

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

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

Cantors: Marcus Loidolt, John Danovich

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WEEKEND DIVINE SERVICES

Sat: 5 PM [Vespers with Liturgy]

Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy]

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

DIVINE SERVICES FOR THE WEEK OF AUGUST 18, 2013

THIRTEENTH SUNDAY AFTER PENTECOST.

POST-FESTIVE DAY OF THE DORMITION OF THE THEOTOKOS.

The Holy Martyrs Florus and Laurus.

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

SAT. AUGUST 17 5 PM VIGIL LITURGY + *Virginia Kosmo by Friends*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. AUGUST 18 9:45 AM THIRD HOUR

10 AM LITURGY *For the People*

11:15 AM COFFEE SOCIAL

[IN ST. MARY'S HALL]

MON. AUGUST 19 Post-Festive day of the Dormition of the Theotokos.

The Holy Martyr Andrew the Tribune and companions.

NO DIVINE SERVICES ~ FATHER'S DAY OFF

**TUE. AUGUST 20 Post-Festive day of the Dormition of the Theotokos. The
Holy Prophet Samuel. The Holy King Stephen of Hungary.**

7 PM PARACLIS OF THE THEOTOKOS

**WED. AUGUST 21 Post-Festive Day of The Dormition of the Theotokos. The
Holy Apostle Thaddesus. The Holy Martyr Bassa.**

**7 PM PARACLIS OF THE THEOTOKOS with
MYSTERY OF HOLY ANOINTING &
HEALING SERVICE**

**THU. AUGUST 22 Post-Festive Day of The Dormition of the Theotokos. The
Passing of the Blessed Confessor Simeon Lukac, secret
Bishop (1964).**

7 PM AKATHIST OF THE THEOTOKOS

**FRI. AUGUST 23 Leave-taking of the Dormition. The Holy Martyr Lupus.
The Holy Martyr Irenaeus, Bishop of Lyons.**

7 PM AKATHIST OF THE THEOTOKOS

**SAT. AUGUST 24 The Holy Bishop - Martyr Eutyches, Disciple of Stt. John
the Theologian. Our Blessed Confessor and Hiero-monk
Dominic Methodius Trcka.**

5 PM VESPER LITURGY *Int. of Branko Busick by Friends*

6:15 PM MYSTERY OF HOLY REPENTANCE

CHRIST IS AMONG US! HE IS AND SHALL BE!

SUN. AUGUST 25

FOURTEENTH SUNDAY AFTER PENTECOST.

Return of the Relics of the Holy Apostle Bartholomew.

The Holy Apostle Titus.

9:45 AM THE THIRD HOUR

10 AM LITURGY FOR THE PEOPLE

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



SUNDAY, AUGUST 18 –

LITURGY BEGINS ON PAGE 11

PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 138 TO

142 [TONE 4] AND PAGE 352

[THE DOMITION] OR ON THE

COLORED SHEET FOUND IN

THIS CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 138-141

Vigil Liturgy begins on page 104 of

the Blue-Green Pew Book. We

switch to the Liturgy portion at

“Holy God” pages 28-30.

YOUR GIFT TO THE LORD FOR THE MONTH OF AUGUST, 2013

Sunday Date	Collection	Candles	TOTAL Collection	Fund Raising	Weekly Totals
4-Aug	\$1,269.20	\$110.50	\$1,379.70	\$802.75	\$2182.45
11-Aug	\$576.62	\$78.75	\$655.37	\$760.81	\$1415.18
Total	\$1,845.82	\$189.25	\$2,035.07	\$1,563.56	\$3598.63

We need a weekly income of \$3000.00 to properly operate YOUR Parish.

The Lord says “Bring your whole tithe to the Temple and put me to the Test!” {Malachi 3:10} Are you following the Lord’s Commandment?

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

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, DEREK ANTHONY.**

If you know of someone who should be added to our sick list please put it in writing and give it to Father, or call the Parish Office. If you wish Father to bring someone Holy Communion at home, please call Father.

