

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

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

Pastoral Associate: Father Deacon John Russell, M. Div.

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WEEKEND DIVINE SERVICES

Sat.: 7 PM [Festal 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 JUNE 28, 2015

FIFTH SUNDAY AFTER PENTECOST.

**TRANSLATION OF THE RELICS OF THE HOLY
BISHOP - NEW MARTYR THEODORE ROMZHA.**

**Translation of the Relics of the Holy Unmercenary
Physicians Cyrus and John. The Passing of the Blessed
Venerable Martyrs Severian Baranyk and Joachim
Senkivj [1941].**

**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. JUNE 27</u>	7:00 PM	FESTAL EVENING PRAYER
	8:00 PM	<i>Mystery of Holy Repentance [CONFESSIONS]</i>
<u>SUN. JUNE 28</u>	9:00 AM	MORNING PRAYER
	10:00 AM	<i>FOR THE PEOPLE</i>
	11:30 AM	PARISH LUNCHEON
	12:30 PM	FESTAL EVENING PRAYER FOR THE HOLY APOSTLES PETER & PAUL
<u>MON. JUNE 29</u> <u>HOLYDAY OF</u> <u>OBILGATION</u>	<u>THE HOLY GLORIOUS AND ILLUSTRIOUS PRE-EMINENT APOSTLES PETER & PAUL.</u>	
	7:00 AM	FIRST HOUR
	7:30 AM	<i>FOR THE PEOPLE</i>

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

TUE. JUNE 30

Synaxis of the Twelve Apostles. The Passing of the Blessed Confessor Basil Vsevolod Velychkovsky, secret Bishop [1973]. The Passing of the Holy Priest and New Martyr Zenon Kovalyk, [1941].

7 AM FIRST HOUR

WED. JULY 1

The Holy Unmercenary Healers and Wonderworkers Cosmas and Damian.

7 AM FIRST HOUR

THU. JULY 2

Deposition of the Venerable Robes of our Most Holy Lady, The Theotokos, at Blachernae.

7 AM FIRST HOUR

FRI. JULY 3

The Holy Martyr Hyacinth.

7 AM FIRST HOUR

SAT. JULY 4

Our Holy Father Andrew of Jerusalem, Archbishop of Crete. The Honorable Mother Mary, Mother of St. Simeon the Venerable. Our Ven. Fr. Procopius of Sazava.

7AM FIRST HOUR

7 PM FESTAL EVENING PRAYER

**8 PM MYSTERY OF HOLY
REPENTANCE [CONFESSIONS]**

SUN. JULY 5

SIXTH SUNDAY AFTER PENTECOST. Our Ven. Fr. Athanasius of Mt. Athos.

9:00 AM MORNING PRAYER

10 AM FOR THE PEOPLE

11:15 AM PARISH LUNCHEON

EPARCHIAL PASTORAL PLAN BULLETIN ANNOUNCEMENT

The Pastoral Plan is being implemented in a variety of ways at the eparchial and parish levels. Visit www.parma.org for a video update from Bishop John.

Tithes for the month of June 2015

Date	Collection	Candles	Holy Day	Building	Fund Raising	Weekly Totals
6/7/15	\$1,940.00	\$115.00	0.00	\$0.00	\$903.86	\$2,958.90
6/14/15	\$1,202.54	\$52.31	0.00	\$0.00	\$1,012.10	\$2,266.95
6/21/15	\$902.04	\$20.00	0.00	\$0.00	\$882.23	\$1,804.27
Totals	\$4,044.62	\$187.31	0.00	\$0.00	\$2,798.19	\$7,030.12

Many thanks to those who sacrificially contribute to St. Athanasius the Great Parish. Please consider it your personal spiritual goal to donate a full tithe [10% of your income] for the support of YOUR parish.

YOUR HELP IS NEEDED! As you can see our “Fund Raising” amounts, this is a substantial part of our Parish Income. This is accomplished by a VERY SMALL NUMBER of people doing a great deal of work! PLEASE, PLEASE consider volunteering some time to regularly working on the Baking, making Pierogies, or selling our various creations at various Farmer’s Markets. Please talk to John Danovich to volunteer and find out what times we need you to help.

Bring the full tithes into the storehouse [of the Temple], that there may be food in my house; and thereby put me to the test, says the LORD!

