

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

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 MARCH 23, 2014

**SUNDAY OF THE VENERATION OF
THE HOLY CROSS.**

THIRD SUNDAY OF THE GREAT FAST.

The Venerable-Martyr Nikon and his students martyred with him.

Our Holy Mother Rafka.

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

SAT. MAR. 22	5 PM	<i>For the Eparchial Assembly 2014</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE [CONFESSIONS]
SUN. MAR. 23	9:45 AM	THE THIRD HOUR
	10:00 AM	<i>FOR THE PEOPLE</i>
	11:30 AM	LENTEN SUNDAY LUNCHEON
	12:15 PM	LITURGY AND LIFE CLASS #10
	1:15 PM	SUNDAY LENTEN VESPERS
MON. MAR. 24	<u>Pre-Festive Day of the Annunciation. Our Ven. Fr. Zachary. Our Holy Father Artemon, Bishop of Seleucia of Pisida.</u>	
	NO DIVINE SERVICES ~ FATHER'S DAY OFF	
TUE. MAR. 25	<u>ANNUNCIATION OF THE THEOTOKOS.[HOLYDAY]</u>	
	7 PM	VESPERS WITH DIVINE LITURGY <i>For the Int. of Cody, Rory & Niko Romero</i>
WED. MAR. 26	<u>MID-LENT. Leave-taking of the Annunciation. Synaxis of the Holy Archangel Gabriel.</u>	
	FATHER BRYAN IN MUNSTER	
	9 AM	LENTEN TERSEXT [LEAD BY CANTORS]
	7 PM	AKATHIST OR PARAKLIS [LEAD BY CANTORS]

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

THU. MAR. 27 **Our Ven. Mother Matrona of Thessalonika.**
FATHER BRYAN IN MUNSTER UNTIL NOON
9 AM **LENTEN TERSEXT**
[LEAD BY CANTORS]

FRI. MAR. 28 **Our Ven. Fr. Hilary the Younger. The Holy Father**
Stephen the Wonder-worker.
9 AM **LENTEN TERSEXT**
7 PM **LITURGY OF THE PRE-SANCTIFIED**
 GIFTS WITH HOLY ANOINTING

SAT. MAR. 29 **Fourth All Souls Saturday. The Holy Venerable Martyr**
Mark, Bishop of Arethusa and Deacon Cyril and others
who suffered under Julian the Apostate.
9 AM *For the Faithful Departed [HRAMOTY]*
NO 5 PM VESPERS LITURGY OR CONFESSIONS

SUN. MAR. 30 **SUNDAY OF OUR HOLY FATHER JOHN**
CLIMACUS. FOURTH SUNDAY OF THE GREAT
FAST.
9:45 AM **THE THIRD HOUR**
10:00 AM *FOR THE PEOPLE*
11:30 AM **LENTEN SUNDAY LUNCHEON**
12:15 PM *LITURGY AND LIFE CLASS #11*
1:15 PM **SUNDAY LENTEN VESPERS**

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

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

YOUR GIFT TO THE LORD ~ THE MONTH OF MAR. 2014

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Mar. 2</u>	\$457.52	\$ 37.87	\$ 5.00	\$397.50	\$897.89
<u>Mar. 9</u>	\$1,037.36	\$98.00	\$5.00	\$356.96	\$1,497.32
<u>Mar. 16</u>	\$1,019.60	\$106.00	\$0.00	\$260.00	\$1,385.60
<u>TOTAL</u>	\$2,515.48	\$241.87	\$10.00	\$1,125.60	\$3,780.81

It takes a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!

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

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

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER “RED” EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, FIREFIGHTER ROBERT KRAMER, KEITH SCOTT, DANNY ENCISO, AUSTIN MCGOFF, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT.**

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

PLEASE NOTE CHANGE OF DATE!

