

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**

SUN. DEC. 28

THIRTY-SECOND SUNDAY AFTER PENTECOST.
SUNDAY AFTER CHRISTMAS. MEMORY OF DAVID
THE KING, JOSEPH THE BETROTHED, AND JAMES
THE BROTHER OF OUR LORD. The Holy Innocents
killed by Herod in Bethlehem. Our Ven. Fr. Marcellus,
Hegumen of the Akimetes.

9:45 AM THE THIRD HOUR

10 AM FOR THE PEOPLE

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



WE WELCOME ALL OF OUR
VISITORS PLEASE JOIN US FOR
OUR COFFEE SOCIAL IN OUR
ST. MARY HALL

SUNDAY, DECEMBER 22 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY ARE
FOUND ON PAGE 152 [TONE 6] AND
PAGES 285 – 287 [SUNDAY OF THE
ANCESTORS] OR **ON THE PULL**
OUT SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

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

CHRIST IS AMONG US!
HE IS AND SHALL BE!

**YOUR GIFT TO THE LORD FOR THE MONTH OF DEC.
2013**

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<u>Dec. 1</u>	\$ 884.07	\$ 40.37	\$0.00	\$ 516.00	\$1,440.44
<u>Dec. 8</u>	\$1,624.61	\$ 97.85	\$0.00	\$ 366.90	\$2,089.36
<u>Dec. 15</u>	\$ 924.24	\$ 56.93	\$0.00	\$ 1,316.25	\$2,297.42
<u>TOTAL</u>	\$3,432.92	\$ 195.15	\$0.00	\$ 2,199.15	\$5,827.22

We need a weekly income of \$3000.00 to properly operate YOUR Parish.
WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!
MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO
ST.ATHANASIUS THE GREAT PARISH!

<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	Jesus, Mary ,Joseph	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Gary Firestone	Judy Ernst
Annuciation Tryptych	\$25.00	AVAILABLE	
Holy Table	\$40.00	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.

MANY THANKS !~ TO EVERYONE WHO BAKED AND WORKED AT THE CHRISTMAS BAKE SALE Your help is most appreciated! We are a very small Parish, we really MUST have EVERYONE'S ACTIVE COOPERATION WITH REPAIRS, WORK DAYS AND FUNDRAISING. We can NOT be viewed as a Chapel of Ease, a Place of Refuge from poor liturgy and heretical teachings, or a Sacrament Factory. EVERYONE needs to understand that they must actively participate in all aspects of Parish Life: Liturgy, the Holy Mysteries, Education, Fundraising etc...WE NEED YOU AT ST. ATHANASIUS!

SILK POINSETTIAS AND FLOWERS ONLY PLEASE!~

Father Bryan has been informed of the Parish custom of parishioners providing the Poinsettias for the Christmas Season. He appreciates the parish custom, but he has one request! Please DO NOT BRING NATURAL POINSETTIAS. Fr. Bryan is very allergic to Poinsettias, and should not spend much time in their presence. SO PLEASE ONLY BRING SILK POINSETTIAS FOR USE IN THE CHURCH AND PARISH HALL. He is allergic to many different flowers and he appreciates folks bringing primarily silk flowers for use inside the Church. Thank you!

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 \$1335.00 in pledges towards our goal of \$1500.00!

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, CORY ROMERO, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M..**

TODAY AT ST. ATHANASIUS ~ after the 10 AM Divine Liturgy and the Coffee Social @ 11:15 AM, we will be learning how to bake the Eucharistic Bread [Prosphora]. Please join us and discover a special way that YOU can share in the Divine Liturgy!

