

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: John Danovich, Brian Goshorn, Marcus Loidolt,

Business Manager: John Danovich

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

FAX: 317-632-2988

WEEKEND DIVINE SERVICES

Sat: 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 MAY 11, 2014

SUNDAY OF THE PARALYTIC MAN.

Our Holy Fathers Cyril and Methodius, Apostles of the Slavs.

Our Holy Father and confessor Basil [Hopko], Bishop of Medila,

Auxiliary Bishop of Presov.

The Holy Priest-Martyr Mocius.

The Foundation of the city of Constantinople [330].

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. MAY 10

5 PM

Intention of Sem. Kristian Glasnovich

SUN. MAY 11

9:45 PM

THIRD HOUR

10 AM

For the People

11:15 AM

MOTHERS' MOLEBEN

11:30 AM

SUNDAY LUNCHEON

HAPPY MOTHERS' DAY

MON. MAY 12

Our Holy Fathers Epiphanius, Bishop of Cyprus

and Germanius, Patriarch of Constantinople.

NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. MAY 13

The Holy Martyr Glyceria.

9 AM

Int. of Fr. [Capt.] Joseph Brankatelli

WED. MAY 14

MID-PENTECOST. The Holy Martyr Isidore.

9 AM

Int. of Capt. Brian Hewko

7 PM

AKATHIST TO THE

THEOTOKOS "THE

INEXHAUSTIBLE CUP"

THU. MAY 15

Post-Festive of Mid-Pentecost. Our Ven. Father

Pachomius the Great. Our Ven. Fr. Isaiah the

Wonder-worker, Bishop of Rostov.

9 AM

Int. of Capt. Christina Monmonier

PLEASE LOOK FOR THE CHANGEABLE PARTS, HYMN NUMBERS, AND PROPERs ON THE COLORED INSERT.

FRI. MAY 16

Post-Festive of Mid-Pentecost. Our Ven. Fr. Theodore the Comnsecrated, Disciple of St. Pachomius. The Holy Martyrs Vitus, Midestus and Crescentia. The Passing of the Blessed Priest Martyr Vladimir Bajrak at the Drohobych Prison [1946].

9 AM +*Grace Kelly by family*

SAT. MAY 17

Post-Festive of Mid-Pentecost. The Holy Apostle Andronicus and His Companions. The Passing of the Priest-Martyr Ivan Ziatyk [1952].

9 AM *Intention of the Fick family*

5 PM *Int. of Steve & Sondra Klinkovsky*

6:15 PM MYSTERY OF HOLY

REPENTANCE [CONFESSIONS]

SUN. MAY 18

SUNDAY OF THE SAMARITAN WOMAN.

The Holy Martyr Theodotus of Ancyra. The Holy Martyrs Peter, Dionysisu and their Companions. The Holy Seven Virgins.

9:45 AM THE THIRD HOUR

10:00 AM FOR THE PEOPLE

11:15 AM PARISH LUNCHEON

The Paschal [Easter] Greeting in various languages!

English: Christ is risen! / Indeed He is risen!

Arabic: Al-Maseeh qam! / Háqqan qam!

Greek: Christós anésti! / Alithós anésti!

Slavonic: Christós voskrése! / Vo-ístinu voskrése!

Romanian: Christós a inviáht! / Adevarát a inviáht!

Hungarian: Felta'madt Krisztus! Valo'ban felta'madt!

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

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
<i>May 4</i>	<i>\$1,074.82</i>	<i>\$62.09</i>	<i>\$0.00</i>	<i>\$562.00</i>	<i>\$1,698.91</i>
<i>Totals</i>	<i>\$1,074.82</i>	<i>\$62.09</i>	<i>\$0.00</i>	<i>\$562.00</i>	<i>\$1,698.91</i>

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

MOTHERS' DAY LUNCHEON~ Please join us in the Church Hall for a wonderful time of refreshments and fellowship!!

<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	Ukraine	Dan & Olga Vaughn
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	+Rev. Fr. Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Beau Callaway	Rebecca Becker
Annunciation Triptych	\$25.00	Deceased	Dan & Olga Vaughn
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, PAUL SUVAK, GLEN GRABOW.