EPARCHY OF PARMA ~ GENERAL ASSEMBLY
SEPTEMBER 20 TO 22, 2013

**ST. JOHN THE BAPTIST
 BYZANTINE CATHOLIC CATHEDRAL
 1900 CARLTON ROAD PARMA OHIO.**

You should have received an invitation in the mail. Please Register and play a real part in the spiritual renewal of yourself and your Eparchy of Parma.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	AVAILABLE	
Icon Screen (6)	\$35.00	Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	In Thanksgiving	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Sonia Stanton	Danny Enciso
Annuciation Tryptych	\$25.00	Fr. Sid Sidor	Anne & Ray Hamilton

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.

You are the Light of the World! Let your Light shine before men!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS CHURCH

WED. Aug. 21 7 PM PARAKLIS TO THE HOLY THEOTOKOS
AND MYSTERY OF HOLY ANOINTING
[HEALING SERVICE]

SAT. Aug. 24 5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. Aug. 25 **14 TH SUNDAY AFTER PENTECOST**
9:45 AM THE THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL

WED. Aug. 28 7 PM VESPER LITURGY OF THE BEHEADING
OF ST. JOHN THE FORERUNNER

SAT. Aug. 31 5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE
[CONFESSIONS]

SUN. Sept. 1 **FIFTEENTH SUNDAY AFTER PENTECOST**
9:45 AM THE THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL

SAT. Sept. 7 5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE
[CONFESSIONS]

SUN. Sept. 8 **SIXTEENTH SUNDAY AFTER PENTECOST.**
BIRTH OF THE THEOTOKOS.
10 AM DIVINE LITURGY 11:15 AM COFFEE SOCIAL



Thirteenth Sunday after Pentecost
Feast of the Holy Dormition
Anticipating
the Resurrection of All

THE GOSPEL PARABLE READ at today's Divine Liturgy is actually two stories with The feast of her Holy Dormition (August 15), coming at the end of the Church year, brings this cycle to a close. Like a musical masterwork, our annual remembrance of the life, death, and resurrection of Christ begins with an "overture" (the birth of His Mother) and concludes with a "coda" (her entry into the new life which He gives to us).

What Is a "Dormition"?

Our English word echoes the French and Latin words for "sleep." The corresponding Greek word, *koimisis*, appears in English as "cemetery," or "sleeping place." By calling death a "repose" or a "falling asleep" we are affirming our faith that death is not an ultimate reality.

Mary's is not the only Dormition observed in our Church. The first saints to be commemorated were the martyrs, witnesses to Christ at the risk of their life; their death was considered as a "crowning" to their testimony. Some saints not martyred were remembered on the day of their peaceful death, their dormition. Thus we remember the Dormition of St Ann, mother of the Theotokos (July 25) and of St. John the Theologian, the only apostle not martyred (September 26). The Coptic Church also remembers the Dormition of St Joseph (August 2).

Thirteenth Sunday after Pentecost [PAGE 2]

The Tradition of the Virgin's Repose

Several writings describing the death of the Virgin have come down to us; the earliest still in existence dates from the fifth century. But, according to biblical scholar Lino Cignelli, "All of them are traceable back to a single primitive document, a Judaeo-Christian prototype, clearly written within the mother church of Jerusalem some time during the second century, and, in all probability, composed for liturgical use right at the Tomb of Our Lady."

The early Tradition generally places Mary's death in Jerusalem, one or two years after the death and resurrection of Christ. According to one early version, "...the apostles carried the couch, and laid down her precious and holy body in Gethsemane in a new tomb. And, behold, a perfume of sweet savor came forth out of the holy sepulcher of our Lady the mother of God; and for three days the voices of invisible angels were heard glorifying Christ our God, who had been born of her. And when the third day was ended, the voices were no longer heard; and from that time forth all knew that her spotless and precious body had been transferred to paradise."

