

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

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

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

Pastoral Associates: Subdeacon John Russell,
Seminarian Bryan Scotton

Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,

Business Manager: John Danovich

Phones: Rector: 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 JULY 20, 2014

SIXTH SUNDAY AFTER PENTECOST

**FEAST OF THE HOLY AND
GLORIOUS PROPHET ELIAS.**

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

<u>SAT. JULY 19</u>	5 PM	<i>For the People</i>
	6:15 PM	MYSTERY OF HOLY REPENTANCE [CONFESSIONS]
<u>SUN. JULY 20</u>	9:45 AM	THE THIRD HOUR
	10:00 AM	<i>+Dorsey Littrell [40th Day]</i>
	11:15 AM	PARISH LUNCHEON
<u>MON. JULY 21</u>	<u>Our Ven. Fr. Simeon, Fool for Christ, and His Fellow Ascetic John. The Holy Prophet Ezekiel.</u>	
	NO SERVICES ~FATHER'S DAY OFF	
<u>TUE. JULY 22</u>	<u>The Holy Myrrh-bearer Mary Magdalene, Equal to the Apostles. Translation of the Relics of the Holy Bishop-Martyr Phocas.</u>	
	9 AM	<i>Health of Evie Kobus</i>
<u>WED. JULY 23</u>	<u>The Holy Martyrs Trophimus & Theophilus & Their Companions. The Holy Martyrs Appolinaris and Vitalis, Bishops of Ravenna. Our Holy Father Sharbel [Joseph] Makhlef. Repose of our Holy Father & Confessor Basil [Hopko], Bishop of Midila, Auxiliary of Presov.</u>	
	9 AM	<i>Int. of Cal Eyman</i>

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

THU. JULY 24

The Holy Great Martyr Christine. The Holy Martyrs Boris and Hlib, baptized Roman & David.

9 AM *Int. of Capt. Brian Hewko*

FRI. JULY 25

Dormition of St. Ann, Mother of the Theotokos. Memory of the Holy Women Olympiada & Euphaxia. Commemration of the 5th Ecumenical Council [Constantinople II].

9 AM **MORNING PRAYER**

SAT. JULY 26

The Holy Priest-Martyr Hermlaus and Companions. The Holy Ven. Martyr Paraskevia. Our Ven. Fr. Moses the Carpathian of the Monastery of the Caves.

10 AM **PARISH WORK DAY**

5 PM *+Mary Slonka [40th Day]*

6:15 PM **MYSTERY OF HOLY
REPENTANCE [CONFESSIONS]**

SUN. JULY 27

SEVENTH SUNDAY AFTER PENTECOST. The Holy Great-Martyr Panteleimon. Memory of Our Holy Father Clement the Wonder-worker, Archbishop of Ohrid.

9:45 AM **THE THIRD HOUR**

10:00 AM *FOR THE PEOPLE*

11:30 AM **PARISH LUNCHEON**

YOUR GIFT TO THE LORD ~ THE MONTH OF JULY 2014

Sunday Collection		Candles	Holy Day	Fund Raising	Weekly Totals
<u>7/6/14</u>	\$1,242.01	\$37.00	\$00.00	\$946.00	\$2,225.01
<u>7/13/14</u>	\$425.39	\$37.00	\$00.00	\$971.53	\$1,433.92
Totals	\$1,667.40	\$74.00	\$00.00	\$1,917.53	\$3,658.93

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
IT COSTS APPROXIMATELY \$3000.00 PER WEEK TO OPERATE
YOUR PARISH. PLEASE BE SURE TO SUPPORT YOUR ST.
ATHANASIUS PARISH. THANK YOU VERY MUCH!***

ETERNAL MEMORY! ~ Father Sid Sidor 2nd Anniversary~ *The Vespers and Divine Liturgy for the Feast of the Dormition of the Theotokos will be celebrated on Thursday August 14, 2014 at 7 PM, as a memorial for Fr. Sid. Please inform former parishioners, your family, friends, and neighbors now and plan to attend this Memorial Liturgy.*

<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	Health of Judith Marie	Danny Enciso
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	+Father Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Beau Callaway	Rebecca Becker
St. Athanasius Icon	\$25.00	Deceased	Dan & Olga Vaughn
Holy Table	\$40.00	Family & Friends	Dan & Olga Vaughn

PLEASE NOTE: The icon of St. Athanasius, formerly on the icon screen, is now in the former location of the Annunciation Tryptych, which will soon be above the window of the cry room.

