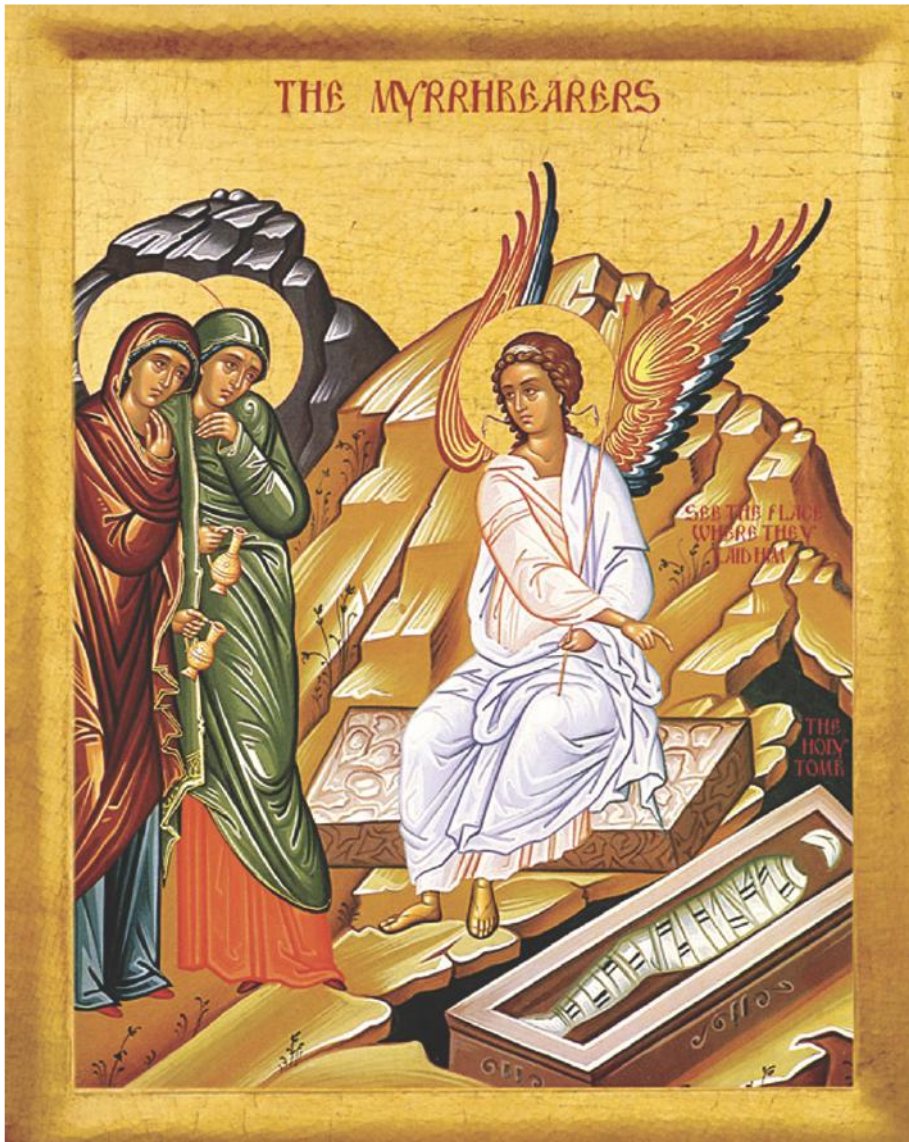


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



May 4, 2025

Sunday of the Myrrh-Bearing Women

The Holy Venerable Martyr Pelagia of Tarsus

May 4, 2025

Schedule of services for the week of May 5 - May 11

Saturday, May 10 – *The Holy Apostle Simon the Zealot; Falling Asleep of the Blessed Bishop Marty Vasile Aftenie*

9:00 AM – Divine Liturgy & Panahida; + Anatoly Prasicky - 40th day

4:00 PM – Confessions

5:00 PM – Great Vespers

Sunday, May 11 – *Sunday of the Paralytic; Our Holy Fathers, Equal to the Apostles, Cyril and Methodius, teachers of the Slavs; Commemoration of the Founding of Constantinople; The Holy Hieromartyr Mocius*

8:40 AM – 3rd Hour

9:00 AM – Divine Liturgy

For all parishioners

O Physician of Souls and Bodies, we pray for:

Barbara Alexander, Maria Amaro, Fr. Dcn Craig Anderson, Janice Andre, Peter Andre, Fr. Christopher Andrews, Joann Bankston, 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.

