

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



The Unjust Servant

August 4, 2024

11th Sunday after Pentecost

The Holy Seven Children of Ephesus;
The Holy Venerable Martyr Eudoxia;
Repose of the Blessed Bishop Martyr Ioan Balan

August 4, 2024

Schedule of services for the week of August 5 – August 11

- Monday, August 5** – *Prefeast of Transfiguration; The Holy Martyr Eusygnius*
6:00 PM – Great Vespers with Litija
- Tuesday, August 6** – *The Holy Transfiguration of Our Lord, God and Savior Jesus Christ (Solemn)*
9:00 AM – Divine Liturgy followed by blessing of fruit
- Saturday, August 10** – *Postfeast of Transfiguration. Our Holy Martyr and Archdeacon Lawrence*
9:00 AM – Divine Liturgy
4:00 PM – Confessions
5:00 PM – Great Vespers
- Sunday, August 11** – *12th Sunday after Pentecost; Postfeast of Transfiguration; The Holy Martyr and Archdeacon Euplus of Catania*
8:40 AM – 3rd Hour
9:00 AM – Divine Liturgy

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 Pasnak, 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.

“The lord of that slave, moved with compassion, released him, and forgave him the debt.” In today’s parable, we see our Lord acting out of a compassion that transcends what we deserve and brings forgiveness in the midst of debt. Is a life of prayer and compassion through the religious or ordained life something that God is calling you to consider?

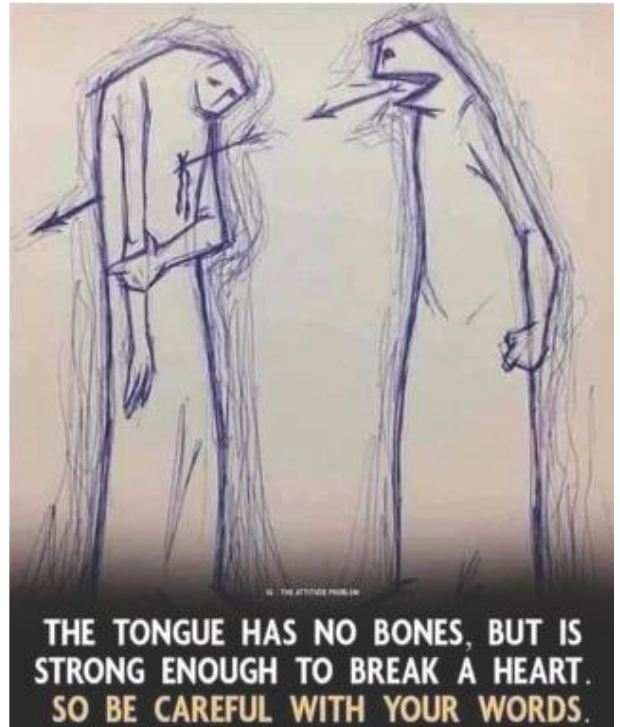
To learn more, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

August Birthdays

Alberto Aparicio, Cynthia Barbat, Virginia Bowden, Levi Chambers, Fr. Deacon Jonathan Deane, Jonathan Deane, Diane Deloux, Janet Greenwell, James Moliere

Many blessed years!

Did I miss a birthday? Please let me know.



Parish Life Meeting

Next Sunday after the Sunday Social the Parish Life committee will meet to plan events for the upcoming Liturgical Year. Everyone is invited to attend!

Please join us!

We used to hate and destroy one another and refused to associate with people of another race or country. Now, because of Christ, we live familiarly with such people and pray for our enemies.



-St. Justin Martyr (100-165 AD)

Catechetical Programs:

Registration for ECF will begin soon. Classes begin late September. All children Kindergarten through High School should be registered.

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.

PRAISE & GRATITUDE

"Praise the name of the Lord; give praise, O servants of the Lord..." (Ps 134/135:1)

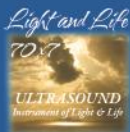
Giving praise, as distinct from asking for something, in prayer, is something I tend to neglect, when I am caught up in my usual concerns. Our liturgical services, however, consist largely of praise-filled texts and actions, although our ears tend to perk up more when we are asking for something, as in the litanies or "ektenies." It is a common human tendency, I suppose, to be more aware of what we need, than of what we already have, thanks to the Lord's abundant mercy and faith in us. So our prayers tend to look like shopping-lists of I need this and I need that, rather than praise-filled gratitude for His undying glory.

