

# **THE LIGHT OF THE EAST**



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

**1117 South Blaine Ave. Indianapolis, IN 46221**

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

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

**Pastoral Associate: Father Deacon John Russell, M. Div.**

**Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,**

**Business Manager: John Danovich**

**Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555**  
**FAX: 317-632-2988**

### **WEEKEND DIVINE SERVICES**

**Sat: 7 PM [Evening Prayer]**

**Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]**

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

**SERVICES FOR THE WEEK OF DECEMBER 14, 2014**

**SUNDAY OF THE FOREFATHERS**

**TWENTY-SEVENTH SUNDAY AFTER PENTECOST.**

**The Holy Martyrs Thrysus, Leucas, Philemon,  
Appolonius and Callinicus. The Blessed Priest and  
Ascetic Father Nimatulla al-Hardini [Joseph Kassab].**

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

<b><u>SAT. DEC. 13</u></b>	<b>7:00 PM</b>	<b>FESTAL EVENING PRAYER</b>
	<b>8:00 PM</b>	<b>MYSTERY OF HOLY REPENTANCE [CONFESSION]</b>
<b><u>SUN. DEC. 14</u></b>	<b>9:00 AM</b>	<b>FESTAL MORNING PRAYER</b>
	<b>10:00 AM</b>	<i>For the People</i>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>
	<b>12 NOON</b>	<b>ECF CLASSES FOR ALL</b>
<b><u>MON. DEC. 15</u></b>	<b><u>The Holy Martyr Eleutherius. Our Ven. Fr. Paul of Latra. Our Holy Father Stephen, Archbishop of Surozh.</u></b>	
	<b>NO DIVINE SERVICES ~ FATHER'S DAY OFF</b>	
<b><u>TUE. DEC. 16</u></b>	<b><u>The Holy Prophet Haggai.</u></b>	
	<b>7 AM</b>	<b>THE FIRST HOUR</b>
	<b>7:30 AM</b>	<b>THE EMANUEL MOLEBEN</b>

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

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

**WED. DEC. 17**

**The Holy Prophet Daniel and the Three Holy Children: Hananiah, Azariah, and Mishael.**

**7 AM**

**THE FIRST HOUR**

**7 PM**

**THE EMANUEL MOLEBEN**

**8 PM**

**THE MYSTERY OF HOLY  
REPENTANCE [CONFESSIONS]**

**THU. DEC. 18**

**The Holy Martyr Sebastian and His Companions.**

**7 AM**

**THE FIRST HOUR**

**7:30 AM**

**THE EMANUEL MOLEBEN**

**FRI. DEC. 19**

**The Holy Martyr Boniface.**

**7 AM**

**THE FIRST HOUR**

**7:30 AM**

**THE EMANUEL MOLEBEN**

**SAT. DEC. 20**

**Saturday before Christmas. Pre-festive Day of Christmas. The Holy Martyr Ignatius the God-bearer.**

**7 AM**

**THE FIRST HOUR**

**7 PM**

**FESTAL EVENING PRAYER**

**8 PM**

***MYSTERY OF HOLY***

***REPENTANCE [CONFESSION]***

**SUN. DEC. 21**

**SUNDAY BEFORE CHRISTMAS, OF THE ANCESTORS. TWENTY-EIGHTH SUNDAY AFTER PENTECOST. The Holy Martyr Juliana of Nicomedia.**