Other of these writings speak of all the apostles being summoned and/or transported miraculously to attend the Holy Virgin at her passing. When Mary reposes, they see Christ taking her soul to heaven. When they bury her body as the Lord had instructed, the apostles once more see Christ. In one version Peter appeals to Him: "It had seemed to us Your servants to be right that, just as You, having vanquished death, now reign in glory, You should raise up the body of Your mother and take her with You in joy into heaven." Christ restores her soul to her body and glorifies both with Him. In all these accounts Mary enters eternal life in the fullness of her spiritual and bodily existence.

Thirteenth Sunday after Pentecost [PAGE 3] Employing elements of these accounts, the Churches of the East and then the West began to celebrate the feast of Mary's passing, which was widespread before the end of the first millennium AD. The eighth century Father, St John of Damascus, has left us several sermons on the meaning of Mary's Dormition as well as a canon which we still sing at Orthros on this feast. "What, then, shall we call this mystery of yours? Death? Your blessed soul is naturally parted from your blissful and undefiled body. The body is delivered to the grave, yet it does not remain in death, nor is it the prey of corruption. The body of her, whose virginity remained unspotted in childbirth, was preserved in its incorruption, and was taken to a better, more divine place, where there is no death, only eternal life" (*First Homily on the Dormition*).

The Resurrection of the Body

The Dormition of the Theotokos points to an aspect of eternal life only briefly sketched out in the Scriptures. There we read that the risen Christ is "*the first fruits of those who have fallen asleep*" (1 Cor 15:20). To call Him "first fruits" presumed that there is more to the crop, as St Paul elaborates: "*Christ the first fruits, afterward those who are Christ's at His coming*" (v. 23).

Mary's participation in eternal life is unique – she is not awaiting the return of her Son; she now fully shares in the eternal life in body as well as spirit by a special gift of grace. Some may see this belief as unscriptural, contradicting the very words of St Paul. Rather they confirm by a historic moment what would otherwise simply be an allegation. Mary's Dormition demonstrates that St Paul's teaching is not mere words. Human beings can share physically in the Resurrection and Mary is there to prove it.

In the words of the *Catechism of the Catholic Church*, Mary's Dormition "...is a singular participation in her Son's Resurrection and an anticipation of the resurrection of other Christians. [*It is significant that this*

Thirteenth Sunday after Pentecost [PAGE 4] concludes by paraphrasing our troparion of the Dormition in witness to the meaning of this feast.] In giving birth you kept your virginity; in your Dormition you did not leave the world, O Mother of God, but were joined to the source of Life. You conceived the living God and, by your prayers, will deliver our souls from death.”

What Mary Left Behind

One tradition repeated in several early texts concerns the sash or girdle of the Theotokos. Thomas was supposedly the last Apostle to arrive and missed venerating her body. According to the seventh-century *Passing of the Blessed Virgin Mary* attributed to Joseph of Arimathea, Thomas saw the most holy body of the blessed Mary going up into heaven, and prayed her to give him a blessing. She heard his prayer, and threw him the sash which she had about her.

Parts of this girdle are venerated to this day, chiefly at the Vatopedi Monastery on Mount Athos and at the Syriac Orthodox “Church of the Girdle” in Homs, Syria. During the eighteenth century when the Melkite Patriarchate of Antioch was being established some iconographers were moved to “Catholicize” the icon of the Dormition. They showed the Theotokos giving St Thomas a rosary instead of her sash, contributing to the false, if popular, notion that the Latin rosary was of Apostolic and Eastern origin.

Mary and Ephesus?

Today some claim that the Theotokos died in Ephesus where St John the Theologian lived for many years because the Lord Jesus had entrusted His mother to him as He was dying on the cross.

In the 19th century a house claimed to be that of the Virgin was unearthed near Ephesus, based on a supposed vision of Anne Catherine Emmerich. This shrine became popular in the West; however there was never any tradition connecting Mary’s death and burial with the city of Ephesus.

