

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



The Healing of the Centurion's Servant

July 6, 2025
4th Sunday after Pentecost
Our Venerable Father Sisoës the Great

July 6, 2025

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

Saturday, July 12 – Our Venerable Father Athanasius of Athos

9:00 AM – Divine Liturgy

PLEASE NOTE: NO CONFESSIONS OR VESPERS TODAY

Sunday, July 13 – *Sunday of the Fathers of the Six Ecumenical Councils; Synaxis of the Holy Archangel Gabriel; Our Venerable Father Stephen the Sabbaites*

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.

“Let it be done for you as you have believed.” Jesus brought healing to the centurion’s servant when he sought healing. When we have faith and live it out, our Church can continue to share the love and healing of God to the world. A vocation to holy orders or the monastic life brings that to the Church in a special way.

To learn more, 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: \$8262.30 which is 33% of our goal.

A Reminder About Hospitalization

*Federal Privacy Laws (HIPAA) do not allow clergy access to a hospital's census. This means that the only way your priest will know that you are in the hospital is **if you tell him**, either yourself or through a family member or friend. Even if you don't necessarily want a visit from your priest or anyone else to know that you are in the hospital, it is still a good idea to let your priest know so that prayers can be offered on your behalf.*

Blessing of Automobiles Sunday, July 20th

It is a custom among many Eastern Christians to 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. There will be a blessing of automobiles immediately after the Liturgy on Sunday, July 20th.

On Spiritual Warfare

The demons that wage war on us through our shortcomings in virtue are those that teach unchastity, drunkenness, greed and envy. Those that wage war on us through our excessive zeal for virtue teach conceit, self-esteem and pride; they secretly pervert what is commendable into what is reprehensible.

— St. Maximos the Confessor

On The Lives Of The Saints

The Lives of the Saints shows numerous, but always safe paths of salvation, enlightenment, sanctification, transfiguration, Christianization, *theosis*. They show all the ways with which human nature overcomes sin, passion, death, and the demon. The Lives of the Saints witness to the truth that in the holy Church of Christ, man with the holy mysteries and the holy virtues is transfigured into a “god by grace,” into a god-man by grace.

— St. Justin Popovich

Psalms 37: 1-15

By David:

*Don't be upset by evildoers
or envious of those who do wrong,
for soon they will wither like grass
and fade like the green in the fields.
Trust in the Lord, and do good;
settle in the land, and feed on faithfulness.
Then you will delight yourself in the Lord,
and He will give you your heart's desire.
Commit your way to the Lord;
trust in Him, and He will act.
He will make your vindication shine forth like light,
the justice of your cause like the noonday sun.
Be still before the Lord;
wait patiently till He comes.
Don't be upset by those whose way
succeeds because of their wicked plans.
Stop being angry, put aside rage,
and don't be upset — it leads to evil.
For evildoers will be cut off,
but those hoping in the Lord will inherit the land.
Soon the wicked will be no more;
you will look for his place, and he won't be there.
But the meek will inherit the land
and delight themselves in abundant peace.
The wicked plots against the righteous
and grinds his teeth at him;
but the Lord laughs at the wicked,
knowing his day will come.
The wicked have unsheathed their swords,
they have strung their bows
to bring down the poor and needy,
to slaughter those whose way is upright.
But their swords will pierce their own hearts,
and their bows will be broken.*

WHY DO WE NEED TO GO TO CONFESSION?

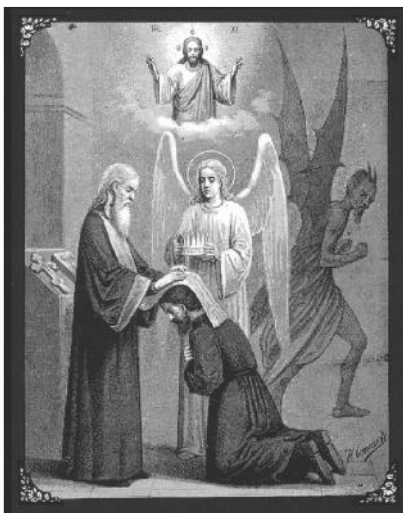
By Metropolitan Kallistos Ware

"Why do we need to go to confession? Is it not enough to confess our sins with sincerity in our private prayers each evening, will not God forgive us from the very moment that we confess our sins? Yes, as soon as we turn to God in true repentance He forgives us. God is always more ready to forgive than we to repent. Even the slightest turning of our heart will be blessed by God. Why then are we taught also to go to the sacrament of confession?"

