

# **THE LIGHT OF THE EAST**



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

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

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

**Served by:**

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

**Cantors: Marcus Loidolt, John Danovich**

**Business Manager: John Danovich**

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

**FAX: 317-632-2988**

### **WEEKEND DIVINE SERVICES**

**Sat: 5 PM [Vespers with Liturgy]**

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

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

**SERVICES FOR THE WEEK OF DECEMBER 1, 2013**

**TWENTY-EIGHTH SUNDAY AFTER  
PENTECOST.**

**The Holy Prophet Nahum.**

**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].**

**SAT. NOV. 30            5 PM VESPER LITURGY *Int. of Andrew Basil Dietz***

**SUN. DEC. 1            9:45 AM   THE THIRD HOUR**

**10 AM        *FOR THE PEOPLE***

**11:15 AM COFFEE SOCIAL/ A VISIT FROM ST.  
NICHOLAS**

**MON. DEC. 2**

**12:00 PM *LIVING THE LITURGY PRESENTATION # 5*  
The Holy Prophet Habakkuk. The Passing of the Blessed  
Confessor Ivan Slezyuk, Bishop of Ivano-Frankivsk  
[1973].**

***NO DIVINE SERVICES***

**TUE. DEC. 3**

**The Holy Prophet Zephaniah.**

***NO DIVINE SERVICES***

**WED. DEC. 4**

**The Holy Great Martyr Barbara. Our Ven. Fr. John of  
Damascus.**

***NO DIVINE SERVICES***

**THU. DEC. 5**

**Our Ven. & God-Bearing Father Sabbas the Consecrated.**

**7 PM        FESTAL EVENING PRAYER OF ST.**

**NICHOLAS**

**FRI. DEC. 6**

**FEAST OF OUR HOLY FATHER NICHOLAS,  
ARCHBISHOP OF MYRA, THE WONDER-WORKER**

**9 AM        *Int. of all Parishioners and Friends who are  
named Nicholas***

**Fr. Bryan will be in Passaic NJ for the consecration and enthronement  
of His Grace Bishop-Elect Kurt Burnette.**

**If there is a sick call emergency, please call the nearest priest.**

**For other emergencies please call Fr. Bryan on his mobile phone.**

SAT. DEC. 7

Pre-Festive day of the Conception. Our Holy Fr.  
Ambrose, Bishop of Milan.

SUN. DEC. 8

5 PM VESPER LITURGY *Int. of Nicholas Trigili*

TWENTY- NINTH SUNDAY AFTER PENTECOST.

FEAST OF THE CONCEPTION OF ST. ANN.

8:45 AM THE THIRD HOUR

9 AM FOR THE PEOPLE

10:30 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

1 PM [MUNSTER, IN] PROTOPRESBYTERATE

ST. NICHOLAS BANQUET

**CHRIST IS AMONG US!**

**HE IS AND SHALL BE!**

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



**SUNDAY, DECEMBER 1 –  
LITURGY BEGINS ON PAGE 11**

PROPER FOR THE LITURGY  
ARE FOUND ON PAGES 135 TO  
137 [TONE 3] OR **ON THE PULL  
OUT SHEET FOUND IN THIS  
CHURCH BULLETIN.**

**VESPERS PROPER**

ARE FOUND ON PAGES 133-137

*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 NOV. 2013**

<b><u>Date</u></b>	<b><u>Collection</u></b>	<b><u>Candles</u></b>	<b><u>Holy Day</u></b>	<b><u>Fundraising</u></b>	<b><u>Total Income</u></b>
<b><u>Nov. 3</u></b>	\$934.00	\$114.08	\$0.00	\$ 914.89	\$1,962.97
<b><u>Nov. 10</u></b>	\$952.82	\$ 18.00	\$0.00	\$1,196.37	\$2,277.19
<b><u>Nov. 17</u></b>	\$742.32	\$ 54.00	\$0.00	\$ 439.50	\$1,235.82
<b><u>Nov. 24</u></b>					
<b><u>TOTAL</u></b>	<b>\$2,629.14</b>	<b>\$186.08</b>	<b>\$0.00</b>	<b>\$2,550.76</b>	<b>\$5,475.98</b>

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

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

**MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO ST.ATHANASIUS THE GREAT PARISH!**

<b><u>Candles Available</u></b>	<b><u>Monthly Donation</u></b>	<b><u>Intention</u></b>	<b><u>Sponsor</u></b>
Eternal Lamp	\$40.00	Family Healing	Olga Vaughn
Icon Screen (6)	\$35.00	+Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	In Thanksgiving	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Dr. Charlotte Neumann	Judy Ernst
Annuciation Tryptych	\$25.00	Ron Zeller	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.

