

# **THE LIGHT OF THE EAST**



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: [www.saindy.com](http://www.saindy.com) Email: [sabcc@indy.rr.com](mailto:sabcc@indy.rr.com)

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 FEBRUARY 16, 2014**

**SUNDAY OF THE PRODIGAL SON.**

**The Holy Martyrs, the Presbyter Pamphilius, Porphyrius and their  
Companions.**

**PLEASE COME FORWARD AFTER THE DIVINE LITURGY;  
KISS THE HOLY ICONS, KISS THE HAND CROSS [OR RECEIVE  
THE HOLY ANOINTING], & PARTAKE OF THE ANTIDORAN  
[BLESSSED BREAD].**

<b>SAT. FEB. 15</b>	<b>5:00 PM</b>	<i>+Gasperina Enciso by Danny Enciso</i>
	<b>6:15 PM</b>	<b>MYSTERY OF HOLY REPENTENCE [CONFESSIONS]</b>
<b>SUN. FEB. 16</b>	<b>9:45 AM</b>	<b>THE THIRD HOUR</b>
	<b>10:00 AM</b>	<i>FOR THE PEOPLE</i>
	<b>11:15 AM</b>	<b>PARISH SOCIAL</b>
	<b>12 NOON</b>	<i>PRE-EPARCHIAL ASSEMBLY #5</i>
<b>MON. FEB. 17</b>	<b><u>The Holy Great Martyr Theodore the Recruit.</u></b>	
	<b>NO DIVINE SERVICES ~ FR. BRYAN'S DAY OFF</b>	
<b>TUE. FEB. 18</b>	<b><u>Our Holy Father Leo, Pope of Rome.</u></b>	
	<b>9 AM</b>	<i>Int. of Alex Dudas</i>
<b>WED. FEB. 19</b>	<b><u>The Holy Apostle Archippus.</u></b>	
	<b>NO DIVINE SERVICES FR. BRYAN IN MUNSTER</b>	
<b>THU. FEB. 20</b>	<b><u>Our Ven. Fr. Leo, Bishop of Catania. Our Holy Father Agathon, Pope of Rome.</u></b>	
	<b>FATHER BRYAN IN MUNSTER</b>	
<b>FRI. FEB. 21</b>	<b><u>Our Ven. Fr. Timothy of Symbola.</u></b>	
<b>SIMPLE ABSTINENCE</b>	<b><u>Our Holy Father Eustathius, Patriarch of Great Antioch.</u></b>	
	<b>7 PM</b>	<b><i>VESPERS FOR THE DEPARTED CHANTING OF THE HRAMOTY</i></b>
<b>SAT. FEB. 22</b>	<b><u>FIRST ALL SOULS SATURDAY. Memory of all the Faithful Departed. Finding of the Venerable Relics of the Martyrs at Eugenia.</u></b>	
	<b>5:00 PM</b>	<i>For our Faithful Departed</i>
	<b>6:15 PM</b>	<b>MYSTERY OF HOLY REPENTENCE [CONFESSIONS]</b>

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

SUN. FEB. 23

MEATFARE SUNDAY. The Holy Martyr Polycarp,  
Bishop of Smyrna.

9:45 AM THE THIRD HOUR

10:00 AM FOR THE PEOPLE

11:15 AM PARISH SOCIAL

12 NOON FINAL WISHES SEMINAR



**PLEASE FOR THE CHANGEABLE  
PARTS, HYMN NUMBERS, AND  
PROPERES ON THE COLORED  
INSERT.**

***GLORY TO JESUS CHRIST!  
GLORY FOREVER!  
SLAVA ISUSU CHRISTU!  
SLAVA VO VIKI!  
CHRIST IS AMONG US!  
HE IS AND SHALL BE!***

