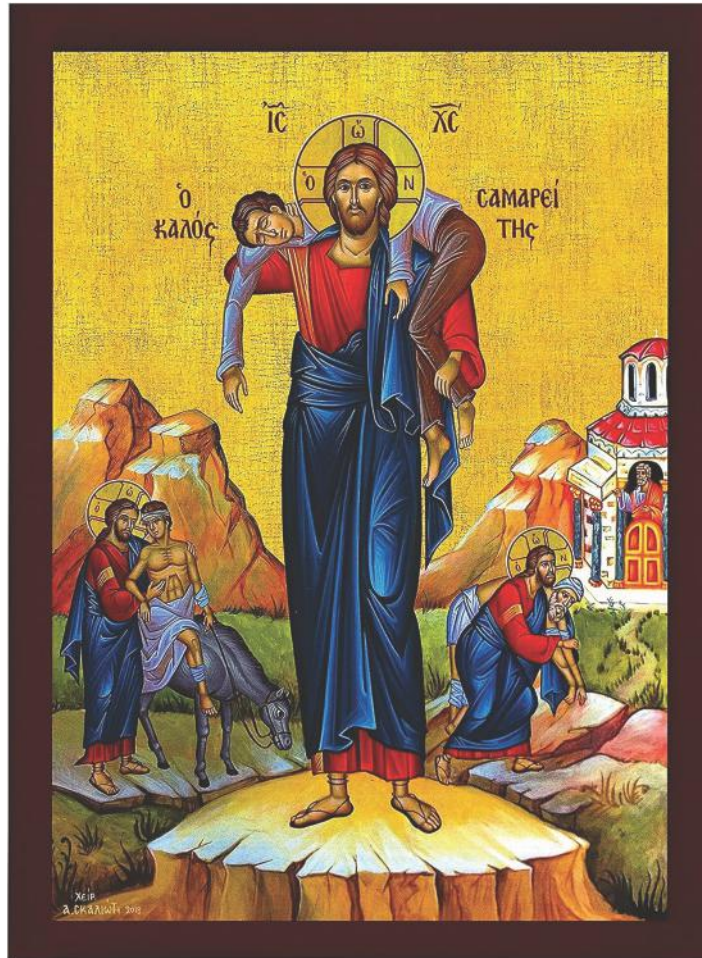


HOLY ANGELS BYZANTINE CATHOLIC CHURCH



The Good Samaritan

November 10, 2024

25th Sunday after Pentecost
The Holy Apostles Erastus, Olympus, Rodion,
Sosipater, Tertius and Quartus

November 10, 2024

Schedule of services for the week of November 11 – November 17

Saturday, November 16 – *The Holy Apostle and Evangelist Matthew*

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

Sunday, November 17 – *26th Sunday after Pentecost; Our Holy Father Gregory the Wonderworker, bishop of Neocaesarea; Passing into Eternal Life (1947) of Blessed Josaphat Kotsylovsky, Bishop of Peremyshl and Martyr*

- 7:30 AM – Matins
- 9:00 AM – Divine Liturgy with Baptism of Fortunato Sandoval

“Go and do likewise.” Our Lord teaches the rich young man that showing mercy to all is the way to best fulfill the two greatest commandments, of loving God and loving our neighbor. For each of us, to “go and do likewise” will look different based on our unique gifts from God. Some of us are called to show mercy by serving the Church as priests, deacons, subdeacons, monks and nuns. If that may be your calling, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

O Physician of Souls and Bodies, we pray for:

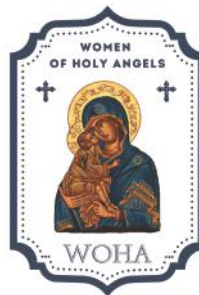
Pope Francis, Barbara Alexander, Maria Amaro, Peter Andre, Fr. Christopher Andrews, Harry and Virginia Bowden, Kim Camplisson, Patrick Carmack, Fr. Andriy Chirovsky, Julia Camberos, Dennis Cline, Amy Cohn, Vivian Corr, Maria Cruz, Joe Danscuk, Fr. Daniel Dozier, Gabriel Espedal, Ana Fandrey, Karen Foto, Christine Galgano, Janet Greenwell, Deborah Harris, Michael Havens, Martha Hill, Doris Huber, Rebecca Huber, Melissa Hunter, Taylor Kessler, Subdcn Paul Kilroy Jamie Kohanyi, 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, Fr. Robert Rankin, 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.