**9:00 AM**

**MORNING PRAYER**

**10:00 AM**

***FOR THE PEOPLE***

**11:30 AM**

**PARISH LUNCHEON**

**12:15 PM**

**ECF CLASSES FOR ALL!**

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

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

**12/7/14    \$894.22    \$45.72    \$00.00    \$595.25    \$1,535.19**

**TOTAL    \$894.22    \$45.72    \$00.00    \$595.25    \$1,535.19**

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

***Thank you for all of your support!***

# 2014-2015 STEWARDSHIP APPEAL

STEWARDSHIP APPEAL PLEDGES TO DATE: \$1775.00

ST. ATHANASIUS STEWARDSHIP GOAL: \$1400.00

*AMOUNT SURPASSING OUR GOAL* *\$375.00 [PLEDGED]*

AMOUNT COLLECTED TO DATE \$1675.00

*THANK YOU TO EVERYONE WHO HAVE PLEDGED OR CONTRIBUTED TOWARDS OUR GOAL! BUT TO THOSE WHO HAVE NOT YET PLEDGED, YOUR PLEDGE AND SUPPORT IS STILL NEEDED! NOW THAT WE HAVE REACHED OUR GOAL, WE RECEIVE BACK FROM THE EPARCHY A LARGER PERCENTAGE OF YOUR CONTRIBUTION!*

*Please turn in your pledge card and initial payment check made out to "St. Athanasius Byzantine Catholic Church". You can pay your pledge over a 5 month period. You may also donate online at [www.parma.org](http://www.parma.org) and go to the donate tab. If every family pledge \$200.00 we would be able to continue to surpass our goal, and we receive back the remainder. St. Athanasius the Great Parish has received much support of the Eparchy, we al should show our appreciation for this support by contributing to the Stewardship Appeal. Any amount is welcome!*

**PLEASE REMEMBER IN YOUR PRAYERS:** our parishioners, family

members, friends and others who are ill or infirm:  
AMY CHIAPPE, ETHAN EYMAN, CULVER  
"RED" EYMAN, MARGARET EYMAN, BOBBI  
SPAK, JAY MURTAUGH, BJ NOVAK, ELAINE  
WILSON, DR. CHARLOTTE NEUMANN,  
SONIA DOUGLAS-STANTON, RON ZELLER,  
NICHOLE RICHARDS, BR. JAMES BROWN  
S.M., WILLIS WILLIAMS, BELINDA DORNEY,  
DAVID BLEVINS, FR. DEACON MICHAEL

GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT,  
PAUL SUVAK, GLEN GRABOW, EVIE KOBUS, JOHN BORGERT,  
LAUREN FIORELLI, CLARE HUNTER, IGNATIO ROMERO,  
MAGDELINA CHAUBY, ROBERT SUVAK.





<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	Allison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Healing	Dan & Olga Vaughn
Nativity Icon	\$25.00	Jesus, Mary, Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Special Intention	Father Bryan
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	Special Intention	Al Macek

**Give a spiritual Gift to someone in need.** We have candle Gift Cards you can send or give to a loved one, friend or someone in need of prayers. A single 6-day candle is \$5. For an entire month the cost is \$25. When giving your donation use the candle envelope in the back of the Church. Paired with it, take the candle card to give as a gift. In addition to the name on the candle, please specify a start date if you would like the Church to light the candle[s] in front of the Icons of our Lord or the Theotokos for you on a future date.

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



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

**WEDNESDAY JANUARY 14<sup>TH</sup> 7 PM**

**THURSDAY FEBRUARY 19<sup>TH</sup> 7 PM**

**ST. ATHANASIUS THE GREAT**

**BYZANTINE CATHOLIC CHURCH**

**1117 S. BLAINE AVE. INDIANAPOLIS.**

**DO YOU KNOW ANYONE WHO IS TROUBLED BY THE DISEASE OF ALCOHOLISM OR CHEMICAL DEPENDENCY?**

**PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR THIS LIFE-CHANGING AND HEALING AKATHIST.**



## **ST. ATHANASIUS THE GREAT PARISH COMMUNITY MEAL~**

**Many thanks to all who helped and participated watch this space for further announcements**

**As part of our call to participate actively in the Holy Father's call for the "New Evangelization", we need**

**to truly reach out to the Neighborhood Community surrounding our Parish Facilities. One way for us to do this is to provide a Free Community Meal on a regular basis.**

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

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



Our Eastern Christian Formation Classes will continue **THIS SUNDAY** after the Parish Luncheon. The Children are divided by age and grade. We hope to have a Pre-K and Kindergarten class, a Primary Grade class, a Middle Grade class, and a High School age class. Currently the Pre-K and Kindergarten and Primary Grade classes have begun.

