



Welcome to our Visitors: We are honored to have you come to worship with us. You may find the worship of the Ancient Church rather different. If you are unfamiliar with the worship of the Byzantine Church, simply listen to the Liturgy and allow the rest of the congregation to carry you in worship. We understand Communion to be an act of the unity of our Faith; however, while we work towards it, this unity regrettably does not now exist. Therefore, only baptized Catholics in the State of Grace are permitted to participate in Holy Communion.

DIVINE LITURGY AND PARISH CALENDAR

Sunday 15th SUNDAY OF CHEESE FARE

10 am Living & Deceased Parishioners

Mon. 16th CLEAN MONDAY—First Day of the Great Fast. A day of Strict Fast & Abstinence: no meat or dairy products or eggs are allowed.

7:30 PM Pre-Sanctified Divine Liturgy

Tues. 17th

Wed. 18th 7:30 PM Pre-Sanctified Divine Liturgy

Thurs. 19th

Fri. 20th 6:00 PM Pre-Sanctified Divine Liturgy

7:30 PM DR. SR. VASSA LARIN'S TALK

Sat. 21st

Sunday 22nd FIRST SUNDAY OF THE GREAT FAST

10 am Living & Deceased Parishioners

Weeklong Candle Intentions

ETERNAL LIGHT: Special Intentions of Fr. James

CHRIST:

CHRIST:

THEOTOKOS:

THEOTOKOS:

CHRIST NARTHEX:

Candle Intentions can be requested by filling out an envelope found in the Narthex. Donation is \$4.00



Please remember in your prayers: David (brother of Marilyn Cooper), Mons. Vida and Mons. Moran, Richard Sesma, Deanna Keefe, Jean Mayo (Rita's Mother), Rita and Robert Pipta, Ron Lowery & Family, Libby Distefano, Alex Vida, Susan Dovin, Evdokiya Obushko, Kay Weil, Janet Lambert, Dolores Demko, and Ron & Carol and Gilbert Pasmant, Ethan McArthur. That the Lord have mercy and save His people undergoing persecution in Pakistan, Iraq, Iran, Syria, Egypt and other lands. Eternal Memory to Robert Weil, Sr. and Sally Pasmant.

PLEASE PRAY FOR THOSE IN OUR MILITARY: Dennis Lloyd, Scott Nale, Michael Perko, Matt Reynolds, Robert Skopecck Jr.

OUR ALTAR SERVERS

Erik Cline, Anthony Gath, Greg Gath, Ian, Nigel and Liam Ward, Jonny Weil & Andrew Sarsam

EPISTLE READER / CANTOR REHEARSAL SCHEDULE

2/15/2015	<i>REHEARSAL</i> Mike Petyo	9:00 - 9:45 am Romans 13:11-14:4
2/22/2015	3rd Hour George Petyo	9:40 am Hebrews 11:24-26,32-12:2
3/01/2015	<i>REHEARSAL</i> Steve Kopko	9:00 - 9:45 am Hebrews 1:10-2:3
3/08/2015	3rd Hour Jon Weil	9:40 am Hebrews 4:14-5:6
3/15/2015	<i>REHEARSAL</i> Ron Pasmant	9:00 - 9:45 am Hebrews 6:13-20

Tithes, Gifts & Finances: 8 February, 2015

Adult Offering	\$3,105.00
Youth Offering	12.60
T-Mobile	2,300.00
Theophany	50.00
Italian Luncheon	279.00
Kitchen Supplies	50.00
Mortgage Reduction	10.00
Special Donation	200.00
<u>Principal Reduction</u>	<u>140.00</u>
Total	\$6,146.60

We received the following note and a check for \$100. in the mail this week. It read: *Dr. Eric Perlman gives thanks for his return to good health, to all who prayed for him.* Thanks You!

ITALIAN STYLE DINNER BENEFIT

Join our parish family for a Family Style Italian Dinner immediately after Liturgy today! Included in the dinner will be salad, spaghetti & meatballs and garlic bread. All the funds will go to our Principal Reduction fund.



Our Deepest Sympathy: to Robert Weil on the death of his father, Robert on Feb. 6th. And to Ron Pasmant on the death of his mother, Sally, Feb. 8th.