ETERNAL MEMORY~ The Rev. Fr. Edmund A. Jadwisiak, 89, of Port Clinton, retired priest Byzantine Catholic Eparchy of Parma, fell asleep in the Lord on Thursday, June 18, 2015, in Firelands Regional Medical Center in Sandusky. Visitation will be held both days at St. Mary Byzantine Catholic Church, 506 E. Main St., Marblehead.

On Tuesday, June 30, visitation will be 5-7 p.m. The First Night Parastas for a Priest, will be 7 p.m. at the church. On Wednesday, July 1, visitation will be from 4-7 p.m. in the church. The Second Night Parastas, will be at 7 p.m. The Office of Christian Burial for a Priest will be 10 a.m. Thursday, July 2, at St. Mary Byzantine Catholic Church, with Bishop John Kudrick and Right Reverend Mitred Archpriest John Kachuba officiating. Burial will follow in St. Mary Byzantine Catholic Cemetery in Marblehead, where members of the Stanley Jadwisiak VFW Post 7572 will conduct military honors. Grant, O Lord, to Your servant the Presbyter Edmund blessed repose and eternal memory.

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, RON ZELLER, NICHOLE RICHARDS, BR. JAMES BROWN S.M., WILLIS WILLIAMS, DAVID BLEVINS, FR. DEACON MICHAEL GEORGE, KATHERYN LOIDOLT, EVIE KOBUS, JOHN BORGERT, LAUREN FIORELLI, CLARE HUNTER, IGNATIO ROMERO, MAGDELINA CHAUBY, ALEXANDER YOUNG, RICHARD MEDWIG, MEGAN ZAHN, JOSEPH COSGROVE, BARB & PHIL LINK, DAVE WILSON, TOMMY CAITO, REBECCA MALY, LILAH NICHOLE MALY, AL MACEK, LINDA STENGER, MATT HIZNAY, ANTHONY JESKO, JENNIFER GOLC, TOMMY SMITH, JULI HALL, SHIRLEY MICRCZEJHWSKI, SONIA DOUGLAS.

IF YOU KNOW SOMEONE TO ADD TO THE LIST PLEASE WRITE IT DOWN AND GIVE IT TO FATHER. PLEASE ALSO TELL HIM WHEN SOMEONE HAS RECOVERED AND CAN BE REMOVED.



2015 EPARCHIAL "COMING TOGETHER" GATHERING ANNOUNCED

Save the date for **Saturday, October 10** for the **"Coming Together"** events that will take place in each region of the eparchy. These day-long gatherings will provide inspiration and support to parishes through the four priorities of the Pastoral Plan: discipleship, sacramental practice, vocation, and vibrant parishes. Our

Parish will be participating in the "Coming Together" Gathering at St. Nicholas Church in Munster, IN. More details and registration in early September.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Ukraine	Danny & Olga Vaughn
Icon Screen (6)	\$40.00	Alison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	Sonia Douglas	Judy Ernst
Nativity Icon	\$25.00	Family/Friend	Danny & Olga Vaughn
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Healing	Danny & Olga Vaughn
St. Athanasius Icon	\$25.00	+Fr. Sid Sidor	Richard Medwig
Holy Table	\$40.00	Peter/Christine Majanja	Judy Ernst

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. Thank you!

HOLY DAY OF OBLIGATION~ Since Mon. June 29th is a Holy Day of Obligation all St. Athanasius the Great Parishioners **MUST** participate in Divine Services for the Holy Day. To make your fulfillment of this OBLIGATION easier, we will celebrate Festal Evening Prayer for the Feast TODAY at 12:30 PM.

FROM THE SYNAXARION June 29

Memory of the Holy, Glorious, and Most Renowned Pre-eminent Apostles Peter and Paul (+67?)

What more beautiful eulogy could be conferred upon these primates of the Apostles than the testimony that the Lord Himself gave them? Jesus said to Peter: "Blessed are you," and "You are Peter, and upon this rock I will build my Church," and He called Paul: "A chosen vessel, destined to carry My name before princes and kings." Saint Peter died

crucified head downward under Nero in 67. If the tradition is to be believed, Saint Paul also died a martyr, beheaded in Rome under Nero at the same time that Saint Peter was crucified.



