

# 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**

***Mask are required  
on church property***

All Our Holy  
Services are Live-  
streamed on  
**[facebook.com/  
stephen.washko](https://www.facebook.com/stephen.washko)**

#### **SUNDAY LITURGIES**

**\*\*Saturday Vesper/  
Liturgy 4:00 pm  
Sunday  
Divine Liturgy  
10:00 am**



#### **LENTEN SERVICES**

**Mon, Tues, Fri  
Matins w Communion  
9:00 am  
Wednesday  
Presanctified Liturgy  
7:30 pm  
Saturday Liturgy  
9:00 am**

#### **HOLYDAYS**

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

**BAPTISM /  
CHRISMATION & HOLY  
COMMUNION** Membership is required &

**CONFESSIONS** Before Daily Services 8:30-8:50 am  
and 9:30-9:50 am or by appointment.

#### **OFFICE HOURS**

Monday-Friday 10 am - 4pm

**Closed on Tuesdays & Wednesdays**

***Please call before coming to the office.***

#### **PARISH ADVISORY BOARD**

Jan Washicko, Marya Weil, Bruce Terry, John Crans  
Helen Malinick, Nina Erickson, John Sheftic & Beth Gath

#### **PARISH FINANCE COUNCIL**

Andy Spisak, Stephen Kopko & Jan Washicko

#### **ANOINTING OF THE SICK & SHUT-INS**

Family members must contact the parish.  
Anointing may 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](mailto:abcc72069@gmail.com)

**Website: [www.annunciationbyzantine.org](http://www.annunciationbyzantine.org)  
[facebook.com/annunciation.byzantine](https://www.facebook.com/annunciation.byzantine)**

***\*\*We Added a Saturday 4:00 pm Vesper/Liturgy for Sunday Obligation***

**SPECIAL INSTRUCTIONS FOR THOSE ATTENDING OUR LITURGIES**

**DISPENSATION FROM ATTENDING THE SUNDAY AND HOLY DAY LITURGIES** is effect. Call Father if you have a question— 714-533-6292

**IF YOU ARE SICK OR EXPERIENCING ANY SYMPTON** or have compromised health issues, please stay home.

**CONFESSIONS** are heard ½ hour before ALL Services or by appointment.

**LITURGIES & INTENTIONS FOR THIS WEEK**

**ALL OUR LITURGIES ARE LIVE STREAMED ON [FACEBOOK.COM/STEPHEN.WASHKO](https://www.facebook.com/STEPHEN.WASHKO)**

**2 SAT BEFORE THEOPHANY, p. 309**  
**Facebook Live Stream.....9:00 am**  
 God's blessing on Kester Bailey & Ellamie Tanjay

**HEBREW SCRIPTURES for the Sunday Gospel**  
 ISAIAH 40: 1-11 & MALACHY 3: 1-5

**3 SUNDAY BEFORE THEOPHANY, P. 309**  
**Facebook Live Stream.....10:00 am**  
 For our parish members and friends

**\*\*Breaking and distribution of the Artos from Easter Sunday in Thanksgiving to God for the miracle vaccine against Covid 19.**

**4 Monday Office of Readings w Holy Communion**  
**Facebook Live Stream.....9:00 am**

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**THEOPHANY OF OUR LORD,**

**The Baptism of our Lord in the River Jordan. Holy Day & Blessing of Water**  
**5 Tuesday Vigil Vesper/ Liturgy of St Basil the Great**

**Facebook Live Stream.....6:00 pm**  
 +Libby Distefano by Helen Bruce

**Bring your own Water**  
**6 Wednesday Feast Day Liturgy of St John Chrysostom**

**Facebook Live Stream.....9:00 am**  
 For our parish Members and Friends

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**7 Thursday No Divine Liturgy**

**8 Friday Post-Festive of Theophany, p. 312**  
**Facebook Live Stream.....9:00 am**  
 +Alex Trebek by Angelica Villarín

**9 SATURDAY AFTER THEOPHANY, P. 312**  
**Facebook Live Stream.....9:00 am**  
 +Lorraine J. Smith by Dennis Dutt

**10 SUNDAY AFTER THEOPHANY Tone 7. p. 316**  
**Facebook Live Stream.....10:00 am**  
 For our parish members and friend

**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 by Sally Rock*

**Icon of the Theotokos**

*God's blessing on Tanya Johnson by Donna M. Safian*

**Icon of Our Lord**

*Thanksgiving for Prayers by Tanya Johnson*

**Christmas Icon**

*God's blessing on Nina Erickson by Helen Bruce*  
*Special Intention by Helen Bruce*

**Tetrapod**

*God's blessing on Ingrid Spisak by Helen Bruce*  
*God's blessing on Bob & Nina by Mary Washko*

