

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



The Parable of the Rich Fool

November 17, 2024

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

November 17, 2024

Schedule of services for the week of November 18 – November 24

Wednesday, November 20	– Prefeast of the Entrance into the Temple; Our Venerable Father and Confessor Gregory the Decapolite; Our Holy Father Proclus, archbishop of Constantinople
6:00 PM	– Great Vespers with Litija for the feast of the Entrance
Thursday, November 21	– The Entrance into the Temple of the Most Holy Theotokos (Solemn Feast)
9:00 AM	– Divine Liturgy
Saturday, November 23	– Postfeast of Entrance into the Temple; Our Holy Fathers Amphilochius, bishop of Iconium, and Gregory, bishop of Agrigentum
9:00 AM	– Divine Liturgy & Panahida; Ricardo Perez Jimenez & Esperanza Perez Jimenez; Req: Fr. Deacon Jonathan
4:00 PM	– Confessions
5:00 PM	– Great Vespers
Sunday, November 24	– 27th Sunday after Pentecost; Postfeast of Entrance into the Temple; The Holy Great Martyr Catherine of Alexandria; The Holy Great Martyr Mercurius
8:40 AM	– 3 rd Hour
9:00 AM	– Divine Liturgy

“...Tonight your soul is demanded of you.” We are not our own, and this is equally true of the blessings in our lives. Jesus speaks sternly of the need to understand this so that we can be “rich toward God”. If you are blessed with the richness of a calling from God to be a priest, deacon, subdeacon, monk or nun, will you answer it with the same yes that we see in the saints?

To learn more, 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, Fr. Deacon Craig Anderson, 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, Fr. Robert Rankin, Margaret Raya, Michael Raya Jr. Maha Salazar, Gretchen Sharpe, Karen Simonich, Debbie Stark, Tava Tomc, Hong Truong, Pat Walsh, Maria Zhukova, Gianna, Nicole, Subdcn Eddie and his wife Viane.

Eternal Memory!

Please remember in your prayers Fr. Deacon Jonathan’s grandmother Esperanza Perez Jimenez who fell asleep in the Lord this past Thursday.

She will be remembered during this coming Saturday’s Divine Liturgy along with Fr. Deacon Jonathan’s father, Ricardo.



Men’s Group - BROHA:

This is an informal group of men who support each other in living their faith more fully in today’s culture. Next meeting is Thursday, November 21 at 7:00 PM. All men, 21 years of age and up, are invited!

BROHA along with 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.



Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix

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September 30, 2024

Reverend James Bankston, Parish Administrator
Holy Angels
2235 Galahad Road
San Diego, CA 92123-3931

Dear Father James,

Many thanks to you and your parishioners for making our 2024 Annual Eparchial Appeal extremely successful! Your efforts have been instrumental in making your 2024 Appeal Goal! As you know, the Eparchial Appeal is a major source of funding for the services, events, personnel, supplies, and equipment which are so important and necessary in supporting, and making possible, the work of the Church within our Eparchy.

We officially closed the 2024 Eparchial Appeal on August 31st and now the Eparchy is issuing rebate checks to those parishes which have met or exceeded their goals. A final report for September 30th and an individual donor listing is enclosed. We ask that you review the individual donor listing for accuracy as this list will be used for the 2025 Eparchial Appeal mailing, please return to the finance office no later than November 30th.

The enclosed Eparchial Appeal rebate check has been calculated as follows for your Parish:

2024 Eparchial Appeal Parish Goal:	\$25,210.00
2024 Eparchial Appeal Parish Payments Received:	\$29,012.93
2024 Eparchial Appeal Parish Payments Received Towards Goal:	\$29,021.93
10% Rebate:	\$2,521.00
100% of Donations Eligible Above Goal Reached:	\$3,802.93
2024 Eparchial Appeal Rebate:	\$6,323.93

As in prior years, your parish rebate, which is not subject to the cathedraticum tax, may be used, in its entirety, for any parish project or need. Please make sure to record it in the EA rebate income account for correct identification.

With much gratitude in Christ Jesus,

Patricia Henderson
Finance Officer

FASTING ACCORDING TO THE SCRIPTURES

by Gabe Martini, blogs.ancientfaith.com April 16

The spiritual discipline of fasting has been part of religious life since the very beginning.

