



*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.

O Theotokos, you conceived the Life and died according to the law of nature. You passed from earth to heaven at the call of Him who took flesh from your most pure body. Therefore, the apostles, coming from the ends of the earth, stand before you to bury you and sing: O Living Throne of the King of all, O Ark of Sanctity, we praise you because you are the One who gave birth to the Savior of our souls.

(Stichera of the Postfeast of Dormition from Vespers)

1 Parents & kids meeting

On August 31st we are having meeting in church in the end of Divine Liturgy with all kids and parents before ECF New Year. Please, plan to come.

2 Blessing kids and teachers

On September 14th in the end of Divine Liturgy we are having prayer and blessing kids and teachers for new school year. Please plan to come.

3 Altar servers meeting

2nd meeting with altar servers is placed on September 14th after Divine Liturgy in the Church.

Please, mark your calendar to plan bring your child for meeting.

Thank you for what you are doing.

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.

text, or call Father at 216-532-6364.

5 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!

6 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

Services for the Week of August 17 - August 24, 2025				
Day		Time	Service	Readings
Sunday	August 17 Tenth Sunday after Pentecost <u>Annual Eparchial Pilgrimage 2025 – Shrine of Mariapoch</u>	8:15 AM 10:00 AM	Matins Divine Liturgy Blessing flowers mirovanije Luncheon	Jn 21:1-14 1 Cor 4;9-16 Mt 17:14-23
		11:30 AM		
Monday	August 18 Holy Martyrs Florus & Laurus	9:00 AM	Divine Liturgy	2 Cor 2:4-15 Mt 23:13-22
Tuesday	August 19 Holy Martyr Andrew	9:00 AM	Divine Liturgy	2 Cor 2:14-3:3 Mt 23:23-28
Wednesday	August 20 Holy Prophet Semuel	9:00 AM	Divine Liturgy	2 Cor 3:4-11 Mt 23:29-39
Thursday	August 21 The Holy Apostle Thaddeus		No service	2 Cor 4:1-6 Mt 24:13-28
Friday	August 22 Holy Martyr Agathonicus & His companions	9:00 AM	Divine Liturgy	2 Cor 4:13-18 Mt 24:27-33.42-51
Saturday	August 23 Leave-taking of the Dormition	5:00 PM	Vespers Confessions	1 Cor 1:3-9 Mt 19:3-12
Sunday	August 24 Eleventh Sunday after Pentecost	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Luncheon	Jn 21:15-25 1 Cor 9;2-12 Mt 18:23-35
Financial update: 8/10/2025				
Bakery	Building	Candles	Ukrainian Liturgy	Sunday Tithes
\$1,556.31	\$0	\$134	\$240	\$709.67
Totals \$2,639.98				

THANK YOU FOR YOUR GENEROSITY TO OUR PARISH

TENTH SUNDAY AFTER PENTECOST

1 Corinthians 4:9-16

Brethren: For I think that God has exhibited us apostles as last of all, like men sentenced to death; because we have become a spectacle to the world, to angels and to men. We are fools for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are held in honor, but we in disrepute. To the present hour we hunger and thirst, we are poorly clothed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we try to conciliate; we have become, and are now, as the refuse of the world, the dregs of all things. I do not write this to make you ashamed, but to admonish you as my beloved children. For though you have countless guides in Christ, you do not have many fathers. For I became your father in Christ Jesus through the gospel. I urge you, then, be imitators of me.

Matthew 17: 14-23

At that time a man came up to Jesus and knelt before him. "Lord," he said, "take pity on my son, who is demented and in a serious condition. For example, he often falls into the fire and frequently into the water. I have brought him to your disciples but they could not cure him. In reply Jesus said: "What an unbelieving and perverse lot you are! How long must I remain with you? How long can I endure you? Bring him here to me!" Then Jesus reprimanded the demon and it came out of the boy. That very moment the boy was cured.

The disciples approached Jesus at that point and asked him privately, "Why could we not expel it?" "Because you have so little trust," he told them. "I assure you, if you had faith the size of a mustard seed, you would be able to say to this mountain, 'Move from here to there,' and it would move. Nothing would be impossible for you. This kind does not leave but by prayer and fasting."

