

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 Associate: Subdeacon John Russell, M. Div.

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: 7 PM [Evening Prayer] [beginning Nov. 30, 2014]

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 NOVEMBER 23, 2014

TWENTY-FOURTH SUNDAY AFTER PENTECOST.
POSTFESTIVE OF THE ENTRANCE.

**Our Holy Fathers Amphilochius, Bishop of Iconium &
Gregory, Bishop of Agrigento.**

**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. NOV. 22</u>	5:00 PM	FESTAL EVENING PRAYER
	6:00 PM	MYSTERY OF HOLY REPENTANCE
<u>SUN. NOV. 23</u>	9:00 AM	FESTAL MORNING PRAYER
	10:00 AM	HIERARCHICAL DIVINE LITURGY WITH DEACON ORDINATION OF JOHN RUSSELL
		<i>For the People</i>
<u>MON. NOV. 24</u>	11:30 AM	PARISH SOCIAL LUNCHEON
		<u>Post-Festive Day of the Entrance. The Holy Great-Martyr Catherine. The Holy Great Martyr Mercury.</u>
		NO DIVINE SERVICES
<u>TUE. NOV. 25</u>		<u>Leave-taking of the Entrance. Our Holy Fathers and Martyrs Clement, Pope of Rome and Peter, Patriarch of Alexandria.</u>
	7 AM	THE FIRST HOUR

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

CHRIST IS AMONG US! HE IS AND SHALL BE!

WED. NOV. 26

Our Ven. Fr. Alypius the Stylite.
Commemoration of the Dedication of the
Church of the Holy Great Martyr George in
Kyyv.

7 AM THE FIRST HOUR

THU. NOV. 27

The Holy Martyr James the Persian. Our Ven.
Fr. Palladius. The Holy Icon of the Theotokos,
called "The Sign".

7 AM THE FIRST HOUR

FRI. NOV. 28

The Holy Venerable Martyr Stephen the
Younger. The Holy Martyr Irenarchus.

7 AM THE FIRST HOUR

SAT. NOV. 29

The Holy Martyr Paramon. The Holy Martyr
Philemon. Our Ven. Fr. Acacius mentioned in
"The Ladder of Divine Ascent".

7 AM THE FIRST HOUR

7 PM FESTAL EVENING PRAYER

8 PM MYSTERY OF HOLY REPENTANCE

SUN. NOV. 30

TWENTY-FIFTH SUNDAY AFTER
PENTECOST. The Holy and Glorious Apostle
Andrew the First-Called.

9:00 AM MORNING PRAYER

10:00 AM FOR THE PEOPLE

11:30 AM PARISH LUNCHEON

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

Sunday Collection Candles Holy Day Fund Raising Weekly Totals					
11/2/14	\$1,092.75	\$58.00	\$00.00	\$454.82	\$1,605.57
11/9/14	\$1,149.49	\$83.43	\$10.00	\$654.83	\$1,897.75
11/16/14	\$1,142.48	\$53.41	\$00.00	\$587.78	\$1,793.67
TOTAL	\$3,384.72	\$194.84	\$10.00	\$1,707.43	\$5,296.99

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

Bring the full tithes into the storehouse, that there may be food in my house; and thereby put me to the test, says the LORD of hosts, if I will not open the windows of heaven for you and pour down for you an overflowing blessing. [Malachi 3:10]

Eparchy Pastoral Plan ~ Parish Analysis~ Many Thanks to those who participated in Last Sunday's Parish Survey as part of the Eparchial Pastoral Plan "Advancing in Life, Faith and Spiritual Understanding". It is extremely important for every Adult Member of St. Athanasius Parish to participate in this Survey. If you missed last Sunday's Liturgy please see John Danovich to fill out the Survey during the luncheon.



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, JAY MURTAUGH, 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, IGNATIO ROMERO, MAGDELINA CHAUBY, ROBERT SUVAK.

2014-2015 STEWARDSHIP APPEAL

STEWARDSHIP APPEAL PLEDGES TO DATE: \$925.00

ST. ATHANASIUS STEWARDSHIP GOAL: \$1400.00

NEEDED TO REACH OUR GOAL ***\$475.00***

Please turn in your pledge card and initial payment check made out to "St. Athanasius Byzantine Catholic Church". You can pay your pledge over a 5 month period. You may also donate online at www.parma.org and go to the donate tab. If every family pledge \$200.00 we would be able to easily reach our goal, and we receive back the remainder.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	Allison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Healing	Dan & Olga Vaughn
Nativity Icon	\$25.00	Jesus, Mary, Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Special Intention	Father Bryan
St. Athanasius Icon	\$25.00	Ukraine	Dan & Olga Vaughn
Holy Table	\$40.00	Special Intention	Al Macek

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.

