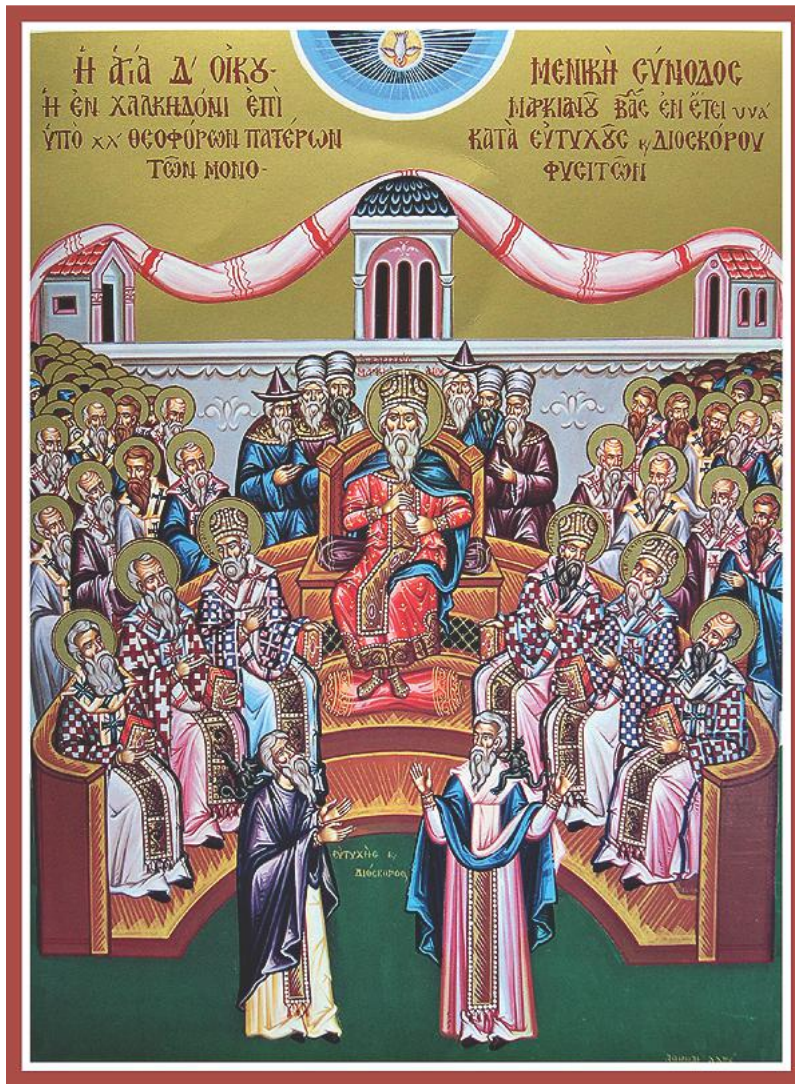


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



July 13, 2025

Sunday of the Fathers of the Six Ecumenical Councils;
Synaxis of the Holy Archangel Gabriel;
Our Venerable Father Stephen the Sabbaites

July 13, 2025

Schedule of services for the week of July 7- July 13

Saturday, July 19 – Our Venerable Mother Macrina, sister of St. Basil the Great; Our Venerable Father Dius

9:00 AM – Divine Liturgy; + Wilma Rose Toth & Alfred Andrew Toth; Req: Karen Toth

PLEASE NOTE: NO CONFESSIONS OR VESPERS TODAY

Sunday, July 20 – The Holy and Glorious Prophet Elias

7:30 AM – Matins

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, Fr. Andriy Chirovsky, Dennis Cline, Amy Cohn, Vivian Corr, Maria Cruz, Joe Danscuk, Ron Duffy, 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, 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.