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, MARGARET EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, ELAINE WILSON, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, BR. JAMES BROWN S.M., WILLIS WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW, EVIE KOBUS.

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

Wednesday July 30 Paraclis and Mystery of Holy Anointing

Wednesday August 27 Paraclis and Mystery of Holy Anointing

Wednesday September 24 Paraclis and Mystery of Holy Anointing

THE AKATHIST TO THE THEOTOKOS,

THE INEXHAUSTIBLE CUP,

HEALER OF ALCOHOLICS

WEDNESDAY AUGUST 20TH 7 PM

WEDNESDAY SEPTEMBER 10TH 7 PM

**ST. ATHANASIUS THE GREAT BYZANTINE
CATHOLIC CHURCH 1117 S. BLAINE AVE.
INDIANAPOLIS.**

**DO YOU KNOW ANYONE WHO IS TROUBLED
BY THE DISEASE OF ALCOHOLISM OR
CHEMICAL DEPENDENCY?**

**PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR
THIS LIFE-CHANGING AND HEALING AKATHIST**

PLANNING FOR EASTERN CHRISTIAN FORMATION CLASSES 2014-2015

Many thanks to those who have volunteered to restart our ECF Program. Father Bryan needs to meet with all of our volunteer catechist after the Sunday Divine Liturgy on Sunday July 26th. If possible, please bring documentation of previous Safe Environment Training Certification from the Boy Scouts, other Scouting type organization, or another Catholic Eparchy [Diocese] or Archeparchy [Archdiocese]. Thank you for your assistance with this essential ministry.

Former St. Athanasius Pastor in Hospital~ Fr. Ed Wojciechowski, has taken a turn for the worse. He is back in the hospital, as the bulletin is being written. His Grace Bishop JOHN visited him on Wednesday. Please keep him in your prayers.

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 to create a way in which 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. Glen Grabow and Max Beaver have started on the plans for the dividers! **EVERYONE** Let's get to work, since it must be completed by the **BEGINNING** of September so we can begin the ECF program on time.

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!

- 1) Saturday July 26 starting work @ 10 AM.
- 2) Saturday August 9 starting work @ 10 AM.

WE REALLY NEED YOUR HELP! WORKDAY WILL BE HELD RAIN OR SHINE.



BRING WORK CLOTHES GLOVES, PAINT SCAPPERS, ETC.

MANY THANKS TO EVERYONE WHO HAVE SHOWED UP FOR OUR PREVIOUS WORK DAYS AND HELPED MAKE SOME REALLY PROGRESS WITH THE REPAIR TO OUR TEMPLE.

PLEASE COME ON THESE SATURDAYS OR ANY OTHER TIME AND HELP US MOVE FURTHER AHEAD ON OUR NEEDED PROJECTS.

The same people have been helping week after week! But where are the rest of you?! A small Parish need everyone's active cooperation to get needed work done. We are no one's "chapel of ease" but a community of believers who are willing to work to support the KINGDOM OF

GOD. If you can not come on Work Days, call the Parish Office and come to volunteer on other days. There is something for EVERYONE to do, so please come and help do your part.

WE HAVE THREE AUGUST HOLY DAYS!



The Feast of the Holy Transfiguration will be celebrated on:

Tue. August 5

7 PM: Vespers & Lityja

Wed. August 6

9 AM: Festal Divine Liturgy

The Blessing of the First Fruits will follow each Divine Service.

Please bring various fruits and vegetables to Church!



The Feast of the Dormition of the Theotokos

Thu. August 14

7 PM: Vespers with Divine Liturgy

Fri. August 15

9 AM: Festal Morning Prayer

The Blessing of Flowers and Herbs will follow each Divine Service.

Please bring various Flowers to Church



Feast of the Beheading of St. John the Baptist

Thu. Aug. 28

7 PM: Festal Evening Prayer

Fri. Aug. 29

9 AM: Festal Divine Liturgy

**This is traditionally a day of Strict Fast
[No Meat and Dairy products]**

**Please join us for the Divine Services
celebrating these Holy Days!**

Upcoming Changes to St. Athanasius the Great Liturgy Schedule:

Repeatedly from the Vatican Council II "Decree on the Eastern Churches" [1964], through the "Code of Canons of the Eastern Churches" [1990] and the "Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches" [1996] the Byzantine Catholic Churches have been called upon to return to its proper traditions liturgically, theologically, spiritually, ad canonically. An essential part of this restoration includes the proper celebration of the whole daily cycle Parish Liturgical Services, especially for Sundays and Holy Days. Therefore in order to accomplish this restoration the following schedule will take effect in August 16, 2014