Special Parish Meeting ~ please join us for an informal Parish Meeting after the 10 AM Divine Liturgy TODAY. The purpose of the Meeting is to have an initial discussion of Parish Priorities and Mission. It is not a gripe session, so bring your POSITIVE outlook and insights to this important meeting. Please also be prepared to volunteer in the work of advancing God's Kingdom and St. Athanasius the Great Parish. We look forward to your participation, action and support! THANK YOU!

2ND ANNUAL PRAYER RALLY

FOR FAITH AND FREEDOM

SUNDAY SEPTEMBER 29, 2013 FROM 2 TO 4 PM

MARIAN UNIVERSITY

ST. VINCENT ATHLETIC FIELD

3200 COLD SPRING ROAD, INDIANAPOLIS

Come and Pray for our republic and our church with Fr. Michael O'Mara, Fr. Bob Robeson, and Fr. Glenn O'Connor local Religious, Seminarians and School Children.

The Main Speaker will be Fr. James Kelleher, S.O.L.T. from the Diocese of Corpus Christi, Texas.

Please be in the Bleachers by 2 PM as an act of Respect to allow the Eucharistic Procession to enter the Athletic Field.

Free Parking is available and transportation of the handicapped from the parking lot will be provided.

In case of inclement weather, the event will be held in the Marian Center.

For more information please call Kathy at 317-888-0873

"No Provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of the civil government." Thomas Jefferson



FATHER'S LITURGICAL CORNER

Father, why should we have Evening Prayer [Vespers] and Morning Prayer [Matins] for Sundays and Holy Days? Isn't it more important to simply have the Divine Liturgy? Then we can receive Holy Communion. Aren't Morning Prayer and Evening Prayer simply monastic services imposed on parish churches?

First it is incorrect to believe that Morning Prayer and Evening Prayer are monastic services imposed on Parish Life. Indeed these services are to be considered the two poles around which the daily liturgical life of the parish are to revolve. The Second Vatican Council "Decree on the Eastern Churches" and the 1996 "Liturgical Prescriptions from the Code of Canons of the Eastern Churches" also make clear that Morning Prayer and Evening Prayer are essential to the Liturgical and Spiritual Daily Life of the Parish Family. Indeed, in the Byzantine churches, the celebration of the Eucharistic Divine Liturgy is forbidden during many of the weekdays of the various fasting periods of the year. The celebration of a daily Divine Liturgies in Parish Churches is very rare in the Byzantine Churches' tradition. Where it has taken place, it is the result of Latinization, and the idea that a priest should only accept one stipend for a Divine Liturgy. [The true tradition of the Byzantine Churches permits the acceptance of as many stipends as desired by the faithful for a single Divine Liturgy. More on this in a future "Liturgical Corner"]



It is at the Morning and Evening Prayer that the full teaching about a feast day, Sunday, or weekday feast is presented and explained. The various stichera [hymns] for the day, Sunday or Feast Day provide this important teaching. This is what conveyed the teachings of the Faith to numerous generations of Byzantine Christians.

Over time, it is hoped that we at St. Athanasius Parish, will be able to deepen our Faith by a fuller celebration of our Byzantine Church's rich liturgical and theological life. Step by step we will learn more about these traditional services of our Church.

4th Annual European Festival

Saturday September 7, 2013

11 AM ~ 11 PM

St. Mary Magdalene

Byzantine Catholic Church

5390 W. 220thSt. Fairview Park Ohio

Phone Number: 440-734-4644

Come, See, Taste

& Experience Cultures from across Europe!

Music, Food, Performances, Dancing, Beer Garden, Children's Activities, Church Tours, Raffles.



Christians slaughtered! Churches burned in Egypt!

