

THE LIGHT OF THE EAST



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

1117 South Blaine Ave. Indianapolis, IN 46221

Website: www.saindy.com Email: sabcc@indy.rr.com

Served by:

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

Cantors: Marcus Loidolt, John Danovich

Office Manager: John Danovich

Phones: Rectory: 317-632-4157; Pastor's Cell Phone: 216-780-2555

FAX: 317-632-2988

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**

DIVINE SERVICES FOR THE WEEK OF SEPT. 15, 2013

SEVENTEENTH SUNDAY AFTER PENTECOST.
SUNDAY AFTER THE EXALTATION OF
THE HOLY CROSS.

The Great Martyr Nicetas.

Our Ven. Fr. Symeon, Archbishop of Thessalonica.

PLEASE COME FORWARD AFTER THE DIVINE LITURGY; KISS
THE HOLY ICONS, RECEIVE THE HOLY ANOINTING, &
PARTAKE OF THE ANTIDORAN [BLESSED BREAD].

SAT. SEPT 14 **5 PM VIGIL LITURGY** *For the People*

6:15 PM MYSTERY OF HOLY REPENTANCE

SUN. SEPT. 15 **8:45 AM LITURGY** *For the People*

10:00 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

MON. SEPT. 16 **Post-Festive Day of the Exaltation of the Holy Cross.**

The Great Martyr Euphemia.

NO DIVINE SERVICES ~ FATHER'S DAY OFF

TUE. SEPT. 17 **Post-Festive Day of the Exaltation of the Holy Cross.**

The Holy Martyr Sophia [Wisdom] and her Children Faith,
Hope and Charity.

NO DIVINE SERVICES

WED. SEPT. 18 **Post-Festive Day of the Exaltation of the Holy Cross.**

Our Ven. Fr. Eumenius the Wonder-worker, Bishop of
Gortyna.

NO DIVINE SERVICES

THU. SEPT. 19 **Post-Festive Day of the Exaltation of the Holy Cross.**

The Holy Martyrs Trophimus, Sabbatius, & Dorymedont.

NO DIVINE SERVICES

FRI. SEPT. 20 **Post-Festive Day of the Exaltation of the Holy Cross. The**

Holy Martyr Eustace & His Companions. The Holy
Martyrs & Confessors, the Great Prince Michael and his
Counsellor Theodore, Wonder-workers of Chernigov.

NO DIVINE SERVICES

SAT. SEPT. 21 **Leave-taking of the Exaltation of the Holy Cross. Saturday**

after the Exaltation of the Holy Cross. The Holy Apostle
Codratos of Magnesia.

5 PM **VESPER LITURGY** *For the People*

SUN. SEPT. 22

EIGHTEENTH SUNDAY AFTER PENTECOST. The Holy Martyr Phocas, Bishop of Sinope. The Holy Prophet Jonah. Our Ven. Fr. Jonah, the Priest, Father of Theophane the Hymnographer and Theodore the Artist.

8:45 AM LITURGY *FOR THE PEOPLE*

10 AM COFFEE SOCIAL [IN ST. MARY'S HALL]

CHRIST IS AMONG US! HE IS AND SHALL BE!



SUNDAY, SEPTEMBER 15 –
LITURGY BEGINS ON PAGE 11
PROPERS FOR THE LITURGY
ARE FOUND ON PAGES 161 TO
163 [TONE 8] & PAGES 258 TO
260 OR **ON THE PULL OUT**
SHEET FOUND IN THIS
CHURCH BULLETIN.

VESPERS PROPERS

ARE FOUND ON PAGES 159- 161
*Vigil Liturgy begins on page 104 of
the Blue-Green Pew Book. We
switch to the Liturgy portion at
“Holy God” pages 28-30.*

Special Liturgy Times for September 2013

Fr. Bryan will be out of town for the through next Sunday September 22 for a previously scheduled ordination, and the Eparchial General Assembly. Fr. Christiaan Kappes will be substituting for these weeks. The Saturday Vigil Liturgy will remain at 5 PM. Sunday Liturgy will be at 8:45 AM.