**We need the parents' commitment to have themselves and their children here each week to make the classes successful.**

We expect **EVERY ADULT** to participate in the Adult Enrichment Class. Sadly all too many of you have **NOT** been faithful in attending and participating in Eastern Christian Formation Classes. Please recommit yourself to growing in the Holy Spirit and Faith.

**THANK YOU FOR YOUR SUPPORT.**

## **Second Annual traditional Christmas Eve Supper~**

So many people enjoyed the Traditional Christmas Eve Supper [Holy Night Supper] that we celebrated last year before the celebration of Great Compline, that it has been decided to hold the Supper annually. Everyone is welcome for this Supper [which will be a potluck] please sign up in the Parish Hall at the Luncheon. Information on the traditional foods for the supper are also in the Parish Hall.

**5 PM ~ DOORS OPEN [FOR LAST MINUTE FOOD PREPARATION]**

**6 PM ~ SUPPER BEGINS WITH PRAYER**

**8 PM ~ GREAT COMPLINE FOR THE NATIVITY OF OUR LORD  
PLEASE JOIN US FOR THIS MARVELOUS TRADITIONAL  
SUPPER!**

**Can You Help? The Hall Kitchen Dishwasher is disparately in need of repair. Father has been told that it is in need of a new “drain filter” [if he remembers correctly]. A usable Dishwasher will help simplify clean up after various Parish projects and meals. If you can help please tell John Danovich and schedule a time to assess the situation and make a repair. Thanks!**

**The Cupboard is almost bare! Our Parish Food Bank was nearly empty after providing assistance to needy people this November. Fr. Bryan had to spend his own monies to purchase some basics for the food bank. It would be a great help if every family would bring a few non-perishable food items to Church. We especially need cereals, canned fruit and vegetables, canned and boxed soups, canned meats, and canned soups. But any non-perishable food items would be most welcomed! Please bring them to Church and place in the food bank box.**

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

Wednesday December 10 Emanuel Moleben and Mystery of Holy Anointing

Wednesday January 14 Paraclis & Holy Anointing

Wednesday February 11 Paraclis & Holy Anointing

Wednesday March 11 Liturgy of the Pre-Sanctified Gifts & Holy Anointing

**Please invite your friends and join us for this beautiful Healing Service!**

## **UPCOMING HOLY DAYS & SPECIAL SERVICES**

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

**Wed. December 17 7 PM**                      **EMANUEL MOLEBEN**  
7:30 PM to 8:30 PM MYSTERY OF HOLY  
REPENTANCE [CONFESSIONS]

**28<sup>th</sup> Sunday after Pentecost ~ Sunday of the Ancestors Celebration.**

**Sat. December 20 7 PM**                      **FESTAL VESPERS**  
**[FOLLOWED BY CONFESSIONS]**

**Sun. December 21 9 AM**                      **FESTAL MATINS**  
10 AM                      **DIVINE LITURGY**  
11:15 AM                      **PARISH SOCIAL LUNCHEON**  
12 NOON                      **ECF CLASSES FOR ALL**

**PLEASE FIND THE SCHEDULE FOR THE CHRISTMAS DIVINE  
SERVICES ELSEWHERE IN THE BULLETIN!**

**Sunday after Christmas ~ Sunday of the St. Joseph, David, & James  
Celebration**

**Sat. December 27 7 PM**                      **FESTAL VESPERS**  
**[FOLLOWED BY CONFESSIONS]**

**Sun. December 28 9 AM**                      **FESTAL MATINS**  
10 AM                      **DIVINE LITURGY**  
11:15 AM                      **PARISH SOCIAL LUNCHEON**  
12 NOON                      **ECF CLASSES**

**Circumcision of our Lord and St. Basil the Great Celebration**

**Wed. December 31 7 PM**                      **FESTAL VESPERS**  
**Thu. January 1 9 AM**                      **FESTAL DIVINE LITURGY**