Friday March 28 Pre-Sanctified Liturgy and Holy Anointing

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

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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>TUE. MAR. 25</u>	<u>FEAST OF THE ANNUNCIATION</u> 7 PM VESPERS WITH DIVINE LITURGY
<u>WED. MAR. 26</u>	7 PM AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. MAR. 28</u>	7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. MAR. 29</u>	9 AM 4 TH ALL SOULS SATURDAY 1:15 PM 4 TH DEGREE K OF C EXEMPLIFICATION NO 5 PM VESPERS WITH DIVINE LITURGY
<u>SUN. MAR. 30</u>	<u>SUNDAY OF ST. JOHN CLIMACUS.</u> <u>4TH SUNDAY OF THE GREAT FAST.</u> 9:45 AM THIRD HOUR 10 AM DIVINE LITURGY 11:30 AM PARISH SOCIAL 12:15 PM <i>LITURGY & LIFE CLASS #11</i> 1:15 PM SUNDAY LENTEN VESPERS
<u>WED. APR. 2</u>	7 PM AKATHIST OR PARACLIS [LEAD BY CANTORS]
<u>FRI. APR. 4</u>	7 PM LITURGY OF THE PRE-SANCTIFIED GIFTS
<u>SAT. APR. 5</u>	9 AM AKATHIST TO THE THEOTOKOS 5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE

Pre-Eparchial Assembly Discussion and Proposals~

As in the Bishop's Letter in last Sunday's Bulletin we are to hold a Parish Meeting for the purpose of Discussions and Proposals for the 2014 Eparchial Assembly. At St. Athanasius we will hold this Meeting on Sunday April 6th starting around 12 NOON.

Adult Eastern Christian Formation Program Continues after Parish Social!

"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. **WE WILL MEET AFTER THE LITURGY ON TODAY.** We will begin the classes at around 12 NOON and end at around 1:15 PM. Please join in!

WELLNESS CLASSES CONTINUE!

Every Tuesday during the Great Fast Glen Grabow is providing a series of DVD's to help permit the wellness of everyone of us. Please join us Tuesday evenings at 6 pm in our St. Mary Hall. Refreshments will be provided.

All Souls Saturdays ~ Following the Holy Tradition originating in 2 Maccabees 12, the Byzantine Catholic Church has developed the custom of keeping 5 All Souls Saturdays during the year. The UPCOMING All Souls Saturdays are 4th Saturday of the Great Fast, the Saturday before Pentecost [June 7]. Typically the All Souls Saturdays are celebrated with Vespers for the Departed on Friday Evening, and/or a Divine Liturgy on the day itself. A special part of these services is the Chanting of the Parish Dyptychs [List of the Departed].

CATHOLIC RADIO 89.1 & 90.9 FM

FR. BRYAN WILL BE INTERVIEWED ON THE "FAITH IN ACTION" RADIO SHOW ON THE WEEK OF MARCH 24TH AND APRIL 7TH. THE SHOW IS HEARD MONDAYS AND FRIDAYS AT 10 AM, TUESDAY AND THURSDAY AT 4 PM, AND SATURDAY AT 9 AM. YOU CAN ALSO HEAR IT AT WWW.CATHOLICRADIOINDY.COM.

NO SATURDAY VESPER DIVINE LITURGY ON MARCH 29"

Fr. Bryan has been asked to participate in the 4th Degree exemplification of a number of members of our Knights of Columbus Council on Saturday March 29th. This activity will take all afternoon and evening, therefore there will be no Vespers with Divine Liturgy at 5 PM. Sorry for any inconvenience this may cause.

ADULT GREAT FAST REFLECTION [MIDWEST REGION]

Sunday April 6th from 1 to 6 PM

Annunciation Byzantine Catholic Church

14610 Will-Cook Rd. Homer Glen, IL

The Desert: The Spiritual Home of the Modern Day Disciple

\Presented by: Father Deacon Michael Lee, STL, OCDS

"In the morning, while it was still dark, Jesus got up and went out to a deserted place, and there He prayed."

[Mark 1:35]

You are invited to come away from the world to a solitary place -a desert- to learn, to pray, to listen, and to enter deeply into the time of the Great Fast. In light of our modern, hectic lives, we will reflect on our need for the desert today, what the desert is, how do we enter it, and how to thrive in this deserted place. The great saints and spiritual masters will lead us on the inward journey to the center of our heart where God dwells.

