

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, M. Div.

Seminarian Bryan Scotton

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 [Evening Prayer]

Sun: 9 AM [Morning Prayer] 10 AM [Divine Liturgy]

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

SERVICES FOR THE WEEK OF AUGUST 24, 2014

ELEVENTH SUNDAY AFTER PENTECOST.

The Holy Bishop-Martyr Eutyches, Disciple of St. John the Theologian. Our Blessed Confessor and Hieromonk

Dominic Methodius Trcka.

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. AUG. 23

5:00 PM

FESTAL EVENING PRAYER

SUN. AUG. 24

9:00 AM

FESTAL MORNING PRAYER

10:00 AM

For the People

11:30 AM

PARISH SOCIAL LUNCHEON

MON. AUG. 25

Return of the Relics of the Holy Apostle

Bartholomew. The Holy Apostle Titus.

NO SERVICES ~FATHER'S DAY OFF

TUE. AUG. 26

The Holy Martyrs Adrian and Natalia. Our

Blessed Mother Mariam Bawadi.

9 AM

Int. of Frank Mannarino

WED. AUG. 27

Our Venerable Father Pimen.

9 AM

+Albert Thomas Martin

7 PM

PARAKLIS AND MYSTERY OF HOLY ANOINTING

CHRIST IS AMONG US!

HE IS AND SHALL BE!

WE WELCOME OUR VISITORS TO THIS MORNING'S LITURGY. PLEASE LOOK FOR THE CHANGEABLE PARTS, HYMN NUMBERS, AND PROPERs ON THE COLORED INSERT.

THU. AUG. 28

Our Ven. Fr. Moses the Ethiopian. Our Holy Father Augustine, Bishop of Hippo. The Holy Martyr Gebre Michael, Priest of Ethiopia. The Passing of our Ven. Mother Laurentia Herasymiv [1952]. The Synaxis of our Ven. Fathers of the Pecherskaja Lavra.

7 PM FESTAL EVENING PRAYER

FRI. AUG. 29

THE BEHEADING OF THE HOLY PROPHET, FORERUNNER AND BAPTIST JOHN.

9 AM +Jack W. Thomas

SAT. AUG. 30

Post-Festive of the Beheading of St. John the Baptist. Our Holy Fathers Alexander, John and Paul the Younger, Patriarch of Constantinople.

5 PM FESTAL EVENING PRAYER

SUN. AUG. 31

TWELFTH SUNDAY AFTER PENTECOST. The Deposition of the Venerable Belt of the Most Holy Theotokos.

9:00 AM MORNING PRAYER

10:00 AM FOR THE PEOPLE

Panahida: +Gloria Orris [40th day]

11:30 AM PARISH LUNCHEON

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

Sunday	Collection	Candles	Holy Day	Fund Raising	Weekly Totals
8/3/14	\$ 900.56	\$52.00	\$00.00	\$931.48	\$1,884.04
8/10/14	\$761.18	\$123.12	\$00.00	\$1,062.58	\$1,946.88
8/17/14	\$1,573.01	\$94.00	\$95.00	\$508.16	\$2,270.17
Totals	\$3,234.75	\$269.12	\$95.00	\$2,502.22	\$6,101.09

***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!***

Candles Available	Monthly Donation	Intention	Sponsor
<i>Eternal Lamp</i>	\$40.00	<i>In Thanksgiving</i>	<i>Karen Ybarra</i>
<i>Icon Screen (6)</i>	\$40.00	AVAILABLE	
<i>Tetrapod (2)</i>	\$30.00	AVAILABLE	
<i>Nativity Icon</i>	\$25.00	+Father Sid Sidor	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	\$25.00	Special Intention	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	\$25.00	AVAILABLE	
<i>St. Athanasius Icon</i>	\$25.00	Ukraine	<i>Dan & Olga Vaughn</i>
<i>Holy Table</i>	\$40.00	+Fr. Sid Sidor	<i>Ray & Anne Hamilton</i>

An Icon of the Holy Family is now above the viewing of window of our "Holy Family Room" [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, JOHN BORGERT, LAUREN FIORELLI, CLARE HUNTER.

