

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: Father Deacon John Russell, M. Div.

Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,

Business Manager: John Danovich

Phones: Office: 317-632-4157; FAX: 317-632-2988

Cell Phones [Fr. Bryan]: 216-780-2555 [Fr. John] 412-378-0308

Victim Assistance Coordinator: Sharon DiLauro Petrus M.D. : 216-741-8773

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 APRIL 12, 2015

THOMAS SUNDAY.

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

SAT. APR. 11 7:00 PM **FESTAL EVENING PRAYER**

8:00 PM *Mystery of Holy Repentance*
[CONFESSIONS]

SUN. APR. 12 9:00 AM **FESTAL MORNING PRAYER**

10:00 AM *For the People*

11:30 AM **PARISH LUNCHEON**

MON. APR. 13 **THOMAS MONDAY. The Holy Priest-Martyr
Artemon & His Companions.**

**NO DIVINE SERVICES. FATHER'S DAY OFF
PARISH OFFICE CLOSED**

TUE. APR. 14 **THOMAS TUESDAY. Our Holy Father and
Confessor Martin, Pope of Rome. The Holy New
Martyrs Anthony, John and Eustathius.**

7 AM **FIRST HOUR**

7:30 AM +*Vera Rozmarynowycz*

by Olga Vaughn

WED. APR. 15 **THOMAS WEDNESDAY. The Holy Apostles
Aristarchus, Pudens, and Trophimus.**

7 AM **FIRST HOUR**

12 NOON **PROTOPRESBYTERATE
CLERGY MEETING
[MUNSTER]**

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

THU. APR. 16

**THOMAS THURSDAY. The Holy Martyrs
Agape, Irene, and Chionia.**

7 AM PASCHAL FIRST HOUR
7:30 AM +*Pani Diaconessa Patricia
Prestash*

FRI. APR. 17

**THOMAS FRIDAY. Our Ven. Fr. Simeon of
Persia. The Venerable Acacius, Bishop of
Melitene.**

7 AM FIRST HOUR
7:30 AM *Int. of Fr. Deacon Dennis
Prestash & son*

SAT. APR. 18

**THOMAS SATURDAY. Our Ven. Fr. John,
Disciple of the Holy Gregory the Decapolite.**

7AM FIRST HOUR
7 PM FESTAL EVENING PRAYER
8 PM MYSTERY OF HOLY
REPENTANCE
[CONFESSIONS]

SUN. APR. 19

**SUNDAY OF THE OINTMENT BEARING
WOMEN. Our Ven. Fr. John of the ancient cave.**

9:00 AM MORNING PRAYER
10 AM *FOR THE PEOPLE*
11:30 AM PARISH LUNCHEON
12:15 PM ECF CLASSES FOR ALL

CHRIST IS RISEN! INDEED HE IS RISEN!

Arabic: **Al-Maseeh qam! Háqqan qam!**

Greek: **Christós anésti! Alithós anésti!**

Slavonic: **Christós voskrése! Vo-ístinu voskrése!**

Romanian: **Christós a inviáht! Adevarát a inviáht!**

Magyar: **Feltamadt Kristus! Valoban Feltamandt!**

**The Paschal greeting and response in various
languages. Please use it until the Ascension!**

~YOUR GIFT TO THE LORD ~THE MONTH OF APR. 2015

Sunday Collection Candles Holy Day Fund Raising Weekly Totals

PASCHA

4/5/15	\$1,936.01	\$197.78	\$65.00	\$1,084.85	\$3,283.64
TOTAL	\$1,936.01	\$197.78	\$65.00	\$1,084.85	\$3,283.64

WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
We are in special need of your financial help and support at this time. We need to pay over \$6,000.00 in past due Eparchial Hospitalization Coverage [six months]. We also have to pay for our Property Insurance due this month, in addition to other normal expenses such as salaries, utilities, et. al. And we also need to resume the completion of repairs to save and preserve our Church building and hall. Please help us at this critical time, Thank You.



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, COL. WILLIAM HOSPODAR, 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. ***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.***

EASTERN CHRISTIAN FORMATION CLASSES 2014-2015



EASTERN CHRISTIAN FORMATION CLASSES WILL RESUME ON SUNDAY APRIL 19TH.

