

HOLY ANGELS BYZANTINE CATHOLIC CHURCH



March 2, 2025

Sunday of Cheesefare:
The Expulsion of Adam and Eve from Paradise
Theodotus, Bishop and Martyr

March 2, 2025

Schedule of services for the week of March 3 - March 9

Monday, March 3 – *The Holy Martyr Eutropius and his Companions, Cleonicus and Basiliscus*

6:00 PM – Great Canon of St. Andrew of Crete - Part 1

Tuesday, March 4 – *Our Venerable Father Gerasimus of the Jordan*

6:00 PM – Great Canon of St. Andrew of Crete - Part 2

Wednesday, March 5 – *The Holy Martyr Conon the Isaurian*

10:00 AM – Great Canon of St. Andrew of Crete - Part 3

6:00 PM – Liturgy of the Presanctified Gifts

NOTE Time Change!

Thursday, March 6 – *The Holy Forty-two Martyrs of Amorium*

6:00 PM – Great Canon of St. Andrew of Crete - Part 4

Friday, March 7 – *The Holy Hieromartyrs who were Bishops in Cherson: Basil, Ephraim, Capito, Eugene, Aetherius, and others; Passing into Eternal Life (1935) of Blessed Leonid Fedorov, Exarch of the Russian Catholic Church, and Martyr*

6:00 PM – Liturgy of the Presanctified Gifts

Saturday, March 8 – *Commemoration of the Miracle of the Great Martyr Theodore; The Venerable Father and Confessor Theophylactus, bishop of Nicomedia*

9:00 AM – Divine Liturgy

4:00 PM – Confessions

5:00 PM – Great Vespers

Sunday, March 9 – *1st Sunday of the Great Fast – Sunday of Orthodoxy; Memory of the Holy Prophets; – Forgiveness Sunday; The Holy Forty Martyrs who suffered in the lake of Sebaste*

8:40 AM – 3rd 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.

"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

All Souls Saturdays

The Next All Souls Saturday is March 15. 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 give Father a list, please send an email with the names of all those you wish to be remembered to pastorhasd@gmail.com.

CHURCH-GOERS

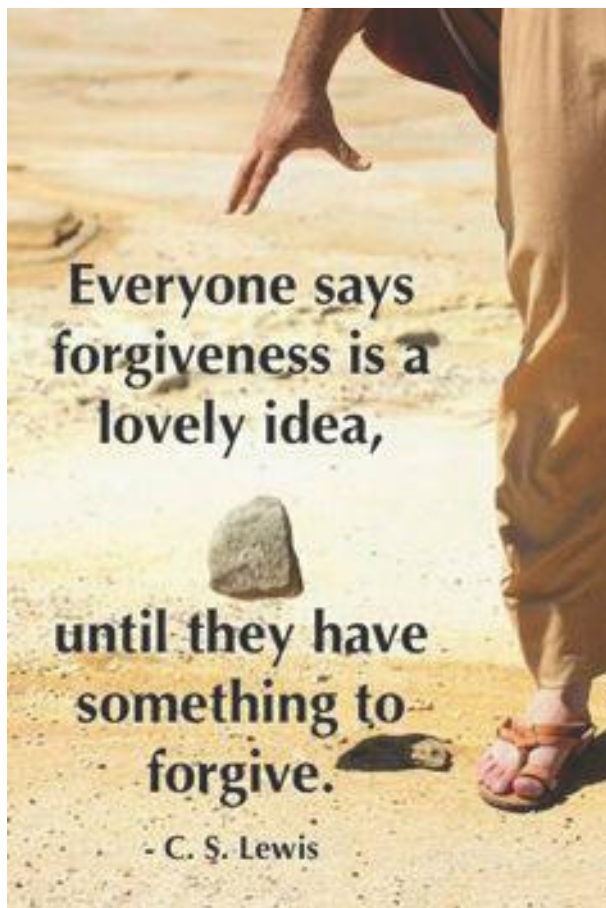


DON'T EXPERIENCE THE
HORROR OF ARRIVING
TO CHURCH AS
EVERYONE IS LEAVING!