In order to be capable of praise-filled prayer, which fills my heart with humility, joy, and gratitude, I need to be aware of what I have. And this sometimes takes some work. I find it helpful to make a list of the many blessings, in the form of the experiences, situations, things, and people, in my life. The Lord, in His name, has carried me through many challenges and situations, both good and bad, lovingly leading me to growth. Above all He has given me Himself, most entirely, having elevated Himself on a cross, with outstretched hands, under Pontius Pilate. So today I thank Him, and praise His holy name: Praise the name of our Lord Jesus Christ, now and forever!

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Sister Vassa Larin

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THE TRANSFIGURATION OF THE LORD

In the third year of His preaching, the Lord Jesus often spoke to His disciples of His approaching passion but at the same time of His glory following His suffering on the Cross. So that His impending passion would not totally weaken His disciples and that no one would fall away from Him, He, the All-wise, wanted to partially show them His divine glory before His passion. For that reason, He took Peter,

James and John with Him and, with them, went out at night to Mt. Tabor and there was transfigured before them: "And His face shone as the sun and His garments became white as snow" (St. Matthew 17:2). There appeared along side Him, Moses and Elijah, the great Old Testament prophets. And, seeing this, His disciples were amazed. Peter said: "Lord, it is good for us to be here: if You will, let us make here three tabernacles; one for You, one for Moses and one for Elijah" (St. Matthew 17:4). While Peter still spoke, Moses and Elijah departed and a bright cloud over-

shadowed the Lord and His disciples and there came a voice from the cloud saying: "This is my beloved Son in whom I am well pleased; hear Him" (St. Matthew 17:5). Hearing the voice, the disciples fell to the ground on their faces as though dead and remained that way, lying in fear, until the Lord came near to them and said: "Arise and be not afraid" (St. Matthew 17:7). Why did the Lord take only three disciples on

Tabor and not all? Because Judas was not worthy to behold the divine glory of the Teacher, Whom he will betray and the Lord did not want to leave him [Judas] alone at the foot of the mountain so that the betrayer would not, by that, justify his betrayal. Why was our Lord transfigured on a mountain and not in a valley? So as to teach us two virtues: love of labor and godly-thoughts.



For, climbing to the heights required labor and height represents the heights of our thoughts, i.e., godly thoughts. Why was our Lord transfigured at night? Because, the night rather than the day is more suitable for prayer and godly-thoughts and because the night, by its darkness, conceals all the beauty of the earth and reveals the beauty of the starry heavens. Why did Moses and Elijah appear? In order to destroy the error of the Jews, as though Christ is one of the prophets; Elijah or Jeremiah or some other that is why He appears as a King above the prophets and that is why Moses and Elijah appear as His

servants. Until then, our Lord manifested His divine power many times to the disciples but, on Mt. Tabor, He manifested His divine nature. This vision of His Divinity and the hearing of the heavenly witness about Him as the Son of God, should serve the disciples in the days of the Lord's passion, in strengthening of an unwavering faith in Him and His final victory.

— From the Prologue of St. Nikolai Velimirovich

OUR DEBTS

Today's Holy Gospel according to Matthew relates Christ's parable about debts. There are debts we owe to people and there is the debt we owe to our Creator. Some people think: "I don't owe anything to anybody." They are seriously mistaken. Let us remember all those who affect our life: parents, guardians, teachers, brothers, sisters, neighbors, those who have been a good influence on us. There are so many people who affect our life! So many people we are indebted to! And, more than this, we are indebted to all of nature which surrounds us; which gives us air and water, grains, vegetables and animals. All that we have - life itself - everything is tied to the world around us which supports us and to which we are indebted. And, the final truth is we are indebted to God Himself. Our parents gave us life and we live in this world because of His Will.

Through God's Will we have everything we need. So, when we thank the people in our life and thank life itself for all the beauty and goodness that surrounds us — we are actually thanking God. He is foremost in our life; He is the one to Whom we are most indebted.

We can thank people through love and good deeds. We can thank nature, which feeds and clothes us, by taking good care of it. But, how can we thank God? Perhaps there is a way. Jesus Christ tells us that **our gratitude can be expressed by keeping God's Commandments**. Not because of fear, not simply by following His commands, but with love towards God, Who created us and gave us all the gifts of life.

