



*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.

Eastern Christian Formation classes

ECF classes for children are in the church after the potluck luncheon. All children are welcome.

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

The Eparchy of Parma and The Dormition of the Mother of God Byzantine Catholic Church are proud to sponsor a women’s renewal. The weekend will take place **November 10-12, 2023**, at The Lial Retreat Center in Whitehouse, OH. Our Keynote Speaker is Lynne Wardach, ByziMom of <https://www.byzimom.com>. Rev. Dennis Hrubciak is the spiritual director.

REGISTRATION IS NOW CLOSED! THE EVENT IS SOLD OUT!

Thank you all for your interest. If you wish to join the wait list, Contact Kim @ kimkocuba@ameritech.net or 216-337-2673.

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 the traditional pierogi and European baked goods made in our commercial kitchen and sold 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 (can be an evening after work). Yes, we need you, even if it is for a couple hours.** Please contact John Danovich to schedule a workable day and time (Tuesday through Saturday).

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:

Evening of Hope

On Saturday, October 21, 2023, the Byzantine Catholic Eparchy of Parma Foundation will host the Evening of Hope at the Holiday Inn Cleveland South Independence. Bishop Nil Lushchak, Apostolic Administrator for the Eparchy of Mukachevo, Ukraine will be the keynote speaker. We need your support to help our Eparchy accomplish its goals. Please consider one of the sponsorship levels for the 2023 event. All sponsors and attendees will receive parking, dinner, cocktails, fund-a-need, and more. Sponsorship and event registration may be found at the parma.org website. Contact Judith Matsko at 216-741-8773 x1225 with questions.

Historic Gathering of the Byzantine Catholic Church in America

You are invited to Participate!

Metropolitan Archbishop William, Bishop Kurt, and the Council of Hierarchs of the Byzantine Catholic Church invite YOU to attend the “Metropolitan Assembly” at St. Mary Byzantine Catholic Church in Hillsborough, New Jersey, on Friday, November 3 through Sunday, November 5, 2023! The theme of the Assembly is to “learn about our past and to prepare for our future!” Guest speakers include Dr. Paul Magosci, noted Author and Historian; Bishop Nil Lushchak of the Eparchy of Mukachevo; Cardinal Timothy Dolan, Archbishop of New York; as well as other clergy and lay leaders. The Assembly includes lectures, discussions, fellowship, and a gala dinner with folk music and dancing. The fee includes meals, breaks, presentations, materials, and the gala on Saturday evening. The Assembly cost is \$250 for individuals and \$400 for couples. The Maria Theresa Foundation will underwrite the registration fees of individuals and couples between 18 and 35. For more information, contact the Assembly coordinators, Fr. Ed Cimbala, at 212-677-0516 or Fr. Yuriy Oros at 609-394-5004. The assembly website is <https://www.byzantineassembly2023.org/> and the email is byzantineassembly2023@gmail.com. Hope to see YOU there!

Extra Collections

In addition to our regular collections we are asking for donations for **(1) furnaces** (the two in the church have already exceeded their useful life), **(2) sign** for the front of the church. We don't have a “rainy day” fund and no extra money to pay our debts.

Services for the Week of October 8 – October 15, 2023				
	Day	Time	Service	Readings
Sunday	October 8 19th Sunday After Pentecost	8:15 AM 10:00 AM	Matins Divine Liturgy	2 Cor 11:31- 12:9 Lk 7:11-16
Monday	October 9 James Alpheus Apostle		No Services	1 Cor 4:9-16 Lk 10:16-21
Tuesday	October 10 Eulampius & Eulampia Martyrs		No Services	Phil 2:16-23 Lk 8:1-3
Wednesday	October 11 Phillip Deacon - Apostle	6:00 PM	Divine Liturgy Youth meeting	Phil 2:24-30 Lk 8:22-25
Thursday	October 12 Probus and Others Martyrs		No Services	Phil 3:1-8 Lk 9:7-11
Friday	October 13 Carpus and Others Martyrs	6:00 PM	Divine Liturgy	Phil 3: 8-19 Lk 9:12-18
Saturday	October 14 Paraskevia Venerable	5:00 PM	Vespers Confession	2 Cor 1:8-11 Lk 6 :1-10
Sunday	October 15 Sunday of the Fathers of the 7th Ecumenical Council	8:15 AM 10:00 AM	Matins Divine Liturgy	Gal 1:11-19 Lk 8:5-15 or Heb 13:7-16 Jn 17:1-13

19th Sunday After Pentecost

II CORINTHIANS 11

31 The God and Father of our Lord Jesus Christ, who is blessed forever, knows that I am not lying. 32 In Damascus the governor, under Aretas the king, was guarding the city of the Damascenes with a garrison, desiring to apprehend me; 33 but I was let down in a basket through a window in the wall, and escaped from his hands.