**Before going to bed
next Saturday
Change your Clock...**



**Change your Smoke
Detector Battery!**



Everyone says
forgiveness is a
lovely idea,

until they have
something to
forgive.

- C. S. Lewis

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.

About Saint Ephrem's Prayer

The famous lenten prayer of Saint Ephrem the Syrian summarizes our entire struggle during the forty day fast – that of turning from vice to virtue, sin to holiness, and self-love to love of God and neighbor. This powerful prayer is said every day of Great Lent, except on Saturdays and Sundays. It should be part of our morning and evening prayers, but may also be said at any other time throughout the day – especially in time of temptation.

THE LENTEN PRAYER OF SAINT EPHREM



Lord and Master of my life,
spare me from the spirit of
indifference, despair, lust
for power, and idle chatter.
(Prostration)

Instead, bestow on me,
your servant, the spirit of
integrity, humility, patience,
and love. (Prostration)

Yes, O Lord and King, let me see my
own sins and not judge my brothers and
sisters; for you are blessed forever and
ever. Amen. (Prostration)

O God, be merciful to me, a sinner.
O God, cleanse me of my sins and have
mercy on me.
O Lord, forgive me for I have sinned
without number.

(Repeat these 3 petitions 4 x's, with as many
bows, and then again the whole prayer from the
beginning to end, and after that one great
prostration)

Note: If one cannot make prostrations, then
make bows, or the sign of the Cross.



Eparchy of Phoenix
8131 N 16th St, Phoenix, AZ 85020

OFFICE OF THE BISHOP
03.01.2025



Glory to Jesus Christ.

Dear Brothers and Sisters in Christ,

Grace and peace to you in the name of our Lord Jesus Christ.

Thank you so much to everyone who has been praying for me as I continue preparing my lifelong service to you as your new bishop. The power of prayer is uniquely special in our Christian life. This power sustains us in this life – and prepares us for the next.

I'm writing today to also thank you for your continued prayers for our Holy Father, Pope Francis, who has been sick in the hospital. Fortunately, by the grace of God, the Holy Father seems to be recovering steadily.

I ask that you continue praying for Him. Let us lift up Pope Francis in prayer, asking that the Lord may grant him strength, healing, consolation, and many happy and blessed years.

The Holy Father, as the Vicar of Christ on earth, carries the weight of the Church upon his shoulders, shepherding us with wisdom and love. Indeed, we pray that God guide and strengthen him at every Divine Liturgy.

May he be comforted by our prayers and the intercession of the Theotokos, the Blessed Virgin Mary. Let us ask our Divine Physician, Jesus Christ, to restore him to full health so that he may continue to lead and guide the Church with the grace and strength given by God.

As we move closer to the beginning of the Great Fast, I ask that you make reparations for His soul.

Let us also pray for the doctors and caregivers tending to him, that they may be guided by God's wisdom in their efforts.

May the Lord, who is our refuge and strength, hear our supplications and grant our beloved Holy Father, Francis, Pope of Rome, a swift return to health.

In Christ,
+Artur

Great Canon of St. Andrew of Crete

Structure and composition

The Great Canon consists of four parts, each divided into nine odes like a regular canon. However, there are slight differences between the odes of the two compositions. In the Great Canon, there is a greater number of *troparia*. At the refrain "Have mercy on me, O God, have mercy on me," a full prostration is performed. Also, some of the odes have additional refrains and *troparia* to the author of the canon, St. Andrew of Crete, or St. Mary of Egypt, one of the greatest models of repentance in Christian history.

Prayer

The Great Canon is prayed during the first week of the Great Fast. During Great Compline on Monday, Tuesday, Wednesday and Thursday, one portion of the Canon is sung after the Little Doxology (Greek practice) or Psalm 69 (Slavic practice) is read. On Wednesday of the fifth week of the Great Lent, the Life of St. Mary of Egypt is read together with the entire Great Canon at Orthros (sometimes Thursday proper in Slavic tradition). This practice was implemented during the life of St. Andrew, who was also the author of St. Mary's hagiography (saintly biography).

