



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

***“Christ is Baptized! In the Jordan!”
Christos Chreschajetjsja! V Jordani!***

**FATHER MYKHAYLO SINCERELY THANKS TO EVERYONE FOR
THE CHRISTMAS GREETINGS CARDS.
GOD GRAND YOU MANY BLESSED YEARS!**

At your baptism in the Jordan, O Lord, worship of the Trinity was revealed; for the Father's voice bore witness to you, calling you his beloved Son, and the Spirit in the form of a dove con-firmed the truth of these words. O Christ God, you appeared and enlightened the world. Glory to you!

(Troparion of the Theophany)

1 THE MYSTERY OF THE HOLY BAPTISM

**GOD GRANT NEWLY BAPTIZED HEIDI MANY BLESSED AND
HAPPY YEARS!**

2 BLESSING HOUSES ON THEOPHANY

**FOR BLESSING HOUSES ON THEOPHANY TIME YOU CAN SIGN UP ON THE
TABLE WHERE YOU PICK UP BULLETINS OR YOU CAN CALL/TEXT ON
FATHER CELL PHONE (216) 532-6364 AND SCHEDULE ANYTIME WORKS
BEST FOR YOU.**

3 ALTAR SERVERS MEETING

**The 5th meeting for altar servers will be on January 18th after Divine
Liturgy in the Church.**

Please mark your calendar and plan to bring your child to this meeting.

4 KNIGHTS OF COLUMBUS

**There will be Knights of Columbus meeting on Sunday January 25th after
luncheon.**

**Everyone who would like to become a member of Knights of Columbus
asked to speak to Glan Grabov or Henry Parecie**

5 WINTER CARMEL MARKET

**THE WINTER CARMEL MARKET starts on October 18, at 7:15am we
load the church van, then drive to 611 Third Av SW, Carmel, IN.
46032 Ends at noon**

<u>Services for the Week of January 11 – January 18, 2026</u>				
<u>Day</u>		<u>Time</u>	<u>Service</u>	<u>Readings</u>
<u>Sunday</u>	January 11 Sunday after Theophany	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy BAPTISM Luncheon	Jn. 20:19-31 Eph. 4:7-13 Mt. 4:12-17
Monday	January 12 Holy Martyr Tatiana		No service	Jm. 2:14-26 Mk. 10:46-52
Tuesday	January 13 Venerable Father Hilary		No service	Jm. 3:1-10 Mk. 11:11-23
Wednesday	January 14 Leave-taking of Theophany	6:00 PM	Divine Liturgy	Jm. 3:11-4:6 Mk. 11:23-26
Thursday	January 15 Venerable Fathers Paul and John	6:00 PM	Divine Liturgy	Jm. 4:7-5:9 Mk. 11:27-33
Friday	January 16 Veneration of the Chains of Apostle Peter		No service	1 Pt. 1:1-2.10-12; 2:6-10 Mk. 12:1-12
Saturday	January 17 Venerable Father Anthony the Great	7:15-12:00 5:00 AM	Winter Market Vespers & Confession	Heb. 13:17-21 Lk. 6:14-23
<u>Sunday</u>	January 18 Sunday of Zacchaeus	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Altar servers meeting Luncheon	Jn. 21:1-14 1 Tim. 4:9-15 Lk. 19:1-10
Financial update: 1/4/2026				
Bakery	Building	Candles	Other	Sunday Tithes
\$500.57	\$300	\$112	\$0	\$1,994.39
Totals \$2,906.96				

SUNDAY AFTER THEOPHANY

Ephesians 4:7-13

Brethren: But grace was given to each of us according to the measure of Christ's gift. Therefore it is said, "When he ascended on high he led a host of captives, and he gave gifts to men." (In saying, "He ascended," what does it mean but that he had also descended into the lower parts of the earth? He who descended is he who also ascended far above all the heavens, that he might fill all things.) And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ;

Matthew 4: 12-17

At that time when Jesus heard that John had been arrested, he withdrew to Galilee. He left Nazareth and went down to live in Capernaum by the sea near the territory of Zebulun and Naphtali, to fulfill what had been said through Isaiah the prophet: Land of Zebulun, land of Naphtali along the sea beyond the Jordan, heathen Galilee: A people living in darkness has seen a great light. On those who inhabit a land overshadowed by death, light has arisen." From that time on Jesus began to proclaim this theme: Reform your lives! The kingdom of heaven is at hand."