Philip’s Fast (Nativity Fast)

Though the Byzantine Catholic Church has adopted the less demanding model of fasting that our Latin brethren follow, I would still highly encourage our faithful to try to follow our more proper practice of fasting. Yes, it is more demanding, but nothing good in life comes for free. Please read the article “*WHADDYAMEAN...*” in this bulletin.

Christianity, if false, is of no importance, and if true, of infinite importance. The only thing it cannot be is moderately important.

– C. S. Lewis



Women’s Group - WOHA:

WOHA will meet on Saturday November 16, following the 9AM Divine Liturgy. All women 21 of age and up are invited! Invite your friends.

WOHA is working through the book *Men and Women Are From Eden: A Study Guide to John Paul II's Theology of the Body*. **Copies are available in the bookstore for \$17.00.**

TEST YOUR KNOWLEDGE ON THE HOLY ANGELS - from orthodoxdelmarva.org

- Angels? Who in their right mind believes in angels anymore?!?
 - those who know that things exist which cannot be seen by the human eye
 - those who believe the Word of God in the Old and New Testaments
 - those who have even some awareness of the spiritual world, including non-Christians
 - those who are possessed by demons
 - all of the above
- True or False: According to the Holy Scriptures, there are 7 ranks of angels and 9 archangels.
- The word “angel” means:
 - spirit
 - servant
 - messenger
 - holy one
 - none of the above
- True or False: Angels can be present in two or more places at the same time because they don’t have physical bodies.
- The word “Satan” literally means:
 - father of lies
 - prince of the world
 - accuser or adversary
 - evil one
 - all of the above
- True or False: Angels and demons, by their very nature as super-natural, highly intelligent spirits, not only know everything that has happened in the past, but can also read our thoughts and foretell the future.
- If an angel came to you and gave you different teachings from what was already given by Jesus Christ, should you listen to him?
- True or False: When little children die, in heaven they become angels.
- True or False: God created Satan as a fallen angel so that man’s free will would be tested, having the option to follow God or follow the devil.
- How many angels are there?
 - 144,000 angels, plus an unnumbered amount of demons
 - 99 angels, as indicated by the Lord’s parable about the 99 sheep that didn’t wander
 - somewhere between 1,000 and 10,000
 - innumerable more than the number of people ever created

1. e) all of the above.

2. False) There are 9 ranks of angels and many archangels, seven of which are known by name in Holy Scripture and Tradition

3. c) messenger

4. False. Angels are bound by time and space as are human beings.

5. c) Though all the descriptions apply, “Satan” literally means “accuser” or “adversary”.

6. False. Angels do not know everything in the past, cannot read our thoughts, and do not know the future, unless God informs them of this.

7. No. See Galatians 1:8 and the errors of Islam and Mormonism for instance.

8. False. Though they may go to Heaven. Human beings do not become angels, nor angels become human.

9. False. Everything God created was made good, including Satan, who was formerly an angel of light and willingly chose to dwell in darkness.

10. d) Though there is no exact figure given in Holy Scripture or Tradition, the Church teaches that there are innumerable more angels than human beings ever created.



Christian Ethics

By Fr. John Parsells



The basis of our Christian Ethics can be found in the Church's teaching on the relationship between God and the man whom He made in His Image and Likeness. The Fathers teaches that God, in His infinite Goodness, created man in His own image and likeness so that man might share in His Life; man was the perfect vessel made to be filled with the perfect God. The command of God, which summarizes all the commandments, "be ye holy for I the Lord your God am holy", was a call for man to fulfill his destiny by sharing in God's holiness by being filled with His divine life, love, light, goodness, wisdom, patience, honor, joy, self-control, humility, and all the other virtues.