***WE BOW TO YOUR CROSS, O LORD, AND WE GLORIFY YOUR
RESURRECTION!***

YOUR GIFT TO THE LORD FOR THE MONTH OF SEPT., 2013

<u>Date</u>	<u>Collection</u>	<u>Candles</u>	<u>Holy Day</u>	<u>Fundraising</u>	<u>Total Income</u>
<i>Sept. 1</i>	<i>\$1,078.50</i>	<i>\$168.00</i>	<i>\$34.00</i>	<i>\$948.50</i>	<i>\$2,229.00</i>
<i>Sept. 8</i>	<i>\$3,680.70</i>	<i>\$ 13.00</i>	<i>\$00.00</i>	<i>\$860.25</i>	<i>\$4,553.95</i>
<i>Totals</i>	<i>\$4,759.20</i>	<i>\$181.00</i>	<i>\$34.00</i>	<i>\$1,808.75</i>	<i>\$6,782.95</i>

We need a weekly income of \$3000.00 to properly operate YOUR Parish.

The Lord says "Bring your whole tithe to the Temple and put me to the Test!" {Malachi 3:10} Are you following the Lord's Commandment?

WE NEED YOUR HELP WITH TIME, TALENT, AND TREASURE!

MANY THANKS TO THOSE WHO FAITHFUL CONTRIBUTE TO ST.ATHANASIUS THE GREAT PARISH!

PLEASE REMEMBER IN YOUR PRAYERS: our parishioners, family members, friends and others who are ill or infirm: **AMY**

CHIAPPE, ETHAN EYMAN, CULVER "RED" EYMAN, BOBBI SPAK, JULIE COLLINS, BJ NOVAK, DONALD STEIN, ELAINE WILSON, DEREK ANTHONY, CORY ROMERO, KEVIN ZAHN.

If you know of someone who should be added to our sick list please put it in writing and give it to Father, or call the Parish Office. If you wish Father to bring someone Holy Communion at home, please call Father.

EPARCHY OF PARMA ~ GENERAL ASSEMBLY

Eparchial Ordinations.

SEPTEMBER 20 TO 22, 2013

Beginning with the Clergy Day of Prayer and Reflection on Thursday Sept. 19 at the Cathedral; the Eparchial General Assembly will begin. Friday evening the full General Assembly will begin and continue through Saturday, ending with Liturgy Sunday morning.

At the Festal Evening Prayer Saturday Evening St. Athanasius Parishioner John Russell will be ordained to the Order of Sub-Deacon with Kenneth Mally. At the Sunday Divine Liturgy Sub-Deacon Kenneth Mally will be ordained a Deacon. May God grant them many happy and blessed years!

<u>Candles Available</u>	<u>Monthly Donation</u>	<u>Intention</u>	<u>Sponsor</u>
Eternal Lamp	\$40.00	+Family & Friends	Olga Vaughn
Icon Screen (6)	\$35.00	Juliana Peresie	Henry Peresie
Tetrapod (2)	\$30.00	Special Intention	Al Macek
Nativity Icon	\$25.00	In Thanksgiving	Richard Medwig
Theotokos of Vladimir Icon	\$25.00	Special Intention	Glen Grabow
Resurrection Icon	\$25.00	Dr. Charlotte Neumann	Judy Ernst
Annunciation Tryptych	\$25.00	AVAILABLE	

Give a spiritual Gift to someone in need. 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.

You are the Light of the World! Let your Light shine before men!

SCHEDULING A DIVINE LITURGY: A number of people have asked if they can schedule a Divine Liturgy for a particular intention. YES, it is truly a laudable thing to offer a Divine Liturgy for the intention of a loved one, a special intention of one's own, or in memory of a departed loved one or friend. You may even REQUEST a particular date if you wish, subject to the liturgical season, previously scheduled Liturgies and the availability of the Pastor. The usual and customary stipend is \$10.00. Please write down your intention, include the stipend, and place them in an envelope clearly marked "Liturgy Intention". You may give the envelope to Father Bryan, John Danovich, or place it in the collection basket.

