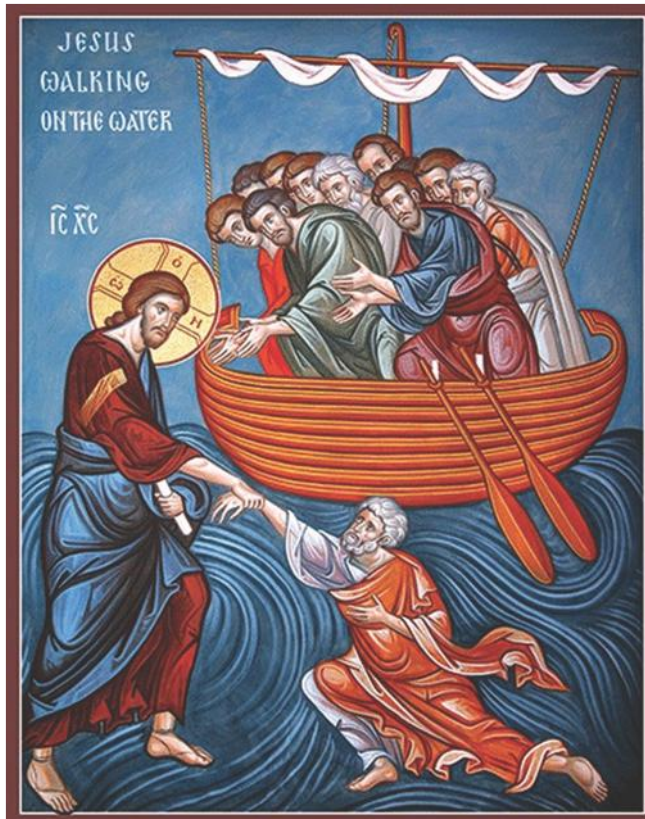


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



July 21, 2024

9th Sunday after Pentecost

Our Venerable Fathers, Symeon of Emmaus, the fool for Christ's sake and
John, his companion:
The Holy Prophet Ezekiel

July 21, 2024

Schedule of services for the week of July 22– July 28

Saturday, July 27	– The Holy Great Martyr and Healer Panteleimon
9:00 AM	– Divine Liturgy
4:00 PM	– Confessions
5:00 PM	– Great Vespers
Sunday, July 28	– 10th Sunday after Pentecost; The Holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas
8:40 AM	– 3 rd Hour
9:00 AM	– Divine Liturgy

“Bring them to me.” Jesus miraculously fed the thousands by blessing the loaves and the fish. To do this, he asked his followers to gather and bring the food to him. He still uses us as his servants, particularly those men and women who are monastics, as well as through men called to holy orders. Is this something God is calling you or someone you know to? Contact the **Vocations Office** at 206-329-9219 or email: vocations@ephx.org

O Physician of Souls and Bodies, we pray for:

Pope Francis, Barbara Alexander, Maria Amaro, Peter Andre, Fr. Christopher Andrews, Harry and Virginia Bowden, Kim Camplisson, Fr. Andriy Chirovsky, Julia Camberos, 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, Karen Horn, Doris Huber, Rebecca Huber, Melissa Hunter, Taylor Kessler, Jamie Kohanyj, Juan Lopez, Pauli Martin, Mila Mina, Linda Moffit, Maryann Nagrant, Margaret Nguyen, Julia Ohnysty, Genevieve Paquette, Sylvia Parnak, Fr. Lee Perry, Anthony Porrello, Nina Porrello, Peter Porrello, Margaret Raya, Maha Salazar, Karen Simonich, Debbie Stark, Tava Tomc, Hong Truong, Pat Walsh, Maria Zhukova, Gianna, Nicole, Subdcn Eddie and his wife Viane.

A Prayer for Vision

Disturb us, Lord, when we are too well pleased with ourselves; when our dreams have come true because we have dreamed too little; when we arrived safely because we have sailed too close to shore. Disturb us, Lord, when with the abundance of the things we possess, we have lost our thirst for the water of life. Stir us, Lord, to dare more boldly, to venture on wider seas, where storms will show your mastery; where losing sight of land, we shall find the stars. We ask you to push back the horizons of our hopes and to push us into the future in strength, courage, hope and love. Amen.

What the soul is to the body of man, the Holy Spirit is to the Body of Christ - the Church. As the soul animates the body, so does the Holy Spirit animate the Church.

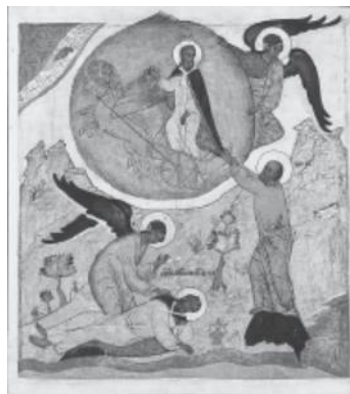
– St. Augustine

"Modernity sought to build a universal brotherhood based on equality, yet we gradually came to realize that this brotherhood, lacking a reference to a common Father as its ultimate foundation, cannot endure."

