



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

**“Glory to Jesus Christ! Glory to Him forever!”
Slava Isusu Christu! Slava naviky 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, all of you are welcome for luncheon.

From what blessings have I been deprived in my wretched - ness, from what kingdom have I been exiled! I squandered the treasure that I received from you and I have wandered far from your law. Alas, O my poor soul, you shall be delivered to the eternal fire; be - fore the end, cry out to Christ our God Receive me, O Lord, like the Prodigal Son, and have mercy on me.

(Doxastikon of the Prodigal Son)

1 MEN’S RETREAT

The 5 Annual MEN'S RETREAT on **JANUARY 30TH TO FEBRUARY 1ST**.
Retreat Master: Father Jan Maturkanic. Jesuit Retreat Center, Parma, OH Contact
Karl Busam for further information or email:
Karl.busam.77@gmail.com or 419-626-6811

2 KNIGHTS OF COLUMBUS

There will be Knights of Columbus meeting on Sunday February 1st after luncheon. Everyone who would like to become a member of Knights of Columbus asked to speak to Glan Grabov or Henry Parecie

3 ALTAR SERVERS MEETING

The next meeting for altar servers will be on February 22nd after Divine Liturgy in the Church. Please mark your calendar and plan to bring your child to this meeting.

4 WOMEN’S RETREAT

Place on FEBRUARY 20TH – FEBRUARY 22ND .

Retreat Master: Fr. Joseph Loya. Maria Stein Retreat Center, Maria Stein, OH
Contact Joan Washburn for further information.
stmarymbhdwomensretreat@gmail.com or 865-696-7809

5 MARRIAGE MINISTRY

Retrouvaille of Cleveland Marriage Ministry Program. This Marriage Ministry is supported by the Cleveland Diocese and offers a weekend program followed by 6 additional sessions to help couples improve communications, rebuild trust, and rediscover each other. The Cleveland program begins with a weekend schedule for **Feb. 13th - 15th 2026** at the Kent State University Hotel and Conference Center. Additional information can be found at www.helpourmarriage.org/OR
CALL: Shelly and Rob, Retrouvaille of Cleveland 216-509-0301.

6 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

Services for the Week of February 1 – February 7, 2026				
Day		Time	Service	Readings
<u>Sunday</u>	February 1 Sunday of the Prodigal Son	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Luncheon	Mt. 28:16-20 1 cor. 6:12-20 Lk. 15:11-32
Monday	February 2 Meeting of Our Lord with Simeon and Anna	6:00 PM	Divine Liturgy <u>Blessing of candles</u>	Heb. 7:7-17 Lk. 2:22-40
Tuesday	February 3 Synaxis of Simeon and Anna		No service	Heb. 9:11-14 Lk. 2:25-38
Wednesday	February 4 Postfestive Day of Encounter	8:30 AM	Moleben for sick	1 Jn. 3:21-4:6 Mk. 14:43-15:1
Thursday	February 5 Postfestive Day of Encounter		No service	1 Jn. 4:20-5:21 Mk. 15:1-15
Friday	February 6 Leave-taking of the Encounter	6:00 PM	Divine Liturgy Panachida & Hramoty	2 Jn. 1:1-13 Mk. 15:33-41
Saturday	February 7 <u>FIRST ALL SOULS SATURDAY</u>	7:15-12:00 5:00 AM	<u>Winter Market</u> Vespers Confession	Thess. 4:13-17 Jn. 5:24-30
Sunday	February 1 Meatfare Sunday	8:15 AM 10:00 AM 11:30 AM	Matins Divine Liturgy Luncheon	Mk. 16:1-8 1 Cor. 8:8-9:2 Mt. 25:31-46
Financial update: 1/25/2026				
Bakery	Holy Day	Candles	Others	Sunday Tithes
\$0	\$0	\$0	\$0	\$0
Totals \$0				

THANK YOU FOR YOUR GENEROSITY TO OUR PARISH

SUNDAY OF THE PRODIGAL SON

1 Corinthians 6:12-20

Brethren: "All things are lawful for me," but not all things are helpful. "All things are lawful for me," but I will not be enslaved by anything. "Food is meant for the stomach and the stomach for food"-and God will destroy both one and the other. The body is not meant for immorality, but for the Lord, and the Lord for the body. And God raised the Lord and will also raise us up by his power. Do you not know that your bodies are members of Christ? Shall I therefore take the members of Christ and make them members of a prostitute? Never! Do you not know that he who joins himself to a prostitute becomes one body with her? For, as it is written, "The two shall become one." But he who is united to the Lord becomes one spirit with him. Shun immorality. Every other sin which a man commits is outside the body; but the immoral man sins against his own body. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. So glorify God in your body.

Luke 15: 11-32

The Lord told this parable: "A man had two sons. The younger of them said to his father, Father, give me the share of the estate that is coming to me.' So the father divided up the property. Some days later this younger son collected all his belongings and went off to a distant land, where he squandered his money on dissolute living. After he had spent every-thing, a great famine broke out in that country and he was in dire need. So he attached himself to one of the propertied class of the place, who sent him to his farm to take care of the pigs. He longed to fill his belly with the husks that were fodder for the pigs, but no one made a move to give him anything. Coming to his senses at last, he said: 'How many hired hands at my father's place have more than enough to eat, while here I am starving! I will break away and return to my father, and say to him, Father, I have sinned against God and against you; I no longer deserve to be called your son.

