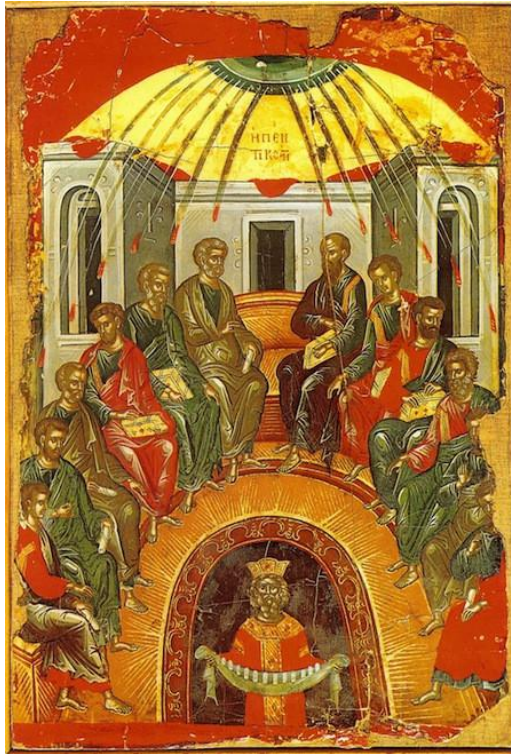


PENTECOST SUNDAY

&

SUNDAY OF ALL SAINTS

June 9 & 16, 2019



St. Anne Byzantine Catholic Church

222 E. Foothill Boulevard San Luis Obispo, CA 93405

Parish Office: (805) 543-8883 Fax: (805) 543-8832

www.stanneslo.org

Pastor: Father Michael Bezruchka

Pastor's e-mail: stanneslo@gmail.com

Bishops: Most Reverend John S. Pazak and Most Reverend Thomas Olmsted

Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix

Welcome! We are honored to have you come to worship with us. 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 extend our hands and hearts in Christian fellowship to you here, celebrating with us, whether long-time residents or newly arrived in the parish. We thank God that you are with us. If you are not registered, please fill out the form below and place in the collection basket or mail to the Parish Office. We invite you to join us for our Coffee Social, held in the fellowship hall, immediately after the Divine Liturgy and ask that you make yourself known to our Pastor who would be happy to answer your questions.

St. Anne's email list: Would you like to be added to our weekly St. Anne bulletin email list? Request it at slosa.email@gmail.com

Glory to Jesus Christ! Glory forever!

Liturgical schedule: June 9 – June 23

<p>Sunday June 9 <i>(Use handout for pages)</i></p>	<p>10:00 AM Divine Liturgy <i>For the Parishioners, Friends, and Benefactors of St. Anne's</i></p>	<p>PENTECOST SUNDAY Confessions: 9:00-9:45am <i>Acts 2:1-11; John 7:37-52.8:12; <u>Festal Tone</u></i> <i>ECF classes continue</i></p>
<p>June 10 – June 15</p>	<p>No Divine Liturgies</p>	<p>Parish office closed. We are permitted to eat meat on the Friday after Pentecost Sunday (this year June 14)</p>
<p>Sunday June 16 <i>(Use handout for pages)</i></p>	<p>10:00 AM Divine Liturgy <i>For the Parishioners, Friends, and Benefactors of St. Anne's</i></p>	<p>SUNDAY OF ALL SAINTS and FATHER'S DAY Confessions: 9:00-9:45am <i>Hebrews 11:32-12:2a; Matthew 10:32-33.37-38.19:27-30; <u>Tone 8.</u></i> <i>ECF classes continue</i></p>
<p>Monday June 17</p>	<p>No Divine Liturgy</p>	<p>Parish office <u>open</u>. Fr. Michael visits sick & shut-ins.</p>
<p>Tuesday June 18 <i>p. 379</i></p>	<p>9:00 AM Divine Liturgy Special Intention by Fr. Michael Bezruchka</p>	<p>The Holy Martyr Leontius. Parish office <u>closed</u>. <i>Romans 4:4-12; Matthew 7:15-21</i> Fr. Michael's third anniversary to the priesthood!</p>
<p>Wednesday June 19 <i>p. 368</i></p>	<p>6:30 AM Divine Liturgy +Beatriz Lardizabal by the Risch Family</p>	<p>The Holy Apostle Jude, Brother of the Lord. <i>Jude 1-10; John 14:21-24</i></p>
<p>Thursday June 20 <i>p. 383</i></p>	<p>9:00 AM Divine Liturgy +Beatriz Lardizabal by the Gutierrez Family</p>	<p>The Holy Martyr Methodius, Bishop of Patara. Our Holy Father Nicholas Cabasilas. <i>Romans 5:10-16; Matthew 8:23-27; Luke 1:46-55.1:68-79</i></p>
<p>Friday June 21 <i>p. 379</i></p>	<p>5:30 PM Divine Liturgy +Faye Marcuso by the Lardizaaal-Carnazzo family</p> <p>No class or dinner</p>	<p>The Holy Martyr Julian of Tarsus. Confessions: 4:45-5:15pm <i>Romans 5:17-6:2; Matthew 9:14-17</i></p>
<p>Saturday June 22 <i>p. 383</i></p>	<p>9:00 AM Divine Liturgy +Galina Sirotkina by Ames Elmendorf</p>	<p>The Holy Martyr Eusebius, Bishop of Samosata. <i>Romans 3:19-26; Matthew 7:1-8</i></p>
<p>Sunday June 23 <i>(Use handout for pages)</i></p>	<p>10:00 AM Divine Liturgy <i>For the Parishioners, Friends, and Benefactors of St. Anne's</i></p>	<p>SECOND SUNDAY AFTER PENTECOST Confessions: 9:00-9:45am <i>Romans 2:10-16; Matthew 4:18-23; <u>Tone 1</u></i> <i>ECF classes continue</i></p>

