

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

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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. 8, 2013

SIXTEENTH SUNDAY AFTER PENTECOST.
SUNDAY BEFORE THE EXALTATION OF THE
HOLY CROSS.

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

SAT. SEPT 7 5 PM VIGIL LITURGY *For the People*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. SEPT. 8 8:45 AM LITURGY *For the People*

10:00 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

MON. SEPT. 9 **Post-Festive Day of the Birth of the Theotokos. The Holy**
and Just Grandparents of God Joachim & Anna. The Holy
Martyr Servian.

NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. SEPT. 10 **Post-Festive Day of the Birth of the Theotokos. The Holy**
Martyrs Menodora, Mitrodora, and Nymphodora.

NO DIVINE SERVICES

WED. SEPT. 11 **Post-Festive Day of the Birth of the Theotokos. Our Ven.**
Mother Theodora of Alexandria. Remembrance of the Acts
of Terrorism.

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

THU. SEPT. 12 **Leave-taking of the Birth of the Theotokos. The Holy**
Bishop Autonomous.

9 AM *Int. of Seminarian Bryan Scotton*

FRI. SEPT. 13 **Pre-Festive Day of the Exaltation of the Cross. Feast of the**
Dedication of the Church of the Resurrection of our lord in
Jerusalem. The Holy Bishop Martyr Cornelius.

NO DIVINE SERVICES

SAT. SEPT. 14 **EXALTATION OF THE HOLY CROSS. The Passing of**
our Holy Father John Chrysostom, Patriarch of
Constantinople.

5 PM VESPER LITURGY *For the People*

CHRIST IS AMONG US! HE IS AND SHALL BE!

SUN. SEPT. 15

SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS. The Holy Great Martyr Nicetas. Our Ven. Fr. Symeon, Archbishop of Thessalonika

8:45 AM LITURGY FOR THE PEOPLE

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



**SUNDAY, SEPTEMBER 8 –
LITURGY BEGINS ON PAGE 11**

**PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 156 TO
157 [TONE 7] PAGES 243 TO 246
& PAGES 248- 249 OR ON THE
PULL OUT SHEET FOUND IN
THIS CHURCH BULLETIN.**

VESPERS PROPERS

**ARE FOUND ON PAGES 155- 156
*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.

I rejoiced when they said to me, "Let us go to the house of the LORD!" [Psalm 121[122]:1]

YOUR GIFT TO THE LORD FOR THE MONTH OF SEPT., 2013

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<i>Sept. 1</i>	<i>\$1,078.50</i>	<i>\$168.00</i>	<i>\$34.00</i>	<i>\$948.50</i>	<i>\$2,229.00</i>
Totals	\$1,078.50	\$168.00	\$34.00	\$948.50	\$2,229.00

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, KEVIN ZAHN.** *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 as soon as possible.

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	+Family & Friends	Olga Vaughn
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	Friends	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	

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

- SAT. Sept. 14** 5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE
- SUN. Sept. 15** **SUNDAY AFTER THE EXALTATION OF THE**
HOLY CROSS.17 TH SUNDAY AFTER
PENTECOST.
Postfestive of the Exaltation of the Holy Cross
8:45 AM DIVINE LITURGY
10 AM COFFEE SOCIAL
- SUN. Sept. 22** **18TH SUNDAY AFTER PENTECOST.**
8:45 AM DIVINE LITURGY
10 AM COFFEE SOCIAL
- WED. Sept. 25** 7 PM PARAKLIS TO THE HOLY THEOTOKOS
AND MYSTERY OF HOLY ANOINTING
- SAT. Sept. 28** 5 PM VIGIL LITURGY
6:15 PM MYSTERY OF HOLY REPENTANCE
- SUN. Sept. 29** 9:45 AM THIRD HOUR
10 AM LITURGY
11:15 AM COFFEE SOCIAL [ST. MARY HALL]
- MON. Sept. 30** 7 PM VIGIL LITURGY FOR THE HOLY
PROTECTION OF THE THEOTOKOS
- TUE. Oct. 1** FEAST OF THE HOLY PROTECTION OF THE
THEOTOKOS
9 AM THE THIRD HOUR

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

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!



