

Annunciation Byzantine Catholic Church

Established on July 20, 1969 + Church Blessed May 16, 2006



995 N. West Street - Anaheim, CA 92801-4305 - (714) 533.6292

Located on West Street just south of La Palma

Holy Protection of the Mary Byzantine Catholic Eparchy of Phoenix

SUNDAY Divine Liturgy 10:00 AM

HOLY DAYS—Vesper/Liturgy 7:30 PM & Feast Day 9:00 AM

DAILY— Mon, Tues, Wed & Fri 9:00 AM

FOR LENT Matins/Communion 9:00 am Mon, Tues & Fri

Pre sanctified Liturgy 7:30 pm Wed

CONFESSIONS Sun 9:30 am,
Daily 8:30 am or by appointment

OFFICE HOURS

Monday-Friday 10 am - 4pm

Closed on Thursdays & Holy Days

Please call before coming to the office.

PARISH ADVISORY BOARD

Stephen Kopko, Jan Washicko, Marya Weil, Burce Terry,
Helen Malinick, Nana Erickson, John Sheftic & Beth Gath

PARISH FINANCE COUNCIL

Andy Spisak, Stephen Kopko & Robert Erickson

BAPTISM/CHRISMATION/COMMUNION

Membership required & Preparation
Class required.

ANOINTING OF THE SICK & SHUT-INS

Family members must contact the parish
office. Anointing of the Sick is
given in church after the Liturgy.

MYSTERY OF CROWNING

Arrangements must be made 6 months in
advance.

QUINCEANERA

Member of the parish and attend our
Eastern Christian Formation Program.

EASTERN CHRISTIAN FORMATION

September- June on Sunday after the
Parish Liturgy Marya Weil Coordinator

Served by Right Reverend Stephen G Washko, pastor

E-mail: annbyzcathchurch@sbcglobal.net

Website: www.annunciationbyzantine.org

[facebook.com/annunciation.byzantine](https://www.facebook.com/annunciation.byzantine)

Divine Liturgies, Services & Intentions *You are invited to join us daily for the Divine Liturgy in the Little Chapel. The Liturgy is usually 45 minutes and Father is available for Confession before and after the Liturgy.*

Sat 10/29 No Services Scheduled
 *Hebrew Readings for Sunday: **1 Samuel 16: 14-23, Zechariah 12: 10- 13: 1-2**

Sun 10/30 24th SUNDAY AFTER PENTECOST TONE 7, P.
 9:30 am Confessions
 9:40 am THE THIRD HOUR
 10:00 am *Members of our parish & Friends, & Panachida 1 Year Anniversary for +Obushko Evdokiya by Chuck & Tanya Johnson*
ECF CLASSES FOR OUR CHILDREN

Mon 10/31 Blessed Martyr Theodore R. p. 381
 9:00 am *God's blessing on Bruce & Ruth Terry by Kay Terry*

Tue 11/1 Unmercenary Wonder-Workers Cosmas & Damian, p. 403
 9:00 am *God's blessing on Julia Kacarab by John & Barb Fishell*

Wed 11/2 Martyrs Akindynos, Pegasus..., p. 379
 9:00 am *God's blessing on Julia Kacarab by John & Barb Fishell*

Thu 11/3 NO DIVINE SERVICES
Parish Office is Closed

Fri 11/4 Venerable Father Joannicus the Great p. 376
 9:00 am *Special Intention by a friend*

Sat 11/5 No Service Scheduled
 *Hebrew Readings for Sunday:
 1 Kings: 17: 8-24 & Isaiah 38:1-20

Sun 11/6 25th SUNDAY AFTER PENTECOST, TONE 8, P. 163
 9:00 am Choir Rehearsal
 9:30 am Confessions
 10:00 am *For the members of our parish family & friends*

ECF CLASSES FOR OUR CHILDREN
**The Old Testament Readings open a fuller meaning of the readings for the Saturday evening vespers. They are a contemporary proposal by the Priest Theodore Pulcini, based on the Sunday Gospels. (Old Testament Lectionary for Use in the Byzantine Tradition at Great Vespers on Saturday Evening 2005)*

REMEMBER IN YOUR PRAYERS +JENNIE ETHEL BERGERON, she fell asleep in the Lord and was buried from our parish last Friday morning. Eternal Memory and Blessed Repose.

