

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

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

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Victim Assistance Coordinator: Sharon DiLauro Petrus M.D. : 216-741-8773

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 JANUARY 25, 2014

SUNDAY OF THE PUBLICAN AND THE PHARISEE.

THIRTY-THIRD SUNDAY AFTER PENTECOST.

**Our Holy Father Gregory the Theologian, Patriarch of
Constantinople.**

**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].**

<u>SAT. JAN. 24</u>	7:00 PM	FESTAL EVENING PRAYER
	8:00 PM	MYSTERY OF HOLY REPENTANCE [CONFESSION]
<u>SUN. JAN. 25</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	<i>For the People</i>
	11:30 AM	PARISH SOCIAL LUNCHEON
	12 NOON	ECF CLASSES FOR ALL
<u>MON. JAN. 26</u>	<u>Our Ven. Fr. Xenophon and His Wife Mary. Our Ven Fr. Joseph, Archbishop of Thessalonika.</u>	
	NO DIVINE SERVICES~FATHER'S DAY OFF	
<u>TUE. JAN. 27</u>	<u>Translation of the Relics of our Holy Father John Chrysostom.</u>	
	7 AM	FIRST HOUR
	7:30 AM	<i>Health of Rosemary Dziak</i>
<u>WED. JAN. 28</u>	<u>Our Ven. Fathers Ephrem and Isaac the Syrians, Bishops of Ninevah [Mosul]. The Passing of our Ven. Mother Olympia Bida.</u>	
	7 AM	THE FIRST HOUR
	7:30 AM	<i>Sp. Intention by Cindy Koebler</i>

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

THU. JAN. 29

**Translation of the Relics of the Holy Bishop and
Martyr Ignatius of Antioch.**

7 AM THE FIRST HOUR

FRI. JAN. 30

7:30 AM FESTAL EVENING PRAYER

FEAST OF THE THREE HOLY HIERARCHS

BASIL THE GREAT, GREGORY THE

THEOLOGIAN & JOHN CHRYSOSTOM.

The Holy Bishop-Martyr Hippolytus.

7 AM THE FIRST HOUR

7:30 AM *Intention of Bohdan Mykhailiv*

SAT. JAN. 31

The Holy Wonderworkers & Unmercenary

Healers Cyrus and John.

7 AM THE FIRST HOUR

7 PM FESTAL EVENING PRAYER

8 PM MYSTERY OF HOLY

REPENTANCE [CONFESSIONS]

SUN. FEB. 1

**SUNDAY OF THE PRODIGAL SON. THIRTY-
FOURTH SUNDAY AFTER THEOPHANY.**

**Pre-Festive Day of the Encounter. The Holy
Martyr Tryphon.**

9:00 AM MORNING PRAYER

10:00 AM *FOR THE PEOPLE*

11:30 AM PARISH LUNCHEON

12 NOON ECF CLASSES FOR ALL!

CHRIST IS AMONG US!
HE IS AND SHALL BE!

~YOUR GIFT TO THE LORD ~THE MONTH OF JAN. 2015

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

1/4/15 \$624.99 \$187.00 \$61.00 \$203.35 \$1,076.34

1/11/15 \$521.37 \$70.00 \$25.00 \$230.01 \$846.38

1/18/15 WILL APPEAR IN AN UPCOMING BULLETIN

TOTAL \$1,146.36 \$257.00 \$86.00 \$433.36 \$2,172.72

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

SERVICE ANIMALS ~ are welcome at our Divine Services.

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, COL. WILLIAM
HOSPODAR, ALEXANDER YOUNG, RICHARD MEDWIG, MEGAN
ZAHN, JOSEPH COSGROVE, BARB & PHIL LINK.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Ukraine	Dan & Olga Vaughn
Icon Screen (6)	\$40.00	Allison Hendricks	Judy Ernst
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	Healing	Dan & Olga Vaughn
St. Athanasius Icon	\$25.00	Richard Medwig	Judy Ernst
Holy Table	\$40.00	Peter & Christine Majanja	Judy Ernst

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. Thank you!