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



## **Feast of the Nativity of our Lord**

**Wed. Dec. 24**

**9 AM: Royal Hours [Office of Readings]**

**6 PM: Holy Night Supper [for all Parishioners]**

**8 PM: Great Compline of the Nativity**

**Thu. Dec. 25**

**9 AM: Festal Morning Prayer**

**10 AM: Festal Divine Liturgy [with Mirovanije]**



## **Feast of the Synaxis of the Theotokos**

**Fri. Dec. 26**

**9 AM: Festal Divine Liturgy**

## **Feast of the Holy Proto-martyr Stephen**

**Sat. Dec. 27**

**9 AM: Festal Divine Liturgy**

## **Feast of the Circumcision of our Lord and St. Basil the Great**



**Wed. Dec. 31**

**7 PM: Festal Evening Prayer**

**Thu. Jan. 1**

**9 AM: Festal Divine Liturgy**



## **Feast of the Theophany Celebration**

**Mon. Jan. 5**

**7 PM: Vespers and Liturgy consecration of the Jordan water**

**Tue. Jan. 6**

**9 AM: Festal Morning Prayer**

***Please plan now to share in celebrating these joyous Holy Days!***

# **EMMANUEL MOLEBEN**

**THE PHILLIP'S FAST PRAYER SERVICE OF THE BYZANTINE CHURCH**



***WE EXTOL YOU, O LIFEGIVING CHRIST, FOR FULFILLING  
THE SIGN FORTOLD OF EMMANUEL, YOU REVEALED  
YOURSELF AS SAVIOR, BY PROPHETS FORTOLD!***

***PLEASE JOIN US FOR THE CELEBRATION OF THIS TRADITIONAL PRE-  
CHRISTMAS PRAYER SERVICE OF THE BYZANTINE CATHOLIC CHURCH.***

***THE EMMANUEL MOLEBEN WILL BE SERVED ON THE FOLLOWING  
WEDNESDAY EVENINGS AT 7PM:***

***DECEMBER 10<sup>TH</sup>, AND DECEMBER 17<sup>TH</sup>***

***THE EMMANUEL MOLEBEN WILL ALSO BE SERVED ON THE FOLLOWING  
DAYS AT 7:30 AM:***

***FRIDAY DECEMBER 12<sup>TH</sup>; TUESDAY DECEMBER 16<sup>TH</sup>;  
THURSDAY DECEMBER 18<sup>TH</sup>; FRIDAY DECEMBER 19<sup>TH</sup>***

# **The Law of Prayer is the Law of Faith and the Law of Life**



By Henry J. Peresie CECS, Ph. D.

The heading for this article is a common phrase which is often seen translated in Latin as *Lex orandi, Lex Credendi, Lex Vivendi*. I try to incorporate this maxim into my daily activities.

I was raised in both the Latin and Byzantine Catholic churches. However my spiritual upbringing was mostly in Western

Catholicism. I always knew that it was important to pray but felt it more as an obligation than a privilege. Most of my prayers were rote such as the Our Father, Hail Mary and Glory Be as said in the Roman Catholic tradition. The Rosary was important. When I became more involved with the Ukrainian Catholic Church I became aware of the many methods of personal prayer available. I viewed them as means of acknowledging the majesty of God and his mercies, rather than just asking him for favors or to keep me out of trouble.

Of course, the Divine Liturgy is the greatest expression of prayer that Byzantine Christians have. When I enter a Byzantine Catholic Church I am immediately overcome with awe at the beauty of creation that is present. The icon screen reminds me that heaven and earth are united in this place. This is public prayer along with Vespers, Matins, and others said in our assemblies in our Temples.

However, we have a rich variety of services for prayer that we can do privately, many of which are included in the book “The Divine Liturgy: An Anthology of Worship.” This is worth owning. Another resource is the prayer book, “Let Us Pray to the Lord, Volume I, Daily Office,” published by Eastern Christian Publications. These resources include prayers for the

**The Law of Prayer [page 2]** various hours of the day and for special circumstances. There are additional online sources for daily prayers, including [www.byzcath.org](http://www.byzcath.org).