May God grant all of them a quick healing and recovery!

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

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

Wednesday June 25 Paraclis and Mystery of Holy Anointing

Wednesday July 30 Paraclis and Mystery of Holy Anointing

Wednesday August 27 Paraclis and Mystery of Holy Anointing

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

WEDNESDAY MAY 14TH 7 PM

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



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

PLANNING FOR EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

With the number of children under 18 whose families are now attending St. Athanasius Parish, we need to re-establish our ECF program to serve them. We will need catechists, willing to instruct our children in Byzantine Christianity. In accordance with the Safe Environment Regulations of the Parma Eparchy, every person working with our youth must be finger-printed, be subjected to a criminal background check and complete the Eparchy's Safe Environment Program.

Please speak with Fr. Bryan to volunteer to serve as a catechist.

We will also need others who are willing to help provide room dividers so we can separate St. Mary Hall for Catechetical use. More Information will be provided in upcoming bulletins.

Revamping St. Athanasius Parish's ~ St. Mary Hall

Our St. Mary Hall must provide our Parish with a wide variety of uses from Catechetical Center, Meeting Room[s], Parish Socials, Parish Bakery and other projects work space etc. We need a way to efficiently and effectively divide the Hall for these various uses. We need to be able to divide the Hall into 3 or 4 spaces for classes and meetings. Yet it also has to be able to be opened up for socials and fund-raising work. Fr. Bryan would prefer that we use an established system of movable walls [and doors] that would be able to be hung from the ceiling. Father would like to meet with EVERYONE [especially our Knights of Columbus Council] so a plan can be formulated to accomplish this early this summer.

Spring and Summer work days~ *repairing, replacing rotted wood, replacing missing vinyl siding on the Church Building MUST be our first priority in making improvements to the Parish Property! We also need to repaint the outside of the storage building and make repairs and repaint the Rectory porch and other needed improvements. THIS IS EVERYONE'S RESPONSIBILITY! We will have a general Parish Meeting on Sunday May 18th following the 10 AM Divine Liturgy and Parish Luncheon to establish and coordinate these days. We are a small parish, and everyone needs to take responsibility for this work. It is always the same small faithful group who show up to help. WHERE ARE THE REST OF YOU? We will see who cares about St. Athanasius Parish by who volunteers to help complete these projects.*

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

Sunday of the Samaritan Woman Celebration

<u>Sat. May 17</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. May 18</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON
	12 NOON	PARISH GENERAL MEETING

Tue. – Thu. May 20-22 **PARMA CLERGY CONVENTION**

Sunday of the Man born Blind Celebration

<u>Sat. May 24</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. May 25</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON

Feast of the Ascension of our Lord, God, and Savior Jesus Christ

<u>Wed. May 28</u>	7 PM	FESTAL EVENING PRAYER WITH MYSTERY OF HOLY ANOINTING
<u>Thu. May 28</u>	9 AM	FESTAL DIVINE LITURGY

PLEASE PLAN NOW TO JOIN US FOR THESE VARIOUS DIVINE SERVICES.



Mid – Pentecost

Shining with the Light of Both Feasts

ON MOST FEASTS of our Church year we display an icon which depicts the event commemorated and explains its theological meaning. This is not the case on the Feast of Mid-Pentecost

which is observed this week. To be sure, the icon shows Christ preaching in the Temple but that does not give us a hint of the depths of meaning contained in this feast.

This feast is observed on the 25th day of our 50 day Paschal season: the actual mid-point of this observance. It serves to turn our minds towards the climax of these fifty days, the outpouring of the Holy Spirit at Pentecost. As the highpoint of the Lord’s presence in our midst was His death and resurrection, its climax was the event which brought us to share in His resurrection life: the coming of the Spirit upon mankind in the Church. In the words attributed to St Athanasius, “God became man so that we might receive the Holy Spirit.”

