

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



Saint Gregory Palamas

March 16, 2025

2<sup>nd</sup> Sunday of the Great Fast  
Sunday of Gregory Palamas  
The Holy Martyrs Sabinas and Pappas

# March 16, 2025

## Schedule of services for the week of March 17 - March 23

**Wednesday, March 19** – *The Holy Martyrs Chrysanthus and Daria, his wife*

6:00 PM – Liturgy of the Presanctified Gifts

**Friday, March 21** – *Our Venerable Father and Confessor James, bishop of Catania*

6:00 PM – Liturgy of the Presanctified Gifts

**Saturday, March 22** – *3<sup>rd</sup> All Souls Saturday; The Holy Hieromartyr Basil, presbyter of the church in Ancyra;*

9:00 AM – Divine Liturgy & Panahida

4:00 PM – Confessions

5:00 PM – Great Vespers

**Sunday, March 23** – *3<sup>rd</sup> Sunday of the Great Fast – Veneration of the Precious and Life-Giving Cross*

8:40 – 3<sup>rd</sup> Hour

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.

**“Arise, take up your mat and go to your house.”** Our Lord healed the paralysis of the suffering man brought through the roof. His words of healing centered on spiritual healing by forgiving his sins. In response to God’s love and forgiveness, are you being called to a life of prayer and intercession as a religious, monastic, or a priestly life? Contact the Vocations Office at 602-861-9778 or email:

[vocations@ephx.org](mailto:vocations@ephx.org)

*Use the time of the Great Fast to enhance your spiritual reading. Lenten Books are for sale in the book store. There are some new offerings available - check them out! Books purchased on Fridays after the Presanctified are an additional 10% off.*

### LENTEN MEAL & SPIRITUAL TALKS:

Please join us for SOUP & BREAD nights in the hall after every Friday evening Presanctified Liturgy during the Great Fast.

In the hall, there is a list to sign up to bring bread or provide soup each evening. Please see Susan Deane for details. There is also need for volunteers to *setup* and *clean up*.

### All Souls Saturdays

The Next All Souls Saturday is March 22. There will be a Divine Liturgy and Panahida at **9:00 AM** for all our beloved departed. If you need to, please update your list with Fr. James. If you haven’t already given Father a list or need to add someone, please send an email with the names of all those you wish to be remembered to [pastorhasd@gmail.com](mailto:pastorhasd@gmail.com).

## Lenten Almsgiving

Every Fast Season, we collect funds to help a worthy designated Non-Profit. This Great Fast we are again collecting for Mission Society of the Mother of God of Boryonavo.

Some might remember learning about their mission at Father Chris Zuger's talk in fall of 2023 when he gave a Philip's Fast Retreat here. Collected funds go to the Eparchy of Mukachevo in Western Ukraine, the Caritas (Catholic Charities) Office. They assist with rent, food, fuel, and clothing for displaced peoples and give psychological and spiritual support to refugee families and those families of fallen soldiers. The Mission Society is all volunteer and all monies are sent to Ukraine with no overhead.



So far, we have collected \$200. Please be generous. Skip a movie or other treat and donate those dollars.

Drive ends Palm Sunday.

### 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.

### Our freezers are full!

Don't wait till the last minute when the Ethnic Food freezers are almost empty. Buy your paschal foods before the rush.



### 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, March 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**

### *Resources for Byzantine Catholic Families*

Check out [TheByzantineLife.com](http://TheByzantineLife.com) for various resources to help families live a Byzantine Life.

### Don't Wait Until it is too late!

Start arranging your schedule today so that you can be present for as many of the Lenten services as possible. come to what services you can and stay and stay as long as you can. If you must leave early, that's fine.

### *Put God first.*

Open to me the doors of repentance, O Giver of Life; for my soul rises early to pray toward Your holy Temple, bearing the temple of my body all defiled. But in Your compassion, purify me by the lovingkindness of Your mercy.

