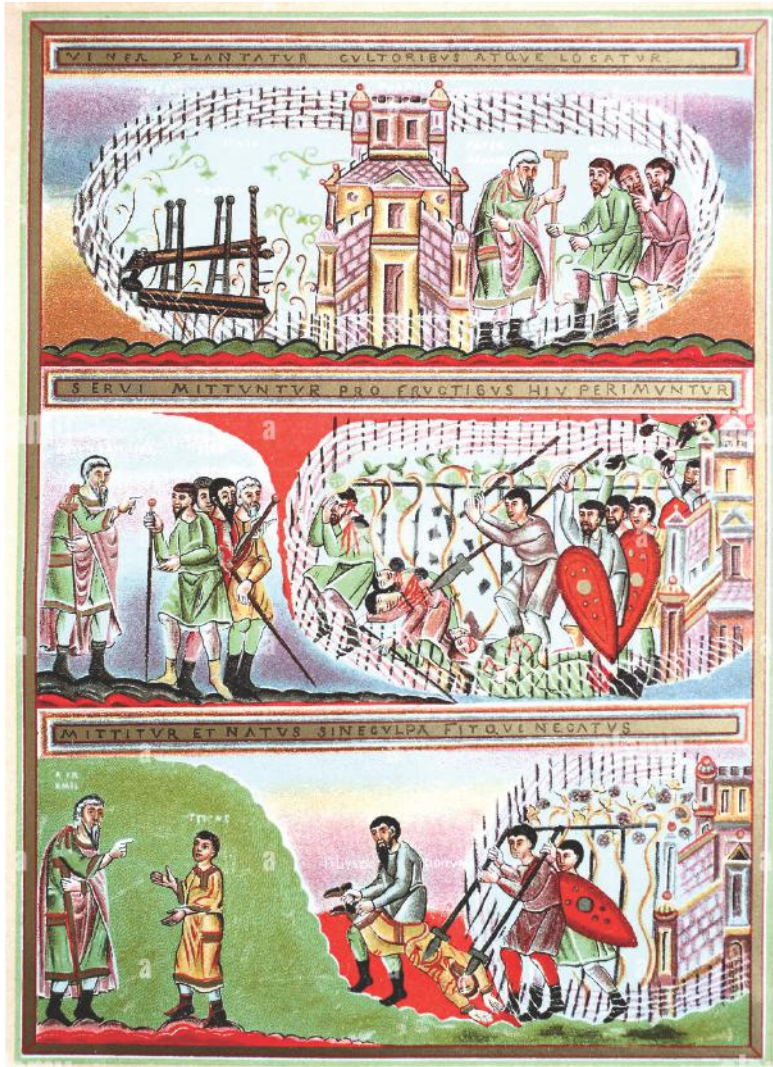


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



August 18, 2024

13th Sunday after Pentecost

Postfeast of Dormition

The Holy Martyrs Florus and Laurus of Illyria

August 18, 2024

Schedule of services for the week of August 19 – August 25

Saturday, August 24 – *The Holy Hieromartyr Eutyches, disciple of St. John the Theologian; Pidhorets'k Icon of the Mother of God (1772)*

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

Sunday, August 25 – *14th Sunday after Pentecost; Postfeast of Dormition; Return of the Relics of the Holy Apostle Bartholomew; The Holy Apostle Titus, bishop of Crete*

- 8:40 AM – 3rd Hour
- 9:00 AM – Divine Liturgy

“The stone which the builders rejected has become the cornerstone. This is the work of the Lord, and a marvel in our eyes.” The unfaithful servants had the kingdom of God taken from them. Today, our Church needs faithful servants who would answer his calling to marriage, holy orders and the monastic life to bring the kingdom of God to all. Are you being called to discern a religious vocation as a faithful servant? If so, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

Catechetical Programs:

E.C.F. Registration for Youth continues...

Attention Parents! If you intend on enrolling your children (ages 4 years through 12th grade) in our Eastern Christian Formation youth program, please be sure to fill out (or at least pick up) forms for registration today from Susan Deane.