Even though the liturgical “day” begins at Vespers in the evening, many find it is logical to start the morning praising God for the new day and thanking him for the new life we have. We begin by invoking the Holy Spirit, praying the Thrice Holy Hymn, saying the Lord’s Prayer, Psalm 50(51), and the Creed. We then thank the Lord for being with us through the night using a variety of prayers from the Church Fathers. Morning Prayer ends with hymns to the Mother of God. I particularly like the prayer that asks her to help us be free from memories of evils gone by and to keep us from despair, forgetfulness, misunderstanding, and carelessness. If we start the day in this manner we can overcome any obstacles that await us.

It is also important to end the “day” with prayer. The unbroken continuum of time leads us to Vespers. Evening Prayer from “Let Us Pray to the Lord” begins with the same prayers including the “Our Father,” the Angelic Salutation and Doxology that we started with in the morning. Then prayers are offered that ask the Lord to have mercy on us for any sins that we may have committed that day. Again, prayers from the Church Fathers may be used. These are followed by prayers to the Mother of God and our Holy Guardian Angel. We end the day in peace, knowing that we will be protected throughout the night from all spiritual harm, as a new day beckons. Thus the Book of Genesis reminds us that there was first darkness-then God said “let there be light”-and there was evening and morning, the first day. (cf. Genesis 1:5).

This article has been just a brief reflection on how praying the Byzantine Liturgy of the Hours has transformed my spiritual life. The Byzantine Catholic Seminary offers several online courses on our Eastern Catholic prayer traditions. During this time of our Nativity Fast, perhaps we can incorporate some prayers from the Divine Office into our daily routine.





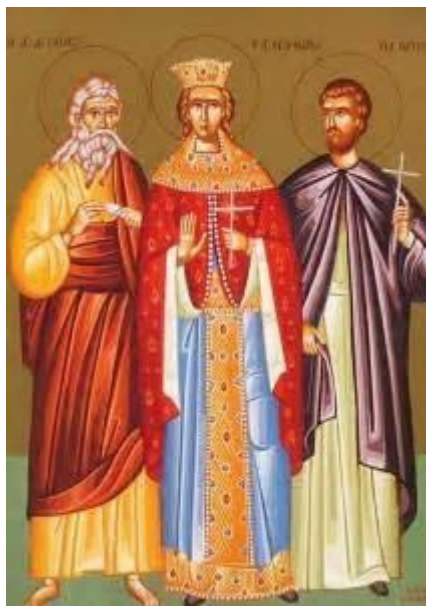
## **ST. PHILIP'S FAST (14 November - 24 December):**

**The St. Philip's Fast (or Filipovka), continues through December 24<sup>th</sup>. *The Byzantine focus is on the Light we are awaiting.* We celebrate the victory of light over darkness both in nature and in us. The fast of Filipovka once had very strict rules. **Today, the Church requires us to abstain from meat on****

**Fridays, and recommends Wednesdays.** Everyone is encouraged to keep the Strict Fast of no meat and dairy products, if possible. Parish functions except on Saturday and Sunday will be meatless.

We are also required to practice the spirit of sacrifice, penance, especially charity. To prepare to celebrate the joy of Christmas, we fast, we pray more and we increase our acts of love and compassion. Fasting involves not just food, but the entire being.

## **The Holy Martyr Eleutherius**



The Holy Martyr Eleutherius served as the cubicularius (bed-chamberlain) at the court of the emperor Maximian Hercules (284-305). When he accepted Christianity, he then settled on a country estate, and built a church at his home. One of the servants reported to the emperor, that Eleutherius had become a Christian. The emperor ordered the saint to offer pagan sacrifice. The saint refused and for this he was beheaded. The relics of Saint Eleutherius were situated at Constantinople, and afterwards transferred to Italy, in the city of Theato. He is commemorated on both August 4 and December 15<sup>th</sup>.