The Source of Living Water

In Jn 7:14-30, read at the Liturgy on this feast, we hear how Jesus taught in the temple “*about the middle of the feast*” of Tabernacles (v. 14) and confronted the Jewish leaders who challenged Him. This event may have prompted the choice of this day to celebrate His teachings. The heart of His teaching on this occasion, however, would only come as the feast was concluding: “*On the last day, that great day of the feast, Jesus stood and cried out, saying, ‘If anyone thirsts, let him come to Me and drink. He who*

Mid – Pentecost [Page 2]

believes in Me, as the Scripture has said, out of his heart will flow rivers of living water.’ But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified” (Jn 7:37-39).

In this passage Christ proclaims – and on this feast we celebrate – several connected aspects of the divine plan for our salvation:

- *“Rivers of living water”* are meant to flow from the hearts of those who believe in Christ.
- This would happen when believers receive the Spirit.
- This would only take place when Jesus was “glorified.”

In the theology of St John’s Gospel the idea of “exaltation” or “glorification” is used to describe Christ’s death and resurrection. This is drawn from Christ’s words at Bethany predicting His passion: *“The hour is come, that the Son of Man should be glorified”* (Jn 12:23). What would appear to be His humiliation would actually be His glorification. This truth is proclaimed in our icons of the crucifixion where the charge against Christ dictated by Pilate (“King of the Jews”) is replaced by the proclamation “The King of Glory.”

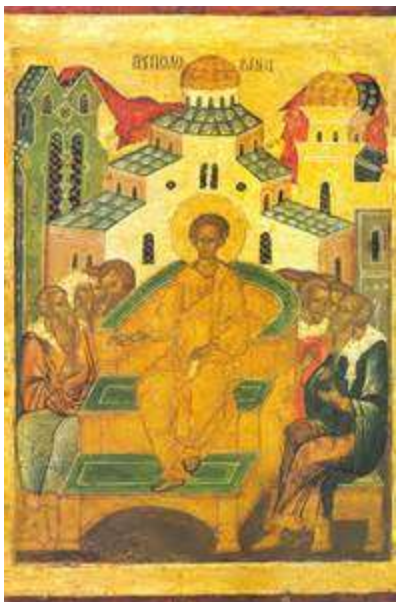
The image of “living [that is, running] water” used to describe the power of the Holy Spirit and the Lord as its source is drawn from the prophecy of Jeremiah: *“O LORD, the hope of Israel, all who forsake You shall be put to shame...because they have forsaken the LORD, the fountain of living waters”* (Jer 17:13). This image was still powerful in the minds of early Christians who preferred that baptism be given in running (“living”) water.

Christ is proclaimed as the Source of this living water in the troparion of the feast: “At the middle point of this festive season give my thirsty soul to drink of the waters of true worship, for You called out to all men, ‘Whoever is thirsty, let him come to Me and drink.’ O Christ God, Fountain of life, glory to You!”

Christ as the Source of living water is a central theme in the Gospel of John which we read on three Sundays in the Paschal season. Christ heals the paralyzed man at the Pool of Bethesda (see Jn 5:1-15). He heals the blind man at the pool of Siloam (see Jn 9:1-38). He tells the Samaritan woman, “*whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life*” (Jn 4:14). All these passages, as well as the reading on Mid-Pentecost, would have been particularly meaningful to those newly baptized in living water at Pascha.

Conduits of the Spirit

Christ’s words, “*He who believes in Me... out of his heart will flow rivers of living water*” (Jn 7:38) point to another important element in His teaching. Believers are not meant to receive the Holy Spirit as if they were closed vessels. Rather they are meant to be channels by which the grace of the Spirit touches others. Thus when St Seraphim of Sarov showed Nicholas Motovilov what happens when a person acquires the Holy Spirit, he insisted, “This is not given to you alone but through you it is for the whole world!” If a believer has truly received the Holy Spirit, others are affected. As St Seraphim phrased it, “Acquire the Spirit of peace and thousands around you will be saved.”



Icon of the Feast

The icon of this feast, shown at the beginning of this article, depicts the Gospel scene of the adult Christ teaching in the temple during the Jewish festival. Often, however, this icon venerated on Mid-Pentecost depicts the twelve year old Jesus “*in the midst of the teachers, both listening to them and asking them questions*” (Lk 2:46), indicating that at all times and in every way Christ is the Source of wisdom, the Illuminator of our souls.

