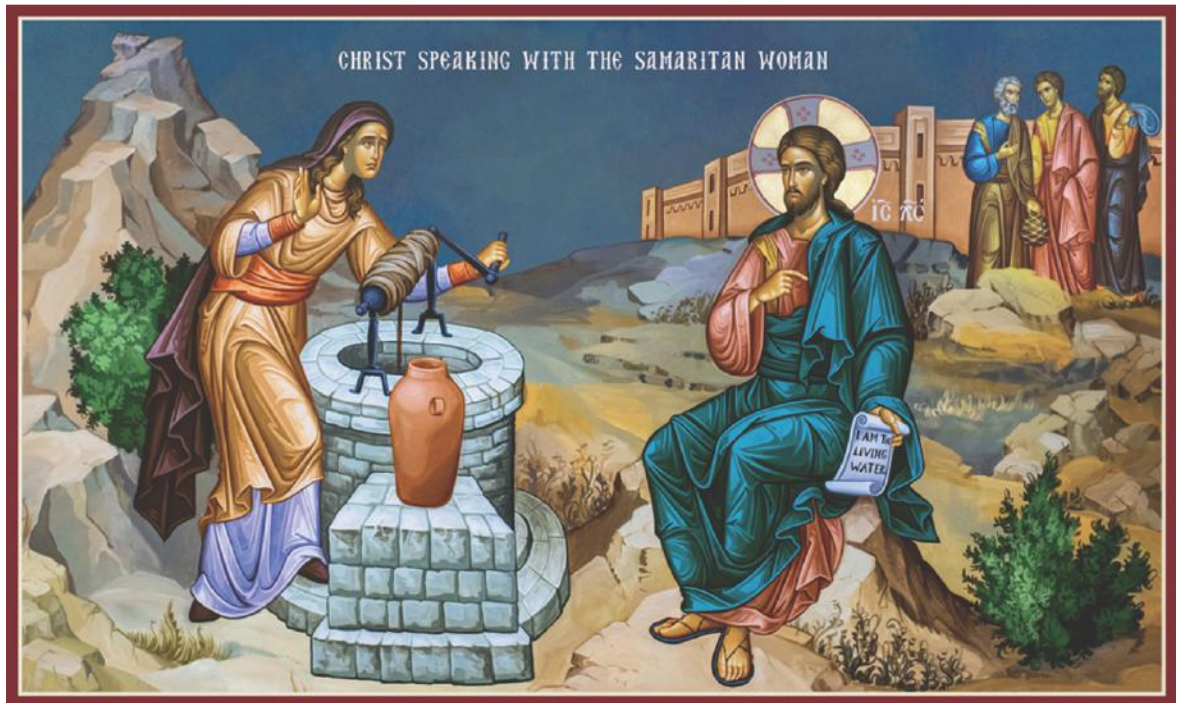


# HOLY ANGELS BYZANTINE CATHOLIC CHURCH



May 18, 2025

## Sunday of the Samaritan Woman

The Holy Martyr Theodotus of Ancyra:

The Holy Martyrs Peter, Dionysius, Andrew, Paul and Christina of Lampsacus:

The Seven Holy Virgins: Alexandra, Tecusa, Claudia, Phaine, Euphrasia,  
Matrona and Julia

# May 18, 2025

## Schedule of services for the week of May 13 - May 25

**Saturday, May 24 – *Our Venerable Father Symeon of the Wondrous Mountain***

- 9:00 AM – Divine Liturgy with Baptism of Matthew Aparicio
- 4:00 PM – Confessions
- 5:00 PM – Great Vespers

**Sunday, May 25– *Sunday of the Man Born Blind; The Third Finding of the Precious Head of the Holy and Glorious Prophet, Forerunner and Baptizer John; Passing into Eternal Life (1951) of Blessed Mykola (Nicholas) Tsehelsky, Bishop and Martyr***

- 8:40 AM – 3<sup>rd</sup> Hour
  - 9:00 AM – Divine Liturgy
- For all parishioners