Muslim Brotherhood members and their supporters have continued their burning of Christian Churches and murder of Egyptian Christians during the recent unrest in that increasingly unstable nation. As the largest Arab speaking country with the largest Christian minority, Egypt's Coptic Christian community has faced greatly increasing harassment and persecution from the Muslim majority since

before the overthrow of former Egyptian strongman Hosme Mubarek. With the election of President Moresi from Muslim Brotherhood, many radical Muslims viewed this as permission to increase the persecution of the Christian Community. This persecution has included the kidnapping, forced conversion to Islam and forced marriage of Christian young women and girls; the direct slaughter of numerous Christians including members of the Clergy and their families; and the burning down of numerous Christian Churches, homes and businesses. So far local Muslim leaders have been completely silent, and the American Government has done next to nothing to condemn this ongoing persecution of Christians in Egypt and other Islamic Countries. We need to pray for Christians being persecuted at the hands of radical Muslims. We also need to demand of our government and local Muslim leaders clear condemnation of these atrocities.

The Holy Martyr and Bishop Symeon Lukac~ [7 July 1893 - 22

August 1964] was a Byzantine Catholic bishop and martyr.



The Holy Bishop Martyr Lukach was born in the village of Starunya, Stanislaviv Region. His parents were peasant farmers. He entered the Greek Catholic Seminary of Stanislaviv [now Ivano-Frankivsk] in 1913. His studies were interrupted for two years during World War I, he finished in 1919. In that year he was ordained a celibate priest by Bishop [and Martyr] Gregory Khomyshyn. He taught moral theology at the seminary in Stanislaviv until April 1945 when Khomyshyn secretly ordained him a bishop, as the Soviet Communist regime was increasingly persecuting the Greek [Byzantine] Catholic Church.



He was first arrested on 26 October 1949 by the NKVD, tried for anti-Soviet activity and deported to Siberia for ten years hard labor. After serving half his sentence, he was released on 11 February 1955. After this, he served as an underground member of the clergy. In July 1962 he was arrested for a second time. He appeared in court with Bishop Ivan Sleziuk who was also an underground bishop. He was sentenced to five more years of labor. While he was in prison, he developed tuberculosis. He was released back to his village where he died on 22 August 1964. His feast days are April 2 and August 22nd.

He was beatified on 27 June 2001 by Pope John Paul II.

As for me and my House
we will serve the Lord!



The Holy Hieromonk - Martyr Methodius Dominick

Trcka (1886–1959) was a member of the Redemptorists (Congregation of the Most Holy Redeemer) a religious congregation with provinces serving the Roman Catholic Church and Byzantine Catholic Church.

Trcka was born on 6 July 1886 in the small town of Frydlant nad Ostravici in the present day Czech Republic. He was the seventh, and youngest, child of Tomas Trcka and Frantiska Sterbova Trcka; like many families of that time and region, the Trckas were devout Roman Catholics.

Dominick entered the Redemptorist novitiate in Bilsko, Poland when he was only 17 years of age, although this was nothing unusual in that era. After making his first profession on 25 August 1904, he returned to Obořiště in his homeland so that he could pursue the required studies in philosophy and theology.

On 17 July 1910 he was ordained, by Cardinal Lev Skrbenský z Hříště, to the Presbyterate within the Roman Catholic Church. After spending some years engaged in the traditional Redemptorist ministry of conducting parish missions, Father Dominick was sent to serve the Greek Catholics in Halič in what is now the Banská Bystrica Region of Slovakia. Byzantine Catholics were often overlooked in number and importance, not only by Orthodox believers but also by Roman Catholic Christians even though both groups are in communion with the Bishop of Rome. Trcka worked tirelessly to redress the situation and one of his most significant achievements was organizing the establishment, in Michalovce, of a monastery for Byzantine Catholic Redemptorists.

In 1935, when the Redemptorist communities of the area were re-organised Father Trcka was named Hegumen for the Byzantine Catholic Redemptorists.

With the Communist takeover of Czechoslovakia, a period of religious persecution began and, in 1950, all religious communities were suppressed by the government. On the evening of 13 April (which happened to be

The Holy Hieromonk and Martyr Methodius Dominik Trcka [Page 2]

Holy Thursday) Father Trcka was arrested along with several other Redemptorists. He was put on trial and accused of trying to obtain false papers in order to flee the country and was sentenced to 12 years in prison. During his imprisonment, Father Dominick, like many other Catholic priests and religious, endured both torture and interrogation; however, being one of the Church leaders, it seems that he was made to bear more frequent abuse. One of his confreres, who was later released, wrote that they were subjected to intense light 24 hours a day.