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

<b><i>Date</i></b>	<b><i>Collection</i></b>	<b><i>Candles</i></b>	<b><i>Holy Day</i></b>	<b><i>Fundraising</i></b>	<b><i>Total Income</i></b>
<b><i>Feb. 2</i></b>	<b><i>\$1,014.49</i></b>	<b><i>\$129.00</i></b>	<b><i>\$ 00.00</i></b>	<b><i>\$147.00</i></b>	<b><i>\$1,290.59</i></b>
<b><i>Feb. 9</i></b>	<b><i>\$1,279.26</i></b>	<b><i>\$581.00</i></b>	<b><i>\$4.00</i></b>	<b><i>\$173.00</i></b>	<b><i>\$2,037.26</i></b>
<b><i>TOTAL</i></b>	<b><i>\$2,293.85</i></b>	<b><i>\$710.00</i></b>	<b><i>\$4.00</i></b>	<b><i>\$320.00</i></b>	<b><i>\$3,327.85</i></b>

***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!***

***I have no taste for corruptible food nor for the pleasures of this life. I desire the Bread of God, WHICH IS THE FLESH OF JESUS CHRIST, who was of the seed of David; and for drink I DESIRE HIS BLOOD, which is love incorruptible.***

***St. Ignatius of Antioch (Letter to the Romans 7:3)***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	In Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	<b>AVAILABLE</b>	
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	<b>AVAILABLE</b>	
Annuciation Tryptych	\$25.00	<b>AVAILABLE</b>	
Holy Table	\$40.00	Family & Friends	Dan & Olga Vaughn

**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, KEITH SCOTT, DANNY ENCISO, AUSTIN MCGOFF.**

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

**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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

**PLEASE INVITE YOUR NEIGHBORS & FRIENDS!**

**UPCOMING HOLY DAYS & SPECIAL SERVICES**

**AT ST. ATHANASIUS THE GREAT CHURCH**

**FRI. FEB. 21 7 PM VESPERS OF THE DEPARTED WITH  
THE CHANTING OF THE LIST OF  
THE DEPARTED**

**SAT. FEB. 22 FIRST ALL SOULS SATURDAY  
5 PM VESPERS WITH DIVINE LITURGY  
6:15 PM MYSTERY OF HOLY REPENTANCE**

**SUN. FEB. 23 SUNDAY OF MEATFARE.  
9:45 AM THIRD HOUR  
10 AM DIVINE LITURGY  
11:15 AM PARISH SOCIAL  
12NOON *FINAL WISHES SEMINAR***

**WED. FEB 26 *PARACLIS & MYSTERY OF HOLY ANOINTING***

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

**SUN. MAR. 2 SUNDAY OF CHEESEFARE.  
9:45 AM THIRD HOUR  
10 AM DIVINE LITURGY  
11:15 AM PARISH CHEESEFARE POTLUCK  
LUNCHEON  
12:30 PM VESPERS OF FORGIVENESS**

**MON. MAR. 3 FIRST DAY OF THE GREAT FAST  
DAY OF STRICT FAST  
[NO MEAT OR DAIRY PRODUCTS PERMITTED]  
7 PM MOLEBEN FOR THE GREAT FAST**

## **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:*

**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 THE LITURGY NEXT WEEK. We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!*

## **Final Wishes Seminar at St. Athanasius Church**

*Do you ever wonder what you need to do when a loved one "falls asleep in the Lord"?*

*Will your loved know what to do if you "fall asleep in the Lord?"*

*Brian McCarron from Flanner & Buchanan Funeral Service will provide a "Final Wishes Seminar" on Sunday February 23 after the 10 AM Divine Liturgy*

*Mr McCarron will provide information on*

*"How to ask Loved ones about their final wishes?"*

*"How to insure that your loved ones are aware of your Final Wishes"*

*"Living Wills" "Durable Power of Attorney" "Pre-Need Funeral Planning"*

*This Seminar is open to the public, so please invite your family, neighbors and friends! This information will really help you and your family in planning.*

**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 22<sup>nd</sup>]. The successive All Souls Saturdays are the 2<sup>nd</sup> Saturday of the Great Fast [March 15], 3<sup>rd</sup> Saturday of the Great Fast [March 22], 4<sup>th</sup> 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 we are begin by celebrating *Vespers of the Departed* with the Chanting of the Parish Dyptychs. 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!