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

FRIDAY FEBRUARY 20TH 7 PM

FRIDAY MARCH 20TH 7 PM

WEDNESDAY APRIL 8TH 7 PM

WEDNESDAY MAY 20TH 7 PM

WEDNESDAY JUNE 3RD 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



Please remember to join us for our Eastern Christian Formation Program for all! The classes will start about 12 to 12:15 PM and end 75 minutes later. Children in the Hal and adults in the Church.

THANK YOU FOR YOUR SUPPORT.

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

NO FEBRUARY SERVICE

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

Wednesday April 29 Paraclis & Holy Anointing

Wednesday May 27 Paraclis & Holy Anointing

Wednesday June 24 Paraclis & Holy Anointing

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

All Souls Saturdays~ Every Year Byzantine Catholics remember their departed Loved Ones during the 5 All Souls Saturday during the Pre-Lenten period, the Great Fast, and the Saturday before Pentecost. This year we will celebrate the All Souls Saturdays on the following Dates:

1) Saturday February 21 [moved from Feb. 7] 1st Sat. of the Great Fast First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

2) Saturday February 28 2nd Sat. of the Great Fast First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

3) Saturday March 7 3rd Sat. of the Great Fast First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

4) Saturday March 14 4th Sat. of the Great Fast First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

5) Saturday May 23 Saturday before Pentecost First Hour 7 AM Divine Liturgy and Panachida 7:30 AM

Please provide Father Bryan with an updated list of your faithful departed. Thank you very much!

Pampered Chef Fundraiser ~Belinda Dorney is hosting a Pampered Chef Fundraiser for St. Athanasius Parish. It is open from now until Feb. 14th. The Parish will earn 15% of sales at \$600 and above. The Parish will receive 10% of for amounts of \$599 and less. For more information please go on-line www.pamperedchef.com/pws/karenwood/guest-landing/8900158930075.

Byzantine Catholic Seminary Online

Register Today

Credit Courses (begin January 26, 2015)

Foundations of Spirituality 1

Introduction to Sacred Scripture

Certificate Courses (begin February 2, 2015)

Byzantine Perspectives on Social Justice

Theology of the Divine Liturgy

Women in the Bible

Cheesefare [Forgiveness] Sunday

Special Luncheon and Services

St. Athanasius the Great Parish will prepare for the beginning of the Great Fast with the Divine Services for Cheesefare [Forgiveness] Sunday on the weekend of February 14th and 15th. We will have our normal schedule of Saturday 7 PM Evening Prayer, Sunday Morning Prayer at 9 AM, with a Divine Liturgy at 10 AM. We will have our Special Cheesefare Luncheon following the Divine Liturgy. Then at 12:30 PM we will have our traditional Vespers of Mutual Forgiveness. Please plan to join us for this important beginning of the Great Fast.



When we have visitors, please be sure to invite them over to the Brunch. It is a chance to meet with the visitors and for Father Bryan and Father Deacon John to speak with them and perhaps answer any questions that they may have.

Each and every one of us have the responsibility to be apostles who share the Good News about what is going on at St. Athanasius the Great Parish.

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Three Holy Hierarchs Celebration

<u>Thu. January 29</u>	7 PM	FESTAL EVENING PRAYER
<u>Fri. January 30</u>	7 AM	FIRST HOUR
	7:30 AM	DIVINE LITURGY

Sunday of Prodigal Son Celebration.

<u>Sat. January 31</u>	7 PM	FESTAL VESPERS
		[FOLLOWED BY CONFESSIONS]
<u>Sun. February 1</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON
	12 NOON	ECF CLASSES FOR ALL

Encounter of our Lord with Simeon and Anna celebration

<u>Mon. February 2</u>	7 AM	FIRST HOUR
	10 AM	DIVINE LITURGY
		[NOTE SPECIAL TIME]

Sunday of Meatfare Celebration

<u>Sat. February 7</u>	7 PM	FESTAL VESPERS
		[FOLLOWED BY CONFESSIONS]
<u>Sun. February 8</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON
	12 NOON	ECF CLASSES FOR ALL

UPCOMING HOLY DAYS IN JANUARY & FEBRUARY!