“Go!” This is the one word from our Lord that we hear in today’s gospel, and yet it is a profound one. Jesus can control evil spirits, which was and is a shock to this world. Is he calling you or someone you know to “go” on a holy path, by discerning a vocation to the priesthood, diaconate, or monastic life? Reach out to 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

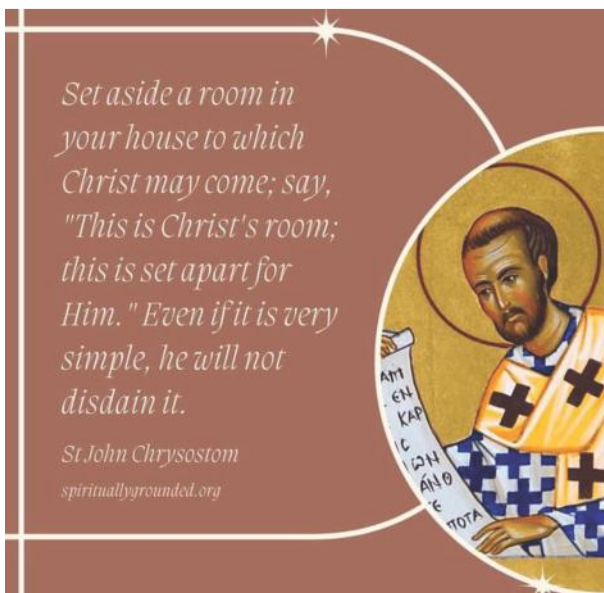
If you cannot give the full amount, please give what you can so that we can have 100% participation.

Matching Challenge!

We have met the challenge! With the addition of the \$10,000 match our current total is: \$20,630.90 which is 82.52% of our goal.

Blessing of Automobiles Sunday, July 20th

Many Eastern Christians have their cars blessed both when newly acquired and on or near the feast of the Prophet Elias (July 20th), as he ascended into heaven on a fiery chariot. Blessing of automobiles immediately after the Liturgy next Sunday, July 20th.



The church is an enclosure, if you are within, the wolf cannot enter, but if you stray outside, the wild beasts will get you... Do not wander from the Church; there is nothing more impregnable than the Church. She is your hope and your salvation. She is higher than the heavens, firmer than rock, wider than the world; she never grows old, but is forever renewing her youth.

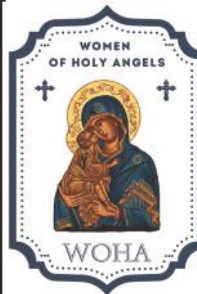
— St. John Chrysostom



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 will be our summer Social on Thursday, July 17 at 7:00 PM. All men, 21 years of age and up, are invited!



Women's Group - WOHA:

WOHA is taking the summer off and will begin meeting again in September.

REASONS I NEVER ~~GO TO LITURGY~~ SHOWER

1. I was forced to shower as a child.
2. People who shower are hypocrites. They think they are cleaner than everyone else.
3. There are so many different kinds of soap, I could never decide which one was right.
4. I used to shower, but it got boring so I stopped.
5. I shower only on special occasions, like Christmas and Pascha.
6. None of my friends shower.
7. I'm still young, when I'm older and have gotten a bit dirtier, I might start showering.
8. I really don't have time to shower.
9. The bathroom is never warm enough in the winter or cool enough in the summer.
10. People who make soap are only after your money.
11. I get along very well without showering.
12. I work hard all week and am too tired to shower on the weekend.
13. The first bar of soap I ever used gave me rash, so I haven't gone near soap since then.

ATTRIBUTES OF THE PERFECT CHURCH

By V Rev. Vladimir Berzonsky

“One of the seven angels who had the seven bowls full of the seven last plagues came and said to me, ‘Come, I will show you the bride, the wife of the Lamb’” (Revelation 21 :9)

Here we are near the end of the Bible in the Revelation experience. Is it not odd that one of the angels the seven bowls with the seven last plagues is here inviting us to witness the glorious marriage of the Lamb whom we know to be our Lord, God and Savior Jesus Christ as the bridegroom? Also to recognize that the bride is none other than the holy Church all dressed in radiant white, symbol of purity and innocence? It tells us about angels. They are as their name implies, “sent” as messengers by the Holy Trinity to humanity. An angel like this brought the reader to the vision of the destruction of the great harlot, Babylon. Here the angel is announcing the glorious wedding of the Lamb of God and the Bride, the holy Church that the Lord bought with the great price of His Cross. The Bride-Church is a symbol of all who have the following attributes of unblemished flawless virtues radiating from their souls.