***BE STRONG...IN LOVE; IN ADVERSITY; IN WITNESS***

***ANNUAL MEN'S RETREAT***

***FRIDAY MARCH 28 THROUGH SUNDAY MARCH 30***

***LIAL RENEWAL CENTER NEAR TOLEDO, OHIO***

***SPECIAL GUEST PRESENTER: FR. G. SCOTT BOGHOSSIAN***

***OF THE PASSAIC EPARCHY***

***DISCOVER HOW TO BE THE AUTHENTIC MAN GOD CREATED YOU TO BE, AND ENCOUNTER THE STRENGTH GOD GIVES YOU TO LIVE YOUR VOCATION AS A MAN OF FAITH. FOR MORE INFORMATION,***

***VISIT [WWW.BYZCATHCULTURALCENTER.ORG](http://WWW.BYZCATHCULTURALCENTER.ORG) OR EMAIL***

***[RETREAT@BYZCATHCULTURALCENTER.ORG](mailto:RETREAT@BYZCATHCULTURALCENTER.ORG) OR CALL 216-357-2933***

***OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER***

***FACEBOOK PAGE.***



## **FATHER'S LITURGICAL CORNER**

*Father, my Roman Catholic friends have asked me: "Why do Byzantine Catholics only have one Sunday Liturgy?" She said that our Parish would grow if we had more than one Liturgy time...How do I respond to that?*

*First, your friend does not understand that the proper practice of the Byzantine Catholic Church mirrors the practice of the Early Church. As early as St Ignatius of Antioch around 107 AD wrote that every Church was to have one Liturgy ... as it is to have one Eucharist, one altar, one loaf [for the Eucharist], and one cup. This practice was reiterated by numerous Church Fathers and Ecumenical Councils! A better question would be for you to ask your friend why their Church disregards the clear teachings of the Early Church Fathers.*

*Having one Eucharistic Liturgy unites the Church Community before the Holy Throne of God. The Parish Community should NOT be separated over such trivial reasons as convenience or Liturgical Language. In the past faithful Christians would work diligently to bring their schedule in line with the Liturgical Schedule of the Parish. But sadly today many Christians are more faithful to various sports events, non-essential job schedules, and other such things than to the Parish Community and the obligation to participate in the Church's liturgical life.*

*In addition to dividing the Christian community, having multiple Divine Liturgies usually prevents the full celebration of the Liturgical Life of the Byzantine Catholic Church. Every parish should have Evening Prayer [Vespers], Morning Prayer [Matins] and the Divine Liturgy for every Sunday and Holy Day. Without these Divine Services, the parish becomes spiritually anemic, without the full treasure of Byzantine Christianity.*

*Let us hope that we can restore this full Liturgical Life in our Parish as it is being restored in other parishes of the Parma Eparchy.*

**Thanks for the question!**



## Holy Great-martyr Theodore the Tyro (“the Recruit”)



The Holy Great Martyr Theodore the Recruit (Tyro) was a soldier in the city of Alasium of the Pontine district (northeast province of Asia Minor, stretching along the coast of the Euxine, i.e. the Black Sea), under the command of a certain Brincus. They commanded him to offer sacrifice to idols. St Theodore firmly confessed his faith in Christ the Savior in a loud voice. The commander gave him several days to think it over, during which time St Theodore

prayed.

