



*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.

***The Dormition Fast continues to the Dormition of the Theotokos on August 15. Those who are between the ages of 15 and 60 years are expected to observe the fast. Those who are pregnant, lactating or have compromised health are excluded from fasting from food but can observe the fast in other ways.***

### **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.

### **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 Hrubciak 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>

### **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>

## Announcements:

### 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; grow fresh vegetables for the food pantry and Sunday social

Special thanks to Danny Vaughn who keeps the lawn pristine and recently saved us significant additional expense by fixing the gutter on Dormition Hall that was damaged by a recent storm.

### Opportunities to Help with Fundraising....we are called into service

At this time, our parish is unable to exist without fundraising initiatives. Our most successful venture over the years has proved to be making traditional pierogi and European baked goods in our commercial bakery kitchen and then selling them at the various local Farmer's Market venues. **Volunteers are always needed to help with the baking and selling.** Cleaning the work areas and equipment are also welcomed opportunities to serve. Please contact John Danovich and schedule a workable day and time (Tuesday through Saturday).

<b>Services for the Week of August 6 – August 13, 2023</b>				
	<b>Day</b>	<b>Time</b>	<b>Service</b>	<b>Readings</b>
<b>Sunday</b>	<b>August 6</b> <b>Transfiguration of Our Lord</b>	8:15 AM 10:00 AM  1:00PM	Matins Divine Liturgy Ukrainian Divine Liturgy	2 Pet 1:10-19 Mt 17:1-9
<b>Monday</b>	<b>August 7</b> <b>Domitius</b> <b>Venerable Martyr</b>		No Services	2 Cor 2:4-15 Mt 23:13-22
<b>Tuesday</b>	<b>August 8</b> <b>Emilian</b> <b>Bishop-Confessor</b>		No Services	2 Cor 2:14-3:3 Mt 23:23-28
<b>Wednesday</b>	<b>August 9</b> <b>Matthais</b> <b>Apostle</b>	6:00 PM	Divine Liturgy	Acts1:12-17, 21-26 Lk 9:1-6
<b>Thursday</b>	<b>August 10</b> <b>Lawrence</b> <b>Archdeacon-Martyr</b>		No Services	2 Cor 4:1-6 Mt 24:13-28
<b>Friday</b>	<b>August 11</b> <b>Euplus - Martyr</b>	6:00 PM	Divine Liturgy	2 Cor 4:13-18 Mt 24:27-33 & 42-51
<b>Saturday</b>	<b>August 12</b> <b>Photius and</b> <b>Anicetus - Martyr</b>	5:00 PM	Vespers Confession	1 Cor 1:3-9 Mt 19:3-12
<b>Sunday</b>	<b>August 13</b> <b>11<sup>th</sup> Sunday after</b> <b>Pentecost</b>	8:15 AM 10:00 AM	Matins Divine Liturgy	1 Cor 9:2-12 Mt 18:23-35

## Sunday of the Transfiguration of Our Lord

*From the 6th to the 15th of August, for eight consecutive days, the Church celebrates the Transfiguration of our Lord Jesus Christ. This event constitutes a triple divine revelation, when the identity of Jesus is revealed to the Apostles. That is not only the strange change in His appearance and the inundation of light which emanated from His face, but the witnessing of the voice of the Father and the presence of the two most holy people from the "other side", that is, Moses and Elijah are confirming without a margin of doubt that Jesus is not just a simple person, or a wise teacher, a virtuous reformer of some new-wave of life-style, a charismatic miracle-worker, or even, a Prophet or a Saint, but He is the Son and the Word of the Living God!.*

### 2 PETER 1:10-19

<sup>10</sup>Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble <sup>11</sup>for so an entrance will be supplied to you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. <sup>12</sup>For this reason I will not be negligent to remind you always of these things, though you know and are established in the present truth. <sup>13</sup>Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, <sup>14</sup>knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. <sup>15</sup>Moreover I will be careful to ensure that you always have a reminder of these things after my decease. <sup>16</sup>For we did not follow cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ but were eyewitnesses of His majesty. <sup>17</sup>For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased." <sup>18</sup>And we heard this voice which came from heaven when we were with Him on the holy mountain.

### MATTHEW 17:1-9

Now after six days Jesus took Peter, James, and John his brother, led them up on a high mountain by themselves; <sup>2</sup>and He was transfigured before them. His face shone like the sun, and His clothes became as white as the light. <sup>3</sup>And behold, Moses and Elijah appeared to them, talking with Him. <sup>4</sup>Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." <sup>5</sup>While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!" <sup>6</sup>And when the disciples heard it, they fell on their faces and were greatly

afraid. <sup>7</sup>But Jesus came and touched them and said, "Arise, and do not be afraid." <sup>8</sup>When they had lifted up their eyes, they saw no one but Jesus only. <sup>9</sup>Now as they came down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man is risen from the dead."

The Transfiguration is a theophany—a manifestation of God, especially of the divinity of Christ, through a display of His uncreated, divine energy. Therefore, the Orthodox Church celebrates the Transfiguration of the Lord as a major feast day. Several elements of the Transfiguration show that Christ is Messiah and God.

**1** Because God is light (1Jn 1:5), the bright cloud, the shining of Jesus' face like the sun, and the whiteness of His garment (Mt 17:2, 5) all demonstrate that Jesus is God. (In some icons this light is shown as beyond white, a blue-white, ineffable color, indicating its spiritual origin.)

**2** The Father bears witness from heaven concerning His Son. He does not say, "This has become My beloved Son," but "This is My beloved Son" (17:5), indicating that this divine glory is Christ's by nature. From eternity past, infinitely before Jesus' Baptism and Transfiguration, He is God's Son, fully sharing in the essence of the Father: Jesus Christ is God of God.

**3** The Transfiguration not only proclaims Christ's divine sonship but foreshadows His future glory when He as the Messiah will usher in the long-awaited Kingdom. The bright cloud recalls temple worship and the cloud that went before the Israelites in the wilderness, the visible sign of God being extraordinarily present. Peter sees this as a sign that the Kingdom has come. Knowing that the Feast of Tabernacles is the feast of the coming Kingdom, he asks to build booths (17:4), as was done at that feast, to serve as symbols of God's dwelling among the just in the Kingdom.

**4** Moses represents the law and all those who have died. Elijah represents the prophets and —since he did not experience death—all those who are alive in Christ. Their presence shows that the law and the prophets, the living and the dead, all bear witness to Jesus as the Messiah, the fulfillment of the whole Old Testament. The presence of Moses and Elijah also manifests the communion of the saints (Heb 12:1). Both men are immediately recognizable and talk with the Lord. The disciples are now able to understand Jesus' words that "Elijah has come already" (17:12) referring to John the Baptist. Their eyes have been opened to the fact that Malachi's prophecy (4:5, 6) refers to one coming "in the spirit and power of Elijah" (Lk 1:17), rather than to Elijah himself.

**5** Finally, the Holy Trinity is manifest here, for Christ is transfigured (Mt 17:2), the Father speaks from heaven testifying to Jesus' divine sonship (17:5), and the Spirit is present in the form of a dazzling light surrounding Christ's person, overshadowing the whole mountain (17:5). *Orthodox Study Bible*



**Weekend Divine Services**

**Saturday:** 5 PM Vespers

**Sunday:** 8:15 AM Matins  
10 AM Divine Liturgy

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