St. Paul set forth the attributes of the perfect Church. In Revelation those who dwell in such a Church are among those in the New Jerusalem coming down from heaven to belong to Christ the Lamb of God who comes to claim His bride. From the apostle to the gentiles, we find characteristics: They are people who are **devoted to one another**: “Be devoted to one another in brotherly love.” [Romans 21:10] When we read this, how does it resonate on the conscience of each member of the community we call Church?

These are people who can say of their fellow parishioners that they: “**Honor one another above themselves.**” [Romans 12:10] It means that each member in good standing holds all others in the congregation above themselves. They feel it an honor to be part of such a community of believers. Does this really happen?

It’s mandatory to dwell in harmony with one another: “**Live in harmony with one another.**” [Romans 12:16] It means that nothing is as important as to preserve peace among the family of Christ. Of course there are

differences of opinion in the parish – everybody understands that – but they also realize that without the peace of God that passes all understanding, their Eucharist is hollow because their relations are shallow and worldly, not godly.

Love one another: “Let no debt remain outstanding except the debt to love one another.” [Romans 13:8] Until we can realize the order from the Divine Liturgy: “Let us love one another that with one accord we may confess ... Father, Son and Holy Spirit...” as Jesus said, we are talking nonsense when we say we love God. Here the expectation is that by the time we approach heaven, we have made love a way of life.

Accept one another: “Accept then one another, just as Jesus accepted you.” [Romans 15:7] To accept is to realize there are differences, and yet they do not prevent us from forgiving. The French say: To understand is to forgive. Acceptance is not approval – not even tolerance. It is compassion.

Serve one another: “You, my brothers, were called to be free. But do not use your freedom to indulge in sinful nature. Rather serve one another in love.” [Galatians 5:13] Is this not the meaning of foot washing? What more powerful an example can there be than the Son of God washing the feet of fishermen? Are we above the Master?

Forgive one another: “Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you.” [Colossians 3:13] You will be stopped and forbidden entry into heaven if you come with a grudge defiling your soul.

Encourage one another: “Therefore encourage one another and build each other up, just as in fact you are doing.” [1 Thessalonians 5:11] We are ordered to build up the confidence and to reinforce the positive images of all your sisters and brothers in Christ. **There’s no place for a downer or defeatist in Paradise.**

The Divine Physician

The Christian world calls Jesus Christ the Divine Physician. During His sojourn on earth, Jesus healed souls by forgiving sins, miraculously cured the ailments of the body and cast out demons from those afflicted with them.

Most often, Christ healed the blind, deaf and mute. Today's Holy Gospel tells us of the healing of two blind men and a mute man, who was beset by a demon. The Evangelist Matthew directs our attention not only to the act of healing human organs; he also stresses that the **eye**, **ear** and **mouth** are means by which we attain **faith** in God's Truth. Faith comes to us through sight, hearing and speech.

We, who have healthy eyes, cannot even imagine the suffering of the blind. All their life is spent in terrible darkness. They cannot see the beauty of the world, cannot differentiate colors or tell distance. They only know by touching.

Spiritual blindness is even more terrible. There exists an invisible spiritual world and God allows us to see its beauty through our spiritual sight. This sight is our conscience. It gives us the ability to see the true road to God, to eternal Happiness and Beauty. The conscience always tells us when we are about to take a misstep, to fall into sin. It can read the signposts to God — to His Commandments. Is our spiritual sight, our conscience, healthy?

From birth, we all have hearing and the ability to listen. The word "hear" and the word "listen" are not synonymous. It is possible to **hear**, but **not listen**, that is, to be inattentive, to not fulfill and to not perceive. We hear the Word of God and the two main Commandments of Love, but do we actually follow them?

Speech is a gift of God so that we can glorify Him. Through speech we can interact, express our feelings — happiness and sorrow, contentment and disappointment, hope, faith and love. In our prayers we thank God and ask His blessings upon ourselves and our neighbors. **Is our speech like this?**

We should ask ourselves these three questions: "How is my conscience?" "Do I heed the Word of God?" "How is my speech?"

Perhaps there is something amiss with me and I need to turn to the Divine Physician?

