

# **THE LIGHT OF THE EAST**



## **ST. ATHANASIUS THE GREAT** **BYZANTINE CATHOLIC CHURCH**

**1117 South Blaine Ave. Indianapolis, IN 46221**

**Website: [www.saindy.com](http://www.saindy.com) Email: [sabcc@indy.rr.com](mailto:sabcc@indy.rr.com)**

**Served by:**

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

**Cantors: John Danovich, Brian Goshorn, Marcus Loidolt,**

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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**

**SERVICES FOR THE WEEK OF JUNE 29, 2014**

**THIRD SUNDAY AFTER PENTECOST.**  
**FEAST OF GLORIOUS AND PREEMINENT AND**  
**ILLUSTRIOUS APOSTLES PETER & PAUL.**

**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. JUNE 28**

**5 PM**

**+Steven Klinkovsky [40<sup>th</sup> Day]**

**6:15 PM**

**MYSTERY OF HOLY  
REPENTANCE  
[CONFESSIONS]**

**SUN. JUNE 29**

**9:45 AM**

**THE THIRD HOUR**

**10:00 AM**

**FOR THE PEOPLE**

**11:15 AM**

**PARISH LUNCHEON**

**MON. JUNE 30**

**Synaxis of the 12 Apostles. The Passing of the**  
**Blessed Confessor Basil Vsevolod Velychkovsky,**  
**secret Bishop [1973]. The Passing of the Martyr**  
**and Presbyter Zenon Kovalyk [1941].**

**NO DIVINE SERVICES**

**TUE. JULY 1**

**The Holy Unmercenary Healers and Wonder-**  
**workers Cosmas and Damian.**

**NO DIVINE SERVICES**

**WED. JULY 2**

**Disposition of the Venerable Robe of the**  
**Theotokos at Blachernae.**

**9 AM MORNING PRAYER**

**THU. JULY 3**

**The Holy Martyr Hyacinth.**

**9 AM MORNING PRAYER**

**CHRIST IS AMONG US!**

**HE IS AND SHALL BE!**

**WE WELCOME OUR VISITORS TO THIS MORNING'S LITURGY.**  
**PLEASE LOOK FOR THE CHANGEABLE PARTS, HYMN**  
**NUMBERS, AND PROPERES ON THE COLORED INSERT.**

**FRI. JULY 4**

**Our Holy Fr. Andrew of Jerusalem, Archbishop  
of Crete. Our Ven. Mother Martha, Mother of  
St. Simeon the Venerable. Our Ven. Fr.  
Procopius of Sazava.**

***HAPPY INDEPENDENCE DAY***

**SAT. JULY 5**

**Our Ven. Fr. Athanasius of Mount Athos.**

**5 PM**      *Health and Salvation of Andrew Basil  
Dietz*

**6:15 PM**   **MYSTERY OF HOLY  
REPENTANCE [CONFESSIONS]**

**SUN. JULY 6**

**FOURTH SUNDAY AFTER PENTECOST.**

**Our Ven. Fr. Sisoës the Great.**

**9:45 AM**      **THE THIRD HOUR**

**10:00 AM**      *FOR THE PEOPLE*

**11:30 AM**      **PARISH LUNCHEON**

***YOUR GIFT TO THE LORD ~ THE MONTH OF JUNE 2014***

<i>Date</i>	<i>Collection</i>	<i>Candles</i>	<i>Holy Day</i>	<i>Fundraising</i>	<i>Total Income</i>
<i>June 1</i>	<i>\$1,922.10</i>	<i>\$82.00</i>	<i>\$25.00</i>	<i>\$855.02</i>	<i>\$2,844.12</i>
<i>June 8</i>	<i>\$1,476.91</i>	<i>\$17.00</i>	<i>\$ 6.00</i>	<i>\$661.00</i>	<i>\$2,160. 91</i>
<i>June 15</i>	<i>\$1,326.98</i>	<i>\$50.67</i>	<i>\$20.00</i>	<i>\$955.61</i>	<i>\$2,353.26</i>
<i>June 22</i>	<i>\$ 549.66</i>	<i>\$43.00</i>	<i>\$0.00</i>	<i>\$682.97</i>	<i>\$1,275.63</i>
<i>Totals</i>	<i>\$5,275.65</i>	<i>\$192.67</i>	<i>\$51.00</i>	<i>\$3,154.60</i>	<i>\$8,673.92</i>

***WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!  
IT COSTS APPROXIMATELY \$3000.00 PER WEEK TO OPERATE  
YOUR PARISH. PLEASE BE SURE TO SUPPORT YOUR ST.  
ATHANASIUS PARISH. THANK YOU!***

***ETERNAL MEMORY! ~ Father Sid Sidor 2<sup>nd</sup> Anniversary~ The  
Vespers and Divine Liturgy for the Feast of the Dormition of the  
Theotokos will be celebrated on Thursday August 14, 2014 at 7 PM, as a  
memorial for Fr. Sid. Please inform former parishioners, your family,  
friends, and neighbors now and plan to attend this Memorial Liturgy.***

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	In Thanksgiving	Karen Ybarra
Icon Screen (6)	\$40.00	Health of Judith Marie	Danny Enciso
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	+Father Sid Sidor	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	+Beau Callaway	Rebecca Becker
St. Athanasius Icon	\$25.00	Deceased	Dan & Olga Vaughn
Holy Table	\$40.00	Family & Friends	Dan & Olga Vaughn
PLEASE NOTE: The icon of St. Athanasius, formerly on the icon screen, is now in the former location of the Annunciation Tryptych, which will soon be above the window of the cry room.			
<b><u>Give a spiritual Gift to someone in need.</u></b> 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.			



**PLEASE REMEMBER IN YOUR PRAYERS:** our parishioners, family members, friends and others who are ill or infirm: AMY CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, MARGARET EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, ELAINE WILSON, KEVIN ZAHN, DR. CHARLOTTE NEUMANN, SONIA DOUGLAS-STANTON, RON ZELLER, NICHOLE RICHARDS, JUDY ERNST, BR. JAMES BROWN S.M., WILLIS

WILLIAMS, BELINDA DORNEY, DAVID BLEVINS, DANNY ENCISO, FR. DEACON MICHAEL GEORGE, MONICA KING GILBRECH, KATHERYN LOIDOLT, PAUL SUVAK, GLEN GRABOW



**Upcoming celebrations of the Paraclis to the Theotokos  
and Mystery of Holy Anointing "Ancient Healing Service" at 7 PM.**

Wednesday July 30 Paraclis and Mystery of Holy Anointing

Wednesday August 27 Paraclis and Mystery of Holy Anointing

Wednesday September 24 Paraclis and Mystery of Holy Anointing

***FROM THE PARMA EPARCHY CHANCERY OFFICE***

1] **Presbyteral Ordination~** Father Deacon Andrew Nagrant will be ordained to the Order of Presbyter by the Grace of the Holy Spirit and the laying on of hands of His Grace Bishop JOHN of Parma. The Hierarchical Divine Liturgy of Ordination will be on Saturday August 9, 2014 at 10 AM at St. John the Baptist Byzantine Catholic Cathedral in Parma.

2] **"Minor Orders" Ordination~** Brother Cyril Pinchak s.j. will receive the laying on of hands from His Grace Bishop John of Parma today. The Hierarchical Divine Liturgy is taking place this morning at the Altar Server Ascetical Boot Camp and Teen Girls Ascetical Weekend. This takes place at 11 AM at the Eparchial Shrine of the Theotokos of Mariapoch in Burton, Ohio. Brother Cyril is a scholastic for the Detroit Province of the Society of Jesus [Jesuits] and a graduate from John Carroll University in University Heights, OH. He was be ordained Reader and Sub-Deacon.