**Вечная
память**



THE HOLY FATHER'S PRAYER INTENTIONS FOR FEBRUARY: Universal: That prisoners, especially the young, may be able to rebuild lives of dignity.

Evangelization: That married people who are separated may find welcome and support in the Christian community.



SR. VASSA LARIN: World renowned scholar coming to Annunciation February 20, 2015, at 7:30 pm. Although Dr. Sister Vassa Larin is one of the foremost scholars of Byzantine Liturgy, she can speak just as easily from one heart to another. Her topic for our talk will be:

Praying and the Living of Lent: "What's the Point?"

**LIVE AT ST. PAUL'S...
COFFEE WITH SISTER VASSA!**

Saturday, February 21, 2015 • 10am - 2:30pm

Since it is rare that Sister Vassa makes it to the West Coast of America for presentations, you might want to attend two more talks by Sister the next day (February 21st) at St. Paul's Orthodox, Irvine (4949 Alton Parkway). The cost is \$20 per person (that includes a lunch). The program runs from 10 am—2:30pm.



Byzantine Catholic Eparchy of Phoenix
Pastoral Center - 8105 North 16th Street - Phoenix, AZ 85020
Phone: (602) 861-9778 FAX (602) 861-9796

February 9, 2015

Protocol Number: 012/2015i

Memorandum

REGARDING: Fasting and Liturgical Directives for the Great Fast—2015, Liturgical Directives for Holy Week, Pascha, Bright Week and Pentecost

The Most Reverend Gerald N. Dino, Bishop of the Eparchy of Phoenix, has asked that the following directives be communicated to the parochial clergy, religious and faithful.

ABSTINENCE

- a. The law of abstinence forbids the use of meat, but permits the use of eggs and dairy products.
- b. Abstinence is to be observed on all Wednesdays and Fridays of the Great Fast.
- c. All of the faithful of the Eparchy who receive Holy Communion are obligated to abstain.

STRICT ABSTINENCE

The law of strict abstinence (fast) forbids the use of meat, eggs and dairy products.

Strict Abstinence is to be observed on the

- First Day of the Great Fast, Monday, February 16th
- Good Friday, April 3rd.

All Adult faithful—18 years and older—who receive Holy Communion are obligated to observe strict abstinence.

DISPENSATIONS: *Pastors and Administrators may, for a just cause, grant to individual faithful and to individual families dispensations or commutations of abstinence and strict abstinence into other pious practices.*

LITURGY OF THE PRESANCTIFIED GIFTS:

In keeping with our Byzantine Catholic liturgical prescriptions, the Liturgy of the Presanctified Gifts is celebrated on Wednesdays and Fridays of the Great Fast and the first three days of Holy Week, normally after 4:00 PM.

For pastoral reasons, at least one Presanctified Liturgy is to be celebrated each week and at least one during the first three days of Holy Week.

ALL SOULS' SATURDAYS

The All Souls' Saturdays are to be observed on the designated Saturdays with the celebration of the Divine Liturgy and the reading of the Diptychs for the faithful departed.

SOLEMN FEAST OF THE ANNUNCIATION

The Solemn Feast of the Annunciation is celebrated with a Divine Liturgy that must be celebrated on the evening of March 25th according to the Typikon.

WEEKDAY DIVINE LITURGY

In keeping with our ancient traditions, Divine Liturgy is not to be celebrated on the weekdays of the Great Fast.

Pastors are encouraged to offer other services during the weekdays of the Great Fast in keeping with our traditions as a Byzantine Catholic Church, namely Matins, an Hour of the Divine Praises, Vespers or Compline, during which Holy Communion maybe distributed. The same applies to funerals during the Great Fast.

VESTMENT COLOR

Bright or white vestments are to be worn on the Sundays of the Great Fast, except on the Third Sunday when red vestments are prescribed for the Holy Cross.

Red or dark vestments are to be worn on the weekdays of the Great Fast.

