

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

Business 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 OCTOBER 27, 2013

TWENTY-THIRD SUNDAY
AFTER PENTECOST.

The Holy Martyr Nestor.

The Holy Martyr Capitolina and her servant Erotheides.

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. OCT. 26 5 PM VIGIL LITURGY *Health of Laura Reksch by Kirk Rich*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. OCT. 27 9:45AM THE THIRD HOUR

10:00 AM LITURGY *For the People*

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

11:30 AM **LIVING THE LITURGY #2**

MON. OCT. 28 **The Holy Martyr Paraskevia of Iconium. The Holy**
Martyrs Terence and Neonila. Our Holy Fr. Stephen the
Sabbaite, Hymnographer.

9 AM *Int. of Erin & Katie Daugherty by friends*

TUE. OCT. 29 **The Holy Venerable Martyr Anastasia. Our Ven. Fr.**
Abraham the Hermit. The Falling Asleep of our Ven. Fr.
Abraham of Rostov, Archimandrite and Wonder-worker.

9 AM *Int. of Kyle Combs by friends*

WED. OCT. 30 **The Holy Martyrs Zenobius and his sister Zenobia. The**
Passing of the New Martyr & Presbyter Oleksiy Zarytski.
7 PM **FESTAL EVENING PRAYER OF THE HOLY NEW**
MARTYR THEODORE ROMZHA

THU. OCT. 31 **FEAST OF THE HOLY NEW MARTYR THEODORE**
[ROMZHA] BISHOP OF MUKACHEVO. The Holy
Apostles Stachys, Amplius and their companions. The
Holy Martyr Epimachus.

9 AM +*George Davidowich by a Friend*

CHRIST IS AMONG US! HE IS AND SHALL BE!

FRI. NOV. 1

The Holy Unmercenary & Wonder-workers Cosmas & Damian.

NO DIVINE SERVICES ~ FATHER'S DAY OFF

SAT. NOV. 2

The Holy Martyrs Akiindynos, Pegasus, Elpidiphor & Anempodistus.

5 PM VESPER LITURGY FOR THE PEOPLE

SUN. NOV. 3

TWENTY-FOURTH SUNDAY AFTER PENTECOST.

The Holy Martyrs Aceptsimas, the Bishop; Joseph the Presbyter, and Aeithalas the Deacon. Foundation of the Church of the Holy Great Martyr George in Lydia, where his relocs are kept.

9:45 AM THE THIRD HOUR

10 AM LITURGY FOR THE PEOPLE

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

Fr. Bryan will be out of town next weekend to concelebrate a wedding.

Fr. Christiaan Kappes will be celebrating the Divine Services at St. Athanasius next weekend.



SUNDAY, OCTOBER 27 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 152 TO
153 [TONE 6] OR **ON THE PULL**
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 149-153
*Vigil Liturgy begins on page 104 of
the Blue-Green Pew Book. We
switch to the Liturgy portion at
“Holy God” pages 28-30.*

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

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<i>Oct. 6</i>	<i>\$1,161.70</i>	<i>\$ 96.12</i>	<i>\$00.00</i>	<i>\$ 414.50</i>	<i>\$1,672.32</i>
<i>Oct. 13</i>	<i>\$610.58</i>	<i>\$87.00</i>	<i>\$00.00</i>	<i>\$ 588.50</i>	<i>\$1,286.08</i>
<i>Oct. 20</i>	<i>\$1,158.81</i>	<i>\$85.89</i>	<i>\$00.00</i>	<i>\$ 378.43</i>	<i>\$1,623.13</i>
<i>Totals</i>	<i>\$2,931.09</i>	<i>\$269.01</i>	<i>\$00.00</i>	<i>\$ 1,381.43</i>	<i>\$ 4,581.53</i>

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, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER.**