The Sunday we welcome His Grace Bishop JOHN of Parma!



His Grace Bishop John is here at St. Athanasius the Great Parish to celebrate a Hierarchial Divine Liturgy with the Ordination to the Order of Deacon of John Russell of our Parish. This is a first for our Parish and for the people of Central Indiana. For many of you, this will be the first time to experience an ordination in the Byzantine Catholic Church or in any Church at all.

We rejoice with Fr. Deacon John and his whole family that this awesome day has come upon us! May the Holy Spirit fill His Servant John with His Power, Wisdom and Strength. May God grant Bishop John many happy and blessed years! May God grant the new Deacon John, Pani Diaconessa Katie and family many happy and blessed years!



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

WEDNESDAY DECEMBER 17TH 7 PM

WEDNESDAY JANUARY 14TH 7 PM

THURSDAY FEBRUARY 19TH 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 all who helped and
participated watch this space for
further announcements**

**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.**

**Daun Hughey has come forward to coordinate this effort. But
she will need everyone's cooperation to connect with the
Community to make this meal a success. If you are willing to
help with this effort, please see Daun or Father Bryan.**

EASTERN CHRISTIAN FORMATION CLASSES 2014-2015



Our Eastern Christian Formation Classes will continue NEXT SUNDAY NOVEMBER 30TH after the Parish Luncheon. The Children are divided by age and grade. We hope to have a Pre-K and Kindergarten class, a Primary Grade class, a Middle Grade class, and a High School age class. Currently the Pre-K and Kindergarten and Primary Grade classes have begun. **We need the parents' commitment to have themselves and their children here each week to make the classes successful.** We expect EVERY ADULT to participate in the Adult Enrichment Class.

THANK YOU FOR YOUR SUPPORT.

ST. PHILIP'S FAST (14 November - 24 December):

The St. Philip's Fast (or Filipovka), continues through December 24th. **The Byzantine focus is on the Light we are awaiting.** We celebrate the victory of light over darkness both in nature and in us. The fast of Filipovka once had very strict rules. **Today, the Church requires us to abstain from meat on Fridays, and recommends Wednesdays.**

Everyone is encouraged to keep the Strict Fast of no meat and dairy products, if possible. Parish functions except on Saturday and Sunday will be meatless.

We are also required to practice the spirit of sacrifice, penance, especially charity. To prepare to celebrate the joy of Christmas, we fast, we pray more and we increase our acts of love and compassion. Fasting involves not just food, but the entire being.

Disensation granted

His Grace Bishop JOHN of Parma has granted a dispensation from the required Friday abstinence from meat and meat products for the Friday after Thanksgiving [November 28, 2014].

This dispensation is granted to all parishioners and participants in the Parishes of the Parma Eparchy. Please remember that Friday Abstinence from meat is REQUIRED for all Byzantine Catholics.

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

25TH Sunday after Pentecost ~ St. Andrew the Apostle Celebration

<u>Sat. November 29</u>	7 PM	FESTAL VESPERS
NOTE NEW TIME		[FOLLOWED BY CONFESSIONS]
<u>Sun. November 30</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON
	12 NOON	ECF CLASSES

<u>Wed. December 3</u>	7 PM	EMANUEL MOLEBEN
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St. Nicholas Celebration

<u>Fri. December 5</u>	7 PM	FESTAL EVENING PRAYER
<u>Sat. December 6</u>	7 AM	FIRST HOUR
	9 AM	FESTAL DIVINE LITURGY

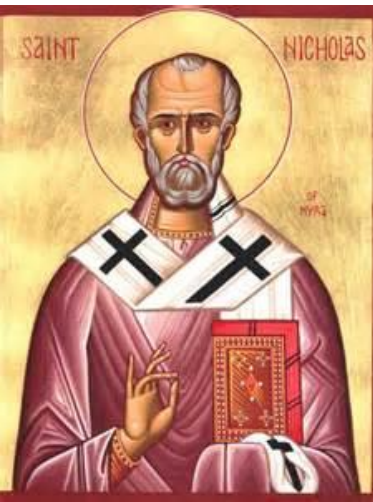
26th Sunday after Pentecost Celebration.