According to the Sacred Scriptures, man is to unite himself to the loving God, Who requires moral and ethical uprightness, by

1. pursuing good rather than evil,
2. doing right instead of wrong, and
3. desiring only what is appropriate to his good nature.

All three of these components are necessary and must occur within man at the same time in order for him to reach his potential.

As the Holy Trinity is the perfect model of a Community of Persons united in Love, so too man must unite himself to God and neighbor in Divine

Love. This is the Son's prayer to the Father, "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us... that they may be perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved Me." Therefore, the full revelation of the goodness of God and the potential of man is found in the God-man, Jesus Christ, "Who is the brightness of the Father's glory, the express Image of the His Person," and Who, according to St. Maximos the Confessor, is the Prototype for the creation of all mankind. Consequently, Christian Ethics and Dogmatics both teach that man can only reach his destiny, or the fulfillment of his God-given potential, by becoming Christ-like.

Some non-revelatory and therefore non-Orthodox ethical systems are based on the following:

1. **Utilitarianism** – right is the greatest good for the greatest number,
2. **Hedonism** – right is what brings pleasure,
3. **Egoism** – right is dependent upon the will of an individual,
4. **Tyrannism** – might makes right,
5. **Aristotelianism** – right is moderation,

6. **Cultural Relativism** – right is dependent upon the views of a cultural group,
7. **Eudemonism** – right is what makes man happy,
8. **Legalism** – right is what is determined by the law currently in use,
9. **Emotivism** – right is entirely dependent upon emotionally feeling,
10. **Secular humanism** – right is determined entirely by human needs, values, and interest on a level entirely free from the influence of God.
7. appropriateness of the means, not just the end,
8. consideration of alternatives,
9. awareness of spiritual factors in those involved,
10. readiness for the situation – experience,
11. existence of promises or obligations,
12. the effect on relationships involved,
13. counsel of the wise – spiritual father,
14. humble prayer,
15. guidance of the Holy Spirit, and
16. the presence of peace in the heart – one should not act in doubt but in faith.

All of these ethical systems leave man falling short of his destiny to share in God's goodness and eternal life.

Therefore man must learn to reject the above mentioned faulty ethical systems, which are based upon his own idea of what is right and wrong, and learn to discern the will of God.

There are number of ways in which man may seek out the will of God:

1. following the Lord's teaching in His Church, Scripture, Tradition, etc.,
2. examination of conscience,
3. thorough assessment of possibilities,
4. consideration of consequences for everyone involved,
5. scrutiny of the goal in mind,
6. assessment of motives (passion or love),

If there are no red flags and the majority of the aforementioned factors are favorable, then one should place one's trust in God and take the action believed to be His will. Should a mistake be made, one should repent and try again.

The practice of Christian ethics is an ascetical endeavor of submitting our will to God's will, so that we might share in His divine life. Learning to live ethically is learning to become Christ-like, learning to live as God lives. The bottom line: **Ethics come from God and lead us to Him.**

"WHADDYAMEAN FASTING? IT'S THE HOLIDAYS!"

adapted from Marek Simon, Assistant Director of Antiochian Village Camp

Christmas parties, good ole' St. Nick, & shop, shop, shop! Our Christmas list is prepared well in advance and - look out! - lights and trees up in November! These are a few things that begin to consume many of our minds as the holiday season approaches. We can't wait until Christmas and the array of fashionable clothes, iPhones, and decisions, decisions! LCD or Plasma? Mac or Windows? And who knows what else! It's a time to eat, drink and be merry, right? But wait a minute. Did I hear someone say that we are supposed to be fasting???

For us Eastern Christians, November 15 marks the beginning of a 40-day fast that concludes on the Feast of our Lord's Nativity (a.k.a., Christmas). The Nativity Fast is a time of preparation for the birth of our Lord. We are taught to fast from meat, dairy products and fish. Let's be honest. Many of us go to schools and live in homes where we do not observe any sort of fast during this time, and for those of us who do, it's pretty difficult to say the least! How can we possibly go to a Christmas party and not eat meat or cheese or drink eggnog?