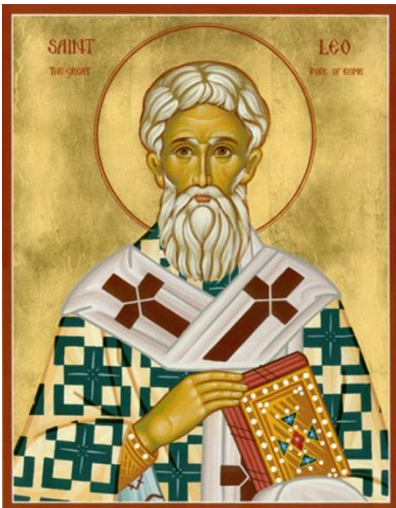
They charged him with setting a pagan temple on fire, and threw him into prison to be starved to death. The Lord Jesus Christ appeared to him there, comforting and encouraging him. Brought to the governor, St Theodore boldly and fearlessly confessed his faith, for which he was subjected to new torments and condemned to burning. The martyr Theodore climbed onto the fire without hesitation, and with prayer and gave up his holy soul to God.

This occurred in about the year 306 under the Roman emperor Galerius (305-311). Unharmful by the fire, the body of St Theodore was buried in the city of Euchaita, not far from Amasium. His relics were afterwards transferred to Constantinople, to a church dedicated to him. His head is in Italy, in the city of Gaeto.

Later on, fifty years after the death of St Theodore, the emperor Julian the Apostate (361-363), wanting to commit an outrage upon the Christians, commanded the city-commander of Constantinople during the first week of Great Lent to sprinkle all the food provisions in the marketplaces with the blood offered to idols. St Theodore appeared in a dream to Archbishop Eudoxius, ordering him to inform all the Christians that no one should buy anything at the marketplaces, but rather to eat cooked wheat with honey (kolyva).

In memory of this occurrence, the Byzantine Catholic and Orthodox Churches annually celebrates the holy Great Martyr Theodore the Recruit on the first Saturday of Great Lent. On Friday evening, at the Divine Liturgy of the

**St. Theodore [page 2]** Presanctified Gifts following the prayer at the ambo, the Canon to the holy Great Martyr Theodore, composed by St John of Damascus, is sung. After this, kolyva is blessed and distributed to the faithful. The celebration of the Great Martyr Theodore on the first Saturday of Great Lent was set by the Patriarch Nectarius of Constantinople (381-397). St. Theodore the Recruit is also commemorated on February 17<sup>th</sup>. We pray to St Theodore for the recovery of stolen articles.



## **Our Holy Father Leo I, Pope of Rome**

(c. 400 – 10 November 461), is also known as **Saint Leo the Great**, was Pope from 29 September 440 to his death in 461.

He was an Italian aristocrat, and was the first pope to have been called "the Great". He is perhaps best known for having met Attila the Hun in 452 and persuading him to turn back from his invasion of Italy. He is also a Doctor of the Church, most remembered theologically for issuing

the Tome of Leo, a document which was foundational to the debates of the Ecumenical Council of Chalcedon. The Council of Chalcedon, the fourth ecumenical council, dealt primarily with Christology, and elucidated the orthodox definition of Christ's being as the hypostatic union of two natures—divine and human—united in one person, "with neither confusion nor division". It was followed by a major schism associated with Monophysitism, Miaphysitism and Dyophysitism.

According to the *Liber Pontificalis*, he was a native of Tuscany. By 431, as a deacon, he occupied a sufficiently important position for Cyril of Alexandria to apply to him in order that Rome's influence should be thrown against the claims of Juvenal of Jerusalem to patriarchal jurisdiction over Palestine—unless this letter is addressed rather to Pope Celestine I. About the same time John Cassian dedicated to him the treatise against Nestorius written at his request. When Pope Sixtus III died (11 August 440), Leo was unanimously elected by the people to succeed him. On 29 September he entered upon a pontificate which was to be epoch-making for the centralization of the government of the Roman Church.

