

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

Served by:

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

Cantors: Marcus Loidolt, John Danovich

Office Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

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WEEKEND DIVINE SERVICES

Sat: 5 PM [Vespers with Liturgy]

Sun: 9:45 AM [Third Hour] 10 AM [Divine Liturgy]

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

DIVINE SERVICES FOR THE WEEK OF SEPT. 1, 2013

FIFTEENTH SUNDAY AFTER PENTECOST.

Beginning of the Church Year [7522 in Byzantine Reckoning].

Our Ven.Fr. Simeon the Stylite and his mother.

Synaxis of the Most Holy Theotokos at Miasena.

The Holy Martyr Aeithalas.

The 42 Holy Women martyred with their instructor Ammon the Deacon.

The Holy Martyr Callista and her two brothers Evod and Hermogenes.

The Just Joshua, Son of Nun.

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

SAT. AUGUST 31 5 PM VIGIL LITURGY *Intention of Culver F. Eyman*

Intention of Margaret Hayes

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. SEPT. 1 9:45 AM THIRD HOUR

10 AM LITURGY *For the People*

11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

**MON. SEPT. 2 The Holy Martyr Mammias. Our Ven. Fr. John the Faster,
Patriarch of Constantinople.**

NO DIVINE SERVICES ~ FATHER'S DAY OFF

**TUE. SEPT. 3 The Holy Martyr Anthimus, Bishop of Nicomedia. Our Ven.
Fr. Theoctistus, Companion of St. Euthymius the Great.**

The Holy Deaconess Phoebe of Cenchreae.

9 AM *Health of Jay Murtach & Mike Radovanic by Martha
Eyman*

**WED. SEPT. 4 The Holy Martyr Babylas, Patriarch of Antioch. The Holy
Prophet Moses, who saw God**

9 AM *Int. of Subdeacon Andrew Summerson and Laura
Ieraci*

**THU. SEPT. 5 The Holy Prophet Zachary and his Wife Elizabeth, Partners
of the Forerunner.**

NO DIVINE SERVICES

**FRI. SEPT. 6 Memory of the Miracle of St. Michael at Colossa in
Chionia. The Holy Martyr Eudoxius & his Companions.**

NO DIVINE SERVICES

CHRIST IS AMONG US! HE IS AND SHALL BE!

SAT. SEPT. 7

Saturday before the Exaltation of the Cross. The Pre-Feast Day of the Birth of the Theotokos.

5 PM VESPER LITURGY *For the People*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. SEPT. 8

SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS. FEAST OF THE BIRTH OF THE THEOTOKOS.

8:45 AM LITURGY *FOR THE PEOPLE*

10 AM COFFEE SOCIAL [IN ST. MARY'S HALL]



SUNDAY, SEPTEMBER 1 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 149 TO
153 [TONE 6] OR **ON THE PULL**
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 149-152
Vigil Liturgy begins on page 104 of
the Blue-Green Pew Book. We
switch to the Liturgy portion at
“Holy God” pages 28-30.

Special Liturgy Times for September 2013

Fr. Bryan will be out of town for the next 3 weekends for a previously scheduled wedding, ordination, and the Eparchial General Assembly. Fr. Christiaan Kappes will be substituting for these weeks. The Saturday Vigil Liturgy will remain at 5 PM. Sunday Liturgy will be at 8:45 AM.

YOUR GIFT TO THE LORD FOR THE MONTH OF AUGUST, 2013

| <u>Date</u> | <u>Collection</u> | <u>Candles</u> | <u>Holy Day</u> | <u>Fundraising</u> | <u>Total Income</u> |
|--------------------|--------------------------|-----------------------|------------------------|---------------------------|----------------------------|
| 4-Aug. | \$1269.20 | \$110.50 | | \$802.75 | \$2182.45 |
| 11-Aug | \$576.62 | \$78.75 | | \$760.81 | \$1415.18 |
| 18-Aug | \$ 980.03 | \$65.80 | \$96.00 | \$793.75 | \$1935.58 |
| 25-Aug | \$1,891.18 | \$111.00 | | \$616.36 | \$2618.54 |
| Totals | \$4,717.03 | \$365.05 | \$96.00 | \$2973.67 | \$8152.75 |

We need a weekly income of \$3000.00 to properly operate YOUR Parish.

***The Lord says "Bring your whole tithe to the Temple and put me to the Test!" {Malachi 3:10} Are you following the Lord's Commandment?
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO
ST.ATHANASIUS THE GREAT PARISH!***

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, DEREK ANTHONY, CORY ROMERO.**

If you know of someone who should be added to our sick list please put it in writing and give it to Father, or call the Parish Office. If you wish Father to bring someone Holy Communion at home, please call Father.