THANK YOU FOR YOUR GENEROSITY TO OUR PARISH

Dear Brothers and Sisters in Christ

Glory to Jesus Christ!

“And dwelt in Capernaum by the sea” (Matthew 4:13)

Not to go towards temptations. John Chrysostom: Why does He depart again (see Matthew 4:12)? In order to teach us again not to go towards temptations, but to retreat and avoid them. For it is not he who does not rush into danger who is to blame, but he who does not have courage in dangers. Therefore, in order to teach this and to curb the hatred of the Jews, Christ departs to Capernaum, at the same time fulfilling the prophecy (John Chrysostom, “Homilies on the Gospel of Matthew,” 14.1).

“To those who sat in the land and shadow of death, light has dawned”
(Matthew 4:16)

The great light of the Gospel. Cyril of Alexandria: The great light is our Lord Christ and the radiance of the gospel preaching, not the law, which was likened to a lamp. Therefore, in the tabernacle, considering the near radiance of the law, a lamp always burned, capable of sending its light no further than the borders of the Jews. Thus, the Gentiles were in darkness, as those who do not have the light of even this small lamp (Cyril of Alexandria, “Comments on the Gospel of Matthew,” 34).

The true light of revelation. Chromatius of Aquileia. In this place, the evangelist recalls what the prophet said: The people who sat in darkness beyond the Jordan saw a great light (Matthew 4:15-16). In what darkness? It was in a deep unconscious error. What great light did he see? It was the very one about which it was written: That was the light that enlightens every man. It came into the world. (John 1:9). The righteous Simeon spoke of it in the Gospel: A light for revelation to the Gentiles, and the glory of your people Israel (Luke 2:32). That this light would arise in darkness was foretold by David, saying: He shines in darkness for the righteous, as a light, good and merciful and just (Psalm 111:4). And Isaiah shows that this light will serve for the enlightenment of the

Church: For your light has risen, the glory of the Lord has risen upon you! (Isaiah 60:1). Daniel also said this about this light: He reveals the deep and hidden things, he knows what is in the darkness, and the light dwells with him (Dan. 2:22). Therefore, the Son is with the Father, for as the Father is light, so is the Son light. Therefore David also says in the Psalm: In your light we shall see light (Ps 35:9), because in the Son the Father is seen, as the Lord Himself says in the Gospel: He who has seen me has seen the Father (Jn 14:9). Truly from the true light came true light, and from the invisible the visible. Truly, this is the image of the invisible God (Col 1:15), as the apostle said (Chromatius of Aquileia, “Treatise on the Gospel of Matthew,” 15.1).

Beginning of the sermon. John Chrysostom: From that time: when is this? From the moment John was thrown into prison. Why did Christ not preach to them at first? Why did He need John, when the testimony of His works was preached about Him? In order that you may learn from this about His dignity, that, like the Father, He has prophets, as Zechariah said: And you, child, will be called the prophet of the Most High (Luke 1:76); and on the other hand, in order not to leave the shameless Jews any reason for justification. Christ Himself pointed out this, saying: For John came neither eating nor drinking, and they say: He has a demon. The Son of Man came eating and drinking, and they say: Here is a glutton and a winebibber, a friend of tax collectors and sinners! And wisdom was justified by her own works (Matthew 11:18-19). In addition, it was necessary that someone else, and not John Himself, should first speak about Christ. For if, after so many important testimonies and proofs, they said: You bear witness about yourself - your testimony is false (John 8:13), then why would they not say this if John had not said anything about Him, and He Himself was the first to begin to testify about Himself to the people? Therefore, He did not preach before John, and did not perform miracles until the latter was put in prison. He did not want to cause division among the people by His preaching (John Chrysostom, “Homilies on the Gospel of Matthew,” 14.1).

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

misha.shkyndia@gmail.com