

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



February 9, 2025

Sunday of the Publican and Pharisee:
Beginning of the Triodion

Leavetaking of the Meeting of Our Lord: The Holy Martyr
Nicephorus of Antioch

February 9, 2025

Schedule of services for the week of February 3 – February 9

Saturday, February 15 – *The Holy Apostle Onesimus, the slave of Philemon*

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

Sunday, February 16 – *Sunday of the Prodigal Son; The Holy Martyr Presbyter Pamphilus and those with him: Deacon Valens, Paul, Seleucus, Porphyrius, Julian, Theodulus, Elijah, Jeremiah, Isaiah, Samuel and Daniel*

- 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, 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, Mark Zimmer, Gianna, Nicole, Subdcn Eddie and his wife Viane.

“O God, be merciful to me a sinner.”
The Publican prayed simply for mercy, and our Byzantine prayer services begin with these simple words. Do you want to receive and share this mercy by giving your life to prayer as a religious, monastic, priest or deacon?

Contact the Vocations Office at
602-861-9778 or email:

vocations@ephx.org



Women's Group - WOHA:

WOHA will meet on Saturday February 15, following the 9AM Divine Liturgy. All women 21 of age and up are invited! Invite your friends.



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, February 20 at 7:00 PM. All men, 21 years of age and up, are invited!

BROHA along with WOHA will be 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.



1st All Souls Saturday

Saturday, February 22nd is First All Souls Saturday. There will be a Divine Liturgy at 9:00 AM for all our beloved departed followed by a Panakhyda. Special envelopes are included in the envelope mailing. Please write the names of all those you wish to be remembered and place in the collection basket. I encourage all to attend the Liturgies and Panahidas for our beloved deceased.

Looking Ahead:

- ❖ Feb. 22nd – 1st All Souls Saturday
- ❖ Feb. 23rd – Meatfare Sunday Potluck
- ❖ March 2nd – Cheese fare Sunday; Forgiveness Vespers following social
- ❖ March 3rd – 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

Valentine's Fund for Seminarians

Today is the last opportunity to contribute to benefit our Seminarians. This is to help them cover various expenses such as personal care items and other items not covered by their Eparchies. You can use this QR code to make a donation.



Fast-free Week

The prayer of the church states: "Let us not be like the Pharisee." He boasted about his own fasting while looking with scorn on others. During the week following the Sunday of the Publican and Pharisee, January 22 - January 28, we do not fast, even on Wednesday and Friday.

Now a child is the very sign and sacrament of personal freedom. He is a fresh free will added to the wills of the world; he is something that his parents have freely chosen to produce and which they freely agree to protect. They can feel that any amusement he gives (which is often considerable) really comes from him and from them and from nobody else. He has been born without the intervention of any master or lord. He is a creation and a contribution; he is their own creative contribution to creation. He is also a much more beautiful, wonderful, amusing and astonishing thing than any of the stale stories or jingling jazz tunes turned out by the machines. When men no longer feel that he is so, they have lost the appreciation of primary things, and therefore all sense of proportion about the world. People who prefer the mechanical pleasures, to such a miracle, are jaded and enslaved. They are preferring the very dregs of life to the first fountains of life. They are preferring the last, crooked, indirect, borrowed, repeated and exhausted things of our dying ... civilisation, to the reality which is the only rejuvenation of all civilisation. It is they who are hugging the chains of their old slavery; it is the child who is ready for the new world.

— G.K. Chesterton
From his essay "Babies and Distributism",
collected in the book "In Defense of
Sanity"

Triodion

From Wikipedia, the free encyclopedia

The **Triodion** (Greek: *Τριώδιον*, *Triōdion*; Slavonic: *Постиная Трїѡдь*, *Postnaya Triod*; Romanian: *Triodul*, Albanian: *Triod/Triodi*), also called the **Lenten Triodion** (*Τριώδιον κατανυκτικόν*, *Triodion katanyktikon*), is the liturgical book used by the Eastern Churches that follow the Byzantine tradition, containing the propers for the fasting period preceding Easter and for the few weeks leading up to the fast.

The canons for weekday matins in the Triodion contain only three odes and so are known as "triodes" after which the Triodion takes its name. The period which the book covers extends from the Sunday of the Publican and Pharisee (the tenth week before Pascha (Easter): twenty-two days before the beginning of Great Lent), and concludes with the Midnight Office of Holy Saturday.