– Pope Francis, *Lumen Fidei*

The 10 Commandments of Driving

- I. Always begin a trip with prayer, making the Sign of the Cross and entrusting yourself to the Lord.
- II. Never drink and drive.
- III. Never try to shorten the time of a trip. If you started out late, you will arrive late. Do not speed.
- IV. Apologize to a driver whom you have interfered with, even when you did not intend to. After all, when we are walking, and bump someone, we apologize without thinking. So why should there be a different ethic behind the wheel?
- V. Always yield way to someone who is in a great hurry, or is driving aggressively. If you do not yield, he will still pass you, but the situation will be more dangerous.
- VI. Give a wave of thanks to a driver who makes way for you.
- VII. Drive in such a way that you won't fear seeing a police car. Remember that God is watching, even if the police are not.
- VIII. Stay as far away as possible from cars that have dents or show signs of accidents. But be careful not to judge, or you may share in their misfortune.
- IX. Never speed up when another driver tries to pass you, or to get into your lane. Do not treat your neighbor in a way you do not want to be treated.
- X. After every trip, thank God for its safe completion. Be thankful after any trip, and not just a successful one. After all, almost always it could have been worse!



Blessing of Automobiles

O Lord our God, Who makes the clouds Thy chariot and Who walks on the wings of the wind, Who has sent to Thy servant, the Prophet Elias, a chariot of fire, Who has guided man to invent this (car, truck, motorcycle, etc.) which is as fast as the wind. We thank Thee for Thou hast provided Thy servants with this vehicle to serve their various needs. Therefore, O Master, pour out now upon it Thy heavenly blessings; assign to it a guardian angel to preserve it from all evil. And as Thou didst grant faith and grace by Thy deacon Philip to the man from Ethiopia who was sitting in his chariot and reading holy Scripture, show the way of salvation to Thy servants. So that helped by Thy grace and always intent on doing good works, they may after all the trials of their pilgrimage on earth, attain to everlasting joys, through the intercessions of our Most-pure Lady, the Theotokos and Ever-Virgin Mary, by the power of the precious and life-giving Cross; through the prayers of the holy Angels; of St. Nicholas the Wonderworker and of all the Saints: For Thou art the Provider and Sanctifier of all things and to Thee do we ascribe glory, and to Thy Only-begotten Son, and Thy All-holy, good, and life-creating Spirit, now and ever and unto ages of ages. Amen.

*This vehicle is blessed by the sprinkling of this Holy Water, in the Name of the Father, and of the Son, and of the Holy Spirit.
Amen.*

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).

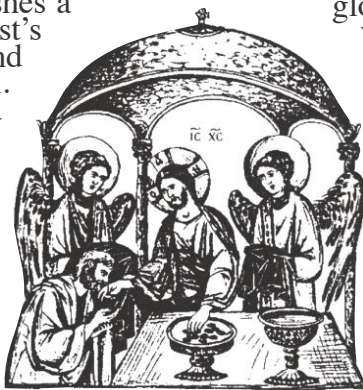
This "life" that Christ refers to is not related to the life here on earth, since it is obvious that all men "live" here, even nonChristians. Nor does He refer to "life" of the general resurrection. Rather, Christ refers to the

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). 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.



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*



ON THE SAINTS

St. Symeon the New Theologian

The Church is the body of Christ, His bride, the world to come, and the temple of God. The members of His body are all the saints. However, not all of the saints who will please God have yet appeared, nor yet is thus complete, nor the world to come yet filled. I say this about God's Church. There are, though, many unbelievers in the world today who will believe in Christ; many sinners and debauched who will repent and change their lives; many undecided who will be persuaded. There are many, a great many, up to the sound of the last trumpet, who will prove well-pleasing to God and who have not yet been born. All those who are foreknown by God must be born, come into being, before the world beyond our world, the world of the Church, of the first-born, of the heavenly Jerusalem, is filled up. Then shall the end come and the fullness of the body of Christ be complete.

A brother came to see Abba Macarius the Egyptian and said to him, ‘Abba, give me a word, that I might be saved.’ So the old man said to him, Go to the cemetery and swear at the dead.’

The brother went there, verbally abused them and threw stones at them; then he returned and told the old man about it. The latter said to him, ‘Didn’t they say anything to you?’

He replied, ‘No.’

The old man said, ‘Go back tomorrow and praise them.’ So the brother went away and praised them, calling them apostles, saints, and righteous men. He returned to the old man and said to him, ‘I have complimented them.’

And the old man said to him, ‘Did they say anything?’

The brother shook his head no.

Then Abba Macarius said to him, ‘You know how you insulted them and they did not reply, and how you praised them and they did not speak; so you too if you wish to be saved must do the same and become a dead man.

