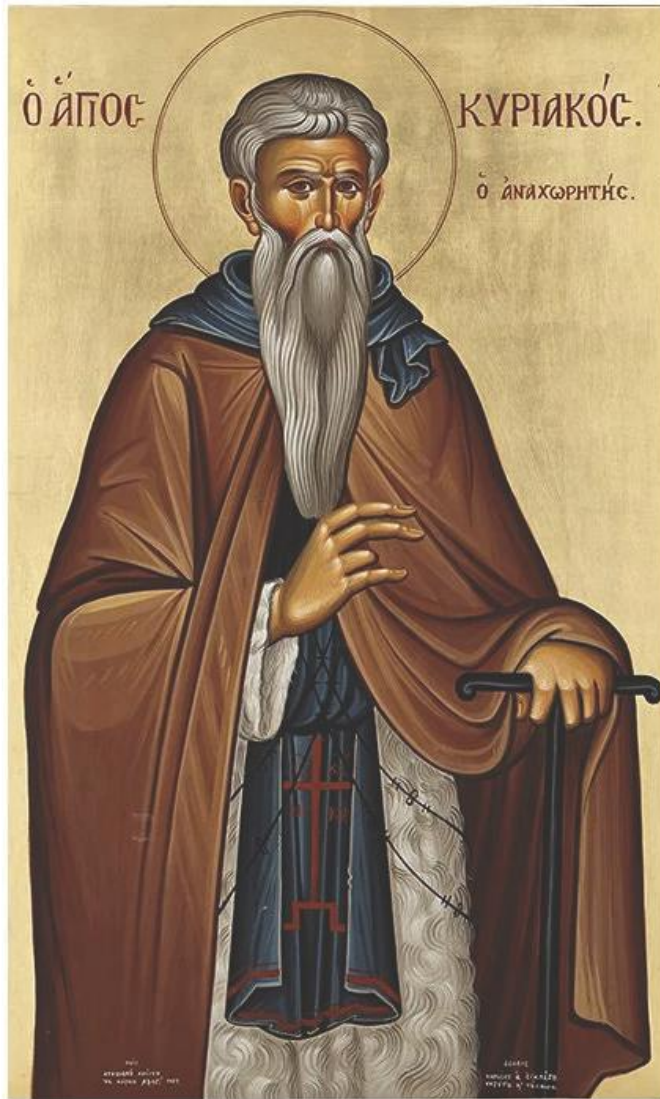


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



September 29, 2024

19th Sunday after Pentecost:
Our Venerable Father Cyriacus the Anchorite

September 29, 2024

Schedule of services for the week of September 30 – October 6

Saturday, October 4 – *The Holy Martyr Charitina*

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

Sunday, October 5 – *20th Sunday after Pentecost; The Holy and Glorious Apostle Thomas*

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

“Therefore be merciful, even as your Father is also merciful.” Our Lord teaches us how to love one another in today’s Gospel, taking us beyond our human understanding of only being good to those who do good to us. Monasticism and holy orders are special paths to give one’s life to all people. Is this something that God may have in store for your life? 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, Patrick Carmack, 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, Doris Huber, Rebecca Huber, Melissa Hunter, Taylor Kessler, Subdcn Paul Kilroy 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.

Many blessed years!

Congratulations to Frank and Angelie Karako on the occasion of the initiation of their daughter Giuliana Angeles today. May God bless their entire family.



Ἰησοῦς Χριστός Θεός Υἱός Σωτήρ

Jesus Christ, God's Son, Savior

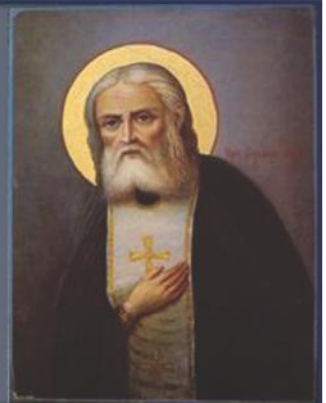
Fr. James will be away from September 30 - October 4. In case of emergency, contact Fr. Shaun Brown at (609) 425-7038 or any local Catholic Church

All condemnation
is from the devil.

Never condemn
each other.

We condemn others
only because
we shun
knowing ourselves.