May Birthdays

Fr. James, Derek Chambers, Sylvia Pasnak, Michael Rusnak

Many blessed years!

Did I miss a birthday? Please let me know.

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: \$3765.00 which is 11% of our goal.

"You seek Jesus the Nazarene, who has been crucified. He has risen!" In the midst of sadness, the good news comes to us and tells us of the life in Christ. To share this life with vigor, Christ seeks men and women to be like the angel who shared this good news to the myrrh-bearing women. He may be calling you to do this by a life as a monk, a nun, or to holy orders. Contact the Vocations Office at 602-861-9778 or email: vocations@ephx.org

ON DEATH AND RESURRECTION IN CHRIST

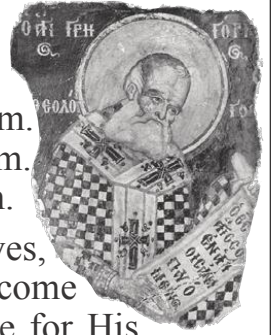
St. Gregory the Theologian

Yesterday I was crucified with Him; today I am glorified with Him.
Yesterday I died with Him; today I am made alive with Him.
Yesterday I was buried with Him; today I am raised up with Him.

Let us offer to Him Who suffered and rose again for us ... ourselves, the possession most precious to God and most proper. Let us become like Christ, since Christ became like us. Let us become Divine for His sake, since for us He became Man. He assumed the worse that He might give us the better. He became poor that by His poverty we might become rich. He accepted the form of a servant that we might win back our freedom. He came down that we might be lifted up. He was tempted that through Him we might conquer. He was dishonored that He might glorify us. He died that He might save us. He ascended that He might draw to Himself us, who were thrown down through the fall of sin. Let us give all, offer all, to Him who gave Himself a Ransom and Reconciliation for us.

We needed an incarnate God, a God put to death, that we might live. We were put to death together with Him that we might be cleansed. We rose again with Him because we were put to death with Him. We were glorified with Him because we rose again with Him.

A few drops of Blood recreate the whole of creation!



“The Cross had asked the questions; the Resurrection had answered them....The Cross had asked: why does God permit evil and sin to nail Justice to a tree? The Resurrection answered: That sin having done its worst might exhaust itself and thus be overcome by Love that is stronger than either sin or death. Thus there emerges the Easter lesson that the power of evil and the chaos of any one moment can be defied and conquered for the basis of our hope is not in any construct of human power but in the power of God who has given to the evil of this earth its one mortal wound – an open tomb, a gaping sepulcher, and empty grave.”

– Venerable Fulton Sheen (*Cross-Ways*)

‘We do not know God from His essence. We know Him rather from the grandeur of His creation and from His providential care for all creatures. For through these, as though they were mirrors, we may attain insight into His infinite goodness, wisdom and power.’

– *St. Maximos the Confessor*

Witnessing to the Resurrection

And so the apostles gave witness of the resurrection of the Lord Jesus with great power. And great grace was on them all. Then the word of God spread, and the number of the disciples multiplied greatly. (Acts)



SYMBOLS OF THE RESURRECTION

From Orthodox America



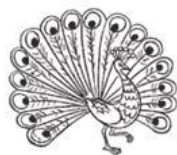
Symbols are an important part of our faith and are very evident within our churches. The icons; the altar, the icon-screen, the candles, and even the vestments of our priests are all symbols of various types. Each holds a meaning that must be understood if the symbol is to touch our lives with more than its mere external appearance.

An ordinary egg, for example, is a symbol of the Resurrection of our Lord. On the Feast of Pascha, we bless baskets of food containing, among other things, eggs. Just as the egg appears to be lifeless, so too did the body of Christ appear to be a mere corpse. But just as the egg can contain life, so does Christ contain the life we receive through His Resurrection! This is the meaning for using the egg as a symbol of Resurrection.