Like the dead, take no account of either the scorn of men or their praises, and you can be saved.’

Read this story and more on page 132 in “*The Sayings of the Desert Fathers*”

WHAT IS POSSIBLE WITH GOD’S GUIDANCE AND MAN’S GOODWILL

From the Writings of St. Augustine of Hippo

From the experience of his passionate youth, Blessed Augustine recognized the need for the soul to free itself from the enticements of the world before it could hope to grasp the things of the spirit. Much of his writing is devoted to exhorting his readers not to be conformed to the ways of the world: “With God’s guidance a man of good will can turn the troubles of this present life to the advantage of courage. Among abounding pleasures and temporal prosperity, he may prove and strengthen temperance. In temptations he may sharpen his prudence that he may not only be led into them, but may also become more vigilant and more eager in his love of truth which alone never deceives”.

ON THE EPISTLE FOR THE 9TH SUNDAY AFTER PENTECOST – 1 CORINTHIANS 3:9-17

From *A Year of the Lord*, by Fr. Theodore Stylianopoulos

In the Epistle for this Sunday the Holy Apostle Paul speaks to us about the Church. Here, the Apostle is speaking not about the Church as a building but the community of believers as the Church.

The Church is more than a physical building or an organization, it is the People of God built upon the Foundation of Jesus Christ. Using the images of foundation and building, St. Paul has some important things to say about the relationship between Christ and Christians, as well as the relationship between the work of Christians and God. The Apostle teaches three main things in this passage:

1) Christ is the foundation of the Church

This means that Christ provides the unshakable security and ground of hope for everything in the Christian community. Everything done in the Church, all the design and work of Christians, must be anchored on and related to the living Christ, if the community is to hold together and function as what it is meant to be, God's living temple permeated by God's Spirit (1 Cor. 3:16).

2) The Church leaders and by extension all Christians laboring in the Church are "co-workers with God" (1 Cor. 3:9).

The correct translation of synergoi Theou (1 Cor. 3:9) is not "co-workers under God" which would mean partners working together for God or fellow workers in God's service. Rather it is "co-workers with God," which means laborers together with God or God's fellow laborers. In other words, Christians are not only brothers and sisters co-operating with one another and working under God's care; they are also God's direct partners, working immediately with God in their various specific acts of service, administration, teaching, helping, giving, guiding, evangelizing, and witnessing. This is a powerful statement of synergia (co-operation) between human beings and God.

3) All Christians are accountable to God

The Christian community (the parish church) includes people of different personalities, gifts, strengths, weaknesses, abilities, zeal, commitment and contributions. Their task is not to compete, compare, or critique one another, but to offer all their labors as a gift to God for the up-building of the entire community of Christ. God alone will test and evaluate the work of each person's work on the Day of Judgment.

Read 1 Corinthians 3:9-17



- ❖ What two images does St. Paul use for the Church in Corinth? (vs. 9)
- ❖ What does St. Paul mean by "the gift that God gave me"? (vs. 10) What is this gift?
- ❖ What is his warning about how to build? (vs. 10)
- ❖ Who is the "one and only foundation" of the Church? (vs. 11) What does this imply about the nature of Christ?
- ❖ In practical terms, what is the "gold or silver or precious stones... or wood or grass or straw" in God's eyes as far as the life of the Christian community is concerned? (vs. 12)
- ❖ When the fire comes, what do you think will be standing of your own work? (vs. 13)
- ❖ What new attitudes, new priorities, and specific steps can you adopt as God's partners to make your parish more aware that you all are "God's temple and that God's Spirit lives in you"? (vs. 16)

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
BECOMES YOUR destiny

What is a First-Portion Giver?

A First-Portion Giver is a believer who offers a first-portion of his time, talent, and financial resources out of grateful recognition of the fact that all he has, he holds in trust from God.



TIME

A First Portion Giver offers a first portion of his *time*.

“Let us spur one another on toward love and good deeds. Let us not give up meeting together, as some are in the habit of doing. But let us encourage one another...”

Hebrews 10:24-25



TALENT

A First Portion Giver offers a first portion of his *talent*.

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. There are different kinds of working, but the same God works all of them in all men.”

1 Corinthians 12:4-6



RESOURCES

A First Portion Giver offers a first portion of his *treasure*.

“Concerning the collection for the saints..., on the first day of the week, each one of you should set aside a sum of money in proportion to the income God has given you...”

1 Corinthians 16:2

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Bruce Bitsko, Nelson Chase, Fr. Deacon Jonathan Deane, Joel Espedal, 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: \$1842.00; Loose Change: \$112.05; Church Usage: \$200.00; Renovation Fund: \$90.00;

Sts. Peter and Paul: \$50.00; **Total: \$2294.05**

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

Please sign up in the narthex to host the vocation icon.

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 -

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