PASCHA SCHEDULING SURVEY

Please help Fr. Bryan to decide our schedule for the Holy Pascha:

Please circle your choice and return by April 1st:

Option #1

Sat. April 19

8PM Resurrection Matins, Procession
& Divine Liturgy

Sun. Apr. 20

12 NOON Agape Evening Prayer

Option#2

Sun. April 20

10 AM Procession,
Resurrection Matins &
Divine Liturgy

1 PM Agape Evening Prayer

BYZANTEEN LENTEN REFLECTION

"WHATEVER"

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

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

FOR MORE INFORMATION ON BOTH EVENTS, VISIT WWW.BYZCATHCULTURALCENTER.ORG, OR E-MAIL INFO@BYZCATHCULTURALCENTER.ORG, CALL 216-357-2933, OR "LIKE" THE BYZANTINE CATHOLIC CULTURAL CENTER FACEBOOK PAGE.

Fasting Regulations – 2014

Abstinence

The law of abstinence forbids the use of meat or meat by-products, permitting the use of eggs and dairy products.

Abstinence is to be observed on all Wednesdays and Fridays during the Holy Season of the Great Fast and on Holy Saturday.

Strict Abstinence

The law of strict abstinence (fast) forbids the use of meat, eggs and dairy products or any of their by-products.

All of the adult faithful of the Eparchy who receive Holy Communion are obliged to observe Strict Abstinence. Those with valid medical reasons; pregnant or nursing mothers are not bound to fast.

Strict Fast and Abstinence is to be observed on the First Day of the Great Fast, Monday, March 3rd and on Great and Holy Friday, April 18th.

Dispensation

Pastors and administrators may, for a just cause, grant to the individual faithful and to individual families, dispensations or commutations of abstinence and strict abstinence into other pious practices.

Liturgical Directives

Presanctified Liturgy

The Liturgies of St. John Chrysostom or St. Basil the Great are not to be celebrated on the weekdays of Great Lent – **not even for funerals**. In compliance with the liturgical prescriptions of the Byzantine Catholic Church pastors and administrators should celebrate the Divine Liturgy of the Presanctified Gifts during the Great Fast, that is, on Wednesdays and Fridays, if possible, and at least one of the first three days of Great and Holy Week. A stipend may be accepted for this Divine Liturgy and it is to be the only Divine Liturgy celebrated on that particular day.

GREAT FAST SUNDAY AFTERNOON VESPERS

The number of people who returned to the Church for the Vespers was most gratifying. The Great Fast is a time for all of us to spend more time in personal and community prayer. To help us to accomplish this goal, in keeping with our Byzantine Catholic Tradition, St. Athanasius the Great Parish will be celebrating Vespers on Sunday Afternoons during the Great Fast. The plan is to celebrate this Liturgy 15 minutes after the close of either our Lenten Luncheon [Cheesefare Sunday and the Sunday of Orthodoxy] or our Eastern Christian Formation Adult Enrichment Class, usually around 1:15 PM. Please join us for this special time of prayer, and also for the Akathist [Wednesdays at 7 PM] and the Liturgy of the Pre-Sanctified Gifts [Friday at 7 PM].



It is time to order your Pascha and Pierogies [Pyrohi or Veranyky]

It is NOT too early to start ordering your Pierogies for each week during the Great Fast. Please call John Danovich at the Parish Office at 317-632-4157 to find out which varieties will be available and to place your order. YOUR HELP IS NEEDED TO MAKE PIEROGIES AND TO PREPARE OR

OTHER BAKED GOODS, SO PLEASE ALSO CALL JOHN TO VOLUNTEER. You may also call the Parish Office to order your Paschas now for your Paschal Baskets!

Please let all of your friends, neighbors and even your enemies know about what is cooking at St. Athanasius the Great Byzantine Catholic Church.