**ON THE MYSTERY OF CONFESSION**  
*By Saint John of Kronstadt*

The person who is accustomed to give account of his life at Confession will not fear to give an answer at the awesome Judgment Seat of Christ. For this purpose was the mild tribunal of penitence instituted, that we may give an answer without shame, having been cleansed and healed through repentance here below.

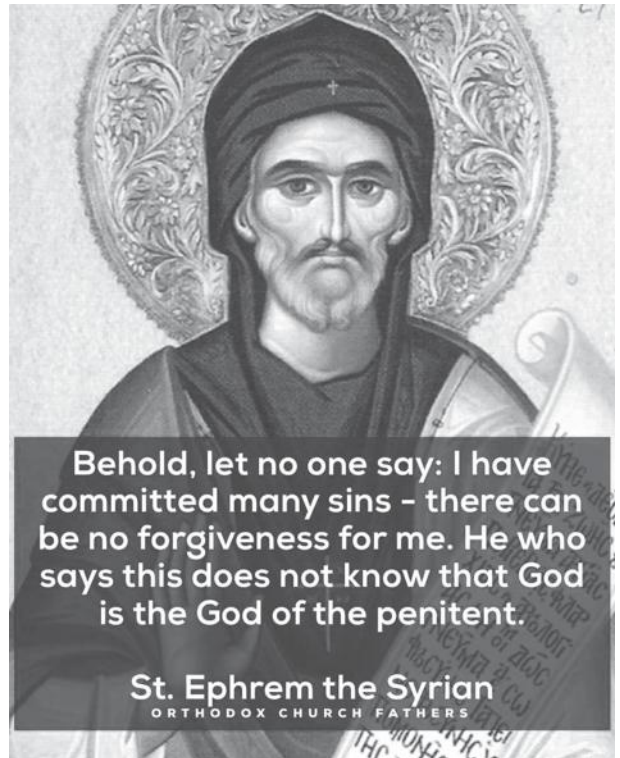
The more sincerely we confess our sins, the more calm will the soul be afterwards. For sins are secret serpents, gnawing at the heart of a man, and never letting him rest; they are prickly thorns, constantly piercing the soul, they are spiritual darkness.

Bear the sufferings of the operation so that you may be restored to health – I speak of Confession. I mean that at Confession, you must declare all your shameful deeds to your confessor, without concealment, though it may well be painful, shameful, ignominious, and humiliating. Otherwise, the wound will remain unhealed, will continue to pain you, will undermine your spiritual health, and will become a cause for other spiritual weaknesses, or sinful habits or vices.

As soon as you have told the Lord your sins, with a contrite heart, they melt away; as soon as you have sighed and sorrowed for them, they are no more.

*Never confuse the person, formed in the image of God, with the evil that is in him: because evil is but a chance misfortune, an illness, a devilish attack. But the very essence of the person is the image of God, and this remains in him despite every disfigurement.*

*– St. John of Kronstadt*



St. Gregory Palamas wrote this prayer for priests and I would ask that you make this part of your daily prayer. Pray for priests that you know as they minister daily to God's people.

*O Lord Jesus Christ, enkindle the hearts of all Your priests with the fire of zealous love for You, that they may ever seek Your glory; Give them strength that they may labor unceasingly in Your earthly vineyard for the salvation of our souls and the glory of Your All-Honorable and Majestic Name: of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto the ages of ages. Amen.*

Source: Fr. Peter Preble



## COMMEMORATION OF ST. GREGORY PALAMAS

Bishop Basil Losten, *Our Paschal Pilgrimage*

The second Sunday of Lent is kept as a feast of St. Gregory Palamas, the Archbishop of Thessalonika in the fourteenth century. Like the restoration of the Holy Icons, this memorial of St. Gregory has to do with historical events, but also relates to our understanding of the Christian vocation, and the possibility of every Christian to achieve genuine holiness. St. Gregory taught that all Christians are called to union with God, which is the object of the Christian life.