PARISH REPAIR, RENOVATION AND RENEWAL PROJECTS

1] Complete the repair, replacement and painting of the Buttrressing around the Church, and on the bell-tower. 2] Complete the construction and instillation of the room partitions in the Parish Hall. 3] Clean the siding on the Rectory and scrap and repaint the exposed wood especially on the porches and around the windows. 4] Replace and paint the window sill on the large west window in the Church. 5] A number of people expressed the desire to plant flower beds around the Church and Rectory. Please do it if you expressed this desire.

If everyone would volunteer to coordinate and/or take care of these projects we can get a lot accomplished this summer, even with our very limited financial resources. Remember St. Athanasius Parish's most important asset is YOU!

Who Has Peter's Keys? By St. Augustine of Hippo

When you hear the words: 'Peter, do you love me?' [John 21:15] imagine you are in front of a mirror and looking at yourself. Peter, surely, was a symbol of the Church. Therefore the Lord in asking Peter is asking us too. To show that Peter was a symbol of the Church remember the passage in the Gospel: 'You are Peter, and on this rock I will build my Church and the gates of hell will not prevail against it. I will give you the keys of the kingdom of heaven. [Matt. 16:18] Has only one man received those keys? Christ himself explains what they are for: 'Whatever you loose on earth will be loosed in heaven.' [Matt. 18:18] If these words had been said only to Peter, now that he is dead who would ever be able to bind or loose? I make bold to say that all of us have received the keys. We bind and loose. And you also bind and loose. Whoever is bound is separated from your community: he is bound by you. When he is reconciled, however, he is loosed, thanks to you because you are praying for him. We all in fact love our Lord, we are all his members. And when the Lord entrusts his flock to shepherds, the whole number of shepherds is reduced to one individual body, that of the one Shepherd, [cf. John 10:16] Peter is undeniably a shepherd, but without doubt Paul also is a shepherd. John is a shepherd, Andrew is a shepherd, each Apostle is a shepherd. All the holy bishops are shepherds, without a shadow of doubt.

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



WEDNESDAY JULY 15TH 7 PM

WEDNESDAY AUGUST 19TH 7 PM

WEDNESDAY SEPTEMBER 16TH 7 PM

WEDNESDAY NOVEMBER 11TH 7 PM

WEDNESDAY DECEMBER 9TH 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? THIS IS A POWERFUL PRAYER SEEKING THE INTERCESSION OF THE THEOTOKOS FOR THE HEALING OF THIS TERRIBLE AND DEBILITATING DISEASE. PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR THIS LIFE-CHANGING AND HEALING AKATHIST.

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

[This schedule may change due to changed circumstances]

NO SERVICE SCHEDULED FOR JULY.

Wednesday August 29 Paraclis & Holy Anointing

Wednesday September 30 Festal Evening Prayer & Holy Anointing

Wednesday October 28 Paraclis & Holy Anointing

Wednesday November 18 Paraclis [or Emanuel Moleben] & Holy Anointing

Wednesday December 16 Paraclis [or Emanuel Moleben] & Holy Anointing

Please invite your friends and join us for this beautiful Healing Service!

DIVINE SERVICES AND SPECIAL EVENTS
AT ST. ATHANASIUS THE GREAT CHURCH

FEAST OF SAINTS PETER & PAUL CELEBRATION

<u>Sun. June 28</u>	12:30 PM	VESPERS OF SS. PETER & PAUL
<u>Mon. June 29</u>	7 AM	FIRST HOUR
	7:30 AM	FESTAL DIVINE LITURGY

6th SUNDAY AFTER PENTECOST CELEBRATION

<u>Sat. July 4</u>	7 PM	FESTAL EVENING PRAYER
	8 PM	HOLY REPENTANCE
<u>Sun. July 5</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	WEEKLY SUNDAY LUNCHEON

7th SUNDAY AFTER PENTECOST CELEBRATION

<u>Sat. July 11</u>	7 PM	FESTAL EVENING PRAYER
	8 PM	HOLY REPENTANCE
<u>Sun. July 12</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	WEEKLY SUNDAY LUNCHEON

8th SUNDAY AFTER PENTECOST CELEBRATION

<u>Sat. July 18</u>	7 PM	FESTAL EVENING PRAYER
	8 PM	HOLY REPENTANCE
<u>Sun. July 19</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	BLESSING OF WHEELED VEHICLES
	11:45 AM	WEEKLY SUNDAY LUNCHEON

UPCOMING HOLY DAY CELEBRATIONS



Feast of the Holy Prophet Elias Celebration
***Blessing of Wheeled Vehicles will follow the
July 19th Divine Liturgy by Fr. Cyril O. Carm.***