Feast of the Three Holy Hierarchs: Basil the Great, Gregory the Theologian, and John Chrysostom

Thu. Jan. 29

7 PM: Festal Evening Prayer

Fri. Jan. 30

7 AM: First Hour

7:30 AM: Festal Divine Liturgy



Feast of the Encounter of our Lord with Simeon and Anna

Mon. Feb. 2

7 AM: First Hour

10 AM: Divine Liturgy

PLEASE NOTE THE SPECIAL TIME: THEOLOGY CLASSES FROM GUERIN CATHOLIC HIGH SCHOOL WILL BE JOINING US FOR THE FEAST DAY DIVINE LITURGY. [PLEASE JOIN US IF YOU CAN!]

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

THE GREAT FAST IS COMING!

The 2015 Great Fast will begin with Clean Monday on February 16th. A day of mandatory Strict Fast of NO MEAT OR DAIRY PRODUCTS!

Our planned schedule for our Weekday Divine Services:

Tues. through Fri. 7 AM Lenten Hours or Tersext

Wednesdays 7 PM Liturgy of the Pre-Sanctified Gifts

Fridays 7 PM Akathist Hymn to the Theotokos

Saturdays 7 AM Lenten Hours

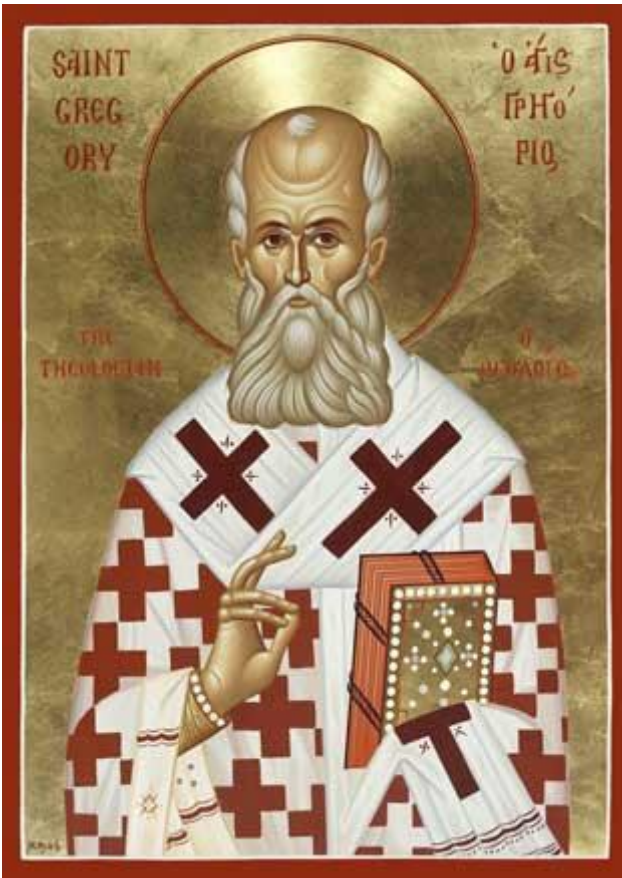
7:30 AM [All Souls Saturdays] Divine Liturgy and Panachida

Hall Kitchen / Hospitality Committee~ One of the most enjoyable and evangelistic aspects of St. Athanasius the Great Parish is the way that many in the Parish come over to our St. Mary Hall and share food and fellowship with one another. A very good suggestion was brought to Father Bryan by Dr. Judy Ernst, regarding the establishment of a Hall Kitchen Hospitality Committee to organize the post Sunday Liturgy Brunch each week. Father Bryan completely agrees with this idea and requests that those who received the email and anyone else interested in helping with this Committee, speak to Judy about participating.



This Committee would include people interested in planning, provisioning, preparing, presenting and cleaning up the Sunday repast. The Committee would develop a core group that would rotate the responsibility for planning for a particular Sunday during the month. Perhaps at first we would begin with one person responsible for one Sunday per month.

The Committee would develop groups FROM THE ENTIRE MEMBERSHIP that are willing to provide, prepare, serve and/or clean up. Father Bryan has decided to permit the person[s] responsible for getting the food out on time would be excused from the Liturgy immediately following Holy Communion. When this has recently been attempted the Brunch was ready to begin when Father arrived to bless the food.