EPARCHY OF PARMA ~ GENERAL ASSEMBLY

SEPTEMBER 20 TO 22, 2013

ST. JOHN THE BAPTIST

BYZANTINE CATHOLIC CATHEDRAL

1900 CARLTON ROAD

PARMA OHIO.

You should have received an invitation in the mail. Please Register and play a real part in the spiritual renewal of yourself and your Eparchy of Parma. Please turn in your registration this week. For more information look at the Eparchial Website at www.parma.org.

| <u>Candles Available</u> | <u>Monthly Donation</u> | <u>Intention</u> | <u>Sponsor</u> |
|---------------------------------|--------------------------------|-------------------------|-----------------------|
| Eternal Lamp | \$40.00 | AVAILABLE | |
| Icon Screen (6) | \$35.00 | Juliana Peresie | Henry Peresie |
| Tetrapod (2) | \$30.00 | Special Intention | Al Macek |
| Nativity Icon | \$25.00 | In Thanksgiving | Richard Medwig |
| Theotokos of Vladimir Icon | \$25.00 | Special Intention | Glen Grabow |
| Resurrection Icon | \$25.00 | Sonia Stanton | Danny Enciso |
| Annuciation Tryptych | \$25.00 | Fr. Sid Sidor | Anne & Ray Hamilton |

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.

You are the Light of the World! Let your Light shine before men!

SCHEDULING A DIVINE LITURGY: A number of people have asked if they can schedule a Divine Liturgy for a particular intention. YES, it is truly a laudable thing to offer a Divine Liturgy for the intention of a loved one, a special intention of one's own, or in memory of a departed loved one or friend. You may even REQUEST a particular date if you wish, subject to the liturgical season, previously scheduled Liturgies and the availability of the Pastor. The usual and customary stipend is \$10.00. Please write down your intention, include the stipend, and place them in an envelope clearly marked "Liturgy Intention". You may give the envelope to Father Bryan, John Danovich, or place it in the collection basket.

Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing "Ancient Healing Service"

We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing one a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday.

Upcoming celebrations will be held at 7 PM on:

Wednesday September 25 Wednesday October 23

Wednesday November 20 [Vigil Liturgy of the Entrance of the Theotokos]

Wednesday December 18 **PLEASE INVITE YOUR NEIGHBORS & FRIENDS!**

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS CHURCH

| | |
|-----------------------------|--|
| <u>SAT. Sept. 7</u> | 5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE |
| <u>SUN. Sept. 8</u> | <u>SIXTEENTH SUNDAY AFTER PENTECOST. SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS. BIRTH OF THE THEOTOKOS.</u> 8:45 AM DIVINE LITURGY 10 AM COFFEE SOCIAL |
| <u>SAT. Sept. 14</u> | 5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE |
| <u>SUN. Sept. 15</u> | <u>SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. 17 TH SUNDAY AFTER PENTECOST.</u> <u>Postfestive of the Exaltation of the Holy Cross</u> 8:45 AM DIVINE LITURGY 10 AM COFFEE SOCIAL |
| <u>SUN. Sept. 22</u> | <u>18TH SUNDAY AFTER PENTECOST.</u> 8:45 AM DIVINE LITURGY 10 AM COFFEE SOCIAL |
| <u>WED. Sept. 25</u> | 7 PM PARAKLIS TO THE HOLY THEOTOKOS AND MYSTERY OF HOLY ANOINTING |
| <u>SAT. Sept. 28</u> | 5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE |
| <u>SUN. Sept. 29</u> | 9:45 AM THIRD HOUR 10 AM LITURGY |

2ND ANNUAL PRAYER RALLY

FOR FAITH AND FREEDOM

SUNDAY SEPTEMBER 29, 2013 FROM 2 TO 4 PM

MARIAN UNIVERSITY

ST. VINCENT ATHLETIC FIELD

3200 COLD SPRING ROAD, INDIANAPOLIS

Come and Pray for our republic and our church with Fr. Michael O'Mara, Fr. Bob Robeson, and Fr. Glenn O'Connor local Religious, Seminarians and School Children.

The Main Speaker will be Fr. James Kelleher, S.O.L.T. from the Diocese of Corpus Christi, Texas.

Please be in the Bleachers by 2 PM as an act of Respect to allow the Eucharistic Procession to enter the Athletic Field.