The Triodion contains the propers for:

- the Pre-Lenten period, begins with a week in which there is no fasting, including on Wednesdays and Fridays, which are normally kept as fast days throughout the year (with few exceptions).
- The following week is called the *Apókreoō* (literally: the "Leave-taking from Meat") in Greek. It coincides with the Carnival celebrations which, although officially discouraged by the Church as pagan remnants, are very popular. The Apokreo marks the change of diet to the fasting practice of Lent: meat is no longer eaten after the "First *Apokreo* Sunday" (i.e. the 8th Sunday before Easter), while for the following week, the *Tyrinē*, that culminates on *Tyrinē* Sunday (literally: "Cheese Sunday" or "Second Apokreo Sunday") just before Clean Monday, milk and dairy products, but not meat or eggs, may be eaten.
- the Forty Days of Great Lent itself, which begin on Clean Monday and for which a vegetarian type diet, with the addition that on many days the use of oil is excluded as well ("the Lenten Fast"). On two specific feasts during Lent (the Annunciation and Palm Sunday), fish is allowed. The fast is prescribed until Easter. This period coincides with the springtime birth of new lambs.
- Lazarus Saturday and Palm Sunday
- Great and Holy Week (up to and including the Midnight Office of Great and Holy Saturday)

In the edition of the Lenten Triodion used by the Old Believers and those who follow the Ruthenian recension, the contents of the Triodion end with the service of Lazarus Saturday and do not contain the services of Holy Week, which are to be found in the *Pentecostarion*.

Do priests remember what we say in confession?

So often, people will ask if I remember people's sin from Confession. As a priest, I rarely remember sins from the confessional. That might seem impossible, but the truth is, sins aren't all that impressive. They aren't like memorable sunsets or meteor showers or supper-intriguing movies... they are more like the garbage.

– Fr. Mike Schmitz

IT IS BETTER TO ERR BY EXCESS OF MERCY THAN BY EXCESS OF SEVERITY... YOU WISH TO BECOME A SAINT? BE SEVERE TO YOURSELF BUT KIND TO OTHERS.

– ST. JOHN CHRYSOSTOM

Through the Knowledge of Him ... Have been Given to Us Exceedingly Great and Precious Promises

If something has become deeply united with your soul, you should not only regard it as your possession in this life, but believe that it will accompany you into the life to come. If it is something good, rejoice and give thanks to God in your mind; if it is something bad, grieve and sigh and strive to free yourself from it while you are still in the body.

St. Isaac of Syria:

Directions on Spiritual Training.

Text 17. Philokalia, B#9

HOW ST. ANTHONY THE ABBOT DEFEATED THE DEVIL

Aliteia: Philip Kosloski | Jan 17, 2018

He lived in solitude in the desert, but he wasn't alone.

St. Anthony the Abbot (sometimes called St. Anthony of Egypt or St. Anthony the Great), was inspired by the Gospels to sell all his possessions and live a life of solitude in the Egyptian desert. He established for himself a quiet hermitage away from the world, but he wasn't able to completely escape from his most persistent enemy.

The devil, knowing that St. Anthony was a very holy man and close to God, threw everything he had against him. If the devil couldn't turn Anthony away from God through the riches of the world, he would try to attack him both physically and spiritually. St. Athanasius records several of these encounters in his *Life of St. Anthony*.

After failing to tempt him with the lure of wealth, the devil "attacked the young man, disturbing him by night and harassing him by day, so that even the onlookers saw the struggle which was going on between them." After each temptation, however, St. Anthony would "fortify his body with faith, prayers, and fasting."

Frustrated, the devil tried to confront Anthony by taking on the shape of a boy and conversing with him. Anthony replied, "You are very despicable then, for you are black-hearted and weak as a child. Henceforth I shall have no trouble from you, 'for the Lord is my

helper, and I shall look down on mine enemies.'"

For a time the devil left Anthony alone, but returned again to test him, this time with a multitude of demons. The devil severely beat Anthony physically, hoping that Anthony would return to his former way of life out of fear. Remaining steadfast in his faith, Anthony called out to the devil, "Here am I, Anthony; I flee not from your stripes, for even if you inflict more nothing shall separate me from the love of Christ ... 'though a camp be set against me, my heart shall not be afraid.'"

After each encounter Anthony was strengthened in his faith and God came to his aid. In teaching his many disciples Anthony taught them how to defeat the demons, "Sign yourselves therefore with the cross, and depart boldly, and let these make sport for themselves." And elsewhere he said to them, "But we need not fear their suggestions, for by prayer, fasting, and faith in the Lord their attack immediately fails."

In whatever temptations we may encounter, Anthony teaches us that faith, prayer, fasting, and the sign of the cross is enough to defeat the snares of the Evil One. The devil may appear powerful, but the saints again and again prove that he is not and is no match for those who put their trust in God.