All completed forms are due by Sunday, September 1st. Parents, please be sure to print the information clearly - **one form per child**. Books will be ordered immediately upon the completion of the registration period.

Catechesis of the Good Shepherd for pre-ECF age children will also be starting soon. Please talk to Margaret Nguyen or Pani Olena for more information.

Fr. James will be away...

Fr. James will be out of town through 8/23. In case of an emergency please contact Fr. Shaun Brown at (609) 425-7038.

Every day the world will drag you by the hand yelling: “This is important! And this is important! And this is important! You need to worry about this - and this - and this!” An each day it is up to you to yank your hand back, put it on your heart and say “No! This is what’s important!”

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, Julia Ohnysty, Genevieve Paquette, Sylvia Pasnak, Fr. Lee Perry, Anthony Porrello, Nina Porrello, Peter Porrello, Margaret Raya, Maha Salazar, Gretchen Sharpe, Karen Simonich, Debbie Stark, Tava Tomc, Hong Truong, Pat Walsh, Maria Zhukova, Gianna, Nicole, Subdcn Eddie and his wife Viane.

PSYCHOLOGIST: MODERN LIFE IS NOT GOOD FOR MENTAL HEALTH
Published on Intellectual Takeout (<http://www.intellectualtakeout.org>)

The subtitle of Dr. Jean Twenge's book may say it all: "Why Today's Young Americans Are More Confident, Assertive, Entitled—and More Miserable Than Ever Before."

As Jesse Singal explains in a piece for *NY Mag*, Twenge—a social psychologist at San Diego State University—has spent many years examining why "ever since the 1930s, young people in America have reported feeling increasingly anxious and depressed."

So what's the reason for the uptick in youth depression over the past 80-plus years? According to Twenge: "I think the research tells us that modern life is not good for mental health."

She explains:

"Obviously there's a lot of good things about societal and technological progress,' she said, 'and in a lot of ways our lives are much easier than, say, our grandparents' or great-grandparents' lives. But there's a paradox here that we seem to have so much ease and relative economic prosperity compared to previous centuries, yet there's this dissatisfaction, there's this unhappiness, there are these mental health issues in terms of depression and anxiety.'"

Twenge believes the primary problem is that "modern life doesn't give us as many opportunities to spend time with people and connect with them, at least in person, compared to, say, 80 years ago or 100 years ago. Families are smaller, the divorce rate is higher, people get married much later in life... from a mental health perspective being surrounded by people is a good thing."

In addition, there's been a shift in values:

"There's clear evidence that the focus on money, fame, and image has gone up... and there's also clear evidence that people who focus on money, fame, and image are more likely to be depressed and anxious."

The author of the *NY Mag* piece seems to agree with the conclusions of Twenge's research, but is quick to imply that we should try to recapture the "goods" of the past only while retaining all the "goods" of the present. But is that entirely possible? I wonder if context matters more than many tend to think. Can people really rid themselves of anxiety while remaining highly "connected"? Can people really recapture a vibrant family and community life with their current, busy schedules and in the modern urban and suburban environments? Can people really shun a focus on money, fame, and image while keeping a foot in the media culture of today?

Are we going to have to give up some things in order to regain others?

Toward a Confessing Church

Francis X. Maier

WEDNESDAY, FEBRUARY 28, 2024

Let's start with a fun quiz. Who said the following words?

The insanity of the Christian doctrine of redemption really doesn't fit at all into our time. Nevertheless there are learned, educated men occupying high positions in public life, who cling to it with the faith of a child. It is simply incomprehensible how anybody can consider the Christian doctrine of redemption as a guide for the difficult life of today. . . . Whereas the most learned and wisest scientists struggle for a whole lifetime to study but one of the laws of nature, a little [rural priest] is in a position to decide this matter on the basis of his religious knowledge. One can regard such a disgusting performance only with disdain. A church that does not keep up with modern scientific knowledge is doomed.

