

# HOLY ANGELS BYZANTINE CATHOLIC CHURCH



August 25, 2024

## 14<sup>th</sup> Sunday after Pentecost

Return of the Relics of the Holy Apostle Bartholomew;  
The Holy Apostle Titus, bishop of Crete

# August 25, 2024

## Schedule of services for the week of August 26 – September 1

**Saturday, August 31 – Deposition of the Precious Cincture of the Most Holy Theotokos at Chalkoprateia**

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

**Sunday, September 1 – Beginning of the Indiction, which is the New Year; 15<sup>th</sup> Sunday after Pentecost; Our Venerable Father Symeon the Stylite and Archimandrite, and his Mother, Martha; Synaxis of the Most Holy Theotokos in Miasena; The Holy Martyr Aithalas, deacon in Persia; The Forty Holy Martyred Women and Deacon Ammon, their teacher; The Holy Martyrs Callista and her Brothers, Evodus and Hermogen in Nicomedia; The Righteous Joshua, Son of Nun**

8:40 AM – 3<sup>rd</sup> Hour  
9:00 AM – Divine Liturgy

### 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 next 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.

.....  
*“A river must be happier than a swamp because it has banks and boundaries; a swamp is a valley of liberty that lost its shores and became liberal. Liberty is no heirloom. It requires the daily bread of self denial, the salt of law and, above all, the backbone of acknowledging responsibility for our deeds.”*

– Venerable Fulton Sheen

“Indeed, many are called but few are chosen!” Our Lord shows mercy to all and calls each of us to our own particular vocation. Will we respond to his call with an open heart? For most of us, this is the life of the family, the domestic Church. For some of us, he is calling us to consider a life as a priest, deacon, monk, or a nun, to build up his kingdom and celebrate the wedding feast of the Lord in a special way. If this may be his will for you or someone you know, please call the Vocations Office at 206-329-9219 or email: [vocations@ephx.org](mailto: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, 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.

## **The Beheading of St. John the Baptist** *(Written in 2011)*

"The memory of the righteous is celebrated with hymns of praise, but the Lord's testimony is sufficient for you, O Forerunner; for you have proved to be even more venerable than the prophets since you were granted to baptize in the running waters Him Whom they proclaimed. Wherefore, having contested for the truth, you did rejoice to announce the good tidings even to those in Hades; that God has appeared in the flesh, taking away the sin of the world and granting us great mercy." (Troparion of the Feast)

The day of the martyrdom of St. John the Baptist is commemorated by the Churches (both East and West) on August 29. In memory of the Beheading of Saint John the Baptist, the feast day established by the Church is also a strict day of fast – as an expression of the grief of Christians at the violent death of the saint.

In Matthew 14:1-12 we read about the cruel death of John the Baptist. John had publicly reprimanded Herod for taking his brother's wife as his own, so Herod had him imprisoned. Although Herod really wanted John dead, he feared the many people who believed John to be a prophet. [Indeed, we consider him to be the last of the Old Testament prophets.] During his riotous birthday party, Herod was so pleased with the dancing of his wife's daughter Salome that he promised her anything she wanted. Her mother prompted her to say, "the head of John the Baptist on a platter." Even though Herod regretted his promise, he had to abide by it because his guests had heard him. So he commanded that John be beheaded and that the head be given to Salome, who in turn, gave it to her mother.

When I think about this date (9/11/2001) many thoughts come to mind. As you all know this year marks the 10<sup>th</sup> anniversary (Note: now 23<sup>rd</sup>) as our people and country were scared forever. I am sure that this tragedy changed all of our lives in some ways. It did mine! May we always remember and pray for our country, the innocent victims who lost their lives and their family members, and also those who fought overseas so that this tragedy may never happen again.

There is no doubt that the Holy Prophet John suffered imprisonment and chains as a witness to our savior, whose forerunner he was, and gave his life for him. His persecutor had demanded not that he should deny Christ, but only that he should keep silent about the truth. Nevertheless, he died for Christ. Does Christ not say: "I am the truth"? Therefore, because John shed his blood for the truth, he surely died for Christ.

