

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



June 15, 2025
Sunday of All Saints
The Holy Prophet Amos

June 15, 2025

Schedule of services for the week of June 16- June 22

Saturday, June 21 – *The Holy Martyr Julian of Tarsus in Cilicia*

9:00 AM – Divine Liturgy

4:00 PM – Confessions

5:00 PM – Great Vespers

Sunday, June 22– *Second Sunday after Pentecost; The Holy Hieromartyr Eusebius, bishop of Samosata*

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, 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, Mary Fernandez, 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, 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.

Please check out the Sunday Social Sign-up sheet in the hall. We are seeing a possibility of only coffee/juice at some socials without donors. We also need weekly Hosts. There is also a great need for clean up volunteers.

Please see Janet to find out more.

“The one who saves his life will lose it, but whoever loses his life for my sake will obtain it.” The saints show us the meaning of Christ’s words, when they obtained life by giving their lives for the sake of Christ. Serving as a monk, nun, priest, deacon or in minor orders is one way to lose one’s life. This may be your calling to grow in Christ.

Contact the Vocations Office at 602-861-9778 or email: 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: \$7945.30 which is 31.7% of our goal.

Fathers Day



May God bless all of you Fathers, Grandfathers, Step-Fathers and God-Fathers on this day set aside to honor you! May you always show forth the love, compassion, wisdom and faithfulness that is found in our Heavenly Father.

God grant you many blessed years!

A Father's prayer for his children

O God, our heavenly Father, who loves mankind, and are most merciful and compassionate, have mercy upon my children, Your servants (names), for whom I humbly pray and commend to Your gracious protection. O God, be their guide and guardian in all their endeavors; lead them in the path of Your truth, and draw them near to You, that they may lead a godly and righteous life in Your love and fear; doing Your will in all matters. Give them grace that they may be temperate, industrious, diligent, devout, and charitable. Defend them against the assaults of the enemy, and grant them wisdom and strength to resist all temptation and corruption of this life; and direct them in the way of salvation, for the merits of Your Son, our Savior Jesus Christ, and the intercessions of His Holy Mother, and Your blessed saints.

Amen.

A Father's Day Prayer

*Mender of toys, leader of boys,
Changer of fuses, kisser of bruises,
Bless him, O Lord.*

*Mover of couches, soother of ouches,
Pounder of nails, teller of tales,
Reward him, O Lord.*

*Hanger of screens, counselor of teens,
Fixer of bikes, chastiser of tykes,
Help him, O Lord.*

*Raker of leaves, cleaner of eaves,
Dryer of dishes, fulfiller of wishes,
Bless him, O Lord.*

The Apostles Fast - Petrivka – Peter and Paul Fast:

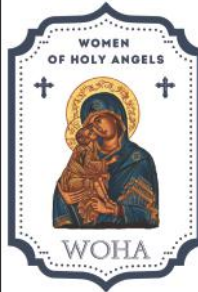
The fast before the feast of SS. Peter and Paul begins tomorrow, the day after All Saints Sunday. As such it has a variable amount of days each year. Having rejoiced for fifty days following Pascha, the Resurrection of Jesus Christ, the Apostles began to prepare for their departure from Jerusalem to spread Christ's message. According to Sacred Tradition, as part of their preparation, they began a fast with prayer to ask God to strengthen their resolve and to be with them in their missionary undertakings. The Apostle's Fast has been kept to this day to strengthen us as well for our own missionary endeavors.



Men's Group - BROHA:

This is an informal group of men who support each other in living their faith more fully in today's culture.

The Next meeting is Thursday, June 19 at 7:00 PM. All men, 21 years of age and up, are invited!



Women's Group - WOHA:

WOHA will meet on Saturday June 21st, following the 9AM Divine Liturgy. All women 21 of age and up are invited! Invite your friends.

Looking Ahead:

- ❖ June 22nd – Moms, Dads, Grads Breakfast.
- Mark your calendars – Friday, July 4



Holy Angels traditional Moleben, barbecue and fireworks viewing.

“You Are All One in Christ Jesus”

“**ALL OF YOU** who have been baptized into Christ have put on Christ, alleluia.” This verse, sung at baptisms in Byzantine churches, is taken from the passage read at today’s Divine Liturgy (*Galatians* 3:23-4:5). The newly baptized is processed around the baptistery and into the nave wearing the white baptismal garment, the “robe of light.” This rite illustrates St Paul’s point in the passage that the Christian is one who has “put on” Christ. But what does “putting on Christ” mean apart from this ceremony?

Neither Jew Nor Greek

We see St Paul’s explanation in the next verse, “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus” (*Galatians* 3:28). Once a person puts on Christ all human distinctions which divide people from one another – race, social status, gender and any other division people have made to exalt themselves over others – cease to have any meaning. A Christian is a brother or sister to every other person baptized in Christ, of any race or nation.