When they met again in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men who will put him to death, and he will be raised up on the third day,"

DEAR PARISHIONERS, FRIENDS, VISITERS!

"Help my unbelief".

John Chrysostom: The Holy Scripture testifies that this man was very weak in faith. This is evident from many things: from the fact that Christ said: All things are possible to him who believes (Mark 9:23); from the fact that the one who came to Him himself said: Help my unbelief (Mark 9:24); even from the fact that Christ forbade the evil spirit to ever enter him, and, finally, from the fact that this man also said to Christ: If you can (Mark 9:22). But if unbelief, you will say, was the reason why the evil spirit did not come out, then what does Christ accuse the disciples of? He showed by this that they can heal the sick by faith without intermediaries. Often the faith of the intermediary is sufficient to obtain what is desired even from lesser brothers; so also the power of the miracle worker is often sufficient to work a miracle, even if those who did not have faith came. Both of these cases are confirmed by Scripture. The household of Cornelius attracted the grace of the Spirit by their faith, and Elisha raised the dead, while no one believed, because those who abandoned the dead did not abandon them out of faith, but out of cowardice, abandoned them anyway and, frightened by danger, fled, and the one abandoned was himself dead, but by the very power of the holy body this dead man was resurrected (see 2 Kings 13:21). From this it is clear that the disciples were also weak, but not all; the pillars of the Church were not present (i.e., Peter, James and John). (John Chrysostom, "Homilies on the Gospel of Matthew" 57.3).

You will say to this mountain: "Move from here to there."

John Chrysostom: It seems to me that they were afraid that they would lose the grace that had been given to them. They received power over unclean spirits: that is why they ask Christ, coming to Him secretly, not because they were ashamed (if the deed had already been done and they had been exposed, then they had nothing to be ashamed of verbal confession), but

because they intended to ask Him about an important and secret subject. What about Christ? Because of your little faith, he says; for truly I say to you, if you have faith as a grain of mustard seed, you will say to this mountain: Move from here to there, and it will move; and nothing will be impossible for you. You will say: Where did they move the mountain? I will say that they did much more, raising thousands of the dead. Truly, it does not take so much strength to move a mountain, as to cast out death from the body. It is said, however, that the saints who lived after them, and who were much younger than them, moved mountains when the need required it. From this it is clear that the apostles could have moved them if it had been necessary, but since there was no need then, they should not be blamed. And the Lord did not say: it will certainly be moved, but: you can move it. And if they did not move mountains, it was not because they could not (otherwise how could they have performed more important miracles), but because they did not want to; and they did not want to because there was no need; or perhaps this happened, but it is not mentioned anywhere, because not all miracles are described. Moreover, they were not yet so perfect then. (John Chrysostom, "Homilies on the Gospel of Matthew," 57.4).

"The disciples were deeply grieved"

John Chrysostom: So that the disciples would not say, "Why are we here all the time?" – Christ again speaks to them about His sufferings, and when they heard this, they did not even want to see Jerusalem. Note that even when Peter was rebuked, when Moses and Elijah were already speaking about the sufferings, and when they had already called this event glory, when the Father had already made His voice heard from heaven, when so many miracles had taken place, when the resurrection was already at the doors – when He had said that He would not be dead for long, but would rise again on the third day – they could not in any way agree with that thought, but they grieved, and not only a little, but greatly. This was because they did not yet understand the meaning of those words. Mark and Luke expressed this. The first said: But they did not understand the saying and were afraid to ask him (Mr 9:32). The second said similarly: However, they did not understand the saying; it was hidden from them, so that they did not guess it and they were afraid to ask him about the saying (Lk 9:45). But if they did not understand, why were they sad? Because not everything was incomprehensible to them, they knew that he would die, because they had often heard about it from him. They did not yet know exactly what kind of death it would be, the very death from which he was to be immediately released, and which was to be the cause of countless good things. They did not know what kind of resurrection it would be, they did not understand it. And because of this they were sad, because they were very attached to their Teacher. (John Chrysostom, "Homilies on the Gospel of Matthew," 58.1).

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

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