THE AKATHIST TO THE THEOTOKOS,

THE INEXHAUSTIBLE CUP,

HEALER OF ALCOHOLICS



WEDNESDAY SEPTEMBER 10TH 7 PM

WEDNESDAY OCTOBER 15TH 7 PM

WEDNESDAY NOVEMBER 19TH 7 PM

WEDNESDAY DECEMBER 17TH 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.**



**ST. ATHANASIUS THE GREAT
PARISH COMMUNITY MEAL~**

**Many Thanks to EVERYONE
who helped with our first
Community Meal. Special
thanks to our Seminarian
Bryan Scotton for coordinating
this first Community Meal.**

**As part of our call to participate
actively in the Holy Father's call
for the "New Evangelization",
we need to truly reach out to**

**the Neighborhood Community surrounding our Parish Facilities.
One way for us to do this is to provide a Free Community Meal
on a regular basis.**

**We will looking towards further Community Meals in the
Future. Hopefully someone will volunteer to coordinate our
further efforts in this area.**

**WELCOME His Grace Bishop
JOHN to your St. Athanasius the
Great Parish!**

TODAY His Grace Bishop JOHN is celebrating this morning's Divine Liturgy and the Mysteries of Holy Initiation for Veronica Russell, Daughter of Sub-Deacon John and Katie Russell. May God grant His Grace Bishop John, many happy and blessed years. May God grant his handmaid Veronica many happy and blessed years!



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 catechists. We will schedule another meeting later in August.

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].

We will be following the Safe Environment program of the Parma Eparchy. If you have any questions you can get more information on the Eparchy's website www.parma.org. Thank you for your assistance with this essential ministry.

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 made the plans for the dividers! We have ordered the materials for the divider system. If you can help please let Glen or Max know when you are available.

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 August 30 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.

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.

Father Bryan had to respond to the Insurance Company about what progress we are making with these required repairs. They were not impressed with the progress reported thus far. Father was reminded of the real possibility with increased insurance costs, due to the increased risks caused by these maintenance issues.

If we have to call in professionals to complete this needed work, we will have to try to get a loan from the Eparchy, which will have to be paid back. Or we will have to use more of our very limited Parish savings. [Nearly all from the estate of Fr. Joseph Pohorlak].

ETERNAL MEMORY! Many thanks to John Danovich, Henry Perseie, and Kevin Zahn for representing the Parishioners of St. Athanasius at the funeral of our First Resident Pastor Fr. Edward Wojciechowski. The funeral attendees heaped you very proud Pastor with many thanks for the various baked goods shared at the Mercy Meal after the Liturgy.

**WE HAVE THREE MORE HOLY DAYS
COMING UP SOON!!**

Feast of the Beheading of St. John the Baptist

Thu. Aug. 28

7 PM: Vespers with Lityja

Fri. Aug. 29

9 AM: Festal Divine Liturgy

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



The Feast of the Birth of the Theotokos [Solemn Holy Day]

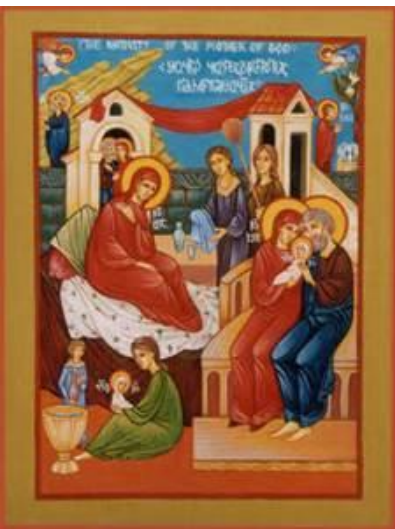
Sun. September 7

**7 PM: Festal Evening Prayer [Vespers]
with Lityja**

Mon. September 8

9 AM: Festal Divine Liturgy

This is the first Feast Day of the Church's New Year!



The Feast of the Exaltation of the Holy Cross [Solemn Holy Day]

Sat. September 13

**5 PM: Festal Evening Prayer [Vespers]
with Lityja**

Sun. September 14

9 AM: Festal Morning Prayer

**10 AM: Festal Divine Liturgy [with
Mirovanije]**

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



From the Writings of the Church Fathers



DEGREES OF SIN: *Do you see how great a difference there is between sins against humanity and sins against God? As much a difference as between ten thousand talents and a hundred denarii; no, much greater in fact. This comes about from the difference of the persons and from the frequency of the sins. For when someone is watching, we hold off and do not dare to sin. But God is*

watching all the time, and yet we are not afraid; in fact, we even say and do everything quite brazenly.