Through his birth, preaching and baptizing, he bore witness to the coming birth, preaching and baptism of Christ, and by his own suffering he showed that Christ also would suffer.

Such was the quality and strength of the man who accepted the end of this present life by shedding his blood after the long imprisonment. He preached the freedom of heavenly peace, yet was thrown into irons by ungodly men. He was locked away in the darkness of prison, though he came bearing witness to the Light of life and deserved to be called a bright and shining lamp by that Light itself, which is Christ.

To endure temporal agonies for the sake of the truth was not a heavy burden for such men as John; rather it was easily borne and even desirable, for he knew eternal joy would be his reward.

Since death was ever near at hand, such men considered it a blessing to embrace it and thus gain the reward of eternal life by acknowledging Christ's name. Hence the apostle Paul rightly says: "You have been granted the privilege not only to believe in Christ but also to suffer for his sake." He tells us why it is Christ's gift that his chosen ones should suffer for him: "The sufferings of this present time are not worthy to be compared with the glory that is to be revealed in us." Amen.

# A TIME TO KILL

Tyler Blanski

<https://crisismagazine.com/opinion/a-time-to-kill>

In the 1996 crime drama film *A Time to Kill*, a ten-year-old black girl named Tonya is violently raped by two white supremacists. She survives and the men are arrested, but before an all-white jury they will likely walk free. So Tonya's father, Carl Lee Hailey (Samuel L. Jackson), takes the law into his own hands and kills the rapists himself. A white lawyer, Jake Brigrance (Matthew McConaughey), agrees to defend Hailey. But since the district attorney seeks the death penalty, and the presiding Judge denies Brigrance a change of venue, Hailey is left to be tried before an all-white jury in rural Mississippi—he will likely not walk free. During his [closing arguments](#), Brigrance tells the jury to close their eyes and listen as he describes the rape of a young 10-year-old Tonya. “Can you see her? I want you to picture that little girl,” he says, and pauses. “Now imagine she’s white.”

Brigrance wants you to see that his case rests on a *principle*. Even if you disagree with that principle, it remains a principle. It is not special pleading. If the jury would ever spare the life of a white man for avenging the brutal rape of his daughter, then they must do the same for a black man. Jake Brigrance wants you to believe there is a time to kill.

The recent Planned Parenthood videos make a few things obvious. Human organs with human DNA are being harvested. Since only living organisms generate organs, these human organs are presumably being harvested from living human beings. A fetus is a living human being, at least scientifically; the natural sciences can say nothing as to whether or not a living human being is a *person*, for “personhood” is an abstract concept described and defined by other disciplines. Who decides which human beings have “personhood” and which do not? Who decides who gets to live or die based on such tenuous guesswork? Is an unwanted pregnancy a time to kill?

## The Jake Brigrance Test

For many pro-choice advocates, that a fetus is living and human is beside the point. “So what if abortion ends life?” says Mary Elizabeth Williams in her wildly popular 2013 [article of the same name](#). “I believe that life starts at conception. And it’s never stopped me from being pro-choice.”

To admit that a human fetus is in fact alive—a life,

human life!—and simultaneously to claim that there is a justifiable time to kill that life is a very serious assertion. One ought not advocate such a position unless they can back it up. Does Williams’ argument pass the Jake Brigrance test?

Remember, Brigrance wants you to see that his case rests on a *principle*. Even if we disagree with that principle, it remains a principle. To show that argument is not just special pleading, he substitutes the subject—“Now imagine she’s white.” This analogy works because a white girl is an example of the same type to his subject (a black girl). What happens when we substitute Williams’ subject (a fetus) with another example of the same type, say, any other living human being at all?

But is there an example of the same type that even comes close to the deliberate and legalized killing of more than 50 million unwanted human lives by abortion? The closest and most familiar parallel would be the deliberate killing of more than 11 million unwanted human lives by the Nazi regime. What happens when we substitute Williams’ subject (a fetus) with an example of the same type, say, a Jew?

