



*Welcome to St. Athanasius the Great
Byzantine Catholic Church*

***“Glory to Jesus Christ! Glory to Him forever!”
Slava Isusu Christu! Slava naviky Bohu sviatomu!***

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, all of you are welcome for luncheon.

You were transfigured on the mountain, O Christ our God, revealing as much of your glory to your disciples as they could be-hold. Through the prayers of the Theotokos, let your everlasting light also shine upon us sinners. O Giver of Light, glory to you!

(Troparion of the Transfiguration)

1 FASTING

**Dormition Fast has place from
August 1 to August 14.**

2 SUMMER MARKET

We start the summer market on May 3 till September 27 in Carmel
From 6 am – 11:30 am, which is every Saturday.

Come to buy and help, address: 2 Carter Green, Carmel, IN. 46032
We will appreciate any help from 7 am time for set up than at 11:30 am tear down

3 VOLONTEERING AT CHURCH

Our community needs us, parish has many different jobs that you might like to do and can help our parish: help with baking, lawn care, church cleaning, flower care, hall and bathroom cleaning. WE WAIT FOR YOU. THANK YOU!

4 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.

5 PRAYERS FOR THE SICK OR OTHER INTENTIONS:

If you have a special intention for the sick, birthdays, or 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.

6 Annual Eparchial Pilgrimage 2025 – Shrine of Mariapoch

“Theotokos: - our joy, our protection, our hope.”

Tent camping IS permitted and encouraged.
Food will be available for purchase at the above times only. Please bring your own chair.

Visit out Eastern Treasures Gift Shop!

**Questions? Ask Deacon Greg Loya,
gregloya@yahoo.com, or 216-272-6790**

Our website: <https://parma.org/shrine-of-mariapoch>

Services for the Week of August 3 - August 10, 2025				
Day		Time	Service	Readings
Sunday	August 10 Ninth Sunday after Pentecost	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Blessing fruit mirovanije Luncheon	Jn 20:19-31 1 Cor 3:9-17 Mt 14:22-34
Monday	August 11 Holy Martyr Euplus		No service	1 Cor 15:12-19 Mt 21:18-22
Tuesday	August 12 St Maximus the Confessor	6:00 PM	Divine Liturgy	1 Cor 15:29-38 Mt 21:23-27
Wednesday	August 13 Leave-taking of Transfiguration	6:00 PM	Divine Liturgy	1 Cor 16:4-12 Mt 21:28-32
Thursday	August 14 The Holy Prophet Micah	6:00 PM	Vespers	2 Cor 1:1-6 Mt 21:43-46
Friday	August 15 Feast of Dormition	6:00 PM	Divine Liturgy Blessing of Flowers	Phill 2:5-11 Lk 10:38-42; 11:27-28
Saturday	August 16 Annual Eparchial Pilgrimage 2025 – Shrine of Mariapoch	5:00 PM	Vespers Confessions	Rom 15:30-33 Mt 17:24-18:4
Sunday	August 17 Tenth Sunday after Pentecost Annual Eparchial Pilgrimage 2025 – Shrine of Mariapoch	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Blessing flowers mirovanije Luncheon	Jn 21:1-14 1 Cor 4:9-16 Mt 17:14-23
Financial update: 8/03/2025				
Bakery	Building	Candles	Other	Sunday Tithes
\$2,347.10	\$300	\$0	\$0	\$1,194.19
Totals \$4,104.59				

THANK YOU FOR YOUR GENEROSITY TO OUR PARISH

NINTH SUNDAY AFTER PENTECOST

1 Corinthians 3:9-17

Brethren: For we are God's fellow workers; you are God's field, God's building. According to the commission of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. For no other foundation can anyone lay than that which is laid, which is Jesus Christ. Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw- each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. If the work which any man has built on the foundation survives, he will receive a reward. If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are.

Matthew 14: 22-34

At that time while dismissing the crowds, Jesus insisted that his disciples get into the boat and precede him to the other side of the lake. When he had sent them away, he went up on the mountain by himself to pray, remaining there alone as evening drew on. Meanwhile the boat, already several hundred yards out from shore, was being tossed about in the waves raised by strong headwinds. At about three in the morning, Jesus came walking toward them on the lake. When the

disciples saw him walking on the water, they were terrified. "It is a ghost!" they said, and in their fear they began to cry out. Jesus hastened to reassure them: "Get hold of yourselves! It is I.

Do not be afraid!" Peter spoke up and said, "Lord, if it is really you, tell me to come to you across the water." "Come!" Jesus said.