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
<i>Eternal Lamp</i>	<i>\$40.00</i>	<i>Family Healing</i>	<i>Olga Vaughn</i>
<i>Icon Screen (6)</i>	<i>\$35.00</i>	<i>+Juliana Peresie</i>	<i>Henry Peresie</i>
<i>Tetrapod (2)</i>	<i>\$30.00</i>	<i>Special Intention</i>	<i>Al Macek</i>
<i>Nativity Icon</i>	<i>\$25.00</i>	<i>In Thanksgiving</i>	<i>Richard Medwig</i>
<i>Theotokos of Vladimir Icon</i>	<i>\$25.00</i>	<i>Special Intention</i>	<i>Glen Grabow</i>
<i>Resurrection Icon</i>	<i>\$25.00</i>	<i>Dr. Charlotte Neumann</i>	<i>Judy Ernst</i>
<i>Annuciation Tryptych</i>	<i>\$25.00</i>	<i>Ron Zeller</i>	<i>Judy Ernst</i>

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.

SCHEDULE A DIVINE LITURGY: 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 earlier you make your request, the more likely the date requested will be available. 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.

EPARCHIAL ASSEMBLY PRESENTATIONS CONTINUE~ *Our SECOND presentation and discussion will be held on Sunday NOVEMBER 10, 2013 after the 10 AM Divine Liturgy at the Coffee Social @ 11:15 AM. The Presentation will be the SECOND one given by Fr. Deacon Michael Lee at the Eparchial Assembly. There will be a discussion following the presentation. There will be a number of parish-based presentations and discussions required in preparation for the Eparchial Canonical Assembly in early October of 2014. Please plan now to attend!*

2013-2014 ANNUAL EPARCHIAL STEWARDSHIP APPEAL

The 2013-2014 Annual Eparchial Stewardship Appeal has begun! You should have already received a letter and pledge card from the Chancery Office. If you have not yet received a Stewardship Appeal letter and pledge card, please call John Danovich at the Parish Office. The Parish then can send one to you.

It is important for all of us to actively participate in the Stewardship Appeal. You can pay for your pledge over a 5 month period. Please be as generous as possible! Thank you! So far we have \$200.00 in pledges towards our goal!

Now this I say, he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. Each one must do just as he has purposed in his heart, not grudgingly or under compulsion, for God loves a cheerful giver. [2 Corinthians 9:6-7]

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

WED. Oct. 30	7 PM VIGIL OF THE HOLY NEW BISHOP-MARTYR THEODORE ROMZHA
THU. Oct. 31	<u>FEAST OF THE HOLY NEW BISHOP-MARTYR THEODORE ROMZHA OF MUKACHEVO.</u> 9 AM DIVINE LITURGY
<u>SAT. Nov. 2</u>	5 PM VESPERS & DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. Nov. 3</u>	<u>24th SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10 AM LITURGY 11:15 AM COFFEE SOCIAL [ST. MARY HALL] <i>Fr. Christiaan Kappes will cover</i>
<u>THU. Nov. 7</u>	7 PM VIGIL LITURGY OF THE HOLY ANGELS
<u>FRI. Nov. 8</u>	<u>FEAST OF THE HOLY ARCHANGEL MICHAEL AND ALL ANGELIC POWERS</u> 9 AM THIRD HOUR
<u>SAT. Nov. 9</u>	5 PM VESPERS & DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. Nov. 10</u>	<u>25th SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10 AM LITURGY 11:15 AM COFFEE SOCIAL [ST. MARY HALL] 11:45 AM EPARCHIAL ASSEMBLY <i>PRESENTATION #2</i>

**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 once a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM
Wednesday November 20 [Vigil Liturgy of the Entrance of the Theotokos]
Wednesday December 18
Wednesday January 29, 2014 [Vigil Liturgy of the Three Holy Hierarchs]
Wednesday February 26
Wednesday March 26 Pre-Sanctified Liturgy and Holy Anointing
Wednesday April 16 Pre-Sanctified Liturgy and Holy Anointing [Holy Week]
PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

Adult Eastern Christian Formation Program Continues after Coffee Social!

