



*Welcome to St. Athanasius the Great
Byzantine Catholic Church
"Glory to Jesus Christ! Slava Isusu Christu!"
"Glory to Him Forever! Slava Naviki Bohu!"*

We welcome all to the Divine Services at our parish. Our restrooms are in the Dormition Hall behind the Rectory next door. On Sundays, after Divine Liturgy, our potluck luncheon is open to everyone, especially our guests. Come join us for fellowship.

Need to request an appointment with Father?

Father is available for confession or spiritual direction by appointment, and he welcomes you to contact him whenever you need him.

Prayers for the sick or other intentions:

If you have a special intention for the sick, birthdays, deceased, need to request a Liturgy or other service to be offered for someone please give a note, text or call Father at 216-532-6364.

Announcements:

The Courage to be Myrrh Bearers Women's Renewal

A weekend of empowerment, spiritual reflection, and community fellowship, **November 10-12, 2023**, at the Lial Retreat Center in Whitehouse, OH. Keynote Speaker is Lynne Wardach, ByziMom of <https://www.byzimom.com>. Rev. Dennis Hrubik is the spiritual director. Registration fee is **\$200 by September 1, 2023**. Online registration form available @ <https://www.parma.org/retreats>

This year's Eparchial Pilgrimage will take place August 19-20 at the Shrine of Our Lady Mariapoch in Burton, Ohio. On Saturday, there will be the Blessing of Water and Moleben to the Theotokos, Divine Liturgy and an evening campfire and chat. Sunday will include Matins, activities for children and teens, and Hierarchical Divine Liturgy. No registration is required. Visit: <https://www.parma.org/pilgrimage>

METROPOLITAN ASSEMBLY: November 2 – 5, 2023. Theme: Living Our Faith, Moving Forward, Appreciating Our Past. For more details visit: <https://www.byzantineassembly2023.org>

Vacation Bible School is coming soon!

Save the date: July 20, 21, 22, 23.

All kids are welcome! This was very popular last year. Let's make it even better this year. **Contact persons:** Rev. Mykhaylo Shkyndya, Suzanne and Brian Goshorn

June 24 - July 2, 2023 - Catholic Home Missions Appeal / Peter’s Pence

Catholic Home Missions: The Eparchy of Parma benefits from this USCCB Collection through the financial support of our Chancery, and Eparchial Offices' support for our parishes, missions, Shrine, and religious education programs.

Peter’s Pence: This collection enables the Holy Father to respond with emergency financial assistance to requests to aid the neediest throughout the world – those who suffer as a result of war, oppression, and natural disasters.

Fill the Pantry

The needs of the homeless in our area bring people to our church each week. The food supply is getting low. In your generosity, please bring any these items: peanut butter, jelly, crackers, juice, water, canned or dried fruit, cereal, soup, canned meat, tuna, vegetables, protein bars; whatever the Holy Spirit guides you. Your prayers for the homeless are also very important. We request that a couple people each week fill bags with food from the pantry, so they are ready to be handed out.

Gardeners are Needed – Make it a Family Project

Last year some improvements were made to our church campus grounds. We need to continue to beautify them. Some ways include:

- Maintain the existing flower beds with regular watering/weeding
- Donate and plant seeds, new flowers/ferns that can be picked and arranged to enhance our worship space
- Keep the lawn mowed
- Maintain the church garden with regular watering/weeding; around July 4th, harvest the garlic for sale at the markets; grow fresh vegetables for the food pantry and Sunday social

PROTECT THEM BOTH

A proposed amendment to Ohio’s Constitution for a vote on the November, 2023 ballot expands and enshrines abortion at the parish is asked to unite in prayer, distribute educational materials, and encourage voter registration to Vote NO on the abortion expansion amendment. All campaign materials and other helpful resources can be found on the **Protect Them Both** campaign site: <https://www.ohiocathconf.org/protect>

Services for the Week of June 25 - July 2, 2023				
Day		Time	Service	Readings
Sunday	June 25 4 th Sunday after Pentecost	8:15 AM 10:00 AM 12:30 PM	Matins Divine Liturgy KofC meeting	Rom 6:18-23 Mt 8:5-13
Wednesday	June 28 Cyprus and John - physicians Theodore Romzha – Bishop, martyr	6:00 PM	Vespers	
Thursday	June 29 Saints Peter & Paul Holy Day of Obligation	6:00 PM	Divine Liturgy	2Cor 11:21-12:9 Mt 16:13-19
Friday	June 30 Synaxis of the Twelve Apostles	6:00 PM	Divine Liturgy	1Cor 4:0-16 Mk 3:13-19
Saturday	July 1 Cosmos & Damian	5:00 PM	Vespers	
Sunday	July 2 5 th Sunday after Pentecost	8:15 AM 10:00 AM 1:00 PM	Matins Divine Liturgy Ukranian Divine Liturgy	Rom 10:1-10 Mt 8:28-9:1

We are currently keeping The Fast of the Holy Apostles, *through June 28*, which is for all those 15 to 60 years who are healthy and not pregnant or lactating.