Mon. July 20 [SIMPLE HOLY DAY]

7 AM

FIRST HOUR

7 PM

FESTAL DIVINE LITURGY

PLEASE NOTE SPECIAL TIME

VEHICLE BLESSING TO FOLLOW

**Saturday August 1st through Friday August 14th The Dormition
Fast**

***Please see upcoming bulletins for the schedule of the Paraklis
Service during the Dormition Fast.***



**FEAST OF THE TRANSFIGURATION OF OUR
LORD CELEBRATION**

[GREAT FEAST OF OUR LORD]

Wed. Aug. 5

7 PM

FESTAL EVENING PRAYER

Thu. Aug. 6

7 AM

FIRST HOUR

7:30 AM FESTAL DIVINE LITURGY

BLESSING OF THE FIRST FRUITS

AND HERBS WILL FOLLOW BOTH

FESTAL EVENING PRAYER AND

THE DIVINE LITURGY

Please plan now to join us for these Holy Day Divine Services

**Divine Services for the Feast of the Dormition of the
Theotokos and Ever-Virgin Mary & The Third
Anniversary of the repose of Father Sid Sidor**

<u>Friday August 14</u>	7 PM	FESTAL EVENING PRAYER & DIVINE LITURGY & <i>THIRD YEAR MEMORIAL OF THE REPOSE OF FATHER SID SIDOR</i>
	9 PM	MEMORIAL MEAL FOR FR. SID

<u>Saturday August 15</u>	7 AM	FESTAL MORNING PRAYER
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Please invite former Parishioners, Family Members, Neighbors and friends to join us for this 3^d year Memorial Liturgy and Meal. The Blessing of Flowers and Herbs will follow each of the Divine Services.



Paraklis Service to the Theotokos during the Dormition Fast

In the various Byzantine Churches, the month of August is most properly called the “Marian Month.” The month begins with the Dormition Fast from August 1st through August 14th inclusive. In many parishes the Paraklis Service to the Theotokos is served almost daily. Here at St. Athanasius the Great Parish we will approximate this tradition with the Paraklis beings served on a number of



evenings in preparation for the Great Feast of the Dormition.

All of these services are scheduled for 7 PM.

Tues. August 4th & 11th

Wed. August 12th

Thu. August 13th

Fri. August 7th

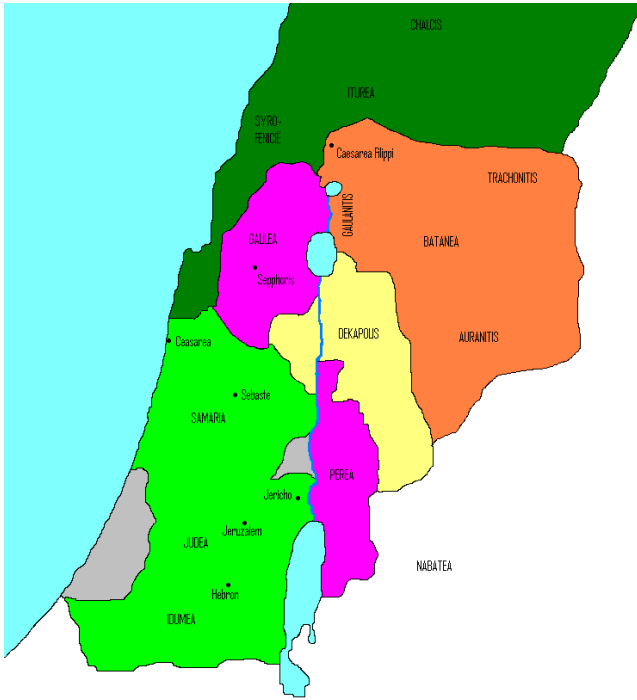
Annual Pilgrimage in honor of Our Lady of Perpetual Help



The 81st annual Pilgrimage in honor of Our Lady of Perpetual Help is a special ministry of the Sisters of St. Basil. It has been held every Labor Day weekend since 1934. This year’s Pilgrimage will be held Saturday September 5th and Sunday September 6th. It is held at Mount St.

Macrina 500 W. Main St. Uniontown, PA.

Please make plans now to participate in this exciting and spiritually enriching annual Pilgrimage.



