



*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. There-*

*fore, only baptized Catholics in the State of Grace are permitted to participate in Holy Communion.*



**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**

1/11/2015	REHEARSAL	9:00 - 9:45 am
	Steve Kopko	Ephesians 4:7-13
1/18/2015	REHEARSAL	9:00 - 9:45 am
	Jon Weil	1 Timothy 4:9-15
1/25/2015	REHEARSAL	9:00 - 9:45 am
	Ron Pasmant	2 Timothy 3:10-15
2/1/2015	REHEARSAL	9:00 - 9:45 am
	Marc Brown	1 Corinthians 6:12-20
2/8/2015	REHEARSAL	9:00 - 9:45 am
	Kester Bailey	1 Corinthians 8:8-9:2

**DIVINE LITURGY AND PARISH CALENDAR**

**Sunday 11<sup>th</sup> SUNDAY AFTER THEOPHANY**

*10 am Living & Deceased Parishioners*

**Mon. 12<sup>th</sup> No Liturgy**

**Tues. 13<sup>th</sup> 6:00 pm Blessed Repose + Margaret Gage (Anna Gage)**

**Wed. 14<sup>th</sup> 6:00 pm Healing to James M. Gage (Anna Gage)**

**Thurs. 15<sup>th</sup> No Liturgy**

**Fri. 16<sup>th</sup> No Liturgy**

**Sat. 17<sup>th</sup> 9:00 am Healing to All who Suffer from Depression (Anna Gage)**

*6 pm Vespers*

**Sunday 18<sup>th</sup> SUNDAY OF ZACCHAEUS**

*10 am Living & Deceased Parishioners*

**Tithes, Gifts & Finances: 4 January, 2015**

Tithes	\$3,082.10
Youth	11.00
Christmas	400.00
Candles	226.07
Gift Shop	28.00
Thanksgiving	50.00
Initial Offering Children	6.00
Initial Offering Adults	220.00
Feast of Circumcision	538.00
50/50	275.00
January Luncheon	108.00
Mortgage Reduction	244.00
Principal Reduction	300.00
<b>Total</b>	<b>\$5,488.17</b>

**Weeklong Candle Intentions**

**ETERNAL LIGHT: Special Intentions of Fr. James**

**CHRIST: Blessings to Mark, Nicholas, Andrea, & Julie (Kay Terry)**

**CHRIST: Special Intention ()**

**THEOTOKOS: Special Intention ()**

**THEOTOKOS: Special Intention ()**

**CHRIST NARTHEX: Special Intention ()**

*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, Robert M. Weil and Kay Weil, Janet Lambert, Dolores Demko, and Ron & Carol and Gilbert & Sally Pasmant, Ethan McArthur. That the Lord have mercy and save His people undergoing persecution in Pakistan, Iraq, Iran, Syria, Egypt and other lands.*

**NEW YEAR LUNCHEON NEXT SUNDAY (JANUARY 18TH)! Please invite your family and friends to our first Luncheon of the year! We will serve succulent Roast Pork Tenderloin, Parsley Potatoes, etc. Cost: Adults \$12 and for Children \$6. Please see Rita Pipta for tickets.**



**THE HOLY FATHER'S PRAYER INTENTIONS FOR JANUARY: Universal:** That those from diverse religious traditions and all people of good will may work together for peace.  
**Evangelization:** That in this year dedicated to consecrated life, religious men and women may rediscover the joy of following Christ.

**THEOPHANY HOUSE BLESSINGS.** The center of worship for a family is often the home, perhaps the holiest place there is. The home is where you gather with family to eat, to raise a family, to read the word of God. Jesus said, "If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make

Our home with him" (John 14: 23). After Theophany, the home also becomes a center of celebration during the annual house blessings. This service is not only a time for a family to gather and renew the home as a holy site; it can also become an opportunity for the parish community to rejoice in the Lord together: why not invite your extended family over for the blessing or colleagues from work or school. Please sign up on the sheet in the parish hall if you would like to have Fr. James bless your home this Theophany season. Please indicate which day of the week would work best.