**Saint Leo the Great [page 2]** Leo's writings (both the sermons and the letters) are mostly concerned with theological questions concerning the person of Jesus Christ (Christology) and his role as mediator and savior (Soteriology). This is partially connected to the Council of Chalcedon in which Roman legates participated in Leo's name. Subsequently, through numerous letters addressed to bishops and members of the imperial family, Leo incessantly worked for the propagation and universal reception of the faith in Christ as defined by Chalcedon, also in the Eastern part of the Roman empire. Leo defends the true divinity and the true humanity of the one Christ against heretical one-sidedness. He takes up this topic also in many of his sermons, and over the years he further develops his own original concepts. A central idea around which Leo deepens and explains his theology is Christ's presence in the Church, more specifically in the teaching and preaching of the faith (Scripture, Tradition and their interpretation), in the liturgy (sacraments and celebrations), in the life of the individual believer and of the organized Church, especially in a council.

Leo contributes to the development of the doctrine on papal primacy, based on his personal devotion to St Peter and on the veneration for the Apostle and his tomb in Rome. Besides recourse to biblical language, Leo also describes his own special relationship with St Peter in terms derived from Roman law. He calls himself the (unworthy) heir and deputy (vicarius) of Peter, having received his apostolic authority and being obliged to follow his example. On the one hand, Peter stands before him with a claim on how Leo is to exercise his office; on the other hand, Leo, as the Roman bishop, represents the Apostle, whose authority he holds. Christ, however, always comes out as the source of all grace and authority, and Leo is responsible to him for how he fulfills his duties. Peter is indeed the example for Leo's relationship to Christ. Thus, the office of the Roman bishop, with its universal significance, is grounded on the special relationship between Christ and St Peter, a relationship that per se cannot be repeated; therefore, Leo depends on St Peter's mediation, his assistance and his example in order to be able to adequately fulfill his role and exercise his authority as the Bishop of Rome, both in the city and beyond.

He died probably on 10 November 461. The Byzantine Catholic Church commemorates him on February 18<sup>th</sup>.

# ADULT GREAT FAST REFLECTION [MIDWEST REGION]

SUNDAY APRIL 6<sup>TH</sup> FROM 1 TO 6 PM

ANNUNCIATION BYZANTINE CATHOLIC CHURCH

14610 WILL-COOK RD. HOMER GLEN, IL

*THE DESERT: THE SPIRITUAL HOME OF THE MODERN DAY  
DISCIPLE*

PRESENTED BY: FATHER DEACON MICHAEL LEE, STL, OCDS

“IN THE MORNING, WHILE IT WAS STILL DARK, JESUS GOT UP AND WENT OUT TO A DESERTED PLACE, AND THERE HE PRAYED.”

[MARK 1:35]

YOU ARE INVITED TO COME AWAY FROM THE WORLD TO A SOLITARY PLACE -A DESERT- TO LEARN, TO PRAY, TO LISTEN, AND TO ENTER DEEPLY INTO THE TIME OF THE GREAT FAST. IN LIGHT OF OUR MODERN, HECTIC LIVES, WE WILL REFLECT ON OUR NEED FOR THE DESERT TODAY, WHAT THE DESERT IS, HOW DO WE ENTER IT, AND HOW TO THRIVE IN THIS DESERTED PLACE. THE GREAT SAINTS AND SPIRITUAL MASTERS WILL LEAD US ON THE INWARD JOURNEY TO THE CENTER OF OUR HEART WHERE GOD DWELLS.

FOR MORE INFORMATION: VISIT

[WWW.BYZCATHCULTURALCENTER.ORG](http://WWW.BYZCATHCULTURALCENTER.ORG), E-MAIL

[INFO@BYZCATHCULTURALCENTER.ORG](mailto:INFO@BYZCATHCULTURALCENTER.ORG), CALL FATHER DEACON MICHAEL LEE AT (208) 861-3817, OR “LIKE” THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.