Contents

A basic distinguishing feature of the Great Canon is its extremely broad use of images and subjects taken both from the Old and New Testaments. As the Canon progresses, the congregation encounters many biblical examples of sin and repentance. The Bible (and therefore, the Canon) speaks of some individuals in a positive light, and about others in a negative one—the penitents are expected to emulate the positive examples of sanctity and repentance, and to learn from and avoid the negative examples of sin, fallen nature and pride. However, one of the most notable aspects of the Canon is that it attempts to portray the Biblical images in a very personal way to every penitent: the Canon is written in such form that the faithful identify themselves with many people and events found in the Bible.

— adapted from *OrthodoxWiki.org*

THE TOP 10 LENTEN TIPS

1. Regardless of how you fast, fast every single day. This type of fasting helps wear down the passions and build spiritual endurance.
2. We are encouraged to recover our ancient fasting traditions – try to approximate them as best you can. Each Lent, try to be more strict yet humble.
3. Particular concerns about fasting? Age, health issues, never fasted before, mixed-marriages? Speak with your priest.
4. Be sure to recite the Lenten prayer of Saint Ephrem. If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and our fasting is slightly relaxed. (We still do not kneel on Sundays.)
6. The Lenten services and tones are offered only during the week – strive to participate as much as possible in these services and the spirit of lent will rub off on you.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments during the period of Great Lent.
10. Be mindful of what we look at and how much time we spend on TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only educational and news programs. Surfing on the web? Hit the theological sites, avoid contentious sites.

Readings from *The Ladder*

In monasteries, it is traditional during the Great Fast to read from the *Ladder of Divine Ascent* by St. John Climacus. The schedule below may be used if desired.

		Third Hour	Sixth Hour	Ninth Hour
Week 1	M	1:1-7	1:8-18	1:19-27
	T	2	3:1-15	3:16-29
	W	4:1-10	4:11-15	4:16-22
	Th	4:23-26	4:27-30	4:31-34
	F	4:35-41	4:42-47	4:58-71
Week 2	M	4:72-91	4:92-109	4:110-112
	T	4:113-126	5:1-12	5:13-18
	W	5:19-23	5:24-28	5:29-42
	Th	6	7:1-16	7:17-31
	F	7:32-47	7:48-56	7:57-70
Week 3	M	8:1-18	8:19-29	9
	T	10	11	12
	W	13	14:1-23	14:24-36
	Th	15:1-16	15:17-29	15:30-41
	F	15:42-55	15:56-65	15:66-75
Week 4	M	15:76-81	15:82-90	16
	T	17	18	19
	W	20	21	22:1-28
	Th	22:29-46	23:1-18	23:19-37
	F	23:38-52	24:1-19	24:20-34
Week 5	M	25:1-9	25:10-29	25:30-51
	T	25:52-69	26:1-16	26:17-27
	W	26:28-50	26:51-69	26:70-88
	Th	26:89-109	26:110-123	26:124-139
	F	26:140-153	26:154-170	26:171-189
Week 6	M	26a:1-37	26a:38-65	27:1-16
	T	27:17-28	27:29-40	27:41-56
	W	27:57-70	27:71-87	28:1-16
	Th	28:17-29	28:30-50	28:51-64
	F	29	30:1-19	30:20-end