Upcoming celebrations of the Paraclis to the Theotokos and Mystery of Holy Anointing "Ancient Healing Service"

We will be celebrating the Paraclis to the Theotokos and Mystery of Holy Anointing one a month. This celebration will usually be served on the Fourth Wednesday of the month, unless there is a Holy Day or Holiday. Celebrations will be held at 7 PM

Wednesday September 25 Wednesday October 23
 Wednesday November 20 [Vigil Liturgy of the Entrance of the Theotokos]
 Wednesday December 18 PLEASE INVITE YOUR NEIGHBORS & FRIENDS!

UPCOMING HOLY DAYS & SPECIAL SERVICES
AT ST. ATHANASIUS THE GREAT CHURCH

<u>SAT. Sept. 21</u>	5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. Sept. 22</u>	<u>18TH SUNDAY AFTER PENTECOST.</u> 8:45 AM DIVINE LITURGY 10 AM COFFEE SOCIAL
<u>WED. Sept. 25</u>	7 PM PARAKLIS TO THE HOLY THEOTOKOS AND MYSTERY OF HOLY ANOINTING
<u>SAT. Sept. 28</u>	5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. Sept. 29</u>	<u>19TH SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10 AM LITURGY 11:15 AM COFFEE SOCIAL [ST. MARY HALL]
<u>MON. Sept. 30</u>	7 PM VIGIL LITURGY FOR THE HOLY PROTECTION OF THE THEOTOKOS
<u>TUE. Oct. 1</u>	<u>FEAST OF THE HOLY PROTECTION</u> 9 AM THE THIRD HOUR
<u>SAT. Oct. 5</u>	5 PM VIGIL LITURGY 6:15 PM MYSTERY OF HOLY REPENTANCE
<u>SUN. Oct. 6</u>	<u>20TH SUNDAY AFTER PENTECOST</u> 9:45 AM THIRD HOUR 10 AM LITURGY 11:15 AM COFFEE SOCIAL [ST. MARY HALL]

2ND ANNUAL PRAYER RALLY

FOR FAITH AND FREEDOM

SUNDAY SEPTEMBER 29, 2013 FROM 2 TO 4 PM

MARIAN UNIVERSITY

ST. VINCENT ATHLETIC FIELD

3200 COLD SPRING ROAD, INDIANAPOLIS

Come and Pray for our republic and our church with Fr. Michael O'Mara, Fr. Bob Robeson, and Fr. Glenn O'Connor local Religious, Seminarians and School Children.

The Main Speaker will be Fr. James Kelleher, S.O.L.T. from the Diocese of Corpus Christi, Texas.

Please be in the Bleachers by 2 PM as an act of Respect to allow the Eucharistic Procession to enter the Athletic Field.

Free Parking is available and transportation of the handicapped from the parking lot will be provided.

In case of inclement weather, the event will be held in the Marian Center.

For more information please call Kathy at 317-888-0873

THE BISHOP IS COMING! THE BISHOP IS COMING!

His Grace Bishop John has tentatively scheduled a Pilgrimage to St. Athanasius Parish in Indianapolis the weekend of October 26 and 27. He will bring with him the relics the Bishop Martyrs of the Byzantine Catholic Church in Europe. They are Bishop Theodore Romzha of Mukachevo, Paul Gojdich of Presov and Basil Hopko of Medila [auxiliary Bishop of Presov]. More details will be forthcoming, but please plan now to be there. All the more reason to beautify

the Church and our property with some paint, flowers and plants. We need to help to show the bishop St. Athanasius Parish wishes to grow and reach out to Indianapolis!



Kids Belong at the Liturgy from the *makinghomenaturally* blog

Taking kids to church: It's a struggle to be sure, but it's worth it. Stick with it, brave parent -- this is not an easy vocation to live.

"Let little *children* to come unto me, for of such is the Kingdom of God." (Luke 18:16)



Kids need to be present to the Liturgy; it is our Eastern tradition that the celebration is not just a message or a gathering, nor a simple prayer service. Not only do children need to receive the sacraments, but they need exposure and immersion in the act of worship. The sensual/sensory aspects of it (sights, sounds, smells, taste of the Eucharist, and feel of the richness around you) is an integral and essential part of our religious practice. To remove a child from that experience would be anti-Eastern Christian. It is core to the understanding of religion in this

tradition.