Fifth Sunday after Pentecost

Galilee of the Gentiles

THE PASSAGE FROM ST MATTHEW'S GOSPEL describing the healing of the demoniac begins with the words, "*When Jesus had come to the other side...*" (Mt 8:28). "The other side of what?" we may ask, raising questions of where Jesus went and what it meant for His ministry. How does knowing where He lived and where He travelled contribute to our understanding of who He is and to our way of following Him?

The Lord Jesus spent most of His earthly life in the province of Galilee, the northernmost district of the Holy Land. Galilee, north of Samaria, was the ancient territory of the Israelite tribes of Zebulun and Naphtali. With Samaria it had formed the northern kingdom, Israel, after the split following Solomon's death (c. 931 BC). In 740 BC the northern kingdom had been conquered by the Assyrians; it would not be ruled again by Jews until 140 BC.

Galilee of the Gentiles

Already in the eighth century BC the prophet Isaiah referred to this territory as "*Galilee of the Gentiles*" (9:1), a phrase which will be quoted in Mt 4:16. Isaiah may have been referring to an event mentioned in *1 Kings* 9: 10-13. There we read that Hiram, the King of Tyre, had supplied cedar, cypress and gold to build the temple at Jerusalem. To repay him, "*King Solomon then gave Hiram twenty cities in the land of Galilee...*"

Fifth Sunday after Pentecost [Page 2] The story of Hiram is the first of two rather disparaging references to Galilee in the Scriptures. Solomon's gift did not please the King of Tyre "*So he said, 'What kind of cities are these which you have given me, my brother?' And he called them the land of Cabul, [good for nothing] as they are known to this day.*"

For the 600 years after the Assyrian conquest much of Galilee had been all but abandoned by the Jews, who concentrated on rebuilding Jerusalem and Judea. Like Samaria, Galilee saw foreigners – in this case Phoenician farmers and Greek mercenaries employed by the Persians – among its new residents, apparently not the result of any intentional efforts by the various ruling powers, none of whom introduced a substantial number of colonists.

Jewish resettlement of Galilee proceeded very slowly until the reestablishment of Jewish rule in the second century BC. According to the evidence of archaeology, there was a sudden change at the beginning of the first century BC. Within a few decades, dozens of new villages appeared, indicating that a new population had come into Galilee. By the first century AD Galilee included 204 prosperous villages and 15 fortified cities ([Josephus](#), *Vita*, 45).

Nazareth vs. Sepphoris

The town of Nazareth where Jesus was raised was on the outskirts of one such city, Sepphoris, the administrative center of Galilee and the home of the region's prosperous Jewish elite. Nazareth was a working man's town in the shadow of Sepphoris, of no importance to anyone but its residents. When the Lord's disciple Philip told Nathanael that he had found the Messiah, Jesus of Nazareth, Nathaniel responded, "*Can anything good come out of Nazareth?*" (*Jn* 1:46)

The cosmopolitan and deeply Hellenized city of Sepphoris is never mentioned in the Gospels. Jesus is never depicted as going there – although it was only 3½ miles from Nazareth – and none of His closest

Fifth Sunday after Pentecost [Page 3] followers are said to have lived there. Instead the Lord spent His time in and called disciples from the nearby working-class towns of Cana and Capernaum where He found “*the poor in spirit*” (Mt 5:3), people more likely to accept His words.



The contrast between Nazareth and Sepphoris exemplifies Christ’s preference for the poor in spirit, the attitude of spiritual poverty before God contrasted with the proud, exemplified in the Beatitudes, and which He personified in the parable of the Publican and the Pharisee. The figures associated with His birth – the holy Virgin, St Joseph, the shepherds, Simeon and Anna, even the magi – all display this quality.

Contemporary writers often use the Hebrew term *Anawim* to describe those people who look to God for everything. It was the word used by the Essene community to describe themselves. The *Anawim* usually have nothing that the world wants; their “wealth” consists in God. These are the people to whom Jesus referred in His first sermon at the synagogue in Nazareth, quoting *Isaiah* 61:1, 2: “*The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor*” (Lk 4:18).

The Lord’s identification with the humble – the needy widow, [Lazarus](#) the beggar, the blind, the lame, and the lepers – has led churchmen throughout the ages to assert that the Church is called to imitate Christ by declaring its preference for the poor and powerless of this world. “Prove yourself a god to the unfortunate by imitating the mercy of God,” wrote St. Gregory the Theologian (Oration XIV, *On the Love of the Poor*). “There is nothing so godly in human beings as to do good works.” Sixteen centuries later Pope Benedict XVI taught that “love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential as the ministry of the sacraments and preaching of the Gospel” (*Deus Caritas Est*, 22).

