

Annunciation Byzantine Catholic Church

Established on July 20, 1969

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 LITURGY

10:00 am

Third Hour

9:40 am

DAILY LITURGIES

Monday, Tuesday
Wednesday, Friday
9:00 am

HOLYDAYS

Vigil Vesper/Liturgy
7:30 pm
Feast Day
Divine Liturgy
9:00 am



WELCOME TO OUR PARISH

On the Feast of Saint
Elijah July 20th, we
will be celebrating 50
years of faithful
Service to the
Catholic Community.

We ask for your
prayers and support
as we look to the
future in our
mandated mission to
bring our Lord, Jesus
Christ to the people
of California.

BAPTISM Membership is required &
preparation class.

CONFESSIONS Sun 9:30-9:50 am,
Daily 8:30-8:50 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, Bruce Terry,
Helen Malinick, Nina Erickson, John Sheftic & Beth Gath

PARISH FINANCE COUNCIL

Andy Spisak, Stephen Kopko & Robert Erickson

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 attends our
Eastern Christian Formation Program.

EASTERN CHRISTIAN FORMATION

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

**For registration information, please contact the Parish Office.
Served by Right Reverend Stephen G Washko, pastor**
E-mail: abcc72069@gmail.com

**Website: www.annunciationbyzantine.org
facebook.com/annunciation.byzantine**

Schedule of Divine Liturgies & Intentions

Please join us in the Parish Hall for refreshments and fellowship

16 Saturday No Service Scheduled
Hebrew Scriptures for Sunday
 Ecclesiastes 2: 1-11 & Sirach 11: 10-27

17 23rd SUNDAY AFTER PENTECOST, TONE 6, p. 152

Confessions.....9:30-9:50 am

The Third Hour9:40 am

Divine Liturgy10:00 am

For our members and friends of our parish

ECF classes for our children after the Liturgy

18 Monday Martyrs Plato & Roman, p. 381
 9:00 am +*Semancik Family*
by Susan & Nicholas Fuga

19 Tuesday Prophet Obadiah, p. 366
 9:00 am +*Families & Friends of Sally Rock*

ENTRANCE OF THE THEOTOKOS,

Solemn Holy Day (No Fasting)

Blessing of Children after the Ambon Prayer

20 Wednesday Vigil for the Holy Day, p. 104

7:30 pm Vesper/Liturgy +*Libby Distefano*
by John & Ann Dugan

NO Inquiry Session—due to Holy Day

21 Thurs Feast Day, p. 267
 9:00 am Liturgy *Happy Birthday Fr. Marcus Gomori, pastor of St. Gabriel Las Vegas*

22 Friday Post Festive & Apostles Philemon & others, p. 267 (Meatless)
 9:00 am +*The Priest Francis Vivona*

23 Saturday No Divine Services Scheduled
 Hebrew Scriptures for Sunday's Readings
 Sirach 18: 1-14 & Isaiah 29: 13-24

24 24th SUN AFTER PENTECOST, Tone 7 & Postfestive of the Entrance of the Theotokos, P. 156 & 267

Confessions.....9:30-9:50 am

The Third Hour.....9:40 am

Divine Liturgy10:00 am

for our parish members and friends

Holy Anointing (Mirovanije) & Blessed Bread

ECF Classes today

OUR COFFEE HOST FOR THIS MONTH

Chester & Sherill Franklin special thank you for sponsoring our social.

LET US JOIN WITH THE SAINTS IN HEAVEN TO PRAY FOR THOSE IN NEED

Rob Yarosik	Fr Stephen Casmus
Albert Hatton	Gloria Solis
Charles Bivens	Brian Safian
Tom Atwood	Margaret Kessel
Marc & Matt Lowery	Stephen Demora
Carol Petyo	Rosa Navarro
Kathy Mykeloff	John Galamba
Margaret Holston	Frank Malinick
Robby Dugan	Betty Perebzk
Charlotte Marie Moran	Jessica Kanenbley
Cherie Loewe	John Galamba
Joel Rivera	Janet Lambert
Bill Drahusz	Judy Livingston
Deanna Keefe	Chuck Johnson
Elaine Nale	Stella Navarette
Ron & Isabel Christian	Fr. Chris Petruska
Margarette Samul Family	Bob & Rita Pipta
Ruth Terry	Adrian Flores
Veronica Navarette	Fr. Marcus Gomori
Alex Gomori	Fr. Mel Rybarczyk
Fr John Kovach	Mary Washko

For prayer requests: call Fr. Stephen or E-mail to abcc72069@gmail.com

**7 DAY CANDLE OFFERING
 ICONS OF OUR LORD & THEOTOKOS**

The special envelopes are available on the greeting table.
 The donation for the Icon Candles are \$5.