FATHER'S LITURGICAL CORNER



Father, I have noticed that there are no confessionals in St. Athanasius Church. Does your Church have Coifessions? Where is the traditional location to hear confessions in the Byzantine Catholic Church?

In the Byzantine Churches [both Catholic and Orthodox] we certainly have the Mystery of Holy Repentance [the correct name for the Sacrament of Confession]. The traditional location for the celebration of this Holy Mystery is in front of the icon of Christ on the Icon Screen. This is because the celebration of this Holy Mystery, like all of the others, is a form of public worship. Now, of course, the sins confessed in this Holy Mystery are confidential; but the fact of the Mystery's celebration is not.

The Mystery requires the penitent to stand or kneel before the icon of Christ. The Priest places his epitrahil [priestly stole] upon the head of the penitent, and hears their sins. After the penitent says the prayer of repentance the priests places his hands upon the head of the person [gives the person advice or a penance if he wishes] and then recites one of the Prayers of Absolution over them.

From the rubrics required for the celebration of this Mystery, it is clear that the "traditional" confessional in the Roman Church is not acceptable in Byzantine Catholic usage. In many Churches, instead of hearing confessions before the Icon Screen, have set up a separate area on the solea with an icon of Christ, a Gospel Book and a hand cross. Here the Mystery of Holy Repentance is celebrated as before.

In some other Byzantine Catholic Churches, the priest hears confessions seated in his chair behind the Holy Table in the Altar. This could cause some folks to be surprised, since it is an exception to the normal prohibition of anyone not needed for a Divine Service from entering the Holy Altar. Finally in those Churches with a Sacristy the priest may hear confessions there as well.

An interesting modern practice, Fr. Bryan saw in the Orthodox Cathedral in Athens Greece, was the installation of a number of Plexiglas booths. The Priests and penitent entered the booth and with the priest seated the penitent knelt in front of the priest to recite their sins. Of course, this Mystery is "portable" meaning a priest can hear a confession in just about any mutually agreeable location.



St. Phoebe the Deaconess~ *I commend to you our sister Phoebe, a deaconess of the church at Cenchreae, that you may receive her in the Lord as befits the saints, and help her in whatever she may require from you, for she has been a helper of many and of myself as well (Romans 16:1-2).*

St. Phoebe is recognized as the first woman deacon, although we know little about her life. She is honored as being the prototype for female deacons just as St. Stephan is the prototype for male deacons. In her book *Women Deacons in the Orthodox Church* Dr. Kyriaki FitzGerald suggests that St. Phoebe is an example of faith and service for female deacons.

St. Phoebe came from a very busy port area called Cenchreae, a popular stop for people traveling from Syria or Asia Minor. Although there has been a great amount of debate concerning what her actual duties as a deaconess might have been, it is clear that St. Paul gave recognition to St. Phoebe, thanking her in public for her hospitality and for meeting the needs of the people in Cenchreae, and urging others to help her with her ministry as "a deaconess of the Church at Cenchreae."

Centuries later, St. John Chrysostom praised St. Phoebe's work for the Church as an inspiration and model for both men and women to imitate. He calls her a saint - a holy person and a woman who served the Church through the office of deaconess.

Women were indeed called to serve in the early Church, as is seen in the example of St. Phoebe. It was an honor to be able to give such service to the community through charitable acts and dedication to the church community. There are many women in addition to St. Phoebe who are recognized by the Church for their various ministries - St. Poplia (fourth century), St. Sophia, known as the "second Phoebe" (fifth century), St. Tabitha, mentioned in the early Acts of the Apostles, also known for her almsgiving, St. Mary, St. Mark's mother who opened her house for Christian meetings in Jerusalem, St. Lydia, who showed her hospitality to St. Paul and his companions, and St. Priscilla, who was involved in missionary work (FitzGerald 1998). Female deacons are mentioned in the

St. Phoebe the Deaconess [page 2]~ salutations of the epistle to the Philippians (1:1), and the first epistle to Timothy (3:8,12).