Foreigners and Samaritans

Archaeologists suggest that the population of Galilee at the time of Christ included transplanted Judeans. They joined many Gentile Galileans (Phoenicians and Greeks) and Idumeans who some scholars say had been forcibly converted to Judaism. If so, Galilee in Jesus' day contained many Jews whose ancestors had only been Jewish for about a century.



At the same time the Galileans were surrounded by native pagan peoples: Phoenicians to the north, Ammonites and Moabites to the east, Edomites to the south and Palestinians to the west, while their immediate neighbors to the south were the Samaritans. Strict Jews like the Pharisees reviled all these peoples as unbelievers or as heretics and therefore

unclean.

The Lord Jesus was not put off by the isolationism of the scribes and Pharisees. Not only did He eat with sinners and tax collectors (i.e. collaborators with the occupying Romans), He ministered to Samaritans (*Jn* 4:5-42) and soldiers of the Roman occupation (*Lk* 7:1-9). He visited pagan territories such as Tyre and Sidon, where He helped the Syro-Phoenician woman (*Mk* 7:24-30), and Gadara, across the Jordan, as we see in today's reading.

A Galilean befriending sinners, embracing the poor and powerless, foreigners and Samaritans despite the precepts of the Torah – is it any wonder, then, that the Lord Jesus made enemies among the scribes, the Pharisees and the teachers of the Law?

More Martyrs of the Byzantine Catholic Church at the hands of Atheistic Communism and Nazism.

Apostle of unity

Priest and martyr Father Leonid Feodorov was born to a Russian Orthodox family on November 4, 1879, in St. Petersburg, Russia. In 1902, he left his studies at the Petersburg Spiritual Academy and went abroad. In Rome he converted to Catholicism. He studied in Anagni, Rome and Freiburg. Contact with Metropolitan Andrey Sheptytsky had a great influence on Father Leonid's spiritual development. On March 25, 1911, he was ordained a Greek-Catholic priest. In 1913 he became a monk of the Studite order in Bosnia.



After his return to tsarist Russia, in connection with the beginning of World War One he was exiled to Tobolsk, Siberia because he was a Catholic. In 1917 he was released and appointed head of the Russian Greek-Catholic Church, with the title of exarch. His second imprisonment came in 1923, now by the Bolsheviki, for 10 years. From 1926 to 1929 he served his term in Solovky and later in exile in Pinieza, Kotlas and Viatka. He died as a martyr for the faith and Church unity on March 7, 1935.

“We expect that the exarch is on the road to glorification through beatification. Of course, it is much too early to talk about this, but all of us were strongly impressed by his holiness, strengthened by the crown of martyrdom and death; this certainly supports our expectations. On the other hand, as a Russian Catholic, as exarch, as someone who died at the hands of the Bolsheviki, it seems to us that he will be right in the centre of attention of the entire Church.” – From Metropolitan Andrey Sheptytsky's letter to Prince P. Volkonski of May 4, 1935.

More Martyrs of the Byzantine Catholic Church [Page 2]

Rescuer of the Jews doomed by the Nazis



Priest and Martyr Father Emilian Kovch was born on August 20, 1884, in Kosmach near Kosiv. After graduating from the College of Ss. Sergius and Bacchus in Rome, he was married and ordained to the priesthood in 1911. In 1919 he became field chaplain for the Ukrainian Galician Army. After the war and until his imprisonment he conducted his priestly ministry in Przemyśl (Peremyshl), at the same time tending to his parishioners' social and cultural life. He helped the poor and orphans, though he had six children of his own.

During World War II he bravely carried out his priestly duties, preaching love to people of all nationalities and rescuing Jews from destruction. He was arrested by the Gestapo on December 30, 1942. He displayed heroic bravery in the concentration camp, protecting the prisoners sentenced to death from falling into despair. He was burned to death in the ovens of the Majdanek Nazi death camp on March 25, 1944. He was recognized as a "Righteous Ukrainian" by the Jewish Council of Ukraine on September 9, 1999.