"VIBRANT PARISH" PRAYER

O Lord Jesus Christ, our Good Shepherd, as you once gathered lost sheep that they might hear Your voice and be Your flock, so also today graciously look down from heaven upon our parish community, and send down on it Your Holy Spirit, that it might be a place to receive the joy of Your Good News. Strengthen us with Your presence, and always gather us together in prayer. Grant us the spirit of serving others, so that in our parish all might encounter You, the merciful God. Bless our spiritual leaders with Your wisdom, and inspire us to generously give of our time, talents and treasure for the building up on Your Kingdom. Unite us in peace and harmony, as befits Your community of love. Instill in us a missionary spirit, and let our parish community shine with the light of the Gospel, with prayer and good works, inviting all to share in the divine life, so that Your Name, O Savior, may be praised, together with Your eternal Father, and Your most-holy, good and life-creating Spirit, now and ever and forever. Amen.



Question:

I feel very strongly about my own beliefs, why should I believe as the Church believes?

Answer:

Personal conviction is a key part of Christian development, however, just because we have strong feelings that we are correct does not make it so. I may feel very strongly that $2 + 2 = 4$ (which of course it does) but it is not my strength of conviction that makes me correct. The real proof is found in the discipline of mathematics, and the common witness of all those who have passed the 1st grade. :)

In the sciences and in the spiritual life, **we should be very careful not to verify our thoughts and beliefs by our own feelings and emotions.** This is called “emotional reasoning”, an identified psychological pathology, and this can lead to spiritual delusion as well.

In the spiritual life, the safe way to truth, the sure way to acquire the seemingly intangible mind of the invisible Christ, is through the very tangible mind of the visible Church. **It is only when we compare our personal understanding to the commonly held mind and consensus of the Church that we are able to discern whether what we believe is correct or not.**

This is the very reason why St. Paul makes the connection between the mind of the Church and the mind of Christ; through the one we arrive at the other. This is because although distinct the two are actually intimately and perfectly connected. To show this unity, St. Paul speaks about Christ as the head and the faithful as the body. Just as a physical body has no mind without its head, so too the Church has no mind apart from Christ – the Church’s teachings are the Lord’s teachings.

It is through the unity of the Church that we can experience unity with God and with one another. But this unity only comes through the difficult road of repentance, which begins with the humility that perhaps we are not as connected to God as we might think or feel.

Question:

So are you saying that the consensus of the Church cannot be wrong? I have a real problem with that.

Answer:

In our fallenness, in our separation from God and one another, we all have become accustomed to going our own way, doing our own thing, and not being held in check by anyone, even at times God Himself. Although this is an unhealthy form of individuality and freedom, we justify this stance by claiming that all is relative; after all, we say, even if absolute truth exists, there is no way to verify it.

In His foreknowledge, God knew that this would be our problem. And in His love for mankind, He not only revealed Himself as absolute Truth, in the person of Jesus Christ, but He also set up His Church as “the pillar and ground of the truth” (1 Timothy 3:15) in which dwells the Holy Spirit, who will “guide you into all truth” (John 16:13). When we see the Church’s divinely given claim to truth as tyranny, we tragically turn away from the leadership of God Himself. This ultimately will lead to separation from not only the Church but also separation from God – the one a visible sign of the other. Such division then becomes the greatest evidence of our self-direction. Unity, on the other hand, is the greatest proof of God’s leadership. This we see in the Lord’s Church, which Christ established “that all might be One”.

Therefore, we should test our relationship with God by comparing it to the relationship the Church has with God. **Submitting to such a test is not giving in to human tyranny but rather humble recognition of the sovereignty of God the Father, the Incarnation of God the Son, and the indwelling of God the Holy Spirit within the Church.** The Church then is not the problem; it is God’s answer to our problems.

My brothers and sisters, forgive me.

As a priest, one of the things I look forward to most in my liturgical office is the act of asking forgiveness at the Divine Liturgy. And by the wisdom of God's Church, this is a rubrical formality—in other words, the priest is ordered by the script of the service itself to ask forgiveness of his fellow celebrants and of the congregation at large. The Body and Blood of Christ cannot be approached without it.

