

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



The Holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas:

July 28, 2024

10th Sunday after Pentecost

The Holy Apostles and Deacons Prochorus, Nicanor, Timon and Parmenas:
Our Blessed Mother Alphonsa Muttathupadathu of Kerala

July 28, 2024

Schedule of services for the week of July 29– August 4

Saturday, August 3 – *Our Venerable Fathers Isaac, Dalmatus and Faustus*

9:00 AM – Divine Liturgy
4:00 PM – Confessions
5:00 PM – Great Vespers

Sunday, August 4 – *11th Sunday after Pentecost; The Holy Seven Children of Ephesus. The Holy Venerable Martyr Eudoxia; Repose of the Blessed Bishop Martyr Ioan Balan*

7:30 AM – Matins
9:00 AM – Divine Liturgy

Nothing will be impossible for you!” Jesus taught his disciples to pray and to fast with faith. In that faith, nothing would be impossible for them. This same truth is still true today as we begin this Dormition Fast this week. To see this more clearly, we need men and women of faith to serve the Church as priests, deacons, subdeacons, monks and nuns. If God may be calling you to this life, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

Dormition Fast

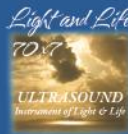
The traditional rule for the Dormition Fast is a strict abstinence from August 1 to 14, with the usual mitigations (wine and oil) for Saturday and Sunday and the Feast of the Transfiguration (August 6). It is, therefore, observed as the Great Fast. The Ruthenian Metropolia has identified this period as a penitential season (*Canon 880, § 2*). The observance of this fast is voluntary but **highly encouraged**

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 Pasmak, 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.

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THE DORMITION FAST

Adapted from *OrthoChristian.com*

The Dormition fast was established as preceding the great feasts of the Transfiguration of the Lord and of the Dormition of the Mother of God. It lasts two weeks—from August 1-14.

The Dormition fast comes down to us from the early days of Christianity. We find a clear reference to the Dormition fast in a conversation of Leo the Great from around the year 450 A.D. “The Church fasts are situated in the year in such a way that a special abstinence is prescribed for each time. Thus, for spring there is the spring fast—the Forty Days [Great Lent; for summer there is the summer fast... [the Apostles’ fast]; for autumn there is the autumn fast, in the seventh month [Dormition fast]; for winter there is the winter fast [Nativity fast].”

St. Symeon of Thessalonica writes that, “The fast in August [Dormition fast] was established in honor of the Mother of God the Word; Who, fore-knowing Her repose, ascetically labored and fasted for us as always, although She was holy and immaculate, and had no need for fasting. Thus, She especially prayed for us in preparation for being transported from this life to the future life, when Her blessed soul would be united through the Divine spirit with Her Son. Therefore, we also should fast and praise Her, emulating Her life, urging Her thereby to pray for us.

Some, by the way, say that this fast was instituted on the occasion of two feasts—the Transfiguration and the Dormition. I also consider it necessary to remember these two feasts—one which gives us light, and the other which is merciful to us and intercedes for us.”

The Dormition fast is not as strict as the Great Fast, but it is stricter than the Apostle’s and Nativity fasts.

On the feast of the Transfiguration of the Lord, the Church rubrics allow fish. We also partake of the new harvest of fruits which are blessed on Transfiguration. On the feast of Dormition there is also a blessing of flowers and herbs.

The spiritual fast is closely united with the bodily, just as our soul is united with the body, penetrates it, enlivens it, and makes one united whole with it, as the soul and body make one living human being. Therefore, in fasting bodily we must at the same time fast spiritually: “Brothers, in fasting bodily let us also fast spiritually, severing all union with unrighteousness,” the Holy Church enjoins us.

The main thing in fasting bodily is restraint from abundant, tasty and sweet foods; the main thing in fasting spiritually is restraint from passionate, sinful movements that indulge our sensual inclinations and vices. The former is renunciation of the more nourishing foods for fasting food, which is less nourishing; the latter is the renunciation of our favorite

sins for exercise in the virtues which oppose them.

The essence of the fast is expressed in the following Church hymn:

“If you fast from food, my soul, but are not purified of the passions, in vain do we comfort ourselves by not eating. For if the fast does not bring correction, then it will be hateful to God as false, and you will be like unto the evil demons, who never eat.”