The analogy is not at all offensive or ridiculous, for every Jew was once a fetus, both are living and human, and both have been legally killed as a means to some other end. “We may be inhumane, but if we rescue Germany we have achieved the greatest deed in the world,” Hitler said. “We may work injustice, but if we rescue Germany then we have removed the greatest injustice in the world. We may be immoral, but if our people is rescued we have opened the way for morality.”

Substitute “woman” for “Germany” and you pretty sum up Williams’ argument (you can read the original [here](#)). In fact, if we exchange the word “racial” for where Williams uses the word “reproductive,” “eugenics” for where she says “abortion,” “Aryan” for where she says “choice,” and “Jewish” for where she says “fetus,” it becomes at least tenable that Nazi eugenics and pro-choice ideology share a common ground: the ends justify the means. Bracketing the substitutions, here are just a few excerpts:

Of all the diabolically clever moves the [anti-Nazi] lobby has ever pulled, surely one of the greatest

has been its consistent co-opting of the word “life.” Life! Who wants to argue with that? Who wants to be on the side of ... not-life? That’s why the language of those who support [Nazism] has for so long been carefully couched in other terms.

I believe that’s what a [Jew] is: a human life. And that doesn’t make me one iota less solidly [Nazi].

[The Nazi Party] has taken the bold step of reframing the vernacular—moving away from the easy and easily divisive words “life” and “choice.”

[W]hen we don’t look at the complexities of [race], we give far too much semantic power to those who’d try to control it.

Here’s the complicated reality in which we live: All life is not equal.

[A Jew] can be a human life without having the same rights as [the German in whose country] it resides. [An Aryan] is the boss. Her life and what is right for her circumstances and her health should automatically trump the rights of the non-autonomous entity in her [country]. Always.

They believe that if we call a [Jew] a life they can go down the road of making [eugenics] murder.

I would put the life of [an Aryan] over the life of a [Jew] every single time—even if I still need to acknowledge my conviction that the [Jew] is indeed a life. A life worth sacrificing.

Williams wants you to believe that a fetus is a life worth *sacrificing*. She would put the life of an adult human over the life of an unborn human every single time—even if she acknowledges that the unborn human is in fact a life. When someone considers their own life to be more important or worthy than another’s it is a time to kill, and for a woman that time is when the other life is especially unwanted. For a woman, at least, the ends justify the means.

What if there was a Jake Brigance who believed there was not a time to kill? What if he were to tell the jury to close their eyes and listen as he describes the brutal abortion of a young 19-week-old Tonya? “Can you see her? I want you to picture that little girl. Now imagine she’s 19-months-old,” he would say, and pause. “Now imagine she’s a 19-year-old Jew and the year is 1942.”

### More Than Semantics

“But a Jew and a fetus are not at all the same!” a pro-choice proponent might say. “This analogy doesn’t

work because a Jew is not a similar example to a fetus!” Williams herself would [answer](#):

When we try to act like a pregnancy doesn’t involve human life, we wind up drawing stupid semantic lines in the sand: first trimester abortion vs. second trimester vs. late term, dancing around the issue trying to decide if there’s a single magic moment when a fetus becomes a person. Are you human only when you’re born? Only when you’re viable outside of the womb? Are you less of a human life when you look like a tadpole than when you can suck on your thumb?

The Planned Parenthood [videos](#) end the debate. What was it the Nazi doctor Julius Hallervorden was documented having said during the Nuremberg trials? “If you are going to kill all these [Jewish] people, at least take the brains out so that the material may be utilized.” Human organs with human DNA are being harvested from human fetuses that are nothing less than human beings. This is not semantics. This is science. As Williams says, “life starts at conception.” Even Jewish life.

By advocating that there are lives “worth sacrificing” Williams is not hurting for company. But to be clear, to substitute “Jew” for “fetus” is not to compare *Mary Elizabeth Williams* to a Nazi, but to compare the principle of her argument to the *principle* of the Nazi eugenics argument: the ends justify the means. She is not longing for a purer Aryan race, but for a purer womanhood—a womanhood where sex and babies are not linked. But lives must be sacrificed.