Development of This Feast

We have no documented witness to the origins of this feast, but it was widely known by the fifth century. The Bishop of Ravenna, Peter Chrysologus (c. 380-c. 450), called it a divine festival from the tradition of the apostolic fathers. It existed in the time of St. John Chrysostom and its observance can be documented in sixth century Antioch and seventh century Jerusalem. Hymns for this feast were written by Ss Elias, Patriarch of Jerusalem from 494 to 513, Anatolius, Patriarch of Constantinople (449-458), Andrew of Crete (seventh century) John of Damascus (eighth century) and Theophan the Confessor (ninth century).

Today this feast is only observed in Byzantine Churches, but this was not always so. Peter Chrysologus, quoted above, was a Western bishop and the feast was observed in the Ambrosian rite and other Western usages.

St. Theophan the Recluse on This Feast

“On Mid-Pentecost we hear the call of the Lord: ‘Whosoever is thirsty, let him come to Me and drink’ (John 7:37). If this is so, then let us all run to Him. Whatever you thirst for – so long as it is not contrary to the spirit of the Lord – you will find relief in Him. If you thirst for knowledge, run to the Lord, for He is the one and only Light, enlightening every man. If you thirst for cleansing from sin and quenching of the flames of your conscience, run to the Lord, for He tore asunder the handwriting of our sins upon the Cross. If you thirst for peace in your heart, run to the Lord, for He is the treasury of all good, whose abundance will teach you to forget all deprivations and despise all earthly good, so as to be filled with Him alone. If you need strength, He is almighty. If you need glory, His glory surpasses the world. If you desire freedom, He gives true freedom. He will resolve all of our doubts, loose the bonds of our passions, dispel all our troubles and difficulties, will enable us to overcome all obstacles, temptations and intrigues of the enemy, and will make smooth the path of our spiritual life. Let us all run to the Lord!”



The Holy Bishop Confessor and Martyr

Basil Hopko (April 24, 1904, — July 23, 1976) was an eparch (bishop) of the Byzantine Catholic Church of Slovakia. He was beatified by Pope John Paul II for his martyrdom under Communist occupation.

The Holy Bishop, Confessor and Martyr Hopko was born in the Rusyn village of Hrabské, Austria-Hungary in county Šariš, presently in eastern Slovakia. His parents, Basil and Anna [née Petrenko], were landless peasants. While Hopko was still an infant, his father was struck by lightning and died. His mother left

him in care of her father, while she emigrated to the United States in search of work. Mrs. Hopko settled in Cleveland Ohio where she had relatives and belonged to Holy Ghost Byzantine Catholic Church there. [Bishop Basil relatives are still active in Greater Cleveland Byzantine Catholic Parishes.] When Hopko was 7 he was sent to live with his uncle Father Demeter Petrenko, a Byzantine Catholic priest.

He attended the Evangelical [Lutheran] gymnasium [High School] in Prešov, then Czechoslovakia, graduating with honors in 1923. Hopko studied at the Eparchial Seminary in Prešov. He had dreams of joining his mother in America, and of pursuing his priestly vocation there, but the cost of recurring health problems left him unable to afford to travel. He later wrote that when he finally decided to stay and to serve in his homeland, he was suddenly cured, and realized he had been given a sign about his calling. He was ordained a Greek Catholic priest on 3 February 1929.

He served as a pastor (1929–1936) at the Greek Catholic parish in Prague, the Czechoslovak capital, where he was known for his focus on the poor, the unemployed, and students. His mother returned from America after 22 years and rejoined her son in Prague, becoming his housekeeper at the parish rectory.

In 1936 he returned to teach in Prešov's Eparchial Seminary, and was awarded the title of monsignor. He had already begun graduate studies at Charles University while in Prague, and he completed his Doctor of Theology in 1940 at Comenius University in Bratislava. In Prešov he headed the eparchy's publishing division, where he edited a monthly periodical.