Eternal Light-Candle

Special Intention for Sally Rock

Tetrapod Lamps

Fr. Michael & Fr George by Ed & Andrea Pribonic
Anelica Villarim by M/M Solis

Our Lord

Kristin Hatcher & Family by M/M Solis

The Mother of God

Chris Anders by M/M Solis

SPECIAL ANNOUNCEMENTS

NEXT SUNDAY—PARISH ADVISORY BOARD MEETING after the Coffee Social in the Lower Level of the Parish Hall.

ITALIAN LUNCHEON REPORT 11-10

Total Income: \$1,338.00

Total Expense: \$22.00

Total Profit: \$1,316.00

Thank you to our sponsors and to all who attended the Luncheon. It was GREAT.

INQUIRY SESSIONS —No Class this week due to the Solemn Holy Day Vigil

CALENDAR OF EVENTS COMING UP

Nov 23 Saturday — *Home Schooler's Fall Dance*

Thanksgiving—Civil Holiday and we Honor it.

Nov 27 Wednesday Divine Liturgy.....7:30 pm

Nov 28 Thursday Divine Liturgy.....9:00 am

CHRISTMAS NUT ROLL BAKING DAYS

You don't have to be a baker to help make nut rolls. Good company and friends.

Dec 4 Wednesday beginning at 8am till

Dec 5 Thursday

Solemn Feast of Saint Nicholas of Myra Holy Day

Dec 5 Thursday Vesper Liturgy.....7:30 pm

Dec 6 Friday Feast Day.....9:00 am

**Saint Nicolas Parish Celebration-December 8 Sunday
Pot-Luck and Program by our ECF children**

CONSECRATION OF ALTAR & CHURCH Our Lady of Wisdom Italo-Greek Byzantine Church in Las Vegas, NV. Tuesday December 10th at 3pm.

Dec 15 Sunday—**CHRISTMAS BAKE SALE**

NOTE FROM THE PASTOR God bless you and thank you for your charity and love for my Mom, Mary. She was hospitalized this past week from a fall. She fractured her right arm and received 14 stitches around her eye. Your offering to help and kindness and the parishioner who assisted was truly comforting. Mom and I prayed for you. Sincerely in Christ,

Father Stephen

2019 ONLINE EDUCATIONAL OFFERINGS

All courses are offered as live webinars, free of charge.

Register at EasternCatholic.org/events

You may want to save this part of the bulletin & paste it into your calendar.

The Gift of God by Rev David Anderson

Preparing for the Feast of the Nativity

Wednesday, December 16 @5:00-6:00 pm PST

Baptized into Christ

The Mystery of Initiation & Identity of the People of God

Wednesdays January 8, 15, & 22 @5:00-6:00 pm PST

** REMINDERS **

As the Holy Days Approach

Recycling – ABCC recycles 'CA CRV' beverage

containers from our luncheons and also from parishioner.

There are two blue barrels in the hall for those who wish to donate their CRV cans, plastic bottles, and glass bottles.

Please be sure they are empty. We have collected \$99.23 last week.

Food Bank – We have been collecting non-perishable food

items for the food bank located at Saint Boniface Church.

There is a bed bucket in the hall for those wishing to donate. This is usually near the bulletin board.

TITHING AND ATTENDANCE REPORT

Our Stewardship November 10

Attendance: Sun—115 souls

Daily: 6 souls

Adult Tithes: \$3,210.38

Youth Tithes: \$14.25

Candles: \$20.00

Mortgage Reduction: \$100.00

Greek Catholic Union Matching Funds for the Craft Fair
\$3,000.00

Principle Reduction: \$500.00

Clergy Medical Insurance: \$50.00

Italian Luncheon: \$501.00

Christmas Presale Bake Sale: \$645.00

Recycling: \$29.47

T-Mobile: \$2,645.00

Please remember our parish in your **Will & Bequests.**

MORTGAGE BALANCE 11-10-19

\$768,510.26

Thank you for your generous donations *on the principle of* our mortgage. Thank you.

ETERNAL MEMORY & BLESSED REPOSE Kindly remember +*William Bennett the father of Jeff & Rochelle (Rocko) Bennett.* He fell asleep in the Lord. Many of our senior members of our parish will remember the family.

The Journey to Bethlehem

It is probably safe to say that most people would prefer to read a story than an academic treatise. Both forms might be conveying the same point, but a narrative is likely to be more compelling – and more memorable – than a dissertation.

The Entrance of the Theotokos into the Temple, the Great Feast we celebrate today, rests on such a narrative. The story is found in The Protoevangelion of James, a second-century telling of the birth and infancy of the Theotokos. We know that in the first and second centuries a number of books were written about Christ and His Mother. Some were accepted by all the local Churches as presenting a true portrait of the Messiah. Others were rejected because the Christ they portrayed was not the one who had been preached by the Apostles. In some He was a Gnostic philosopher, in another a magician.