Free Parking is available and transportation of the handicapped from the parking lot will be provided.

In case of inclement weather, the event will be held in the Marian Center.

For more information please call Kathy at 317-888-0873

"No Provision in our Constitution ought to be dearer to man than that which protects the rights of conscience against the enterprises of the civil government." Thomas Jefferson

LOVE WITH ALL YOUR HEART.: Therefore the first commandment teaches every kind of godliness. For to love God with the whole heart is the cause of every good. The second commandment includes the righteous acts we do toward other people. The first commandment prepares the way for the second and in turn is established by the second. For the person who is grounded in the love of God clearly also loves his neighbor in all things himself. The kind of person who fulfills these two commandments experiences all the commandments. CYRIL OF ALEXANDRIA

September 1

Beginning of the Indiction, that is the New Year

On this day, when the Jews celebrated the new summer, the Savior, came to Nazareth where He was brought up and entered the synagogue on the Sabbath day as was His custom, and read these words of the Prophet Isaiah: "The Spirit of the Lord is upon me because he has anointed Me ... to proclaim the acceptable year of the Lord" (Luke 4, 18:19). On the first of September 312 the Emperor Constantine the Great won a victory over Maxentius. After this Christians were granted complete freedom to confess their faith. In commemoration of these two events the Fathers of the First Ecumenical Council decided to begin the New Year on the first of September In its hymns for this day the Holy Church prays "Creator and Fashioner of all things visible and invisible" "bless the crown of the year", "grant fruitful seasons and rains from heaven for those on earth", "bless our comings and goings, direct the works of our hands and grant us forgiveness of offences", "grant peace to Thy churches", "overthrow heresies", "protect our cities from siege, make glad our faithful Sovereigns by Thy power, giving them victories against enemies".

THE BISHOP IS COMING! THE BISHOP IS COMING!



His Grace Bishop John has tentatively scheduled a Pilgrimage to St. Athanasius Parish in Indianapolis the weekend of October 26 and 27. He will bring with him the relics the Bishop Martyrs of the Byzantine Catholic Church in Europe. They are Bishop Theodore Romzha of Mukachevo, Paul Gojdich of Presov and Basil Hopko of Medila [auxiliary Bishop of Presov]. More details will be forthcoming, but please plan now to be there. All the more reason to beautify

the Church and our property with some paint, flowers and plants. We need to help to show the bishop St. Athanasius Parish wishes to grow and reach out to Indianapolis!

God became man, so that man can become God ~ St. Athanasius the Great



No MORE QUESTIONS.: The Pharisees and Sadducees had been looking for an opportunity for deceiving him, looking to find some word that might be taken advantage of by the plotters. Yet they had been totally confounded in their conversations. So they asked nothing further. What did they do then? All they could do was turn him over to the custody of the Roman authorities. From this we learn that the faults of the jealous are indeed able to be overcome but are difficult to put to rest. *St. Jerome*

Who were the Pharisees? *The Pharisees, lay experts in the Scripture and the Law, had found 613 commandments in the Scriptures and argued interminably about which one was central. Thus they ask about the great commandment.*



The Hieromartyr Babylas was the Bishop of Antioch from 237 to 253. His feast day is September 4. Little is known of the life of Babylas. He was named Bishop of Antioch in 237 as successor to Bishop Zebinus. Babylas is noted for his defense of Christianity before the Roman emperor Decius that led to his martyrdom. Various sources place the events differently.

The most common version notes that during a visit to Antioch by the emperor Decius, as part of an arranged a festival to the pagan gods, Decius attempted to witness a Divine Liturgy served by Babylas. Babylas barred the emperor from entering the church, for which the emperor had the church burned. After Babylas declared the emperor unworthy because he desecrated God sanctuary, Decius ordered Babylas to worship the pagan idols or face execution.

Convinced that Babylas would remain true to his faith, Decius ordered Babylas to be placed into heavy chains. In the end the emperor condemned Babylas to be beheaded in the year 253.

FATHER'S LITURGICAL CORNER



Father, My Roman Catholic friends have asked me “Why do Byzantine Catholics use leaven bread for the Eucharist? They insist since the Last Supper was the Passover Seder only unleaven bread would have been used. Is this true?”

Thank you for your question. The use of leaven or unleaven bread for the Eucharist has been the source of controversy between the Roman Church and the Byzantine Church for more than a Millenium. Many people would be surprised to learn that even in the city of Rome the use of LEAVEN bread for the Eucharist was the norm until the 8th century.