The Holy Bishop Martyr Basil Hopko [page 2] After World War II, a growing Soviet Bolshevik influence caused Bishop Pavol Peter Gojdič of Prešov to ask the Vatican for an Auxiliary Bishop to help defend the Byzantine Catholic Church. Hopko was appointed to the post on 11 May 1947. The Communist take-over of Czechoslovakia wreaked havoc on the Greek Catholic Church. In 1950 it was officially abolished, and its assets were turned over to the Russian Orthodox Church. Gojdič was arrested and was imprisoned for life. Hopko was arrested on 28 April 1950 and kept on starvation rations and tortured for weeks. Eventually he was tried and

sentenced to 15 years for the "subversive activity" of staying loyal to Rome. He was repeatedly transferred from prison to prison. His health, physical and emotional, failed, and in 1964 he was transferred to an old age home. He never recovered his health.



During the Prague Spring the Czechoslovak government legally cleared Hopko on 13 June 1968 and the Prešov Eparchy was restored. However, activists insisted that a Slovak bishop be appointed to the see, and the Vatican named the Slovak priest Mitred Archpriest Ján Hirka as Hopko's successor. Hirka remained Apostolic Administrator until the fall of the Communist regime. He was

appointed [eparch](#) on 21 December 1989 and ordained as a bishop on 17 February 1990. Hirka retired on 11 December 2002. Bishop Hirka fell asleep in the Lord on April 14, 2014 at the age of 90.

Hopko died in Presov at age 72 on 23 July 1976. He is currently interned in the St. John the Baptist Byzantine Catholic Cathedral in Presov. On 14 September 2003 Pope John Paul II beatified him at a ceremony in Bratislava, Slovakia. A shrine dedicated to the Holy Martyr is in his hometown Byzantine Catholic Church in Hrabske, Slovakia.

The Holy Blessed Monk and Martyr Ivan Ziatyk (Zyatyk) (1899–1952) was a member of the Byzantine Catholic Province of the Redemptorists (Congregation of the Holy Redeemer). He is considered a martyr by the Church.

Blessed Ivan Ziatyk was born on the day after Christmas 1899, in the hamlet of Odrekhova near Sanok in southeastern Poland. He was the younger of two sons born to Maria and Stefan Ziatyk, his older sibling being called Mykhailo. The family were Byzantine Catholics. Stefan Ziatyk died when Ivan was 14 years of age.

In his late teenage years, Ziatyk decided to follow his calling from God and prepare for the Byzantine Catholic priesthood. He entered the Byzantine Catholic seminary in Przemyśl where he spent time studying Christian spirituality, philosophy, theology together with the history and Liturgy of the Byzantine Catholic Church. As a celibate, he was ordained to the diaconate and then priesthood in 1923. In 1925, Father Ivan returned to the seminary where he lectured in dogmatic theology as well as serving as spiritual director for the next ten years.

For some time Father Ivan had desired to live a more austere life and, in 1935, made the decision to join the Redemptorists. Although he was an ordained priest, he was required to spend a year in the novitiate which was located near Lviv in western Ukraine, making his first profession in August 1936. During his first year as a Redemptorist, Father Ivan lived in the monastery dedicated to Our Lady of Perpetual Help in Ivano-Frankivsk (then called Stanislaviv) before moving to another monastery in Lviv, where he was both assistant superior and treasurer. Then, in 1938, he was appointed to teach dogmatic theology at the newly opened seminary in Holosko on the outskirts of present day Lviv. In 1941, Father Ivan was made superior of the monastery dedicated to the Dormition of the Mother of God in Ternopil where he served before taking up the same position at Zboiskain 1944. As well as being superior at Zboiska, he was engaged in the education of teenage boys interested in becoming Redemptorists.