BYZANTEEN YOUTH RALLY JULY 10-13, 2014

The TRANSFIGURATION of Christ, of US, of our World

Mount St. Mary University Emmitsburg, MD

ages: 13-19 Cost: \$300.00 [plus transportation]

For more Information contact: Father Edward Cimbala

ByzanTEEN Rally 2014 at 908-725-06125



Third Sunday in the Great Fast

Veneration of the Holy Cross

We Venerate Your Cross

PEOPLE WERE FASCINATED by the degree of realism and downright sadism portrayed in Mel Gibson's 2004 film, *The Passion of the Christ*. The physical sufferings inflicted on the film's Jesus were far more gruesome than anything described in the Gospels. In fact, the film relied less on the Scriptures than on visions attributed to the nineteenth century German nun, Anne Catherine Emmerich by her countryman, the poet Clemens

Brentano.

The film and the visions it portrays have both been criticized for their departure from the Gospel. Still they stand in a tradition, particularly strong in medieval Europe, which emphasized the physical suffering of Christ in the passion more than His sinless response to the torment. Much of this emphasis stems from the medieval idea that the passion was inflicted on Christ as a punishment for our sins.

The Cross in Our Liturgy

The vision of the cross in our liturgy is very different, particularly as expressed in the Mid-week of the Great Fast when we solemnly bring it forth and venerate it. The cross is carried in procession around the church during the great doxology of Orthros (Matins) to the ringing of the church bells. It is surrounded with flowers which, in many churches, are distributed to the participants as they come forward to venerate the cross. The Cross is considered, as in the early Church, as first of all a sign of Christ's triumph over death: ineffable joy for those who believe in Him. As St John Chrysostom emphasized, the Cross "...is the originator not so much of suffering as of passion-lessness."

This emphasis should not surprise us if we but reflect on the hymns which we sing on this Sunday and through the week. One of the most frequently repeated is the kondakion, a veritable paean of triumph:

Veneration of the Holy Cross [PAGE 2]

“The Angel’s fiery sword will no longer guard the gate of Paradise, for the Cross of the Lord has put it out wondrously. The power of Death has been broken, the victory of Hades wiped out, and You, my Savior, have stood up and called out to all those bound in Hell: “Come now; enter again into Paradise!”

The angel’s sword mentioned in the kondakion refers to the last line in the story of the Fall, *Gn 3:23, 4*: “...*the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life*”.

Other hymns of this feast reflect the same excitement. At Vespers we sing:

“Hail, O life-bearing Cross, bright Paradise of the Church, Tree of incorruption! You have obtained for us the enjoyment of everlasting glory. Through you, the hosts of devils are driven out, the choirs of Angels rejoice as one, and the company of the faithful hold celebrations. Unconquerable weapon, impregnable stronghold, triumph of kings and pride of priests: grant that we may be witnesses to Christ’s Passion and Resurrection!”

At Orthros we hear:

“In Paradise of old, the Enemy stripped me bare. By making me eat from the forbidden tree, he brought in death. But the tree of the Cross was planted on earth. It brought mankind the garment of life and the whole world is filled with unbounded joy. Seeing the Cross exalted, let us all cry aloud to the Lord with one voice: ‘Your temple is filled with Your glory!’”

“It is a festive day in Heaven; for Death is wiped out by the Resurrection of Christ. Once again life springs forth, and Adam is raised and exults with joy. Let us all praise the victory of the Lord.”

Veneration of the Holy Cross [PAGE 3]

“Joy reigns on earth and in Heaven today, for the sign of the Cross has shone over the world; its thrice-blessed image is a fountain of eternal joy for those who venerate it.”

“Cleansed by abstinence, let us hasten with fervor to kiss and glorify the most holy wood on which Christ was crucified and saved the world in His goodness.”

“O faithful, let us cry out in joy to our God, clapping our hands with the divine praise; let us kiss the Cross of the Lord. It is a fountain of holiness for the whole world.”

“Today the Cross of Christ pours out its sweet aroma: it is the wood that blossoms forth life. Let us breathe in this pleasing scent of the Divinity, which we bless forever and ever.”