## *Sunday of the Forefathers* *Put on the New Man*

“WHAT HAS BEEN IS WHAT SHALL BE, and what has been done is what will be done. There is nothing new under the sun” (Eccl 1:9-10) – according to the third century BC author of Ecclesiastes. Modern observers of our society, on the other hand, point to the advances wrought by technology to show how much our world is changing. “The latest new thing is here!” proclaim the admen and consumers line up to be among the first to acquire it.

Advances in science and technology have contributed to what S.A. Rachinsky has called the “superstition of Progress:” a superstition (vain belief) because, while our external environment has indeed changed, human nature has not changed. We remain focused on satisfying our passions for wealth, power, and esteem – often with little or no interest in the concerns of others. Sooner or later, the environment, money, property, friends or family – everything will be used somehow to help us achieve our goals.

Many people are more than happy to spend their life seeking after the things of the world; for others this kind of life leaves a bitter taste and does not satisfy. Either way, life spent in the pursuit of material or emotional rewards still leads where it always has: to death. Our life ends in the oblivion of the tomb, whether our passions have been satisfied or not.

### *There Is Something New*

God, however, created us for life – a life spent in communion with Him. From the beginning mankind has turned away from that life, seeking

*Sunday of the Forefathers [Page 2]* fulfillment apart from Him. Death and alienation from God are the result. But He has not allowed this to be the final answer.

God has provided us with something truly new in Jesus Christ. Completely one with us in His humanity, He nevertheless did not succumb to an illusory “pursuit of happiness.” He resisted the temptations to prefer material things (“bread”), wealth or spiritual showmanship to His relationship with His Father. While being truly part of our fallen world (“tested in every way as we are, yet without sin” – Heb 4:15), Christ was truly something new: “the image of the invisible God” (Col 1:15) in our midst.

### Putting on Christ

Union with Christ enables us to share in this newness. “If anyone is in Christ there is a new creation. Everything old has passed away; see, everything has become new” (2 Cor 5:16). We are no longer bound to perpetuate the image of fallen Adam; we can live in the newness of Christ.

According to St Paul, we “become new” by means of a two-fold dynamic. We put on Christ organically in baptism and consciously by putting off the old man in the way we live.

The rite of baptism emphasizes our organic union with Christ. A catechumen puts off his or her old clothes to be baptized into Christ and puts on the “robe of light,” once united to Him in His burial and resurrection. “All of you who have been baptized into Christ have put on Christ. Alleluia” we sing, echoing St Paul (see Gal 3:27).

The direction we give to our life reflects the conscious putting-off of the old man and putting-on Christ. In his Epistle to the Colossians, St Paul shows what ways of the old man we must renounce. He first lists those sinful acts which people without any knowledge of God may commit: “Put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry.” He goes on to

*Sunday of the Forefathers [Page 3]*include things which many people, including Christians, assume to be of little import: “But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth. Do not lie to one another...” Then he gives the reason why such behavior is unacceptable: “...since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him.” We must, as later writers would insist, “be what you have become”: a new person in the image of Christ.

St Paul gave similar guidance to newly-converted Christians in the (pagan) Roman city of Ephesus:

“This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness.

“But you have not so learned Christ, if indeed you have heard Him and have been taught by Him, as the truth is in Jesus: that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness” (Eph 4:17-24).

### New Eyes for the New Creation

Returning to the Epistle to the Colossians, we may be surprised at what follows. St Paul confronts a problem which plagues people on every level. The “old man” puts up a wide range of divisions and barriers between peoples – you are not like us because you are not from our family, clan, village, nation, social class, race, religion, etc. None of this has any part of the new creation “...where there is neither Greek nor Jew, circumcised nor



*Sunday of the Forefathers [Page 4]* uncircumcised, barbarian, Scythian, slave nor free, but Christ is all and in all.” We must look at one another in new ways, not seeing what divides us but what unites us: the transforming presence of God in Christ.

In the new creation, we come to view all people as holy icons, seeing God and encountering Him in them. We affirm that God has created mankind in His image and that, despite our sins and weaknesses, there is always something of God in us. As St Clement of Alexandria taught, “When you see your brother, you see God.”