Another common symbol of the Resurrection is the lily. It blossoms from a dry and lifeless-looking bulb into one of the most beautiful flowers of God's creation. Jesus Himself speaks of the lily in His Sermon on the Mount when He says that "not even Solomon, in all of his splendor, was attired like one of these." This is the beauty from lifelessness that no king on earth could ever hope to match.

An ancient bird from Greek mythology, the phoenix, has been incorporated as a symbolic form of the Resurrection in many Orthodox churches. Mythology describes how the bird fell to earth and burned, and yet from its ashes arose another bird. Christ's life in an earthly form was destroyed through the Crucifixion, but a new and more glorious life came about as a result of His Resurrection. The idea of resurrection, in analogy to the tale of the phoenix, is depicted visually in icons showing an eagle rising out of a flame.



The peacock is a symbol of antiquity often found upon the walls of the ancient catacombs of the early Church. The bird was used as a symbol because the peacock has an unusually beautiful tail. Each year, however, the bird loses its beauty during the molting season to such an extent that the apparent intrinsic worth of the bird is greatly diminished. Yet the value of the bird is enhanced as the molting season comes to an end and a new and more beautiful tail appears. In the eyes of men, the mystery, the

awe, the greatness of Christ is enhanced countless times over through the Resurrection.

An even more common and certainly much more familiar example of the Resurrection is the existence of the Orthodox Church itself. The community of the faithful would not exist at all had it not been for the miracle of the Resurrection. Thus the Church, the peacock; the phoenix bird, the lily and the egg are all reminders of the greatest event in history. We should seek to grow in awareness and appreciation of this event, being reminded of it again and again through the use of the symbol, a means of communication and understanding.



ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are supposed to be of God and imbued with His Spirit. In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ." This is what Church growth is all about and how we must understand it.

A HARMONIZATION OF THE GOSPEL ACCOUNTS OF THE VISITS OF THE MYRRH-BEARERS TO THE TOMB

By St. Theophan the Recluse (+1894)

After examining all the accounts of the movements, visions and testimonies of the Myrrh-bearing women, the following conclusions present themselves:

1. The Myrrh-bearers did not go all together to the tomb, but in separate groups and at different times. The first visit was of Mary Magdalene (Gospel of St. John); the second visit was of Joanna with other women (Gospel of St. Luke); the third visit was of Mary, the mother of James and Salome (Gospels of Ss. Matthew and Mark). All of this is evident and clearly apparent from the details of the Gospel accounts.
2. The time sequence of the holy women's visits to the tomb unfolds itself as follows: Mary Magdalene, while it was still dark; Joanna, with the others, very early in the morning; Mary the mother of James and Salome, when the sun was rising. This is thus a series of non-simultaneous events. And all these events embrace a time span of several hours – from the dark before the dawn to the rising of the sun.
3. **First Visit:** Mary Magdalene alone goes to the tomb while it was yet dark. She saw the stone rolled away, her first thought is, "They have taken the Lord away." She runs to tell the Apostles Peter and John, who set out for the tomb.

Second Visit: While the Apostles Peter and John are on their way to the tomb, Joanna and the other women arrive at the open tomb. Angels explain to them the mystery of the absence of the Lord's body. They leave and go tell the Apostles. Meanwhile, Apostles Peter and John with Mary Magdalene reach the tomb without having met Joanna and her companions. After the Apostles leave, Mary Magdalene remains at the tomb and is blessed with an appearance of the Lord. She then sets out again to

the Apostles.

Third Visit: After Mary Magdalene's departure, Mary the mother of James and Salome comes to the tomb, with companions. An angel reassures them that the Lord is risen. They enter the tomb and another angel repeats what the first had told them. The angel tells them to go and tell the Apostles everything related to them. As they were running, the Lord Himself appears to them.

In the meantime, the following events took place among the Apostles: After Peter and John returned from the tomb, Joanna with some other women came and told them what they had experienced at the tomb. Mary Magdalene came back from her second visit to the tomb and related her joy. Finally, Mary the mother of James and Salome arrived and confirmed what the others had seen. By now, all the Myrrh-bearing women had gathered with their glad tidings: Mary Magdalene, Mary the mother of James and Salome, Joanna and the others whose names are not mentioned.