First: there are no private sins, all sins affect our brothers and sisters in Christ. All of our sins, however secret, have an effect on the community. If I feel in my heart anger towards someone else, even if I do not show it by word or action, that evil disposition in my heart has a destructive effect on others around. Every sin is a sin against the community; every sin however secret is a stumbling block for others and makes it harder for them to serve Christ. In the early Church confession was public. After the fourth century, with the growth of the Christian community, that gave scandal and so confession assumed its present form, as an opening of the heart before the priest alone, under conditions of secrecy. But let us remember that during confession the priest is there, among other things, as the representative of the community, of the people. The fact that we confess not just to God, but in the

presence of a fellow man, shows that we acknowledge the communal social dimension of all our sins. In confessing in his presence we are also asking forgiveness from the community.

Once, before the Divine Liturgy, St. John of San Francisco was hearing the confession of a man, and the man said: "Yes I know that what I have done is a sin, I ask God's forgiveness, but my heart is like a stone, I do not feel any sorrow for my sin, it is all just in my brain." So St. John said to him: "Go out into the center of the church in front of the people and make a prostration before them and then come back to me." As the man did this and knelt to ask forgiveness from the people before him, something broke inside his heart and it came alive again. Suddenly he felt real compunction for what he had done. He said "now it is different," and the Archbishop gave him forgiveness. That was the moment of turning for him



because he acknowledged that his sin was a sin against the community and he asked their forgiveness. So in our confession let us first of all recall that dimension. We are also asking for forgiveness of our brothers and sisters for what we have done. That is one reason to go to confession, because sin is social.

Second: The spoken word, the uttered word has great force. This applies in two ways. First of all we listen to the spoken word of the priest, the council that he gives, and it may be that what he says if

written down and put in a book would not seem so striking. It may be that it wouldn't seem so remarkable. But in confession the priest is praying and we are praying for the light of the Holy Spirit, and he is addressing those words under the guidance of the Holy Spirit to each one of us, to each penitent personally. The words which looked at in the abstract might seem obvious, common place, can prove words of fire when we realize that they are being said to me personally here and now under the inspiration of the Holy Spirit.

At a convent in London many years ago there was a priest, Fr. John, who didn't much like hearing confessions, he didn't much like giving sermons either. He was a person of few words and very humble, and didn't feel he really had the authority to offer council in confession, but he was blessed by the bishop to hear confessions so he did so. On one occasion a woman was telling him at immense length of her quarrels with her husband: "I said this and he said this and I told him he was wrong and told him this" and so it went on "and I told him this and this." When she had finally stopped all Fr. John did was to turn to her and say "And did it help?" and then he gave her absolution. That came as a sudden revelation to her, the futility of the endless arguments she had with her husband, of her endless desire to prove that she was right and that he was wrong. Suddenly she saw that there was no point to all this, it was quite simply unnecessary and she stopped from that moment.

So the uttered word can have great power and that applies also to what you or I utter when we make our confession. Yes we can confess our sins secretly in our evening

prayers and we should do so, but when we come before the holy icons in church, when we have listened to the prayers and speak in the presence of the priest, when we have to say these things aloud, often then it becomes powerful, immediate, personally significant in a way it was not before.

The uttered word has great force and we find ourselves in confession, by God's grace, saying things that we never said in our private prayers. Suddenly we are able to understand more deeply and to express it more openly. Therein lies much of the grace of confession. The desert fathers say that a thought which is concealed has great power over us, but if we can find a way to bring it into the open and to speak of it, it loses its power. That is also what the modern psychiatrists tell us, but the desert fathers said it first! So, the uttered word that we bring in confession can have a sacramental force and a healing grace which will surprise us.

But then there is a **third** thing, not just what the priest does when he offers advice, not just what we do when we try to speak the truth in Christ. There is also what Christ does. Confession is a mystery of the Church that confers sacramental grace, there is power within it, Divine power. When the priest lays his hand upon our head in Confession, it is Christ who lays his hand upon us, Christ who forgives and that is certainly the deepest and most profound reason why we should go to Confession. When such grace and such healing is offered to us, who among us dare refuse to accept such an opportunity?"



CONCERNING THE EFFECTS OF RECEIVING THE BODY AND BLOOD OF OUR LORD

There are at least four major benefits which may be expected after partaking of Christ's Body and Blood, namely:

1. Intimate union with Christ through His love.

Through this union we mingle with God and share with Him. As God is love, when we partake of Him through Holy Communion we become partakers of His love. It should be added that these Gifts from God are truly free. He compels no one to accept, just as in true love there is no compulsion, but absolute freedom to either accept or reject.