3] **Seminarian assigned to St. Athanasius the Great Parish:** Seminarian Bryan Scotton, who has just completed his first year of theology at the Byzantine Catholic Seminary of SS. Cyril and Methodius, has been assigned to St. Athanasius the Great Parish. Bryan's assignment will begin on Thursday July 31st thru Monday August 29, 2014. He is a graduate of Case Western Reserve University with a degree in Music Education. He is a vocation from St. Joseph Byzantine Catholic Church in Brecksville, OH.

4] **New Arrival~** Subdeacon John and Kathy Russell on Sunday June 22 welcomed a new daughter Veronica in Pittsburgh. Many Happy Years!

## **THE AKATHIST TO THE THEOTOKOS,**

## **THE INEXHAUSTIBLE CUP,**

## **HEALER OF ALCOHOLICS**

**WEDNESDAY JULY 9<sup>TH</sup> 7 PM**

**WEDNESDAY AUGUST 20<sup>TH</sup> 7 PM**

**ST. ATHANASIUS THE GREAT BYZANTINE  
CATHOLIC CHURCH 1117 S. BLAINE AVE.  
INDIANAPOLIS.**

**DO YOU KNOW ANYONE WHO IS TROUBLED  
BY THE DISEASE OF ALCOHOLISM OR  
CHEMICAL DEPENDENCY?**

**PLEASE GIVE THEIR FIRST NAME TO FR. BRYAN AND JOIN US FOR  
THIS LIFE-CHANGING AND HEALING AKATHIST**

### **PLANNING FOR EASTERN CHRISTIAN FORMATION CLASSES 2014-2015**

Many thanks to those who have volunteered to restart our ECF Program. Father Bryan needs to meet with all of our volunteer catechist after the Sunday Divine Liturgy on Sunday July 13<sup>th</sup>. If possible, please bring documentation of previous Safe Environment Training Certification from the Boy Scouts, other Scouting type organization, or another Catholic Eparchy [Diocese] or Archeparchy [Archdiocese]. Thank you for your assistance with this essential ministry.

### **Revamping St. Athanasius Parish's ~ St. Mary Hall**

Our St. Mary Hall must provide our Parish with a wide variety of uses from Catechetical Center, Meeting Room[s], Parish Socials, Parish Bakery and other projects work space etc. We need to create a way in which to efficiently and effectively divide the Hall for these various uses. We need to be able to divide the Hall into 3 or 4 spaces for classes and meetings. Yet it also has to be able to be opened up for socials and fund-raising work. Well gentleman, show Fr. Bryan the plan and let's get to work, since it must be completed by the BEGINNING of September so we can begin the ECF program on time.

**Spring and Summer work days~** repairing, replacing rotted wood, replacing missing vinyl siding on the Church Building **MUST** be our first priority in making improvements to the Parish Property!

1) Saturday July 12 starting work @ 10 AM.

2) Saturday July 26 starting work @ 10 AM.

**WE REALLY NEED YOUR HELP! WORKDAY WILL BE HELD RAIN OR SHINE. BRING WORK CLOTHES GLOVES, PAINT SCAPPERS, ETC.**

To put it simply, the number of parishioners participating at Parish Workdays has been **MISERABLE!** The same few people have been coming to help out, some even being non-parishioners! Many thanks to them! But what about the rest of you?

Do you actually care about St. Athanasius Parish?

Don't you see that if these repairs are not made this summer, the Church building will soon be beyond repair and restoration?

Inaction speaks volumes; while words are almost meaningless, especially when these repairs are so necessary!

As your Pastor, I am extremely disappointed with this, and other signs, that many do **NOT** truly care about St. Athanasius Parish and its future. I received only two [2] responses from the Mandatory Parish Meeting. Why? What am I supposed to say to Bishop JOHN when he asks me Wednesday about St. Athanasius? Must I tell him about your lack of interest, participation and support? I am not good at sugar-coating reality, and I need to be honest with the Bishop.