In the Lord's Prayer, we ask that the Lord God forgive us for all our transgressions against His Will which have made us His debtors. People also transgress against each other, breaking God's Commandment of love towards our neighbor. The Lord God forgives us our many sins and we have an obligation to forgive people for their transgressions against us. We ask in prayer: "*Forgive us our trespasses as we forgive those who trespass against us.*" If we ask God to forgive us and then don't forgive our neighbor, we call down God's stern judgment upon ourselves and we can be punished for this. Jesus reminds us of this in the parable about the debtors. The king forgave the great debt his servant owed him. The servant, in turn, would not forgive the small debt owed him by his fellow servant. When the king discovered this, he severely punished the servant.

We are weak people. We each have sins and offenses against each other. What would happen if people did not forgive each other and God did not forgive us? Life would be intolerable. Let us forgive each other, so that God's forgiveness and blessings will be bestowed on us.

11 Reasons Why Progressive Christianity Will Soon Die Out

by Fr. Dwight Longenecker - 2016

The recent furore in the Anglican Communion has highlighted yet again the real division in world Christianity: between, for want of better terms, “historic” Christians and “progressive” Christians.

The **historic Christians** believe their religion is revealed by God in the person of his Son Jesus Christ, and that the Scriptures are the primary witness of that revelation. They believe the church is the embodiment of the risen Lord Jesus in the world and that his mission to seek and to save that which is lost is still valid and vital. Historic Christians believe in the supernatural life of the Church and expect God to be at work in the world and in their lives.

Progressive Christians believe their religion is a historical accident of circumstances and people, that Jesus Christ is, at best, a divinely inspired teacher, that the Scriptures are flawed human documents influenced by paganism and that the church is a body of spiritually minded people who wish to bring peace and justice to all and make the world a better place.

I realize that I paint with broad strokes, but the essential divide is recognizable, and believers on both sides should admit that “historic” and “progressive” Christians exist within all denominations. The real divide in Christianity is no longer Protestant and Catholic, but progressive and historic.

When I say “divide” I should say “battle” because both sides are locked in an interminable and unresolvable battle. Interminable because neither side will yield and unresolvable because the divisions extend the theological and philosophical roots of both aspects.

However, it is true that if you look at the dynamic of progressive Christianity, you will see that by the end of this century it will have either died out or ceased to be Christianity.

At this time, modernism still wears Christian clothes in the mainstream Protestant churches and in parts of the Catholic Church.

This cannot last much longer for 11 very simple reasons:

1) Modernists deny super-naturalism and therefore they are not really religious. Now by “religion” I mean a transaction with the supernatural. Religion (whether it is people jumping around a campfire or a Solemn High Mass in a Catholic Cathedral) is about an interchange with the other world. It is about salvation of souls, redemption of sin, heaven, hell damnation, the

afterlife, angels and demons, and all that stuff.

Progressives don’t deal in all that. For them religion is a matter of fighting for equal rights, making the world a better place, being kind to everyone and “spirituality”. It doesn’t take very long for people to realize that you don’t have to go to church for that. So people stop going, and that eventually means the death of progressive Christianity. The first generation of progressive Christians will attend church regularly. The second will attend church sometimes. The third almost never. The fourth and fifth will not see any need for worship. They will conclude that if religion is no more than good works, then the religious ritual is redundant...and they would be right.

2) Progressive religion is essentially individualist and not communal. Each person makes up his own mind about matters. Therefore, when it comes to religion, the fissiparous nature of progressive religion will become more and more acute. Individuals with firm opinions will form ever smaller and more passionate groups with like minded people and the smaller the groups, the more they will eventually wither and die.

3) Progressive Christianity is also subjective and sentimentalist. It eschews doctrine and favors individual spirituality and sentimental responses to doctrines and moral issues. It is not long, therefore, before the individualist and sentimentalist inclinations drive a person from a church that is dogmatic and demanding. Modernists will prefer their own spirituality and emotional experiences to any sort of formal, corporate religious commitment.

Thus the modern admission, “I’m interested in spirituality but not religion.” When this attitude prevails, modernist religion dies because it’s devotees don’t see the point of belonging and believing.