Our Last day for Eastern Christian Formation Classes for this school year will be Sunday April 26th. We will celebrate the close of the ECF year at our Parish Picnic May 2nd. This is a part of our Total and Life-Long Eastern Christian Formation.

Please remember to join us for our Eastern Christian Formation Program for all! The classes will start about 12 to 12:15 PM and end 75 minutes later. Children in the Hall and adults in the Church.

THANK YOU FOR YOUR SUPPORT.

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	AVAILABLE	
Icon Screen (6)	\$40.00	Alison Hendricks	Judy Ernst
Tetrapod (2)	\$30.00	AVAILABLE	
Nativity Icon	\$25.00	AVAILABLE	
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	AVAILABLE	
St. Athanasius Icon	\$25.00	AVAILABLE	
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!



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

WEDNESDAY MAY 20TH 7 PM

WEDNESDAY JUNE 3RD 7 PM

WEDNESDAY JULY 15TH 7 PM

WEDNESDAY AUGUST 19TH 7 PM

WEDNESDAY SEPTEMBER 16TH 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.



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.

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

Wednesday April 29 Paraclis & Holy Anointing

Wednesday May 27 Paraclis & Holy Anointing

Wednesday June 24 Paraclis & Holy Anointing

Wednesday August 29 Paraclis & Holy Anointing

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

Parish Weekly Luncheon Donations:

Everyone is invited and always welcome to join us at our Weekly Luncheon after the Liturgy. There is a Donation Basket at the beginning of the meal line, and we ask those who are able to place a few dollars in the basket, occasionally.

These monies are used to provide the various snacks, bottled water, juices, coffee and milk that we have at this weekly Luncheon. And without these monies or in-kind donations, we will not be able to regularly have these items available. So anything that you can contribute would be most welcome and appreciated.

We greatly appreciate everyone who have been working with Dr. Judy Ernst and using the Perfect Potluck website to make sure we have a complete variety of foods. Also thank you for your attention to those of our parishioners who have food allergies and other special requirements.

Many Thanks! ~ Father Bryan would like to express his thanks for everyone who worked so hard to make Palm Sunday, Great & Holy Week, Pascha, and Bright Week a blessed time of prayer, praise and fellowship. Our Bakers made around 140 Paschas, plus Hrudka, Hrin, and other traditional Pascha delicacies.

Welcoming Anastasia Lucille Goshorn fully into the Family of God through the Mysteries of Holy Initiation was an extra special Paschal joy!

Let us continue in our Paschal Joy as we celebrate Thomas Sunday and beyond!

Parish Patronal Potluck Picnic~ Sunday May 3rd, 2015 after the 10 AM Divine Liturgy. Please plan now to attend! We are hoping to have a BBQ! And other such Picnic items. Please also use this as an opportunity to invite your neighbors, family and friends to join us for this Sunday celebration!

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

OINTMENT BEARERS CELEBRATION

<u>Sat. April 18</u>	7 PM	FESTAL EVENING PRAYER
<u>Sun. April 19</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	WEEKLY SUNDAY LUNCHEON
	12:15 PM	EASTERN CHRISTIAN
		FORMATION CLASSES FOR ALL

PARALYTIC MAN CELEBRATION

<u>Sat. April 25</u>	7 PM	FESTAL EVENING PRAYER
<u>Sun. April 26</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	WEEKLY SUNDAY LUNCHEON
	12:15 PM	EASTERN CHRISTIAN
		FORMATION CLASSES FOR ALL
<u>Wed. April 29</u>	7 PM	PARACLIS & THE MYSTERY OF
		HOLY ANOINTING

SUNDAY OF THE SAMARITIAN WOMEN

ST. ATHANASIUS CELEBRATION

<u>Sat. May 2</u>	7 PM	FESTAL EVENING PRAYER
<u>Sun. May 3</u>	9 AM	FESTAL MORNING PRAYER
	10 AM	FESTAL DIVINE LITURGY
	11:15 AM	PARISH PATRONAL PROCESSION
	11:45 AM	PARISH FEAST CELEBRATION

Indiana Catholic Conference

1400 N. Meridian Street

Indianapolis, IN 46202

Email: icc@archindy.org

Website: www.indianacc.org

317-236-1455

Indiana bishops respond to state Religious Freedom Restoration Act

The recent passage of the Religious Freedom Restoration Act in Indiana appears to have divided the people of our state like few other issues in recent memory. We urge all people of good will to show mutual respect for one another so that the necessary dialogue and discernment can take place to ensure that no one in Indiana will face discrimination whether it is for their sexual orientation or for living their religious beliefs.