<u>Sat. December 6</u>	7 PM	FESTAL VESPERS
		[FOLLOWED BY CONFESSIONS]
<u>Sun. December 7</u>	9 AM	FESTAL MATINS
	10 AM	DIVINE LITURGY
	11:15 AM	PARISH SOCIAL LUNCHEON
		A VISIT FROM ST. NICHOLAS
	12 NOON	ECF CLASSES FOR ALL

Conception of St. Anna of the Theotokos Celebration.

<u>Mon. December 8</u>	7 PM	FESTAL VESPERS
<u>Tue. December 9</u>	9 AM	FESTAL DIVINE LITURGY

UPCOMING HOLY DAYS IN DECEMBER!



Feast of Our Holy Father Nicholas, Archbishop of Myra

Fri. December 5

7 PM: Festal Evening Prayer

Sat. December 6

9 AM: Festal Divine Liturgy [with Mirovanije]



Feast of the Maternity of the Holy Anna [Conception of the Theotokos]

Mon. Dec. 8

7 PM: Festal Evening Prayer

Tue. Dec. 9 [traditional and proper day]

9 AM: Festal Divine Liturgy [with Mirovanije]



Feast of the Nativity of our Lord

Wed. Dec. 24

9 AM: Royal Hours [Office of Readings]

6 PM: Holy Night Supper [for all Parishioners]

8 PM: Great Compline of the Nativity

Thu. Dec. 25

9 AM: Festal Morning Prayer

10 AM: Festal Divine Liturgy

Please plan now to share in celebrating these joyous Holy Days!

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

NO SERVICE SCHEDULED FOR OCTOBER OR NOVEMBER

Wednesday December 10 Emanuel Moleben and Mystery of Holy Anointing

EMMANUEL MOLEBEN

THE PHILLIP'S FAST PRAYER SERVICE OF THE BYZANTINE CHURCH



***WE EXTOL YOU, O LIFEGIVING CHRIST, FOR FULFILLING
THE SIGN FORTOLD OF EMMANUEL, YOU REVEALED
YOURSELF AS SAVIOR, BY PROPHETS FORTOLD!***

***PLEASE JOIN US FOR THE CELEBRATION OF THIS TRADITIONAL PRE-
CHRISTMAS PRAYER SERVICE OF THE BYZANTINE CATHOLIC CHURCH.***

***THE EMMANUEL MOLEBEN WILL BE SERVED ON THE FOLLOWING
WEDNESDAY EVENINGS AT 7PM:***

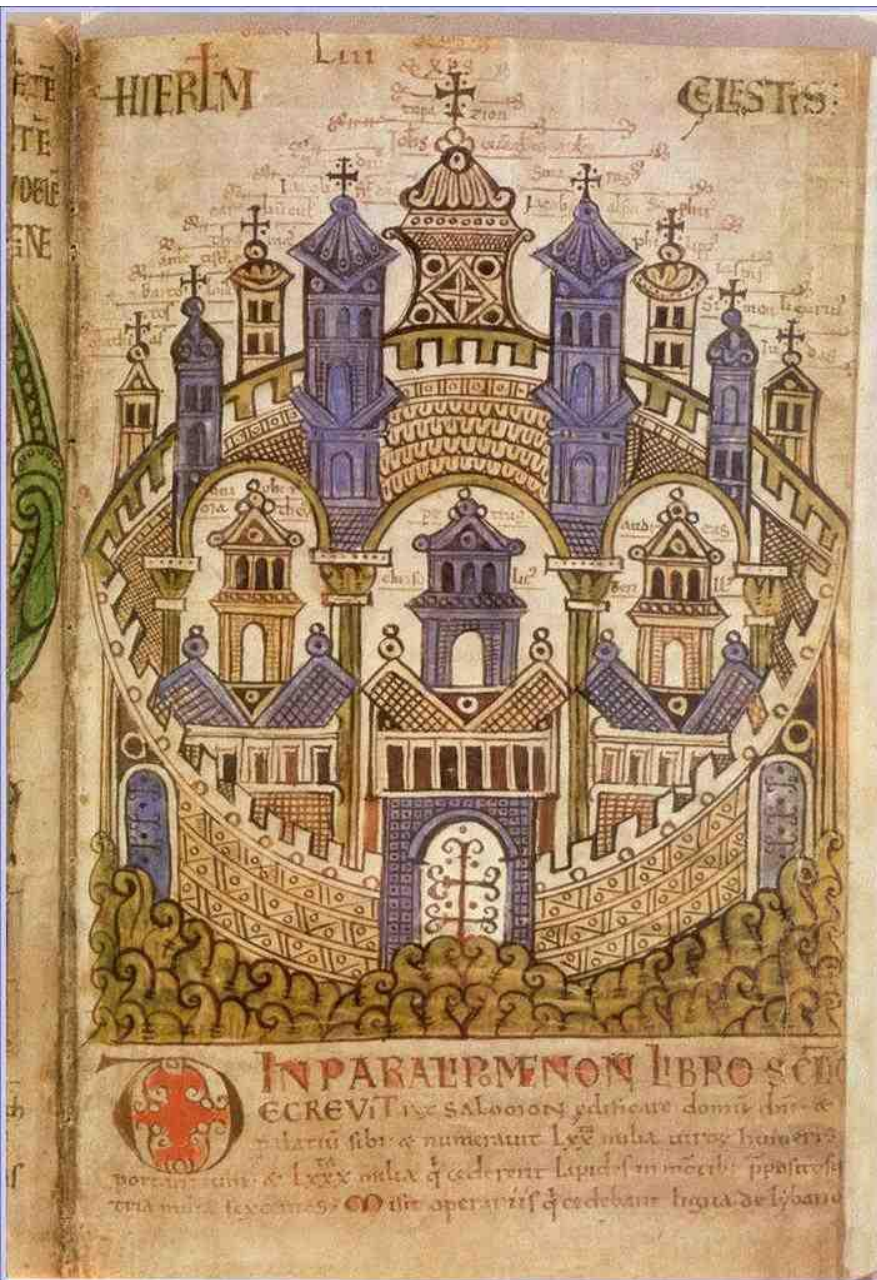
DECEMBER 3RD, DECEMBER 10TH, AND DECEMBER 17TH