On 23 March 1959, he died as the result of pneumonia, having been placed in solitary confinement as a punishment for singing Christmas carols. In 1969, his remains were exhumed and placed in the Redemptorist crypt in Michalovce Cemetery.

Father Dominick was declared a martyr by Pope John Paul II on 24 April 2001 and beatified by the same pope on 4 November 2001.



The Holy Martyrs Florus and Laurus ~ were killed for their faith in second-century Illyria. They are commemorated on August 18.

The martyrs Florus and Laurus of Illyria were twin brothers and stone sculptors by profession. They learned their art from Proclus and Maximus. When their teachers suffered martyrdom, they left Byzantium and went to take up their abode in the city of Ulpiana in Dardania of Illyricum. They were forced by a prince to build a pagan temple. During the construction a splinter of stone flew into the eye of the son of a pagan priest. Florus and Laurus prayed for the boy, made the sign of the cross over his eye, and he was immediately healed. The governor had them arrested and buried alive in a dry well. The date of their repose is during the 2nd Century. A century later horses were noted to be drinking from the spot of the well and their incorrupt relics were discovered. They were then translated to Constantinople.

PLEASE REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

MAJOR CRAIG M. EYMAN DO~ is Fr. Bryan's 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has been deployed to Bagram, Afghanistan.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austintown, 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 is currently deployed and serving in Bagram, Afghanistan.

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 will soon be deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He is currently undergoing Basic Training at Ft. Benning, GA. He is scheduled to be deployed to Korea this fall.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She entered Basic Training in the Army at Ft. Sill, OK on August 13, 2013.

If you have a member of the military you would like to have commemorated please write a note to Fr. Bryan or call the Parish Office.

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!



The Holy Hieromartyr Irenaeus of Lyons (c. 130-202) was bishop of Lugdunum in Gaul, which is now Lyons, France. His writings were formative in the early development of Christian theology. He was a disciple of Polycarp of Smyrna, who himself was a disciple of the Apostle John the Theologian. His feast day is August 23.

Irenaeus is thought to have been a Greek from Polycarp's hometown of Smyrna in Asia Minor, now Izmir, Turkey. He was brought up in a Christian family, rather than converting as an adult, and this may help explain his strong sense of Orthodoxy. Irenaeus was one of the first Christian writers to refer to the principle of Apostolic Succession to refute his opponents.

Irenaeus is remembered as the second bishop of Lyons, although there is no clear evidence that he ever officially assumed the episcopal duties. The first bishop, Pothinus, was martyred around 177 during persecutions under Marcus Aurelius, when Irenaeus was visiting Rome.

Irenaeus is remembered as a martyr, although there is no evidence for how he died, presumably shortly after the turn of the third century. He was buried under the church of Saint John in Lyons, which was later renamed St. Irenaeus. His tomb and his remains were destroyed in 1562 by the Calvinist Huguenots. (The remains of Leonardo da Vinci and Kepler, among others, also were lost in the religious wars of those times.)

Irenaeus wrote a number of books, but the most important that survives is the five-volume *Against Heresies*. The purpose of *Against Heresies* is to refute the teachings of various gnostic groups. Until the discovery of the Library of Nag Hammadi in 1945, *Against Heresies* was the best surviving description of Gnosticism. Additionally, Irenaeus' descriptions of Gnostic teachings had long been doubted by scholars as the product of polemical hyperbole, but the find at Nag Hammadi confirmed Irenaeus' descriptions in the words of the Gnostics themselves.

Irenaeus is also the first Christian Church Father to provide the list of the four Gospels that were included in the New Testament, nearly two hundred years, later as the canonical scriptures. He did this to combat the various false “Gospels” being written, read and shared at his time.