The Catholic Church is convinced that every human being is created in the image of God. As such, each and every person deserves to be treated with dignity and respect. This includes the right to the basic necessities for living a good life, including adequate healthcare, housing, education, and work. The Catholic Church teaches that the principle of religious freedom also is rooted in the dignity of the human person. Religious freedom is one of the most cherished rights in the U.S. Constitution. The rights of a person should never be used inappropriately in order to deny the rights of another. We are called to justice and mercy.

We believe that it is crucial that religious freedom be protected. As Pope Francis wrote in his apostolic exhortation, *The Joy of the Gospel*: “No one can demand that religion should be relegated to the inner sanctum of personal life, without influence on societal and national life, without concern for the soundness of civil institutions” (n. 183).

We support efforts to uphold the God-given dignity of all the people of this state while safeguarding the rights of people of all faiths to practice their religion without undue burden from the government.

Most Rev. Joseph W. Tobin , C.Ss.R. Most Rev. Donald J. Hying

Archdiocese of Indianapolis

Diocese of Gary

Most Rev. Timothy L. Doherty

Most Rev. Charles C. Thompson

Diocese of Lafayette-in-Indiana

Diocese of Evansville

Most Rev. Kevin C. Rhoades

Diocese of Fort Wayne-South Bend

Indiana Catholic Conference

1400 N. Meridian Street

Indianapolis, IN 46202

Email: icc@archindy.org

Website: www.indianacc.org

317-236-1455

April 2, 2015

Indiana lawmakers' changes to the state Religious Freedom Restoration Act (RFRA) raise several concerns about the protection of religious freedom for Indiana's citizens and religious institutions.

Defending the dignity of all people means both upholding religious freedom and opposing unjust discrimination. People of faith should not be coerced to violate their conscience in their daily lives.

The Indiana Catholic Conference continues to support Senate Bill 101 and believe it strikes the proper balance that has worked well in the federal RFRA for more than 20 years. While wellintentioned, the changes may undermine religious freedom. What's the definition or limitation of a "religious function"? Are professionals such as physicians included? Does a "non-profit religious organization" include hospitals?

We are committed to working in good faith with lawmakers to safeguard the rights of people of all faiths to practice their religion without undue burden from the government and to uphold the Godgiven dignity of all people of this state.

Most Rev. Joseph W. Tobin , C.Ss.R. Most Rev. Donald J. Hying

Archdiocese of Indianapolis

Diocese of Gary

Most Rev. Timothy L. Doherty

Most Rev. Charles C. Thompson

Diocese of Lafayette-in-Indiana

Diocese of Evansville

Most Rev. Kevin C. Rhoades

Diocese of Fort Wayne-South Bend

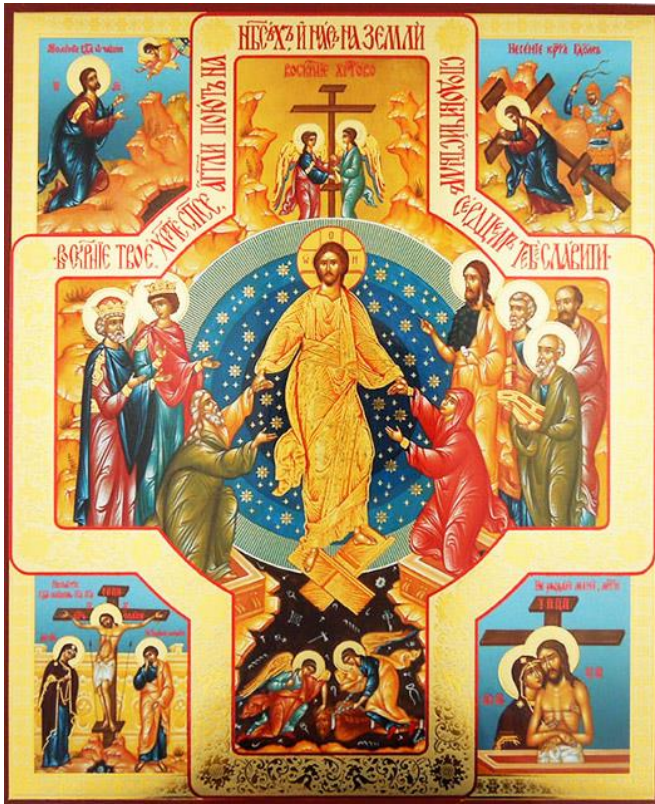
From the Desk of Father Bryan:

Christ is Risen! Indeed He is Risen!

For the past few weeks the State and People of the State of Indiana have been subject to a nearly unending vitriol from those who were and are opposed to the recently passed Religious Freedom Restoration Act. On the previous two pages your Pastor is sharing with you the public statements of the Indiana Catholic Conference, the public policy arm of the Roman Catholic Bishops of Indiana. As you can see the Bishops of Indiana stand firmly in support of the original form of the Religious Freedom Restoration Act. In addition they clearly point out several of the problems created by the changes made to the Law. These changes made due to the protests, threats, and outright extortion by those opposed to the protection of Religious Freedom in the State of Indiana.

It has been both amazing and sad to watch how our government and political officials caved to the threats of these protestors and extortionists. These are people who truly wish to run roughshod over the religious freedom of their neighbors to advance an agenda contrary to the Gospel and the teachings of Christ's Church. They truly wish to destroy the businesses and threaten the futures and indeed the lives of those people opposed to same-sex "marriage." They lie about faithful Catholics, other Christians, and other people of Faith who oppose their destructive agenda. They call us "haters", "homophobic", and many other mischaracterizations. All of this in order to force their agenda upon the people of Indiana, as they forced same sex "marriage" through the Federal Courts over the voted will of the people.

A number of businesses and institutions such as "Angie's List", the NCAA, Apple Computers threatened our State and people with serious financial consequences, if we would not surrender our religious freedoms to their agenda. I found that these acts of extortion and threats had terrified those people not committed to living in accordance with Gospel, or whose "true god" was the almighty dollar. But here at St. Athanasius the Great Byzantine Catholic Church we will welcome the repentant sinner and always strive to act in accordance with the teachings and morality of the Byzantine Catholic Church.



Thomas Sunday

Why Are There Two Paschas?

A SORE POINT in the relationship between the Churches concerns the date on which we celebrate the Resurrection of Christ. Often one group of Christians is observing Pascha while their neighbors may have up to a month to go before they do the same. While some people may enjoy having two festive meals as a result (they rarely observe both fasts),

Christians have always seen this as a regrettable, if unavoidable anomaly.

The Quartodecimans

The oldest celebration of Christ's resurrection is not Pascha (Easter) but every Sunday, the Lord's Day. When an annual festival came into being is not known but it can safely be dated to the second century.

The first recorded controversy over the method of calculating the date of this feast took place at the end of that century. The Churches in the Roman Province of Asia (Asia Minor, today) observed this feast on the date of the Jewish Passover (14 Nisan), on whatever day of the week it falls.

Churches in other parts of the Empire kept the feast as we do, always on a Sunday, specifically the Sunday following Passover.

According to the early historian Eusebius, St Polycarp of Smyrna (in Asia Minor) and the Pope of Rome, Anacetus (+168) discussed their different practices when Polycarp visited Rome. At that time both practices were considered acceptable.

The question became a full-blown controversy in the next generation when Pope Victor attempted to excommunicate the Asian bishops for their custom. Despite several councils ruling against the Asian practice,

Thomas Sunday [Page 2] Victor's bishops did not support him, and nothing was done on the matter until the First Ecumenical Council (325).