The use of unleaven bread entered the use of the Latin Church from the practices of the growing Churches of the Frankish and Germanic Churches. In the West, within two centuries, the Roman Church had not only adopted the use of unleaven bread, but were trying to impose its use through Italy. This includes those parts of Italy that were Greek speaking and using the Byzantine Liturgy. [These regions were part of the dispute between the Patriarchates of Rome and Constantinople.] This Roman intrusion lead, to much of the polemical literature between east and west regarding which from of bread to use.

From the Scriptures it is unclear whether leaven or unleaven bread was used at the Mystical [Last] Supper. The Byzantine Churches use the Gospel of St. John as the basis of understanding the Mystical Supper and the Eucharist. In John 13 one reads “Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father...” With this Johnine understanding to the Mystical Supper, it is clear that LEAVEN bread was used. This is based on the Palestinian Jewish custom of using all of the leaven before the Passover. Additionally, in the Galilee, there was a festal supper using the last of the leaven bread before the beginning of Passover. The Gospel of St. John also has Christ dying as the Passover [Paschal] Lamb was being sacrificed in the Jerusalem Temple and in Jewish Communities throughout Palestine. This also indicates the use of leaven bread at the First Eucharist.

The West, on the other hand, has made the Last Supper the same as the Seder Meal on the evening of Passover. This emphasis lead to the use of unleaven bread throughout the Armenian and Latin Churches.

Leaven and Unleaven Bread [continued pg. 2]

In the Byzantine Church the leaven bread came to indicate a belief in the risen Christ. They saw that leaven bread was the bread that required the internal life of the yeast to rise. They saw this as tied to “The Living Bread with came down from heaven” understanding of the Person of Jesus Christ. They also tied it to the belief that they were receiving the Body and Blood of the RISEN CHRIST.



Starting with the other disputes that developed during the 8th century and the imposition of the use of unleaven bread on the Greek speaking parts of Italy. Various Byzantine writers became involved in polemical debates with various Roman commentators. St. Photius the Great wrote a famous response to these Latin polemics with his *On the Azymes*. But this did not end the controversy, in fact it increased it.

Byzantine Catholics universally use leaven bread in the celebration of the Eucharist. The Eucharistic Bread recipe includes wheat flour [bleached and milled or whole wheat], yeast, water and salt. **Slavic custom strictly forbids the addition of any other ingredients.** Some Greek and Arabic usage permits the use of a small amount of additives [like cinnamon] or the use of rose water, lemon water, or orange water in addition to the pure water, although this is controversial in many Orthodox and Greek Catholic circles.

In most Byzantine Churches, the preparation of the Prosphora or Eucharistic Bread is performed by various members of the parish. Carpatho-Rusyn custom frequently had the priest's wife [the Pani Matka] performing this important parish ministry. Father Bryan's experience in eastern and southern Europe and the Middle East had parishioners providing the Prosphora with their various intentions. From the offerings the sub-deacon or deacon would pick the best loaf for the celebration of the Eucharist. From the other loaves small particles would be taken and placed in the discos with the intention requested being remembered in prayer.

Greek and Arabic Byzantine Churches use one large loaf, while the general use in Slavic Churches are 5 small loaves.

St. Simeon the Stylite~ was born in the year 389 AD at Sisan, a northern Syrian village. Though baptized and raised in a Christian household, young Simeon's passion for Christianity only became inflamed after hearing a sermon on the Beatitudes as an early teenager—a discourse that inspired the youth to become "pure in heart" himself. Not long after (when he was around 16 years of age), he abandoned the tending of his father's flocks in order to enter a monastery.

Though the young man's zeal for religious life initially endeared him to his eremitic brethren, it wasn't long before his passionate indulgence in askesis began to raise eyebrows. Following his ejection from the monastery, Simeon followed a path of ever-increasing self-deprivation, all in hopes of more accurately imitating the sufferings of Christ.:

One of the almost inevitable consequences of a life of extreme penance and mortification such as Simeon's was the publicity it attracted; in time there would be a continuous crowd of pilgrims and sightseers, who had come to have their sick healed, to ask his advice on almost every subject under the sun, to lay their grievances before him, or merely just to touch the holy man, and if possible to get a souvenir of one of the hairs from his shirt, or the suchlike.



While the saint did attend to these pious visitors, he found that it left insufficient time for his own devotions—an issue that eventually prompted him to adopt a new mode of ascetic practice.