St. Gregory was a great ascetic, and a great master of the monastic life, but he teaches that this invitation to union with God is open to every Christian. This is the challenge of Lent, but that challenge faces us all year round. Likewise this is a challenge of monasticism but not just for the monks and nuns. The Holy Father has expressed it very well: "...in the East, monasticism was not seen merely as a separate condition, proper to a precise category of Christians, but rather a

reference point for all the baptized, according to the gifts offered to each by the Lord; it was presented as a symbolic synthesis of Christianity."



St. Gregory Palamas himself has enjoyed an increasing popularity in the past fifty years or so. His spiritual theology is not absolutely binding, but he is an important and influential figure in patristic spirituality. At one time, St. Gregory's ideas were highly controversial, and his memorial was removed from our liturgical books after the Synod of Zamost'. But with the recent profound studies of St. Gregory, and the deeper appreciation of the Christian East, the Holy See has restored St. Gregory's memorial on the Second Sunday of Great

Lent... Patriarch Joseph (Cardinal) Slipyj (Ukrainian Catholic) made a strong and positive contribution to this restoration of St. Gregory Palamas to Catholic liturgical practice.

### ON THE TRULY INTELLIGENT MAN

*By St. Anthony the Great*

The truly intelligent man pursues one sole objective: to obey and conform to the God of all. With this single aim in view, he disciplines his soul, and whatever he may encounter in the course of his life, he gives thanks to God for the compass and depth of His providential ordering of all things. For it is absurd to be grateful to doctors who give us bitter and unpleasant medicines to cure our bodies, and yet to be ungrateful to God for what appears to us to be harsh, not grasping that all we encounter is for our benefit and in accordance with His providence. For knowledge of God and faith in Him is the salvation and perfection of the soul.

### ON KEEPING A SPIRITUAL FAST

There is both a physical and a spiritual fast. In the physical fast the body abstains from food and drink. In the spiritual fast, the faster abstains from evil intentions, words and deeds. One who truly fasts abstains from anger, rage, malice, and vengeance. One who truly fasts abstains from idle and foul talk, empty rhetoric, slander, condemnation, flattery, lying and all manner of spiteful talk. In a word, a real faster is one who withdraws from all evil.



*– St. Basil the Great*

Lenten Recipes. If you have a favorite Lenten recipe you would like to share. Please send it to: [pastorhasd@gmail.com](mailto:pastorhasd@gmail.com) and you may see it in the bulletin for others to use!

## CONFESSION AS A SOCIAL ACTION

Featured Article on [Antiochian.org](http://Antiochian.org) / By Jim Forest

It is impossible to imagine a healthy marriage or deep friendship without confession and forgiveness. If we have done something that damages a relationship, confession is essential to its restoration. For the sake of that bond, we confess what we've done, we apologize, and we promise not to do it again; then we do everything in our power to keep that promise.

In the context of religious life, confession is what safeguards and renews our relationship with God whenever it is damaged. Confession restores our communion with God and with each other.

It is never easy to admit to doing something we regret and are ashamed of, an act we attempted to keep secret or denied doing or tried to blame on someone else, perhaps arguing—to ourselves as much as to others—that it wasn't actually a sin at all, or wasn't nearly as bad as some people might claim. In the hard labor of growing up, one of the most agonizing tasks is becoming capable of saying, "I'm sorry."

Yet we are designed for confession. Secrets in general are hard to keep, but unconfessed sins not only never go away, but have a way of becoming heavier as time passes—the greater the sin, the heavier the burden. Confession is the only solution.

To understand confession in its sacramental sense, one first has to grapple with a few basic questions: Why is the Church involved in forgiving sins? Is priest-witnessed confession really needed? Why confess at all to any human being?

In fact, why bother confessing to God, even without a human witness?