***THE EMMANUEL MOLEBEN WILL ALSO BE SERVED ON THE FOLLOWING
DAYS AT 7:30 AM:***

TUESDAY DECEMBER 2ND; THURSDAY DECEMBER 4TH;

FRIDAY DECEMBER 12TH; TUESDAY DECEMBER 16TH;

THURSDAY DECEMBER 18TH; FRIDAY DECEMBER 19TH



24th Sunday after Pentecost

From Tabernacle to Living Temple

THE IMAGERY OF THE TEMPLE runs through the Scriptures and the Church's Tradition, especially in the Christian East. Several of those images are presented to us during these days, offering us the opportunity to reflect on the Temple in the thought of our Church.

God Dwells among the Israelites

The first temple described in the Old Testament was not a temple-building. It was the tabernacle or portable shrine set

up by Moses in the wilderness (c. 14th century BC).

In its fullest form the tabernacle consisted of a large tent, called the Holy of Holies because it contained the Ark of the Covenant which held the tablets of the Law given by God to Moses. In front of the Holy of Holies stood an altar for burnt offerings and a laver in which the priests washed their

hands and feet before offering a sacrifice. The courtyard in which these objects stood was surrounded by curtains mounted on poles.

God Dwells in Jerusalem

When King David conquered Jerusalem and established his capital there (c. 1000 BC), he had the Ark brought to the city (see *1 Chron* 15). King David wanted to build a permanent temple for God in Jerusalem but God did not permit it, as David reported to his people: “*Hear me, my brethren and my people: I had it in my heart to build a house of rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made preparations to build it. But God said to me, ‘You shall not build a house for My name, because you have been a man of war and have shed blood’ (1 Chron 28:3).* Instead it was left to David’s son, Solomon, to build the temple of Jerusalem.

In 833 BC, a time of peace in the region, King Solomon began the construction of the Temple on a site chosen by his father. David’s site, Mount Moriah, was the place where Abraham had once prepared to offer up his only son in obedience to God (see *Gen* 22). Seven years later Solomon dedicated the completed temple and had the Ark of the Covenant brought into its Holy of Holies.

Solomon’s temple is described in some detail in the Epistle to the Hebrews: “*Then indeed, even the first covenant had ordinances of divine service and the earthly sanctuary. For a tabernacle was prepared: the first part, in which was the lampstand, the table, and the showbread, which is called the sanctuary and behind the second veil the part of the tabernacle which is called the Holy of Holies, which had the golden censer and the ark of the covenant overlaid on all sides with gold, in which were the golden pot that had the manna, Aaron’s rod that budded, and the tablets of the covenant; and above it were the cherubim of glory overshadowing the mercy seat” (Heb 9:1-5).*

The Temple signified Israel’s continuing communion with God, expressed in its round of daily and festal sacrifices. “*...the priests always went into the first part of the tabernacle, performing the services. But into the second part the high priest went alone once a year, not without blood, which he offered for himself and for the people’s transgressions”*

24th Sunday after Pentecost [Page 3] Solomon also provided a place in the temple for non-Jews, the Court of the Gentiles, *“that all peoples of the earth may know Your name and fear You, as do Your people Israel, and that they may know that this temple which I have built is called by Your name”* (1 Kgs 8:43).