ANCIENT CHRISTIAN SYMBOLS

THE PELICAN: According to ancient belief, the pelican, which has the greatest love of all creatures for its offspring, pierces its breast to feed them with its own blood: It is on this basis that the pelican came to symbolize Christ's sacrifice on the Cross, because of His love for all mankind. In this sense, it also symbolizes the Eucharistic Sacrament, which fills us with life and helps to immunize us from sin through the grace of Christ. This interpretation is supported by Psalm 101:7: "I am like a pelican of the wilderness," which is an accepted allusion to Christ. Because of the strong connection with the Crucifixion, the pelican is sometimes shown nesting on the top of the Cross.



THE ICHTHUS: (ikh-thoos) or ichthys is the Greek word simply meaning "fish". The Greek spelling for ichthys is -- Iota, Chi, Theta, Upsilon, and Sigma. The English translation is IXOYE. The five Greek letters stand for the words meaning, "Jesus Christ, Son of God, Savior." The Greek rendering is, "Iesous Christos, Theou Uios, Soter". This symbol was used primarily amongst Christians of the early

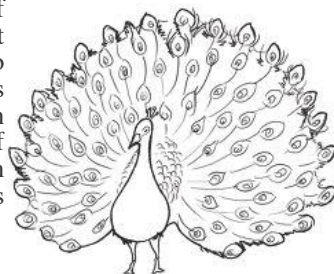
church years (1st and 2nd century A.D.) The symbol was introduced from Alexandria, Egypt; which at the time was a very heavily populated seaport. It was the port in which many goods were brought over from the European continent. Because of this, it was first used by the peoples of the sea as a symbol of a familiar deity, in this case, Jesus Christ.

THE CHI RHO is one of the earliest cruciform symbols used by Christians. It is formed by superimposing the first two letters of the word "Christ" in Greek, chi = ch and rho = r. Although not technically a cross, the Chi Rho invokes the crucifixion of Jesus as well as symbolizing his status as the Christ. The earliest evidence of the Chi Rho symbol is Constantine's use of it on the labarum, the imperial standard, in the early 4th century AD. Lactantius, a 4th century Christian apologist, reports that on the eve of the Battle of the Milvian Bridge in 312 AD, Constantine had a vision of God in which he was commanded to mark his men's shields with the Chi Rho symbol. After Constantine's success at the Milvian Bridge, the Chi Rho became the official imperial insignia. Archaeologists have uncovered evidence demonstrating that the Chi Rho was emblazoned on the helmet and shield of Constantine as well as those of all of his soldiers. Coins and medallions minted during Constantine's reign also bore the Chi Rho. By the year 350 AD, the Chi Rho began to be used on Christian sarcophagi and frescoes.



THE HORN: This Christian symbol represents God's power. Being the principal means of defense as well as attack that most animals are endowed with, the horn is symbolic of dominion, power, triumph, fierceness, strength, intelligence, dignity, prosperity and glory. A horn with oil is representative of David being anointed as the King and the seven horns of the Ram stand for the conquering of Jericho (Joshua) by the Israelites. The word is also used in several popular expressions whose meanings have religious connotations. For instance, the phrase 'horn of plenty' denotes the Almighty's generosity; and 'horn of salvation' refers to Jesus Christ and is representative of a strong savior.

THE PEACOCK: In Christian art the peacock is used as the symbol of immortality or everlasting life. This symbolism is derived from an ancient belief that the flesh of the peacock does not decay. The peacock is also associated with the resurrection of Christ because it sheds its old feathers every year and grows newer, brighter ones each year. The 'hundred eyes' in the peacock's tail are sometimes used to symbolize the 'all seeing' Church. If the peacock is portrayed drinking from a vase it symbolizes a Christian drinking the waters of eternal life. In Christian iconography the peacock is often depicted next to the Tree of Life.



MOVING IN THE RIGHT DIRECTION

by Metropolitan ANTHONY (Bloom)

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, **we should follow one direction only**. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, **it does not consist in feeling terribly sorry** that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and **we should never lure ourselves into imagining that to lament one's past is an act of repentance**. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.