In fact, in Christ we look at everything with new eyes. We realize that God is “everywhere present and filling all things,” as we pray at the start of every divine service. Therefore we confess that all creation is of God and that all things are worthy of respect and reverence because they are of God. The material world is not one great consumer-good meant for our pleasure but our fellow-liturgist glorifying God with us, as we pray in the psalms, “Give praise to Him, sun and moon; give praise to Him, all you stars and light” (Ps 148:2).

And so, when we put off the old man with his deeds, we find that the new man in us will be renewed in knowledge after the image of the One who created us. In this we rejoice.

“God is perfect, He is faultless. And so, when Divine love becomes manifest in us in the fullness of Grace, we radiate this love --- not only on the earth, but throughout the entire universe as well. So God is in us, and He is present everywhere. It is God’s all-encompassing love that manifests itself in us. When this happens, we see no difference between people: everyone is good, everyone is our brother, and we consider ourselves to be the worst of men --- servants of every created thing.”

Elder Thaddeus of the Vitovnica Monastery in Serbia (+2003)

## **Challenge of the Sabbath**

Modern medicine has found treatments for a number of diseases that had plagued mankind for centuries. Some have even been eradicated, at least in the developed world. This is not the case with scoliosis (curvature of the spine), such as afflicted the woman in St Luke's Gospel. To this day no one knows the cause of this affliction in most cases.

The Gospel says she had been afflicted with this condition for eighteen years, but since scoliosis often manifested at puberty, she was probably not old by our standards. Treatments available in our day such as wearing braces, surgery, physical therapy and pain medication, were unknown in the first century ad. They must have been eighteen long years indeed.

The Gospel tells us that the ruler of the synagogue was indignant *"because Jesus had healed on the Sabbath; and he said to the crowd, 'There are six days on which men ought to work; therefore come and be healed on them, and not on the Sabbath day'"* (Lk 13:15).

### **The Sabbath in Judaism**

One of the hallmark Jewish practices for millennia has been the observance of the Sabbath, the seventh day of the week, as a day set apart for God. We read in the Book of Exodus, *"And the Lord spoke to Moses, saying, 'Speak also to the children of Israel, saying: 'Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. You shall keep the Sabbath, therefore, for it is holy to you. Everyone who profanes it shall surely be put to death; for whoever does any work on it, that person shall be cut off from among his people'"* (Ex 31:14).

According to Exodus, a person profanes the Sabbath by doing any work on it. In traditional Jewish practice, maintained by observant Orthodox Jews in our own day, work is defined as "constructive labor" – whatever is done to benefit our life in this world. The Talmud – the traditional compendium of Jewish interpretation – lists 39 activities prohibited on the Sabbath, including all kinds of farm or household labor including lighting or extinguishing a fire and moving things about from one place to another. The only exception to these rules would be activity which helps save a life, which is why Jewish health care workers may be employed on the Sabbath.

## **Challenge of the Sabbath [page 2]**

Later commentators have understood these 39 prohibitions as categories, thereby expanding the list of prohibitions. Thus some rabbis teach that, since chaff cannot be picked from wheat on the Sabbath, it follows that one cannot pick the bones from fish as well. Gefilte fish (pre-ground boned fish) became a popular Sabbath food as a result.

### **Christ on the Sabbath**

Christ was frequently in conflict with more observant Jews over Sabbath-related issues. He was not opposed to the Sabbath itself – He is depicted in the Gospel as a regular worshipper in the synagogue on the Sabbath (see *Lk 4:16*). Rather He was opposed to the elaboration of prohibitions favored by the Pharisees. Instead, He favored expanding the traditional exemption. In addition to work involved with saving a life, Christ saw doing good as an appropriate Sabbath activity: *“There was a man who had a withered hand. And they asked [Jesus], saying, ‘Is it lawful to heal on the Sabbath?’—that they might accuse Him. Then He said to them, ‘What man is there among you who has one sheep, and if it falls into a pit on the Sabbath, will not lay hold of it and lift it out? Of how much more value then is a man than a sheep? Therefore it is lawful to do good on the Sabbath’”* (*Mt 12:10-12*).