Sound familiar? It should. Surely they're the words of a celebrity atheist like Richard Dawkins, or Sam Harris, or Daniel Dennett? Or maybe they belong to a member of today's Harvard or Yale professoriate? They're both very plausible options. And they're both wrong.

Try Nazi propagandist Joseph Goebbels. He scratched those words in his diary in the 1930s.

Yes, I know, America 2024 is a very long way from Germany in the 1930s. And yes, of course, what happened there can't happen here. History never repeats itself. But it doesn't need to, because the patterns of human thought and behavior that *make* history repeat themselves all the time.

We already live in a **surveillance state**. In China, it's state policy. Here, it's a shared community project. Our version is more subtle than its ugly precedents, but it's also more pervasive and thorough. We strengthen it every time we sign away our privacy by downloading a new phone or computer app.

And it's worth remembering that, not so long ago, an FBI goon squad raided the home of an innocent pro-life family man – Mark Houck – on a bogus assault charge for which he'd already been acquitted locally and was promptly acquitted again in federal court. Bullying is now the go-to methodology of our “enlightened” leadership class.

But where am I going with this?

This Spring marks the 90th anniversary of the **Barmen Declaration**. If that triggers blank stares, it's understandable. We Americans tend to be bad at history, especially when it involves events beyond our borders. So here's the background: In May 1934, the German (Protestant) Pastors' Emergency League held a synod in the city of Barmen. From it emerged the Declaration. Drafted largely by the theologian Karl Barth, it was a sharp repudiation of German Christian efforts to embrace and affirm National Socialism.

Today much of the declaration, though powerfully written, will seem irrelevant to American Catholics. Our circumstances are vastly different from the German Protestant crisis of nearly a century ago. But the Barmen text also marked the birth of Germany's “Confessing Church” movement, cofounded and passionately advanced by Dietrich Bonhoeffer. And therein lies a lesson that transcends time and borders.

The word “confess” has several applications. We confess our sins, but we also confess our faith in Jesus Christ and his Church. In Baptism, Christians are made “confessors” by nature. It's our vocation. We're meant to witness, or confess, our faith through the example of our lives; in what we say and in what we do.

In 1933, the Vatican signed a Concordat with the Third Reich protecting (in theory)

German Catholic believers and interests. By 1934, the Nazis were already violating it. The point of the 1934 Barmen Declaration, and of Germany's "Confessing Church," was to offer a forceful counter-witness to the Nazification of the nation's official Evangelical Lutheran Church and other Protestant communities. Bonhoeffer's role in the Confessing Church led him, eventually, into outright resistance to the Nazi regime and his execution by hanging just weeks before the end of World War II.

We live in a different time with different challenges. But maybe not so different as we might think. In the nearly three years I worked on my book *True Confessions* (published yesterday), I found an enormous amount of goodwill, zeal, and hope among faithful American Catholics.

But the key word in that sentence is *faithful*. Claiming to be Catholic while obediently conforming our lives to a culture that disdains God's Word and violates our faith is simply a convenient way of lying to ourselves and everyone else. It's a useful anesthetic for the conscience.

But God isn't fooled. We need to remember who we are, who we serve, and why we're here as Christians. We need to be confessors of Jesus Christ and his Church. All day, every day. In everything.

As one senior bishop told me in the course of my interviews:

I grew up in an extraordinarily warm, liberating Catholic culture. That's gone. We can no longer count on the culture to support a Christian life. What we've got now in our country is, at best, a tolerance of religion as a personal hobby for superstitious weak people who cling to their childhood dreams. At worst, more and more, we're dealing with a real hatred, an outright bigotry, toward religious faith. Which is ironic, because there's never been a progressive reform movement in American history that wasn't birthed by religion. We're almost back in the days of the French Revolution. We have a

gang of juiced-up Jacobins running society who really think the government should control everything. . . I never thought I'd put the prayer of St. Michael the Archangel on my medicine cabinet mirror. But I did. Now I pray it every morning when I shave. There is utter, raw evil in the world, and it's the strongest force in the universe. Save one.