### O Physician of Souls and Bodies, we pray for:

Barbara Alexander, Maria Amaro, Janice Andre, Peter Andre, Fr. Christopher Andrews, Kim Birdsall, Harry and Virginia Bowden, Julia Camberos, Kim Camplisson, Patrick Carmack, Fr. Andriy Chirovsky, Dennis Cline, Amy Cohn, Vivian Corr, Maria Cruz, Joe Danscuk, Fr. Daniel Dozier, Gabriel Espedal, Ana Fandrey, Karen Foto, Christine Galgano, Janet Greenwell, Deborah Harris, Michael Havens, Martha Hill, Doris Huber, Rebecca Huber, Gavin Hudspeth, Melissa Hunter, Kareen Ignacio, Taylor Kessler, Jacob, Jamie Kohanyj, Pauli Martin, Taleen Matrick, Mila Mina, Maryann Nagrant, Julia Ohnysty, Genevieve Paquette, Sylvia Pasnak, Emiliano Perez, Fr. Lee Perry, Anthony Porrello, Nina Porrello, Fr. Robert Rankin, Margaret Raya, Michael Raya Jr. Rosemary Raya, Maha Salazar, Gretchen Sharpe, Karen Simonich, Debbie Stark, Tava Tomc, Hong Truong, Pat Walsh, Maria Zhukova, Mark Zimmer, Gianna, Nicole, Subdcn Eddie and his wife Viane.

“We have heard for ourselves and we know that this is indeed the Savior of the world, the Christ.” The saving love of Christ quenched the thirst of the Samaritan woman. He wants all to be saved and to come to the knowledge of the truth. Are you open to bringing that saving love to the world by becoming a priest, deacon, monk or nun? Contact the Vocations Office at 602-861-9778 or email: [vocations@ephx.org](mailto:vocations@ephx.org)

### EPARCHIAL APPEAL

The goal for our parish is \$25,000. We ask all members of our parish to help contribute to the appeal. You will receive a large envelope with the Bishops letter and list of goals for the parishes of our Eparchy. If we make our goal 10% will come back to our parish and if we exceed our goal we will receive it back. Do whatever you can to help our Eparchy to do Christ's work!

We have 78 registered households so the average per household is \$321.00

If you cannot give the full amount, please give what you can so that we can have 100% participation.

### Matching Challenge!

A parishioner has pledged to match up to \$10,000.00! Please be generous! Our current total is: \$5759.50 which is 23% of our goal.

Audience with Participants in the Jubilee of the Eastern Churches, 14.05.2025

*This morning, in the Paul VI Hall, the Holy Father Leo XIV received in audience the participants in the Jubilee of the Eastern Churches.*

*The following is the address delivered by the Pope to the participants in the audience:*

### **Address of the Holy Father**

Your Beatitudes, Your Eminence, Your Excellencies,

Dear priests, consecrated men and women,

Dear brothers and sisters,

Christ is risen. He is truly risen! I greet you in these words that Eastern Christians in many lands never tire of repeating during the Easter season, as they profess the very heart of our faith and hope. It is very moving for me to see you here during the Jubilee of Hope, a hope unshakably grounded in the resurrection of Jesus Christ. Welcome to Rome! I am happy to be with you and to devote one of the first audiences of my pontificate to the Eastern faithful.

You are precious in God's eyes. Looking at you, I think of the diversity of your origins, your glorious history and the bitter sufferings that many of your communities have endured or continue to endure. I would like to reaffirm the conviction of Pope Francis that the Eastern Churches are to be "cherished and esteemed for the unique spiritual and sapiential traditions that they preserve, and for all that they have to say to us about the Christian life, synodality, and the liturgy. We think of early Fathers, the Councils, and monasticism... inestimable treasures for the Church (Address to Participants in the Meeting of Aid Agencies for the Oriental Churches [ROACO], 27 June 2024).

I would also like to mention Pope Leo XIII, the first Pope to devote a specific document to the dignity of your Churches, inspired above all by the fact that, in his words, "the work of human redemption began in the East" (cf. Apostolic Letter *Orientalium Dignitas*, 30 November 1894). Truly, you have "a unique and privileged role as the original setting where the Church was born" (SAINT JOHN PAUL II, *Orientalis Lumen*, 5). It is significant that several of your liturgies – which you are now solemnly celebrating in Rome in accordance with your various traditions – continue to use the language of the Lord Jesus. Indeed, Pope Leo XIII made a heartfelt appeal that the "legitimate variety of Eastern liturgy and discipline... may redound to the great honor and benefit of the Church" (*Orientalium Dignitas*). His desire remains ever timely. In our own day too, many of our Eastern brothers and sisters, including some of you, have been forced to flee their homelands because of war and persecution, instability and poverty, and risk losing not only their native lands, but also, when they reach the West, their religious identity. As a result, with the passing of generations, the priceless heritage of the Eastern Churches is being lost.