# **BYZANTEEN LENTEN REFLECTION**

## **"WHATEVER"**

**"BELIEVE WHATEVER YOU WANT. DO WHATEVER WORKS FOR YOU." THAT'S THE MESSAGE WE GET EVERY DAY. SO HOW DOES A GOD WHO IS "EVER-EXISTING, YET EVER THE SAME," A GOD WHO SAYS "I AM THE TRUTH," FIT INTO OUR WORLD, WHERE EVERYTHING SEEMS TO BE A MATTER OF PERSONAL OPINION? FIND OUT HOW YOUNG ADULTS LIKE ISHANI PETEYA, ROB FETSKO, TOMMY MARTIN AND THERESA PLISHKA DEVELOPED A RELATIONSHIP WITH ETERNAL GOD IN THEIR FAST PACED, EVER CHANGING LIVES, AND DISCOVER THE REAL CONCRETE DIFFERENCE HE HAS MADE.**

**GET TO KNOW WHY WE BELIEVE WHAT WE BELIEVE ABOUT OUR GOD, AND KNOW THE JOY YOU'LL HAVE IF YOU "DO WHATEVER HE TELLS YOU."**

**FOR MORE INFORMATION, VISIT**

**[WWW.BYZCATHCULTURALCENTER.ORG](http://WWW.BYZCATHCULTURALCENTER.ORG), OR E-MAIL [INFO@BYZCATHCULTURALCENTER.ORG](mailto:INFO@BYZCATHCULTURALCENTER.ORG), CALL 216-357-2933, OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.**



## *Sunday of the Prodigal Son*

### **Under the Power of the Passions**

RELIGIOUS PEOPLE ARE OFTEN ACCUSED of having a negative morality. Faithful believers are not to do this or that and there are “temple police” to make sure that they toe the line. Dietary regulations, which are prominent in both

Judaism and Islam, are often cited as examples of this “negative morality.” People are not to eat this or that because God has forbidden it. Obeying these rules is seen as a way of glorifying God.

The Apostolic Church did not adopt the idea that certain foods were “unclean,” based in part on St Peter’s vision in Joppa (see *Acts* 10:9-16). “*What God has cleansed,*” Peter was told, “*you must not call common*” (v. 15). In the same way it did not adopt the idea taught by some sects at the time that marriage and sexuality were ungodly. Rather the Church espoused the principle stated by St Paul, “*All things are lawful for me, but I will not be brought under the power of any*” (*1 Cor* 6:12).

### **Being “Under the Power” of Things**

No authentically Christian exercise of asceticism, such as fasting, is done to avoid something evil but to keep us free from inappropriate control by anything. Fasting is one strategy for minimizing the power of food or drink (gluttony), material possessions (greed) or sex (lust) over us.

It is often noted that many people in our society do not have a healthy relationship with food, drink or sex. Many rely on these things to fix emotional problems they were never designed to address. The resulting addictions are simply the most harmful examples of our disordered

## *Sunday of the Prodigal Son [Page 2]*

passions having power over us. As people today say, “What you own, owns you.”

The Apostolic Church’s teaching that nothing is “unclean” was perhaps too subtle for some early believers. They felt that, if everything was allowed, unlimited consumption was in order. Paul had to remind them that “Nothing is forbidden” does not mean “consume everything you can.” Rather, he insisted, “*All things are lawful for me, but all things are not helpful*” (1 Cor 6:12). The believer’s goal in life is to be united to God; unlimited consumption does not help us achieve that goal.

St Paul would likely have agreed with Pope Francis’ criticisms of modern prosperity as leading to a “culture of waste.” We are prodded by film, TV and advertising into continually buying more and throwing away what we tire of. “Consumerism has led us to become so used to an excess” of food and other material goods, the pope says, that we no longer value our humanity, much less our relationship to God. The Church’s answer to consumerism – ancient or modern – is fasting.