Treat me like one of your hired hands.' With that he set off for his father's house. While he was still a long way off, his father caught sight of him and was deeply moved. He ran out to meet him, threw his arms around his neck and kissed him. The son said to him, 'Father, I have sinned against God and against you; I no longer deserve to be called your son.' The father said to his servants: 'Quick! Bring out the finest robe and put it on him; put a ring on his finger and shoes on his feet. Take the fatted calf and kill it. Let us eat and celebrate because this son of mine was dead and has come back to life. He was lost and is found. Then the celebration began.

Meanwhile the elder son was out on the land. As he neared the house on his way home, he heard the sound of music and dancing. He called one of the servants and asked him the reason for the dancing and the music. The servant answered, your brother is home, and your father has killed the fatted calf because he has him back in good health.' The son grew angry at this and would not go in; but his father came out and began to plead with him. "He said to his father in reply: 'For years now I have slaved for you. I never disobeyed one of your orders, yet you never gave me so much as a kid goat to celebrate with my friends. Then, when this son of yours returns after having gone through your property with loose women, you kill the fatted calf for him?' "My son,' replied the father, 'you are with me always, and everything I have is yours. But we had to celebrate and rejoice! This brother of yours was dead, and has come back to life. He was lost, and is found.'"

Dear Brothers and Sisters in Christ

Glory to Jesus Christ!

This parable calls upon the Pharisees to rejoice over the conversion of sinners. **Cyril of Alexandria:** What is the purpose of this parable? Let us consider what became the occasion for it in order to learn the truth. Blessed Luke said a little earlier about Christ the Savior of us all. ... The Pharisees and scribes protested against His meekness and love for people. They maliciously and unjustly accused Him of receiving and teaching people whose lives were impure. Christ inevitably sets this parable before them. He clearly shows them that God requires serious conduct in keeping His will even from those who are completely steadfast, firm, and holy, and have achieved the highest praise for their conscientiousness. Such a person should rejoice and not give in to irritation and dislike because of those who are called to repent, even if they have a bad reputation (Cyril of Alexandria, Commentaries on Luke, Sermon 107).

The Identification of the Two Sons. **Cyril of Alexandria:** Some believe that these two sons symbolize the holy angels and us, the inhabitants of the earth. The elder, who lived soberly, represents the whole body of holy angels, and the younger, the prodigal son, the human race. Some of us give a different explanation, stating that the elder son, who behaved well, symbolizes Israel according to the flesh. The second son, who decided to live in greedy pleasure away from his father, symbolizes all the pagans (Cyril of Alexandria, Commentaries on Luke, Sermon 107).

These two sons represent two nations. **Peter Chrysologus:** "A certain man had two sons," that is, two nations, the Jews and the Gentiles. The prudent knowledge of the Law made the Jewish people his elder son, and the foolishness of paganism made

the pagan world his younger son. Just as wisdom brings noticeable gray hair, so foolishness takes away the features of a mature person. It was not age, but morality, that made the pagan a younger son. It was not years, but understanding of the Law that made the Jew an elder son (Peter Chrysologus, Sermon 5).

Why did the younger son deserve to lose the privileges of sonship? **Peter Chrysologus:** "And the father divided his estate between them." This son was as impatient as the father was kind. He was tired of his own father's life. Since he could not shorten his father's life, he acted to take possession of his property. He was not content to possess his father's wealth with his father, and he deserved to lose the privileges of sonship. Let us ask some questions. What was the reason that led to this son's actions? What audacious hope raised his spirit to make such a startling request? What reason did he have? It is evident that the Heavenly Father cannot be restrained by any restrictions, nor locked up at any time, nor destroyed by any power of death. The son could not wait for his father's death to receive his wealth, so he conceived a desire to enjoy his father's generosity while he was still alive. The father's generosity proved that there was an offense in his son's request (Peter Chrysologus, Sermon 1).

To leave one's father is to depart from oneself. **Ambrose of Milan:** You see that God's inheritance is given to those who ask. You must not think that the Father was guilty of what He gave to the younger son. In the Kingdom of God there is no weak age, and faith is not weighed by years. He who made the request declared himself worthy. If only he had not departed from his Father, he would not have known the troubles of age. After he went abroad, he who departed from the Church squandered his inheritance. "Afterwards," it is written, "he left his house and country, and went abroad into a far country." What could be more distant than to depart from oneself, and not from some place? ... Surely he who separates himself from Christ is an exile from his own country, a citizen of this world. We are not strangers and pilgrims, but we are "fellow citizens with the saints and of the household of God" (Eph 2:19), for we who are far off have become near through the blood of Christ (Eph 2:13). Let us not look at those who return from a distant land, because we too have been in a distant land, as Isaiah teaches. "On those who lived in the shadow of death, light has shone" (Is 9:2). There is a distant land of the shadow of death, but we, for whom the Spirit before our face is Christ the Lord (see Lam 4:20), live in the shadow of Christ. Hence the Church says: "In his coolness, which I so desired, I sat down" (Song 2:3) (Ambrose of Milan, Interpretation of the Gospel of Luke 7.213-14).

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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