4th SUNDAY AFTER PENTECOST

ROMANS 6

18 And having been set free from sin, you became slaves of righteousness. 19 I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness. 20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. 22 But now having been set free from sin, and having become slaves of God, you have your fruit to holiness, and the end, everlasting life. 23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

THE WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE IN CHRIST JESUS OUR LORD

[In the Orthodox Church] sin is identified not with transgression and guilt, but with failure and "missing the mark." The idea cultivated in western Christendom, which identified sin with legal transgression and salvation with individual justification and atonement, linked Christian ethics in people's minds with a host of psychological complexes offering no way of escape. The striving for individual justification and atonement leaves man, still enslaved to his autonomous individuality, separated from the possibility of life and existence ... The egocentric fear of transgression, and the tendency to gloss over sin or to reach an accommodation with it are extensions and consequences of the psychological guilt complex, and neither has any place in the spiritual climate of Orthodox ethics ...

In man's sin, in his failure to be what he is called to be, the Church sees an affirmation of the truth of the person: personhood is affirmed even in man's capacity to say no even to life and existence itself, to say no to God, although relationship and communion with Him are all that makes existence into a hypostasis of life. In man's sin, the Church sees the tragic adventure of human freedom ... Sin is the measure of our awareness of separation from God, of separation from life - it is the measure of our conscious recognition of death ... Thus, sin becomes a starting point for repentance, *metanoia*. This word in Greek means "change of mind," in other words a change in man's whole *attitude* ...

Christ's assumption of human nature is the event which brings the Church into being. What Christ has assumed is all of us who make up the body of the Church, burdened as we are with daily failure: and He shows us to be partakers in His life, in His own mode of existence ... Participation in the theanthropic body of Christ, in the existential unity of the communion of saints, is not secured by individual merit or the objectively recognized "virtues" of the individual: it is secured by repentance, by the new attitude of trust in God ...

Repentance is a change in our mode of existence: man ceases to trust in his own individuality. He realizes that existing as an individual, even a virtuous individual, does not save him from corruption and death, from his agonizing existential thirst for life. This is why he takes refuge in the Church, where he *exists* as someone loving and loved. He is loved by the saints, who give him a "name" of personal distinctiveness and take him into the communion of their love despite his sinfulness; and he himself strives to love others despite their sinfulness, to live free from the necessities of his mortal nature. He struggles to overcome his individual resistances, his individual wishes and autonomous impulses, not in order to "improve himself" individually, but in order to measure up to the "frenzied love" of Christ and the saints, to the preconditions required for personal life as opposed to natural survival.

Christos Yannaras. *The Freedom of Morality*, B#81A, pp. 38-42.

MATTHEW 8

5 Now when Jesus had entered Capernaum, a centurion came to Him, pleading with Him, 6 saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." 7 And Jesus said to him, "I will come and heal him." 8 The centurion answered and said, "Lord, I am not worthy that You should come under my roof. But only speak a word, and my servant will be healed. 9 "For I also am a man under authority, having soldiers under me. And I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." 10 When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel! 11 "And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. 12 "But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." 13 Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour.

LORD, I AM NOT WORTHY THAT YOU SHOULD COME UNDER MY ROOF

O Lord my God, I know that I am not worthy nor sufficient that You should come under the roof of the house of my soul, for it is entirely desolate and fallen in ruin, and You have not in me a place worthy to lay Your head. But, as You did for our sake humble Yourself from on high, so do You now stoop to the measure of my lowliness. From a *Pre-Communion Prayer* by St. John Chrysostom.

Let us listen, as many as are to receive Christ: for it is possible to receive Him even now. Let us hearken and emulate and receive Him with as great a zeal, for indeed, when you receive a man who is hungry and naked, you have received and cherished Him. St. John Chrysostom. *Homily XXVI on Matthew VIII*, 1. B#54, pp.176-177.



Weekend Divine Services

Saturday: 5 PM Vespers

Sunday: 8:15 AM Matins
10 AM Divine Liturgy

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