### **How Do We Fast?**

Most people see fasting as an act of self-denial, but often mistake just what we seek to deny in this observance. Fasting is not so much a denial of food as it is a denial of the ego. In our prosperous society we are used to having whatever we want whenever we want it. Fasting is a means of challenging this impulse to self-satisfaction. When we observe the Church’s fast days we are allowing others to determine what we may eat and when we may eat it. We fast when the Church fasts and in the manner that the Church prescribes. There are, of course, always exceptions for health and other reasons but in such cases the tradition would have us seek a blessing from one’s spiritual father before mitigating the fast. In that way we would not be determining our own version of the fast; we would still be following the Church, in the person of our confessor.

## *Sunday of the Prodigal Son [Page 3]*

### **Sexual Morality a Kind of Fasting?**

Our age has become known for the sexual revolution in which any form of sexual expression between consenting adults is ok. Some people even promote sexual activity with children and try to encourage its legalization. The Church, while recognizing that sexuality is, after all, God's idea, seeks to free us from lust as it does from gluttony and greed. It proclaims sexuality as proper to marriage with **an openness** to conceiving children as integral to marital relations.

Even married couples, however, are subject to the passions. And so refraining from marital relations has been a part of fasting, particularly before receiving the Eucharist or, in the case of married clergy, before celebrating the Liturgy. Thus older editions of the Divine Liturgy begin with these words: "The priest who desires to celebrate the Divine Mysteries must ... be continent from the evening before, and be vigilant until the time of divine service."

### **Tired of Fasting?**

In 1 Corinthians 6 St Paul evokes three basic principles of the Gospel which underpin any Christian ascetical effort. They are timely reminders for us of why we fast, or live the Christian life at all.

***The blood of Christ is the "price" of our redemption*** – "For you were bought at a price" (v. 20): The ultimate reason for any ascetical effort is the union we have with Christ in His saving death and resurrection. We live in the light of Christ's death on the cross which freed us from the rule of sin and death. As the priest prays when beginning the prothesis at the Divine Liturgy, "You redeemed us from the curse of the Law by Your precious blood."

***We are united as members of one body in Christ*** – "Do you not know that your bodies are members of Christ?" (v. 15): When our bodies are immersed in the water of baptism we are organically united to Christ. We do not simply admire Him as an inspired teacher; in the Eucharist we are physically one with Him. Therefore our bodies have as important a role in



*Sunday of the Prodigal Son [Page 4]* worship as our hearts and minds. Like bows and prostrations, fasting is a form of physically glorifying God. ***We have received the Holy Spirit*** – Our baptism was sealed with the gift of the Holy Spirit in chrismation, making us Spirit-bearers: “*Do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God*” (v. 19). Our bodies are sanctified vessels set apart for the worship of God as much as any holy chalice.

***Worship God by the way you use your body*** – “... *therefore glorify God in your body and in your spirit, which are God’s*” (v. 20): Our liturgical life includes a number of ways in which we glorify God in our bodies. Among the ways we can do so in our daily life are by striving to lessen the power which food and drink, sexuality or entertainment have over us by regularly fasting on Wednesday and Friday, recalling Christ’s betrayal and His passion, and during the Church’s fasting seasons, particularly the Great Fast.

**With St. Paul, we urge all to leave the works of darkness and put on the armor of light. We all are sinners in need of *metanoia* (repentance) in order to be rid of sin, the passions, and everything that enslaves us with regard to food and drink, clothing, pleasure, jealousy, anger, hatred, pride, obstinacy, calumny, amusements, and superficiality. He who commits sin is not free, but is the slave of sin. Great Lent is a time of purity, holiness, prayer, and liberation from sin, evil and corruption: a time very pleasing to God, a time of salvation, and a spiritual springtime preparing us to shine with the light of the glorious Resurrection. We exhort the faithful to take on the discipline of fasting and abstinence that our fathers and ancestors always practiced. My brothers and sisters, “repent, for the Kingdom of God is at hand!”**

*Bishop Nicholas Samra*

**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 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

**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!*