We call these “apocryphal gospels” and do not see them as the voice of the Holy Spirit to us.

Still other books, The Protoevangelion of James among them, were revered by the Christians of their day but not considered canonical Scriptures because their content was not at the heart of the apostolic proclamation or the early Creeds. Their subject matter treated things like Jesus’ physical appearance or the early periods of Christ’s life not covered in the Gospels. They may be true but not central to our faith.

The Source of This Feast

The prayers and icon of this Feast focus on two elements of the Protoevangelion story. In the first, Mary at the age of three is presented to God in the temple at Jerusalem accompanied, as the text reads, “by the daughters of the Hebrews that are undefiled.” There “the priest received her, kissed her and blessed her.”

After describing the scene, the Protoevangelion continues: “And Mary was in the temple of the Lord like a dove that is being nurtured: and she received food from the hand of an angel” (8:1). The image of the Virgin receiving food from an angel, often represented in our icon of the Feast, points to the spiritual environment in which Mary was raised and which would prepare the holy Virgin for her future role as Theotokos.

The second vignette is shown in the upper right hand corner of this icon. There Mary sits in the innermost sanctuary of the temple, the Holy of Holies, ministered to by an angel. According to Jewish Law, no one entered the Holy of Holies: “only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance” (Heb 9:8). It is unthinkable that a child would be not only allowed there but actually live there as the Protoevangelion avows.

In the Epistle to the Hebrews we are given a reason why no one was allowed into the Holy of Holies: “The Holy Spirit was showing by this that the way into the Most Holy Place had not yet been disclosed as long as the first tabernacle was still functioning” (Heb 9:9). By placing Mary in the Holy of Holies, the Protoevangelion is saying that the way into the Holy Place – the presence of God – now is disclosed. It is Christ, who would be incarnate in the womb of this same Mary, the Theotokos. For this reason the story and its celebration have been embraced by the Tradition as affirmations of the Gospel. **On this feast in the Christian East, Mary’s coming into the temple is portrayed as an “Entrance” rather than as a “Presentation” as in the West.** This term puts us in mind of things like the “Great Entrance” at our Divine Liturgy or the Entrance Procession in the Western rites. Her coming is not the blessing of an insignificant child given in a “side chapel,” as it were, but a festive “prelude” or “overture” inaugurating the main event, the New Testament itself.

Our celebration of this feast focuses on Mary as the temple of the incarnate God, the one for whom the Jerusalem temple was only a prefiguration. After their entry with Christ into Jerusalem, His disciples came up to Him to call His attention to the temple and the buildings in its compound. Jesus replied, “Do you see all these things?” he asked. ‘Truly I tell you, not one stone here will be left on another; every one will be thrown down’” (Mt 24:2). This feast celebrates the fulfillment of His prophecy. God’s people will no longer reach heaven via Jerusalem; rather the heavens have been opened to us and God’s temple, the Theotokos, is become for us the way to heaven through her childbearing.

“Rejoice, Full of Grace”

Perhaps the most popular hymn of this feast is the kontakion, O katharotatos naos, which summarizes in a few lines the theology we have been presenting. It reads: “The most pure Temple of the Savior, the most precious and bright bridal chamber – the Virgin, sacred treasury of the glory of God – enters today into the Temple of the Lord, bringing with her the grace of the Most Holy Spirit. Wherefore, the angels of God are singing: “This is the heavenly Tabernacle!”

In this hymn two teachings are affirmed. Mary is proclaimed by the angels as “the heavenly tabernacle.” The tabernacle, we know, was the portable holy place which the Hebrews brought with them in the desert until they reached the promised land. It was rendered into a more permanent form as the temple. She, not any building, is the holy place where God dwelled.

Secondly we are told that Mary entered the temple “bringing with her the grace of the Most Holy Spirit.” People went to the temple to encounter God, to receive His blessings. Mary, instead, brings God’s grace with her. She is proclaimed as “full of grace,” even as a child, by the angels themselves. This feast is thus for the Eastern Churches what the Immaculate Conception is to the West: a celebration of the holiness of Mary, sanctified from her earliest days by the Most Holy Spirit who dwelt in her. As we have said, it was unthinkable that a child, or anyone for that matter, should enter the Holy of Holies. But it is Mary’s rightful place as the woman full of grace who would contain within the Platytera between earth and heaven, the foremost worshipper of the Lord whom she bore.

Mary at Work

Icons of the annunciation often show the Holy Virgin weaving when the angel appeared to her. This vignette, too, is drawn from the Protoevangelion, which describes Mary as weaving a curtain for the Jerusalem temple with several other girls. The temple veil was like a giant patchwork quilt with each girl assigned by lots to weave a portion, each using different colors. The Virgin was given the most precious colors, scarlet and true purple.