

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

FAX: 317-632-2988

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**

SERVICES FOR THE WEEK OF NOVEMBER 3, 2013

TWENTY-FOURTH SUNDAY
AFTER PENTECOST.

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

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. NOV. 2 **5 PM** **VIGIL LITURGY** *For the People*

6:15 PM **MYSTERY OF HOLY REPENTANCE**

SUN. NOV. 3 **9:45AM** **THE THIRD HOUR [BY THE CANTORS]**

10:00 AM **LITURGY** *For the People*

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

MON. NOV. 4 **Our Ven. Fr. Joannicus the Great. The Holy Martyr**
Nicander, Bishop of Myra. The Presbyter Hermas.
NO DIVINE SERVICES

TUE. NOV. 5 **The Holy Martyrs Galaction and Episteme. The Passing**
of the Holy Blessed Martyr Gregory Lakota, Auxiliary
Bishop of Peremyshl [1950].
NO DIVINE SERVICES

WED. NOV. 6 **Our Father Paul the Confessor, Patriarch of**
Constantinople.
NO DIVINE SERVICES

THU. NOV. 7 **The Holy Thirty-Three Martyrs at Melitene. Our Ven. Fr.**
Lazarus the Wonder-Worker, who fasted in the hills of
Galilee.

FRI. NOV. 8 **7 PM FESTAL EVENING PRAYER OF THE HOLY ANGELS**
SYNAXIS OF THE HOLY ARCHANGEL MICHAEL
AND ALL ANGELIC POWERS.

9 AM *Int. of Pauline Kowalski by herself*

CHRIST IS AMONG US! HE IS AND SHALL BE!

SAT. NOV. 9

Our Ven. Mother Matrona. The Ven. Mother Theoctista of Lesbos. The Holy Martyrs Onesiphorus & Prophyrius.
5 PM VESPER LITURGY *Int. of Kent Rich by Kirk Rich*
TWENTY-FIFTH SUNDAY AFTER PENTECOST. The Holy Apostles Erastus, Olympas, Rhodian and their companions.

SUN. NOV. 10

9:45 AM THE THIRD HOUR
10 AM LITURGY FOR THE PEOPLE
11:15 AM COFFEE SOCIAL [IN ST. MARY'S HALL]
11:45 AM EPARCHIAL ASSEMBLY PRESENTATION 2

WE WELCOME FR. CRISTAAN KAPPES AS HE CELEBRATES THE DIVINE LITURGY THIS WEEKEND!



SUNDAY, NOVEMBER 3 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 156 TO
158 [TONE 7] OR **ON THE PULL**
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 154-156
*Vigil Liturgy begins on page 104 of
the Blue-Green Pew Book. We
switch to the Liturgy portion at
“Holy God” pages 28-30.*

*The making and veneration of icons are not a novelty.
They are based on a very ancient tradition. God made the
first human being as an icon of himself. St. John of Damascus*

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

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
<i>Oct. 6</i>	\$1,161.70	\$ 96.12	\$00.00	\$ 414.50	\$1,672.32
<i>Oct. 13</i>	\$610.58	\$87.00	\$00.00	\$ 588.50	\$1,286.08
<i>Oct. 20</i>	\$1,158.81	\$85.89	\$00.00	\$ 378.43	\$1,623.13
<i>Oct. 27</i>	\$1,446.28	\$185.00	\$00.00	\$ 525.75	\$2,182.03
<i>Totals</i>	\$4,377.37	\$454.01	\$00.00	\$ 1,907.18	\$ 6,963.56

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.**

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 \$225.00 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]

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	Family Healing	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	Dr. Charlotte Neumann	Judy Ernst
Annuciation Tryptych	\$25.00	Ron Zeller	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.

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!*

I can do all things through Christ Who strengthens me! [Phillipians 4:13]

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

THU. Nov. 7 **7 PM VIGIL LITURGY OF THE HOLY ANGELS**

FRI. Nov. 8 **FEAST OF THE HOLY ARCHANGEL**
MICHAEL AND ALL ANGELIC POWERS
9 AM THIRD HOUR

SAT. Nov. 9 **5 PM VESPERS & DIVINE LITURGY**
6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. Nov. 10 **25th SUNDAY AFTER PENTECOST**
9:45 AM THIRD HOUR
10 AM LITURGY
11:15 AM COFFEE SOCIAL [ST. MARY HALL]
11:45 AM *EPARCHIAL ASSEMBLY*
PRESENTATION #2

FRI. Nov. 15 **BEGINNING OF THE PHILLIP'S FAST**
THE PRE-CHRISTMAS FAST
9 AM EMANUEL MOLEBEN ~ PRAYER
SERVICE OF THE PRE-CHRISTMAS
FAST

SAT. Nov. 16 **5 PM VESPERS WITH DIVINE LITURGY**
6:15PM MYSTERY OF HOLY REPENTANCE
[CONFESSIONS]

SUN. Nov. 17 **16th SUNDAY AFTER PENTECOST**
9:45AM THE THIRD HOUR
10 AM DIVINE LITURGY
11:15 AM COFFEE SOCIAL [ST. MARY HALL]
11:45 AM *LIVING THE LITURGY #3*

**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 at St. Athanasius we had installed a curtain behind the Royal Doors. Could you please explain the meaning behind the placement and use of the curtain?