ST. JOHN CHRYSOSTOM

WHEN HE BEGAN THE RECKONING: *The moment of beginning the reckoning starts with the household of God, as is it written in Ezekiel: "Begin at my sanctuary." This judgment begins as quickly as the twinkling of an eye. In thinking of the demanding of accounts, let us not forget what we have said before, that these accounts are spiritually conceived. And the moment of demand begins understandably with those who owe the most. This is why the passage does not begin generally with a reckoning of all accounts but a specific one: one was brought to him. Here is the moment. He is beginning to demand an account of one who owed him ten thousand talents! It is as if the servant had lost a vast amount and much had been loaned and entrusted to him but had brought no gain to his master. Rather, he ended up losing a vast sum so as to owe him an incredible debt of talents. Remembering the prophet Zechariah, it may be that he owed so many talents for this reason: he had often sought out the woman hidden in a barrel with a lead cover, whose name is Iniquity.*

ORIGEN COMMENTARY ON MATTHEW 14.10.

UPCOMING HOLY DAYS & SPECIAL SERVICES **AT ST. ATHANASIUS THE GREAT CHURCH**

<u>Wed. August 27</u>	7 PM	PARAKLIS & HOLY ANOINTING
<u>Thu. August 28</u>	7 PM	VESPERS OF BEHEADING OF ST. JOHN THE FORERUNNER
<u>Fri. August 29</u>	9 AM	LITURGY OF BEHEADING OF ST. JOHN THE FORERUNNER

Traditionally a day of Strict Fast [no Meat or Dairy Products]

12TH Sunday after Pentecost Celebration

<u>Sat. August 30</u>	5 PM	FESTAL VESPERS
<u>Sun. August 31</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON

13TH Sunday after Pentecost Celebration

<u>Sat. September 6</u>	5 PM	FESTAL VESPERS
<u>Sun. September 7</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON

Birth of the Theotokos Celebration

<u>Sun. September 7</u>	7:00 PM	FESTAL VESPERS
<u>Sat. September 8</u>	9:00 AM	FESTAL DIVINE LITURGY

14TH Sunday after Pentecost ~ The Exaltation of the Cross Celebration

<u>Sat. September 13</u>	5 PM	FESTAL VESPERS
<u>Sun. September 14</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON

Eleventh Sunday after Pentecost

A Priest's "Believing Wife"

ST. PAUL WAS UNDER ATTACK, not by Jews or Romans, but by some of those whom he had evangelized and who thought that they should be leaders in the community. Paul pointed to his own way of life in order to show them what leadership really is. St. Paul earned his own living while laboring as an apostle, living simply and without a family of his own. He compared his practice to that of the other Apostles including Peter (Cephas) and

the brothers of the Lord (James, Jude, etc.) *"Do we have no right to eat and drink? Do we have no right to take along a believing wife, as do also the other apostles, the brothers of the Lord, and Cephas?"* (1 Cor 9: 4, 5)

Since then Paul's words have been invoked many times in discussions about a married clergy, although Paul was neither defending nor opposing the practice. He was simply describing his own way of life without making it a norm for anyone else.

The early Church clearly had a married clergy. When St Paul instructed his disciple St Timothy on how to set up a local community he gave him a number of principles to follow, including the following: *"This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous; one who rules his own house well, having his children in submission with all reverence (for if a man does not know how to rule his own house, how will he take care of the church of God?); not a novice, lest being puffed up with pride he fall into the same condemnation as the devil. Moreover he must have a good testimony among those who are outside, lest he fall into reproach and the snare of the devil"* (1 Tim 3:1-7).



Eleventh Sunday after Pentecost [Page 2]

A bishop in the apostolic Church, as in any era, needed to be a man of virtue (temperate, sober-minded, etc.). But a bishop's role was seen chiefly as the father of a family; hence he should have the qualities of a good family man, manifested in the way he brought up his children.

Later Developments

By the time of the First Ecumenical Council (325), there had been two major developments affecting the way clergy were chosen. As monasticism became more and more important in the life of the Church, the most committed Christians tended to be found among the monks. This led to the practice – and eventually the rule – that bishops be chosen from among the monks and later, by extension, the unmarried or widowed clergy. This remains the rule in all the historic Churches of East and West.