It's up to the people of the parish to make it more friendly for the kiddos, and to offer support & patience to parents. And for parents to learn that this, too, shall pass, and there will be quiet church times ahead -- but right now is the epic & awesome formative time to instill a love of the art & ritual of what we have to offer in the o/Orthodox tradition.

I think kids being fidgety & a little noisy is healthy. The Church Fathers continually warn against forcing children to sit still and "behave" beyond what their years are capable of, because we want them to learn to love the Liturgy, to love to pray, instead of associating it with negativity, painful constraint, and thinking only "Is it over yet? Can I be done now?"

No child under 6 should be expected to sit still & be quiet for such a long time. I think that there is a balance to be learned about what level of

[Kids Belong at the Liturgy](#) [page 2] "fidget" is acceptable that will get them through. My eldest child's godmother once told me "children's natural prayer posture is the wiggle".

If you are attending a Liturgy, and see some parents struggling, give them your support. Tell them what a good job they are doing! Let them know that as they get through this difficult time of the early years, that their community does not mind, and in fact loves to see their children there. These little people are the future of our Church.

A note from your Pastor: *I fully agree with the sentiments expressed in this blog. I believe that children usually belong in the Temple, and should be as involved as possible in the Liturgy as their age permits. We have cleared out the "Cry Room" in the rear of the Temple. But I do not believe that the "Cry Room" is the place for families with children to remain throughout the Liturgy. Parents should take their children to the "Cry Room" only when the children cannot be brought under control in the pews. Small children should be able to reasonably 'roam' around the Temple during the Liturgy. They need to be in the pews only when the Little Entrance and Great Entrance are taking place.*

In addition, ALL BAPTIZED CHILDREN are welcome to receive the Holy Body and Blood of Christ in the Eucharist! This is the HOLY TRADITION of the Byzantine Catholic Church. If you bring your children forward at Communion Time, you should expect your child to be offered the Holy Eucharist. To push the child aside or cover the child's mouth as Father is trying to commune the child is highly inappropriate, and sends the wrong message to the child about the Eucharist and being in Church.

Children who have not received the Mysteries of Holy Initiation [Baptism, Chrismation, and Holy Eucharist] in either a Byzantine Catholic or Orthodox Church, should receive the Mystery of Chrismation [Confirmation] as soon as possible to complete their entrance into the Church. If a family wishes to join St. Athanasius the Great Parish, they should speak to me [Father Bryan] ASAP in order to arrange for the celebration of this Holy Mystery [Sacrament] at the Sunday Divine Liturgy.

Children are not ONLY the future of the Church. They are fully a part of the Church RIGHT NOW! We adults need to support the active participation of all.

FATHER'S LITURGICAL CORNER

Father, Can you explain why many Byzantine Catholic Churches are topped with an "onion dome" and a three bar cross? What are the meaning of the "Onion Dome" and the three-bars on the cross?



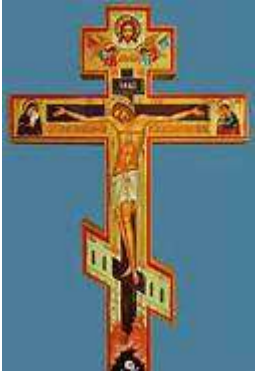
The "Onion Dome" traditionally tops the bell tower and each of the three roof ridges on a Slav Byzantine Church in the "mother countries" as well as throughout the various lands to which Byzantine Catholics and Orthodox Christians have moved during the past two centuries.

Originally these onion domes fulfilled a very practical need. These domes developed in the Carpathian Mountain region and in Northern Ukraine and Russia. As the Byzantine Christian Faith spread throughout the region, church leaders began to design their Churches to reflect the great churches of the Byzantine Empire. But in regions with significant snow fall and rain, Greek style domes soon began to leak or collapse and damage the Church Interiors. The Onion shapes were created to move the snow and rain off of the domes and clear of the wall of the tower or Church Building. This greatly reduced the amount of leakage and dome collapse.

Over the centuries the Onion Domes came to symbolize "The Flame of Faith", "The Fire of the Holy Spirit", or the "Hands of God reaching down to lift the earth to heaven." The Onion Domes soon began to become more and more prominent throughout the region. Today they are viewed as being symbolic of Byzantine Catholic Churches and Orthodox Churches of Slavic origins throughout the world.