Science of the Saints, 28 July, The Holy Apostles and Deacons Prochorus, Nicanor, Timon, and Parmenas

The Holy Disciples from the 70: Prochorus, Nicanor, Timon, and Parmenas were of the first deacons in the Church of Christ.

In the book of the *Acts of the Apostles* (6:1-6) it relates that at Jerusalem the twelve apostles chose seven men: Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicholas, full of the Holy Spirit and wisdom, and established them to serve as deacons.

Although they died at various times and in various places the Church celebrates their memory in common on July 28.

Saint Prochorus at first accompanied the first-ranked Apostle Peter and was made by him bishop in the city of Nicomedia. After the Dormition of the Most Holy Mother of God, Prochorus was a companion and co-worker of the holy Apostle John the Theologian and together with him was banished to the island of Patmos. There he wrote down the Revelation of God, revealed to the holy Apostle John, about the final fate of the world (Apocalypse). Upon returning to Nicomedia, Saint Prochorus converted pagans to Christ in the city of Antioch and there accepted a martyr's death.

Saint Nicanor suffered on that day when the holy First-Martyr Stephen and many other Christians were killed by stoning.

Saint Timon was established by the Apostles as bishop of the city of Bastoria in Arabia and suffered from the jews and pagans for preaching the Gospel. He was thrown into a furnace, but by the power of God he came out of it unharmed. The tradition of the Roman Church says that Saint Timon died by crucifixion.

Saint Parmenas zealously preached Christ in Macedonia. He died from sickness befalling him. There exists also the opinion, that Saint Parmenas suffered under Trajan (98-117) in the final year of his reign, having accepted a martyr's end.

THREE TYPES OF THOUGHT

By the V Rev. Vladimir Berzonsky

"Since the days we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of His will through all spiritual wisdom and understanding" (Colossians 1:9)

Knowledge, wisdom and understanding are the three elements of intelligence that make us human beings superior to all forms of existence on the earth.

They are not the same at all.

Knowledge is what we know. Measured in I.Q., it sums up the facts we have learned and stored up in our memory banks. You may recall examples of those blessed with vast knowledge and the ability to learn and assimilate multitudes of facts. We consider them to be the luckiest people we know, with the greatest potential for success in any field they care to pursue; but that truism is often flawed. We all may recall friends, classmates or family members who had breezed through school, almost without studying, or else they were the types who relished learning for its own sake. They were the top of the class, the most brilliant of students, those who without fail would ace their exams. Their SAT scores propelled them into the universities of their choice. They advanced in their chosen fields, and yet in the world beyond academia they made a mess of their lives. Gifted with intelligence, somehow they found ways to flounder and fail in the real world. Spouses were helpless to lead them out of their frustration and even depression. Concerned parents stood by helpless to do much about the trauma of failure and the cycle of job loss, relocation and the same negative results. How could it happen?

Knowledge without wisdom doesn't lead to success.

On the other hand there were those, oh so many, who passed through their school years and in later life incognito. Ten years later few classmates could point them out in the yearbook. They only sat among their peers and watched as the rewards and honors were bestowed on the highest and brightest. They

went through the grades and onto graduation without once bringing home the "Proud Parent of..." sticker to adorn the back bumper of a mother's van. A sensible parent will, however, find joy in a child who doesn't rush headlong into marriage before she feels ready, searches and finds steady solid employment and works out a sensible way of life. Such a person makes choices based not on whim or impulse, but by thinking through the implications of each life decision based on need, finances, and opportunities for the future. These types would call it basic instinct, but it's more - it's wisdom, a way of life based on choices **freed of emotions, pressure from others, and separation from the allure of advertisements and the impulses of the moment.** Such a person is in touch with the deep ground of inner self and has discovered the hidden true person beneath the **glitter and clutter** of the culture imposing itself on them.