“We may be inhumane, but if we rescue women we have achieved the greatest deed in the world,” pro-choice advocates say. “We may work injustice, but if we rescue women then we have removed the greatest injustice in the world. We may be immoral, but if women are rescued we have opened the way for morality.”

Like so many pro-choice advocates, Williams wants you to believe there is a time to kill. But can anyone in good conscience agree with the premise of her argument? What makes one life “worth sacrificing” for another? A woman’s sex drive? A white supremacist’s sex drive? A feminist’s political ideology? A Nazi’s political ideology? A woman’s lifestyle? Her education or career? A man’s financial stability or emotional tranquility? His reputation? The American Dream? When is it a time to kill?

# Sacred Scripture's rhetorical power

By Dr. Jeff Mirus ( [bio](#) - [articles](#) - [email](#) ) | Aug 13, 2024

St. Augustine, who was trained in the heights of the Latin rhetorical tradition, found Scripture rhetorically primitive when he was looking at it from the outside, before his conversion. But he became far more impressed with the rhetorical power of both the Old and the New Testaments once he began to grasp their inner meaning. There are in fact many different rhetorical flourishes in Scripture, and some of the most satisfying of them employ what we might call “sequences” of various kinds. Indeed, rhetorical sequences seem to play an important role in most languages—such as the common habit of ending a speech with a triad of phrases, as Abraham Lincoln did in the Gettysburg Address: “Government of the people, by the people, for the people, shall not perish from the earth”.

There are a number of different kinds of sequences in Scripture. Perhaps the most fundamental are the sequences of seven, which was a Hebrew word with the same consonants as the word for “completeness” or “wholeness”. Consider, for example, the seven days of Genesis and the seven churches, seven seals, and the seven trumpets of the Book of Revelation. But almost wherever we turn in Scripture, we encounter rhetorical sequences of various kinds, sometimes involving specific numbers, but also highlighting the unfolding of events, the connection between multiple concepts or ideas, or the nature of the Divine gifts.

One simple and traditional Jewish form of sequential expression is found in chapter 30 of the Book of Proverbs, which repeatedly delights in the Hebrew trope of superabundance, a trope which adds one more to a group of things to make a point. An example: “Three things are stately in their tread; four are stately in their stride: the lion, which is mightiest among beasts and does not turn back before any; the strutting rooster, the he-goat, and a king whose army is with him” (30:29-31).

Just as we do in our own writing and speeches, the sacred writers in Scripture use various kinds of rhetorical sequences to heighten the power of important passages. These are, of course, also quite common in any form of poetry. When it

comes to the Bible, it is hard not to think of what are probably the two most famous rhetorical sequences in all of Scripture. As I already mentioned, right from the beginning of the Old Testament, we have the astounding account of the seven days of the Creation of the world. But even more moving is St. John's account of the deeper reality which underlies Creation itself. The famous prologue to his Gospel opens this way: “In the beginning was the Word, and the Word was with God, and the Word was God”—a threefold expression which sets the stage for the initiation of the entire Divine sequence of human salvation.

Looking back again, we find that in the Old Testament Our Lord is often prefigured in the personification of wisdom. In the following sequential passage from the Book of Wisdom, we see human wisdom as ultimately rooted and finding fulfillment in Divine Wisdom:

The beginning of wisdom is the sincerest desire for instruction, and concern for instruction is love of her, and love of her is the keeping of her laws, and giving heed to her laws is assurance of immortality, and immortality brings one near to God; so the desire for wisdom leads to a kingdom. [Wis 6:17-20]

## Other famous rhetorical sequences

Among the various poetic or near-poetic verbal sequences which we find in the New Testament, three others come readily to my own mind. First, there is James' emphasis on the relationship among wisdom, justice and peace: “[T]he wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere. And a harvest of justice is sown in peace by those who make peace” (Jas 3:17-18). This passage has always interested me because I have always held in my mind the adage, “If you want peace, work for justice”, which perhaps prioritizes specific acts over deeper dispositions. But St. James reverses that concept here, emphasizing the importance of remaining at peace with God, ourselves and others as a kind of basis for fostering justice (or, in some translations, righteousness)—which prompts reflection.