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

- |                          |                           |
|--------------------------|---------------------------|
| Fr John Monastero        | Robert Yarosik            |
| Michael Mykeloff         | Margarette Samul Family   |
| Helen Malinick           | Veronica Navarette        |
| Lance & Sylvia Flambures | Alex Gomori               |
| Jamal Sarsam             | Tanya & Chuck Johnson     |
| Irene Lovas              | Petrice (Podhayny) Duncan |
| Rob Yarosik              | Margaret Dessureault      |
| Albert Hatton            | Gloria Solis              |
| Charles Bivens           | Brian Safian              |
| Ruth Terry               | Margaret Kessel           |
| Marc & Matt Lowery       | Stephen Demora            |
| Carol Petyo              | Rosa Navarro              |
| Kathy Mykeloff           | John Galamba              |
| Margaret Holston         | Frank Malinick            |
| Robby Dugan              | Fr. Chris Petruska        |
| Irma Contera             | Jessica Kanenbley         |
| John Galamba             | Joel Rivera               |
| Janet Lambert            | Bill Drahusz              |
| Judy Livingston          | Deanna Keefe              |
| Adrian Flores            | Bob & Rita Pipta          |
| Elaine Nale              | Stella Navarette          |
| Ron & Isabel Christian   | Special Intention         |
- For prayer requests: call Fr. Stephen or E-mail to [abcc72069@gmail.com](mailto:abcc72069@gmail.com)

**ANSWERING GOD'S CALL**

"He will baptize you in the Holy Spirit." Answering God's call for your life is the way for us to genuinely respond to our baptism. Are you thinking about whether you may be called to ordination, consecrated or monastic life? Contact the Vocations Office at 206-329-9219 or email:

[vocations@ephx.org](mailto:vocations@ephx.org)

**SPECIAL PETITION**

**Deacon:** We also pray you Lord our God to grant us eyes to see and hearts to know that we are baptized into the Holy Spirit, and through this knowledge bring about an increase in vocations rooted in the life of the undivided Trinity, we pray you, hear and have mercy.

**Response:** Lord, have mercy 3X

**THE GREAT BLESSING OF WATER** will take place after both Services at the Ambon Prayers. For your protection from Covid, *please bring your own Water* and place your containers around the large tub of water for the blessing.

**ALL SOULS SATURDAYS** first All Souls Saturday is scheduled for **Saturday February 6**. You may want to begin to prepare your list of your beloved deceased to be remembered at the Panachida Service at the Liturgy. You may use the special card in your envelope sets and drop it in the collection basket on Sunday or email your list to [abcc72069@gmail.com](mailto:abcc72069@gmail.com)

**TITHING AND ATTENDANCE REPORT****Our Stewardship December 27**

**Attendance: 85 souls**

Adult Tithes: \$6,660.00

Youth Tithes: \$90.00

Candles: \$237.00

Christmas: \$1,655.00

Mortgage Reduction: \$125.00

Principle Reduction: \$1,435.00

Clergy Medical Insurance: \$100.00

Retired Religious Collection: \$100.00

**Tithe.ly on-line donate 12-21 to 12-27**

Principle Reduction: \$2,571.31

Tithes: \$566.35

**MORTGAGE UPDATE BALANCE 12-18-20**

**\$455,619.50**

Thank you for your special gifts on the Principle of our mortgage. Please remember our parish in your **Will & Bequests**.

**THANK YOU FOR SENDING** your tithing to the parish

office by mail, by E Checks or by dropping your envelope in our Secure Locked Mail box by the door of the church to help us meet our financial obligations.

**ONLINE GIVING IS AVAILABLE** be sure to select the account (Tithe, Payment on Principle, Bishop's Appeal etc..) you want your donation to serve. Thank you.

Go to our Web page [annunciationbyzantine.org](http://annunciationbyzantine.org) click on "donate"

**Sunday before the Theophany****Behold the Redeemer of the World**

**OFFICE OF READINGS 9AM MONDAY**

Christmas Eve and New Year's Eve are holiday milestones in American society. In our tradition January 5, Theophany Eve, is also a special day of preparation and anticipation leading into one of the most important festivals of the Church year.

Like Christmas Eve, Theophany Eve is a paramony, a day of continual prayer and fasting, leading up to the celebration of the feast. Part of what makes this a day of continual prayer is the celebration of the Royal Hours (**Office of Readings**) which replaces the ordinary First, Third, Sixth and Ninth Hours served every day in Byzantine practice. The Divine Liturgy is not served until the end of the fasting day, when it is joined to vespers to begin the feast.

The Royal Hours are served on the Paramony of Christmas, the Paramony of the Theophany and on Great and Holy Friday which we might call the "Paramony of Pascha." In addition, some Greek Churches serve the Royal Hours on the Eve of Pentecost, but without fasting. Our cycle of daily services has its origin in the experience of the Jews during the Babylonian exile. Since the prescribed round of morning and evening sacrifices could only be conducted in the Jerusalem temple, the exiled Jews developed a cycle of prayers, hymns and Scripture readings to be said throughout the day instead. When the Jews returned to Jerusalem after the exile, these prayers were incorporated into the usage of the temple. Jews today observe three daily services (morning, afternoon and evening) corresponding to the times of the three daily temple sacrifices.