Text: http://mci.archpitt.org/readings/Ladder_of_Divine_Ascent.pdf

Old Testament Readings during the Great Fast

Week 1	M	Isaiah 1:1-20
	T	Isaiah 1:19 – 2:3
	W	Isaiah 2:3-11
	Th	Isaiah 2:11-21
	F	Isaiah 3:1-4
Week 2	M	Isaiah 4:2-6; 5:1-7
	T	Isaiah 5:7-16
	W	Isaiah 5:16-25
	Th	Isaiah 6:1-12
	F	Isaiah 7:1-14
Week 3	M	Isaiah 8:13 – 9:7
	T	Isaiah 9:9 – 10:4
	W	Isaiah 10:12-20
	Th	Isaiah 11:10 – 12:2
	F	Isaiah 13:2-13
Week 4	M	Isaiah 14:24-32
	T	Isaiah 25:1-9
	W	Isaiah 26:21 – 27:9
	Th	Isaiah 28:14-22
	F	Isaiah 29:13-23
Week 5	M	Isaiah 37:33 – 38:6
	T	Isaiah 40:18-31
	W	Isaiah 41:4-14
	Th	Isaiah 42:5-16
	F	Isaiah 45:11-17
Week 6	M	Isaiah 4:17 – 49:4
	T	Isaiah 49:6-10
	W	Isaiah 58:1-11
	Th	Isaiah 65:8-16
	F	Isaiah 66:10-24
Holy Week	M	Ezekiel 1:1-20
	T	Ezekiel 1:21 – 2:1
	W	Ezekiel 2:3 – 3:3
	Th	Jeremiah 11:18-12:5,9-11, 14-15

THE LITURGY OF THE PRESANCTIFIED GIFTS

Adapted from an article by Very Rev. Thomas Hopko

The eucharistic Divine Liturgy is not celebrated in the Byzantine Church on lenten weekdays, since the full Divine Liturgy has a joyful character not in keeping with the somberness of the Great Fast. However, in order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one in the Byzantine Church. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, unless, of course, the feast of the Annunciation should intervene; hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days or perhaps in the morning. It comes in the evening after a day of spiritual preparation and total abstinence. The faithful who are unable to make the effort of total fasting because of weakness or work, however, normally eat a light lenten meal in the early morning.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of oblation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs

are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens -- those preparing to be baptized on Easter -- who attended the service only to the time of the communion of the faithful.

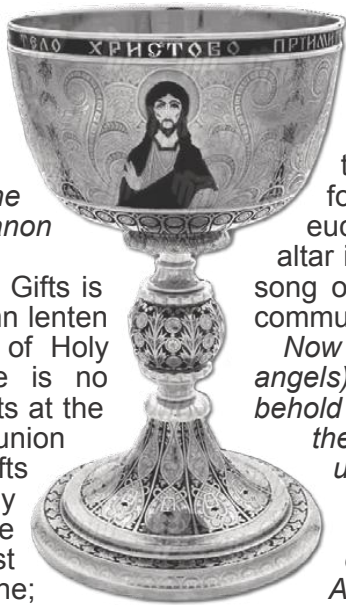
After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

Now the heavenly powers (i.e., the angels) do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.

Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts is traditionally considered to be the work of the sixth-century pope, Saint Gregory of Rome. The present service, however, is obviously the inspired liturgical creation of Christian Byzantium.





DECREE

By the Grace of God
and the Favor of the Apostolic See,
I, Artur Bubnevych, Bishop of the
Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix,
by the Authority vested in me
according to the *Code of Canons of the Eastern Churches*
hereby promulgate this Decree
regarding this Eparchy's observance of the

Holy Year of Hope

as proclaimed by His Holiness, Francis, Pope of Rome
to be observed in the year of Our Lord, 2025,
the 2,025th anniversary of the Incarnation of Our Lord

Dear clergy, monastics, beloved brothers and sisters in Christ!

Christ is among us – He is and Always Shall be!

Pope Francis has declared a Holy Year of Hope, and his letter opened with the words *Hope does not disappoint* (Romans 5:5). In a time of rapid cultural change, ongoing warfare, and so many concerns, we are reminded by His Holiness to hold firm to our faith and to the virtue of hoping in God's great love and mercy above all else.

Holy Years take place every twenty-five years, as opportunities for conversion, penance, and deliverance. As the pope wrote, "*For everyone, may the Jubilee be a moment of genuine, personal encounter with the Lord Jesus, the 'door' (cf. John 10:7,9) of our salvation, whom the Church is charged to proclaim always, everywhere, and to all as 'our hope' (1 Timothy 1:1).*"

The Church provides that during the Holy Year we can obtain a plenary indulgence for the remission of any punishment due to sins by making a pilgrimage to a designated shrine, the Holy Land, or to Rome itself. A plenary indulgence takes away the time a soul must spend in Purgatory, through the merits of Christ Himself in His Passion, Death, and Resurrection. The merits of the Mother of God, the Theotokos, and the Saints serve as means of extinguishing the effects of our evil deeds, and are part of the Treasury of Grace along with the Passion and Resurrection.