Why would someone choose to fast during this time when it seems like everyone else is doing the opposite? In reality, the answer is pretty simple: Jesus Christ. We are taught to fast during this time, not as a punishment or because the Church doesn't want us to have fun, but because the Church is concerned with one thing and one thing only, our salvation.

Think about it. The world we live in today teaches us to continually seek to do one thing - love ourselves. Jesus Christ, through the Church, teaches us to continually seek to do another thing - love our neighbor. Society teaches us to order the best-tasting, most expensive steak. Christ teaches us to forget about the steak, eat a plate of spaghetti or some lentil soup,

and use the money to buy a meal for someone who hasn't eaten in days. Society teaches us to spend time and money on Christmas trees, Christmas lights, and expensive gifts. Christ teaches us to be a tree that bears fruit, to be a light in the darkness, and to put on the gifts of the Holy Spirit: love, joy, peace, long-suffering, kindness, goodness, faithfulness, gentleness, & self-control (Gal 5.22-23).

There are no easy answers to the situations we may face this holiday season if we choose to follow the narrow way of the Gospel. One thing that must be said is that we cannot do it alone. We need each other! Our friends, families and our churches should be fasting together as best we can. We also need prayer. Fasting is of no value unless we pray also. Encourage your family and friends to pray together at meals. You could even attend Vespers. Perhaps most importantly, talk with your priest or spiritual father about how to approach the Fast. He will be your guide and source of wisdom to help during this time.

Each day is an opportunity for us to choose to live as a Christian and accept the responsibility that goes along with it. Rather than just spending hours at the mall looking for the perfect gift, we could spend a couple of hours serving at a soup kitchen and a few dollars on clothes for people who cannot afford to clothe themselves. What a wonderful project this would be for your parish this fasting season. We are all quite capable of fasting beginning November 15. As stated above, talk to your priest about how to start, especially if you've never done it before. Approach the days ahead not as the 'holiday season', but as preparation for a 'Holy Day', the day of the birth our Lord. May Christ strengthen and guide you in the upcoming months!

THE NATIVITY FAST VS. “GETMAS”

FROM OCA.ORG / BY FATHER STEVEN KOSTOFF

ON NOVEMBER 15—WE ENTER INTO THE FORTY-DAY NATIVITY FAST, OR ADVENT, THAT PREPARES US LITURGICALLY AND PERSONALLY FOR THE FEAST OF OUR LORD’S NATIVITY IN THE FLESH ON DECEMBER 25. THIS IS A SACRED SEASON BECAUSE IT LEADS US TOWARD THE AWESOME EVENT OF THE INCARNATION, EXPRESSED SO POWERFULLY IN THE GOSPEL ACCORDING TO SAINT JOHN: “AND THE WORD BECAME FLESH AND DWELT AMONG US FULL OF GRACE AND TRUTH [JOHN 1:14].

IT IS ALSO THE TIME OF YEAR THAT MORE THAN EVER REFLECTS WHAT I CALL THE “BATTLE OF THE CALENDARS”—OUR ECCLESIASTICAL CALENDAR WITH ITS ONGOING LITURGICAL CYCLE AND RHYTHM OF FASTING AND FEASTING AND THE SECULAR CALENDAR THAT IS BASICALLY OBLIVIOUS OF THE CHRISTIAN REVELATION (THOUGH “CHRISTMAS” MAY SHOW UP ON IT). BUT EVEN IF CHRISTMAS APPEARS ON BOTH CALENDARS, THE PATH TO THAT EVENT IS VERY DIFFERENT ACCORDING TO THE TWO CALENDARS! THE SECULAR CALENDAR HAS EVERY DAY THEORETICALLY OPEN TO “PARTYING” ALL THE WAY UP THROUGH THE LONG AWAITED CHRISTMAS GIFT OPENING/EXCHANGE AND THE FINAL DINNER PARTY TO FOLLOW. EAT, DRINK AND BE MERRY, IT IS THE HOLIDAY SEASON! YET, THE ECCLESIASTICAL CALENDAR DIRECTS US TO FAST UP TO THE FEAST WITH THE YEAR’S LONGEST FAST-FREE PERIOD—DECEMBER 25 THROUGH JANUARY 4—TO FOLLOW. HISTORY IS WITH THE CHURCH, FOR IN CENTURIES PAST, CHRISTIAN SOCIETY WOULD SPEND THE “TWELVE DAYS OF CHRISTMAS” IN A FESTAL MOOD AFTER DECEMBER 25 ITSELF. THE CONTRAST IS RATHER STARK, SO THE CHOICES PRESENT TO US REFLECT TWO VERY DIFFERENT APPROACHES TO HOW WE WILL CELEBRATE CHRISTMAS. WHEN THE LORD COMES WE WILL CELEBRATE; BUT THE TIME OF EXPECTATION—THE NATIVITY FAST—WE WILL SPEND IN PRAYER, FASTING AND ALMSGIVING.