UPCOMING HOLY DAYS & SPECIAL SERVICES

AT ST. ATHANASIUS THE GREAT CHURCH

<u>TUE. DEC. 24</u>	9 AM OFFICE OF READINGS [ROYAL HOURS] 8 PM GREAT COMPLINE [NIGHT PRAYER] WITH THE LITJA AND ANOINTING [THIS SERVICE FULFILLS YOUR CHRISTMAS LITURGICAL OBLIGATION]
<u>WED. DEC. 25</u>	<u>FEAST OF THE NATIVITY OF OUR LORD</u> 9:45 AM THE THIRD HOUR 10 AM FESTAL DIVINE LITURGY
<u>THU. DEC. 26</u>	<u>SYNAXIS OF THE THEOTOKOS</u> 9 AM FESTAL DIVINE LITURGY
<u>FRI. DEC. 27</u>	<u>FEAST OF THE HOLY GREAT PROTO- MARTYR AND ARCHDEACON STEPHEN</u> 9 AM FESTAL DIVINE LITURGY
<u>SAT. DEC. 28</u>	5 PM VESPERS WITH DIVINE LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. DEC. 29</u>	<u>SUNDAY AFTER CHRISTMAS.</u> 9:45 AM THE THIRD HOUR 10 AM DIVINE LITURGY 11:15 AM WEEKLY SOCIAL [ST. MARY HALL]
<u>TUE. DEC. 31</u>	5 PM FESTAL EVENING PRAYER OF THE CIRCUMCISION OF OUR LORD
<u>WED. JAN. 1</u>	<u>FEAST OF THE CIRCUMCISION OF OUR LORD. FEAST OF ST. BASIL THE GREAT</u> 10 AM FESTAL DIVINE LITURGY

**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 January 29, 2014 [Festal Evening Prayer 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]

Wednesday May 28 Festal Evening Prayer of the Ascension with Holy Anointing

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. **WE WILL NEXT MEET AFTER SUNDAY DEC. 22ND DIVINE LITURGY. THEN WE WILL HAVE A FEW WEEKS OFF FOR CHRISTMAS NEW YEARS AND THEOPHANY EVENTS.** We will begin the classes at around 11:45 AM and end at around 1 PM. Please join in!

PASTOR NAMED TEMPORARY ADMINISTRATOR OF ST. NICHOLAS CHURCH, MUNSTER, IN~

As part of his responsibilities as Protopresbyter of the Midwest Region, Fr. Bryan is to be Administrator of parishes which become vacant due to illness, death, retirement, or resignation. Fr. Frank Korba is retiring as Pastor of St. Nicholas Parish in Munster, IN on December 31, 2013. On January 1, 2014 Fr. Bryan will assume these responsibilities, in addition to those at St. Athanasius, until a new Pastor can be named. He will be responsible for all financial and other administrative activities of the parish. He will also have to find substitutes for all weekend, holy day, funeral, and other Divine Services. He will have to travel to Munster at least one day a week for these purposes. Please keep Father Frank and the Parishioners of St. Nicholas in your prayers, during this transition.

FATHER'S LITURGICAL CORNER

Father in the Roman Catholic Church the have the custom of a Midnight Mass for Christmas. I understand that this is not the practice of the Byzantine Churches, could you explain the practice of the Byzantine Churches?

The Byzantine Divine Services for the celebration of the Nativity of our Lord are filled with beauty and meaning. We are nearly finished with the 40 day Pre-Christmas Fast called the Phillip's Fast. The Vigil of Christmas begins with the Royal Hours, typically celebrated on the morning of Christmas Eve. They are called Royal Hours since the Imperial family frequently attended in Constantinople. The Service consists the four Liturgical Hours served with an Old Testament, New Testament and Gospel reading tied to the Prophecies and actualization of God the Son becoming Flesh in Jesus Christ.

On the Evening of Christmas Eve, Festal Evening Prayer with the Liturgy of St. Basil the Great is usually celebrated at sunset. It is a traditional baptismal Vigil Liturgy with 8 Old Testament readings provided [usually shortened to 3 in parish usage] during the Vespers portion. Then the Divine Liturgy of St. Basil the Great is celebrated with readings from the Letter to the Hebrews and the Infancy Narrative from Luke chapter 2.

Great Compline is traditionally the most popular Liturgical Service of the Feast. Often it is combined with Morning Prayer, although this is less frequently the case in parish churches today. After the opening doxology, a Hexapsalmos [6 Psalms] is chanted by the readers, cantors and congregation. {Psalms 4, 6, 12, 24, 30 & 90} Then is the solemn singing of "God is with us!" [s'nami Boh!] is done by the clergy, cantors and congregation. The Troparia and Kontakia are taken along with several of the Psalms from Morning Prayer. The the Great Compline continues with the Lityja stichera, Lityja litany, the Canticle of Simeon, followed by the Aposticha, and the Artoklasia [Blessing of the Bread, Wheat, Wine and Oil of Gladness]. Then the Great Compline concludes with the formal festal dismissal. The the people come forward to kiss the Holy Icon of the Nativity, receive the anointing as the Oil of Gladness, and partake of the bread from the Artoklasia.