Why do we need this indulgence? While our sins are forgiven in Confession, there is often damage caused by our sins, to our own souls or the souls of others. The remnants of that damage are to be removed either in this life or in the life to come, in the place of repose of the souls of the deceased that we pray for on All Souls Saturdays every year. This is part of the doctrine of Purgatory, where our souls are purified of attachment to sin and any punishment still due to our sins, so that we may enter Paradise and enjoy the Beatific Vision alongside Our Lady, the angels, and the Saints.

In order to obtain the indulgence, one must be in a state of grace, which can be obtained by going to Confession and Holy Communion and praying in one of the designated churches of our eparchy for the intentions of Pope Francis. This is to be done within a few days of an act of special fasting, volunteering for those in need, or donating to the poor. In addition, one may obtain a second indulgence on the same day, on behalf of All Souls. We are of course strongly encouraged by the Church to *always* perform these spiritual and corporal works of mercy!

If it is physically impossible for one to travel to a shrine, then one may recite the prayers for the Pope (Our Father and the Nicene Creed) while uniting oneself to those making pilgrimages, and *"offering up their sufferings and the hardships of their lives."*

The prayers for the intentions of the Holy Father is an opportunity for us "to spiritually partake in the great challenges and hopes that Holy Father carries in his heart for the good of humanity." I invite you to join the Holy Father in prayer through Click To Pray, the Vatican's official prayer app, which can be found at www.praywiththepope.net/click-to-pray/, and is available for downloading. It includes the official profile of Pope Francis where all his prayer intentions are published.

Works of mercy can include joining a study group at your parish on the Documents of Vatican II documents or the Catechism; giving of the gift of your time to the sick, prisoners, lonely elderly, or the disabled and so *"making a pilgrimage to Christ present in them."* In a spirit of penance, give up *"futile distractions"* (real or online) and *"superfluous consumption"* (through fasting, abstinence from a food or entertainment, or almsgiving) for at least one day;

and defending the sanctity of life from conception through natural death by working with pregnant women, children in need, or a hospice.

Considering the vast territory of our Holy Protection Eparchy and the spiritual needs of the faithful, as Bishop of Phoenix, I designate the following churches as pilgrimage destinations:

- *St Stephen's Byzantine Catholic Cathedral in Phoenix, Arizona*
- *Mary Undoer of Knots Shrine on Mt Lemon in Tucson, Arizona*
- *Our Lady of Perpetual Help Byzantine Catholic Church in Albuquerque, New Mexico*
- *Our Lady of Perpetual Help Shrine in Olympia, Washington*
- *St Nicholas of Myra Byzantine Catholic Church in Anchorage, Alaska*
- *Annunciation Byzantine Catholic Church in Anaheim, California*
- *Our Lady of Wisdom Italo-Greek Church in Las Vegas*

The Jubilee began on Christmas Eve, 2024, and will conclude on Theophany, January 6 in 2026. It is an opportunity to grow in faith, charity toward others, repentance, and become better brothers and sisters in Faith and servants of our God. *"May the God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the holy Spirit."* (Romans 15:13).

Given at the Chancery of the
Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix
on this 18th day of February, in the Year of Our Lord, 2025.

+ Artur Bubnevych

The Most Reverend Artur Bubnevych, D.D., S.T.L., Bishop of Phoenix

Kevin W. McAuliffe
The Reverend Monsignor Kevin W. McAuliffe, J.C.L.
Judicial Vicar and Chancellor

Prot. No. 01/2025



Holy Angels Byzantine Catholic Church

2235 Galahad Road

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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, 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: Photina Saliba
Next week: Chase 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

- or -

Sbdcn. Paul F. Kilroy

Safe Environment Program Coordinator

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