Divine Liturgy the Order of Celebration... gives the following instructions:

The Royal Doors are opened before the Little Entrance and are closed after the reading of the Holy Gospel [and homily]. They are opened again for the Great Entrance and closed after it. Finally they are opened after the Communion of the Celebrant and deacon and closed at the end of the Divine Liturgy. In some places, however, it is the custom to open and close these doors more often.

Regarding the opening and closing of the curtain or veil the Order of Celebration... writes as follows:

In the Divine Liturgy, the veil is opened after the Prothesis and closed after the Great Entrance; it is opened again when the deacon exclaims **The doors, the doors...** and it is closed at the ekphonesis: **Holy Things to the Holy**; finally the veil is opened before the Communion of the Faithful and remains open until the end of the Liturgy. [Note: the official Vatican texts also direct the curtain to be closed at “Singing, shouting, crying out and singing the triumphal hymn...” and opened when during the Anaphora the presbyter exclaims “Remembering you most holy, most pure, most glorious Lady, the Theotokos and ever Virgin Mary...”]

The Royal Doors and curtain remain open whenever a Bishop is serving and they also remain open during Bright Week [the week after the Holy Pascha [Easter]].

Thank you for your question!



Sunday after the Nativity

Joseph, Spouse of the Theotokos, David the King, and James the Brother of God

Are There “Other Gospels”?

AT EVERY DIVINE LITURGY the celebrant prays for the Church hierarchs in words such as these: “Graciously bestow them to Your holy Churches in peace, honor, safety

health, long life, rightly dispensing the word of Your truth.” This last phrase is actually taken from St. Paul’s Second Epistle to Timothy: *“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth”* (2 Timothy 2:15).

When the verse is translated as “dispensing” or “imparting” the word of Your truth, it suggest the act of passing on the Gospel from the bishop to His Church. When the translation *“rightly dividing the word of truth”* is used, something more is suggested. The bishop’s role is to separate the ideas circulating as “Gospel” into true and false, dividing one from the other. Anyone can say that their interpretation is faithful to the Tradition. It is the bishop’s role, St Paul tells Timothy, to make a judgment and separate true from false teaching.

St Paul spent his life proclaiming Christ despite all kinds of hardships. He was indignant that others were proclaiming false teachings and attributing them to Christ and His Church. He wrote to the Galatians, *“I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel – which is not another – but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed”* (Gal 1:6-8). These “other gospels,” which were no authentic gospel at all, were generally doctrines

Sunday after the Nativity [page 2]

or practices from other traditions which some teachers were intermingling with the Gospel of Christ. The one St Paul found himself opposing most vigorously was that believers in Christ were required to be circumcised. People had to physically become Jews, its practitioners, taught, in order to unite to Christ.

St Paul had cleared his teaching with the chief Apostles (see Gal 1:18-19) but his opponents continued in their views until the Jerusalem Church, led by St. James, the “brother of God” as he is called, confirmed that circumcision was not necessary, only faith in Christ (see *Acts* 15:6-21). The Apostolic Church had rightly divided the word of truth, determining what was essential and what was not.

What Was Paul’s Gospel?

The Gospel which Christ had preached was simple, according to the Evangelists. *“The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel”* (Mk 1:15).

Paul’s summary of the Gospel which he preached in *1Cor* 15:3-8 tells us how he understood the kingdom of God to be at hand. *“For I delivered to you first of all that which I also received, that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.”* It was in the death and resurrection of Christ that the kingdom of God was to be found.

Perversions of the Gospel

St. Paul did not hesitate to say that the promoters of circumcision in the Church were perverting the Gospel. Over the centuries a number of alternatives to the Gospel emerged: teachings which St Paul would surely

Sunday after the Nativity [page 3]

have called “another gospel.” Some of the following first millennium teachings about Christ were quickly discarded; others have been revived over the years by different sects.

Some of the early alternative gospels taught that:

- Jesus was the illegitimate son of Mary and Panthera, a Roman soldier (the Talmud);
- Jesus was born as man and later adopted as a “son of God”
- Jesus was not fully man: he had a human body and a divine mind;
- Jesus was created by God the Father and not equal to Him (Arianism);
- Jesus’ physical body was only an illusion, therefore He did not die on the cross;
- Jesus’ human nature was overwhelmed by His divine nature (Eutychianism);
- Jesus had two natures but only one will, the divine, therefore His humanity was incomplete (monothelitism);
- Jesus only seemed to die on the cross; instead God took Him to Himself (Islam)

The first centuries also saw the rise of teachings that denied:

- The value of the Old Testament (Marcionism);
- The value of marriage (Montanism);
- The true brokenness of our human nature (Pelagianism).
- The value of icons (iconoclasm);

The nineteenth and twentieth centuries saw the rise of groups with their own alternative gospels which teach that:

- God is the physical father of Jesus. They are “one God” only in that they are united in spirit, mind and purpose (Mormons)
- Jesus is the incarnation of God’s first creation, Michael the Archangel, who became Messiah at His baptism (Jehovah’s Witnesses)

Sunday after the Nativity [page 4]

- Jesus was one of the many good spiritual teachers like Buddha, Mohammed, Confucius and others who attained divinity (New Age groups)

All of these tendencies we call heresies, from the Greek word *heteran* (other), as in “another gospel.” These heresies spoke about God and Christ but not in ways deemed consistent with the Scriptures. They came from another source than divine revelation and ultimately were rejected by the Church. Bishops, gathered in councils, divided what they saw as true from false teachings and rejected the early heresies. Their summary of the true Gospel, the Nicene Creed, remains the unique statement of our common faith.

Our Dogmatic Hymns

For centuries the Eastern Churches have also used liturgical hymns to assert their teaching in the face of heresies. The following sticheron from the vespers of the Nativity proclaims the Gospel faith of the Church with clarity and thereby refutes many of the heresies mentioned above. St. Paul would have approved.

Come, let us rejoice in the Lord! Let us proclaim the present mystery by which the partition has been broken and the flaming sword withheld: now shall the Cherubim let us all come to the Tree of Life. As for me, I am returning to the bliss of Paradise whence I had been driven by the original disobedience. Behold, the Image of the Father and His immutable Eternity has taken the form of a servant! He has come down to us from a Mother all-pure, and yet He has remained unchanged: He has remained true God as He was before, and has taken on Himself what He had not been, becoming Man out of His love for man. Wherefore, let us raise our voices in hymns and sing: “O God who was born of the Virgin, O our God, have mercy on us!”

2014 THEOPHANY HOUSE BLESSING FORM

In the Byzantine Churches, it is traditional for everyone to have their home blessed each year. This Blessing is usually performed after the Solemn Consecration of the Jordan Water. Father Bryan would really enjoy coming to bless your home. If you would provide the information below, he will be happy to make arrangements to celebrate this blessing. Also if you would like to share a meal with Fr. Bryan please indicate below.

NAME:

ADDRESS:

HOME PHONE:

WORK PHONE:

MOBILE PHONE #1:

MOBILE PHONE #2:

I WOULD LIKE TO INVITE FATHER FOR :

LUNCH: [CHECK ONE]

SUPPER:

**PLEASE CUT THIS FORM OUT, GIVE IT TO FATHER BRYAN,
MAIL IT TO THE PARISH OFFICE, OR PLACE IT IN THE
COLLECTION BASKET. Thank you!**

From the writings of the Church Fathers:

Even as He came in swaddling clothes we see a tyrant raging, a flight ensuing and a departure beyond the border. For it was because of no crime that his family was exiled into the land of Egypt. So do not be troubled if you are suffering countless dangers. Do not expect to be celebrated or crowned promptly for your troubles.

St. John Chrystostom

From the Synaxarion [Lives of the Saints of the Day]:

The Holy Prophet-King David, St Joseph the Betrothed, and St James the Brother of the Lord are commemorated on the Sunday after the Nativity. If there is no Sunday between December 25 and January 1, their commemoration is moved to December 26.

At an early date, some churches in the East began to commemorate certain important figures of the New Testament at the time of Theophany, and later during the Nativity season. In Syria, for example, St Stephen (December 27), SS. James (April 30) and John (September 26), and SS. Peter and Paul (June 29) were commemorated near the end of December.

In Jerusalem, the saints mentioned above were combined with a feast that the Jews of Hebron celebrated on December 25 or 26 in honor of the Old Testament Patriarch Jacob. Later on, the Christians substituted St James (October 23) for Jacob, and then the commemoration of the Brother of the Lord became associated with his ancestor King David. In time, St. Joseph was linked with SS. David and James.

The Holy Prophet-King David was a forefather of our Lord Jesus Christ according to the flesh. The youngest son of Jesse, David shepherded a flock of sheep belonging to his father. He was distinguished by his deep faith, and he zealously fulfilled the will of God.

During a battle with the Philistines, he vanquished the giant Goliath in single combat, which decided the outcome of the war in favor of the Israelites. He endured many things from King Saul, who saw him as a favorite of the people and his rival. David, however, showed his own decency and magnanimity. Twice, when he had the possibility of killing Saul, he did not do so.

After Saul and his son perished, David was proclaimed king of the southern part of Israel, and after Saul's second son was killed, he became king of all Israel. He built a new capital, Jerusalem ("the City of Peace"), and a new tabernacle. His great wish to build a Temple was not realized. It was foretold to him that his son would build the Temple.