Over a century ago, Leo XIII pointed out that “preserving the Eastern rites is more important than is generally realized”. He went so far as to decree that “any Latin-Rite missionary, whether a member of the secular or regular clergy, who by advice or support draws any Eastern-Rite Catholic to the Latin Rite” ought to be “dismissed and removed from his office” (ibid). We willingly reiterate this appeal to preserve and promote the Christian East, especially in the diaspora. In addition to establishing Eastern circumscriptions wherever possible and opportune, there is a need to promote greater awareness among Latin Christians. In this regard, I ask the Dicastery for the Eastern Churches – which I thank for its work – to help me to define principles, norms, and guidelines whereby Latin Bishops can concretely support Eastern Catholics in the diaspora in their efforts to preserve their living traditions and thus, by their distinctive witness, to enrich the communities in which they live.

The Church needs you. The contribution that the Christian East can offer us today is immense! We have great need to recover the sense of mystery that remains alive in your liturgies, liturgies that engage the human person in his or her entirety, that sing of the beauty of salvation and evoke a sense of wonder at how God’s majesty embraces our human frailty! It is likewise important to rediscover, especially in the Christian West, a sense of the primacy of God, the importance of mystagogy and the values so typical of Eastern spirituality: constant intercession, penance, fasting, and weeping for one’s own sins and for those of all humanity (penthos)! It is vital, then, that you preserve your traditions without attenuating them, for the sake perhaps of practicality or convenience, lest they be corrupted by the mentality of consumerism and utilitarianism.

Your traditions of spirituality, ancient yet ever new, are medicinal. In them, the drama of human misery is combined with wonder at God’s mercy, so that our sinfulness does not lead to despair, but opens us to accepting the gracious gift of becoming creatures who are healed, divinized and raised to the heights of heaven. For this, we ought to give endless praise and thanks to the Lord. Together, we can pray with Saint Ephrem the Syrian and say to the Lord Jesus: “Glory to you, who laid your cross as a bridge over death... Glory to you who clothed yourself in the body of mortal man, and made it the source of life for all mortals” (Homily on our Lord, 9). We must ask, then, for the grace to see the certainty of Easter in every trial of life and not to lose heart, remembering, as another great Eastern Father wrote, that “the greatest sin is not to believe in the power of the Resurrection” (SAINT ISAAC OF NINEVEH, *Sermones ascetici*, I, 5).

Who, better than you, can sing a song of hope even amid the abyss of violence? Who, better than you, who have experienced the horrors of war so closely that Pope Francis referred to you as “martyr Churches” (Address to ROACO, ibid.)? From the Holy Land to Ukraine, from Lebanon to Syria, from the Middle East to Tigray and the Caucasus, how much violence do we see! Rising up from this horror, from the slaughter of so many young people, which ought to provoke outrage because lives are being sacrificed in the name of military conquest, there



resounds an appeal: the appeal not so much of the Pope, but of Christ himself, who repeats: “Peace be with you!” (Jn 20:19, 21, 26). And he adds: “Peace I leave you; my peace I give to you. I do not give it to you as the world gives it” (Jn 14:27). Christ’s peace is not the sepulchral silence that reigns after conflict; it is not the fruit of oppression, but rather a gift that is meant for all, a gift that brings new life. Let us pray for this peace, which is reconciliation, forgiveness, and the courage to turn the page and start anew.