St Seraphim of Sarov



Pokrova - ΠΟΚΡΟΒΑ

The **Protection of the Mother of God** is one of the most beloved feast days on the Byzantine calendar among the Slavic peoples, commemorated on October 1. The feast is celebrated additionally on October 28 in the Greek tradition. It is also known as the feast of the **Virgin Mary's Cerement**.

In most Slavic languages the word "cerement" has a dual meaning of "veil" and "protection." The Slavic word *Pokrova* (Ποκροβα), like the Greek *Skepi* (Σκέπη), has a complex meaning. First of all, it refers to a cloak or shroud, but it also means protection or intercession. For this reason, the name of the feast is variously translated as the **Veil of Our Lady**, the **Protecting Veil of the Theotokos**, the **Protection of the Theotokos**, or the **Intercession of the Theotokos**.

The feast

The feast day celebrates the appearance of the Mother of God at Blachernae (Vlaherna) in the tenth century. At the end of St. Andrei (Andrew of Constantinople) Yurodivyi's life, he, with his disciple St. Epiphanius, and a group of people, saw the Mother of God, St. John the Baptist, and several other saints and angels during a vigil in the Church of Blachernae, nearby the city gates.

The Blachernae Palace church was where several of her relics were kept. The relics were her robe, veil, and part of her belt that had been transferred from Palestine during the fifth century.

The Theotokos approached the center of the church, knelt down and remained in prayer for a long time. Her face was drowned in tears. Then she took her veil (cerement) off and spread it over the people as a sign of protection. During the time, the people in the city were threatened by a barbarian invasion. After the appearance of the Mother of God, the danger was averted and the city was spared from bloodshed and suffering.

Celebration of the feast

The Protection is commemorated most fervently in Slavic churches, probably because St. Andrei was a Slav. The first celebration of the Theotokos's cerement in the Slavic Church dates back from the 12th century and today is celebrated throughout the Byzantine Churches.

The feast day commemorating the miracle is celebrated with an All-Night Vigil, with many of the same elements as occur on Great Feasts of the Theotokos. However, this feast has no afterfeast.

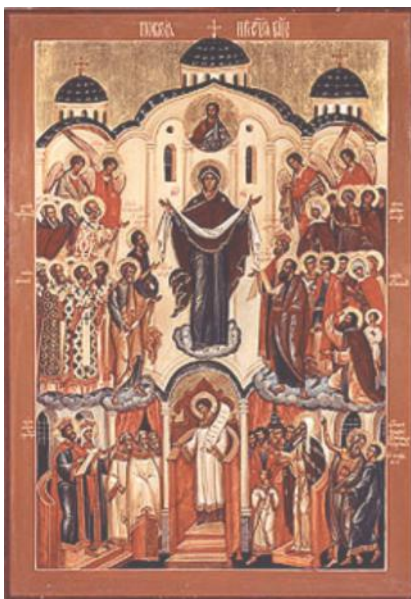
About the icon

Two different events that took place four hundred years apart are combined in this one icon. Both events took place in the former Church of Blachernae in Constantinople.

The icon of the feast, Protection of the Mother of God, shows the Theotokos standing above the faithful with her arms outstretched in prayer and draped with a veil. On both sides of her are angels. On the lower right of most icons of this feast, are saints Andrew and his disciple Epiphanius who saw this vision of the Mother of God, with the twelve apostles, bishops, holy women, monks and martyrs, spreading her veil in protection over the congregation. St.

Epiphanius is wearing a tunic under his cloak and gestures in astonishment at the miraculous appearance, while St. Andrew, Fool-for-Christ, is dressed only in a cloak.

Below the Theotokos, in the center of the icon, stands a young man with a halo, he is clothed in a deacon's sticharion. In his left hand, he is holding an open scroll with the text of the Kontakion for Nativity in honor of the Mother of God. This is St. Romanus the Melodist, the famous hymnographer whose feast is also celebrated on the same day, October 1. He is with his choir attended by the Emperor Leo the Wise together with the Empress and the Patriarch of Constantinople.