FASTING IMPLIES RESTRAINT, AND RESTRAINT IS NOT ONLY ABOUT THE

TYPES OF FOOD AND DRINK THAT WE CONSUME. LAST YEAR I RECALL ONE OF MY PRIEST FRIENDS TELLING ME OF A CLEVER YET CONVICTING WAY OF DESCRIBING THE CONSUMER TWIST THAT WE NOW INFLICT UPON THE FEAST OF CHRIST’S BIRTH. FOR OUR SOCIETY AS A WHOLE, CHRISTMAS HAS BECOME “GETMAS.” GETMAS IS ALL ABOUT “GETTING” AS MUCH AS POSSIBLE, WITH NO REAL RESTRAINT APPLIED TO THE GETTING PROCESS. HOW MANY CHILDREN EVALUATE A “GOOD CHRISTMAS” BASED UPON WHAT THEY “GET?” (NOT ALL ADULTS ARE EXEMPT FROM SUCH AN EVALUATION I WOULD IMAGINE). NOT TO GET EVERYTHING ON THE LIST COULD SPOIL THE EVENT. WARMING ALL OF THIS UP WITH A BIT OF JESUS IN THE MANGER IS HARDLY A WELL THOUGHT OUT RESPONSE TO THE TRAVESTY OF GETMAS. OF COURSE, THERE IS GIVING AS WELL AS GETTING. BUT EVEN THAT CAN BE ONE MORE FACE OF THE CONSUMER-DRIVEN EVENT OF THE SECULAR CALENDAR. IN OUR ORTHODOX TRADITION, FASTING IS PART OF AN OVERALL DISCIPLINE THAT SEEKS TO FREE US FROM THE CONSTRAINTS AND DEMANDS OF THE WORLD AND ITS PASSIONS. YET, WHAT IF WE SUCCEED IN NOT EATING MEAT FOR FORTY DAYS, BUT STILL SHOP TILL WE DROP? WHAT IF WE FAST FROM FOOD BUT MAKE THE MALL MORE OF A “HOME AWAY FROM HOME” THAN THE CHURCH? WHAT IF WE PRACTICE A BIT OF CHARITY FOR CHRISTMAS, YET SPEND WAY BEYOND OUR DESIGNATED BUDGET AND GET IN FURTHER DEBT OVER GETMAS? THAT SOUNDS LIKE PLACING THE FORM OVER THE SUBSTANCE OF TRUE RELIGIOUS PIETY.

OVER THE YEARS I ADMIT TO HAVING BECOME SOMETHING OF AN ECCLESIASTICAL SCROOGE; BUT THE HYPOCRISY OF ABANDONING CHRIST WHILE MAINTAINING THE SPIRIT OF MAXIMAL SPENDING AND CONSUMING HAS TAKEN ITS TOLL ON MY OVERALL APPRECIATION OF THE WORLD’S EMBRACE OF CHRISTMAS—AN EMBRACE WHICH HAS INEXORABLY AND UNAPOLOGETICALLY LED TO “GETMAS.”

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

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: \$1930.00; Improvement Fund: \$850; Loose Change: \$144.10; Non-Parishioners: \$30.00;
Church Usage: \$400.00; **Total: \$3384.10**

Vocation Icon: This week: Chase 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