This council mandated that all Churches in the Roman Empire celebrate Pascha on the same date. The Church of Alexandria, a city noted for its astronomers, came to set the standard for the Paschal feast. Each year an encyclical letter from Alexandria announced the date of the next Pascha. Their method was gradually adopted throughout Europe, becoming universal in the eighth century.

Revising the Julian Calendar

Since the year 45 BC the Julian Calendar had been the standard calendar in the Roman Empire. It determined that a year consists of 365.25 days; the "extra" quarter days would be joined together in a "leap year" every four years. Even at the time the Julian Calendar was introduced, astronomers knew that it was not perfectly accurate and that it would "lose time" over the years.

A calendar revision was proposed in the Byzantine Empire in the Middle Ages, but was rejected as being too disruptive. In the West, the Council of Trent (1545-1563) called for a calendar revision, feeling that the date of Easter was drifting further away from the time envisioned at the First Council of Nicaea. Finally, in 1582 Pope Gregory XIII promulgated a revision which took his name. It was immediately adopted by the Catholic countries of Europe and only gradually by others. The British Empire, including its American colonies, only adopted it in 1752. It was the twentieth century before the Gregorian Calendar would become the standard civil calendar throughout the world (the "common era").

While Western Europe adopted the Gregorian Calendar in the 16th to 18th centuries, Islamic and Orthodox countries did not do so. This meant that the Eastern Churches found themselves in new calendar controversies. Because the Julian Calendar was "losing time" when compared to the Gregorian, there was an ever-increasing distance between the same dates in the two systems. Thus feasts on fixed days of the year, such as Christmas, came to be 11, 12 and now 13 days apart.

Thomas Sunday [Page 3] Some Church calendars note these differences as “O.S.” (Old Style, Julian) and “N.S.” (New Style, Gregorian), because their parishes may use either calendar. Thus January 7 would be labeled “O.S. Christmas”).

Pascha Revisited

The second modern calendar controversy concerns the date of Pascha. The First Council of Nicaea (325) established the date of Pascha as the first Sunday after the full moon (the Paschal Full Moon) following the March equinox. However the date of the March equinox is determined differently in East and West. In the East, the equinox is reckoned to be on March 21 (O.S.), while the West calculates it as occurring on March 20 (N.S.). As a result Pascha can be one week, two weeks or even five weeks later than Easter in the West.

Up to the nineteenth century the Eastern Churches generally retained their traditional calendars. In Western countries, such as the Austro-Hungarian Empire, or in the Western-influenced parts of the Middle East there was pressure from the state and/or the Western Church to follow the Gregorian Calendar. Thus, in 1857, upon the urging of the Roman curia, Melkite Patriarch Clement (Bahouth) introduced the Gregorian Calendar, causing a schism lasting several years. He was forced to resign but the Julian Calendar was not reinstated.

Nations in Eastern Europe and the Middle East gradually adopted the Gregorian Calendar after World War I. The response of their Churches varied. Some, such as the Russian, Serbian and Ukrainian Churches retain the Julian Calendar unaltered. In 1923 the Greek and Middle Eastern Churches as well as the Churches of Bulgaria and Romania adopted a mixed (“Revised Julian”) calendar which retains Pascha on the Julian date but observes fixed feasts such as Christmas on the Gregorian date. This initiated “Old Calendar” schisms by those insistent on retaining the Julian Calendar.

Societal pressure in some countries has resolved the calendar question for their Churches. Thus the Orthodox Churches in Finland and Estonia

Thomas Sunday [Page 4] observe the Gregorian Calendar while Catholics in Greece, Israel and Jordan observe the Revised Julian Calendar (for Pascha).