Since the beginning of the Church, women have been using their talents and gifts from God to serve. The *Archieratikon* [The Liturgy Book used by the Bishop to serve an Hierarchical Divine Liturgy, Morning Prayer, Evening Prayer and various of the Holy Mysteries, including ordinations] of the Byzantine churches continue to contain the special prayers used to ordain a qualified woman to the Order of Deaconess. This ordination is identical to the ordination to the Order of Deacon, except the saints commemorated are the various women deaconesses, including Phoebe, Olypiadas, Tecla and others. The other exception is that the woman being ordained is bent over the Holy Table, instead of kneeling on one knee as a male deacon is ordained.

In Byzantine Churches this order was clearly part of “Major Orders”. The deaconesses continued to receive the Holy Eucharist with the other clergy at the Holy Table within the Holy Altar.

The order appears to have died out during the Latin occupation following the 4th Crusade. Some commentators hold that the Order of Deaconess died out due to the cessation of adult immersion baptism as more and more often most baptisms were performed in infancy. But your Pastor does not find this reasoning the most compelling one for the decline of this Order of the ordained.

The separation between men and women in public in the Byzantine Empire was only heightened by the advance of Islam. The role of Deaconesses in keeping control of the women’s side of the Church did not diminish. Nor did the need for making visitations and providing instructions for women within the Church.

In the late 19th Century St. Nectarios Bishop of Aegina ordained a number of deaconesses using the still available Liturgical texts. These deaconesses primarily served in women’s monastic communities. In the early 20th Century the Greek Orthodox Church began the establishment of Schools for Deaconesses, in several cities. The graduates of these Schools were intended to help provide social and educational opportunities to women throughout the nation of Greece. Sadly the disruptions of the 20th Century prevented this from taking place.

Soldier Saints of the Byzantine Church~ *From the time of the New Testament, soldiers were a part of the ministry of Christ and members of the Early Church. We all know the story of the Centurion who came to Jesus seeking the healing of his young servant. In the Acts of the Apostles we have St. Peter going to the home of the Gentile Roman Centurion Cornelius. There in the city of Caesarea Maritima on the Mediterranean Sea, St. Peter converted and baptized him and his entire household. But beyond these Biblically mentioned soldiers, other soldier saints are on the Calendar of the Byzantine Catholic Church.*

The **military saints** or **warrior saints** (also called **soldier saints**) of the Early Christian Church are prominent in the history of Christianity. The persecution of Christians under Diocletian or other Roman Emperors usually furnished the background for soldier-saint hagiography which has a common theme: a soldier of the Empire who has become a Christian finds that his devotion conflicts with traditional religious practices of the Roman military. Refusing to participate in rituals of loyalty to the Emperor (the Imperial cult), he is subjected to corporal punishment that escalates to torture—which miraculously may not affect him—but he does not deny his faith and is martyred. Such a saint was an "athlete of Christ."

The Byzantine military saints are on the whole more prominent in the respective devotions of their churches than the Roman Catholic ones, especially as the military crisis of the Byzantine Empire deepened. They are usually shown fully equipped for fighting, unlike many Catholic military saints. The most important are Saint George, Saint Demetrius of Thessaloniki (these two very often paired, riding on horseback or on foot in icons), Saint Theodore the General, and Saint Theodore the Recruit.

Below are some of the other soldier saints on the Byzantine Calendar.

