

HOLY ANGELS BYZANTINE CATHOLIC CHURCH

Meatfare Sunday



February 23, 2025

Sunday of the Meatfare:
Sunday of the Fearsome and Last Judgment
The Holy Hieromartyr Polycarp, bishop of Smyrna

February 23, 2025

Schedule of services for the week of February 24 – March 2

Saturday, March 1 – *Holy Ascetical Fathers and Mothers; The Venerable Martyr Eudokia of Heliopolis*

9:00 AM – Divine Liturgy

4:00 PM – Confessions

5:00 PM – Great Vespers

Sunday, March 2 – *Sunday of Cheesefare – Forgiveness Sunday; Theodotus, Bishop and Martyr*

7:30 AM – Matins

9:00 AM – Divine Liturgy

For all parishioners

O Physician of Souls and Bodies, we pray for:

Pope Francis, Barbara Alexander, Maria Amaro, Fr. Dcn Craig Anderson, Janice Andre, Peter Andre, Fr. Christopher Andrews, Harry and Virginia Bowden, Julia Camberos, Kim Camplisson, Patrick Carmack, Fr. Andriy Chirovsky, Dennis Cline, Amy Cohn, Vivian Corr, Fr. Dcn Benjamin Crowe, 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, Gavin Hudspeth, Melissa Hunter, Taylor Kessler, Jacob, Jamie Kohanyj, Juan Lopez, Pauli Martin, Mila Mina, Linda Moffit, Maryann Nagrant, Julia Ohnysty, Genevieve Paquette, Sylvia Pasnak, Fr. Lee Perry, Anthony Porrello, Leonard Porrello, Nina Porrello, Peter Porrello, Fr. Robert Rankin, Margaret Raya, Michael Raya Jr. Rosemary Raya, Maha Salazar, Gretchen Sharpe, Karen Simonich, Debbie Stark, Tava Tomc, Hong Truong, Pat Walsh, Maria Zhukova, Mark Zimmer, Gianna, Nicole, Subdcn Eddie and his wife Viane.

“Whatever you did for the least of my brethren, you did it for me.” Our vocation is centered on us being Christ to others and seeing Christ in others with as much faith, hope and love as possible. God may be calling you to this life through an increase in prayer as a monk, nun, or member of the clergy. To find out more, contact the Vocations Office at 602-861-9778 or email: vocations@ephx.org

Looking Ahead:

- ❖ March 2nd – Cheesefare Sunday; Forgiveness Vespers following Liturgy
- ❖ March 3rd – Clean Monday: The Great Fast Begins (day of strict fast)
- ❖ March 15th – 2nd All Souls Saturday
- ❖ March 22nd – 3rd All Souls Saturday
- ❖ March 23rd – Sunday of the Holy Cross
- ❖ March 29th – 4th All Souls Saturday
- ❖ March 25th – Annunciation
- ❖ April 5th – Akathist Saturday
- ❖ April 13th – Flowery (Palm) Sunday
- ❖ April 20th – Pascha

Resources for Byzantine Catholic Families

Check out TheByzantineLife.com for various resources to help families live a Byzantine Life.

Counters Needed!

We need at least 2 more volunteers to help count the Sunday collections. If you are interested, please see Bob Greenwell to be put on the schedule.



The Icon of The Last Judgement

By Jonathan Pageau on September 24, 2018

The icon of the Last Judgement is one of the most complex Christian images. As depicting the final things, it is a synthesis of the cosmic mystery. As an image of judgement, it is also the place where everything is resolved by Christ. From the very first moments in my burgeoning interest in iconology, I have focused on this image, seeing it not only as the image of a cosmic culmination, but also as the culmination of iconography itself. There is a theory according to which Iconography is eschatological and rooted in a vision of the kingdom, and if this way of seeing things has any value, the icon of the last judgement can be seen as the culmination of iconological patterns into one contained image. Knowing that the earliest decorated churches used Revelations and eschatology as their explicit motif, we can at least explore the relationships which still remains between the icon of the last judgement and church iconographic programs as whole, all the while looking at how the

last judgement pulls in patterns from other known icons.

This past summer, I was invited to speak at the St-John Chrysostom Byzantine Catholic Church in Seattle and since there was someone to film and record the talk, it seemed like a good opportunity to explore this subject. In the preceding year, I'd also been given the chance to discuss this icon at St-John of the Ladder Orthodox in Greenville as well as at Holy Apostles Orthodox Church in Columbia, and so I had gotten a few practice runs in.

The image I chose is a contemporary icon painted by Fr. Luke Dingman . It is an icon which seems to appear quite a bit in churches, and when I gave my talk in Columbia last spring during lent, I was pleasantly surprised to find a reproduction of this very image at the back of the narthex!