**Decking the St. Mary's Hall~** In preparation for the Holiday Bake Sale in St. Mary's Hall on Saturday December 14<sup>th</sup>, we need **EVERYONE'S HELP** in cleaning and decking the Hall for the Sale. Cleaning the Hall is planned for Saturday December 7, so the Hall can be decorated for the Sale and for Christmas after the Sunday December 8<sup>th</sup> after the Divine Liturgy at 9 AM. We have a big tree and lots of ornaments so we need both short reach hands and tall reach hands to fill the tree.

**WE ARE TRYING TO GET CHILD CARE FOR THAT DAY. PLEASE CALL THE PARISH OFFICE TODAY IF YOU KNOW A RESPONSIBLE TEEN WILLING TO WORK WITH SMALL CHILDREN.**



## **2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL**

*The 2013-2014 Annual Eparchial Stewardship Appeal has begun!*

*You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card, please call John Danovich at the Parish Office. The Parish then can send one to you. It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$510.00 in pledges towards our goal of \$1500.00!*

**PLEASE REMEMBER IN YOUR PRAYERS:** our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, DEREK ANTHONY, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST.**

### **SPECIAL LITURGY TIME FOR SUNDAY DECEMBER 8<sup>TH</sup>!**

***On Sunday December 8<sup>th</sup> the Divine Services will be moving ahead one hour, for this Sunday only! The Third Hour will be celebrated at 8:45 AM with the Divine Liturgy at 9 AM, followed by Refreshments and the Decorating of St. Mary Hall.***

**EPARCHIAL ASSEMBLY PRESENTATIONS CONTINUE~** *Our THIRD presentation and discussion will be held on Sunday DECEMBER 15, 2013 after the 10 AM Divine Liturgy at the Coffee Social @ 11:15 AM. The Presentation will be the THIRD one given by Fr. Archpriest John Petro at the Eparchial Assembly. There will be a discussion following the presentation.*

*There will be a number of MORE parish-based presentations and discussions required in preparation for the Eparchial Canonical Assembly in early October of 2014.*

*Please plan now to attend!*

## **HOLY DAY THE FIRST WEEK OF DECEMBER**

### **FEAST OF OUR HOLY FATHER NICHOLAS OF MYRA**

**Thu. Dec. 5        7 PM FESTAL EVENING PRAYER AND LITIA**

**Fri. Dec. 6        9 AM FESTAL DIVINE LITURGY**

**PLEASE PLAN TO ATTEND THESE HOLY DAY SERVICES**

## **THE COMING OF ST. NICHOLAS**

**AFTER THE SUNDAY LITURGY OUR HOLY FATHER NICHOLAS WILL COME AND VISIT US AT ST. ATHANASIUS PARISH. HIS VISIT WILL BE DURING THE COFFEE HOUR IN THE PARISH'S ST. MARY SOCIAL HALL. HE WILL BRING CANDY FOR THE CHILDREN, WHILE THE REST OF US ENJOY OUR REFRESHMENTS.**

## **SILK POINSETTIAS AND FLOWERS ONLY PLEASE!~**

Father Bryan has been informed of the Parish custom of parishioners providing the Poinsettias for the Christmas Season. He appreciates the parish custom, but he has one request! Please DO NOT BRING NATURAL POINSETTIAS. Fr. Bryan is very allergic to Poinsettias, and should not spend much time in their presence. SO PLEASE ONLY BRING SILK POINSETTIAS FOR USE IN THE CHURCH AND PARISH HALL. He is allergic to many different flowers and he appreciates folks bringing primarily silk flowers for use inside the Church. Thank you!