Here St Paul was echoing one of Christ’s most controversial teachings. The family was the most important social structure of His day. It remains so in traditional societies everywhere. But Christ taught that being related by blood was not as important as being “related” in God’s family. “While He was still talking to the multitudes, behold, His mother and brethren stood outside, seeking to speak with Him. Then someone said to Him, ‘Look, Your mother and Your brethren are standing outside, seeking to speak with You.’ But He answered and said to the one who told Him, ‘Who is My mother and who are My brethren?’ And He stretched out His hand toward His disciples and said, ‘Here are My mother and My brethren! For whoever does the will of My Father in heaven is My brother and sister and mother’” (*Matthew* 12:46-50). Reflecting on this passage, St Augustine was emboldened to say, “It is greater for Mary to

have been a disciple of Christ than the mother of Christ” (Sermon 72). Her physical role of bearing Christ in her womb was, after all, dependent on her spiritual acceptance of God’s will at the annunciation.

From the earliest days of the Church the great sign of this union of all believers with one another has been the Eucharist. As St Paul reminded the Corinthians, “The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, though many, are one bread and one body; for we all partake of that one bread” (*1 Corinthians* 10:16-17). To this day Byzantine Catholics and Orthodox as well as some other Eastern Christians, always receive a particle of “that one bread,” a single loaf broken and divided among participants, as a reminder that at the Eucharist we all share in the one Christ.

Putting on the Mind of Christ

A few years ago it became popular to label coffee mugs, T-shirts and bracelets with the acronym WWJD (“What would Jesus do?”). Christians, this practice suggests, should think and act like Christ as well as pray to Him. St Paul took a similar approach in his epistles. We should imitate Christ’s way of life, particularly in the way we relate to one another.

One area in which St Paul frequently urges believers to imitate Christ is in bearing with one another’s weaknesses. “We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me’” (*Romans* 15:1-3). Christ bore our failings even to the cross; we can surely bear with the weaknesses of those we encounter in the fellowship of the Church.

Towards the end of his epistle to the Galatians St Paul suggests that not bearing with the weak is really a matter of pride. "Bear one another's burdens, and so fulfill the law of Christ. For if anyone thinks he is something, when he is nothing, he deceives himself" (*Galatians 6:2-3*). We are often intolerant of the weak, the ignorant or the poor because we feel ourselves somehow diminished by their company. On the contrary, bearing with the weak is a sign of true inner greatness. As St John Chrysostom observes, "What Paul says is this: If you are strong, then let the weak test your strength (Homilies on Romans, 27).

St Paul speaks with great clarity on this subject in his Epistle to the Philippians: humility is a fundamental imitation of Christ: "Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross" (*Philippians 2:5-8*). We are urged to enter into the lives of others as Christ entered into our humanity, as an obedient servant.

St Paul is echoing here the words of Christ after He had washed the feet of His disciples: "If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you also should do as I have done to you" (*John 13:14, 15*). To put on the mind of Christ, then, means becoming a humble servant of one another in His Body, the Church.

Putting on the Trinity

Gal 4:5-7 expands even further our understanding of the mystery of "putting on Christ." The aim of the Incarnation, he teaches, is our incorporation into the "family" of God, the interrelationship of Father, Son

and Holy Spirit which we call the Trinity. We become children of God not by nature (as is His only-begotten Son), but by the freely given act of adoption. "But when the time had fully come, God sent forth his Son, born of woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons. And because you are sons, God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (*Galatians 4:5-7*)

St Paul also teaches here that, because we are adopted children of God in Christ, we subsequently receive the Holy Spirit in our hearts. At our baptism, of course, this is effected in the mystery of chrismation. St. Paul would return to that theme when writing to the Corinthians. Using temple imagery he describes the baptized as holy since the Holy Spirit dwells in them: "Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are" (*1 Corinthians 3:16-17*). This is expressed in our Liturgy when the priest invites the worshippers to Communion with the words, "Holy gifts for the holy!"

Since we have put on Christ and have the Holy Spirit dwelling in us, St Paul says, we can call God by name as Jesus did (cf., *Mark 14:36*). When Moses asked to know God's name he was told "I am the Existing One," the One who truly is and who is the source of all existence. Now in Christ we are given another name, Abba, a name of intimate relationship of son to father.

In recent years it has been said that Abba was a child's word, like daddy or poppa, but there is no evidence that it was used by Jesus' contemporaries in this way. Abba was simply the ordinary word for father in everyday speech. It would later be the term used in monasteries for the head of the community.