The **curtain** that is drawn across the Royal Doors of the iconostasis in a Byzantine Catholic or Orthodox Christian temple is a representation of the curtain that separated the Holy of Holies in the ancient Temple of the Jews in Jerusalem. During the Divine Liturgy, traditionally, the curtain is drawn closed after the Great Entrance, to remain closed until the reciting of the Creed, as the priest commemorates the sacrifice of our Lord Himself for the atonement of the sins of mankind as did the high priest of the Temple with expiatory sacrifice for his own sins with blood of animal sacrifices.

The use of the curtain is even older than the Iconscreen. Even before the end of the persecutions in the Roman Empire, Christian House Churches would separate the Altar area from the congregational area, by a curtain. This can still be seen in such ancient Eastern Christian Churches as the Armenian and Maronite, which have a curtain but no icon screen. The Coptic and various Syriac Churches also have curtains behind the entire Icon Screen.

In Churches of the Antiochian and Constantinopolitan traditions there were curtains on the canopy over the Holy Table [Ciborium]. These curtains surrounded all four sides of the Holy Table, and were opened during the celebration of the Divine Liturgy. The Templon, the waist high wall surmounted by a post and lintel construction, also had a curtain behind the entire construction. This completely separated the Altar area from the Church's nave. [You can find such Templons in Churches as early as the 4th Century AD.] As more and more churches removed or were built without the ciborium, the curtain on the Iconscreen increased in importance.

The significance of the curtain is presented by the Holy Apostle in Hebrews chapter 9, as he recalls the special ceremony held in the Temple

FATHER'S LITURGICAL CORNER [PAGE 2]

of the Jews in Jerusalem on Yom Kippur, the "Day of Atonement." In the Temple, a room was set aside behind a curtain called the Holy of Holies into which only one person, the high priest, could enter and then only once each year, on the Day of Atonement. On that day, after offering special sacrifices, the high priest collected in a bowl some blood from the animal victims and carried it behind the curtain, into the Holy of Holies. In a ritual that symbolized the people's repentance for the sins of the previous year and to entreat God's forgiveness he sprinkled the blood about the chamber. As the high priest was only a man, he had to offer the expiatory sacrifice for his own sins, and because he continued to sin, he had to offer the sacrifice year after year. Apostle Paul tells us that this ritual was a prophecy of the incarnation, death, and resurrection of our Lord.

During the Divine Liturgy, bread and wine are carried to the altar table at the Great Entrance to begin our offering of the Eucharist, the sacrifice that reaches its climax in the invocation of the Holy Spirit upon the Gifts and culminates in our partaking of them, now transfigured by the Spirit's grace and power into the crucified and risen Body and Blood of our Lord Jesus Christ. As soon as the bread and wine are placed on the altar table, the royal doors are closed and the curtain is drawn across the opening, to remain closed until the Creed. The significance of this action is made clear in a phrase from the prayer the priest reads while the curtain is closed. He asks God to "accept also the prayer of us sinners, and bring it to Your holy altar, enabling us to offer unto Thee gifts and spiritual sacrifices for our sins and for us and the sins of the people." The last words echo those of the Apostle in Hebrews 9:7 and link our offering of the Gifts to his discussion of the Jewish ritual of atonement, recalling the special ceremony held in the Temple of the Jews on the Day of Atonement.

In the Pittsburgh Metropolia the new translation contains a rubric for the curtain and royal doors to be open throughout the Divine Liturgy. But the Church's rubrics do call for the curtain to be opened for Matins or Vespers, but to remain closed for the Liturgical Hours. Thank you for your question!

Seventh Sunday after the Cross (Pentecost 24, St. Luke 5)

A Missed Opportunity

[FATHER'S NOTE: THESE INSERTS ARE FROM THE MELKITE GREEK CATHOLIC EPARCHY OF NEWTON. THE GOSPEL OF THE RICH MAN FOR THE SLAV BYZANTINE CATHOLICS WAS A FEW SUNDAYS AGO.] WHEN PEOPLE THINK about violating God's law they think about sins of commission: doing something prohibited, like stealing, harming another, or the like. We often forget that sins of omission – things that we neglect to do – are often even more damaging.

The rich man in Christ's parable is not accused of any sin of commission. He is not blamed for being rich any more than Lazarus is praised for being poor: in itself having money is not a sin. We are not told how he made his money. He is not accused of defrauding people as Zacchaeus claimed to have done. The only thing he is accused of is not giving alms.

The poor man, Christ says, lay at the rich man's gate, hoping for scraps. It may be easy to ignore a panhandler on the street; it is not so easy to ignore him when he is at your doorstep day after day. Yet this is what the rich man did. He did not overlook abstract appeals from far-away charities; he passed by a flesh-and-blood person in need on his own doorstep, "the living creature," as St John Chrysostom describes him, "for whom God cares" (*On Wealth and Poverty*).