Dietrich Bonhoeffer was right. His world needed a Confessing Church, and he was willing to risk his life for it. Times have changed. Circumstances have changed. But the need hasn't.

The lesson is simple: We need to be Confessing Christians. And we need a Confessing Church.



Dietrich Bonhoeffer by Tim Crawley, 1998
[Westminster Abbey, London]

Source: The Catholic Thing

<https://www.thecatholicthing.org/2024/02/28/toward-a-confessing-church/>

FROM THE CATECHISM “CHRIST OUR PASCHA”

4. Reading Holy Scripture and Spiritual Literature in the Family

- 664 Daily reading of Scripture, especially the New Testament, should be joined organically to the practice of daily prayers. For in prayer we address God and in Holy Scripture God speaks to us. The Word of God helps parents to raise their children and helps children to respect their parents. Having understood this, the family will turn to Holy Scripture as to their best counsellor.
- 665 Spiritual literature, which includes the Lives of the Saints, the works of the Fathers of the Church, and ascetical literature, favours the establishment and development of one’s personality in the grace of the Holy Spirit. As one reads spiritual literature (e.g., the *Patericon* of the Kyivan-Caves Monastery, or the *Confessions* of Saint Augustine), one learns the experience of repentance and conversion. In the process of spiritual growth, a person must walk along the difficult path of asceticism—overcoming sinful habits and temptations, and struggling with passions. This path was described by the ascetics in their works (e.g., Saint John of the Ladder in his *Ladder of Divine Ascent*).
- 666 Through the centuries, the most accessible and beneficial work for family reading was and remains the Lives of the Saints. In their lives, the saints are shown in a variety of situations of life that they resolve because of the sanctity of their lives—a sanctity derived from cooperation with God’s grace. Every family member’s growth in sanctity, similar to the saints, is the principal aim of the family community.
- 667 Besides the reading of religious literature, the spiritual life of the domestic church is fostered by the viewing of religious films, television programs, religious sites on the internet, and by listening to religious radio programs and recordings on evangelical themes, as well as by reading Christian magazines. All this will help the contemporary family to find eternal spiritual treasures. It will also help them to draw responsibly and constructively from authentic spiritual and cultural springs, to react against a simplistic and coarse understanding of the family, as well as erroneous views of the human person, society, and the natural environment. Thus all that is sacred and magnificent in the church building will also have its place in the *domestic church*.

Stewardship Prayer

Christ our True God, Lover of mankind,
You call us to be Your disciples and good
stewards of all Your many gifts.

Open our minds and hearts to a greater
awareness and deeper appreciation of
Your countless blessings.

Transform us through the power of the
Most Holy Spirit to nurture a
stewardship way of life marked by faith-
filled prayer, service to our neighbor and
generous sharing.

Teach us to be faithful servants of Your
gifts. With Mary, your Mother's help,
may we return ten-fold the gifts
entrusted to us.

Bless our Parish with a deepening
devotion to liturgy, a growing
commitment for service, and increasing
levels of generosity as we work to
advance the mission of both our parish
and eparchy.

For if not us,	who?
If not here,	where?
If not now,	when?
If not for Your Kingdom,	why?

O Lord, Jesus Christ, the only-begotten
Son of the eternal Father, You have said
that without You we can accomplish
nothing. How true are Your words, O
Lord. Thus we pray, good and loving
Lord: if it be Your will, help us to
complete this work. May it glorify You
with Your Father who has no beginning
and Your all-holy Spirit. Amen.

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

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Website: www.HolyAngelsSanDiego.com

Facebook: [Holy Angels Byzantine Catholic Church](https://www.facebook.com/HolyAngelsByzantineCatholicChurch)

Parish Advisory Council:

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: \$1475.00; Loose Change: \$97.75; Church Usage: \$400.00; Renovation Fund: \$120.00;

Total: \$2092.75

Vocation Icon: This week: Washicko Family

Next week: Chase 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 -

Sbdcn. Paul F. Kilroy

Safe Environment Program Coordinator

Office: (602) 861-9778 ext. 204 -- Cell: (480) 745-0316

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