So, what do you want me to say to Bishop JOHN?

**We will see who cares about St. Athanasius Parish by who volunteers to help complete the projects needed to repair this Church.**



## **UPCOMING HOLY DAY THIS MONTH!**

***The Feast of the Holy Prophet Elias  
[Elijah] will be celebrated on:***

***Sat. July 19***

***5 PM: Vespers & Liturgy***

***Sun. July 20***

***9:45 AM: Third Hour***

***10 AM: Festal Divine Liturgy***

***Cars, Vans, SUV's, Trucks and other wheeled  
vehicles will be blessed after both the***

***Saturday Evening and Sunday Morning Divine Services.***

***Please join us for the Divine Services celebrating this Holy Day!***

## **Upcoming Changes to St. Athanasius the Great Liturgy Schedule:**

*Repeatedly from the Vatican Council II "Decree on the Eastern Churches" [1964], through the "Code of Canons of the Eastern Churches" [1990] and the "Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches" [1996] the Byzantine Catholic Churches have been called upon to return to its proper traditions liturgically, theologically, spiritually, ad canonically. An essential part of this restoration includes the proper celebration of the whole daily cycle Parish Liturgical Services, especially for Sundays and Holy Days. Therefore in order to accomplish this restoration the following schedule will take effect in August, 2014*

***Saturday 5 PM: Festal Evening Prayer***

***Sunday 9 AM: Festal Morning Prayer***

***10 AM: Divine Liturgy***

***Holy Days:***

***On the eve of the Holy Day: 7 PM Festal Evening Prayer***

***On the Holy Day itself: 9 AM Divine Liturgy***



# **UPCOMING HOLY DAYS & SPECIAL SERVICES**

## **AT ST. ATHANASIUS THE GREAT CHURCH**

### **4<sup>th</sup> Sunday after Pentecost Celebration**

<b><u>Sat. July 5</u></b>	<b>5 PM</b>	<b>VESPERS WITH DIVINE LITURGY</b>
	<b>6:15 PM</b>	<b>MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]</b>
<b><u>Sun. July 6</u></b>	<b>9:45 AM</b>	<b>THIRD HOUR</b>
	<b>10 AM</b>	<b>FESTAL DIVINE LITURGY</b>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>
<b><u>Wed. July 9</u></b>	<b>7 PM</b>	<b>AKATHIST HYMN TO THE THEOTOKOS “THE INEXHAUSTABLE CUP”</b>

### **5<sup>TH</sup> Sunday after Pentecost. Sunday of the Council Fathers Celebration**

<b><u>Sat. July 12</u></b>	<b>5 PM</b>	<b>VESPERS WITH DIVINE LITURGY</b>
	<b>6:15 PM</b>	<b>MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]</b>
<b><u>Sun. July 13</u></b>	<b>9:45 AM</b>	<b>THIRD HOUR</b>
	<b>10 AM</b>	<b>FESTAL DIVINE LITURGY</b>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>

### **6<sup>th</sup> Sunday after Pentecost. Feast of S. Elias the Prophet Celebration**

<b><u>Sat. July 19</u></b>	<b>5 PM</b>	<b>VESPERS WITH DIVINE LITURGY</b>
	<b>6:15 PM</b>	<b>MYSTERIES OF HOLY REPENTANCE [CONFESSIONS]</b>
<b><u>Sun. July 20</u></b>	<b>9:45 AM</b>	<b>THIRD HOUR</b>
	<b>10 AM</b>	<b>FESTAL DIVINE LITURGY</b>
	<b>11:30 AM</b>	<b>PARISH SOCIAL LUNCHEON</b>



June 29 Saints Peter and Paul

## Peter the Rock of Faith

MOST OF THE EPISTLES found in the New Testament are attributed to St. Paul. In addition there are three Epistles of St John, one each of Ss. James and Jude, and two of St Peter. Since these are not read at a Sunday Divine Liturgy, we may be less familiar with them. They are all read at weekday Liturgies in the time between the Theophany and the beginning of the Great Fast. In addition portions of *1 Peter* are read at Great Vespers on June 29, the feast of Ss. Peter and Paul.