2. Strengthening of the body and soul.

Eating ordinary food only nourishes a person's body; but eating Christ's Flesh and Blood strengthens and nourishes both the body and soul. When the soul is nourished, a person is better able to live, grow and develop spiritually. This means that the ability to resist sin is greatly increased, thus enhancing the desire and capacity to be more virtuous, righteous, compassionate and considerate. We can be sure that this is so since Christ said: "I am the bread of life, he who comes to Me shall not hunger and he who believes in Me shall never thirst" (Jn 6:35), and then: "For My Flesh is true food and My Blood is true drink" (Jn 6:55).

With these statements Christ expounded the eternal nourishment value of His Flesh and Blood. Unlike ordinary food which only temporarily strengthens the body, true Divine food strengthens the soul eternally.

The strengthening effect of these Gifts, is another indicator of Christ's great love for us. Christ gave us certain Commandments to follow if we are able to inherit the Kingdom of Heaven. Scripture teaches that evil is spread through man by various demonic powers (Eph 6:12). Without Divine intervention man does not have the strength to fight these extremely powerful, fleshless creatures – as Christ said: "...for without Me you can do nothing" (Jn 15:5). Man alone does not have the strength to become perfect. Not wishing man to be condemned to hell, Christ nourishes us with His Body

and Blood – giving us a Perfect Food with which to become perfect.

3. Preparation for eternal life with God.

Partaking in Communion prepares us to share with God, an eternally joyful life after the resurrection of the dead. Christ is God and therefore lives forever – by eating His Body and Blood, we are blended with Him and will likewise live forever. This is Christ's promise when He said: "He who eats My Flesh and drinks My Blood has eternal life; and I will raise him up on the last day" (Jn 6:54).



This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even nonChristians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the glorious life which some Christians will inherit as a reward for righteous living. How necessary it is for us to partake in Christ's Body and Blood; by being with Him, our souls are washed and transformed – made beautiful – then, after death, we would not expect punishment and hell, but the unspeakable rewards of the Heavenly Kingdom.

4. Unity through love with other Christians.

Christ has only one Body, by partaking of It, each and every one of us also becomes united into one body – the Body of Christ. Christ's love for us is made perfect in unity, since not only is it reciprocated between ourselves and Christ, but amongst ourselves as well. This is what Christ meant when He established the Church.

The Church is not a building where people pray, it is the Body of Christ – a living organism, in which we all unite in love with Him and amongst ourselves, when we partake of Holy Communion (1 Cor 10:17). Christ is the head of His Body, the Church (Col 1:18), and not some bishop, patriarch, theologian or other mortal man. The Church is thus infallible, since Christ being God, is infallible; we can then be sure that our Divine nourishment can never be false or corrupted, even if those who perform this Sacrament are themselves imperfect or unworthy.

ON CONTROLLING OUR THOUGHTS

By Father Thaddeus of Vitovnica

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.

As soon as a desire or a worldly thought enters our mind, God immediately sends a warning. Instead of coming to our senses and blocking such thoughts and desires, we nurture them and long for them, and afterwards we wonder why bad things happen to us. These signs of warning come in the form of temptations.

In our minds we conceive everything we do, say, and plan. Without this we cannot do or say anything. Everything first receives its shape and form in the mind; all of our energy is first made manifest in our thoughts. Thoughts are the power that conceives everything in the center of our being (the heart) and when we are united with the Source of life (God), everything is revealed to us and we are open to all kinds of knowledge.

This is how we must live – controlling our thoughts. It is not good to dwell on every thought that comes to us; otherwise we lose our peace. If we learn to refuse such proposals, we are quiet. We do not fantasize or create images in our mind.

thoughts
BECOME
words
WHICH
BECOME YOUR
actions WHICH BECOME YOUR habits
character WHICH BECOME YOUR
WHICH BECOMES YOUR destiny

HOW TO PRAY WHEN YOU ARE NOT IN A GOOD MOOD

“When our soul’s not in a good mood and we can’t make prostrations, we should just say the Jesus prayer standing, or read or pray or do whatever we find appealing. When a child has no appetite, you can’t force him to eat. You give him whatever he wants. But afterwards, when he’s feeling better, you can feed him broccoli. That’s how it is with the soul. The whole heart has to participate in prayer. Spiritual labors need to come from the heart.”

– Elder Paisios the Athonite

One of those moments...

The irate customer calling the newspaper office loudly demanded to know where her Sunday edition was.

“Ma'am,” said the employee, “today is Saturday. The Sunday paper is not delivered until Sunday.”

There was quite a pause on the other end of the phone, followed by a ray of recognition. “I’ll bet that’s why no one was in church today too.”

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: \$1780.00; Peter's Pence: \$20.00; Loose Change: \$139.00; Peter & Paul: \$300.00;

Total: \$2239.00

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

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