Source: Eparchy of Newton

SUNDAY OF ALL SAINTS

We are obliged, not only to venerate the saints and to seek the assistance of the saints, but also to imitate their life and holiness. All Christians are called to holiness by virtue of the sacrament of Baptism. Every person, regardless of status and condition of life, can become a Saint and is duty-bound to strive after holiness of life. Our Lord Jesus Christ addressed all people without exception when He said: "Therefore, be perfect as your heavenly Father is perfect" (Matthew 5:48). St. Paul also reminds us of our duty to pursue holiness: "This is the will of God – your sanctification" (1 Cor 4:3). What is holiness? Holiness is living according to the commandments of God and the Church; it is the daily fulfillment of God's will, constant fidelity to the duties of one's state, or more briefly – holiness is the Gospel translated into action. The Servant of God Metropolitan Andrew Sheptytsky speaks beautifully of the significance of the Gospel for our life and holiness:

"In my opinion," he says, "the source of our failures and of all the plagues that afflict our church and national life, is our failure to apply

ourselves seriously to living our Christianity and the teachings of the Gospel, and for this reason, we do not convey to others the aura of holiness ... The Gospel is the road to heaven; it is a life without blemish, without reproach, without vice; it is a pure, innocent, holy life by which mortal man aspires to emulate the heavenly angels. The Gospel is the way of the cross leading to the hill of Golgotha. The Christian life is a life in which each person carries a cross, suffers, and follows in the footsteps of Jesus Christ ... Life according to the teachings of the Gospel is the supernatural life of God's grace, a life of God's love and of the sacrifice for God or in a word: it is a life in which each person seeks and aspires to holiness of life" (On Education).

The saints in heaven, then, are God's beloved and intimate friends; and our protectors, intercessors and benefactors; our guides and models on the path to virtue and sanctity.

(from *A Byzantine Rite Liturgical Year* by Fr. Julian Katrij, OSBM)

"A time is coming when men will go mad, and when they see someone who is not mad, they will attack him saying: 'You are mad, you are not like us.'"

– Anthony of Egypt



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Reflections

MEN WITHOUT CHESTS

In his book, *The Abolition of Man*, Lewis was prophetic in pointing out that relativism—the idea that there are no absolute truths—would lead to the decay of morality and a lack of virtue within society. Without a belief in and the teaching of universal moral laws, we fail to educate the heart and are left with intelligent men who behave like animals or as Lewis puts it, “Men without Chests.” Read slowly to follow Lewis’s apologetic:

It still remains true that no justification of virtue will enable a man to be virtuous. Without the aid of trained emotions the intellect is powerless against the animal organism. I had sooner play cards against a man who was quite sceptical about ethics, but bred to believe that ‘a gentleman does not cheat’, than against an irreproachable moral philosopher who had been brought up among sharpers. In battle it is not syllogisms (logical arguments) that will keep the reluctant nerves and muscles to their post in the third hour of the bombardment. The crudest sentimentalism ... about a flag or a country or a regiment will be of more use. We were told it all long ago by Plato. As the king governs by his executive, so Reason in man must rule the mere appetites by means of the ‘spirited element’. The head rules the belly through the chest—the seat, as Alanus tells us, of Magnanimity, of emotions organized by trained habit into stable sentiments. The Chest-Magnanimity-Sentiment—these are the indispensable liaison officers between cerebral man and visceral man. It may even be said that it is by this middle element that man is man: for by his intellect he is mere spirit and by his appetite mere animal. The operation of *The Green Book* (a book promoting relativism) and its kind is to produce what may be called Men without Chests. ... A persevering devotion to truth, a nice sense of intellectual honour, cannot be long maintained without the aid of a sentiment... It is not excess of thought but defect of fertile and generous emotion that marks them out. Their heads are no bigger than the ordinary: it is the atrophy of the chest beneath that makes them seem so.

And all the time—such is the tragi-comedy of our situation—we continue to clamour for those very qualities we are rendering impossible. You can hardly open a periodical without coming across the statement that what our civilization needs is more ‘drive’, or dynamism, or self-sacrifice, or ‘creativity’. In a sort of ghastly simplicity we remove the organ and demand the function. We make men without chests and expect of them virtue and enterprise. We laugh at honour and are shocked to find traitors in our midst. We castrate and bid the geldings be fruitful.

The Apostle Paul writes, “The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith (1 Timothy 1:5, ESV).”

If followers of Christ live as people with chests—strong hearts filled with God’s truth—the world will take notice.

Holy Angels Byzantine Catholic Church

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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: \$1735.00; Ascension: \$40.00; Eparchial Appeal: \$621.00; Loose Change: \$66.00;
Non-Parishioner: \$50.00; Renovation Fund: \$50.00; Church Usage: \$400.00; **Total: \$2962.00**

Vocation Icon: This week: Nevitt Family
Next week: Chambers 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

- or -

Sbdcn. Paul F. Kilroy

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