“Rejoice and dance for joy, O holy Church of God, who bows today before the thrice-blessed wood of the holy Cross of Christ. Hosts of angels in Heaven stand trembling before it.”

Perhaps most surprising are the verses of the canon chanted at Orthros:

Today us the day of the Resurrection! O nations, let us be jubilant! For this Passover is the Passover of the Lord, in that Christ made us pass from death to life and from earth to Heaven, we who sing the song of victory!”

Come, let us drink a new drink: not miraculously produced from a barren rock, but from the Fount of immortality springing forth from the tomb of Christ, in which we are established.

Let the God-inspired Habakkuk the prophet stand with us on the holy watch-tower. Let him point out to the radiant angel who proclaims with vibrant voice: “Today salvation comes to the world, for Christ is risen as all-powerful!” *Do you recognize it?* It is the Paschal Canon by St John of Damascus which is sung as matins on the feast of the Resurrection! This Mid-Sunday of the Fast is nothing other than an anticipation of Pascha.

Veneration of the Holy Cross [PAGE 4]

We venerate the cross and sing paschal hymns to encourage us to continue our ascetic efforts during the Fast. As food, drink and rest restore us physically, the veneration of the Cross is meant to refresh us spiritually and strengthen us to continue our journey through the Great Fast.

Few of us would participate so wholeheartedly in a joyful celebration – wedding, anniversary, office party – without bringing something to the feast. Our joy in the Cross is authentic to the degree that we bring the fruit of repentance, re-focusing our energy on the spiritual life as completely as we can during this season. We turn away from food, drink, or entertainment to signify that we are reordering our lives away from obedience to our passions (gluttony, lust, greed, etc.) in response to the gift of God’s love manifested on the Cross.

St Ephrem the Syrian on the Cross

“By the holy armor of the Cross, Christ the Lord has obstructed the all-consuming bowels of Hades and blocked the many snares in the mouth of the devil. Having seen the Cross, death trembled and released everyone whom she possessed with the first created man. Armed with the Cross, the God-bearing apostles subdued all the power of the enemy and caught all peoples in their nets... Clothed in the Cross as in armor, the martyrs of Christ trampled all the plans of torturers and preached with plainness the Divine Cross-bearer. Having taken up the Cross for the sake of Christ, those who renounced everything in the world settled in deserts and on mountains, in caves and became the fasters of the earth.

“What language is worthy to praise the Cross, this invincible wall of the Orthodox, this victorious armor of the Heavenly King?! By the cross the Almighty One bestowed unspeakable blessings on humanity! And so on our forehead, on our eyes, on our mouth, and on our breasts let us place the life-giving Cross. Let us arm ourselves with the invincible armor of Christians, with this hope of the faithful, with this gentle light. Let us open paradise with this armor, with this support of the Orthodox faith, with this saving praise of the Church. Not for one hour, not for one instant, let us forget the Cross, nor let us begin to do anything without it. But let us sleep, let us arise, let us work, let us eat, let us drink, let us go on our way ... adorning all our members with the life-giving Cross.”

Saint Rafka (Arabic name for Rebecca) Boutrossieh Choboq Ar-Rayès (June 29, 1832 – March 23, 1914), is a Lebanese Maronite saint canonized by Pope John Paul II on June 10, 2001.

She was born in Himlaya on 29 June 1832 on the Feast of St. Peter. She was baptized as Boutrossieh (pronounced in Arabic as the feminine of Peter). She was the only child of Saber Mourad El Rayess and Rafqa Gemayel. Her mother died when she was seven years of age. In 1843, her father experienced financial difficulties and sent her to work as a servant for four years in Damascus at the home of Assaad Al-Badawi. She returned home in 1847 to find that her father had remarried.

When Boutrossieh was 14 years old her stepmother wanted her to marry her brother, and her maternal aunt wanted her to marry her son. Boutrossieh did not want to marry either of the men and this caused a great deal of discord in her family. One day, while she was coming back from the fountain, holding her jar, she overheard them arguing. She asked God to help her deal with the problem. She then decided to become a nun and went straight to the convent of Our Lady of Liberation at Bikfaya.