In Eden, the Lord commands Adam (Gen. 2:16–17):

From every tree that is in the paradise you may eat for food, but from the tree for knowing good and evil, you will not eat from it. And on whichever day you eat from it, you will surely die.

When Adam broke the fast—eating from that tree before he was mature enough to handle it—the consequence was corruption and death. Through one man’s sin, death entered the world (Rom. 5:12). While some have speculated as to whether or not man was always intended to eventually partake—and be transformed through death and resurrection—what we know for sure is this: Adam was meant to *abstain*; he was meant to fast. He was meant to say no to his own desires, so that he could say yes to God.

We don’t fast in order to merit or earn anything from the Lord, but rather to become like him, imitating Christ in his own forty day struggle. And when Christ was tempted by Satan (as all who are engaged in Christian fasting will no doubt experience), his reliance upon both prayer and the promises of God were enough to sustain him.

Of fasting, the Lord taught his disciples:

And when you fast, do not look dismal, like the hypocrites, for they disfigure their faces that their fasting may be seen by men. Truly, I say to you, they have received their reward. But when you fast, anoint your head and wash your face, that your fasting may not be seen by men but by your Father who is in secret; and your Father who sees in secret will reward you. —Matt. 6:16–18

Christ mentions fasting as a foregone conclusion for his disciples. We also see that fasting is useless if it is not done with the right spirit. Those who fast publicly and with great fanfare have received their reward, and it is both temporal and fleeting. True fasting is a spiritual discipline that affects one’s whole person, aiding in one’s transformation into the likeness of Christ.

As the *Orthodox Study Bible* notes:

Fasting is for spiritual growth and the glory of God, not to be seen by those around us.

The preparation for Great Lent in the Orthodox Church is seeking forgiveness from one’s fellow parishioners

(Forgiveness or Cheesefare Sunday, the last Sunday before Great Lent), along with preparing for the fast *gradually* so that we are not caught off guard and more likely to falter.

Alongside fasting from food, one must also fast from the passions. Otherwise, our fasting is truly in vain. On the eve of Great Lent, we sing:

Let us abstain from passions as we abstain from food.

And St. John Chrysostom likewise warns:

What good is it if we abstain from eating birds and fish, but bite and devour our brothers?

When the apostle tells the Romans, “put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires” (Rom. 13:14), the emphasis is not the rules of fasting, but rather the transformation of one’s soul and body—transformation into a true and complete likeness of Christ.

The apostle also tells the Galatians (Gal. 5:16–17):

Walk by the Spirit, and do not gratify the desires of the flesh. For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh; for these are opposed to each other, to prevent you from doing what you would.

He shows us again that we are at war with our own desires—the desires of the flesh. In order for us to find true spiritual renewal, one must strive to place the importance of that which is *eternal* over that which is *temporal*. Satan always tempts us with the fleeing desires of this present, evil age, but God promises something far better.

Ultimately, the purpose of fasting is not dieting or merely carnal in nature, but rather gets to the heart of what it means to be truly human.

Our relationship with the Father was distorted in Paradise, and only through true spiritual renewal—such as experienced through the discipline of fasting, along with both prayer and almsgiving—can we grow to become greater than the sum of our parts. Through this, the first Adam becomes the last and true Adam.

This is why fasting is an integral part of the Christian life, both taught and encouraged by the Lord. But we must always do so with a right heart, in the right way, and for the right purpose.

Come in Love

God, who "wishes all to be saved and to come to the knowledge of the truth," shows the most perfect and blessed way of salvation – I mean the way of love.

For some there is salvation by fear: we contemplate the threat of punishment in hell and so avoid evil. But the person who is hastening to spiritual perfection rejects fear. Such a disposition is servile, and the person with this disposition does not remain with the master out of love. He stays put out of fear of being scourged.

Then, there are those who conduct themselves virtuously out of the hope of a reward for a life piously lived. They do not possess the good out of love but out of the expectation of recompense.