Venerable Kyriakos the Anchorite

Commemorated on September 29

Saint Kyriakos (Kyriákos)¹ was born in the Greek city of Corinth to the priest John and his wife Eudokía. Bishop Peter of Corinth, who was a family relative, seeing that Kyriakos was a quiet and sensible child, made him a Reader in church. His constant reading of the Holy Scriptures awakened in him a love for the Lord, and made him long for a pure and holy life.

When he was not yet eighteen years old, Kyriakos was deeply moved during a Church Service by the words of the Gospel: "If any man will come after Me, let him deny himself and take up his cross and follow Me" (Matthew 16:24). He believed that these words applied to him, so he went straight to the harbor without stopping at home, got onto a ship, and went to Jerusalem.

After visiting the holy places, Kyriakos lived for several months at a monastery not far from Sion, in obedience to the Igoumen Abba Eustorgios (Eustórgios). Later, with the latter's blessing, he made his way to the wilderness Lavra of Saint Euthymios the Great (January 20). Saint Euthymios, discerning great gifts of God in Kyriakos, tonsured him into the monastic schema and placed him under the guidance of Saint Gerasimos (Gerásimos) (March 4), who trained him in asceticism at the Monastery of Saint Theoktistos (Theóktistos) by the Jordan.

Saint Gerasimos, taking into account the fact that Kyriakos was very young, ordered him to live in a cenobitic monastery with the brethren. The young monk easily fulfilled his monastic obediences: he prayed fervently, he slept little, and ate food only every other day, sustaining himself with bread and water.

It was customary for the monks to go into the Rouva wilderness during Great

Lent, and return to the Monastery on Palm Sunday. Seeing the young monk's strict abstinence, Saint Gerasimos decided to take him along with him. In complete solitude, the ascetics redoubled their efforts. Every Sunday Saint Gerasimos imparted the Holy Mysteries to his disciple.

After the repose of Saint Gerasimos, the twenty-seven-year-old Kyriakos returned to the Lavra of Saint Euthymios, who was no longer among the living. Father Kyriakos asked for a solitary cell and there he devoted himself to ascetical contests in silence, speaking only to the monk Thomas. But Thomas was sent to Alexandria where he was consecrated as a bishop, and Saint Kyriakos spent another ten years in complete silence. At the age of thirty-seven, he was ordained to the diaconate.

When a rift occurred between the monasteries of Saint Euthymios and Saint Theoktistos, Saint Kyriakos withdrew to the Souka Monastery of Saint Kharítion (September 28). At this Monastery they received even tonsured monks as novices, and Saint Kyriakos was also received this way. He toiled humbly at various monastic obediences. After several years, Saint Kyriakos was ordained as a priest, and was chosen as the canonarch,² serving in this obedience for eighteen years. In all, Saint Kyriakos spent thirty years at the Monastery of Saint Kharítion (September 28).

Strict fasting and a complete lack of evil distinguished Saint Kyriakos even among the older ascetics of the Lavra. Each night he read the Psalter in his cell, interrupting his reading only to go to church at midnight. The ascetic slept very little. When he reached the age of seventy, Kyriakos went to the Natoufa wilderness,

taking his disciple John with him.

In the desert the hermits ate only bitter herbs, which were made edible by the prayers of Saint Kyriakos. After five years, a certain man found out about the ascetics and brought his demon-possessed son to them, and Saint Kyriakos healed him. From that time, many people began coming to him with their needs, but he desired complete solitude, and fled to the Rouva wilderness, where he dwelt five years more. But the sick and those afflicted by demons also came to him in that wilderness, and the Saint healed them all with the Sign of the Cross and anointing them with oil.

In his eightieth year Saint Kyriakos fled to the remote Sousakim wilderness, near two dried up streams. According to Tradition, the holy Prophet David mentioned Sousakim: "Thou hast dried up the rivers of Etham" (Psalm 73/74:15). After seven years, brethren of the Souka Monastery came to him, beseeching his spiritual help during a period of debilitating hunger and illness, which God allowed. They implored Saint Kyriakos to return to the Monastery, and he settled in the cave where Saint Khariton had once lived.

Saint Kyriakos provided great help to the Church in the struggle with the spreading heresy of Origenism. By prayer and by word, he brought the wayward back to the true path, and strengthened the faithful in their faith. Cyril, the author of the Life of Saint Kyriakos, and a monk of the Lavra of Saint Euthymios, was a witness when Saint Kyriakos foretold the impending death of the chief heretics Nonos and Leontius, and said that soon the heresy would cease to spread.