As she later recounted, “When I entered the Church I felt immense joy, inner relief and, looking at the image of the Theotokos, I felt as if a voice had come from it and ... said to me: You will be a nun.”

Boutrossieh's father and stepmother tried to take her back home but she did not want to go. “I asked the mistress of novices to excuse me from seeing them and she agreed. They returned home, saddened, and since then I never saw them again...”

Her kinsman, Father Joseph Gemayel and his family founded a new religious institute for women that provided them with full- time education as well as religious instruction. Boutrossieh's name, Pierina (in French), was listed last among the first four aspirants of “Daughters of Mary of the Immaculate Conception” (“Mariamettes”, in French) in Father Gemayel’s notebook dated January 1, 1853. She was 21.

On February 9, 1855, the Feast of St. Maron, Boutrossieh commenced her novitiate at the convent in Ghazir and chose the name Anissa (Agnes). She took her first temporary vows on 19 March 1862 at the age of thirty. Sister Anissa's

Saint Rafqa [page 2] first assignment in the Congregation was charge of the kitchen service in the Jesuit School in Ghazir, where she spent seven years. She was placed in charge of the workers and had the task of giving them religious instruction in a spinning mill in Scerdanieh, where she remained for two months.”

In 1871, the “Mariamettes” religious institute merged with another to form the Order of the Sacred Hearts of Jesus and Mary. The nuns were given the option to join the new order, or a different one, or to resume lay status. Sr. Anissa decided to become a cloistered nun rather than a teaching sister, and joined the Baladita Order, the monastic order now named “The Lebanese Maronite Order of St. Anthony”. On July 12, 1871, at the age of thirty-nine, Anissa began her novitiate into the new monastery and then on August 25, 1873, she “professed her perpetual vows of poverty, chastity and obedience in the spirit of the strict Rule of the Baladita Order.” St. Rafqa remained in the monastery until 1897.

In 1885 St. Rafqa’s eyes and health began to fail. She suffered many years because of her desire to share in the passion of Jesus Christ.

The Mother Superior sent Sister Rafqa to Tripoli, where she submitted to a painful medical examination. For two years, St. Rafqa suffered. She went to several doctors who all agreed that there was nothing they could do. Upon the persuasion of Father Estefan, St. Rafqa consulted an American doctor who strongly suggested that the eye be removed. Estefan recalls, “Before the operation I asked the doctor to anesthetize the eye so that Rafqa would not feel any pain but she refused. The doctor made her sit down and pushed a long scalpel ... into her eye ... the eye popped out and fell on the ground, palpitating slightly ... Rafqa didn’t complain ... but only said, ‘in communion with Christ’s Passion.’” The pain was then all concentrated to her left eye and nothing could be done.

Gradually her left eye shrunk and sunk into the socket and Rafqa became blind. For about thirty years both sockets hemorrhaged two to three times a week. She also suffered from frequent nosebleeds. “Her head, her brow, her eyes, her nose were as if they were being pierced by a red hot needle. Rafqa did not let this pain isolate her from the community. She continued to spin wool and cotton and knitted stockings for the other sisters; she participated in choral prayer.

On March 23, 1914, she fell asleep in the Lord. Pope John Paul II declared St Rafqa Al Rayess on June 10, 2001, a saint at a solemn ceremony in Rome.

The Blessed Priest-Martyr Methodius Dominick Trcka (1886–1959) was a member of the Redemptorists (Congregation of the Most Holy Redeemer) a religious congregation in the Roman 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 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 to the Presbyterate in 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 [Byzantine] Catholics in Halič in what is now the Banská Bystrica Region of Slovakia. Trcka worked tirelessly to aid the Greek Catholic Church 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 appointed as vice-provincial of 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 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 endured both torture and interrogation.

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.

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 returned to his family in Solon, OH.

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

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

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

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

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

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

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

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and is training in Army Intelligence at a base in Arizona. And she is scheduled to graduate on March 13th.

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!