So Peter got out of the boat and began to walk on the water, moving toward Jesus. But when he perceived how strong the wind was, becoming frightened, he began to sink and cried out, "Lord, save me!" Jesus at once stretched out his hand and caught him. "How little faith you have!" he exclaimed. "Why did you falter?" Once they had climbed into the boat, the wind died down. Those who were in the boat showed him reverence, declaring, "Be-yond doubt you are the Son of God." After making the crossing they reached the shore at Gennesaret.

DEAR PARISHIONERS, FRIENDS, VISITERS!

“And immediately he constrained the disciples to get into the boat and to cross over before him to the other side, while he dismissed the multitude”
(Matthew 14:22)

Constrained the disciples to get into the boat. John Chrysostom: After the miracle was performed, he immediately constrained the disciples to get into the boat and to cross over before him to the other side, while he dismissed the multitude (Matthew 14:22). If in His presence the disciples could think that something mysterious had happened, and not real, then they could no longer think so in His absence. Therefore, sending the disciples to strictly investigate what had happened, He commanded them to take with them the monuments and evidence of the previous miracles and to distance themselves from Him. Also at other moments, having accomplished something great, Christ sends the multitude and the disciples away from Himself, teaching us through this never to chase after human glory and not to attract the crowd to Himself. And by the word exhorted the evangelist shows that the disciples were not willing to part with Him. Christ sent them away under the pretext of dismissing the people, but in reality He intended to go up the mountain. He did this again for our instruction, so that, on the one hand, we could be with the people, and on the other, we could also sometimes separate ourselves from them, that is, we could benefit from both and alternately be alone and

in society, depending on our needs. Let us also learn to be with Jesus, but not for sensual gifts, so as not to deserve reproach like the Jews. He says: You seek me not because you saw miracles, but because you ate the loaves and were filled (John 6:26). Therefore, He does not often perform such a miracle, but only twice, in order to teach them not to serve the belly, but to constantly strive for spiritual goods. Let us also rise up to them, let us seek the bread of heaven and, having received it, let us put aside all worldly cares. If the Jews, having left their homes, cities, relatives and everything, remained in the wilderness and, despite hunger, did not depart from Jesus, then even more so we, who approach such a meal, must have greater love, must love spiritual goods, and only then seek sensual ones (John Chrysostom, “Homilies on the Gospel of Matthew”).

“And when he had dismissed the multitudes, he went up into a mountain to pray alone. And when evening came, he was there alone” (Matthew 14:23)

He went up into a mountain. John Chrysostom: Why does the Lord go up into a mountain? To teach us how convenient the wilderness and solitude are when it is necessary to pray to God. For this purpose, He often goes into the wilderness and repeatedly spends nights there in prayer, teaching us to choose a time and place that would set us up for quiet prayer. The wilderness is the mother of silence, peace, and a haven that hides us from any anxiety (John Chrysostom, “Homilies on the Gospel of Matthew,” 50.1).

“The boat was already in the middle of the sea, tossed by the waves, for the wind was contrary” (Matthew 14:24)

Carried away by a storm in the middle of the sea. John Chrysostom: So, Christ went up to the mountain to pray, and the disciples again struggled with the waves and endured the storm, as before. But then during the storm Christ was with them on the ship, and now they are alone. The Lord gradually and little by little leads them to greater things and teaches them to endure everything courageously. Therefore, when they were first exposed to danger, He was with them, although He slept, in order to calm them; now, leading them to greater patience, He behaves differently: He goes away from them, allows the storm to catch them in the middle of the sea, so that they have no hope of salvation, and leaves them all night to struggle with the waves, by which, I think, He wanted to touch their cruel hearts. Such behavior was supposed to give rise to fear, aroused both by the storm and by the night. Despite their heartfelt emotion, the Lord inclines them to a stronger desire to be with Him and to constant remembrance of Him (John Chrysostom, “Homilies on the Gospel of Matthew,” 50.1).

CHRIST IS AMONG US! HE IS AND SHALL BE



Weekend Divine Services

Saturday: 5 PM Vespers

Sunday: 8:15 AM Matins
10 AM Divine Liturgy

1117 Blaine Avenue, Indianapolis,
IN 46221

Website: www.saindy.com

Email: admin@saindy.com

Administrator: Rev. Mykhaylo
Shkyndya

Cantors: Brian Goshorn, John
Danovich, Suzanne Goshorn

Phones: Office 317-632-4157

Cell Phone (Fr. Mykhaylo):
216-532-6364