PRAYER REQUESTS Lenny & Ramona Morris, Julie Kacarab, Jan Vogel, Andy Spisak, Jerry Aken, Dennis Rock, Stella Navarette, Joanne Kopko, Stephen Torday, Robert, Joseph Hliviak, Nina Erickson, Catherine Terry, Charles Krofchik, Fr. Gregory Petruska, Chet Vogel, Joseph Moran, Ruth Terry, Adrian Flores & Veronica Navarette, Jessica Kanenbley, Judy Livingston, Bob & Rita Pipta, Margaret Bevins, Nicholas Moyta, Brian Safian, June Yontos, Jean Anderson, Betty Perebzak, David, the brother of Marilyn Cooper, Richard Sesma, Deanna Keefe, Ron Lowery & Family, Alex Vida, Susan Dovin, Janet Lambert, and Ron, Carol & Gilbert Pasmant, Ethan McArthur.

7 DAY CANDLE OFFERING
Eternal Light:
Intention for Dennis & Sally Rock
Icon of our Lord:
Bob & Nina Erickson by Mary Washko
Icon of the Theotokos
Helen Bruce by Mary Washko

COFFEE SOCIAL HOSTS: Thank you for your love and service to the parish community.
October: The Washicko Family
November: The Franklin Family
December: Robert & Carmela Yarosik
 Don't forget to help our hosts by following the same rule as you do at Starbucks and McDonalds.

READERS & REHEARSAL SCHEDULE for more information or would like to join the choir —contact our Cantor Robert Pipta. Thank you for your dedication.
TODAY

10/30	3 rd Hour Mike Petyo	9:40 am Ephesians 2: 14-22
11/6	REHEARSAL Sherill Franklin	9:00 - 9:45 am Ephesians 4: 1-6
11/13	3 rd Hour George Petyo	9:40 am Ephesians 5: 9-19
11/20	REHEARSAL Greg Gath	9:00 - 9:45 am Ephesians 6: 10-17
11/27	3 rd Hour Ron Pasmant	9:40 am Colossians 1: 12-18

FALL ADULT ON-LINE CLASSES
 All Classes Are Free Tuesday Night Ongoing Classes
Introduction to Eastern Christianity
 11/1/16 • Fr. Milan Kasperek
Eastern Christian Spirituality
 11/8/16 - 12/13/16 • Fr. Joseph Stanichar
 Thursday Night Stand Alone CLASS
The Traditions of Philip's Fast

11/10/16 • Fr. Anthony Hernandez

The Traditions of Christmas and Theophany

12/15/16 • Fr. Michael Bezruchka

For more information or to register visit: [http://](http://eparchyofphoenix.org/faith_formation.html)

eparchyofphoenix.org/faith_formation.html E-mail Dcn. Basil

Ryan Balke with questions or to register at

dcnbasil@eparchyofphoenix.org

TITHING AND ATTENDANCE REPORT

Our Stewardship October 23

Attendance: Sun: 10:00 am 104 Souls

Adult Tithes : \$2,373.00

Youth Tithes: \$4.50

Principle Pledge: \$55.00

Gift Shop: \$168.00

Casino Night: \$123.00

From +William Kalinak Trust: \$2,500.00

In Memory of +Jennie Bergeron: \$450.00

Thank you for your support and love for our Parish.

We accept credit, Apple Pay and debit cards by way "The Square." Your receipts are e-mailed. Let us know if it works well for you.