No matter what has preceded, the priest knows that he will face this moment. It haunts him all week. It is as if he faces the second coming of Christ. "Christ is in our midst," he and his concelebrants say to one another while exchanging the kiss of peace. Here he is. What excuse can we give, what truth can we dodge in that moment?

All petty grievances, but even substantial differences, in that moment melt away. They must. For in the face of the fire of God they are nothing. The priest turns to his congregation, seeking their forgiveness as well—there they are in all their sinful and saintly glory. There are critics, there are confidants. There is his spouse and family, there are complete strangers. There is the leftist and there is the right-winger. There is the family with which he has laughed, and there is the family with which he has grieved. And to each of them he offers a collective bow and words uttered with a sigh: "My brothers and sisters, forgive me."

Forgive me that I don't know you better. Forgive me that my sermon fell short. Forgive me that I haven't yet replied to your e-mail. Forgive me that we had a testy exchange. Forgive me that I misunderstood your message. Forgive me for this vain post. Forgive me for not living up to my high calling. Forgive me.

All of us in the Church are called to do this, but it is the priest in particular, in that setting and moment, who at once feels the immense burden of his sins and the needs of his people, and the immense relief and assurance of Christ, when he must humble himself and utter the words, with fear of God, with faith, and with love: "Forgive me".

Glory to God, who provides for our salvation.
Glory to God, who gives us new beginnings.

Fr. Andreas Houpos
Proistamenos at St. Nektarios Greek Orthodox
Church, Charlotte, North Carolina

All those requesting the Holy Mysteries of Initiation or Crowning must be registered parishioners for at least six months, attend Liturgical Services on Sunday and days of Precept, and support the work and growth of the parish.

Mysteries of Initiation: Requires Pre-Baptismal instruction. The Mysteries of Initiation are celebrated on Saturdays or Sundays within the Divine Liturgy. At least one sponsor must be a Catholic and the other a practicing Christian. Both sponsors must present documentation that they are in good standing with their church.

Mystery of Crowning: Requires Pre-Marriage instruction. Consult Fr. James at least six months prior to making wedding plans. Marriages cannot be celebrated during the fasting seasons of the Church.

Funerals: Contact Fr. James.

Liturgy, Panachida and Eternal Lamp Intentions: Schedule with Fr. James. It is "holy and wholesome thought to pray for the dead" (2 Maccabees 12:46) especially on the 9th and 40th days, and on the anniversary of their falling asleep in the Lord.

Holy Mystery of Confession: Confession is available Saturdays from 4:00 - 4:45 PM or by appointment.

Sick calls / Holy Anointing / Hospital Visits: Requested by parishioner, friend, or family. Call anytime in case of an emergency.

Please submit all Bulletin announcements to Fr. James for approval by Wednesday of each week.

Last Sunday's bulletin is on our website and our Facebook page. There are several weeks of printed bulletins available in the narthex.

Office Hours: Fr. James is available for phone conversations Tuesday - Friday: 10AM - 5PM or call the office to schedule an in person meeting.

Holy Angels Byzantine Catholic Church

2235 Galahad Road

San Diego, CA 92123-3931

Fr. James Bankston, Administrator

Fr. Deacon Jonathan A. Deane

A parish of Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix

Bishop ARTUR (Bubnevych)

Bishop's Chancery: (602) 861-9778

Main: 858-277-2511

Social Hall/Ethnic Foods: 858-268-3458

Email: PastorHASD@gmail.com

Website: www.HolyAngelsSanDiego.com

Facebook: Holy Angels Byzantine Catholic Church

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: \$2290.00; Holy Day: \$100.00; Loose Change: \$301.60; Non-Parishioner: \$430.00;
Church Usage: \$200.00; Renovation Fund: \$30.00; Bookstore: \$30.00; Pancake Breakfast: \$26.00;
Total: \$3457.60

Vocation Icon:	This week:	Espedal Family
	Next week:	Available

HOLY PROTECTION OF MARY 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
Safe Environment Program Coordinator
Office: (602) 861-9778 ext. 205 - - Cell: (480) 745-0316
email: sbdcnkilroy@ephx.org