"I understand that you are trying to free me. But I am asking you not to do anything. Yesterday they killed 50 persons here. If I were not here, who would help them to endure these sufferings? I thank God for His kindness to me. Except heaven this is the only place I would like to be. Here we are all equal: Poles, Jews, Ukrainians, Russians, Latvians and Estonians. I am the only priest here. I couldn't even imagine what would happen here without me. Here I see God, Who is the same for everybody, regardless of religious distinctions which exist among us. Maybe our Churches are different, but they are all ruled by the same all-powerful God."

More Martyrs of the Byzantine Catholic Church [Page 3]

Because she was a nun”



Nun and Martyr Sister Tarsykiya Matskiv was born on March 23, 1919 in the village of Khodoriv, Lviv District. On May 3, 1938 she entered the Sisters Servants of Mary Immaculate. After professing her first vows on November 5, 1940, she worked in the convent, sewing clothes for the sisters and teaching the skill to others. Even prior to the Bolshevik arrival in Lviv, Sister Tarsykiya had made a private oath to her spiritual director, Father Volodymyr Kovalyk OSBM, that she would sacrifice her life for the conversion of Russia and for the good of the Catholic Church.

On July 17, 1944 Soviet soldiers surrounded the monastery, determined to destroy it. At 8 a.m. Sister opened the door, expecting a priest who was supposed to celebrate the liturgy. Without warning an automatic shot her dead. All her life she witnessed to the authenticity of the consecrated life. She died a martyr for the faith.

“Suddenly the bell at the gate rang. We thought it was the priest. Sister Tarsykia opened the door, asked Sister Maria for the key to the front door and went to the main entrance. Then a shot rang out and Sister Tarsykia fell down dead. The soldier who shot her did not really explain why he did it. Later they said that he said he killed

her because she was a nun.” – From the testimony of Sister Daria Hradiuk.

More Martyrs of the Byzantine Catholic Church [Page 4]

Friendly missionary



Priest and Martyr Father Vitalii Bairak

was born on February 24, 1907 in the village of Shvaikivtsy, Ternopil District. In 1924 he entered the Basilian monastery. He was ordained a priest on August 13, 1933. In 1941 he was appointed superior of the Drohobych monastery, in place of the recently martyred Father Yakym (Senkivskyi).

On September 17, 1945 the NKVD arrested Father Vitalii and on November 13 sentenced him to eight years’

imprisonment “with confiscation of property” (though he had none). In life he was distinguished for his friendliness, his activeness in mission and preaching. He possessed the gift of spiritual direction. He died a martyr for the faith just before Easter 1946 after having been severely beaten in the Drohobych prison.

“Living in the territory that had been temporarily occupied by German forces..., he wrote an article with a negative position towards the Bolshevik Party, which had been published in the anti-Soviet calendar Misionar [“Missionary”] in 1942.” – From the personal file of V. V. Bairak in the archives of the Ministry of Internal Affairs.

More Martyrs of the Byzantine Catholic Church [Page 5]

Father-Psalmist



Priest and Martyr Father Roman Lysko was born on August 14, 1914 in Horodok, Lviv District. He finished his theological studies at the Lviv Theological Academy. Possessing special poetic and artistic talents, he and his wife joyfully conducted youth ministry together. On August 28, 1941 he was ordained to the priesthood by Metropolitan Andrey Sheptytsky.

He refused to sign a statement of conversion to Orthodoxy, remaining faithful to his Church and his people. On September 9, 1949 he was arrested by the NKVD and imprisoned in Lviv. Until 1956, according to information given after his family had been turned away many times, it was said that he died on October 14, 1949 from paralysis of the heart. But many witnesses report that they saw him in prison later, or they heard him singing psalms at the top of his lungs. It was reported that they sealed him up, alive, in a wall. He gave his life as a martyr for the faith. "He was imprisoned on Lontskyi Street. His mother brought him some packages. Sometimes his grandmother came from Zhulychi to visit him. At first the packages were accepted. The prisoner always had a right to thank the giver with the same card [with which the package was sent]. These cards were always sent back, even the bags in which they usually put packages.

At the Divine Liturgy, everyone prays ... Don't worry and don't despair about my fate. Instead of this, rejoice with me. Pray for

those who created this concentration camp and this system. They are the only ones who need prayers May God have mercy on them..." – From Father Emilian Kovch's letters written in the concentration camp to relatives.

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 returned from deployment to the Persian Gulf. He is now serving in South Carolina.

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 Douglas. 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 is getting married in July, 2015.

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. 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!