Sister Vassa: *I see this kind of communication as my "obedience" (or "poslushanie", as we say in Russian) and also my obligation. Because my spiritual father and archbishop, Vladyka Mark of Berlin and Germany, both sent me to receive academic degrees in theology, and later blessed me to take on a teaching position at the University of Vienna. He also blessed me to make these videos, as part of my academic activities. He did not send me to get a doctoral degree just to stimulate my own brain cells or to decorate my CV. I was blessed to receive a theological education to be of service to others; to share this gift with others. Today in academia it is becoming increasingly popular for professors to offer courses online, as a service to the larger public. However, as an Orthodox Christian in academia, I am not only a member of the academic community, but also a member of the Church. So, just like the rest of us within the one body that is the Church, I try to make myself useful in the way that I can.*

*As far as the world-wide audience is concerned, I am grateful for it. I never expected to have viewers volunteer to translate the videos into the many languages we now have in the subtitles: Russian, Greek, Serbian, Spanish, Romanian, Bulgarian, Ukrainian, Slovak – and occasionally Japanese, Portuguese, Georgian, Hungarian, Finnish, and even Arabic. We have received letters of thanks from war-torn Syria, from South Africa, and many more from Russia, Serbia, and Greece – even from Mount Athos. Christ calls us all to "Go and teach all the nations..." Both men and women answered that call in the Early Church with great enthusiasm. Even the Samaritan woman in the Gospel – a sinful woman – managed to convert her entire village to faith in Christ, by spreading the word about Him. So, if today we are able to spread His word through the internet, as well as the word about His saints – then I think we can be nothing other than grateful for that opportunity to answer Christ's*

**MONTHLY LUNCHEONS.** *We are looking for people/families to host our monthly luncheons –these have been some of our most consistent fund raisers. These meals (and the bake sales) raise enough money to pay 4 mortgage payments a year. It would be a great blessing if you would consider volunteering to turn your favorite dish into a luncheon for 120 people. We have experts in our kitchen crew who would be very willing to advise you. Please speak with Steve Kopko.*



Someone asks Sister Vassa about the vocation of single people in our Church today: **What I wondering is if you perhaps have some thoughts about some notion of the vocation of singleness or some rediscovery of living outside the monastic tradition, but not necessarily striving for marriage.**

*It's true that it's simply a reality, regardless of how you evaluate it, that our churches are now full of single people. Often in my videos I'm actually speaking to single people. I have students at my University, and I often deal with single people. It's simply a reality that we have to somehow speak a language of, and recognize the reality of, the people who are in Church, and many of them, it's true, are single. When this is what God sends you, it's simply a fact of life. And we just have to grow up and realize it, that we don't always fit into a certain box. I never thought, for example, that I would be living in a city outside of a convent, and I didn't want that. I was telling my spiritual father when I was in my twenties, how I knew I'm going to be a recluse... I had the whole thing planned out, how I would have a cell with a little window, and so on. I really saw myself that way. So my spiritual father just said, "Oh, well, we'll see what God sends us". But now I think, he must have been rolling his eyes! This regards what I keep saying about living in the now, and exactly where God put you. And God needs you where you are. You can constantly see the grass being greener somewhere else. Often people are single simply because they haven't met the right person. And what do you do? Do you go on one of these dating sites? People get very desperate. Here it's very important to live in the now, and accept this reality, and the take it from there, – because it's very humbling. You are not that hero, or not the τῦπος, as in Greek, "the type". You are not any "type," you are not this or that, you don't fit into a certain box.*



**SR. VASSA LARIN:** World renown 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: Prayer and the Living of Lent: "What's the Point?"

To help us become better familiar with Sr. Vassa and her style you might want to view a few of her YouTube videos: *Coffee with Sr. Vassa* in which she discusses the Liturgical Calendar of the Byzantine Church and makes practical and deep spiritual insights for our everyday lives. In just 10 minutes you can be entertained AND receive an enriching devotion for the day. Most of Sister's writings deal with historical and scientific research on Liturgy; I did find some of her more popular thoughts transcribed from talks or interviews. A few of these will follow, so you can get a feeling for her style.

In an interview for the Russian Blog Pravmir she is asked by **Deacon Andrei Psarev** : **What does it mean for you as a nun and scholar to communicate with a world wide audience via your YouTube channel?**

*Continued on the next page*

*And that's very humbling, because people will say "Why aren't you married?" or "Oh, God, he is I don't know how old, and he is not married. There must be reasons for that!" It's humbling, and you just have to accept this sometimes. And – I talked about this in one of the videos – it's an ambivalent situation. God sometimes sends us ambivalence, and it drives us crazy, because we want to control these things. We don't really want the will of God, we want to control; we want to say "I imagine myself to be some Byzantine hero from the 8<sup>th</sup> century, and I'm going to do this and that for my salvation." Well, no. Just deal with what God is sending you. This is where He put you. He is sending you these specific people, and He is not sending you other things. Try to deal with that, and then see what He sends next. This is a realization that can really change your life, and daily prayer can bring us to that. But it's a constant "work in progress," because not every day are we willing to accept these things. Some days are frustrating, while some days we have the grace that doesn't come from us to face these things differently. But it's all a wonderful adventure.*