The Most Holy Theotokos once appeared to Saint Kyriakos in a dream, along with Saints John the Baptist and John the Theologian, ordering him to

preserve the doctrine in its purity. She refused to enter his cell, however, because in it was a book with the writings of the heretic Nestorius. "My enemy is in your cell," she told him.³

At the age of ninety-nine, Saint Kyriakos went to Susakim again and lived there with his disciple John. In the desert, Saint Kyriakos was served by a huge lion, which protected him from robbers. The animal did not bother the brethren, and it ate food from the Saint's hand.

The ascetics had stored some water in the hollow of a rock during the winter, but in the heat of summer, all the water dried up. Since there was no other source of water, Saint Kyriakos prayed, and the rain fell, filling the hollow with water.

Saint Kyriakos returned to the Monastery two years before his death and settled once more in Saint Khariton's cave. Until the end of his life the righteous Elder preserved his courage, and prayed with fervor. He was never idle, he either prayed or he worked. Before his blessed repose, Saint Kyriakos summoned the brethren and blessed them all. He fell asleep in the Lord, having lived for 109 years.

1 His name is derived from the Greek word *Κύριος*, which means Lord, or one who belongs to the Lord.

2 A Canonarch is the lead chanter, or Reader. He ensures that other Readers chant from the correct texts and use the proper Tones. He also preserves the canonical order in the liturgical services, according to the Typikon.

3 The appearance of the Most Holy Theotokos to Saint Kyriakos is commemorated on June 8.



New American Religions... #1 Sporticism



HARRIS

Sunday Liturgy: Sunday Game
Saints & Apostles: Coaches & players
Scriptures: Team Statistics
Vestments: Team colors & gear
Holy day: Opening game day
Relics: Signed memorabilia
Pilgrimage: Super Bowl
Mardi Gras: Half-time
Devotional Statues: mascot toys &
player action figures
Liturgical chant: Team anthem
Jihad: Street riots

*When men stop worshipping God,
they substitute something else in His
place.*

– G.K. Chesterton

MOVING IN THE RIGHT DIRECTION by Metropolitan ANTHONY

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.**

A DUAL ANNIVERSARY

CENTENNIAL - BISHOP FOR THE US GOLDEN JUBILEE – BYZANTINE CHAPEL

Saturday, October 12, 2024
Basilica of the National Shrine
Washington, DC

9:00 AM	Welcome and Orientation for Pilgrims	Great Upper Church
10:30 AM	Hierarchical Divine Liturgy	
12:00 PM	Lunch	Shrine Cafeteria
1:15 PM	Moleben to the Mother of God	Byzantine Ruthenian Chapel
3:00 PM	Panachida-Deceased Bishops, Priests, Deacons, Religious, Benefactors of the Byzantine Ruthenian Chapel, and Christ's Faithful	Byzantine Ruthenian Chapel

Pilgrims will have time to visit the chapels of the Basilica, the Gift Shop, the Bookstore, and for personal prayer.

Sacrament of Penance (Confession) is available at the Confession Chapel 9:00 am to 12:00 pm, 3:00 pm-5:00pm.

Saturday, October 12, 2024
Sunday, October 13, 2024
Epiphany of our Lord Byzantine Catholic Church
Annandale, VA

6:00 pm Festive Banquet Parish Center Hall, Epiphany of our Lord Church

Sunday, October 13, 2024

10:00 am Sunday Divine Liturgy Epiphany of our Lord Church

12:00 PM Luncheon Parish Center Hall, Epiphany of our Lord Church

Banquet and/or Luncheon Reservations required.

Make reservations and credit card or Google Pay at byzantine100.com
or phone Epiphany office 703-573-1584 for reservations, credit card or check.

Holy Angels Byzantine Catholic Church

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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

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: \$1320.00; Candles \$426.83; Loose Change: \$108.00; Non-Parishioner: \$30.00;

Church Usage: \$200; Renovation Fund: \$50; **Total: \$2134,82**

Vocation Icon: This week: Andre Family

Next week: Washicko 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

email: sbdcnkilroy@ephx.org