The life of the Prophet David was darkened by a grievous falling: he took Uriah's wife for himself, and sent Uriah to his death in battle. He was also an example of great repentance, humbly and with faith bearing the

sorrows sent in punishment for his sins. St David gave a model for repentance in Psalm 50/51. King David died in great old age with steadfast faith in the coming of the promised Messiah, our Lord Jesus Christ. His divinely-inspired Psalter is widely used in the divine services and in personal prayers. (See the Books of Kings and Chronicles).

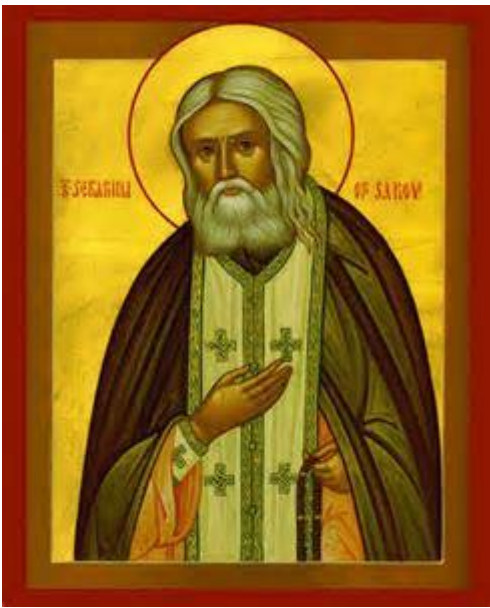
The holy Prophet-King David is invoked by those facing a difficult situation, such as an interview, etc.

Saint Joseph the Betrothed was of the lineage of King David. In his first marriage, he had four sons and two daughters. After he became a widower, St Joseph led a life of strict temperance. He was chosen to be the husband and guardian of the Most Holy Theotokos, who had taken a vow of virginity.

An angel told him of the Incarnation of the Son of God through her. St Joseph was present when the shepherds and the Magi worshiped the new-born divine Infant. On the orders of the angel, he fled into Egypt with the Mother of God and the Infant Jesus, saving them from the wrath of King Herod. He lived in Egypt with the Virgin Mary and the divine Child, working as a carpenter. St Joseph reputedly died at the age of one hundred.

St Joseph is commemorated on the Sunday after the Nativity. If there is no Sunday between December 25 and January 1, his Feast is moved to December 26. The Righteous Joseph is also commemorated on the Sunday of the Holy Forefathers.

The Holy Apostle James, Brother of the Lord, was the eldest son of Joseph the Betrothed from his first marriage with Solomonia. The Apostle James is remembered after the Feast of the Nativity of Christ since he accompanied his family on the Flight into Egypt and lived there with the Infant Jesus, the Mother of God and Joseph. Later, he returned to Israel with them. After the Ascension of the Lord, St James was the first Bishop of Jerusalem, gaining the great esteem not only of Christians, but also of Jews. He was thrown from the roof of the Jerusalem Temple because he had publicly preached to the people about the God-manhood of the Lord Jesus Christ. The Holy Apostle James is also commemorated on October 23.



St. Seraphim was born Prokhor Moshnin on July 19, 1754. His parents, Isidore and Agathia Moshnin, lived in Kursk, Russia; Isidore was a merchant. At the age of 10, Prokhor became seriously ill. During the course of his illness, he saw the Mother of God in his sleep, who promised to heal him. Several days later there was a religious procession in Kursk with the locally revered miracle-working icon of the Mother of God. Due to bad weather, the procession took an abbreviated route past the

house of the Moshnin family. After his mother put Prokhor up to the miracle-working image, he recovered rapidly. While at a young age, he needed to help his parents with their shop, but business had little appeal for him. Young Prokhor loved to read the lives of the saints, to attend church, and to withdraw into seclusion for prayer.

At the age of 18, Prokhor firmly decided to become a monk. His mother blessed him with a large copper crucifix, which he wore over his clothing all his life. After this, he entered the Sarov monastery as a novice.

His taking of the monastic vows occurred in 1786, when he was 27 years old. He was given the name Seraphim, which in Hebrew means "fiery," or "burning." He was soon made a hierodeacon.

In 1793, St. Seraphim was ordained a hieromonk, after which he served every day and received Eucharist for a year. St. Seraphim then began to withdraw into his "farther hermitage"—the forest wilderness about five km from Sarov Monastery. He achieved great perfection at this time. Wild animals—bears, rabbits, wolves, foxes and others—came to the hut of the ascetic. The staritsa, i.e., eldress, of the Diveevo monastery, Matrona Plescheeva, witnessed how St. Seraphim fed a bear that had come to him out of his hand: "The face of the great starets was particularly miraculous. It was joyous and bright, as that of an angel," she described.

St. Serephim of Sarov is remembered on January 2nd.

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!