II CORINTHIANS 12

1 It is doubtless not profitable for me to boast. I will come to visions and revelations of the Lord: 2 I know a man in Christ who fourteen years ago--whether in the body I do not know, or whether out of the body I do not know, God knows--such a one was caught up to the third heaven. 3 And I know such a man--whether in the body or out of the body I do not know, God knows--4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. 5 Of such a one I will boast; yet of myself I will not boast, except in my infirmities. 6 For though I might desire to boast, I will not be a fool; for I will speak the truth. But I forbear, lest anyone should think of me above what he sees me to be or hears from me. 7 And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 8 Concerning this thing I pleaded with the Lord three times that it might depart from me. 9 And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me.

PAUL'S VISIONS AND REVELATIONS OF THE LORD

This revelation was great indeed...Why is it then that he neither spoke plainly nor kept silence? To show by this also that he resorts to the thing unwillingly...to show that he who had refrained for so long a time would not now have spoken out unless the necessity for doing so had been great. But he would still have kept silence, had he not seen the brothers perishing...

Was it the mind that was caught up and the soul, while the body remained dead, or was the body caught up? It is impossible to tell. For if Paul, who was caught up and whom things unspeakable - so many and so great - had befallen, was in ignorance, much more are we. For indeed, that he was in Paradise he knew, and that he was in third heaven he was not ignorant, but the manner he did not clearly know...For this reason he also goes on to say, 'Of such a one I will glory,' not meaning that he who was caught up was some other person, but he so frames his language in the best manner he possibly could, so as to mention the fact, and at the same time to avoid speaking of himself openly...

But why was he caught up? In my thinking, so he might not seem to be inferior

to the rest of the Apostles. For since they had accompanied Christ but Paul had it not: He therefore caught him up unto glory - 'into Paradise'... He also added, 'For I will speak the truth, but I forbear lest any man should account me above what he sees me to be or hears from me.' Here you have the acknowledged reason; for they even deemed them to the gods, on account of the greatness of their miracles...

By 'the messenger of Satan,' he means Alexander the coppersmith, the party of Hymenaeus and Philetus, all the adversaries of the Word, those who contended with and fought against him, those who cast him into a prison, those who beat him, and who led him away to death, for they did Satan's business.

St. John Chrysostom. *Homily XXVI on II Corinthians XII*, 1,2. B#56,pp. 398-400.

LUKE 7

11 Now it happened, the day after, that He went into a city called Nain; and many of His disciples went with Him, and a large crowd. 12 And when He came near the gate of the city, behold, a dead man was being carried out, the only son of his mother; and she was a widow. And a large crowd from the city was with her. 13 When the Lord saw her, He had compassion on her and said to her, "Do not weep." 14 Then He came and touched the open coffin, and those who carried him stood still. And He said, "Young man, I say to you, arise." 15 And he who was dead sat up and began to speak. And He presented him to his mother. 16 Then fear came upon all, and they glorified God, saying, "A great prophet has risen up among us "; and, "God has visited His people."

JESUS HEALS THE SON OF THE WIDOW OF NAIN

'And the light shines in darkness' (John 1:5). He calls death and error, 'darkness.' For the light which is the object of our senses does not shine in darkness, but apart from it; but the preaching of Christ has shone forth in the midst of prevailing error, and made it disappear. And He, by enduring death, has so overcome death that He has restored those already held by it. Since neither death overcame it nor error, since it is bright everywhere, and shines by its proper strength, therefore he says, 'And the darkness did not comprehend' (In.1:5). For it cannot be overcome, and will not dwell in souls which do not wish to be enlightened ... But this light comes by faith, and when it has come, it lights abundantly the one who has received it. And if you display a pure life worthy of it, it remains dwelling within continually ... As one cannot rightly enjoy the sunlight, except by opening one's eyes, so neither can one largely share this splendour, unless one has expanded the eye of the soul, and rendered it in every way keen of sight. But how is this effected? Only when we have cleansed the soul from all the passions. For sin is darkness, and a deep darkness. This is clear, because men do it unconsciously and secretly.

St. John Chrysostom. *Homily Von John I*, 3, 4. B#58, p. 24.



Weekend Divine Services

Saturday: 5 PM Vespers

Sunday: 8:15 AM Matins
10 AM Divine Liturgy

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