*1 Peter* is addressed to Christians in “Pontus, Galatia, Cappadocia, Asia and Bithynia” (*1 Pt* 1:2) which were all Roman

provinces in Asia Minor (Turkey today). Many of the Churches there were most likely the result of missionary activity from Antioch, which had been St. Peter’s home in the 40s and 50s. St. Peter, we know, was martyred in Rome during the reign of Emperor Nero (c. 67-68 AD) and *1 Peter* was likely written there. The letter concludes with greetings from the Church “who is in Babylon” (*1 Pt* 5:13), as believers of the day called Rome. They saw themselves as exiles in that pagan society, much as the Jews who were exiled to Babylon in the sixth century BC.

### The “Diaspora”

The Christians in Asia Minor, to whom the letter is addressed, are described as “pilgrims of the diaspora” (*1 Pt* 1:2), or “dispersion.” Exiles – from the Jews in Babylon to Greeks or Russians in America – have used this term referring to their status as political refugees, strangers in an alien

June 29 Saints Peter and Paul [page 2] country. St. Peter is using the term in another sense. All believers in the world are exiles, dispersed in either a pagan society (like the first century Roman Empire), a Hindu or Muslim society (like so many Christians in Asia or Africa today), or a pluralistic secular society such as ours. Like the Israelites of old, who “*confessed that they were strangers and pilgrims on the earth*” (Heb 11:13), we too are pilgrims passing through or sojourners (temporary residents) here, but “*our citizenship is in heaven, from which we eagerly await the Savior, the Lord Jesus Christ*” (Phil 3: 20).

## **Our Life in the Church**

Much of this epistle is devoted to proposing ways in which we ought to live in this “diaspora.” As Christians we are committed to living by the Gospel, according to the values of God’s Kingdom, the highest of which is love. Christians are to love one another fervently, without hypocrisy (see *1 Pt* 1:22). This is certainly something more than “coffee-hour love” – being nice in a social setting. People in any society may face economic hardship from time to time. How should a church respond when a member loses his job, can’t pay the rent, or is threatened with foreclosure? As the Apostle James insists, our response points to the quality of our faith. “*If a brother or sister is naked or destitute of daily food and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead*” (Jas 2:15-17). Faith and love must be made concrete by action.

## **What About the Unbelievers?**

Most of the people in Asia Minor – like many of the people with whom we interact every day – would have been unbelievers. St. Peter sets out these principles for dealing with them. First of all, these Christians – presumably all converts – were no longer to live as unbelievers do, according to the “*aimless conduct received by tradition from your fathers*” (*1 Pt* 1:18). Roman life was organized around festivals in honor of pagan gods and goddesses. Roman culture found no fault with practices such as

June 29 Saints Peter and Paul [page 3] abortion, infanticide or homosexuality. Jews – and consequently Christians – viewed these things as contrary to God’s plan for His people. There could be no compromise with the dominant culture on such matters. Those who are in Christ are called to be holy.

Christians in a pagan world were to observe all the commandments and to conduct themselves honorably among the unbelievers, “*as free, yet not using liberty as a cloak for vice*” (1 Pt 2:16). They were not to assume that Christianity was simply a matter of not worshipping the Roman gods. Those who claimed to be “in Christ” should expect to follow a higher standard of behavior than those who did not know the true God. As the Lord Himself indicated, they were to be *in* the world but not *of* the world.