Saturday 5 PM: Festal Evening Prayer

Sunday 9 AM: Festal Morning Prayer

10 AM: Divine Liturgy

Holy Days:

On the eve of the Holy Day:

7 PM Festal Evening Prayer

On the Holy Day itself:

9 AM Divine Liturgy



Eternal Memory: Gloria Orris, mother-in-law to our parishioner Henry Peresie fell asleep in the Lord on July 17, 2014. The 40th Day Memorial Liturgy is scheduled for Sunday August 31st at the 10 AM Divine Liturgy. Grant, O Lord, to Your handmaiden Gloria blessed repose and eternal Memory!

Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the LORD, and on his law he meditates day and night. He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. On all that he does, he prospers. [Psalm 1:1-3]

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

7th Sunday after Pentecost Celebration

<u>Sat. July 26</u>	5 PM	VESPERS WITH DIVINE LITURGY
	6:15 PM	[CONFESSIONS]
<u>Sun. July 27</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON
<u>Wed. July 30</u>	7 PM	PARACLIS & MYSTERY OF HOLY ANOINTING

8TH Sunday after Pentecost Celebration

<u>Sat. August 2</u>	5 PM	NO VESPERS THIS EVENING
	6:15 PM	NO MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]
<u>Sun. August 3</u>	9:45 AM	THIRD HOUR
	10 AM	FESTAL DIVINE LITURGY
	11:30 AM	PARISH SOCIAL LUNCHEON
<u>Tue. August 5</u>	7 PM	VESPERS OF TRANSFIGURATION
<u>Wed. August 6</u>	9 AM	LITURGY OF TRANSFIGURATION

9th Sunday after Pentecost Celebration

<u>Sat. August 9</u>	10 AM	[PARMA CATHEDRAL]
		PRESBYTERAL ORDINATION
		ANDREW NAGRANT
	NO 5 PM	VESPERS OR CONFESSIONS

August is the month of Mary in the Byzantine Church

Like our brothers and sisters in the Roman Church, Byzantine Catholics also have a month especially dedicated to the Most Holy Theotokos. But unlike our Roman Catholic brothers and sisters, Byzantine Catholics do not have a special remembrance of the Theotokos in May or October. Our special month of the Theotokos is August of each year.

The first 15 days of the month are set aside for the Theotokos by the fulfilment of the Dormition Fast. This Fast traditionally calls for a Strict Fast of no meat, meat products or dairy products, with the usual mitigations for Saturday, Sunday and the Feast of the Transfiguration [August 6th]. It has become the custom in many Byzantine Churches to celebrate the Paraklis [Office of Consolation to the Theotokos] daily from Monday through Friday, except again for the Transfiguration.

At St. Athanasius the Great we will serve the Paraklis on the following dates and times:



<i>Fri. August 1</i>	<i>9 AM</i>
<i>Thu. August 7</i>	<i>7 PM</i>
<i>Fri. August 8</i>	<i>9 AM</i>
<i>Tue. August 12</i>	<i>7 PM</i>
<i>Wed. August 13</i>	<i>7 PM</i>

In many Parishes on the Vigil of the Dormition [August 14th] the Burial Service of the Theotokos is celebrated in the evening. This

Liturgy includes placing the Burial Shroud of the Theotokos in a tomb set up in the center of the nave of the Church. The Burial Service includes the celebration of Vespers and Matins [“The All-Night Vigil”], with the Procession with the Burial Shroud of the Theotokos around the outside of the Church and through the neighborhood. This is a purposely created recreation of the Burial Service of Christ on Good Friday and the Matins of Lamentation on Holy Saturday morning.

The post-festive period of the Dormition continues until its Leave-taking on August 23rd. During the post-festive period the Akathist for the Dormiion of the Most Holy Theotokos is celebrated in many Parishes.



July 20 The Holy Prophet Elias

The Pillar of the Prophets

THE SCRIPTURES ARE FILLED with writings of the prophets, particularly the fifteen books named after the most celebrated Hebrew prophets. Nevertheless, the one most revered as “the pillar of the prophets and their leader” (aposticha) seems to have written nothing, except a letter to King Jehoram of Israel, which was delivered sometime after the prophet had left this world (see *2 Chron* 21:10-12).