If God is all-knowing, then He knows everything about me already. My sins are known before it even crosses my mind to confess them. Why bother telling God what He already knows?

Yes, truly God knows. My confession can never be as complete or revealing as God's knowledge of me and of all that needs repairing in my life.

A related question we need to consider has to do with our basic design as social beings. Why am I so willing to connect with others in every other area of life, yet not in this? Why is it that I look so hard for excuses, even for theological rationales, not to confess? Why do I try so hard to explain away my sins, until I've decided either that they're not so bad, or even that they might be seen as acts of virtue? Why is it that I find it so easy to *commit* sins, yet am so reluctant, in the presence of another, to

admit to having done so? We are social beings. The individual as autonomous unit is a delusion. The Marlboro Man—the person without community, parents, spouse, or children—exists only on billboards. The *individual* is someone who has lost a sense of connection to others or attempts to exist in opposition to others—while the *person* exists in communion with other persons. At a conference of Orthodox Christians in France a few years ago, in a discussion of the problem of individualism, a theologian confessed, "When I am in my car, I am an individual, but when I get out, I am a person again."

We are social beings. The language we speak connects us to those around us. The food I eat was grown by others. The skills passed on to me have slowly been developed in the course of hundreds of generations. The air I breathe and the water I drink is not for my exclusive use, but has been in many bodies before mine. The place I live, the tools I use, and the paper I write on were made by many hands.

I am not my own doctor or dentist or banker. To the extent that I disconnect myself from others, I am in danger. Alone, I die, and soon. To be in communion with others is life. Because we are social beings, confession in church does not take the place of confession to those we have sinned against. An essential element of confession is doing all I can to set right what I did wrong. If I stole something, it must be returned or paid for. If I lied to anyone, I must tell that person the truth. If I was angry without good reason, I must apologize. I must seek forgiveness not only from God, but from those whom I have wronged or harmed.

We are also verbal beings. Words provide a way of communicating, not only with others, but even with ourselves. The fact that confession is witnessed forces me to put into words all those ways, minor and major, in which I live as if there were no God and no commandment to love. A thought concealed has great power over us.

Confessing sins, or even temptations, makes us better able to resist. The underlying principle is described in one of the collections of sayings of the Desert Fathers:

*If impure thoughts trouble you, do not hide them, but tell them at once to your spiritual father and condemn them. The more a person conceals his thoughts, the*



more they multiply and gain strength. But an evil thought, when revealed, is immediately destroyed. If you hide things, they have great power over you, but if you could only speak of them before God, in the presence of another, then they will often wither away, and lose their power.

Confessing to anyone, even a stranger, renews rather than contracts my humanity, even if all I get in return for my confession is the well-worn remark, "Oh, that's not so bad. After all, you're only human." But if I can confess to anyone anywhere, why confess in church in the presence of a priest? It's not a small question in societies in which the phrase "institutionalized religion" is so often used, the implicit message being that religious institutions necessarily undermine spiritual life.

Confession is a Christian ritual with a communal character. Confession in the church differs from confession in your living room in the same way that getting married in church differs from simply living together. The communal aspect of the event safeguards it, solidifies it, and calls everyone to account—those doing the ritual, and those witnessing it.

In the social structure of the Church, a huge network of local communities is held together in unity, each community helping the others and all sharing a common task, while each provides a specific place to recognize and bless the main events in life, from birth to burial. Confession is an essential part of that continuum. My confession is an act of reconnection with God and with all the people who depend on me and have been harmed by my failings, and from whom I have distanced myself through acts of non-communication. The community is represented by the person hearing my confession, an ordained priest delegated to serve as Christ's witness, who provides guidance and wisdom that helps each penitent overcome attitudes and habits that take us off course, who declares forgiveness and restores us to communion. In this way our repentance is brought into the community that has been damaged by our sins—a private event in a public context.

"It's a fact," writes Fr. Thomas Hopko, "that we cannot see the true ugliness and hideousness of our sins until we see them in the mind and heart of the other to whom we have confessed."