The temple remained the center and heart of Israel for the next three centuries, even though the rulers and people frequently strayed from faithfulness to their God. Finally in 586 BC Jerusalem was overrun by the Babylonians. The Jews were deported, the temple was destroyed and all its treasures taken off to Babylon, never to return.

The Second Temple

After fifty years in captivity the Jews were freed by the Persians who conquered Babylon. Many returned to Jerusalem and in time rebuilt the temple. The second temple was completed in 349 BC and became the center of restored Jewish life. While the Jews were back in Jerusalem, they were not politically independent so the temple became the sole embodiment of Jewish identity. But since the Ark and other God-ordained vessels had disappeared, the Holy of Holies was left empty. As a result several Jewish groups, like the Essenes, refused to acknowledge the second temple without the “real presence” of the Ark.

King Herod the Great renovated and enlarged the second temple in AD 19, covering the façade of the Holy of Holies with gold and white marble. He also added a great plaza around the temple to accommodate the vast number of pilgrims who celebrated the Passover and other feasts in Jerusalem.

The football-stadium sized temple with its courtyards and outbuildings could not fail to impress visitors, including the Galilean fishermen and tradespeople who accompanied Jesus. *“As [Jesus] went out of the temple, one of His disciples said to Him, ‘Teacher, see what manner of stones and what buildings are here!’ And Jesus answered and said to him, ‘Do you*

24th Sunday after Pentecost [Page 4] see these great buildings? Not one stone shall be left upon another that shall not be thrown down” (Mk 13:1-2).

Living Temples

Before the Jerusalem temple was destroyed by the Romans in AD 70, it had been eclipsed as God’s dwelling place on earth by the Incarnation of the Word. Christ is the new and living temple of God on earth. As He told the Pharisees who criticized Him for healing on the Sabbath, “*One greater than the temple is here*” (Mt 12:6). Through Christ God has communicated Himself to mankind and also through Christ we can reach out to God as our heavenly Father.

In that the Theotokos was the dwelling place of Christ in her womb, the Church also calls her the temple of God. This image is employed particularly on the feast of the Entrance of the Theotokos (November 21). In the words of the kondakion, “The most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasury of God, enters today into the house of the Lord, bringing with her the grace of the divine Spirit.”

The Church itself, in that it is the Body of Christ, is His dwelling place on earth. As St Paul told his Gentile followers in Ephesus, “*you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit*” (Eph. 2:19-22).

Finally our church building is an icon proclaiming that Christ, incarnate of the Virgin and the Head of His Body, the Church, is for us what the temple of Jerusalem once was for Jews. The pot of manna is fulfilled by the Eucharist, the Torah scroll by the Gospel Book and the rod of Aaron by the cross. The cherubim, the menorah and the censer now flank the Holy Table instead of the Ark. The impenetrable temple veil is now made transparent by the icons and we come in and go out freely, as children of the Father and priests of the New Covenant.



The holy and glorious Great-martyr Catherine of Alexandria was the daughter of the governor of Alexandrian Egypt, Conostas, during the reign of the emperor Maximinus (305-313), and she suffered for her Lord in the year 305. Some believe the saint's original feast day to be November 24 and this date is still celebrated by the Slavic churches; however historic documents at the Monastery of Sinai support November 25th as the original feast day, and the non-Slavic Byzantine churches commemorate the saint on this day, November 25, together with the Leave-taking of the Entrance of the Theotokos.

Life

Living in the capital—the center of Hellenistic knowledge—and possessed of an uncommon beauty and intellect, Catherine received a most splendid of educations, having studied the works of the finest philosophers and teachers of antiquity. Young men from the most worthy families of the empire sought the hand of the beautiful Catherine, but none of them was chosen. She declared to her parents that she would be agreeable to enter into marriage only with someone who surpassed her in illustriousness, wealth, comeliness, and wisdom.