October 23, 2016 Sunday—Annunciation in Anaheim, California—Fr. Juraj Terek from ITI International

Theological Institute of Turmau, Austria concelebrated the Divine Liturgy at Annunciation and gave a presentation of the University. The institute offers an education in a Eastern Catholic environment. Some of the priests serving our Eparchy have studied at the Institute, Fr. Milan Kasperek at St. Annes in San Luis Obispo, CA and Fr. Francis Murin at

St. Philips in Sacramento, CA. Father Juraj is a father of 8 children and is the chaplain at the Institute.



PRESENTATION OF THE INSTRUCTION AD RESURGENDUM CUM CHRISTO REGARDING THE BURIAL OF THE DECEASED AND THE CONSERVATION OF THE ASHES IN THE CASE OF CREMATION, 25.10.2016

The ecclesiastical legislation on the cremation of cadavers is regulated by the Code of Canon Law, which states: "The Church earnestly recommends that the pious custom of burying the bodies of the deceased be observed; nevertheless, the Church does not prohibit cremation unless it was chosen for reasons contrary to Christian

doctrine". "Here it is necessary to reveal that, despite this rule, the practice of cremation is significantly widespread also within the Catholic Church. With regard to the practice of conserving ashes, no specific canon law exists. For this reason, some episcopal conferences have addressed the Congregation for the Doctrine of the Faith, raising troubling questions regarding the practices of conserving a funerary urn in the home or in places other than the cemetery, and especially that of dispersing ashes in nature".

"After consultation with the Congregation for Divine Worship and the Discipline of the Sacraments, the Pontifical Council for Legislative Texts and numerous episcopal conferences and Synods of bishops of the Eastern Churches, the Congregation for the Doctrine of the Faith considered it appropriate to publish a new Instruction with a dual aim: to reiterate the doctrinal and pastoral reasons for the preference for the burial of the dead, and secondly, to issue rules for guidance on the conservation of ashes in the case of cremation".

"The Church, first of all, continues to recommend strongly that the bodies of the deceased be buried in the cemetery or in another sacred place. In the remembrance of the death, burial and resurrection of the Lord, inhumation continues to be the most suitable form for expressing faith and the hope in bodily resurrection. Furthermore, the burial in cemeteries or other sacred places responds adequately to the piety and respect due to the bodies of the deceased faithful. Taking care of the bodies of the departed, the Church confirms her faith in resurrection and distances herself from attitudes and rites the see death as the definitive annulment of the person, a phase in the process of reincarnation or as a fusion of the soul with the universe".

"If for legitimate reasons the decision is made to cremate a cadaver, the ashes of the faithful must be conserved in a sacred place, that is, in a cemetery or in a church, or in an area specifically dedicated for the purpose. The conservation of ashes in the home is not permitted. Only in the case of grave and exceptional circumstances, in agreement with the episcopal conference or the Synod of bishops, may permission be granted for the conservation of ashes in the domestic environment. To avoid any form of pantheistic, naturalistic or nihilistic misunderstanding, it is not permitted to scatter ashes in the air, on earth, in water or in any other way, or to convert the cremated ashes into any form of commemorative item".

"It is hoped that this new Instruction may contribute to making Christian faithful more aware of their dignity as children of God. We are faced with a new challenge for the evangelisation of death. Acceptance on the part of the human person of being a creature, not destined for disappearance, demands that God is recognised as the origin and destiny of human existence: from the earth we come and to the earth we return, awaiting resurrection. It is therefore necessary to evangelise the meaning of death in the light of faith in the

Risen Christ, ardent furnace of love, that purifies and recreates, awaiting the resurrection of the dead and the life of the world to come. As Tertullian wrote, ‘The resurrection of the dead is Christian men’s confidence: by believing it we are what we claim to be’”.

Fr. Bonino, in his presentation, emphasised that the practice of burial, on account of its high anthropological and symbolic meaning, harmonises on the one hand with the mystery of resurrection and, on the other, with Christian teaching on the dignity of the human body.