Thank you for your question!



Sunday before the Nativity

Son of God Son of Man

At every Divine Liturgy the celebrant prays for the Church hierarchs in words such as these: “Graciously bestow them to Your holy Churches in peace, honor, safety health, long life, rightly dispensing the word of Your truth.”

This last phrase is actually taken from St. Paul’s Second Epistle to Timothy: *“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth”* (2 Timothy 2:15).

When the verse is translated as “dispensing” or “imparting” the word of Your truth, it suggest the act of passing on the Gospel from the bishop to His Church. When the translation *“rightly dividing the word of truth”* is used, something more is suggested. The bishop’s role is to separate the ideas circulating as “Gospel” into true and false, dividing one from the other. Anyone can say that their interpretation is faithful to the Tradition. It is the bishop’s role, St Paul tells Timothy, to make a judgment and separate true from false teaching.

St Paul spent his life proclaiming Christ despite all kinds of hardships. He was indignant that others were proclaiming false teachings and attributing them to Christ and His Church. He wrote to the Galatians, *“I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel – which is not another – but there are some who trouble you and want to pervert the gospel of Christ. But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed”* (Gal 1:6-8). These “other gospels,” which were no authentic gospel at all, were generally doctrines

Sunday before the Nativity [Page 2] or practices from other traditions which some teachers were intermingling with the Gospel of Christ. The one St Paul found himself opposing most vigorously was that believers in Christ were required to be circumcised. People had to physically become Jews, its practitioners, taught, in order to unite to Christ.

St Paul had cleared his teaching with the chief Apostles (see Gal 1:18-19) but his opponents continued in their views until the Jerusalem Church, led by St. James, the “brother of God” as he is called, confirmed that circumcision was not necessary, only faith in Christ (see *Acts 15:6-21*). The Apostolic Church had rightly divided the word of truth, determining what was essential and what was not.

What Was Paul’s Gospel?

The Gospel which Christ had preached was simple, according to the Evangelists. “*The time is fulfilled and the kingdom of God is at hand. Repent and believe in the gospel*” (*Mk 1:15*).

Paul’s summary of the Gospel which he preached in *1Cor 15:3-8* tells us how he understood the kingdom of God to be at hand. “*For I delivered to you first of all that which I also received, that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures: and that He was seen by Cephas, then by the twelve. After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep. After that He was seen by James, then by all the apostles. Then last of all He was seen by me also, as by one born out of due time.*” It was in the death and resurrection of Christ that the kingdom of God was to be found.

Perversions of the Gospel

St. Paul did not hesitate to say that the promoters of circumcision in the Church were perverting the Gospel. Over the centuries a number of

Sunday before the Nativity [Page 3] alternatives to the Gospel emerged: teachings which St Paul would surely have called “another gospel.” Some of the following first millennium teachings about Christ were quickly discarded; others have been revived over the years by different sects.

Some of the early alternative gospels taught that:

- Jesus was the illegitimate son of Mary and Panthera, a Roman soldier (the Talmud);
- Jesus was born as man and later adopted as a “son of God”
- Jesus was not fully man: he had a human body and a divine mind;
- Jesus was created by God the Father and not equal to Him (Arianism);
- Jesus’ physical body was only an illusion, therefore He did not die on the cross;
- Jesus’ human nature was overwhelmed by His divine nature (Eutychnianism);
- Jesus had two natures but only one will, the divine, therefore His humanity was incomplete (monothelitism);
- Jesus only seemed to die on the cross; instead God took Him to Himself (Islam)

The first centuries also saw the rise of teachings that denied:

- The value of the Old Testament (Marcionism);
- The value of marriage (Montanism);
- The true brokenness of our human nature (Pelagianism).
- The value of icons (iconoclasm);

The nineteenth and twentieth centuries saw the rise of groups with their own alternative gospels which teach that:

- God is the physical father of Jesus. They are “one God” only in that they are united in spirit, mind and purpose (Mormons)

Sunday before the Nativity [Page 4]

- Jesus is the incarnation of God's first creation, Michael the Archangel, who became Messiah at His baptism (Jehovah's Witnesses)
- Jesus was one of the many good spiritual teachers like Buddha, Mohammed, Confucius and others who attained divinity (New Age groups)

All of these tendencies we call heresies, from the Greek word *heteran* (other), as in "another gospel." These heresies spoke about God and Christ but not in ways deemed consistent with the Scriptures. They came from another source than divine revelation and ultimately were rejected by the Church. Bishops, gathered in councils, divided what they saw as true from false teachings and rejected the early heresies. Their summary of the true Gospel, the Nicene Creed, remains the unique statement of our common faith.