## **From the Writings of the Church Fathers**

*Follow your bishop, every one of you, as obediently as Jesus Christ followed the Father. Obey your clergy too as you would the apostles; give your deacons the same reverence that you would to a command of God. Make sure that no step affecting the Church is ever taken by anyone without the bishop's sanction. The sole Eucharist you should consider valid is one that is celebrated by the bishop himself, or by some person authorized by him. Where the bishop is to be seen, there let all his people be; just as, wherever Jesus Christ is present, there is the Catholic Church (St. Ignatius of Antioch : Letter to the Smyrneans 8:2 [A.D. 110]).*



ANNUAL ST. NICHOLAS  
DEANERY DINNER

SUNDAY, DECEMBER 8, 2013

CARMELITE BANQUET HALL  
CARMELITE MONASTERY  
1628 RIDGE ROAD (RT 6)  
MUNSTER, INDIANA

DOORS OPEN 12:30 PM  
DINNER 1:00 PM

DONATION: \$25 PER PERSON

PLEASE CALL  
ST NICHOLAS PARISH OFFICE  
(219) 838 9380  
FOR TICKETS

# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

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

<b><u>THU. Dec. 5</u></b>	<b>7 PM FESTAL EVENING PRAYER OF ST. NICHOLAS OF MYRA</b>
<b><u>FRI. Dec. 6</u></b>	<b><u>FEAST OF OUR HOLY FATHER NICHOLAS, ARCHBISHOP OF MYRA.</u></b> <b>9 AM LITURGY</b>
<b><u>SAT. Dec. 7</u></b>	<b>9 AM to 4:30 PM CLEANING OF ST. MARY HALL [YOUR HELP IS NEEDED]</b> <b>5 PM VESPERS WITH DIVINE LITURGY</b> <b>6:15PM MYSTERY OF HOLY REPENTANCE</b>
<b><u>SUN. Dec. 8</u></b> <b><u>NOTE</u></b> <b><u>SPECIAL</u></b> <b><u>LITURGY</u></b> <b><u>TIMES</u></b>	<b><u>29<sup>th</sup> SUNDAY AFTER PENTECOST.</u></b> <b><u>CONCEPTION OF ST. ANNA OF THE</u></b> <b><u>THEOTOKOS</u></b> <b>8:45 AM THE THIRD HOUR</b> <b>9:00 AM DIVINE LITURGY</b> <b>10:15 AM COFFEE SOCIAL [ST. MARY HALL]</b> <b>10:30 AM <u>DECKING THE HALL!</u></b>
<b><u>WED. Dec. 11</u></b>	<b>9AM EMANUEL MOLEBEN</b> <b>[PRE-CHRISTMAS PRAYER SERVICE]</b>
<b><u>SAT. Dec. 14</u></b>	<b>5 PM VESPERS WITH DIVINE LITURGY</b>
<b><u>SUN. DEC. 15</u></b>	<b><u>SUNDAY OF THE FOREFATHERS.</u></b> <b><u>30<sup>TH</sup> SUNDAY AFTER PENTECOST.</u></b> <b>9:45 AM THE THIRD HOUR</b> <b>10 AM DIVINE LITURGY</b> <b>11:15 AM COFFEE SOCIAL</b> <b>11:30 AM <i>EPARCHIAL PRESENTATION #3</i></b>



**Upcoming celebrations of the Paraclis to the Theotokos  
and Mystery of Holy Anointing "Ancient Healing Service"**

*We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing once a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM*

**Wednesday December 18**

*Wednesday January 29, 2014 [Festal Evening Prayer of the Three Holy Hierarchs]*

*Wednesday February 26*

*Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing*

*Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]*

*Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing*

**PLEASE INVITE YOUR NEIGHBORS & FRIENDS!**

**Adult Eastern Christian Formation Program Continues after Coffee Social!**

***"Living the Liturgy"*** [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL NEXT MEET AFTER SUNDAY DEC. 22<sup>ND</sup> DIVINE LITURGY. THEN WE WILL HAVE A FEW WEEKS OFF FOR CHRISTMAS NEW YEARS AND THEOPHANY EVENTS.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

**Eastern Christian Formation for our Children Pre-K through Grade 8**

***"We Welcome All to Open the Door of Faith"*** is the 2013 – 2014 theme for the Eastern Christian Formation Programs throughout the Eastern Catholic Churches of America. Here at St. Athanasius the Great Parish we wish to aid and encourage our young parents in the Spiritual Formation of their Children Pre-K through Grade 8. For the 2013-2014 school year Fr. Bryan asks that parents provide the Names, ages and Grades of all of the Children from Pre-K through Grade 8. Please provide them to Fr. Bryan or the Office Manager John Danovich. Then we can obtain the appropriate Books and Instructor's Guides for the parents to teach their children in their homes. High School aged students should participate in the Adult Program this school year.