4) Progressive Christianity is historically revisionist. They re-write history according to their prejudices. In religious terms, this means they are cut off from tradition. They are therefore cut off from the life-stream of real religion. As they cut themselves off from the tradition they will only have the latest religious gimmick, fad, or adaptation to contemporary culture.

Such an ephemeral attitude cannot provide for long term sustained religious longevity. Religion thrives as a tradition is nurtured and expanded through the years. A religion that destroys tradition therefore destroys itself.

5) Progressive Christianity is based on out of date Biblical scholarship. The cynicism, fashionable doubt and dismissal of the reliability of the Bible is based on rationalist Biblical scholarship that is now well past its sell by date. The archeological, textual and historical discoveries of the last century are making the assumptions of the early twentieth century Protestant Biblical critics look quaint. New, younger Biblical scholars are using the same critical methods of analysis and research to show that the Bible is much more historical than the old German guys thought.

The house of cards that is modernist Biblical scholarship is tumbling down and will continue to do so. They progressive Christian will then be left with either a return to historic Christianity or will be looking for the exit door with nothing left of his faith at all.

6) Progressive Christianity makes no great demands for its devotees to be religious. Ask any modernist, “Why should I come to Church?” What would he answer? “You don’t have to come to church. It’s there if you want it. If it does you good, and makes you feel better, we’re here to serve you.”

Modernist Catholic priests wring their hands and wonder why no one comes to Mass anymore. It’s because for forty years they’ve been saying, “It’s not really a mortal sin to miss Mass. You should come because you love God, not because you fear him.” While this sentiment may be laudable, they shouldn’t therefore be surprised if no one comes to Mass.

The progressive himself does not really understand why anyone should be religious. He started out as a religious man believing in sin, redemption, and the supernaturalist story. He became modernist gradually and all the time continued his religious practice, but he has never stopped to ask why such a thing should be necessary. If he is honest and asks himself the question he will soon stop the practice of his religion too.

Unless, of course, he is a clergyman. If he is a religious professional he would have to get another job, so it is easier to keep the show on the road.

7) Progressives allow for moral degeneracy which saps the strength out of real religion. Devotees of all supernaturalist religions demand moral purity, self discipline and restraint. Real religion requires self discipline. The modernist sees religion not as self denial but self fulfillment. Hedonists will soon realize that religion – even in its watered down modernist form – is not worth the trouble.

Another aspect of this point is that progressive Christians use artificial contraception and endorse abortion. It’s not rocket science to conclude that a population who stop having babies will soon die out.

8) The Church of the Global South is on the rise. Christianity is most vital in Africa, Asia and South America. The Christians there are both historic and modern. They’re young, they’re energetic and they follow a joyful and dynamic gospel. The African Anglicans moving to expel the Episcopalians is a hint of the future.

Historic Christianity will rise up and defeat progressive Christianity simply because the first is authentic and the second is a counterfeit faith.

9) Progressives are dull and respectable. They used to think they were the radical ones, but they’ve gone grey and suburban and become part of the establishment. They always go with the crowd, especially if that crowd pretends to be “radical” or “subversive.”

Respectability is the kiss of death to real religion, and bourgeois radicalism is really the pits.

10) The Historic Christians are now the radicals. When the whole world becomes liberal, it is the conservative who is the radical. When the whole world is wrapped in moral decadence, chastity becomes radical. When the whole world is consumed with gluttony, the one who fasts is radical. When the whole world is devoured by relativism, the dogmatist is the radical. When the whole world is blinded by materialism, it is the supernaturalist who is the radical.

Christianity is only good news when it is radical and so it is the historic and heroic Christians who will prevail.

11) “All are welcome”... to leave. The irony is that their final, infallible dogma for progressives is that “all are welcome”. They never stop to realize that a religion can only be a religion if it has boundaries. It’s not a club if there are no membership rules and its not a church if there’s no dogma or moral expectations. Consequently, while they cry happily, “This is a house of prayer for all people” it will increasingly be an empty house of prayer for no people. The doors of the progressive churches may be wide open...but that’s so the people can get out as soon as possible.



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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: \$1610.00; Loose Change: \$98.75; Renovation Fund: \$55.00; Non-Parishioner: \$80.00;
Bequest from estate of Fr. John Kachuba: \$2500.00; **Total: \$4343.75**

Vocation Icon: This week: Washicko Family

Next week: Kohanyi 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

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