After the Second World War the Soviet regime renewed its oppression of Christian denominations; as Ukraine was part of the U.S.S.R. its people also suffered, but for a unique reason. The Soviets sought to abolish the Byzantine Catholic Church by merging it with the Russian Orthodox Church, which was considered easier to control as it was both state-sanctioned and did not

The Holy Blessed Monk and Martyr Ivan Ziatyk [Page 2]



acknowledge the spiritual leadership of the Bishop of Rome. All the bishops of the Byzantine Catholic Church found themselves placed under arrest in early 1946, in Galicia and in 1948 in Sub-Carpathia. Members of the Redemptorist order were gathered at the monastery in Holosko and placed under virtual arrest for the next two years as their activities were constantly monitored by the secret police. The members of the community were also subjected to periodic interrogation. Father Ivan came under particular scrutiny as he had become responsible for the leadership of Byzantine Catholics in Lviv. (When Metropolitan, later Patriarch, Joseph Slipyj was arrested, he delegated the Belgian priest Joseph De Vocht to lead the Church. After De Vocht was expelled in 1948, Father Ivan took over).

Eventually, Father Ivan was arrested in January 1950. At the end of his show trial (something not uncommon at that time) he was found guilty of promoting "...the ideas of the Roman Pope, of spreading the Catholic Faith among the nations of the whole world and of making all Catholics" and "cooperating with anti-Soviet nationalistic organizations and anti-Soviet propaganda" and sentenced to ten years hard labor. Ziatyk served time in prison, first at Zolochiv in western Ukraine and then at Ozernyi prison near Irkutsk in Siberia. Like many other priests and religious who were imprisoned by the Soviet regime, Father Ivan endured frequent interrogations, various deprivations and torture to persuade him to renounce his faith in Christ or at least abandon his Byzantine Catholicism and convert to the state-sanctioned Orthodox Church; he refused to comply.

In 1952, on Good Friday (the day on which Christians commemorate the salvific death of Christ) Father Ivan was drenched in water and beaten unconscious before being left outside in the Siberian cold. As a result of his injuries, he died a few days later and was buried in "...Cemetery 373 in the Lake Baikal zone, in the district of Tajshet in the region of Irkyts'k"^[5]

On 6 April 2001, the Holy See recognized Father Ivan Ziatyk as being a martyr and he was beatified by Pope John Paul II on 27 June, the feast of Our Lady of Perpetual Help, the patroness of the Redemptorists.



Saint Isaiah of Rostov (fl. 1062 – died 1089 or 1090) was a Byzantine Christian missionary and bishop. His feast day in the Byzantine Catholic Church is celebrated on May 15.

Isaiah was born near Kiev. He was tonsured at Kiev Pechersk Lavra [The Monastery of the Caves], and became abbot of Saint Dmitry's Monastery. In 1077 he became the second bishop of Rostov, succeeding Leonty of Rostov. As Christianity was not yet well established in the area, he spent his tenure converting pagans, destroying idolatry and encouraging the spread of Christianity. The seat of Bishop of Rostov remained vacant for more than a century after Isaiah's death. Relics of

Leonty and Isaiah were discovered in 1162 or 1164. In 1474 they were re-interred in a new cathedral of Rostov.

The first historical reference to Isaiah appears in the *Life of Theodosius of Kiev* (Russian: Житие Феодосия Печерского). According to the biographer of Theodosius, in 1062 Prince Iziaslav I of Kiev selected Isaiah, a monk of Pechersk Lavra, to serve as Hegumen [Head] the newly instituted St. Demetrios Monastery, and in 1077 secured appointment of Isaiah as the Bishop of Rostov. Isaiah is mentioned in the Primary Chronicle twice: in 1088 Isaiah has consecrated St. Michael's church in Vydubitsy; in 1089 Isaiah and Metropolitan John jointly consecrated the Church of Theotokos in Pechersk Lavra. Both these facts are reproduced in the *Life of Isaiah of Rostov*; these were actually *all* the facts available to the medieval biographer. He converted a routine mention of Isaiah's presence in Kiev in 1089 into a tale of magical instant flight from Rostov to Kiev and back. However, the year and circumstances of Isaiah's death remain unknown.^[3]

Life of Isaiah of Rostov exists in two versions; the second and larger version incorporates long quotes from earlier chronicles and scriptures and does not add anything to the biography itself. 19th-century historians attributed the first, brief, version to 13th-century Rostov chroniclers. According to contemporary authors, it was actually compiled around 1474, the year of canonization.

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

MAJOR 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.

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 has completed his training in Army Intelligence and is serving in South Carolina awaiting deployment.

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 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. 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. [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. **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!**