LITURGICAL DIRECTIVES FOR HOLY WEEK, PASCHA, BRIGHT WEEK AND PENTECOST

The following directives are taken from the Eparchial Pastoral Handbook #515-524:

515. The following services for Holy Week must be celebrated in every parish and mission having a full-time priest and ordinarily no earlier than 4:00 PM:

A) Great and Holy Wednesday:

The Liturgy of the Pre-Sanctified Gifts with the Holy Anointing of the Sick incorporated into the service. This service maybe celebrated from 12 Noon on.

If, for Pastoral reasons, the Service of the Holy Anointing is celebrated earlier in the day, then only the Liturgy of the Pre-Sanctified Gifts need be celebrated later.

B) Great and Holy Thursday: The Vesper Divine Liturgy of St. Basil the Great, beginning after 4:00 PM;

C) Great and Holy Friday: The Entombment Vespers beginning after 4:00PM;

D) Great and Holy Saturday: The Vesper Divine Liturgy of St. Basil the Great, beginning after 4:00 PM.

516. Regarding Good Friday the following are to be observed:

A) The Passion Matins (Strasti) with the reading of the 12 Gospels is to begin no later than Noon;

B) The Royal Hours may be taken no earlier than 9:00 AM and no later than 3:00 PM, but only after Good Friday Matins;

C) The Entombment Vespers: If no clergy are available, lay members of the parish known for their piety and commitment to the Church may carry the Holy Shroud during the procession at the end of the Entombment Vespers;

D) The practice of placing the Divine Eucharist on the grave after the procession is strictly forbidden.

517. Regarding Holy Saturday, the following are to be observed:

A) Jerusalem Matins may be celebrated no earlier than 10:00 PM on Great and Holy Friday and no later than Noon on Holy Saturday;

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B) During the Vesper Divine Liturgy of St. Basil the Great, the clergy change from dark to bright vestments during the chanting of the verses before the Gospel, *Arise, O God*.

POPE FRANCIS' LENTEN MESSAGE 2015

Dear Brothers and Sisters,

Lent is a time of renewal for the whole Church, for each communities and every believer. Above all it is a "time of grace" (2 Cor6:2). God does not ask of us anything that he himself has not first given us. "We love because he first has loved us" (1 Jn 4:19). He is not aloof from us. Each one of us has a place in his heart. He knows us by name, he cares for us and he seeks us out whenever we turn away from him. He is interested in each of us; his love does not allow him to be indifferent to what happens to us. Usually, when we are healthy and comfortable, we forget about others (something God the Father never does): we are unconcerned with their problems, their sufferings and the injustices they endure... Our heart grows cold. As long as I am relatively healthy and comfortable, I don't think about those less well off. Today, this selfish attitude of indifference has taken on global proportions, to the extent that we can speak of a globalization of indifference. It is a problem which we, as Christians, need to confront...

Each year during Lent we need to hear once more the voice of the prophets who cry out and trouble our conscience.

God is not indifferent to our world; he so loves it that he gave his Son for our salvation. In the Incarnation, in the earthly life, death, and resurrection of the Son of God, the gate between God and man, between heaven and earth, opens once for all. The Church is like the hand holding open this gate, thanks to her proclamation of God's word, her celebration of the sacraments and her witness of the faith which works through love (cf. Gal 5:6). But the world tends to withdraw into itself and shut that door through which God comes into the world and the world comes to him.

God's people, then, need this interior renewal, lest we become indifferent and withdraw into ourselves. To further this renewal, I would like to propose for our reflection three biblical texts.

1. "If one member suffers, all suffer together" (1 Cor 12:26) – The Church The love of God breaks through that fatal withdrawal into ourselves which is indifference. The Church offers us this love of God by her teaching and especially by her witness. But we can only bear witness to what we ourselves have experienced. Christians are those who let God clothe them with goodness and mercy, with Christ, so as to become, like Christ, servants of God and others. Only they have "*a part*" with him (Jn 13:8) and thus can serve others. Lent is a favourable time for letting Christ serve us so that we in turn may become more like him. This happens whenever we hear the word of God and receive the sacraments, especially the Eucharist. There we become what we receive: the Body of Christ. In this body there is no room for the indifference which so often seems to possess our hearts. For whoever is of Christ, belongs to one body, and in him we cannot be indifferent to one another. "*If one part suffers, all the parts suffer with it; if one part is honoured, all the parts share its joy*" (1 Cor 12:26).