January 25

St Gregory the Theologian

Theologian of the Trinity

DID YOU MAKE THE SIGN OF THE CROSS today? Or say a prayer to the Holy Trinity? Eastern Christians and most Western ones as well did so. Few recognize, however, that we have St Gregory the Theologian to thank for expressing with such clarity the Church's teaching on the Triune nature

of God the Father, the Son and the Holy Spirit.

Scholar and Ascetic

Raised in a devout and well-to-do Christian family in Cappadocia (his father was the bishop of Nazianzos), Gregory (329-389) received a superior classical education in Cappadocia, then in Alexandria and finally in Athens, the Oxford or Harvard of his day. In Athens he befriended two fellow students who affected his life in vastly different ways. The first, whom we know as St. Basil the Great, became a friend and mentor. When the second, Julian the Apostate, became emperor he sought to restore paganism in the empire thus becoming Gregory's enemy.

Besides studying rhetoric and Greek philosophy, Gregory and Basil also studied the existing Christian literature. They collaborated on a *Philokalia* or anthology of the writings of Origen and shared an interest in asceticism and monasticism. At the completion of his studies Gregory taught rhetoric for a time then joined Basil in the community which he had organized in Pontus.

St. Gregory the Theologian [Page 2] Gregory's father wanted him to assist in pastoring the Church at Nazianzos and ordained his son a presbyter. Gregory was reluctant to leave his solitude in Pontus but found his place in the Lord's service at Nazianzos. That Church had been divided by theological differences but Gregory was able through his skillful oratory and tactful approach to reconcile the opposing groups. He would use these same abilities to confront the persistent problem of Arianism in the wider Church.

Gregory and Arianism

The First Ecumenical Council (AD 325), following the lead of St Athanasius, had clarified the Church's faith in the unity of the Father and the Son in the face of the Arian challenge. The Arians continued to dominate the Church in certain areas even after the council, due in great measure to the support of two pro-Arian emperors, Constantius and Valens. St Gregory would be the one who turned the tide against them in the Christian East.

From the mid 360's Gregory and Basil were involved in combating Arianism in Cappadocia, including public debates with the agents of Emperor Valens. The two were successful and, in 369, Basil was chosen to become Archbishop of Caesarea, the provincial capital. In 372 Basil created a bishopric in Sasima and persuaded Gregory to become its bishop. Basil was "stacking the deck" in support of his position in the local controversies.

Gregory resented being sent to what he would later describe as an "utterly dreadful, pokey little hole; a paltry horse-stop on the main road ... devoid of water, vegetation, or the company of gentlemen ... this was my Church of Sasima!"

Gregory's stay there was very short as later the same year his father became ill and Gregory returned to Nazianzos to assist him in his final days. When his father died in 374 Gregory refused to succeed him. Instead he retired to a monastery in Seleukia where he remained for three years.

St. Gregory the Theologian [Page 3] Emperor Valens the Church in Constantinople had come firmly under Arian control. In 378 Valens died and was succeeded by Theodosios I, a strong supporter of the Nicene Council. The supporters of Nicaea were encouraged to return and they requested Gregory's help in reestablishing the Nicene faith in their Church. Gregory reluctantly agreed and established a chapel in his cousin's villa where he taught Nicene Orthodoxy. He endured much opposition and even physical attacks for almost two years. Finally Theodosios decided to expel the Arians once and for all and appointed Gregory as Archbishop of Constantinople.

The emperor also resolved to further clarify the Church's teachings. In 381 he convoked the Second Ecumenical Council (I Constantinople). Gregory was a controversial figure at the council over which he briefly presided. He was frequently challenged and ultimately resigned his see. "I was not happy when I ascended the throne," he told the council, "and gladly would I descend it." He returned to Nazianzos but resigned that office in 383 because of poor health and retired to his family's estate where he lived in seclusion until his death in 389.

Gregory as Theologian

Gregory's writings, especially his five Triadic Homilies, did much to affirm the Nicene Council's teachings on the Trinity. He was one of the first to attempt a systematic theology of the one God as Father, Son and Holy Spirit.