Catherine's mother, a secret Christian, sent her for advice to her own spiritual father—a saintly elder pursuing prayerful deeds in solitude in a cave not far from the city. Having listened to Catherine, the elder said that he knew of a youth who surpassed her in everything, such that "His beauty was more radiant than the shining of the sun, his wisdom governed all creation, his riches were spread throughout all the world—this however did not diminish but rather added to the inexpressible loftiness of his lineage." The image of the heavenly Bridegroom produced in the soul of the holy maiden an ardent desire to see him. Truth, to which her soul yearned, revealed it to her. In parting, the elder handed Catherine an icon

The holy and glorious Great-martyr Catherine of Alexandria [page 2]

of the Mother of God with the God-Child Jesus on her arm and bid her to pray with faith to the Queen of Heaven—the Mother of the Heavenly Bridegroom—for the bestowing of the vision of Her Son.

Catherine prayed all night and was given to see the Most Holy Virgin, who sent her divine Son to look upon the kneeling of Catherine before Them. But the Child turned his face away from her saying, that he was not able to look at her because she was ugly, of shabby lineage, beggarly and mindless like every person—not washed with the waters of holy Baptism and not sealed with the seal of the Holy Spirit. Catherine returned again to the elder deeply saddened. He lovingly received her, instructed her in the faith of Christ, admonished her to preserve her purity and integrity and to pray unceasingly; he then performed over her the mystery/sacrament of holy baptism. And again Saint Catherine had a vision of the Mother of God with her Child. Now the Lord looked tenderly at her and gave her a ring—a wondrous gift of the heavenly Bridegroom.

At this time the emperor Maximinus was himself in Alexandria for a pagan feast day. Because of this, the feast was especially splendid and crowded. The cries of the sacrificial animals, the smoke and the smell of the sacrifices, the endless blazing of fires, and the bustling crowds at the arenas filled Alexandria. Human victims also were brought—because they consigned to death in the fire the confessors in Christ, those not recanting from him under torture. The saint's love for the Christian martyrs and her fervent desire to lighten their fate impelled Catherine to go to the pagan head-priest and ruler of the empire, the emperor-persecutor Maximinus.

Introducing herself, the saint confessed her faith in the one true God and with wisdom denounced the errors of the pagans. The beauty of the maiden captivated the emperor. In order to convince her and show the superiority of pagan wisdom, the emperor gave orders to gather 50 of the most learned men (rhetoricians) of the empire, but the saint got the better of the wise men, such that they themselves came to believe in Christ. Saint

The holy and glorious Great-martyr Catherine of Alexandria [Page 3]

Catherine shielded the martyrs with the sign of the cross, and they bravely accepted death for Christ and were burnt by order of the emperor.

Maximinus, no longer hoping to convince the saint, tried to entice her with the promise of riches and fame. Having received an angry refusal, the emperor gave orders to subject the saint to terrible tortures and then throw her in prison. The Empress Augusta, who had heard much about the saint, wanted to see her. Having prevailed upon the military-commander Porphyry to accompany her with a detachment of soldiers, Augusta went to the prison. The empress was impressed by the strong spirit of St. Catherine, whose face glowed with Divine grace. The holy martyr explained the Christian teaching to the newly-arrived, and they in believing were converted to Christ.

On the following day they again brought the martyr to the judgment court where, under the threat of being broken on the wheel, they urged that she recant from the Christian faith and offer sacrifice to the gods. The saint steadfastly confessed Christ and she herself approached the wheels; but an angel smashed the instruments of execution, which broke up into pieces with many pagans passing nearby. Having beheld this wonder, the empress Augusta and the imperial courtier Porphyry with 200 soldiers confessed their faith in Christ in front of everyone, and they were beheaded. Maximinus again tried to entice the holy martyr, proposing marriage to her, and again he received a refusal. St. Catherine firmly confessed her fidelity to the heavenly Bridegroom, Christ, and with a prayer to him she herself put her head on the block under the sword of the executioner. The relics of St. Catherine were taken by the angels to Mount Sinai. In the 9th or 10th century, through a revelation, the incorrupt relic of the holy martyr were found and transferred with honor to the church of Sinai monastery, built by the holy emperor Justinian the Great in the 6th century. To this day, the Great Martyr's venerable head and left hand are presented for veneration by the Fathers of the Holy Monastery for the veneration of the faithful.

PLEASE PRAY FOR OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

Lt. COL. 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.

AIRMAN MICHAELA and AIRMAN 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 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 is currently serving at Ft. Polk, LA since September, 2014. 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!**