Elijah (Elias) the Thisbite lived in the ninth century BC, in the northern kingdom of Israel during the reign of King Ahab. Five hundred years had passed since Moses led the Israelites out of Egypt. Several generations had come and gone since David and Solomon ruled in God’s name. Their kingdom had been divided in two and thereby weakened by rivalries among its leaders. The Israelites had grown lax in their conviction that there was but one God. Proximity to and intermarriage with neighboring Canaanites had made them more accepting of these other gods, such as Baal, favorite of the king’s wife, Jezebel. The dramatic story of Elijah’s encounter with the prophets of Baal is recorded in *1 Kings* 17-19.

Elijah – whose name means “Yahweh is my God” – personifies the most important characteristic of the Hebrew prophets. He is described repeatedly as consumed by zeal for the LORD, devoted to observing and restoring the worship of the one true God in a spiritually feeble age. The commitment of the Israelites to their God would wax and wane over succeeding generations and other prophets would rise up to do as Elijah had done in his day to exalt the name of the one true God.

The Holy Prophet Elias [Page 2] **Elijah the Wonderworker**

The Scriptures recount several marvels in the life of Elijah for which he is especially revered. The most dramatic involves the drought brought about by the prophet who warned the king, “*There will be no dew or rain except at my bidding*” (1 Kgs 17:1). The three-year long drought was ended at Elijah’s prayer, after the prophets of Baal had failed to do so, bringing about the conversion of the people to the LORD. “*When they saw this, all the people flung themselves on their faces and cried out: ‘THE LORD alone is God! THE LORD alone is God!’*” (1 Kgs 18:39).

A series of wonders took place in Zarephath, a village near Sidon. There Elijah multiplied flour and oil for a poor widow so that “*she and her household had food for a long time*” (1 Kgs 17:15).

Elijah also restored the widow’s son to life after a fatal illness had claimed him by prostrating himself three times over the child and praying, “*O LORD, let this child’s life return to his body*” (1 Kgs 17:21). St Ephrem the Syrian would see this triple prostration as an image of Christ’s triple descent (to becoming man, to death, and to Hades) to bring life to the human race.

Elijah the Ascetic

Monastics in the Christian East have long revered Elijah as a kind of proto-monk, a desert-dweller for the Lord. During the drought God sent Elijah east of the Jordan to Wadi Cherith, a secluded ravine out of Ahab’s reach where “*ravens brought him bread and meat morning and evening, and he drank from the river*” (1 Kgs 17:6). Modern commentators have noted that the original Hebrew text has no vowels and that the same consonants in the word *ravens* can also be read as *Arabs*. Perhaps Bedouin tribesmen brought food to Elijah in his wilderness retreat as their descendants would assist hermits in later centuries.

Monastics also identified with Elijah’s forty-day fast on his journey to Mount Horeb (see 1 Kgs 19:8). At the conclusion of this fast the LORD revealed His presence to Elijah in “*a still, small voice*” (1 Kgs 19:12). This they saw as an icon of the monastic life. The monk distances himself from

*The Holy Prophet Elias [Page 3]*the world through fasting and other ascetic practices to pursue communion with God (*theosis*).

Elijah and Mount Carmel

Several events in the life of the prophet Elijah are connected with Mount Carmel, a promontory on the Mediterranean near the city of Haifa. Christians, Druze, Jews and Muslims all revere this place for its connection with Elijah. Early in the spread of monasticism ascetics settled in the area, often living in caves on the outcropping.

When Western monks came to the Holy Land during the Crusades, they found Eastern hermits settled on Carmel and stayed among them. The Western monks adopted the Easterners' way of life in the spirit of Elijah. When they returned to Europe, however, these "Carmelites" were obliged to adopt a communal way of life. While living as a hermit was considered the summit of monastic life in the East, it was seen as eccentric in the West.

Elijah's Return

The last Old Testament prophetic book, Malachi, ends with these words of the LORD: "*Lo, I will send the prophet Elijah before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents so that, when I come, I do not strike the whole land with utter destruction*" (Mal 3:23-24). Believing Jews saw Elijah's return as a herald of the Messiah's coming. To this day Jews pray every Sabbath: "Elijah the prophet, Elijah the Thisbite – let him come quickly in our day with the Messiah, the son of David."