Gregory was particularly instrumental in clarifying Orthodox teaching on the Holy Spirit, affirming that He was of one essence with the Father and the Son. "If he has the same rank as I have," Gregory taught, "how can he make me God, or how can he join me with deity?" He affirmed that salvation is nothing less than a sharing in the transforming presence of the Holy Spirit who makes the light of God present in the world.

Gregory was also the first to speak of the Spirit as proceeding from the Father, a concept which the Second Council would add to the Nicene Creed.

St. Gregory the Theologian [Page 4] Since “theology” in the usage of the day referred to the specific study of God, and since Gregory’s teachings on the subject were so seminal, the Fourth Ecumenical Council (Chalcedon) accorded Gregory the title “*The Theologian*.” In Eastern Christianity only John the Theologian, first-century author of the fourth Gospel, and Symeon the New Theologian, eleventh-century teacher on the Holy Spirit’s presence within the believer, have received this recognition.

Gregory as Poet

Gregory often wrote in the forms of classical Greek poetry. Later writers in turn would recast Gregory’s teachings in their own poetry. Thus the beginning of his Paschal Homily below would become part of St John of Damascus’ Paschal Canon which we still use at Orthros on Pascha.

“Yesterday, I was crucified with Him;
Today, I am glorified with Him;
Yesterday, I died with Him;
Today I am quickened with Him;
Yesterday, I was buried with Him;
Today, I rise with Him.

“But let us offer to Him Who suffered and rose again for us — you will think perhaps that I am going to say gold, or silver, or woven work, or transparent and costly stones, the mere passing material things of earth, that remains here below, and is for the most part always possessed by slaves of the world, and of the Prince of the World.

Let us offer ourselves, the possession most precious to God, and most fitting.

Let us give back the image that is made after the Image.

Let us recognize our Dignity; let us honor our Archetype.

Let us know the power of the Mystery and for what Christ died.

Let us become like Christ, since Christ has become like us.

Let us become gods for His sake, since He for ours became Man.”



St. Ephrem the Syrian ~ was a Syriac deacon and a prolific Syriac-language hymnographer and theologian of the 4th century from the region of Syria. His works are hailed by Christians throughout the world, and many denominations venerate him as a saint. He has been declared a Doctor of the Church in the Byzantine Catholic and Roman Catholic Churches. He is especially beloved in the Syriac Orthodox Church.

Ephrem wrote a wide variety of hymns, poems, and sermons in verse, as well as prose biblical exegesis. These were works of practical theology for the

edification of the church in troubled times. So popular were his works, that, for centuries after his death, Christian authors wrote hundreds of pseudepigraphal works in his name. Ephrem's works witness to an early form of Christianity in which Western ideas take little part. He has been called the most significant of all of the fathers of the Syriac-speaking church tradition.

Ephrem was born around the year 306 in the city of Nisibis (now Nusaybin in Turkey, on the border with Syria, in Roman Mesopotamia, then recently acquired by the Roman Empire). Internal evidence from Ephrem's hymnody suggests that both his parents were part of the growing Christian community in the city, although later hagiographers wrote that his father was a pagan priest. Numerous languages were spoken in the Nisibis of Ephrem's day, mostly dialects of Aramaic. The Christian **St.**

Ephrem the Syrian [Page 2] community used the Syriac dialect. The culture included pagan religions, Judaism and early Christian sects.

Jacob, the second bishop of Nisibis, was appointed in 308, and Ephrem grew up under his leadership of the community. Jacob of Nisibis is recorded as a signatory at the First Council of Nicea in 325. Ephrem was baptized as a youth and almost certainly became a son of the covenant, an unusual form of Syrian proto-monasticism. Jacob appointed Ephrem as a teacher. He was ordained as a deacon either at his baptism or later. He began to compose hymns and write biblical commentaries as part of his educational office. In his hymns, he sometimes refers to himself as a "herdsman" to his bishop as the "shepherd", and to his community as a 'fold'. Ephrem is popularly credited as the founder of the School of Nisibis, which, in later centuries, was the center of learning of the Syriac Orthodox Church.