"Living the Liturgy" [An introduction to the Liturgy of the Byzantine Churches] In this class Fr. Bryan will continue to present and discuss the various aspects of the Liturgical Life of the Byzantine Churches. It will include the development of the Byzantine Church's Liturgical Cycle, Evening Prayer, Morning Prayer, the Hours, and the Divine Liturgies. Bring your questions we will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

Eastern Christian Formation for our Children Pre-K through Grade 8

"We Welcome All to Open the Door of Faith" is the 2013 – 2014 theme for the Eastern Christian Formation Programs throughout the Eastern Catholic Churches of America. Here at St. Athanasius the Great Parish we wish to aid and encourage our young parents in the Spiritual Formation of their Children Pre-K through Grade 8. For the 2013-2014 school year Fr. Bryan asks that parents provide the Names, ages and Grades of all of the Children from Pre-K through Grade 8. Please provide them to Fr. Bryan or the Office Manager John Danovich. Then we can obtain the appropriate Books and Instructor's Guides for the parents to teach their children in their homes. High School aged students should participate in the Adult Program this school year. Everyone's active cooperation will be most appreciative. St. Athanasius the Great Parish will fulfill the requirements of the Eparchy of Parma's Safe Environment program.

FATHER'S LITURGICAL CORNER



Father, recently I heard about the Liturgy of St. James, the Brother of God. Is this liturgy legitimate? Does the Byzantine Church serve this Liturgy? When would it be celebrated?

Yes, the Liturgy of St. James, the Brother of God is a "legitimate" Liturgy of the Church. In fact, it may actually be the oldest Eucharistic Liturgy celebrated in the Church. It is based on the traditions of the ancient rite of the Early Christian Church of

Jerusalem, as the Mystagogic Catecheses of St Cyril of Jerusalem imply. Forming the historical basis of the Liturgy of Antioch, it is still the principal liturgy of the Syriac Orthodox Church, Syrian Catholic Church, Syro-Malankara Catholic Church, Maronite Church, and Malankara Orthodox Church. It is also occasionally used in the Eastern Orthodox Churches and Byzantine Catholic Churches.

The Liturgy is associated with the name of James the Just, the brother of Jesus and Patriarch among the Jewish Christians at Jerusalem. Saint James was martyred at the hands of a mob incensed at his preaching about Jesus and his "transgression of the Law" - an accusation made by the Jewish High Priest of the time, Hanan ben Hanan.

Among the various Eastern liturgies, the Liturgy of Saint James is one of the Antiochene group of liturgies, those ascribed to Saint James, to Saint Basil, and to Saint John Chrysostom. Other Eastern liturgies include those of Assyrian or Chaldean Churches, as well as the Armenian and Maronite Churches. The Byzantine liturgies attributed to Saint John Chrysostom and Saint Basil are the ones most widely used today by all Eastern Orthodox Christians and by the Byzantine Catholic Churches

The Liturgy of Saint James as it presently exists has been brought into conformity with developed Trinitarian Christianity and Eastern Orthodox and Catholic Christianity.

The Liturgy of Saint James is considered to be the oldest surviving liturgy developed for general use in the Church. Its date of composition is still disputed

FATHER'S LITURGICAL CORNER [PAGE 2]

with some authorities proposing an early date, perhaps ca. AD 60, close to the time of composition of Saint Paul's Epistle to the Romans, while most authorities propose a fourth-century date for the form as presently received. This is because the anaphora seems to have been developed from an ancient Egyptian form of the Basilean anaphoric family united with the anaphora described in The Catechisms of St. Cyril of Jerusalem.