The Church is the *communio sanctorum* not only because of her saints, but also because she is a communion in holy things: the love of God revealed to us in Christ and all his gifts. ...In this communion of saints, in this sharing in holy things, no one possesses anything alone, but shares everything with others. And since we are united in God, we can do something for those who are far distant, those whom we could never reach on our own, because with them and for them, we ask God that all of us may be open to his plan of salvation.

2. "Where is your brother?" (Gen 4:9) – Parishes and Communities All that we have been saying about the universal Church must now be applied to the life of our parishes and communities. Do these ecclesial structures enable us to experience being part of one body? A body which receives and shares what God wishes to give?

A body which acknowledges and cares for its weakest, poorest and most insignificant members? Or do we take refuge in a universal love that would embrace the whole world, while failing to see the Lazarus sitting before our closed doors (Lk 16:19-31)?

In order to receive what God gives us and to make it bear abundant fruit, we need to press beyond the boundaries of the visible Church in two ways.

In the first place, by uniting ourselves in prayer with the Church in heaven. The prayers of the Church on earth establish a communion of mutual service and goodness which reaches up into the sight of God. Together with the saints who have found their fulfilment in God, we form part of that communion in which indifference is conquered by love. The Church in heaven is not triumphant because she has turned her back on the sufferings of the world and rejoices in splendid isolation. ... Saint Therese of Lisieux, a Doctor of the Church, expressed her conviction that the joy in heaven for the victory of crucified love remains incomplete as long as there is still a single man or woman on earth who suffers and cries out in pain: "I trust fully that I shall not remain idle in heaven; my desire is to continue to work for the Church and for souls" (Letter 254, July 14, 1897).

We share in the merits and joy of the saints, even as they share in our struggles and our longing for peace and reconciliation. Their joy in the victory of the Risen Christ gives us strength as we strive to overcome our indifference and hardness of heart.

In the second place, every Christian community is called to go out of itself and to be engaged in the life of the greater society of which it is a part, especially with the poor and those who are far away. ... In each of our neighbours, then, we must see a brother or sister for whom Christ died and rose again. What we ourselves have received, we have received for them as well. Similarly, all that our brothers and sisters possess is a gift for the Church and for all humanity.

Dear brothers and sisters, how greatly I desire that all those places where the Church is present, especially our parishes and our communities, may become **islands of mercy** in the midst of the sea of indifference!

3. "Make your hearts firm!" (James 5:8) – Individual Christians As individuals too, we have are tempted by indifference. Flooded with news reports and troubling images of human suffering, we often feel our complete inability to help. What can we do to avoid being caught up in this spiral of distress and powerlessness?

First, we can pray in communion with the Church on earth and in heaven. Let us not underestimate the power of so many voices united in prayer! The 24 Hours for the Lord initiative, which I hope will be observed on 13-14 March throughout the Church, also at the diocesan level, is meant to be a sign of this need for prayer.

Second, we can help by acts of charity, reaching out to both those near and far through the Church's many charitable organizations. As a way of overcoming indifference and our pretensions to self-sufficiency, I would invite everyone to live this Lent as an opportunity for engaging in what Benedict XVI called a formation of the heart (cf. *Deus Caritas Est*, 31). **A merciful heart does not mean a weak heart.** Anyone who wishes to be merciful must have a strong and steadfast heart, closed to the tempter but open to God. A heart which lets itself be pierced by the Spirit so as to bring love along the roads that lead to our brothers and sisters. And, ultimately, a poor heart, one which realizes its own poverty and gives itself freely for others.

During this Lent, then, brothers and sisters, let us all ask the Lord: "*Fac cor nostrum secundum cor tuum*": Make our hearts like yours (Litany of the Sacred Heart of Jesus). In this way we will receive a heart which is firm and merciful, attentive and generous, a heart which is not closed, indifferent or prey to the globalization of indifference.

It is my prayerful hope that this Lent will prove spiritually fruitful for each believer and every ecclesial community. I ask all of you to pray for me. May the Lord bless you and Our Lady keep you.

From the Vatican, 4 October 2014

Francis

Feast of Saint Francis of Assisi