The link to the talk is here:

<https://youtu.be/TsHnGUKEEdM>

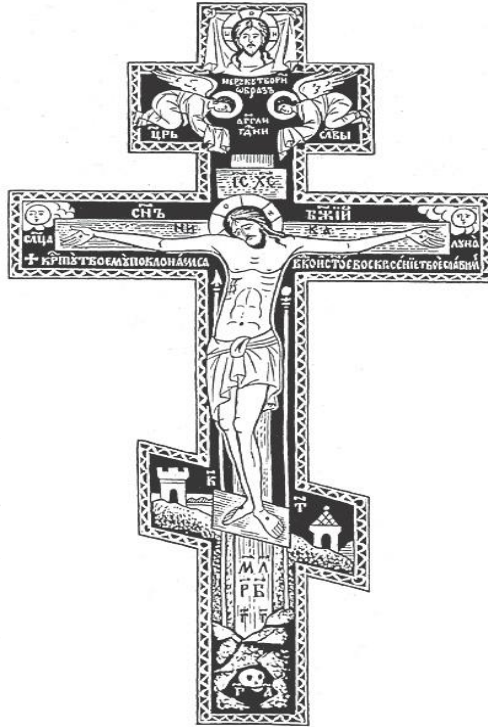
Please Don't Assume, Pray for the Dead!

January 14, 2016 / fatherdillon
Adapted from "Father's Beard"

Kobe Bryant. Orson Bean. Robert Conrad. Over the last couple of months a number of celebrities have died. A lot of ink has been spilled and digital paper run off expressing the sorrow of their passing and how some of their deaths mark the end of era (which is true!). In that same vein, though, it's been interesting watching the social media feeds and reading how these people and their contributions to society have affected individuals' lives, actually having done so or otherwise. Seeing it more in the "Facebook" arena rather than professional publications, curiously I read again and again how people say such things about deceased celebrities or family members as, "He's in a better place now," or, "Heaven got another good one..." As a Catholic priest, I note these sentiments quite often, more so with family or friends who mourn the loss of a loved one. These automatic emotional responses, *de facto* canonizations, concern me a great deal, most especially when it leads to souls not being prayed for!

This is always such a touchy subject for many... and I don't begrudge people a fond remembering or hope of peace for the departed. I'm certain you understand what I'm driving at here... **The truth is not everybody goes to**

Heaven, and fewer still will avoid the purification after death. To immediately claim that all who are "generally" good, whatever that means, are owed an eternity of perfect bliss immediately upon death is absurd. (Only people like Hitler go to Hell.) And what's more, such proclamations are so disconnected from the actual person who lived that when we declare somebody to be in Heaven simply because they died, it is not for the sake of the deceased but for our own emotional satisfaction. To automatically assign someone to Heaven can, 99.999999% of the time, mean rejection of the dead person's freedom; **a dismissal of the soul's decisions** during life. It should be noted that these expressions and sentiments are by far and away in our culture the norm.



Here's the rub with me: when we just assume that someone is in heaven, or we soothe others with such absolute ideas, all that is taking place is a shallow emotional anesthetic for the living, *and the dead are not prayed for or cared for.* Let's be clear about what I'm saying: Not all people go to Hell **nor should we assume someone is in Hell.** That kind of declaration is just as illusory and detached from the deceased's freedom of will as simply stating that they are in

Heaven. The recognition of someone's eternal destiny lies only within the competent authority's jurisdiction, namely that of the Church and not in individuals. Notice my choice of wording there, "recognition of someone's eternal destiny." The Church, as well as God with some theological nuance, does not send souls to Heaven or Hell. God has placed that eternal decision before each and every one of us (and He assists us in choosing for Him and happiness during this life with His grace). In opposition to declaring someone to be in Heaven or in Hell, the Church holds firmly to the free will that each soul received from God. **She refuses even to definitively say that Judas is in Hell!** This freedom is part of what makes us in the "image and likeness" of God (Gen. 1:27) and He will not revoke that gift, even should we choose against Him. What a travesty it is when we do so by our assumptions of someone's eternal destiny. However, we do recognize some to be in Heaven because of miraculous signs that God allows to communicate that this person is in fact in Heaven and is to be emulated or still has a particular role in interceding for the Church Militant. But until a person is canonized a saint, we must not assume that they are perfectly united to God! The only safe assumption is that the deceased person, who had some goodness and virtue was imperfect and sinned, is in need of purification. *We must pray for the dead!*

The freedom that was granted to the soul on earth is perfected in eternity so there are no more decisions for or against God after death; a soul is either going to Heaven or Hell. However, if that soul has loved God and neighbor as He commanded, yet imperfectly,

meaning not meriting Hell, that soul is destined for Heaven but is in need of being purified of attachment to sin before entering. This is one of God's greatest mercies; despite being imperfect, if we loved Him He will have mercy. But for the the departed, because their will is perfected in eternity, they cannot pray for themselves. Let me say that again, the departed cannot pray for or help themselves. They need us. If our love and care for the dead meant anything in life, that love means infinitely more after they have died. If we knew that a loved one was suffering or needed help while they were alive, we would help them, would we not? How much more so can we help them after they have died! We cannot abandon them after death! To do so is one of the gravest sins against charity!