Our Dogmatic Hymns

For centuries the Eastern Churches have also used liturgical hymns to assert their teaching in the face of heresies. The following sticheron from the vespers of the Nativity proclaims the Gospel faith of the Church with clarity and thereby refutes many of the heresies mentioned above. St. Paul would have approved.

Come, let us rejoice in the Lord! Let us proclaim the present mystery by which the partition has been broken and the flaming sword withheld: now shall the Cherubim let us all come to the Tree of Life. As for me, I am returning to the bliss of Paradise whence I had been driven by the original disobedience. Behold, the Image of the Father and His immutable Eternity has taken the form of a servant! He has come down to us from a Mother all-pure, and yet He has remained unchanged: He has remained true God as He was before, and has taken on Himself what He had not been, becoming Man out of His love for man. Wherefore, let us raise our voices in hymns and sing: "O God who was born of the Virgin, O our God, have mercy on us!"

2014 THEOPHANY HOUSE BLESSING FORM

In the Byzantine Churches, it is traditional for everyone to have their home blessed each year. This Blessing is usually performed after the Solemn Consecration of the Jordan Water. Father Bryan would really enjoy coming to bless your home. If you would provide the information below, he will be happy to make arrangements to celebrate this blessing. Also if you would like to share a meal with Fr. Bryan please indicate below.

NAME:

ADDRESS:

HOME PHONE:

WORK PHONE:

MOBILE PHONE #1:

MOBILE PHONE #2:

I WOULD LIKE TO INVITE FATHER FOR :

LUNCH: [CHECK ONE]

SUPPER:

**PLEASE CUT THIS FORM OUT, GIVE IT TO FATHER BRYAN,
MAIL IT TO THE PARISH OFFICE, OR PLACE IT IN THE
COLLECTION BASKET. Thank you!**

From the writings of the Church Fathers:

And do not consider this genealogy a small thing to hear; for truly it is a marvelous thing that God should descend to be born of a woman, and to have as His ancestors David and Abraham.

St. John Chrysostom

From the writings of the Church Fathers:

Said the Apostle [Paul] of the Only-begotten, *Who being in the form of God, thought it no robbery to be equal with God. Who then is this who is in the form of God? or how emptied He Himself, and humbled Himself to the likeness of man?* If time above



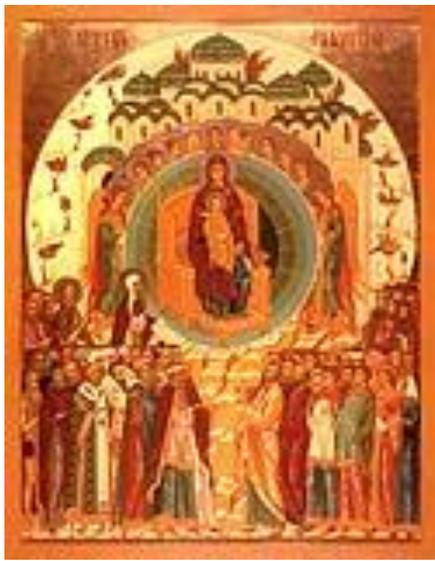
mentioned heretics dividing Christ into two parts, i.e. the Man and the Word, affirm that it was the Man that was emptied of glory, they in must first show what form and equality with the Father are understood to be, and did exist, which might suffer any manner of emptying. But there is no creature, in its own proper nature, equal with the Father; how then can any creature be said to he

emptied? or from what eminence to descend to become man? Or how can he be understood to have taken upon Him, as though he had not at first, the form of a servant? But, they say, the Word being equal with the Father dwelt in Man born of a woman, and this is the emptying. I hear the Son truly saying to the Holy Apostles, If any man love Me he will keep My saying; and My Father will love him, and We will come to him, and make Our abode with him. Hear how he said that He and the Father will dwell in them that love Him. Do you then suppose that we shall grant that He is there emptied of His glory and has taken upon Him the form of a servant, when He makes His abode in the hearts of them that love Him? Or the Holy Spirit, does He fulfill an assumption of human flesh, when He dwells in our hearts?