UPCOMING CALENDAR DATES

*June 24—Solemn Feast of Nativity of St. John the Baptist
9am and 6:30pm Divine Liturgies*

*June 29—OBLIGATION: Feast of Sts. Peter and Paul
5:30pm Vespers Divine Liturgy on June 28; 9am Divine Liturgy on June 29*

SUNDAY GIFTS TO THE LORD

June 2, 2019

Attendance: 74

Tithes: \$1,945

Debt Reduction: \$495

Donations: \$235

Candles: \$30

Ascension feast: \$105

Special Collection:

Catholic Communications: \$245

Bake Sale: \$130

PLEASE REMEMBER SAINT ANNE'S IN YOUR WILLS AND BEQUESTS

May God bless you for your generosity to His Church!

Priesthood Anniversary: June 18—Fr. Michael Bezruchka

Wedding Anniversary: June 20—Dcn. John & Myrna Bradley

Birthdays: June 19—Fr. Michael Bezruchka; June 22—Mariel Linskey;

June 23—Juanita Risch

God grant them many blessed years!

OIL LAMP INTENTIONS

Eternal Lamp above Ambon in church: **+John Anthony Dunn by Phillip & Rachel Slagel (12/7/19)**

Eternal Lamp to St. Anne in the narthex: **[Available]**

Icon of Jesus Christ: **[Available]** Icon of the Theotokos: **[Available]** Icon of St. John the Baptist: **[Available]**

Icon of St. Anne: **+Carla Anne Kndimuk by Phillip & Rachel Slagel (7/6/19)**

Icon of St. Nicholas: **[Available]** Icon of St. Mary Magdalene: **[Available]**

The large "eternal" vigil oil lamps have a suggested offering of \$10.00 and will burn continuously from Sunday through Saturday. The other smaller oil lamps are each available for a suggested \$2.00 offering, which will burn for each Divine Liturgy for one week. The bulletin will remind your fellow parishioners of your special intention or loved one above. (These donations are not tax-deductible.) See narthex envelopes to sponsor a lamp.

PRAYER REQUESTS (Submit requests by email or physical note.) John Barlow, Daniel Baron, Jeff Baron, Rebecca Baron, Betty, Myrna Bradley, Paula Bradley, Celi Carnazzo, Carlos Chavez, Dana Christianson, Debbie Christianson, Alexis Curley, Jay Dicky, Joyce Dicky, Fr. Edwin, Elizabeth, Stephen Ely, Susanne Eisinger, Rachel Estrella, Chris Evans, Government (national, state, local), Caroline Farrow, Brooke Fritz, Ernie Garcia, Amalia Guzman, Robert Hanley, Raphael Jenkins, Heidi Johnson, Juraj Kasperek, Sophie Kozinski, Kozitza family, Crystal & Sumi Lee, Jessica Lowes, Fe Marcuzo, Josie Miramontes, Matthew Marx, Nella, Howard Nobert, Ofelia, Cathie Prtichard, John Procopchuk, Rebecca Procopchuk, Sol Rudnick, Michael Santos, Therese Santos, Donna Snead, Silvia Soto, Sarah Standley, Pete Stapleton, Carolyn Tatum, Maria Turley, Elizabeth Wallace, Yolanda.

CONFESSIONS Check bulletin for weekly times as well as special times before feast days. Also available by appointment.

ANOINTING OF THE SICK Before hospitalization, after Holy Services in church. For emergencies, please call the Parish Office immediately.