The Purpose of Wealth

One of the ultimate questions behind this parable is, “What is money for?” In the ethics of the world the answer is clear: money is there for us to buy more and bigger and newer and better. According to the Scriptures, however, though we walk in the flesh, we do not live according to the flesh. We know that our money is the Lord’s; however we may have gathered it.

The purpose of money according to the vision of the kingdom of God depicted in the parable of the rich man and Lazarus is set forth directly in St Paul’s Second Epistle to the Corinthians. He writes, “*God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may have an abundance for every good work*” (2 Cor 9:8). Our resources are meant to provide us with “*all sufficiency*,” meaning everything that we truly need, and “*an abundance*” – everything more than we need – for doing good. Does having multiple cars and homes or a TV in every room fall under the heading of “sufficiency”?

The rich man in Christ’s parable may have felt that he “needed” every scrap he had acquired but, as St. John Chrysostom affirmed, he did not know what he needed it for: “If a person enjoys luxury in moderation and distributes the rest to the stomachs of the poor, then his wealth does him good. But if he is going to give himself up to luxury and profligacy, not only does it not help him at all, but it even leads him down to the great pit. This is what happened to this rich man” (*On Wealth and Poverty*).

Where Do We Encounter God?

Devout believers are convinced that they encounter God in worship – in the words of the Bible, in the Eucharistic presence. The Lord taught the very thing: “*Where two or three are gathered together in my name, I am there in the midst of them*” (Mt 18:20). When the Body of Christ comes together in worship – particularly in the Divine Liturgy – the Head is surely there as well.

But Christ also indicates another instance of His presence in our midst. He affirms that He is present in the needy of this world. In His

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parable of the last judgment, Christ rewards those who fed and clothed Him, who welcomed Him or visited Him when He was sick or in prison. “Assuredly I say to you,” He tells them, “*inasmuch as you did it to one of the least of these my brethren you did it to Me*” (Mt 25:40).

In the Liturgy we truly encounter the glorious Christ: the candles, the singing, the incense and the icons all point to Him as He is now: at the right hand of the Father, praised by the saints and angels. But in the poor we encounter the Christ who put aside His glory and took on our broken humanity that we might ultimately share in His divine Sonship. The person in need is an icon of the humiliated Christ, the suffering Christ, the dying Christ – as much an icon of Christ in its way as is the Liturgy. Most of us find it easier to see the Lord of glory in the Liturgy. It seems to take a Dorothy Day, a Mother Teresa of Calcutta or a Father Damian of Molokai to see Christ incarnate in human weakness.

The late Catherine de Hueck Dougherty, daughter of a noble Russian family, tells of how her parents recognized the presence of Christ in the poor. “Early in my childhood, the truth that Christ is in my neighbor was shown to me by my parents’ example and words. No one was ever turned from our door, bum or beggar, woman of the streets or thief. The men were welcomed by my father. He gave them a bath himself, or mother would do it for the women; then they would be given clothing if they needed it. They would be served by Mother and Father and by us children – *if we had been good through the week* and thus worthy of serving Christ in the poor – on our best linen and from our best china in the main dining room” (*My Russian Yesterdays*).

The baron and baroness had clearly learned what the rich man in Christ’s parable had not: that the beggar at the gate is one whom God sends as a means for the salvation of the rich.

As St John Chrysostom phrased it, “The Rich Man had in Lazarus an opportunity to learn virtue and to show forth love. Instead of accepting Lazarus’ help, he betrayed himself with heartless greed and an unwillingness to share his own wealth...

Seventh Sunday after the Cross 10 November 2013 [Page 4]

For nothing can so make a man an imitator of Christ as caring for his neighbors.

Indeed, even though you fast, or sleep on hard ground, or even suffer unto death, but should take no thought of your neighbor, you have done nothing great; despite what you have done, you still stand far from this model of a perfect Christian” (*On Wealth and Poverty*).

Who is the Rich Man?

“If we are to tell the truth, the rich man is not the one who has collected many possessions but the one who needs few possessions; and the poor man is not the one who has no possessions but the one who has many desires. We ought to consider this the definition of poverty and wealth. So if you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. If, on the other hand, you see someone with few needs, you should count him the richest of all, even if he has acquired nothing.

“We are accustomed to judge poverty and affluence by the disposition of the mind, not by the measure of one’s substance. Just as we would not call a person healthy who was always thirsty, even if he enjoyed abundance, even if he lived by rivers and springs, (for what use is all that water when his thirst remains unquenchable). Let us do the same in the case of wealthy people: let us never consider those people healthy who are always yearning and thirsting after other people’s property; let us not think that they enjoy any abundance. For if one cannot control his own greed, even if he has appropriated everyone’s property, how can he ever be affluent? But those who are satisfied with what they have and pleased with their own possessions and do not have their eyes on the substance of others, even if they are the poorest of all, should be considered the richest of all. For whoever has no need of others’ property but is happy to be self-sufficient is the most affluent of all.”

St John Chrysostom, *Second Sermon on Lazarus and the Rich Man*

**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. This past Thursday he has returned to his family in Solon, OH.

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 recently graduated from Army Basic Training, and is training in Army Intelligence at a base in Arizona..

Please inform Fr. Bryan of any changes.

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!