The second development, chiefly in the West, was that priests and bishops came to be seen more as servants of the altar than as fathers of the Christian family. It was natural then to require that they be “ritually pure,” as the priests of the Old Covenant had been.

As early as the fourth century councils in the West were requiring that “...the holy bishops and priests of God as well as the [Levites](#), i.e. those who are in the service of the divine sacraments, observe perfect continence...” (Council of Carthage, Canon 3).

The Council of Elvira, Spain (c. 305) was even stricter: “It is decided that marriage be altogether prohibited to bishops, priests, and deacons, or to all clerics placed in the ministry, and that they keep away from their wives and not beget children; whoever does this, shall be deprived of the honor of the clerical office” (Canon 33).

An attempt was made to enact similar legislation at the Council of Nicaea, but it was not accepted. Nevertheless, the practice of mandatory clerical celibacy so spread in the West that Easterners felt the need to affirm the earlier tradition. By that time of the [Quinisext Council](#) of Constantinople (692) there was a direct contradiction between the ideas of East and West:

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“Since we know it to be handed down as a rule of the Roman Church that those who are deemed worthy to be advanced to the diaconate or presbyterate should promise no longer to cohabit with their wives, we, preserving the ancient rule and apostolic perfection and order, will that the lawful marriages of men who are in holy orders be from this time forward firm, by no means dissolving their union with their wives nor depriving them of their mutual intercourse at a convenient time” (Canon 13).

To this day in all the Eastern Churches married men may be ordained as deacons and priests but bishops must be taken from the unmarried clergy,

The American Controversy

The two practices clashed when Greek Catholics from Eastern Europe began emigrating to America in the 1880s. They wanted their own Church and began bringing priests to serve them. Most of the Greek Catholic clergy in Europe were married and their presence here was opposed by the Roman Catholic hierarchy. The widely divergent Byzantine practices of the Greek Catholics were especially abhorrent to those bishops who wanted to eliminate all regional differences among the immigrants and Americanize the Church.

In accordance with the bishops' wishes, Pope Pius X wrote an apostolic letter, *Ea Semper*, in 1907 governing the Greek Catholics in America. Chrismation was no longer to be conferred at baptism and could now only be given by a bishop. No new married priests were to be ordained in America or to be sent to America. The rule on chrismation was ignored but the controversy over married clergy drove thousands from their Churches. It is said that over 160 parishes in the Orthodox Church in America alone were formed by former Greek Catholics.

In 1929 Rome's Oriental Congregation repeated the prohibition on married clergy in its decree *Cum Data Fuerit* causing more to leave their Church. The “Independent Greek Catholic Church” (now the American Carpatho-Russian Orthodox Diocese) was formed as a result. After Vatican II some Eastern Catholic bishops in America began ordaining married

Eleventh Sunday after Pentecost [Page 4] clergy, but these actions were considered “irregular” until 2014, when Pope Francis abrogated these prohibitions.

Celibacy in the Church Today

Celibacy has always been honored in the East where monasticism is so highly regarded. It is considered, however, as a grace, a charism given by God to some rather than mandated for all its clergy. Thus not only bishops but other clergy as well have been unmarried.

Many proponents of clerical celibacy see unmarried clergy as more suited to ministry, citing St. Paul: "*The unmarried man is anxious about the things of the Lord, how to please the Lord. But the married man is anxious about worldly things, how to please his wife*" (*1 Corinthians 7:32–33*).

This has not been the experience in the Eastern Churches. For stable communities in traditional societies, the married priest has always functioned as St. Paul envisioned him, as the father of the Christian family. His wife, the *khouriyye* or *presbytera*, is his invaluable helpmate in ministry as in life. Particularly in the smaller Eastern communities in our country this model is certainly the most suitable.

One was brought unto him. Observe that he had to be *brought*. A defaulter does not willingly come to settle his accounts, any more than a sinner would seek the bar of judgment. **Which owed him ten thousand talents.** An immense sum. The talent was a weight, not a coin, and its value would depend on the purity of the precious metal used in the coinage. If the Greek silver talent is meant, the ten thousand talents would amount to about \$7,500,000. What is meant is that the sum was beyond human ability to pay.