BAPTISM/CHRISMATION/EUCHARIST Must be arranged at least three months in advance.

CROWNING IN MARRIAGE Must be arranged at least six months in advance.

EASTERN CHRISTIAN FORMATION Contact Ed Stewart: macejstewart@gmail.com

LITURGY INTENTIONS Please fill out one of the Liturgy Intention envelopes on the greeting table in the narthex with the name of your living or deceased person. Make checks payable to **St. Anne Stipends** and write "Liturgy Stipend" in your memo line. Although donations are not required, the suggested stipend is \$10, which is later paid to the priest offering the Liturgy.

Thank you to our Cleaning Angels!!! Changing to a new system: Over the years, many parishioners have generously donated their time to clean our social hall at St. Anne's; they usually cleaned for a 2-week period about two or three times per year. This has reduced our monthly expenses - a generous and noble goal!! However, difficulties with this system have arisen. First, some of our long-term cleaning angels are physically unable to clean anymore. They have not been replaced by other volunteers, requiring the remaining angels to clean more often. Second, few of our parishioners live in SLO, which means our cleaning angels are driving long distances to clean during their turn. Since these difficulties have become more acute in recent months, Fr. Michael has reluctantly decided to discontinue the weekly Cleaning Angel ministry. Parish volunteers will continue to contribute to the occasional bigger cleanup days, such as spring cleaning.

What about the additional expenditure? Fortunately, it is affordable because the professional who cleans our church has offered to clean the hall every week for only \$125 per month! While this is a significant amount in a year, we can pay for that extra cost if each of our 27 parishioner households (or units) adds \$5 to their monthly tithe donations to St. Anne's. This would enable everyone to contribute to the church cleaning with a small additional monthly donation. As such, I ask that you please make this financial adjustment to your monthly tithing. Thank you once again to St Anne's Cleaning Angels!! May God grant you many happy and blessed years!

Kontakion of the Feast of Pentecost: *When the Most High descended and confused tongues, he scattered nations. When he distributed the tongues of fire, he called all to unity. We also, with one voice, glorify the most Holy Spirit.*

A word about kneeling adapted from the Metropolitan Cantor Institute (MCI): According to the decision of the First Ecumenical Council at Nicaea in 325 AD, the Church fathers determined that Christians should not kneel for prayer on the Lord's Day (Sunday) or on the days from Pascha to Pentecost, in honor of the Lord's Resurrection. Thus, we refrain from kneeling in our Byzantine churches. The service of Vespers on the evening of Pentecost marks the end of fifty days of rejoicing, and in the Byzantine tradition a special series of prayers is said at this service by the priest, who kneels with the people before the Lord. This Vespers celebration may be held in the afternoon or evening of Pentecost Sunday, but in some places it is celebrated shortly after the day's Divine Liturgy. We will do these kneeling prayers today (June 9) after the Ambon Prayer during the Divine Liturgy according to one of the options recommended in our eparchy's Pastoral Handbook. Byzantine Catholics are also permitted to eat meat on the Friday after Pentecost Sunday (June 14 this year).

Apostles Fast: The period from the day after All Saints Sunday (in 2019, this is June 17) to the day before the feast of Sts. Peter and Paul on June 29 is an optional fasting period called a Penitential Season in our Byzantine Ruthenian Catholic Church. We have the option of abstaining from meat or other types of food more than the normal mandatory Fridays. If we ever do eat meat on a mandatory day of abstinence, we are required to substitute it with an equivalent penance.

Summer! Yay! Please read the modesty article insert and reflect on it as we enjoy God's gift of summer! ☺

A Christian's guide to modesty in the hot summer months

Blog thread by Peter Kwasnieski

Retrieved on June 7 from <https://www.lifesitenews.com/blogs/a-christians-guide-to-modesty-in-the-hot-summer-months>

June 4, 2019 ([LifeSiteNews](#)) – Each year as we enter the warm summer months, the problem of modesty in dress arises—ever more acutely, it seems, as Western people lose even the minimal moral bearings and social customs that once guaranteed a modicum of self-respect and consideration for others. We need nothing less than a moral revolution, a rebuilding of our most basic concepts of virtue. This will be difficult, needless to say, and we may not be able to turn the tide of the general culture, more correctly described at this point as an anti-culture. Yet it is by no means impossible to rebuild these concepts within Christian communities, if only there is a courageous willingness to address the issues at stake, with clarity and calmness. I shall attempt an overview in this week's pair of articles.

According to St. Thomas Aquinas, the notion of “modesty” in dress, speech, or behavior is derived from the notion of *moderation*, of doing something in a fitting, well-considered manner that observes a mean between extremes. In this instance, the extremes are shamelessness (far more common today) and prudery or unhealthy inhibition.