FATHER'S LITURGICAL CORNER [PAGE 2]



The traditional Three-Bar Cross is the cross most frequently used by Slavic Byzantine Catholic and Orthodox Churches. Numerous pious traditions have arisen surrounding this unique Christian symbol.

The significance of the three-bar cross is a simple one. The short bar on the top represents the sign that was placed on the cross which read, “Jesus of Nazareth, King of the Jews” (in Latin the initials are “INRI”). The middle bar—the longest—is the bar upon which Our Lord’s arms were stretched and nailed. The bottom bar is the footrest which supported Our Lord’s body.

While many people popularly refer to this cross as a “Russian” cross, it actually predates the Christianization of the Kievan Rus in 988 AD, although generally, in earlier depictions of the Crucifixion, the bottom bar is horizontal rather than angled. Very early depictions of the crucifixion, even those originating in Egypt, generally portray the triple bar cross. In certain parts of Central and Eastern Europe, the triple bar cross with a slanted footrest once indicated that a given church was an Orthodox one, while a triple bar cross with a horizontal footrest indicates that a given church was a Byzantine [Greek] Catholic Church. But today, both Byzantine Catholic and Orthodox Churches use the cross with the slanted bottom bar. Among the Byzantine Catholic Churches in the Carpathian Mountain region, the straight bottom bar often indicative of the interference of the Hungarian government.

Various reasons have been given for slanting the bottom bar. There is one tradition which states that, at the moment of His death, Our Lord’s foot slipped and the footrest tilted. A highly symbolic interpretation states that the slanted bar refers to the thief crucified on Our Lord’s right side—the “Wise Thief” who repented—who went to heaven and to the unrepentant thief crucified on Christ’s left side who did not. Another explanation is that the slant is an attempt to depict that the footrest slanted downward, toward the viewer, albeit in a two, rather than three, dimensional form.



Saint Michael of Chernigov or **Mikhail Vsevolodovich** (c. 1185 – Saray, September 20, 1246) was a Rus' prince (a member of the Rurik dynasty). He was grand prince of Kiev (1236–1240, 1240, 1241–1243); and he was also prince of Pereyaslavl (1206), of Novgorod-Seversk (1219–1226), of Chernigov (1223–1235, 1242–1246), of Novgorod (1225–1226, 1229–1230), and of Halych (1235–1236).

Archaeological evidence reveals that Chernihiv towns enjoyed an unprecedented degree of prosperity during his period which suggests that promoting trade was a priority for him. Commercial interests, in part, also motivated him to seize control of Halych and Kiev because they were channels through which goods from the Rhine valley and Hungary passed to Chernihiv (Ukraine). He also negotiated commercial treaties and political alliances with the Poles and the Hungarians.

He alleviated the tax burden of the Novgorodians and granted their *boyars* greater political freedom from the prince. He was the last autonomous senior prince of Kiev, where he was deposed not by a more powerful prince but by the invincible Mongols.

On the eve of Mongol invasion, he was one of the most powerful princes in Rus'. He has been accused of ineffective leadership because he failed to unite the princes of Rus' against the invaders; in defense it must be pointed out that this was an impossible task.

Mikhail was the first prince of the Olgovichi (the dynasty of Chernigov) to become a martyr according to the commonly understood meaning of the word: he underwent the penalty of death for persistence in his Christian faith. He and his *boyar* Fedor (Theodore) were tortured and beheaded by the Tatars, for refusing to renounce the Christian Faith and accept Islam.

They later became known as "**The Passion-Sufferers of Chernigov**" and "**The Miracle-Workers of Chernigov**". We celebrate their feast day on September 20th.

St. Symeon, Archbishop of Thessalonika ~ Our father among the saints



Symeon, was a monastic, theologian, and Archbishop of Thessalonica during the fifteenth century. A follower of St. Gregory Palamas and great liturgist, he was the archbishop of Thessalonica during its final days before its capture by the Ottoman Turks. His feast day is September 15.

The birth date of Symeon is unknown, but was probably between 1381 and 1387. He was born in Constantinople a city that he greatly admired. He became a monk in one of the monasteries of Constantinople, possibly the Xanthopoulon monastery, and was ordained a hieromonk before he was consecrated to the episcopate.