The first Christians continued the custom of praying at these specific times. The Acts of the Apostles records St Peter going apart to pray at the sixth hour (Acts 10:9) and at the ninth hour (Acts 3:1). With the development of monasticism these daily prayers took on the character of formal services. Other services were added in imitation of the Psalmist's witness, "Seven times a day I praise You, because of Your righteous judgments" (Ps 119:164).

## SUNDAY BEFORE THEOPHANY

The hours came to commemorate important events which the Scriptures say took place at those times. Thus our Third Hour recalls the descent of the Holy Spirit on Pentecost (see Acts 2). The Byzantine Sixth and Ninth Hours evoke the memory of Christ's crucifixion and death: "Now from the sixth hour until the ninth hour there was darkness over all the land. And about the ninth hour Jesus cried out with a loud voice ... and yielded up His spirit" (Mt 27:45, 50).

### What Makes These Hours "Royal"?

While for most of the year the Hours are "cell services" – without choral responses or accompanying ritual, meant to be served by monastics in their cells (or by anyone at work or at home), the Royal Hours are served solemnly in church with hymns, Scripture readings and ceremony. They are generally served without interruption and conclude with the Typika. The name "Royal Hours" comes from the practice of the Great Church in Constantinople. The emperor and his court would attend the Hours on these days, emphasizing their importance in the life of the Church.

### Scripture in the Royal Hours

As a rule, the Scriptures read at the Hours are all taken from the Psalms. In the Royal Hours, however, selections from both the Old and New Testaments are read, in addition to the Psalter. The New Testament selections recount the ministry of John and the baptism of Christ as well as the meaning of baptism in the Church. The Old Testament readings, all taken from the Book of Isaiah the Prophet, provide us with an illustration of how Old Testament prophecies are ultimately fulfilled in Christ. The Prophet Isaiah lived in the eighth century bc and, like other prophets, called on his hearers to repent and to conform their lives to God's way. The following passage, read at the Third Royal Hour, illustrates Isaiah's message: "Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil, learn to do good; seek justice, correct oppression; defend the fatherless, plead for the widow" (Is 1:16-17). Isaiah warned that, if people did not repent, the nation would suffer at the hands of its enemies (at that time, the Assyrians). If they did repent, however, they would be restored and given new life. We see this in the selection read at the Sixth Royal Hour, "With joy you will draw water from the wells of salvation. And you will say in that day: Give thanks to the Lord, call upon His Name; make known His deeds among the nations, proclaim that His Name is exalted. Sing praises to the Lord, for He has done gloriously; let this be known in all the earth. Shout, and sing for joy, O inhabitant of Zion, for great in your midst is the Holy One of Israel" (Is 12:3-6).

## Tone 6

JANUARY 3, 2021

The second half of the book, added some 200 years later, reflects the same themes. At this point in Israel's history their great enemy was Babylon rather than Assyria. The Babylonians would conquer Jerusalem and destroy the temple, dragging the most prominent Jews into exile.

### Streams in the Desert

The promise for their restoration dominates the second half of Isaiah. Jerusalem, no longer desolate, will be rebuilt and will water its thirsty people. At the First Royal Hour we read, "The wilderness and the dry land shall be glad, the desert shall rejoice and blossom like the lily. It shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon... Behold, your God will come.... He will come and save you. ... For waters shall break forth in the wilderness, and streams in the desert; the burning sand shall become a pool, and the thirsty ground springs of water" (Is 35:1-7).

The power of Babylon ended just as that of Assyria had centuries before, but the ultimate fulfillment of these prophecies would only come with Christ. We see in Him the Source of eternal life, the One who truly turns the arid wilderness of thirsty hearts into springs of water. This theme would be taken up in the Gospel of John, where we read the words of the Lord Jesus "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water. But this He spoke concerning the Spirit, whom those who believe in Him would receive" (Jn 7:37-38).

The frequent mention of water in these passages, then, does not just allude to the Lord's baptism in the Jordan but to the Lord Himself. He is the One who can refresh with the living water of the Holy Spirit all who come to Him. He is the One who is revealed at the Jordan by the Father's voice and the Spirit's hidden presence and who begins to announce the good news of our salvation to the world.

When he saw the Lord of glory draw near to him, the Forerunner cried out: "Behold the One who redeems the world from corruption! Behold the One who delivers us from affliction! Behold the One who, in His mercy, has come forth upon earth from a pure Virgin, granting remission of sins! Instead of servants, He makes us children of God. Instead of darkness, He gives light to mankind through the waters of His divine baptism. Come, let us glorify Him together with the Father and the Holy Spirit."

Idiomelon at the Ninth Royal Hour