Like all moral virtues, the habit of modesty not only gives an aptitude for wanting and choosing what is right in this regard, but it *urges* us to do so; it becomes a second nature, an energetic disposition. Thomas would remind us, too, that modesty helps us to *appreciate* bodily goods in their rightful place. When person, place, and time call for it, [concupiscible passions are good](#), instruments of virtuous action intended by God.

The modest person is one whose actions and appearance consistently reflect self-mastery, good judgment of what is appropriate, a firm command over feelings, a serene ability to express and to “be” oneself without self-advertisement. Hence, true modesty begins in the soul and only later catches the eye's or ear's notice. This inward modesty consists in regulating one's entire life in a manner that is calm, gentle, reverent, and pure. Putting on modest clothing or avoiding immodest dancing is something that “spills over” from that interior condition.

Modern Western societies have discarded the modesty most required for the basic health of society: dressing and comporting oneself in a manner that will not excite the wrong kind of attention from the opposite sex—an animalistic, possessive, reductive attention. Indeed, as is obvious, the opposite vice is flaunted.

Sadly, many sincere Christians who want to lead a chaste life seem to be unaware of the link between purity of heart and modesty in appearance, between commitment to virtue and the way the body is presented to others—an ignorance all the more surprising in that the connection is rather obvious and, in consequence, has been clearly understood in every age other than ours. There are, for example, young Catholics who try to be pure but who continue to dress as their secular peers do, in provocative or inappropriate styles of clothing. One sees this vividly at World Youth Days, where, in addition to immodesty, an astonishing lack of awareness of what is appropriate for a sacred and solemn event is all too common.

Modern-day people seem to have adopted one criterion alone: physical comfort. Anything that could cause the remotest discomfort or inconvenience is rejected out of hand. As a result, when dressing in hot weather, Christians all too often fall into the bad habits of their secular peers who do not think about what would please God or help oneself and others to remain chaste, but only about what is coolest or easiest. As a small part of sound asceticism, Christians ought to reject this sort of pampering of and pandering to the body. St. Paul describes the believer as one who is “always carrying in [his] body the death of Jesus, so that the life of Jesus may also be manifested in our bodies” (2 Cor 4:10).

Who has not been struck by old black and white photographs of pioneer settlers who, in the midst of sweltering summer heat, wore all-covering, full-length outfits? I don’t suggest we return to the same wardrobe, but I do say that we would do well to heed their witness of propriety and stamina. Obviously, circumstances of hot weather and activities such as long outdoor hikes have to be taken into account, but there are modest and immodest solutions to *any* situation. With our modern materials, dressing modestly need not mean dressing oppressively; for example, dresses of cool, lightweight, opaque material are available that cover the shoulders and come down to the ankles.

We cannot pretend that how we treat ourselves bodily, how we eat and dress and look and move, whether we do so with restraint or abandon, with polite regard or thoughtlessness, with responsibility or naïveté, are spiritually irrelevant “fine points.” On the contrary, they are essential. They, too, will either manifest the life of Jesus to the world, or promote a contrary spirit. How someone treats, displays, and makes use of the body reveals much about the workings of the soul: who one thinks he (or she) is, what one thinks about oneself and others, what one wants from oneself or others. In more ways than people realize, looks are *not* deceiving: the medium is the message.

As with every topic of importance, divine revelation is not lacking guidelines. “I desire then ... that women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion” (1 Tim 2:8–10). There is a way of behaving and appearing which is inseparable from the Christian way of life; it is one of the marks of the believer in the world. Modesty, like peacefulness, though primarily a good of the soul, does not stop at the soul, but has an effect on all aspects of social life. The modern world needs models of self-control and dignified self-presentation; Christians

can and must set the example. The very absence of excess is worthy of making its presence known.

The virtue of religion, whereby we give back to the infinite God what we are able to give, includes the offering up to Him of our persons, our bodies and souls, in faithful love. This is why modesty is both a consequence and a safeguard of religion.

St. Thomas says that holiness denotes two things: *being clean* and *being firm*. “Blessed are the clean of heart, for they shall see God”: blessed are they who firmly preserve their purity of soul and body, for the sake of loving God with their whole being. The sight of God, the great goal and joy of Christian life, is the ultimate reason we must keep our hearts, our words, our movements and appearance, pure, undefiled, simple, restrained. In so doing, our way of life is conformed to that of our Lord Jesus Christ, and makes present in a fallen, soiled world something of the bright innocence, the serene peace, the incorruptible freshness of the Holy Spirit.