Christians, of course, believe that the Messiah has come – it is Jesus. Jesus Himself identified John the Baptist as Elijah come again: "*If you are willing to receive it, he is Elijah who is to come*" (Mt 11:14). But Christians also believe that Elijah is "the herald of the Second Coming of Christ" (aposticha): the coming in power at the end of the age.

In 2 Kgs 2:11 we read "*And it came to pass while they [Elijah and Elisha] were walking, speaking together as they walked, behold, a chariot of fire*

The Holy Prophet Elias [Page 4] came between the two of them and Elijah was swept up in a whirlwind...” The current Hebrew text, on which most modern translations are based, says that Elijah was swept up “into heaven.” The oldest existing text, however, the Greek Septuagint says that he was swept up “as if into heaven.” This accords with the statement in the Gospel of John, “No one has ascended to heaven but He who came down from heaven, that is, the Son of Man who is in heaven” (Jn 3:13).



Jewish commentaries describe heaven as the dwelling place of the angels. Christians, however, see heaven as the state of intimate communion with God: something made possible only after Christ. Thus St Athanasius would write, “Elijah did not ascend into heaven... Heaven was reserved for the Creator, the Author of mankind. Thus, with Enoch and

Elijah, God gladdened the people with a promising hope by spreading before them an ‘airborne highway’ as though for horse-drawn vehicles” (Homily 2 on the Ascension).

As St. Gregory mused concerning Enoch and Elijah, “...even he [Elijah] did not go beyond the boundaries of the earth, but who knows what kind of transportation each of these ascensions was, which lifted them off the face of the earth, yet did not remove them from earth altogether”

(Homily 1 on the Ascension).



Our Venerable Father, Confessor, Bishop and New Martyr Basil Hopko~ (April 24, 1904, Hrabské — July 23, 1976) was an eparch (bishop) of the Byzantine Catholic Church in what is in modern day Slovakia. He was beatified by Pope John Paul II for his martyrdom under Communist occupation.

Hopko was born in the Carpatho-Rusyn village of Hrabské, in the Sáros County of the Kingdom of Hungary (present-day 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. There she lived and worked in Cleveland, Ohio, where she belonged to Holy Ghost Byzantine Catholic Parish. When Hopko was 7 he was sent to live with his uncle Demeter Petrenko, a Byzantine Catholic priest.

He attended the Evangelical gymnasium 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 celibate Byzantine Catholic priest on 3 February 1929.

He served as a pastor (1929–1936) at the Byzantine 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 elevated to a papal dignity. He had already begun graduate studies at Charles University while in Prague, and he completed his Doctor of

Hopko [page 2] Theology in 1940 at Comenius University in Bratislava. In Prešov he headed the eparchy's publishing division, where he edited a monthly periodical.



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 Byzantine 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 Vati



can named the Slovak priest Ján Hirka as Hopko's successor. Hirka, though approved by the Communist leadership was not ordained a Bishop, until after the Fall of Communism in 1989.

Hopko died in Presov at age 72 on 23 July 1976. On 14 September 2003 Pope John Paul II beatified him at a ceremony in Bratislava, Slovakia.



St. Moses of the Carpathian Mountains, of the Monastery of the Caves~ (died July 26, 1043) was a Kievan monk of Hungarian origin. He is venerated as a saint by the Byzantine Catholic and Eastern Orthodox Churches.

Moses was born around 990-995. He probably left Transylvania to serve the princely family in Kiev. Between 1015 and 1018, already preparing to become a monk, he was in the escort of Predslava, the daughter of Vladimir of Kiev and sister of the future Prince Yaroslav I the Wise.



Following the Polish expedition of 1018, he was carried to Poland as a prisoner and enslaved. He could only return in 1025. Moses spent the rest of his life in the Monastery of the Kiev Caves.

Although the Hungarians were mostly pagan when he was born, The Hungarian people of Transylvania later became Byzantine Christians. The Hungarian chieftain of Transylvania, the Gyula, was baptized in Constantinople, which made it possible for Moses to travel to Kiev and settle there.



This was before St Stephen, King of Hungary converted to Byzantine Christianity.

St. Moses the Carpathian was one of the first natives of his region to enter monastic life. He serves as a great example of the simplicity and quiet service of Monastic Life to the entire Byzantine Catholic and Eastern Orthodox Churches.

**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 Austintown, OH. He is a 2008 graduate of West Point. Brian has been deployed to the Emirate of Kuwait on the Persian Gulf.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic. She is currently serving at Ft. Benning, GA.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services 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!**