The Liturgy of St. James is commonly celebrated on the feast day of Saint James (October 23) and the first Sunday after Christmas, and then almost exclusively celebrated on a daily basis in Jerusalem, in the Eastern Orthodox and Byzantine Catholic Churches. The Liturgy of Saint James is long, taking some hours to complete in full. The celebration of the Divine Liturgy is performed according to the worship rubrics of a particular Church, with specific parts chanted by the Celebrant, deacons, the readers, the choir, and the congregated faithful, at certain times in unison. Like other compositions in the Byzantine tradition, the Divine Liturgy of St. James as celebrated in Greek forms the basis of the English translations. [The Pittsburgh Metropolia does not have an official translation of the Liturgy of St. James, when celebrated the translation of the New Skete Monastery is often used.] In its Syrian form, the Liturgy is still used in the Syriac and Indian Churches - Catholic and Orthodox - both in a Syriac translation and in Malayalam and English.

The Synaxis and Liturgy of the Word of this Liturgy is celebrated in the middle of the Temple [as in the early church]. A raised platform is placed in the center of the Church, where the clergy are seated, the readings proclaimed and homily given. The clergy do not enter the altar until the Great Entrance.

During the Great Entrance the typikon calls for a Cherubic Hymn chanted by readers as the priest brings the gifts to be consecrated onto the altar. In the Latin Church within the Catholic Communion, this composition became popular as a separate hymn of adoration of the Reserved Eucharist, known in English as "Let All Mortal Flesh Keep Silence."

October 26

Feast of St Demetrius the Myrobelite

St Demetrius and the Armor of God

“GREAT ARE THE ACCOMPLISHMENTS of faith!” This exclamation is heard several times each year as we remember the exploits of spiritual giants like the three young Hebrews who survived the fiery furnace in Babylon (Dan) or the Great-martyr Theodore the Recruit who suffered in Asia Minor in the early fourth century. The latter’s namesake, Theodore the General is described as fighting courageously “with the weapons of faith” (troparion) and “the Word of God as a spear” (kondakion).

These references and others like them allude to the imagery employed by St Paul in his Epistle to the Ephesians. While he affirms that we are saved through faith in Christ’s work, not our own, he encourages us to actively don the “*whole armor of God that you may be able to stand against the wiles of the devil*” (Eph 6:11). St Paul goes on to expand on this image telling us to “*Stand, therefore, having girded your waist with truth, having put on the breastplate of righteousness and having shod your feet with the preparation of the gospel of peace; above all taking the shield of faith with which you will be able to quench all the fiery darts of the wicked one and take the helmet of salvation and the sword of the spirit, which us the word of God*” (Eph 6:14-17).



This martial theme is echoed again and again in the stories of martyrs and confessors who stood firm to profess their faith before those who opposed

October 26 Feast of St Demetrius the Myrobelite [Page 2]

it. It is shown for in a particularly graphic way in the story of the Great Martyr Demetrius of Thessalonika and his companion, the martyr Nestor, commemorated respectively on October 26 and 27.

According to the earliest existing sources, St Demetrius was born in Thessalonika to a senatorial family in AD 270. Our earliest source, a fourth-century Syriac translation of the horologion, describes Demetrius as stabbed to death with a spear in the year 306.

According to an early account of his death, Loupos, a servant of St. Demetrius, after taking proper care of the body, took the saint's neckscarf, having collected the soil soaked with his blood in it. Taking also the royal ring, which the saint was wearing on his hand, and dipping it in his holy blood, Loupos was able to accomplish many miracles of healing through it.

An oratory was established on the site of the Saint's martyrdom and a memorial erected in it. The Saint's relics were concealed beneath it lest they be taken and the city lose its protector. When they began exuding fragrant myrrh in the tenth and eleventh centuries, the tomb was unearthed and the Saint came to be called Demetrius the Myrobelite (myrrh-gusher).

Demetrius the Prayer-Warrior

Originally depicted holding a cross or the spear by which he was martyred, St Demetrius is now often shown astride a horse, clad in the "armor of God," either defending the city of Thessalonika from invaders or slaying the gladiator whom Nestor killed, symbolizing the power of Demetrius' prayers for Nestor as he entered combat.

