



*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:

Vespers and Profession of Faith of Bishop-elect Robert Pipta

All parishioners are kindly invited to attend the Vespers and Profession of Faith of Bishop-elect Robert Pipta on November 7, 2023, at 7pm at Holy Resurrection Parish, 532 Lloyd Road, Euclid, Ohio 44132 (to be followed by an 8:30 pm social in the parish hall where desserts and beverages will be served). All are also invited to attend the Hierarchical Divine Liturgy on November 9, 2023, at 10am at Holy Spirit Church, 5500 W. 54th Street, Parma, Ohio 44129. If you wish to attend one or both of these liturgical celebrations, please contact the Chancery at chancery@parma.org (mail to chancery@parma.org) or 216-741-8773 x 1221 so that we can make sure we have ample seating and food (for the social following Vespers on November 7).

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. Thank you to those who've already donated. May God bless you!

Services for the Week of October 22 – October 29, 2023				
	Day	Time	Service	Readings
Sunday	October 22 21 st Sunday After Pentecost	8:15 AM 10:00 AM	Matins Divine Liturgy	Gal 2:16-20 Lk 16:19-31
Monday	October 23 James-Apostle Brother of the Lord	6:00 PM	Divine Liturgy Meeting with youth	Gal 1:11-19 Mt 13:54-58
Tuesday	October 24 Arethas and Other Martyrs	8:00 AM	Divine Liturgy HS students from Lumen Christi	Col 2:20-3:3 Lk 11:1-10
Wednesday	October 25 Marcian & Martyrius Martyrs		No Services	Col 3:17-4:1 Lk 11:9-13
Thursday	October 26 Demetrius Great Martyr	6:00 PM	Divine Liturgy	2 Tim 2:1-10 Jn 15:17-16:2
Friday	October 27 Nestor - Martyr	6:00 PM	Divine Liturgy with ECF kids and teachers	Col 4:10-18 Lk 3:23-26
Saturday	October 28 Paraskevia - Martyr	5:00 PM	Vespers Confession	2 Cor 5:1-10 Lk 8 16-21
Sunday	October 29 22 nd Sunday After Pentecost	8:15 AM 10:00 AM	Matins Divine Liturgy	Gal 6:11-18 Lk 8:26-39

Twenty-first Sunday after Pentecost

GALATIANS 2

16 “knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. 17 “But if, while we seek to be justified by Christ, we ourselves also are found sinners, it’s Christ therefore a minister of sin? Certainly not! 18 “For if I build again those things which I destroyed, I make myself a transgressor. 19 “For I through the law died to the law that I might live to God. 20 “I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.”

I HAVE BEEN CRUCIFIED WITH CHRIST;

IT IS NO LONGER I WHO LIVE, BUT CHRIST LIVES IN ME

Observe how cautiously he expresses himself; he does not say that they had abandoned the Law as evil, but as weak. If the law cannot confer righteousness, it follows that circumcision is superfluous; and this far he now proves, but he proceeds to show that it is not only superfluous but dangerous... He speaks more strongly... If faith in Him, he says, does not avail for our justification, and it should be necessary to embrace the law again, having forsaken the law for Christ’s sake, we are not justified but condemned for such abandonment. Then will we find Him, for whose sake we forsook the law and went over to faith... Observe how he has resolved the matter to a necessary absurdity... Observe the Apostle’s discernment. His opponents tried to show that one who did not keep the law was a transgressor, but he reverts the argument against them and shows that the one who did keep the law was a transgressor, not merely of faith, but of the law itself... He means this: the law has confessedly ceased, and we have abandoned it and be taken ourselves to the salvation which comes of faith. But if we make a point of setting it up again, we become by that very act transgressors, striving to keep what God has annulled... He adds the cause of his living, and shows that when alive, the law slew Him, but that when dead, Christ through death restored him to life.

He shows the wonder to be twofold: that by Christ both the dead was begotten into life, and that by means of death. He means here immortal life, for this is the meaning of the words, ‘That I might live to God I have been crucified with Christ.’ How, it is asked, can a man now living and breathing have been crucified?... It is Baptism He alludes to...our subsequent manner of life, whereby our members are mortified. By saying, ‘Christ lives in me,’ he means nothing is done by me which Christ disapproves; for as by death he signifies not what is commonly understood, but a death to sin, so by life, he signifies a delivery from sin. For a man cannot live to God otherwise than by dying to sin, and as Christ suffered bodily death, so does Paul experience a death to sin (Cf. Col. 3:5)... As sin, when it has the mastery, is itself the vital principle, and leads the soul wherever it will, so, when it is slain and the will of Christ is obeyed, this life is no longer earthly, but Christ lives, that is, works, has mastery within us.

St. John Chrysostom. Commentary on Galatians, Chapter II. B# 57, PP. 20-22.

LUKE 16

19 “there was a certain rich man who was clothed in purple and fine linen and fared sumptuously every day. 20 “But there was a certain beggar named Lazarus, full of sores, who was laid at his gate, 21 “desiring to be fed with the crumbs of which fell from the rich man’s table. Moreover the dogs came and licked his sores. 22 “So it was that the beggar died, and was carried by the angels to Abraham’s bosom. The rich man also died and was buried. 23 “And being in torments in Hades, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. 24 “Then he cried and said, ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.’ 25 “But Abraham said, ‘Son, remember that in your lifetime you received your good things, and likewise Lazarus evil things; but now he is comforted and you are tormented. 26 ‘And besides all this, between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.’ 27 “And then he said, ‘I beg you therefore, father, that you would send him to my father’s house, 28 ‘for I have five brothers, that he may testify to them, lest they also come to this place of torment.’ 29 “Abraham said to him, ‘They have Moses and the prophets, let them hear them.’ 30 “And he said, ‘No, Father Abraham; but if one goes to them from the dead, they will repent.’ 31 “But he said to him, ‘If they do not hear Moses and the prophets, neither will they be persuaded by the dead.’”

LAZARUS AND THE RICH MAN

Do you see how by the place, by the things that waste there, he draws men off from this desire that is here, and rivets them to Heaven, where all things are impregnable? For if you transfer your wealth there where neither rust nor moth corrupts, nor thieves break through and a steal, you will both expel this disease and establish your soul in it the greatest abundance... He also brings forward an example to teach you moderation. Like a physician, wanting to alarm sick men... He brings in the rich man, laboring indeed and longing for life and health, but not able to attain these. Having set his heart on covetousness, he goes away empty... How then is it possible for the rich man to be saved? By possessing his goods in common with those who are in need, being such as Job was, and exterminating out of his soul the desire for more, and Ian no areas going beyond real need...

But what do we learn from this? That no man can protect us there, if we are betrayed by our works – not because he will not, but because he cannot. For these too take refuge in the impossibility. This the blessed Abraham also indicated, saying, ‘Between us and you there is a great gulf,’ so that not even when willing is it permitted them to pass it...

The end of each one is at the doors, whether he be old or young; and it is not possible for men after they have gone from here, either to buy oil anymore, or to obtain pardon by prayers, even though he who entreats the Abraham, Noah, Job or Daniel.

St. John Chrysostom. *Homily LXXIV, 5, on Matthew XXIII, LXXVIII, 1, on Matthew XXV, XX, 6, on Matthew VI.* B# 54 pp. 449, 471, 146.



Weekend Divine Services

Saturday: 5 PM Vespers

Sunday: 8:15 AM Matins
10 AM Divine Liturgy

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