Yet to the Apostles, "their words seem to them as idle talk and they believed them not" (Luke 24:11). Apostle Peter again goes to the tomb, seeking for some decisive evidence. He found none. Most probably he was very dejected spiritually. Was it not, then, at this moment, that the Lord appeared to him, to comfort and pacify his heart? Any vision must have taken place between this time and the return of Luke and Cleopas from Emmaus. Because, when they came back to the other Apostles, they were met with the joyful tidings: "The Lord is risen, indeed! He has appeared to Simon (Peter)" (Luke 24:34).

In this way, all the accounts of the Gospel turn out to be in full harmony with one another and all the individual events and details find a proper place.



NOW UPON THE FIRST DAY OF
THE WEEK, VERY EARLY IN THE
MORNING, THEY CAME UNTO THE
SEPULCHRE, BRINGING THE SPICES
WHICH THEY HAD PREPARED, AND
CERTAIN OTHERS WITH THEM.



MANY HATS, ONE PERSON: SIN AND ANXIETY

By Douglas Cramer

There's a phrase I like that sums up our life in the modern world: "We all wear many hats." It's true – we do. Time management gurus like Steven Covey encourage us to structure our schedules according to the different roles we play, the different hats we wear – spouse, parent, child, worker, householder, friend, athlete, volunteer. But here's what's great about the phrase "many hats" – if we think about it, it reminds us that even though we wear many hats, there's one person, the same person, underneath each of them.

You know what's wrong about focusing on our hats instead of the person underneath? It can lead us to fall in to a dangerous sin – the sin of anxiety. You may not think of anxiety as a sin. But Jesus Christ teaches us that anxiety leads us away from Him, and from our salvation. And whatever separates us from God is sinful. We must overcome anxiety and worry. And thank God, the Scriptures and the teachings of our Church teach us how.

Let me tell you though one thing that makes me anxious – the statistics on anxiety in America! According to the National Institute of Mental Health, 1 in 8 Americans between 18 and 54 have been diagnosed with an anxiety disorder. That's 20 million people! Anxiety is the number one mental health problem for women, and second only to drug and alcohol abuse for men. Anxiety is the most common mental health problem in America, more common than even depression.

Now Ben Franklin once said: "Do not anticipate trouble or worry about what may never happen. Keep in the sunlight." Keep in the sunlight. And as Christians, don't we know the source of the True Light? And don't we know that we can learn to live in that Light?

This points us towards the solution to anxiety. We get ourselves tangled up when we are too concerned about what will happen in the future. We worry and obsess about problems that may never come. The solution to this is so simple, it can seem foolish. It lies in one of Jesus's teachings from the Gospel of Matthew:

Do not worry about your life, what you will eat or what you will drink; nor about your body, what you will put on. ... Do not worry about tomorrow, for tomorrow

will worry about its own things.

Fr. Anthony Coniaris once wrote that God always gives us light for our path – but only enough for us to take the next step. When we look towards the future, do we see the light shining on our next step? Or do we only see that all the steps beyond the next are still dark? Do we see the light, or do we worry about what will happen to us in the dark?

This is why anxiety is a sin – because it is rooted in fear, fear of what might happen to us. And worrying about ourselves always drives us away from God. There's a short book by the Christian writer CS Lewis that anyone can read, called "The Screwtape

Letters." It's written as the letters of one devil to his underling Wormtongue, to teach him how to be better at tempting humans. The senior devil, Screwtape, tells Wormtongue that "There's nothing like suspense and anxiety for barricading a human's mind against the Enemy [which is what the devils call God]. He wants men to be concerned with what they do; our business is to keep them thinking about what will happen to them."

When we are anxious about our future, about what will happen a month from now, or a year, or a decade, we are living as if we don't believe in God. We are not trusting that He will be there for us. We are saying, "Even if there's light shining on the next step I must take, I don't trust You. I don't trust that after I take that next step,

You will shine your light on the step I must take after that."