The power of Demetrius' faith is told in the traditional story of his vicarious defeat of the gladiator Lyaeus, recorded in the ninth-century version of the saint's life by Anastasius the Librarian. Demetrius, a young but dynamic Christian, had won the enmity of some leading pagans in the city for converting a number of young people to Christ. He was denounced for his faith during a celebration in honor of the Eastern Roman emperor, Maximian, and imprisoned in the baths near the palace and the arena

October 26 Feast of St Demetrius the Myrobelite [Page 3]

where games and sacrifices were to be held in homage to the emperor.

As part of the festivities, Maximian offered a rich reward to any Thessalonian who would battle one-on-one with his prize gladiator, Lyaeus. Another young Christian, Nestor, visited Demetrius in prison and asked for his spiritual support in accepting the challenge to fight Lyaeus.

At first the emperor was reluctant to pit the gladiator against the youth. “Out of pity for your youth I will reward you just for your daring,” the emperor is said to have told Nestor. “Take my gift and keep your life, but do not hurl yourself against Lyaeus who had defeated many more powerful than you.”

Relying on Demetrius’ prayers, Nestor fought and defeated Lyaeus. The emperor, hearing Nestor invoke Christ, was enraged. Rather than reward him, the emperor had both Nestor and Demetrius slain.

Demetrius’ aid was often invoked over the years as the defender of Thessalonika. Beginning in the sixth century the city was frequently attacked by neighboring Slavic tribes. The city’s Christians credited its survival from both invaders and natural disasters to his prayers and he is considered the patron of Thessalonika to this day.

The Basilica of St Demetrios

The first shrine honoring the saint was a small oratory, built shortly after the liberation of Christians in AD 313 on the ruins of the Roman baths where Demetrius had been held captive. In the fifth century, the eparch Leontios constructed a large, three-aisled basilica on the same site; this church burned down in the seventh century. Shortly thereafter, a five-aisled basilica was erected. Converted into a mosque in 1493, it was restored to Christian worship in 1912 but was again destroyed in the great fire of 1917. It was rebuilt and rededicated in 1949.

During the twentieth century reconstruction of the basilica workers found beneath the altar the remains of the original oratory and the Roman baths where Demetrios was killed. An earthen vessel containing soil and human

October 26 Feast of St Demetrius the Myrobelite [Page 4]

blood as well as a marble basin used for gathering the myrrh from his grave were discovered there as well. Some seventh and eighth century frescoes also survived the fire and are now housed in the church's crypt-museum.

The world has found in you a great champion in time of peril, as you emerged the victor in routing the barbarians. For as you brought to naught the boasts of Lyaïos, imparting courage to Nestor in the arena, in like manner, O holy Great Martyr Demetrios, invoke Christ God for us, that He may grant us His great mercy.

Troparion, October 26

Streaming with your own blood, O Demetrios, you were offered to the life-giving Christ, who had poured out His own precious blood for you. He gave you a share in His glory, making you an heir of His Kingdom, for you triumphed in your combat with the evil one and frustrated all his terrible temptations.

Rejoice in the Lord, O city of Thessalonica! Exult and dance with joy, O you who were the home of the glorious athlete Demetrios, that witness to the truth, whom you possess as a treasure in your midst. Rejoice in his miracles, at the sight of his healings! Behold him who repels the assaults of the pagans; and in thanksgiving, say to the Savior, "O Lord, glory to You!"

Stikhera at Vespers, October 26

Let us venerate Demetrios, who by a lance inherited the saving grace of Christ's side, which was pierced by a lance, from which the Savior caused to flow for us the waters of life and immortality. Crowned by most wise teachings, this martyr ran the perfect race of his passion by his blood, and he shines with miracles throughout the whole world. He is the imitator of the Master, the friend to the poor, the defender of Thessalonica from all dangers. Celebrating his annual memorial, we glorify Christ our God who works healing for all through him.

Stikhos at Orthros, October 26

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 Austinburg, 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 has completed Basic Training and was deployed to Korea on September 9, 2013.

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!