For my part, I will make every effort so that this peace may prevail. The Holy See is always ready to help bring enemies together, face to face, to talk to one another, so that peoples everywhere may once more find hope and recover the dignity they deserve, the dignity of peace. The peoples of our world desire peace, and to their leaders I appeal with all my heart: Let us meet, let us talk, let us negotiate! War is never inevitable. Weapons can and must be silenced, for they do not resolve problems but only increase them. Those who make history are the peacemakers, not those who sow seeds of suffering. Our neighbours are not first our enemies, but our fellow human beings; not criminals to be hated, but other men and women with whom we can speak. Let us reject the Manichean notions so typical of that mindset of violence that divides the world into those who are good and those who are evil.

The Church will never tire of repeating: let weapons be silenced. I would like to thank God for all those who, in silence, prayer and self-sacrifice, are sowing seeds of peace. I thank God for those Christians – Eastern and Latin alike – who, above all in the Middle East, persevere and remain in their homelands, resisting the temptation to abandon them. Christians must be given the opportunity, and not just in words, to remain in their native lands with all the rights needed for a secure existence. Please, let us strive for this!

Thank you, dear brothers and sisters of the East, the lands where Jesus, the Sun of Justice, dawned, for being “lights in our world” (cf. Mt 5:14). Continue to be outstanding for your faith, hope, and charity, and nothing else. May your Churches be exemplary, and may your Pastors promote communion with integrity, especially in the Synods of Bishops, that they may be places of fraternity and authentic co-responsibility. Ensure transparency in the administration of goods and be signs of humble and complete dedication to the holy people of God, without regard for honors, worldly power or appearance. Saint Symeon the New Theologian used an eloquent image in this regard: “Just as one who throws dust on the flame of a burning furnace extinguishes it, so the cares of this life and every kind of attachment to petty and worthless things destroy the warmth of the heart that was initially kindled” (Practical and Theological Chapters, 63). Today more than ever, the splendor of the Christian East demands freedom from all worldly attachments and from every tendency contrary to communion, in order to remain faithful in obedience and in evangelical witness.

I thank you for this, and in cordially giving you my blessing, I ask you to pray for the Church and to raise your powerful prayers of intercession for my ministry. Thank you!

## “CHRIST IS RISEN. WELL, SO WHAT?”

It's the greatest message that humanity has ever heard.

Its also the most ignored message in the world.

I look out in the post-Pascha world and little has changed. The war goes on, gas prices continue to rise, and the rats are still running the race. A poor woman was just found in a basement with her children, and she had been a prisoner there for 25 years. Christ is risen. You might think it impious of me, but I must ask: Well, so what?

It's one of the most amazing and perplexing passages of Scripture. “Then the eleven disciples went away into Galilee, to the mountain which Jesus had appointed for them. When they saw Him, they worshiped Him; but some doubted.” (Matthew 28:16-17, NKJV)

“Some doubted.” Doubted? How in the world could this be possible? It's like some of them are actually looking at the Resurrected Lord and asking, “Well, so what?” I am absolutely sure that if I saw the Resurrected Lord with my own eyes, I would believe. After all, I've heard that “seeing is believing.” I'm sure that I would believe and I would change. I would be faithful. Wouldn't I?

Maybe not.

After all, despite the glory of Pascha, I am still an unrepentant sinner. I am worse than St. Thomas because he touched the Lord's flesh once and proclaimed, “My Lord and my God.” Eventually, Thomas made it all the way to India. I touch the Lord's Body and Blood every Sunday and have done so for over 12 years, and I've hardly made it out of my house.

So, maybe the world ignores the greatest message of all time because **the witness of my life** is that He is still dead and I remain a slave to sin. Why does the stone remain over the tomb for me? What power keeps the stone from rolling away?

In Hebrews, chapter 2, it says, “...through death He (Jesus) might destroy him who had the power of death, that is, the devil, and release those who through fear of death were all their lifetime subject to bondage.”

Now, this is interesting. So, it is the fear of death that binds me and blinds me and makes me a slave to sin. Well, I don't spend most of my day worrying about my physical death, but I do worry about a lot of things. Yet, I thought it was the fact that sin was fun or pleasurable that bound me to it. No, to be honest, beneath it all is fear. As I think about the Lord's life, how many times did the angels say, “don't be afraid?” **How many times did the Lord Himself say, “Be not afraid?”** Am I afraid, really?

Yes, I am.