He was installed as Archbishop of Thessalonica in 1416/1417, and arrived as Ottoman forces were surrounding the city. In June 1422 as the Ottomans were forming their siege, Abp. Symeon slipped out of the city in an attempt to reach Constantinople and persuade the emperor to send more forces to protect Thessalonica. Narrowly escaping capture by the Ottoman forces, he was only able to reach Mount Athos, where he was convinced to return to Thessalonica.

Without any help from Constantinople, the city's despot (governor), Andronicus Palaiologos, turned to Venice in the hope that the maritime republic would keep Thessalonica out of Ottoman hands. Venetian rule, however, couldn't prevent the Ottoman sultan Murad II from maintaining his siege, and conditions in the city remained desperate. These events were described by Abp. Symeon in his *Logos Historikos*.

Abp. Symeon died, probably in September 1429, just shortly before Thessalonica fell to the Ottoman Turks in March 1430. In 1981, Abp. Symeon was glorified by the Church of Constantinople.

Many of his works have been recently translated and edited in English.

St. Symeon, Archbishop of Thessalonika [Page 2] **His Historical, Theological, and Liturgical Works**

- *Politico-Historical Works*, ed. David Balfour (Vienna, 1979) - includes the Greek text of the *Logos Historikos*.
- *Ἔργα θεολογικά, Ἁγίου Συμεῶν Ἀρχιεπισκόπου Θεσσαλονίκης, 1416/17-1429* (Theological works of St. Symeon, Archbishop of Thessalonika, 1416/76-1429) ed. & intro. David Balfour. (Thessaloniki, 1981).
- *The Liturgical Commentaries*, ed. Steven Hawkes-Teeple (Toronto, 2011).
- 'Logos Historikos' (English translation) in *Venice and Thessalonica 1423-1430: Greek Accounts*, trans. John R. Melville-Jones (Padua, 2006), pp. 87–142
- 'A Discourse on the Priesthood to a Pious Monk', in *On the Priesthood and the Holy Eucharist (According to St. Symeon of Thessalonica, Patriarch Kallinikos of Constantinople and St. Mark of Ephesus)*, trans. George D. Dragas (Rollinsford NH, 2004)
- "Dialogue against the Heresies"
- "Only True Faith of Us Christians"
- "Sacred Rituals and Sacraments of the Church", first published by Patriarch Dositheos of Jerusalem in Jassi, Moldavia, in 1683 and reprinted by J. P. Migne in his *Patrologia Graeca* (PG vol. 155), Paris 1866

In addition, he also wrote many hymns and liturgical works and a discourse on the priesthood.

Discernment Retreat at Christ the Bridegroom Monastery

Draw me in your Steps, let us run [Song of Songs 1:4] Young, single Catholic women ages 18 to 35

Thurs. Nov. 7 through Sun Nov. 10, 2013

More information can be found at www.ChristtheBridegroom.org

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

MAJOR CRAIG M. EYMAN DO~ is Fr. Bryan's 2nd youngest brother. He has reentered the Army Reserve and is currently serving with the 848th FST [Forward Surgical Team] stationed in Twinsburg, OH. He has been deployed to Bagram, Afghanistan.

CAPTAIN BRIAN HEWKO~ has been a friend of Fr. Bryan. Brian is from St. Anne Byzantine Catholic Church in Austinburg, OH. He is a 2008 graduate of West Point. Brian became a Captain in the U. S. Army on July 1, 2011, and has been deployed to Afghanistan during 2011 and 2012. Brian is currently serving our Republic at an Army base in Arizona, where he is training for Army Intelligence. He thanks you for your prayerful support.

CAPTAIN CHRISTINA MOMONIER~ is a friend of Fr. Bryan. Christina is from Baltimore, MD and was received into the Byzantine Catholic Church at St. Michael the Archangel Parish in Fairport Harbor, Ohio. She is currently serving at Ft. Drum, NY.

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 is currently deployed and serving in Bagram, Afghanistan.

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 will soon be 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 entered Basic Training in the Army at Ft. Sill, OK on August 13, 2013.

If you have a member of the military you would like to have commemorated please write a note to Fr. Bryan or call the Parish Office.

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. 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!