At the same time Christians were not to dismiss non-Christians and their world as unworthy of their respect. Christ had come “to enlighten and sanctify everyone in the world” (see Jn 1:9); consequently believers were bound to honorable relationships with all men and to the legitimate structures of civil authority. “*Submit yourself to every ordinance of man for the Lord’s sake... for this is the will of God*” (1 Pt 2:13, 15). After all, the Lord Himself told Peter to pay the temple tax “*lest we offend them*” (Mt 17:27).

At the same time, as Peter knows too well, Christians may still suffer at the hands of their unbelieving neighbors. People often see their way of life threatened when others live in ways contrary to it. In Peter’s day, some saw the Christian’s refusal to honor the Roman gods as disloyalty to the state. Many Romans saw devotion to the gods and an expression of patriotism; those who refused to do so would be suspected of treason.

In that case Peter proposes a twofold course of action. First, believers are to “*Sanctify the Lord God in your hearts*”, praising and blessing God no matter what hardships we might have to endure. Second, Christians should “*always be ready to give a defense to everyone who asks you a reason for the hope that is in you*” (1 Pt 3:15). Believers should be able to articulate their faith with both clarity and charity. They should know how to express



June 29 Saints Peter and Paul [page 4] the teachings of the Gospel and how to do it in a positive way, with respect for those who question them.

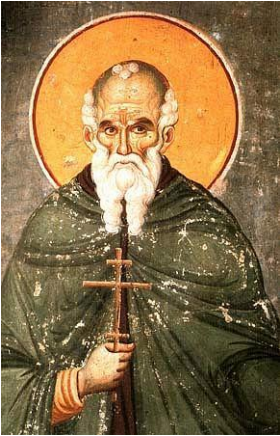


Peter's vision of a suffering Church would be realized quickly enough. But although Christians were hated, persecuted and killed by pagan rulers, they still sought to live as good citizens. St. Justin the Philosopher emphasized this in his defense of his fellow Christian: "And everywhere we, more readily than all men, endeavor to pay to those appointed by you the taxes both ordinary and extraordinary as we have been taught by Him . . . Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment (*Apologia* 17)."

## Witnesses with Peter

St. Peter concludes his letter with an exhortation to the presbyters of the Churches to whom he is writing. He identifies himself as a "*witness of the sufferings of Christ and also a partaker of the glory that will be revealed*" (1 Pt 5:1). While Peter was an eye-witness to Christ's death and resurrection, we too are witnesses of these mysteries. Every Sunday at matins (orthros) we become icons of Peter's experience at Christ's tomb. We hear the Gospel of the Resurrection and respond with the words "Now that we have seen the holy Resurrection of Christ..." We then partake of Christ in the Eucharist, anticipating the glory of the eternal heavenly banquet. We see with the eyes of faith what Peter saw with the eyes of the body: that Christ by His death and resurrection has made us sharers in the glory of His kingdom which will never end.

## **St. Athanasius the Athonite, also called St. Athanasios of Trebizond**



(c. 920 – c. 1003), was a Byzantine monk who founded the monastic community on Mount Athos, which has since evolved into the greatest center of Byzantine monasticism.

Born in Trebizond and patronized by Michael Maleinos, he studied at Constantinople and became famous there as Abraham, a fervent preacher who held great authority with Michael's nephew, Nicephorus Phocas. By the time Phocas ascended the imperial throne, Abraham, ill at ease with the lax morals of the monks living in the capital, changed his name to Athanasius and joined the monks at Mount Kyminas in Bithynia. In 958, he relocated to Mount Athos.

He helped defend the hermits, or sketes, there against the Muslim Saracens, and also started to incorporate the sketes already there into what would eventually become known as the Great Lavra, which Athanasius built with the financial assistance of Nicephorus. This monastery was dedicated in 963. It is still in use today, and is often referred to by people of the area simply as "Lavra", or "The Monastery". Three other foundations followed shortly thereafter, with three of them remaining in place to the present. Athanasius met with considerable opposition from the hermits already at Mount Athos in the construction of his monasteries. They resented his intrusion and his attempts to bring order and discipline to their lives.