For example, I live to eat, not eat to live. Why do I eat so much? Am I afraid that I won't get enough to eat? Perhaps, it is because deep in my heart I am afraid – maybe I'm not really loved; maybe I'm ugly; **maybe I really am a failure.** I find I can eat and kill this hunger and pain in a carbohydrate haze. After all, a bag of Oreo cookies and a tall glass of cold milk can make me feel real good.

Another example is that I judge others because it makes me feel superior to them. I need to feel superior because **I am afraid**

**that people will see what an utter fool I really am.** I know exactly why the Pharisee was glad that he was not “like that man.” I’m glad too because it eases the fear that I am a fool and hypocrite. After all, I can’t be too bad when there are so many people who are obviously more sinful and more foolish than I.

I could go on and on, but I think you get the point. **Fear permeates every aspect of life and it lies at the foundation of every habitual sin that plagues us.** It was that way for our Parents. When Adam and Eve broke God’s commandment, they hid in the bushes because they were afraid. When you think that previously they had “walked with God in the cool of the evening”, how sad that they hid themselves from their Father. In the Icon of the Resurrection, Adam and Eve come from the shadows with great joy. Yet, some still hide in the semi-darkness.

Like Adam and Eve, I’m hiding because of fear, and it’s fear that binds me. Even though I proclaim with my lips, Christ is Risen, my heart is wrapped in chains. Is there no help?

Our faith proclaims that Christ “trampled down death by death and upon those in the tombs, He bestowed life.” By trampling down death, **he destroys the binding power of death, which is fear.** He defeated the one who wields this power, the devil. **This means that my fears, though real to me, have no real power.** To know this, I have to be willing to open the dark corners of my soul to the light of the Resurrection. One way that I begin to do this is by confession which

allows me to begin to come out from my hiding place in the bushes.

I remember hearing this story when I was young. Apparently, almost 10 years after World War II had ended, a lone Japanese soldier was found on a small island in the Pacific Ocean. He had spent a decade believing that the war was still going on, and so he stood his post and every day watched for the enemy.

I’m just like that poor soldier. Christ has won the war and the enemy has been defeated. The problem is, I haven’t heard the good news yet. Well, I’ve heard it, but I just don’t believe it. **Lord, I believe, help my unbelief** (*Mark 9:24*).

Maybe next Pascha, I will truly hear the Good News. The grave will open for me and the Risen Lord will stand before me and I will worship Him and not doubt. Maybe then I will know the glorious freedom of Christ. Maybe I will take the same hand that he extends to Adam and Eve and to the whole world. Then, I will proclaim the great message “Christ is Risen”, and those who hear it will believe because they will see that **the message has transformed the messenger from a slave to fear into a slave of God.**

The President was right – “There is nothing to fear but fear itself.” John the Forerunner heard it from the Lord – “Be not afraid...I hold the keys of Death and Hell.

**Truly He is Risen!**

*Source: Ramblings of a Redneck Priest*

## Holy Angels Byzantine Catholic Church

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### Parish Advisory Council:

Bruce Bitsko, Nelson Chase, Fr. Deacon Jonathan Deane, Joel Espedal, Bob Greenwell,  
Janet Greenwell, Daniele Laman, Olena Bankston

### Finance Council:

Al Aparicio, Fr. Deacon Jonathan Deane, Bob Greenwell, Paul Washicko

### **Bless, O Lord, the worship and Stewardship of your faithful servants:**

Adult tithes: \$650.00; Eparchial Appeal: \$390.00; Home Missions: \$20.00; Loose Change: \$121.00;  
Non-Parishioner: \$30.00; Church Usage: \$200.00; **Total: \$1411.00**

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**Vocation Icon:** This week: Bankston Family  
Next week: Block Family

## THE BYZANTINE CATHOLIC EPARCHY OF PHOENIX

### SUBSCRIBES TO THE *Charter for the Protection of Children and Young People*

*adopted by the United States Catholic Conference of Bishops.*

*The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and vulnerable adults that conforms to the Charter for Protection of Children and Young People.*

*For additional information regarding the eparchial Safe Environment Program or to report any incidents of concerns, please contact:*

*Fr. Dcn. Michael Hanafin  
Victim Assistance Coordinator  
Cell: (480) 307-5182 -- email: [vac@ephx.org](mailto:vac@ephx.org)*

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