**Thank you!**

# **CHRISTMAS DIVINE SERVICE SURVEY**

*Father Bryan has discovered that there has been no consistent time for the scheduling of Christmas Divine Services at St. Athanasius the Great Parish. Father wishes to hear from the Parish Community regarding your preferences of Liturgy times for the Nativity celebration. Since there is NO NEED FOR TWO DIVINE LITURGIES, only one will be celebrated. [The whole Parish Community should be together for the Eucharistic Celebration.]*

*Please circle your choice:*

1) **CHRISTMAS EVE 5 PM VESPERS WITH DIVINE LITURGY  
OF ST. A BASIL THE GREAT**

*[No Divine Services Christmas day.]*

2) **CHRISTMAS EVE 8 PM GREAT COMPLINE WITH DIVINE  
LITURGY OF ST. JOHN CHRYSOSTOM**

*[No Divine Services Christmas Day]*

3) **CHRISTMAS EVE 8 PM GREAT COMPLINE  
CHRISTMAS DAY 9:45 AM THIRD HOUR**

**10 AM FESTAL DIVINE LITURGY**

*[One should attend BOTH Great Compline Christmas Eve AND Christmas Day Liturgy with this selection]*

**Personal or Family Name:** \_\_\_\_\_

*Please place this in the collection basket TODAY, so that the Christmas Schedule can be arranged, cantors prepared, and acolytes selected.*

*Thank you for your cooperation!*

## **FATHER'S LITURGICAL CORNER**

***Father last Sunday I noticed that you and the Deacon had two different kinds of "Hats" on at the Divine Services and after. Could you explain these to us?***



Both of the pieces of ecclesiastical headgear worn by Fr. Deacon Daniel and this writer are called "Kamilavka." The Kamilavka is worn by many Byzantine Catholic and Eastern Orthodox clergy bishops, priests and deacons. Fr. Deacon Daniel's Kamilavka is the Greek style for an eparchial priest or deacon. The eparchial clergy Greek Kamilavka have the distinction of having a pronounced rim around the top. Greek monastic kamilavkas do not have a rim and are also worn by Bishops and monks who are not clergy. The Greek usage is almost always black, and is also frequently used among Arab Christian clergy as well.



Fr. Bryan wore a Slav or "Russian" style Kamlavka for Eparchial [secular] clergy. They are usually taller than the Greek kamilavka and do not have a rim around the top. For monastic clergy the Slav kamilavka is attached to the monastic veil common to both male and female monastics and bishops [usually chosen from among the monastic men.] For the Eparchial Clergy the Slav kamilavka can also be grey in color, or it may be red, magenta, or purple if the cleric is a Protopresbyter, Canon [only among Byzantine Catholics], or an archpriest. Or among the deacons of the Church a Protodeacon or Archdeacon.



As stated earlier, the Bishop also wears a kamilavka when not mitered for Hierarchical Divine Services. The Metropolitan usually wears a white kamilavka and veil [called the klobuk]. I hope this helps you understand the kamilavka a bit better!

Thank you for your question!

**If you have any other Liturgical Question that you would like Father to answer, please write it down, give it to him, or place it in the mail or collection basket!**



## Eleventh Sunday after the Cross (Pentecost 28, St Luke 14)

### Knowing the Will of God

MANY OF ST. PAUL'S EPISTLES begin with an introduction combining greetings to the community he is addressing and to individuals he knew in that community. As in the Epistle to the Colossians, the introduction may include prayers of thanksgiving that the Gospel has taken root there as well as prayers of intercession for the members of that local Church. These introductions provide us with models of prayer for our sister Churches and for our own local community as well.

Paul's prayer for the Colossians begins with verse 9 of chapter 1: *"For this reason, we also – since the day we heard it – do not cease to pray for you and to ask that you may be filled with the knowledge of His will in all wisdom and spiritual understanding."*

What does it mean to be filled with the knowledge of His will? St Paul is not talking here about God's will for one or another individual. Rather he is speaking about the great plan of God for the restoration of creation, for which the Incarnation is the linchpin. To know the will of God is to know the depth of His compassion for His fallen creation: a compassion which



does not balk at setting aside for a time the splendor of His rightful place on what Scripture calls *"the throne of the majesty on high"* (Heb 1:3) to come as one of us, sharing our broken human nature. *"For it pleased the Father that in Him all the fullness should dwell and by Him to reconcile all things in Himself by Him, whether things on earth or things in heaven, having made peace through the blood of His cross"* (Col 1:19-20).