## A Communion-Centered Life

Attending the liturgy and receiving Communion on Sundays and principal feast days has always been at the heart of Christian life, the event that gives life a eucharistic dimension and center point. But Communion—receiving Christ into ourselves—can never be routine, never something we deserve, no matter what the condition of our life may be. For example, Christ solemnly warns us against approaching the altar if we are in a state of enmity with anyone. He tells us, "Leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift" (Matt 5:24). In one of the parables, He describes a person who is ejected from the wedding feast because he isn't wearing a wedding garment. Tattered clothing is a metaphor for living a life that reduces conscience to rags (Matt ch. 22).

Receiving Christ in Communion during the liturgy is the keystone of *living* in communion—with God, with people, and with creation.

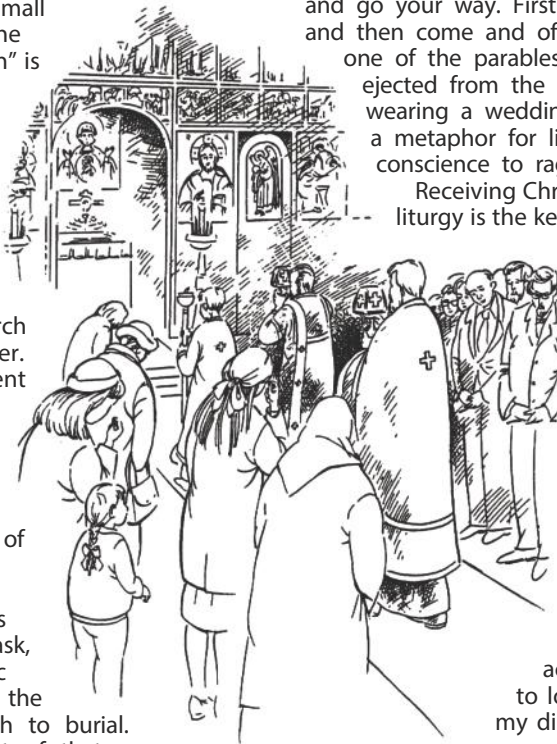
Christ teaches us that love of God and love of neighbor sum up the Law. One way of describing a serious sin is to say it is any act which breaks our communion with God and with our neighbor.

It is for this reason that examination of conscience—if necessary, going to confession—is part of preparation for Communion. This is an ongoing process of trying to see my life and actions with clarity and honesty—to look at myself, my choices, and my direction as known by God. The examination of conscience is

an occasion to recall not only any serious sins committed since my last confession, but even the beginnings of sins.

Conscience is an inner faculty that guides us in making choices that align us with God's will, and that accuses us when we break communion with God and with our neighbor. Conscience is a reflection of the divine image at the core of each person. In *The Sacred Gift of Life*, Fr. John Breck points out that "the education of conscience is acquired in large measure through immersing ourselves in the ascetic tradition of the Church: its life of prayer, sacramental and liturgical celebration, and scripture study. The education of our conscience also depends upon our acquiring wisdom from those who are more advanced than we are in faith, love, and knowledge of God."

Conscience is God's whispering voice in us calling us to a way of life that reveals God's presence and urges us to refuse actions that destroy community and communion.



## 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

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### Bless, O Lord, the worship and Stewardship of your faithful servants:

Adult tithes: \$1757.00; Bishop's Appeal: \$19.00; Mission Society: \$100.00; Loose Change: \$178.12;  
Non-Parishioners: \$350.00; Church usage: \$400.00; **Total: 2804.12**

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**Vocation Icon:** This week: Fatima Sepulveda  
Next week: Karako 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:*

*Fr. Dcn. Michael Hanafin  
Victim Assistance Coordinator  
Cell: (480) 307-5182 -- email: [vac@ephx.org](mailto:vac@ephx.org)*

*- or -*

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