“As affirmed in the Gospel accounts, between the pre-Paschal Jesus and the risen Jesus, there are simultaneously discontinuity and continuity. Discontinuity, because the body of Jesus after resurrection is in a new state and has properties that are no longer those of the body in its earthly condition, to the point that neither Mary Magdalene nor the disciples recognise Him. But at the same, the body of the risen Jesus is that body that was born of the Virgin Mary, crucified and buried, and bears the traces. ... Therefore, it is impossible to deny the real continuity between the buried body and the risen body, a sign that historical existence, both that of Jesus and our own, is not a game; it is not abolished by eschatology, but rather is transfigured. Christian resurrection is not therefore a reincarnation of the soul in an indifferent body; nor is it an ex nihilo recreation. The Church has never ceased to affirm that it is precisely the body in which we live and die that will be revived on the final day. Besides, it is the reason why the Christian people, guided by the *sensus fidei*, likes to venerate the relics of saints. These are not a simple memorial kept on a shelf, but are instead linked to the identity of the saint, once the Temple of the Holy Spirit, and await resurrection. Certainly, we are aware that even if the material continuity should be interrupted, as is the case in cremation, God is powerful enough to reconstitute our body precisely from our immortal soul alone, which guarantees the continuity of our identity between the moment of death and the moment of resurrection. But it remains that, at the symbolic level – and man is a symbolic animal – continuity is expressed in the most appropriate way by means of burial, ‘a grain of wheat [that] falls in to the earth’, rather than by cremation, which destroys the body brutally”.

“Christianity, religion of incarnation and resurrection, promotes what the Instruction calls ‘the great dignity of the human body as an integral part of the human person whose body forms part of their identity’. ... For Christian faith, the body is not all the person but it is an integral and essential part of his or her identity. Indeed, the body is like the sacrament of the soul that is expressed in it and by means of it. As such, the body forms part of the intrinsic dignity of the human person and the respect due to it. This is why burying the dead is, already in the Old Testament, one of the works of mercy with regard to one’s neighbour. The integral ecology that the contemporary world yearns for should therefore begin with respecting the body, which is not an object for manipulation according to

our will for power, but rather our humble companion for eternity”.

Msgr. Angel Rodríguez Luño, referring to the question of the scattering of ashes, remarked that it is a decision that “often depends on the idea that with death the human being is completely annihilated, as if it were its final destiny. At times it may even proceed from mere superficiality, from the desire to obscure or privatise that which refers to death, or from the spread of more than questionable tastes. It may be objected that in some case the decision to conserve in one’s own home the ashes of a dear departed relative (parent, wife, husband, child) is inspired by the desire for closeness and piety, that it facilitates memory and prayer. It is not the most frequent reason, but in some case it may be this way. There is, however, the risk that it may produce forgetfulness or lack of respect, especially once the first generation has passed, or may give rise to unhealthy forms of mourning. But above all it must be observed that the departed faithful form part of the Church, they are the object of prayer and commemoration by the living, and it is right that their remains be received by the Church and conserved with respect throughout the centuries in the places that the Church blesses for the purpose, without being removed from the memory and prayer of other relatives and the community”.

ANNUNCIATION BYZANTINE CATHOLIC CHURCH

995 N. WEST ST., ANAHEIM, CA 92801



CHICKEN PAPRIKASH LUNCHEON

SPONSORED BY MARY AND FATHER STEPHEN WASHKO

WHEN: SUNDAY, NOV. 13 2016

TIME: AFTER THE DIVINE LITURGY,
APPROXIMATELY 11:30AM

WHERE: IN THE SOCIAL HALL

COST: ADULTS \$12.00, CHILDREN 4-12 \$6.00

TRADITIONAL HUNGARIAN CHICKEN PAPRIKASH,
GARDEN SALAD, BREAD AND HOMEMADE STRUDEL!

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AVAILABLE