The First Sunday of the Triodion Period, the Sunday of the Publican and Pharisee

The Sunday of the Publican and the Pharisee is the first Sunday of a three-week period prior to the commencement of Great Lent. It marks the beginning of a time of preparation for the spiritual journey of Lent, a time for Byzantine Christians to draw closer to God through worship, prayer, fasting, and acts of charity. It is also on this day that the Triodion is introduced, a liturgical book that contains the services from this Sunday, the tenth before Pascha (Easter), to Great and Holy Saturday.

The name for this Sunday is taken from the parable of our Lord Jesus Christ found in Luke 18:10-14. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple, and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, “or even this tax collector” (v. 11). He then begins to list his religious accomplishments by stating, “I fast twice a week, and I give tithes of all that I possess” (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, “God, be merciful to me a sinner!” (v. 13).

Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, “Everyone who exalts himself will be humbled, and he who humbles himself will be exalted” (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. **To repent signifies far more than**

self-pity or futile regret over things done in the past. The Greek term *metanoia* means “change of mind.” To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man who is pleased only with himself and who thinks that he has complied with all of the requirements of religion. But in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a “change of mind.” He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (Matthew 5:3), “poor in spirit.” He acknowledges that he is a sinner, and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A “change of mind” and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and He blesses us by guiding us to greater spiritual heights.

<https://www.goarch.org/publicanpharisee>



A Meditation on MLK Jr, the Sanctity of Life, and Our Own Cowardice

By Rev. Anthony Perkins in *The Sounding*

<http://myocn.net/meditation-mlk-jr-sanctity-life-cowardice/>

Jan 13, 2015

The Lord God stands in the midst of the Divine Council and judges among the gods. "How long will you rule unjustly, and show partiality to the wicked? Defend the poor and fatherless, maintain the rights of the afflicted and the destitute. Rescue the weak and needy; deliver them from the hand of the wicked." (Psalm 81:1-4; this is the first Psalm we sing to proclaim the Resurrection on Holy Saturday)

One of the things that we often forget is how incredibly offensive the civil rights protests were to many Americans (not just to Southerners – there was plenty of outrage elsewhere!). But it was right and just to cause offense because the status-quo was wicked. What truths are we afraid to proclaim, not out of fear of arrest, lynching, or assassination, but out of fear of offending someone's feelings or going against the politics of our community? Just how deep does our cowardice go? Which side are we on, exactly?

We are like the gods the Lord condemned in the midst of His council. We have failed to defend even the most vulnerable among us. Who is more vulnerable than our children? And what do we – the citizen-rulers of this country – do to protect them? One out of every five is intentionally put to death before birth (more than a million a year). Of the children we allow to see the light of day, one out of every three lives in a home without a father (24 million), and one out of five lives in poverty/"food insecurity" (16 million). [And don't even get me started on unnecessary wars, an inconsistent justice system, creeping totalitarianism, and atheistic fervor.] All of these do injustice to the sanctity of life and the dignity of persons we are supposed to love.

These are not political issues; they are moral ones. Our apathetic indulgence of such a demonic system shows just how little we have done to become perfect as God is perfect through Jesus Christ. We are not just called to do good when it is convenient or when it matches our political convictions or personal opinions – but every second of every day. We are called to live and suffer for what is holy, right and true; even to die for it if need be. Instead, we excuse injustice with clever words (e.g. "choice", "freedom", "necessity", and "economics" – both liberals and conservatives have them). Even if we have not participated in this wicked system, what have we done to oppose it? To ameliorate its terrible consequences? Have we cared for the fatherless? Supported the single mother? Healed the mother who has aborted her child? Have we taught the youth of our country (and the children in our families) the truth about chastity, marriage, and the value of human life? If not, how are we going to break this cycle?

We must repent, we must pray, and most of all, we must serve.

To quote an article by Andrew Estocin; "Martin Luther King Jr. and Archbishop Iakovos [who marched with him] both knew that the human person as the image and likeness of God was a truth worth breaking the law, fighting and (in Rev. King's case) ultimately dying for. We in America need this type of courage today more than ever."

We may need that, but my fear is that we have become a nation of self-indulgent cowards. I would love to be proven wrong.

Posted by the Orthodox Christian Network. You can find the Orthodox Christian Network on Google

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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: \$2290.00; Bishop's Dinner: \$282.00; Bishop's Appeal: \$70.00; Loose Change: \$64.00;
Non-Parishioner: \$559.00 Church Usage: \$200.00; **Total: \$3456.00**

Vocation Icon: This week: John Barnes
Next week: Lucero Family

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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