But the person seeking perfection disdains even rewards: he does not prefer the gift to the one who bestows it. He loves, "with his whole heart and soul and strength," him who is the source of all good things. This, then, is the attitude which he commands to the souls of all who listen to him, for he summons us to share his own life.

– St Gregory of Nyssa

The Church, through the temple and Divine service, acts upon the entire man

"The Church, through the temple and Divine service, acts upon the entire man, educates him wholly; acts upon his sight, hearing, smelling, feeling, taste, imagination, mind, and will, by the splendour of the icons and of the whole temple, by the ringing of bells, by the singing of the choir, by the fragrance of the incense, the kissing of the Gospel, of the cross and the holy icons, by the prosphoras, the singing, and sweet sound of the readings of the Scriptures."

– St. John of Kronstadt

FROM THE DESERT FATHERS

A brother questioned Abba Poemen saying, "If I see my brother committing a sin, is it right to conceal it?" The old man said to him, "At the very moment when we hide our brother's fault, God hides our own and at the moment when we reveal our brother's fault, God reveals ours too."

Another brother questioned him in these words, "What does, 'See that none of you repays evil for evil' mean?" (1 Thess. 5:15) The old man said to him, "Passions work in four stages – first, in the heart; secondly, in the face; thirdly, in words; and fourthly, through deeds. If you can purify your heart, passion will not come into your expression; but if it comes into your face, take care not to speak; but if you do speak, cut the conversation short in case you render evil for evil.

True fasting lies in rejecting Evil, holding one's tongue, suppressing one's hatred, and banishing one's lust, evil words, lying, and betrayal of vows.

– St. Basil the Great

"Who will give us back this present time if we waste it?"

– St. Dorotheos of Gaza

Pay attention carefully. After the sin comes the shame; courage follows repentance. Did you pay attention to what I said? Satan upsets the order; he gives the courage to sin and the shame to repentance.

+ St. John Chrysostom,
Homily 8, On Repentance and Almsgiving

QUOTES FROM ST. JOHN CHRYSOSTOM

“Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all.”

“As a moth gnaws a garment, so doth envy consume a man.”

“For Christians above all men are forbidden to correct the stumbling of sinners by force... it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice.”

“The rich man is not one who is in possession of much, but one who gives much.”

“If there was no tribulation, there would be no rest; if there was no winter, there would be no summer.”

“When an archer desires to shoot his arrows successfully, he first takes great pains over his posture and aligns himself accurately with his mark. It should be the same for you who are about to shoot the head of the wicked devil. Let us be concerned first for the good order of sensations and then for the good posture of inner thoughts.”

“Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved.”



“Deported” into eternity

Bishop and Martyr **Josaphat Kotsylovsky** was born on 3 March 1876 in the village of Pakoshivka, Lemkiv District. He graduated with a degree in Theology from Rome in 1907, and later on October 9 of that year he was ordained to the priesthood. Not long after that he was

appointed vice-rector and professor of Theology at the Ivano-Frankivsk seminary. In 1911 he entered the novitiate of the Basilian order. He was ordained a bishop on 23 September 1917 in Przemysl upon the return of Metropolitan Andrey (Sheptytsky) from captivity in Russia. In September of 1945 the Polish communist authorities arrested him and on 26 June 1946, after his next arrest, they forcibly took him to the USSR and placed him in a prison in Kyiv. Throughout his life he showed his perseverance of service, to make the Christian faith firm and to grow in human souls.

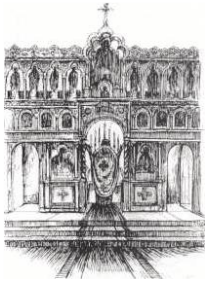
He died a martyr for the faith on 17 November 1947 in the Chapaivka concentration camp near Kyiv.

“I came to Protection Monastery and the hegumena [prioress] told me the story. When they arrested Bishop Kotsylovsky they arrested their Orthodox bishop of Kyiv at the same time. When they brought a package to Chapaivka, that Orthodox bishop said: ‘Uniate Bishop Josaphat Kotsylovsky is confined in the same camp with me.’ And he asked those nuns, if they could, to bring a package to Bishop Josaphat as well. So they brought a package for the one bishop and for the other ... Once when she brought a package, the bishop said that Kotsylovsky had died. And he asked her, because the dead were all thrown into one hole, if they could borrow some money or get some money somewhere. He asked her ‘to bury him in a separate grave, because this was a holy man.’”