In 337, Emperor Constantine I, who had legalized and promoted the practice of Christianity in the Roman Empire, died. Seizing on this opportunity, Shapur II of Persia began a series of attacks into Roman North Mesopotamia. Nisibis was besieged in 338, 346 and 350. During the first siege, Ephrem credits Bishop Jacob as defending the city with his prayers. In the third siege, of 350, Shapur rerouted the River Mygdonius to undermine the walls of Nisibis. The Nisibenes quickly repaired the walls while the Persian elephant cavalry became bogged down in the wet ground. Ephrem celebrated what he saw as the miraculous salvation of the city in a hymn that portrayed Nisibis as being like Noah's Ark, floating to safety on the flood.

One important physical link to Ephrem's lifetime is the baptistery of Nisibis. The inscription tells that it was constructed under Bishop Vologeses in 359. In that year, Shapur attacked again. The cities around Nisibis were destroyed one by one, and their citizens killed or deported. Constantius II was unable to respond; the campaign of Julian in 363 ended with his death in battle. His army elected Jovian as the new emperor, and

Ephrem the Syrian [Page 3]to rescue his army, he was forced to surrender Nisibis to Persia (also in 363) and to permit the expulsion of the entire Christian population.



Ephrem, with the others, went first to Amida (modern Diyarbakır, Turkey), eventually settling in Edessa (modern Şanlıurfa, Turkey) in 363. Ephrem, in his late fifties, applied himself to ministry in his new church and seems to have continued his work as a teacher, perhaps in the School of Edessa. Edessa had always been at the heart of the Syriac-speaking world, and the city was full of rival philosophies and religions. In this confusion, Ephrem wrote a great number of hymns defending Nicene orthodoxy. A later Syriac writer, Jacob of Serugh, wrote that Ephrem rehearsed all-female choirs to sing his hymns set to Syriac folk tunes in

the forum of Edessa. After a ten-year residency in Edessa, in his sixties, Ephrem succumbed to the plague as he ministered to its victims. The most reliable date for his death is 9 June 373.

The best known of his ascetical writings is the *Prayer of Saint Ephrem*, which is recited at every service during the Great Fast and other fasting periods in Eastern Christianity.

Ephrem is venerated as an example of monastic discipline in Eastern Christianity. In the Eastern Orthodox scheme of hagiography, Ephrem is counted as a Venerable Father (i.e., a sainted Monk). His feast day is celebrated on 28 January and on the Saturday of the Venerable Fathers (Cheesefare Saturday), which is the Saturday before the beginning of Great Lent.

Our Venerable Father Isaac of Nineveh, also known as **Isaac of Syria**, is a 7th century saint known for his strict asceticism and ascetic writings.

St. Isaac was born in the region of Qatar on the western shore of the Persian Gulf. When still quite young, he entered a monastery with his brother. His fame grew as a holy man and teacher. He was subsequently ordained bishop of Nineveh, the former capital of Assyria to the north, but requested to abdicate after only five months. He then went south to the wilderness of Mount Matout, a refuge for anchorites. There he lived in solitude for many years studying the Scripture, but eventually blindness and old age forced him to retire to the monastery of Rabban Shabur, where he reposed and was buried. His feast day is January 28.

He is not to be confused with the other St. Isaac the Syrian, Abbot of Spoleto, who lived during the mid-sixth century (April 12).

Some Quotations

"Be persecuted, rather than be a persecutor. Be crucified, rather than be a crucifier. Be treated unjustly, rather than treat anyone unjustly. Be oppressed, rather than zealous. Lay hold of goodness, rather than justice."

"A small but always persistent discipline is a great force; for a soft drop falling persistently, hollows out hard rock."

"The Lord's Day is a mystery of the knowledge of the truth that is not received by flesh and blood, and it transcends speculations. In this age there is no eighth day, nor is there a true Sabbath. For he who said that 'God rested on the seventh day,' signified the rest [of our nature] from the course of this life, since the grave is also of a bodily nature and belongs to this world. Six days are accomplished in the husbandry of life by means of keeping the commandments; the seventh is spent entirely in the grave; and the eighth is the departure from it." -- *The Ascetical Homilies*, I

"Why do you trouble yourself in a house that is not your own? Let the sight of a dead man be a teacher for you concerning your departure from hence."

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 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.

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.

2ND 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!**