The Calendar and the Churches



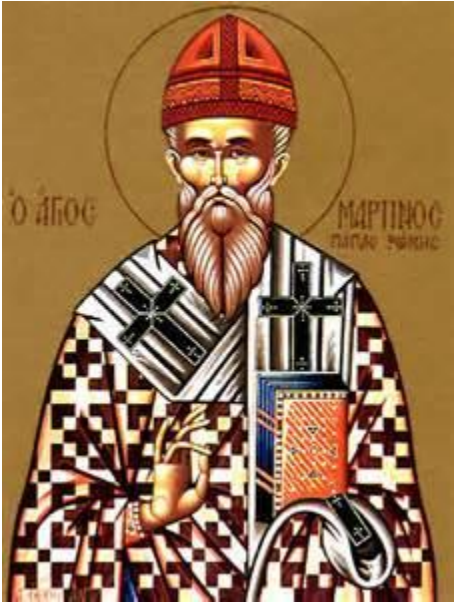
Today there are a number of *Churches employing the Julian Calendar* including the Armenian Patriarchate of Jerusalem, the Coptic Orthodox Church, the Eastern Orthodox Churches of Jerusalem, Russia, Serbia, Poland, Macedonia, Georgia and Ukraine, and the Ethiopian Orthodox and Catholic Churches as well as the Assyrian and Greek Old Calendarists. Greek Catholics in Carpathia, Slovakia and Ukraine generally follow the Julian Calendar although most of their parishes in the West follow the Gregorian.

The *Churches employing the Gregorian Calendar include* the Armenian Church, the Church of the East, the Eastern

Orthodox Churches of Estonia and Finland, the Malankara Syrian Orthodox Church and most Eastern Catholics (Chaldeans, Maronites, etc.).

A third group of *Churches employ the Mixed (“Revised Julian”) Calendar:* the Syriac Orthodox Church and the Eastern Orthodox Churches of Constantinople, Alexandria, Antioch, Greece, Cyprus, Romania, Poland and the Orthodox Church in America (although some Polish and OCA parishes are permitted to use either calendar).

The Melkite Greek Catholic Church generally follows the Gregorian Calendar. In countries with an Orthodox majority it follows the Mixed (Revised Julian) Calendar.



Our Holy Father and Confessor Martin I, Pope of Rome reigned from 21 July 649 to his death on 16 September 655. He was born near Todi, Umbria, in the place now named after him (Pian di San Martino). He succeeded Pope Theodore I on 5 July 649. He was the only pope during the Byzantine Papacy whose election was not approved by a rescript from Constantinople. Martin I was abducted by Emperor Constans II and died at Cherson. He is considered a saint and martyr by the Roman Catholic Church, Byzantine Catholic Churches and the Eastern Orthodox

Churches.

He had previously acted as papal *apocrisarius* or legate at Constantinople, and was held in high repute for his learning and virtue. He was the last *apocrisarius* to be elected pope.

Papacy (649–653)

One of his first official acts was to summon the Lateran Council of 649 to deal with the Monothelite heresy. The Council met in the church of St. John Lateran. It was attended by 105 bishops (chiefly from Italy, Sicily, and Sardinia, with a few from Africa and other quarters), held five sessions from 5 October to 31 October 649, and in twenty canons condemned Monothelism, its authors, and the writings by which Monothelism had been promulgated. In this condemnation were included not only the *Ecthesis* (the exposition of faith of the Patriarch Sergius for which the emperor Heraclius had stood sponsor), but also the *typus* of Paul, the successor of Sergius, which had the support of the reigning Emperor (Constans II).

Abduction and exile (653–655)

Martin was very energetic in publishing the decrees of the Lateran Council of 649 in an encyclical, and Constans replied by enjoining his exarch

(governor) in Italy to arrest the pope should he persist in this line of conduct and send Martin as a prisoner to Rome or Constantinople. He was also accused by Constans of unauthorized contact and collaboration with the Muslims of the Rashidun Caliphate - allegations which St. Martin was unable to convince the infuriated imperial authorities to drop.



The arrest orders were found impossible to carry out for a considerable space of time, but at last Martin was arrested in the Lateran on 17 June 653 along with St. Maximus the Confessor. He was hurried out of Rome and conveyed first to Naxos, Greece, and subsequently to Constantinople, where he arrived on

17 September 653. After suffering an exhausting imprisonment and many public indignities, he was ultimately banished to Cherson (present day Crimea region), where he arrived on 15 May 655 and died on 16 September of that year.

Place in the calendar of saints

Since the 1969 revision of the General Roman Calendar, the memorial of Saint Martin I, which earlier versions of the calendar placed on 12 November, is on 13 April, the same day that it is remembered in the Byzantine Catholic and Eastern Orthodox calendars.

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. 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!