Source: <http://www.pravmir.com/living-tradition-city-talk-sister-dr->

**When asked about remembrance and repentance: When you talk about recollection in Church and we think about our lives, how would repentance fit into that recollection?**

*Loren asks about how repentance fits into remembrance or recollection. First of all, note that repentance is "a change of mind." As you probably know, in Greek μετάνοια means "a change of mind." This is not something that occurs once, and then you move on. No, it's a constant process. We are a "work in progress", all of us, and the saints were as well. You are constantly refocusing. You have to keep refocusing yourself. It's like cleaning your house. You don't expect it to stay clean. It is frustrating, but the fact is that it will get dirty again. This is a process, so we are constantly doing this. And the second thing, about this remembrance, – when you come to confession, which is part of the sacrament of repentance, you are actually reinstating the proper version (or proper memory) of the story. In other words, your human mind, your fallible mind tells you at the moment when you are committing a sin, that it's justified. Somehow, you justify it, "This is okay," – and you do it. And eventually, when you come to "repent" this; i.e., you are changing your focus again and you take the time to "remember" things that you did wrong, where you sinned, you are reinstating the proper remembrance. You are saying what was wrong, what was right. (You should also not forget things that you do well.) But you are "confessing" what the proper version of the story is, and what you regret. This reinstating of the proper version of the story is exactly what happens when we "confess" the Creed before Communion – i.e., we sing it during the Eucharist – the Confession of Faith, because that is the proper version of our common story. So confessing the faith, when you say "I believe," and the often unpopular tradition of confessing our sins before going to Communion, is actually on the same plane. Except that confessing of sins is our individual story that we are reinstating, because we tend to misinterpret it where we justify ourselves. While the Creed is the proper interpretation of our common story of salvation history, – that story which is very historical, it begins at the beginning, and ends with the fulfillment. Anyway, this is my answer to your question: that repentance involves confession, which is remembrance, remembrance of our own individual story in the proper light.*

In a very scholarly article entitled, **Feasting and Fasting According to the Byzantine Typikon**, Sister reaches into her personal experiences & ancient history to illustrate important points in a way we can all apprehend. When she is demonstrating how the Byzantine Typikon (book of instructions on how to properly celebrate the Church's Liturgies we find

this charming demonstration of the difference between the ideal and the way some parishes celebrate.

*"Be that as it may, even a less-than-ideal execution of the Typikon's festal regulations can provide an enlightening glimpse into the "ideal" reality of a feast. I remember the Easter vigil (what we call Pascha) at a small parish in a Bavarian village on the outskirts of Munich. The choir consisted of 5-6 elderly women not yet completely tone-deaf, but they were getting there; the priest, who had been ordained very late in life, tended to miss his cues; and the congregation consisted of about thirty elderly Russians — post-World War II DPs from the Soviet Union — with little if any knowledge of their liturgical tradition. This parish was hands-down the world champion of bad liturgy. And nonetheless, when exactly at midnight, after a procession around the church, the priest proclaimed, "Christ is risen!" and the congregation began to sing the Easter hymn: "Christ is risen from the dead!" and the only, little church bell with a tin-pan clang of a sound began to ring, signaling the entrance of the procession into the church, the once-a-year feeling that Pascha has arrived filled that village parish, and we truly celebrated.*

*It is a rite that, even when sloppily accomplished, succeeds quite powerfully in conveying the news of the resurrection. It is the same rite celebrated by a fourteenth-century witness in Constantinople, Metropolitan Matthew of Ephesus (1329-1351), who vividly describes a similar Pascha Vigil and the popular joy at the entrance of the clergy and people into church: "Marvelously adorned with every sacred vestment, and in good order, [the clergy and people] exit from the church . . . closing its doors according to a symbolic custom. And then the preacher, who raises his voice on high and praises God and with all his strength attracts the attention of everyone to the moment when he gives the awaited announcement, crying out in a clear voice the arrival of the resurrection of the Deceased One. At the same moment those present join the chant of thanksgiving and a harmonious melody with the tones of the triumphal hymn rises up as high as the heads of those who sing, and Christ rises too."*

Did you notice how beautifully Sister placed in juxtaposition the simple and humble 20th century Pascal Liturgy in Germany with the excessive of the 14th century Imperial Constantinian court? Both followed the same basic Typikon, resulting with the same effect: the Good News of Christ is Risen is a reality in the hearts of each person celebrating the Feast.

**ADVERTISEMENT:**



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