In short, love should impel us to pray for the dead. Assumptions and wishful thinking at the very least only help us feel better and at worst disregard the help that the dead so greatly need. Whether it's Alan Rickman, a beloved friend or family member, or simply the recognition that there are souls in need of our help, prayers for the dead should be a consistent theme in our prayer life. We need to bring this back to Catholic culture. Praise God for His mercy, and even more for the gift of allowing the prayers of the living to assist souls there! It's something that one day each of us will probably be extraordinarily grateful for!



By the Waters of Babylon

<https://www.oca.org/reflections/fr.-lawrence-farley/by-the-waters-of-babylon>

Recently I was finishing up in the altar while the choir was practicing, and I heard them sing (beautifully, as always) the pre-Lenten Matins hymn, “By the waters of Babylon.” After it was all over, I stopped to ask them, “Do you know where Babylon is?” After a few blank stares, someone tentatively offered, “East of here?” It was a safe guess; we live on the west coast, and pretty much everything is east of here. No doubt the person meant, “somewhere in the Middle East,” which is of course correct.

But I was thinking of something else. I pointed to the doors leading out from the church into the parking lot, and said, “It is just on the other side of those doors.” We live in Babylon, in world fixed in its rebellion against God and its oppression of His people. “And here,” I continued, “is Jerusalem. Right here in this nave. When we stood before the chalice earlier this morning, our feet were standing within Jerusalem.”

This is perhaps why we sing the hymn “By the waters of Babylon” just before we enter Great Lent. This hymn is based on Psalm 137, and the psalm is not so much a song as a cry of pain, a pang piercing the heart set to the music of a harp. Israel had been ravaged and raped by a foreign invader, both metaphorically and literally. The overthrow of Jerusalem at the hands of the Babylonians in 586 BC was accomplished with all the horror of ancient warfare—soldiers cut down, old men killed where they sat, women and young girls ravished, children’s brains knocked out against the rocks. Then the defeated and starved survivors were taken far away to languish in exile in Babylon. To cap it all, as they languished there, their Babylonian “hosts” demanded that they take their harps and use them to play for them some of the Temple songs they had heard so much about. Zion’s Temple had some great music, right? How’s about playing some for us?

It was the crowning humiliation, the final blasphemy. To think of the holy hymns once

sung in the sacred Temple courts to the praise of Yahweh now being used as secular entertainment, reduced to a kind of pagan drinking song! The Psalmist’s heart overflowed with pain and indignation—by the rivers of Babylon, sitting beside its canals, he sat down and wept over it all. How could one sing the Lord’s song like this in a foreign land, forgetting and debasing all that one once knew as holy? If I ever do that, the Psalmist promised, if I ever use my skillful right hand to play one of the songs of Zion for the amusement of Zion’s ravagers, may my right hand wither up and never play anything again! No: I refuse to settle down and accept Babylon as the new normal, forgetting the joy of knowing God and worshipping Him in His courts. I refuse to become Babylonian. In my secret heart, I will live and die as one from Jerusalem. I will exalt Jerusalem above my highest joy.

This must be our song too, for we also live in Babylon. Is the world so very different? Christians and their faith are openly mocked in the public square, and icons are sold as objets d’art. The values enshrined and protected by law fly in the face of everything the Church has held dear, and the pressure is constant for Christians to acquiesce and support the secular status quo. Forget the old ways, and the Church’s dogmas and values and canons. It’s a new day; it’s 2020. You’re in Babylon now.

Indeed we are. But our hearts do not forget where we came from or where we truly belong. Babylon is not our home. Here we are but strangers and sojourners, exiles upon the earth (1 Peter 2:11). Our true home is Jerusalem. If we ever forget this and settle down and live like the Babylonians, may our right hands wither and our tongues cleave in silence to the roofs of our mouths. Let us take courage. The exile will not last forever. Jesus is coming. Soon enough we will all go home.

– Fr. Lawrence Farley

GUIDED BY MARY

FOLLOWING THE THEOTOKOS
TO THE SOURCE OF OUR SALVATION



A CAMP FOR GIRLS AGED 9-17
JULY 25-27, 2025 | SANTA FE, NM

HOSTED BY THE EPARCHY OF PHOENIX
& ST. PHILOMENA RETREAT MINISTRIES
REGISTER AT EPHX.ORG



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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: \$1255.00; Seminarians: \$405.00 (\$845 online for a total of \$1250.00);

Bishop's Appeal: \$100.00; Loose Change: \$326.00; Non-Parishioner: \$75.00; Church Usage: \$400.00;

Total: \$2561.00

Vocation Icon: This week: Deane Family
Next week: Photina Saliba

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:

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- or -

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