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

Wednesday August 27 Paraclis and Mystery of Holy Anointing

Wednesday September 24 Paraclis and Mystery of Holy Anointing

Wednesday October 29 Paraclis and Mystery of Holy Anointing

Wednesday December 10 Paraclis and Mystery of Holy Anointing

Seminarian Brian's Corner

Reflection on the Funeral of a Priest



“We proceed on the path to eternity, and as ones condemned and with downcast eyes, we present ourselves before the Only Eternal God. Where then is our beauty? Where then is our wealth? Where then is the glory of this world? There, before God, none of these things shall help us, but only to sing the hymn: ‘Alleluia!’”

–Oikoses 6, Office of Christian Burial for a Priest

I knew that when I left Indianapolis on Sunday, Father Bryan and I were heading to the funeral home where the priests were going to vest Fr. Edward for the last time. What I did not know is that I would be helping them vest him. As we crowded into the room, it became clear that there were not enough able-bodied priests to successfully lift up the body to place the vestments on, so I was asked to help. It was quite an experience.

Many people do not get that close to a dead body, but it was something I will be ever grateful to have participated in. What a humbling act, to see Fr. Edward’s brother priests sing the vesting prayers that the priest says before he puts on each article of vesture and then place it on him for the last time. It really reminded me of death and eternity, and the unity of the body of Christ, even beyond death. Who we are in this world we remain in eternity. “You are a priest forever, according to the order of Melchizedek” (Psalm 109:4).

The funeral was a beautiful experience of prayer. On the last day during the liturgy, as soon as the Bishop finished his homily on the power of God, the power went out in the church. Despite the outage, we continued the liturgy, and the power never returned.

Perhaps what always strikes me in Byzantine funerals, especially this one, is the fading glories of this world. As the hymn above says, “Where then is our beauty? Where then is our wealth? Where then is the glory of

Seminarian Brian's Corner [page 2]

this world?” All of the worldly aspects of our lives disappear in death. The most important aspect of our worldly life is prayer and fulfilling our call to holiness.

Now, this does not mean that all things of the world are bad. This is a common misconception. We are called to live in the world, but not of the world. This means that the world is good, but we do not cling and rely on those things. When God created the world he said it is “good.” After the fall, things in the world began to be used for destructive purposes. This is why we bless creation: flowers on Dormition, cars on the Feast of St. Elias [July 20], the Fruit on Transfiguration, etc. We restore creation to its proper intended purpose, for the glorification of God.

If we glorify God and rely on Him in our lives, then we have nothing to be afraid of in death. Funerals always remind me of this reality. We do not become dependent on things of the world, but on God alone. We use the world for its intended purpose, to glorify God. “There, before God, none of these things shall help us, but only to sing the hymn: ‘Alleluia!’”

Blessed Methodius Dominic Trcka (1886 - 1959)

Dominic Trcka, of Frydlant nad Ostravici (now in the Czech Republic), entered the Redemptorist Congregation at the age of sixteen, and was ordained a priest eight years later. In 1919, he obtained permission from his superiors to minister to Eastern Catholics in Lviv (now in Ukraine). He took at this time the eastern monastic name of Methodius.

He founded the first Redemptorist community to serve both Roman rite and Byzantine rite Catholics in Strophov, Slovakia. In 1950, Father Trcka was arrested by the Communists and taken to a concentration camp, where he was interrogated and tortured.

During Christmas of 1958, he was discovered singing a Christmas carol, for which he was confined to a ‘correction cell’, in which he contracted pneumonia. Denied proper medical treatment, he died three months later on March 23, 1959, having forgiven his persecutors.

PLEASE PRAY FOR 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.

CAPT. BRIAN HEWKO USA~ is a friend of Fr. Bryan and a parishioner of St. Anne Ukrainian Byzantine Catholic Church in Austinburg, 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. Fr. Joseph is posted in Washington, DC.

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. Katie is getting married at Epiphany Byzantine Catholic Church in Annandale, VA in the near future.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody received the Military Blessing at our Church and is currently serving at Fort Bragg, NC. His brother Rory has been deployed to Afghanistan. Their brother Niko serves as an Army recruiter in Anderson, IN.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He was deployed to Korea on September 9, 2013. He thanks you for your prayers.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She was recently promoted to PFC and has completed 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. 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!