## *Eleventh Sunday after the Cross (Pentecost 28.1)/Page 2]*

To know the will of God is to know deeply – as a guiding force in our lives – that Christ God and His creation have been brought together again. This is “*the mystery which has been hidden from ages and generations but now has been revealed to His saints: ... Christ in you, the hope of glory*” (Col 1:26-27).

While God’s will is for the restoration of all creation, His will for human beings is that they “*may be partakers of the divine nature*” (2 Pt 1:2) through Jesus Christ, united to God through Him. In the words of St. Ignatius of Antioch and so many others, “God became man so that man might become god.”

### **Knowing That You Are the Church**

St Paul then turns his attention to practical questions concerning the Church. Many people in our society have come to understand “the Church” to mean its leaders, the clergy. Even practicing believers talk about “the Church” when they mean the hierarchy. In effect they place themselves outside the Church when they speak this way, relegating themselves to the status of spectators, clients, or even customers.

The nineteenth-century Danish philosopher Søren Kierkegaard described this kind of church in terms of the ordinary Lutheran worship experience of his day. Kierkegaard said that in church the clergy and the choir are the actors, God is the prompter giving the lines and the people are the audience. In reality, he affirmed, it is the people who are meant to be the actors. The clergy and the choir are the prompters (“Let us pray”) and God is the audience.

That the people of God are the “actors” not the audience points out another dimension to the will of God which we must know: all believers are meant to affirm by their actions their conviction that we are called to union with God. This happens first of all in the liturgical assembly where

## *Eleventh Sunday after the Cross (Pentecost 28.1)[Page 3]*

we are to be more than spectators, “*teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord*” (Col 3:16).

St. Paul’s vision of the Church in this epistle is focused, not on distinctions of rank or function but on mutuality: the Church is one body with Christ as its head (see Col 1:18, 24), a theme developed further in other epistles. In his vision believers are called to bear with one another, forgive one another and pray for one another, thus building up the Church as one body.

Our unity in the one body to which we have been called is first of all experienced in the local parish. As we look around the church at those worshipping with us we find countless opportunities to support, through prayer and interaction, those whom God has placed in our lives. Through prayer for those around us and by the way we relate to one another before or after the service we can demonstrate that love for our local parish which St Paul calls “*the bond of perfection*” (Col 3:14)

We can extend our support for one another through the week as well. A custom which some have found helpful is to take your parish directory and so divide the list of names that in the course of one month you are praying each day for five or ten of your fellow parishioners. Making such a commitment is one way of responding to St. Paul’s injunction, “*Continue earnestly in prayer, being vigilant in it with thanksgiving*” (Col 4:2).

### **Praying for the Wider Church**

The Christian family has been likened to a series of concentric circles. Beyond the local community we see the other parishes which make up our eparchy as well as the parishes of other eparchies in the community in which we live. Beyond them we see the other eparchies of our nation or our patriarchate. Praying for several in turn not only benefits them but



## *Eleventh Sunday after the Cross (Pentecost 28.) [Page 4]*

deepens our feelings of connection to these fellow believers for whom we may pray.

We may be moved to pray in a particular way for the suffering Churches throughout the world. There seem to be few countries in Asia or Africa today where Christians are not in constant danger on account of their faith.

As a result of hardships in their homelands, Eastern Christians have been scattered around the world in search of peace for themselves and their families. In response their Churches have journeyed with them, at first to support them in their time of need, but then to make with them a new frontier of witnesses to their particular traditions. Thus today we find Coptic churches in Australia, Syriac churches in Sweden and Malankara churches in Texas! We do well to pray for these “diaspora churches” that they may prosper as loving witness to the diversity of the apostolic traditions nourished by them for centuries.

When we think of missions we often imagine primitive peoples receiving the Gospel for the first time. There are still peoples all over the world whose Churches are in the early stages of development or whose economic environments compel them to continue seeking the support of more prosperous Christians. Missionary churches form another category of fellow believers in need of our intercession.