And of course there is St. Paul's brilliant sequence on love which occupies the entire thirteenth chapter of his first letter to the Corinthians. I have excerpted it here: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal.... Love is patient and kind; love is not jealous or boastful.... Love bears all things, believes all things, hopes all things, endures all things.... So faith, hope, love abide, these three; but the greatest of these is love."

Paul also explains in his letter to the Romans "that for those who love God all things work together for good, for those who are called according to his purpose." He goes on to express this more fully in yet another great rhetorical sequence:

For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. [Rom 8:28:30]

This may require a bit of care to avoid an erroneous understanding, as is quite common in Scripture. Indeed, fundamentalists are wrong in their supposition that Scripture reads like a crystal-clear twenty-first century news story written in ninth-grade English. And of course it is partly the rhetorical flourishes which require

caution. In this case the passage presupposes human cooperation for its fulfillment in each person's life. Yet this rhetorical sequence expressing God's action, when we consider the salvation history which these pregnant phrases encapsulate, is nothing short of astonishing.

Many more examples could be cited of the effective use of this and other kinds of literary techniques. There is great beauty and rhetorical power in Scripture, for all the difficulty St. Augustine had initially, when he first adversely compared his ignorant reading of the Biblical books with his deep knowledge of the classical Latin texts. In our case as well, we have generally been taught more thoroughly about everything else than we have about Scripture. For this reason, and for many other even more important reasons, we ought to read Scripture regularly—and savor the opportunity to think about ourselves, our Church, and our Savior in Scriptural terms. In this task we will be assisted wonderfully by an appreciation for Scripture's engraced rhetorical power.

**Jeffrey Mirus** holds a Ph.D. in intellectual history from Princeton University. A co-founder of Christendom College, he also pioneered Catholic Internet services. He is the founder of Trinity Communications and [CatholicCulture.org](http://CatholicCulture.org). See full [bio](#).

We call ourselves believers because, as it seems to us, we believe in God; we go to church; go to confession; receive Holy Communion and pray. But when we look attentively at our daily lives, at our daily obligations where our faith should manifest itself, it becomes clear, how little we live in God. We make decisions on the basis of our human experience and ability, on our manner of approaching situations, and on our criteria. We do not have a deep understanding, that Christ – that He is the fountain of life, that in Christ is life eternal.

We need to uncover for ourselves and come to understand, that Christ the Lord – Alpha and Omega, which means the beginning and the end of everything, and that it is precisely in Him that we attain fullness in everything. Therefore the answer to every question; the beginning and end of our life; is always and forever to search for God, to be with God and to act in God

+ BENEDICT (Aleksiychuk)

## Holy Angels Byzantine Catholic Church

2235 Galahad Road

San Diego, CA 92123-3931

Fr. James Bankston, Administrator

Fr. Deacon Jonathan A. Deane

**Main:** 858-277-2511

**Social Hall/Ethnic Foods:** 858-268-3458

**Email:** [PastorHASD@gmail.com](mailto:PastorHASD@gmail.com)

**Website:** [www.HolyAngelsSanDiego.com](http://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: \$1990.00; Dormition: \$350.00; Loose Change: \$83.26; Non-Parishioner: \$30.00;

Church Usage: \$200.00; Renovation Fund: \$90.00; Settlement Proceeds: \$701.97; Bookstore: \$49.50

**Total: \$3494.73**

---

**Vocation Icon:** This week: Chase Family

Next week: Greenwell 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](mailto:vac@ephx.org)*

*- or -*

*Sbdcn. Paul F. Kilroy*

*Safe Environment Program Coordinator*

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

*email: [sbdcnkilroy@ephx.org](mailto:sbdcnkilroy@ephx.org)*