Upon Nicephorus' death the enemies of Athanasius prevailed and he had to leave Athos for Cyprus, where he lived until the new emperor, John Tzimiskes, resumed the patronage of the Great Lavra and bestowed upon the monastery its first charter in 971. Athanasius, spurred by a divine vision, returned at once to Athos as a hegumen (abbot) and introduced a typicon for cenobites, based on those compiled by Theodore Studites and Basil of Caesarea.

He died during an accident, killed by falling masonry when the cupola of his church collapsed. Upon his death, Athanasius was glorified as a saint. His feast day is July 5.



***Father's Liturgical Corner*** Father, recently we attended the Divine Liturgy at another of Parma's Byzantine Catholic Churches. There were no holy water basins at the Church doors. We asked the parishioners there and they told us "Holy water at the door is not a Byzantine custom!" Is that true?

*The people at that parish are correct. The use of holy water basins at the doors of the Church is NOT part of the traditions of the Byzantine Catholic Church.*

*In the Parma Eparchy the majority of the Churches and Monasteries do not have such basins at the Church Doors.*

*The use of Holy Water, or more properly Jordan Water, is quite extensive in the various Byzantine Churches. The current traditional practice is to bless the Jordan Water on January 5<sup>th</sup> and August 1<sup>st</sup>. January 5<sup>th</sup> is the Eve of the Theophany, and is the principal time when the Jordan Water is blessed. [On January 6<sup>th</sup> traditionally, it is usually a nearby outdoor body of water that is blessed.] August 1<sup>st</sup> is the Feast of the Procession of the Holy Cross and the Feast of the Seven Maccabean Brothers, their mother Solomonica and the Elder Eleazar. Originally water was blessed the 1<sup>st</sup> of each month, but the August 1<sup>st</sup> date is the only remaining date for an additional water blessing in the Typicon.*

*In the Byzantine Churches today, the Jordan Water is used to bless homes, businesses, schools, icons, liturgical items, medals, crosses, animals, automobiles, other vehicles, and just about everything! Byzantine Catholics also use the Holy Water for drinking, especially when one is ill or suffering some form of oppression. People also should keep the Jordan water in their homes for both ingesting and blessings.*

*Your Pastor realizes that there have been "Holy Water Basins" near the doors of the Temple, since the parish purchased the former Assumption Roman Catholic Church. These have been used since they were made by the close relative of an active parishioner. Your Pastor has decided to repurpose these items to be the bases for hold the Antidoran or Mirovanije bread distributed after Festal Evening Prayer or the Divine Liturgy.*

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

**MAJOR CRAIG M. EYMAN D.O.**~ is Fr. Bryan's 2<sup>nd</sup> youngest brother. He has reentered the Army Reserve and is currently serving with the 848<sup>th</sup> 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 Church in Austintown, OH. He is a 2008 graduate of West Point. Brian has completed his training in Army Intelligence and is serving in South Carolina awaiting deployment.

**CAPTAIN CHRISTINA MOMONIER**~ is a friend of Fr. Bryan. Christina is from Baltimore, MD is a Byzantine Catholic. She is currently serving at Ft. Benning, GA.

**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 was recently promoted to PFC and is training in Army Intelligence at a base in Arizona. She is serving in Oklahoma.

**2<sup>ND</sup> LT. AARON JACOBSON**~ from Mounds View, MN is a friend of Fr. Bryan. He is a 2013 West Point graduate, who has just completed his special training as a platoon leader. He is serving in Ft. Drum, NY.

*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. **In the Byzantine Catholic Church we give Holy Communion to infants and young children.** **If you bring your child forward at Communion time he or she will be given Holy Communion.** **If you do not wish your child to receive Holy Communion, please do not bring the child forward at Communion time.** 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!**