After a survey of the surrounding area, Simeon discovered a pillar that had survived amongst some ancient ruins, which provided the saint with the inspiration to create a novel form of personal piety. Following this discovery, he constructed a small platform at the top of the column and decreed that he would spend the remainder of days at its apex. Though the first pillar was little more than four meters high, visiting well-wishers subsequently replaced it with others, the last in the series being a mammoth structure that towered 15-20 meters off the ground.

Following his demise, the saint was honored with an expansive funeral, after which his relics were divided between the cathedrals of Antioch and Constantinople. He is commemorated on September 1st.



The Miracle of the Holy Archangel Michael at Colossae [Sept. 6]. In Phrygia, not far from the city of Hieropolis, in a place called Cheretopos, there was a church named for the Archangel Michael, built over a miraculous spring.

This church was built by a certain inhabitant of the city of Laodicia in gratitude to God for healing his mute daughter. The holy Chief Commander Michael appeared to this man in a dream and revealed to him that his daughter would receive the gift of speech after drinking from the water of the spring. The girl actually did receive healing and began to speak. After this miracle, the father and his daughter and all their family were baptized. In fervent gratitude, the father built the church in honor of the holy Chief Commander Michael. Not only did Christians begin to come to the spring for healing, but also pagans. In so doing, many of the pagans turned from their idols and were converted to the faith in Christ.

At this church of the holy Chief Commander Michael, a certain pious man by the name of Archippus served for sixty years as church custodian. By his preaching and by the example of his saintly life he brought many pagans to faith in Christ. With the general malice of that time towards Christians, and especially against Archippus, the pagans thought to destroy the church in order to prevent people from coming to that holy place of healing, and at the same time kill Archippus.

Toward this end they made a confluence of the Lykokaperos and Kufos Rivers and directed its combined flow against the church. St Archippus prayed fervently to the Chief Commander Michael to ward off the danger. Through his prayer the Archangel Michael appeared at the temple, and with a blow of his staff, opened a wide fissure in a rock and commanded the rushing torrents of water to flow into it. The temple remained unharmed. Seeing such an awesome miracle, the pagans fled in terror. Archippus and the Christians gathered in church glorified God and gave thanks to the holy Archangel Michael for the help. The place where the rivers plunged into the fissure received the name “Chonae”, which means “plunging.”

PLEASE REMEMBER IN YOUR PRAYERS OUR MEN AND WOMEN IN THE MILITARY ESPECIALLY THOSE SERVING IN AFGHANISTAN AND IRAQ.

MAJOR CRAIG M. EYMAN DO~ 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 been deployed to Bagram, Afghanistan.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austintown, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

CAPTAIN [FATHER] JOSEPH BRANKATELLI USA ~ is a friend of Fr. Bryan and a priest of the Roman Catholic Diocese of Cleveland and the Archdiocese for the Military Services USA. Fr. Joseph is currently deployed and serving in Bagram, Afghanistan.

SPECIALIST 3 KATIE WELLER USAF and AIRMEN FIRST CLASS

JOHANN WELLER USAF ~ are friends of Fr. Bryan and members of St. Ann Byzantine Catholic Church in Harrisburg, PA. Before entering the Armed Forces they were active with the BYZANTEEN Youth Rallies.

PRIVATE CODY ROMERO USA, STAFF SERGEANT NIKO ROMERO, and STAFF SERGEANT RORY ROMERO Sons of Sonia Stanton. Cody recently received the Military Blessing at our Church and will soon be deployed to Afghanistan.

PRIVATE JACKSON RUANE USA~ Jackson is formerly from St. Nicholas Byzantine Catholic Parish in Ashtabula, OH. He is currently undergoing Basic Training at Ft. Benning, GA. He is scheduled to be deployed to Korea this fall.

PRIVATE ABIGAIL BROWN USA~ is the Grand Niece of parishioner Belinda Dorney. She entered Basic Training in the Army at Ft. Sill, OK on August 13, 2013.

If you have a member of the military you would like to have commemorated please write a note to Fr. Bryan or call the Parish Office.

May God, in His infinite Love and Mercy, guide and protect all of those serving our Republic in the Armed Forces.

Welcome to St. Athanasius Byzantine Catholic Church of Indianapolis, IN. We are a Byzantine Catholic Community that, as part of the Byzantine Catholic Eparchy [Diocese] of Parma, is in Communion with Pope Francis I and the other Catholic Churches. If you remain until the end of the Divine Liturgy; you will fulfill your Sunday Obligation. [If you leave early you do not fulfill your Sunday obligation.] We welcome to Holy Communion all Orthodox and Catholic Christians, who are able to receive Holy Communion in their own parish Church. 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!