The Gospels record several incidents of healings which caused controversy because they were done on the Sabbath. St Luke tells how Christ asked some lawyers and Pharisees if it was lawful to heal on the Sabbath. When they would not answer, He proceeded to heal a man with dropsy (see *Lk 14:1-6*). And it was a Sabbath when the Lord Jesus healed the man born blind (see *Jn 9:1-41*).

We also read in John how Christ healed a paralyzed man at the Pool of Bethesda saying, *“Take up your bed and walk”* (*Jn 5:8*). The Pharisees did not challenge Jesus; rather they confronted the ex-paralytic: *“It is the Sabbath; it is not lawful for you to carry your bed”* (v.10). The man replied that his healer had told him to do so and, we might add, that was enough for him.

### **Legalism Is Dangerous**

The Sabbath prohibitions were intended to free the Jews from a life which knew nothing but toil. Since they were in the form of bans, some Jews came to feel that extending these exclusions enhanced or honored the Sabbath. The Lord

## **Challenge of the Sabbath [page 3]**

Jesus put forth a different approach, insisting that the Sabbath is honored when we do good on it.

The lawyers and Pharisees whom Jesus challenged were not the first or the last to turn positive precepts into restrictive commands. They turned the joy which should have accompanied the Sabbath into fear of transgressing a prohibition as a particular school of rabbis understood it.

Something similar happens in the Church when we lose sight of the presence of Christ which alone gives meaning to any precept or rubric. When this happens our traditions may become as fruitlessly restrictive as those Christ confronted. Conversely, when we cast them off we may be left, not with renewal but with license.

### **The Sabbath Today**

*“Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made” (Gen 2:3).* This verse is read at the start of Jewish Sabbath eve services to remind worshippers that the Sabbath is a remembrance of God’s rest after the work of creation.

In the Church the Sabbath has given way to Sunday with its memory of the Lord’s resurrection and the resulting new creation. Nevertheless, the Sabbath still has a place on Eastern Church calendars. In some parishes the Liturgy is offered on Saturday as well as on Sunday.

In our Church remembering the original creation is still a focus for our Saturday prayers. The kontakion sung on most Saturdays reflects the connection of the Sabbath with creation: “To You, O Lord, Ordainer and Creator of the world, the universe offers the God-bearing martyrs as the first fruits of nature. Wherefore through their prayers and through the intercession of the Theotokos preserve Your Church and our country in safety and peace: You who alone are most merciful.”

The Sabbath as a day of rest is expressed on Holy Saturday in recalling the great Sabbath rest of Christ in the tomb. Throughout the year, and especially on the Saturdays of the Dead, the peaceful repose of those who die in Christ is highlighted.



**PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.**

**Lt. COL. CRAIG M. EYMAN D.O.~** is Fr. Bryan's 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> FST [Forward Surgical Team] stationed in Twinsburg, OH. He has returned to his family in Solon, OH.

**CAPT. BRIAN HEWKO USA~** is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

**CAPTAIN CHRISTINA MOMONIER~** is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic. She is currently serving at Ft. Benning, GA.

**CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~** is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services. Fr. Joseph is posted in Washington, DC.

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

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

**PRIVATE JACKSON RUANE USA~** Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He is currently serving at Ft. Polk, LA since September, 2014. He thanks you for your prayers.

**PRIVATE ABIGAIL BROWN USA~** is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

**2<sup>ND</sup> LT. AARON JACOBSON~** from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

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

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. **In the Byzantine Catholic Church we give Holy Communion to infants and young children. If you bring your child forward at Communion time he or she will be given Holy Communion. If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** At the conclusion of the Liturgy, all should come forward to kiss the Holy Cross, or be anointed with blessed oil, and share in the Blessed Bread. Then join us in our St. Mary Hall for our Coffee Social. **THANK YOU FOR JOINING US!**