St. Cyril of Alexandria

Matthew then, desiring to preserve (in memory the lineage of the Lord's humanity through the succession of His parents), begins with Abraham, saying, Abraham begat Isaac. Why does he not mention Ismael, his first-born? And again, Isaac begat Jacob; why does he not speak of Esau his first-born? Because through them he could not have come down to David.

St. John Chrysostom



December 26

Synaxis of the Most Holy Theotokos.

On the second day of the Nativity, the Christian Church gives glory and thanksgiving to the Most-holy Theotokos, who gave birth to our Lord, God and Savior Jesus Christ. This feast is called "the Synaxis" because on this day all of the faithful gather to glorify her, the Most-holy Theotokos, and to solemnly and universally celebrate a feast

in her honor. In Ohrid, it has been the tradition from ancient times that, on the eve of the second day of Nativity, Vespers has been celebrated only in the Church of the Most-holy Theotokos called the Chieftain [Èelnica]. All the clergy with the people gather together to glorify the Most-pure Theotokos.

2. The Commemoration of the Flight into Egypt

The wise men (astrologers) from the East, having worshiped the Lord in Bethlehem, were directed to return to their home another way by command of an angel. Herod, that wicked king, planned to slaughter all the children in Bethlehem, but God saw Herod's intention and sent His angel to Joseph. The angel of God appeared to Joseph in a dream and commanded him to take the young Child and His Mother and flee to Egypt. Joseph did this. Taking the Divine Child and His Most-holy Mother, he traveled first to Nazareth (Luke 2:39), where he arranged his household matters, and then, taking his son James with them, went off to Egypt (Matthew 2:14). Thus the words of the prophet were fulfilled: *Behold, the Lord rides upon a swift cloud, and shall come into Egypt* (Isaiah 19:1). In old Cairo today, the cave where the holy family lived can be seen. Likewise, in the village of Matarea near Cairo, the tree under which the Most-holy Theotokos rested with the Lord Jesus, as well as a miraculous spring of water under this tree, are visible. After having lived for several years in Egypt, the holy family returned to Palestine, again in response to a command of an angel of God. Thus another prophecy was fulfilled: *Out of Egypt have I called my Son* (Hosea 11:1). Hearing that Archelaus was king, Joseph returned to Galilee, to his town of Nazareth.



The holy Hieromartyr Euthymius, Metropolitan of Sardes (+824)

Saint Euthymius was born in Ouzara in Asia. After being renowned in the monastic life for some time, he was elevated to the see of Sardes, and confounded the heretics at the Seventh Ecumenical Council of 787, the Second of Nicaea. He was noticed by Empress Irene and Emperor Constantine VI who conferred diverse official ambassadorships upon him. But under Emperor Nicephoros, the Saint was exiled to Pantellaria of Esteria around 805 at the same time as other Orthodox Catholic bishops for having conferred monastic tonsure on a young girl.

Leo the Armenian recalled him from exile in 815 and asked him if he rendered veneration to icons. The Saint answered proudly, as he had the custom of doing, and struck the Emperor with an anathema. Furious, he immediately decreed his exile to Assos in Mysia, where he remained from 815 to 821.

When Leo was assassinated by Michael the Stammerer, the Saint was recalled from Assos and summoned to renounce the cult of the Icons. He struck the Emperor with his retorts and was exiled again to Acritas. He was shut up in a dark prison, where four executioners stretched him out on the ground and beat him so cruelly with ox ligaments that he died eight days after, on the day after the feast of the Nativity according to the Flesh of Our Lord, God, and Savior Jesus Christ in 824.

The Lord has sworn and He shall not change His mind: "You are a priest forever according to the order of Melchisedek."

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 returned to his family in Solon, OH.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic 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 has returned to the United States and continues to serve the Military Archdiocese at Fort Bragg, NC.

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 is serving at Fort Benning, GA. His brother Rory has been 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!