—From the testimony of Father Josaphat Kavatsivo



THE ALTAR OF A BYZANTINE CHURCH

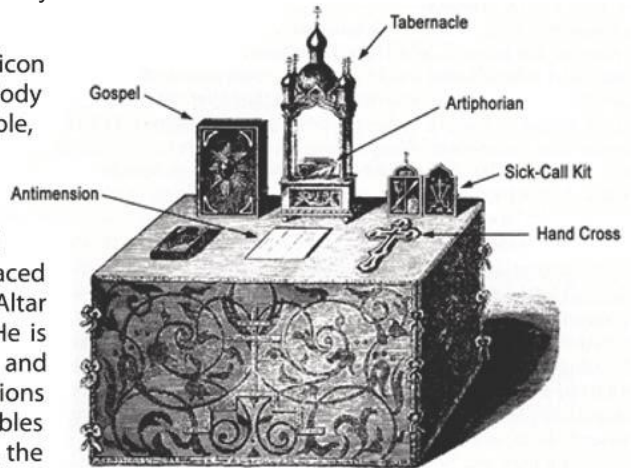


The altar, sanctuary, or the Holy of Holies is the eastern part of the church building, separated from the nave (the main body of the church) by the iconostas (a wall with icons). The altar contains the Holy Table and the Table of Oblation and has an adjoining sacristy and vestry for the storage of sacred vessels and vestments. Entry into the altar is through the Royal Doors in the middle of the iconostas and the deacon's doors to the north and the south. Only ordained clergy (priests, deacons, and bishops) are allowed through the Royal Doors, and only men or boys who are appointed to serve are allowed through the deacon's doors during the services. The altar area is elevated above the rest of the church to remind the faithful that just as the Lord descended from heaven to earth, so too in like manner are they to make an ascent from earth to heaven.

Holy Table

The Altar Table is located behind the iconostas (icon screen) and in the middle of the sanctuary. The Body and Blood of Christ are consecrated on the Holy Table, and before this Table stands the celebrant (priest or bishop) during the Divine Liturgy and at the more important parts of Vespers and Matins. The Holy Table contains relics of saints and the Table together with the liturgical items placed upon it may be touched only by ordained clergy. Altar Tables are also called the Throne of Christ since He is mystically present there in the form of His Body and Blood. Unlike altar tables in western denominations which face the people, in the Orthodoxy Altar Tables face east, away from the people but towards Christ, the Source of Light. Likewise, they are not attached to the wall, but can be circled, as while censuring. Altar Tables are

square to symbolize that Christ's doctrine and sacraments are equally offered to people of all the ends of the earth – north, south, east, and west. Sometimes a canopy is erected over the Altar Table, on four columns and beneath it hovers a dove with outspread wings, a symbol of the Holy Spirit.



Holy Table



Table of Oblation

Table of Oblation

A small table at the left side of the sanctuary on which bread and wine are prepared for the Eucharist. At the Office of Preparation or the Proskomedia (from the Greek, *proskomede*, or preparation), particles are taken out of the prosphora (offering bread) in commemoration of the living and the departed by name, and place before the Lamb or the piece of bread that is to be consecrated for Holy Communion. At the time of the Cherubic Hymn, the bread and wine which are to be offered for Holy Communion are transferred from the Table of Oblation in a solemn procession (the Great Entrance) out the (north) side door of

the altar and through the Royal Doors and placed on the Holy

Table. Before the procession, if a bishop should serve, he commemorates all the concelebrating clergy by name as they come up to him one by one and kiss his shoulder.

Holy Angels Byzantine Catholic Church

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

Parish Advisory Council:

Bruce Bitsko, Nelson Chase, Fr. Deacon Jonathan Deane, Joel Espedal, Bob Greenwell, 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: \$2195.00; Loose Change: \$124.46; Church Usage: \$200.00; **Total: \$2499.46**

Vocation Icon: This week: Washicko Family
Next week: Aparicio 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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