Our worry, our anxiety about the future, leaves us staring in to the unlit distance believing that all is dark. We can't see; we're blind. But if we follow our Lord's teaching – "Do not worry about tomorrow" – we won't be blind, we will be dazzled by the brightness shining on the next thing we need to do. And trusting in the light of God's presence, we will focus on who we are now, instead of what we might need to do in the future. Of course it's a lot easier to say "don't worry, trust God" than it is to actually put it in to practice. But these are a couple of my own ideas about how to get started:

First, talk to God. If I start thinking that I've got to solve a problem all by myself, I start to worry. If it's



true that sharing a problem with someone else will help, how much more true is it that sharing a problem with God will help? So get in the habit of talking to God. Don't get caught up in using words that sound prayerful. Just talk to God like you'd talk to someone you trust. "God, I'm worried about my meeting tomorrow. I'm worried I'll get in trouble. I don't know what to do."

Next, listen! You know the old saying: We've got one mouth and two ears because we should listen twice as much as we talk. So listen for God's answer, for a quiet voice – a voice in the heart, not the ears. Perhaps you'll hear something like, "You're worried about your meeting because you haven't finished the project you promised you'd finish. Tomorrow you need to apologize for that; tonight you need to at least get started on it."

Then, test God! This might seem disrespectful. But it's not. In the book of Malachi, the Lord says:

Prove Me now in this ... if I will not open for you the windows of heaven and pour out for you such blessing that there will not be room enough to receive it.

If you want to learn to trust God, you need to test God. You need to do what God tells you to do, to take the next step that he has lit up for you, and see what happens. In my experience I always find that God leads me from anxiety and worry to peace and joy.

This isn't to belittle the seriousness of mental disorders. It is a sad truth that diseases of the brain are as real as any other physical illness, and that we should all be grateful to God for treatments that modern medicine has found for us. But we must understand that this fact co-exists with the fact that anxiety is also spiritual sickness, brokenness, and sin. And our Lord teaches us how to confront and heal this sickness.

Like any healing, overcoming anxiety takes time. If you are anxious, be gentle with yourself. Settle in to yourself, find the person under all the hats, and try to see the light that God is shining on the next step you should take. This light is His presence. He is here for us. Trust that He is showing you what you need to do next, this very moment. Remember the words of Jesus Christ: "Look at the birds of the air, for they neither sow nor reap nor gather into barns; yet your heavenly Father feeds them. Are you not of more value than they?" We must trust that God will be always be here for us. Trust, and we will find peace. Even more, we will find the Prince of Peace.

This reflection is adapted from a speech originally written for Fr. Christopher Metropulos of St. Demetrios Greek Orthodox Cathedral of Ft. Lauderdale, FL, and SCOBA's Orthodox Christian Network.

OUR THOUGHTS

"Our life depends on the kind of thoughts we nurture. If our thoughts are peaceful, calm, meek, and kind, then that is what our life is like. If our attention is turned to the circumstances in which we live, we are drawn into a whirlpool of thoughts and can have neither peace nor tranquility (Elder Thaddeus of Vitovnica)".

Saint Seraphim of Sarov said, "acquire inner peace, and thousands around you will be saved", for having been created in the image of God, and we are part of the Divine thought that was made material in time and space. We not only influence those around us with our thoughts, but we even influence the cosmos. If we focus on the negative, those negative thoughts impact everyone around us, and even the whole world. The Elder Thaddeus tells us we can be either very good, or very bad, depending on the thoughts and desires we breed.

There is a lot that is wrong with the world, but it begins with us. If there is to be peace in our world, it must begin with me. If hatred, anger, envy, lust, and spite, are to end, it must end with me. When we allow destructive thoughts to destroy our peace, the peace around us is destroyed. We cannot blame the world, or even those around us, for that which happens around us, radiates from us. Blame for all that is wrong with the world, cannot be placed beyond our own hearts.



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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: \$2065.00; Pascha: \$136.00; Home Missions: \$260.00; Loose Change: \$122.35;
Non-Parishioner: \$50.00; **Total: \$2633.35**

Vocation Icon: This week: Chambers Family
Next week: Lucero 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
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- or -

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