Understanding is the awareness of the difference between knowledge and wisdom, or rather applying known facts to memory and instinct. Those who search for meaning by piling up knowledge whether in research libraries or book stores with shelves stocked with "how to," "Dummies," and escapist fiction may never discover the wisdom deep within, hidden in the soul. Those who live by inner instinct shrug and say it's nothing more than common sense. Understanding in St. Paul's epistle implies so much more. **It captures the gifts of both knowledge and wisdom, making use of them for the greater glory of God.** We sense this in his prayer that the Colossians and we also will discover and enhance both those kinds of truth and offer them up to the loving Lord who blessed us with all three forms of thought.

The Divine Liturgy: Our Invitation to a Special Feast

The Divine Liturgy is an invitation to a special banquet or feast. God is the host of the banquet, and He invites everyone to attend. He invites you, your family and all Christians whom you know. We must all be present: Jesus Christ, God's Son, is the guest of honor at this feast, and He always comes whenever two or more are gathered to pray in His Name.

Why must we come to this banquet? First of all, God invites us so that He can show us how much He loves us. God has done everything in His power to bring us to Heaven. He has sent us His only Son for our salvation. By coming to the liturgy, we are able to receive the full benefit of God's love for us. At the Holy Eucharist God's love for us is made into the food and drink of eternal life. We receive Holy Communion. Can we refuse to come to this spiritual banquet after God has prepared for us such generous gifts?

Another reason for coming to the Liturgy is to show God how much we love Him. When we think of the many blessings God has given us, we know that we have much for which to be thankful. The food we eat, the air we breathe, the grass on which we play, the trees, the mountains - all of these things come to us from God. He is the giver of all good things. When we pray to Him and worship Him, He gives us also spiritual blessings - love, kindness, joy, goodness and many others. For all these things we express our thanks to God in the Liturgy. "Eucharist" means to offer thanks to God (thanksgiving).

We also come to this banquet to celebrate the Death and Resurrection of Christ until He returns again. The whole Church and the world await the return of Jesus. We know that when He comes back, He will establish His Kingdom forever. Until that time arrives, we must prepare ourselves, remembering His crucifixion, burial and the resurrection on the third day. We must always be ready, for the Lord may return sooner than we think.

What must we bring with us to the Liturgy? As in any banquet, we must bring gifts as an expression of our esteem for the One who is being honored. First of all, we bring ourselves. Secondly, we bring bread and wine which become Holy Communion by the power of God's grace. Thirdly, we bring an offering of money for the work of God and the Church.

At the Liturgy our gifts are blessed by God, He receives them and returns them to us as blessings. Especially the bread and wine that we bring, for example, which is changed into the Body and Blood of His Son Jesus. This is given to us to receive as Holy Communion for the forgiveness of our sins and for our salvation. Whatever we offer to God, He always receives and gives it back to us as a blessing. The most exciting moment at the Liturgy occurs when we pray to the Holy Spirit to change the bread and wine into the Body and Blood of Christ.

We, too, share in this high point of the Liturgy by receiving Holy Communion. Unfortunately, some of the people who are invited to the banquet do not share in this great moment. Without realizing it, they do not fully participate in the banquet. Without knowing it, they insult the guest of honor. How would we feel if everyone who was invited, let us say, to our birthday party refused to eat anything from the birthday table? The guest of honor, Jesus Christ, expects all of us to receive from His table His Body and Blood, which are the greatest gifts we have on earth.

Like many other banquets, we leave the Liturgy with a good feeling inside, remembering all the good things that happened to us. We recall God's love for us and the many blessings that we have received from Him. We also remember the presents that we gave to Him as expressions of our love and how He transforms them into something very special for us. Just thinking about the good things that have happened to us at the Liturgy causes us to look ahead to its next celebration. In the mean time, we must make the joyful experience of this feast a part of our daily lives. How? By using the love we receive from God in our relationships and dealings with all people. This divine love unites us as members of the Church. It leads us to serve each other and to help other people. It also prepares us for the greatest banquet God is making ready for us: the Kingdom of Heaven.

— from *The Joyful Feast* by John Chakos

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Bless, O Lord, the worship and Stewardship of your faithful servants:

Adult tithes: \$1800.00; Loose Change: \$130.25; Church Usage: \$200.00; **Total: \$2130.25**

Vocation Icon: This week: Bankston Family
Next week: Washicko Family

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

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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.

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Victim Assistance Coordinator

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- or -

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