*From the writings of St. Clement of Alexandria*

*Even here in the Church the gradations of bishops, presbyters, and deacons happen to be imitations, in my opinion, of the angelic glory and of that arrangement which, the Scriptures say, awaits those who have followed in the footsteps of the apostles and who have lived in complete righteousness according to the gospel*

*(Stromateis 6:13:107:2 [post-A.D. 202]).*

## **Blessed Confessor & Martyr Ivan Slezyuk, Bishop of Ivano-Frankivsk~**

**Born: Hyvachiv, Ukraine, 14 January 1896**

**Fell asleep in the Lord: Ivano-Frankivsk, Ukraine, 2 December 1973**

Blessed Ivan Slezyuk, bishop and martyr, to whom the Lord gave the palm of eternal life for having confessed his Faith tirelessly in hiding under an atheistic regime, for his ministry among the faithful of the Greek Catholic Church in Ukraine and for maintaining bravely his composure and Faith in Christ before his persecutors.

Ivan Slezyuk was born on January 14, 1896 at the village of Zhyvachiv [now Hyvachiv], in the Ukrainian region of Stanislaviv, now called Ivano-Frankivsk. In 1923 he was ordained a celibate Presbyter for the Eparchy of Stanislaviv [then in Poland]. He was consecrated in 1945 by his bishop, Blessed Hryhorij Khomysyn, gave as coadjutor with right of succession for the Eparchy of Stanislaviv in which case he [Khomysyn] was arrested by the Bolsheviks. This consecration was providential, as Bishop Khomysyn died of ill treatment on Dec. 28 of that year in hospital of the Lukianivska prison in Kiev.



The young assistant could not succeed immediately, since he had been jailed on June 2<sup>nd</sup> even before the bishop died. He was deported in the work camps of Vorkuta in Russia and in 1950, he was relocated to the work camps of Mordovia, in Russia. On November 15, 1954 was finally freed and was able to return and take possession of his episcopal see. He was then arrested again, in 1962, and sentenced to five years of hard time in prison. He was released again on November 30, 1968, but continued to be regularly convened by the KGB for “conversations”, the most recent of which took place two weeks before his death. Despite the condition of secrecy in which the Ukrainian Greek Catholic Church was forced to live, with a despotic regime hostile to God, Ivan Slezyuk continued his ministry to the faithful. He finally died at Stanislaviv December 2, 1973.

**The Holy and Great Martyr Barbara**, the daughter of a rich pagan named Dioscorus, was carefully guarded by her father who kept her locked up in a tower in order to preserve her from the outside world. Having secretly become a Christian, she rejected an offer of marriage that she received through him.

Before going on a journey, he commanded that a private bath-house be erected for her use near her dwelling, and during his absence, Barbara had three windows put in it, as a symbol of the Holy Trinity, instead of the two originally intended. When her father returned, she acknowledged herself to be a Christian; upon this he drew his sword to kill her, but her prayers created an opening in the tower wall and she was miraculously transported to a mountain gorge, where two shepherds watched their flocks. Dioscorus, in pursuit of his daughter, was rebuffed by the first shepherd, but the second betrayed her and was turned to stone and his flock changed to locusts.

Dragged before the prefect of the province, Martinianus, who had her cruelly tortured, Barbara held true to her faith. During the night, the dark prison was bathed in light and new miracles occurred. Every morning her wounds were healed. Torches that were to be used to burn her went out as soon as they came near her. Finally she was condemned to death by beheading. Her father himself carried out the death-sentence. However, as punishment for this, he was struck by lightning on the way home and his body was consumed by flame. Barbara was buried by a Christian, Valentinus, and her tomb became the site of miracles.

A small part of St. Barbara's relics were brought to The United States by His Holiness Patriarch Filaret of The Ukrainian Orthodox Church [Kyivan Patriarchate] in November 2012, they are permanently on display for veneration at St. Andrew Ukrainian Orthodox Cathedral in Bloomingdale, Illinois. Byzantine Catholics and Orthodox Christians have never ceased to venerate Saint Barbara, who is very popular among them. For them, her feast day is December 4.



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

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

**CAPTAIN BRIAN HEWKO~** has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

**CAPTAIN CHRISTINA MOMONIER~** is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

**CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~** is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

**SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS**

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

**PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO** Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and is serving at Fort Benning, GA. His brother will soon be deployed to Afghanistan.

**PRIVATE JACKSON RUANE USA~** Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He has completed Basic Training and was deployed to Korea on September 9, 2013.

**PRIVATE ABIGAIL BROWN USA~** is the Grand Niece of parishioner Belinda Dorney. She recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona.

Please inform Fr. Bryan of any changes.

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

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