Saint Agathius (died 303), also known as **Achatius** or **Agathonas** or **Acacius of Byzantium**, according to Christian tradition, was a Cappadocian Greek centurion of the imperial army. He was arrested for his faith on charges for being a Christian by Tribune Firmus in Perinthus, Thrace, tortured, and then brought to Byzantium (Constantinople), where he was scourged and beheaded, being made a martyr because he would not give up his Christian Faith. In the later centuries he became popular among the Greeks of the Mani Peninsula in Greece, especially during the reign of the Ottoman Empire in which the Ottomans attempted to forcibly convert everyone to Islam, although the Maniots refused.

Soldier Saints of the Byzantine Church [Page 2]~The date of martyrdom is traditionally May 8, when his feast is observed.

Constantine the Great built a church in his honor. His relics were translated ca. 630 to a spring at Squillace, close by the Vivarium, the monastery founded in the previous century by Cassiodorus in the heel of Italy. He was known in Squillace as *San Agario*. A relic of his arm was brought to Guardavalle in 1584 by the bishop of Squillace, Marcello Sirleto, hence Agathius' patronage of this city. Relics from Squillace were also brought to Cuenca and Ávila in Spain, where he is known as *San Acato*.

St. Agathius is also venerated in Slovenia, where numerous churches and chapels are dedicated to him; this popular veneration goes back to the 16th century, when he was considered the patron saint of the fighters against the Ottoman Turks.



Saints Sergius (or Serge) and Bacchus were fourth-century Roman Christian soldiers revered as martyrs and saints by the Catholic, Eastern Orthodox and Oriental Orthodox Churches. Their feast day is October 7, or 8 in the extraordinary form of the Roman Church.

According to their hagiography, Sergius and Bacchus were officers in Galerius' army, and were held high in his favor until they were exposed as secret Christians. They were then severely punished, with Bacchus dying during torture, and Sergius eventually beheaded. However, due to its inconsistencies and historical anachronisms, the hagiography is considered ahistorical.



Sergius and Bacchus were very popular throughout Late Antiquity, and churches in their honor were built in several cities, including Constantinople and Rome. The close friendship between the two is strongly emphasized in their hagiographies and traditions, making them one of the most famous examples of paired saints. They are often depicted in paired icons on horse-back in full military attire.



Soldier Saints [Page 3] St. Yevgeni (Rodionov) the Soldier-martyr (May 23rd) –

When he was 11 years old, Yevgeny Rodionov received from his grandmother a little cross on a chain. He wanted to wear it to school, but his mother, a devout atheist, warned him against it, since the communist authorities frowned on such things. Yevgeny wore it anyway and refused to ever take it off.

When Yevgeny grew up he enlisted as a soldier in the Russian army. When he was 19, he was violently taken hostage by Muslim Chechen rebels. They kept him hanging by his wrists in a basement. He was left days without food and was severely beaten. He did not take

off his cross even at the hardest moment of beastly tortures.

The Muslims ordered Yevgeny and several other Russian prisoners to deny Christ and convert to Islam. Unlike most of his fellow prisoners, Yevgeny refused to betray his Savior and was beheaded by his torturer, Ruslan Khaikhoroyev, on May 23, 1996. The Muslim executioner told his mother, “Your son had a choice to stay alive. He could have converted to Islam, but he did not agree to take his cross off.”

Yevgeny’s mother, Lubov, was able to recover her son’s body to give him a proper burial. After seeing her son’s boots in a shallow grave full of four dead soldiers, she would not believe it was him until she saw his cross still around his neck. She found his head later.

Veneration of this Holy Martyr has been spreading and pilgrims are flocking from miles away to venerate his miracle working relics. An Icon that was made of Yevgeny has begun weeping myrrh. Yevgeny’s father died shortly after the return of his son’s body, not being able to live with the torment of losing his son.

His mother, who never before set foot in a church, left the Communist Party and is now an Orthodox Christian believer. She was saved by the example of her son, the Holy Martyr Yevgeny Rodionov. Today, St. Yevgeny is an example of a young faithful Christian soldier giving his life completely for Christ, against Islam.

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!