

TWENTY-FIRST SUNDAY AFTER PENTECOST
October 30, 2022



Luke 8:26-30

St. Anne Byzantine Catholic Church

222 E. Foothill Boulevard
San Luis Obispo, CA 93405

Parish Office: (805) 543-8883

Parish website: www.stanneslo.org

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

Served by:

Father Michael Bezruchka, Pastor

Deacon John Bradley

Bishop: Most Reverend Thomas J. Olmsted, D.D., J.C.D. Apostolic Administrator Sede Vacante

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 would like to be an active member of our Byzantine Catholic community, please contact the parish office. Since we are one Catholic Church with many Traditions (each that includes a liturgical rite), becoming a parishioner does not require that you make a canonical transfer of Rite, for example, from the Roman Rite to our Byzantine Rite. Yet we invite you to join us in our traditions, fast days, and feast days so as to better understand and perhaps one day embrace our Eastern Catholic spirituality. Please join us for our Coffee Social, held in the fellowship hall, immediately after the Divine Liturgy and make yourself known to our Pastor who would be happy to answer your questions. Welcome to St. Anne's!

St. Anne bulletin email list: Would you like to have our bulletin emailed to you each week? Request it at slosa.email@gmail.com

Glory to Jesus Christ! Glory forever!

This week's liturgical schedule: (Check the MCI <https://mci.archpitt.org> for music and prayers.) Livestreaming of Sunday in the parking lot is available for those taking extra health precautions. Contact the pastor.

Sat., Oct. 29 Use handout	5 PM Great Vespers	1 Samuel 16:14-23; Zechariah 12:10 & 13:1-2.
Sunday, October 30 Use handout	Confessions: 8:30-9:30 AM 10 AM Divine Liturgy <i>For the Parishioners</i> 12 or 12:15 PM	<i>TWENTY-FIRST SUNDAY after PENTECOST</i> Galatians 2:16-20; Luke 8:26-30. <u>Tone 4.</u> ECF Classes
Monday, October 31	No liturgical services	Parish Office Closed.
Tuesday, November 1 MCI or p. 403	Confessions: 6:15-6:30 AM 7:00 AM Divine Liturgy +Robert Cathey by the Thomas Family	<i>Holy and Unmercenary Wonder-Workers Cosmas & Damian</i> Colossians 2:20 - 3:3; Luke 11:34-41. Parish Office Open
Wednesday, November 2 MCI or p. 381	Confessions: 6:15-6:30 AM 7:00 AM Divine Liturgy +Holy souls in Purgatory by the Bagwells 5:30 PM RCIA Class	<i>Holy Martyrs Akindynos, Pegasus, Aphthonius, Elpidiphor, and Anempodistus.</i> Colossians 3:17 - 4:1; Luke 11:42-46. Parish Office Open
Thursday, November 3 MCI or p. 381	Confessions: 6:15-6:30 AM 7:00 AM Divine Liturgy +Wilma Snyder by Robert & Mary Lynn Cihak	<i>Holy Martyrs Acepshimas, the Bishop; Joseph, the Priest; Aeithalas, the Deacon.</i> Colossians 4:2-9; Luke 11:47 - 12:1. Parish Office Open
Friday, November 4 MCI or p. 376	Confessions: 4:30-5:00 PM 5:30 PM Divine Liturgy +Fr. Ronald Larko by Fr. Michael	<i>Venerable Father Joannicus the Great.</i> <i>Holy Martyr Nicander, Bishop of Myra.</i> Colossians 4:10-18; Luke 12:2-12. Parish Office Open
Saturday, November 5 MCI or p. 381 Use handout	Confessions: 9:10-9:30 AM 10 AM Divine Liturgy +Angelo Mandelas by Fr. Michael Mandelas 5 PM Great Vespers	<i>Holy Martyrs Galaction and Episteme.</i> <i>Our Venerable Father Abraham the Hermit.</i> 2 Corinthians 5:1-10; Luke 9:1-6. Parish Office Open 1 Kings 17:8-24; 2 Kings 4:8-37.
Sunday, November 6 Use handout	Confessions: 8:30- 9:15 AM 9:30am Proskomedia class 10 AM Divine Liturgy <i>For the Parishioners</i> 12 or 12:15 PM	<i>TWENTY-SECOND SUNDAY after PENTECOST</i> Galatians 6:11-18; Luke 8:41-56. <u>Tone 5</u> (Daylight Savings Time ends) ECF Classes

UPCOMING CALENDAR DATES

November 8: FEAST DAY: St. Michael & the Holy Angels (Solemn)

November 7 at 6:30pm—Vespers; Divine Liturgy: November 8 at 10am—Divine Liturgy

November 21: FEAST DAY: Entrance of the Theotokos into the Temple (Solemn)

Nov. 20 at 4pm—Great Vespers; Nov. 21 at 8am—Matins; 10am—Divine Liturgy (note change--nothing that evening)

Birthdays: November 3—Nicholas Baron

God grant them many blessed years!

SUNDAY GIFTS TO THE LORD

October 23, 2022

Total bank Deposit: \$3,271

Total parish income: \$3,146

Tithes: \$2,540

Donations: \$540

Candles: \$66

***Priest's Medical Insurance: \$125**

*These are special collections initiated by the Eparchy and do not count as income to the parish.

Your donations are enabling us to continue paying our bills at St Anne's. Thank you! Please note that you have three ways to contribute: 1) Place your donation in the collection basket or the secure locked box in the Narthex; 2) Mail it; or 3) Go to www.stanneslo.org and click on the Giving tab.

May God bless your generosity to His Church!

OIL LAMP INTENTIONS

Eternal Lamp above Ambon in church: +Janice Sawko by Paul Sawko (1/29/23)

Eternal Lamp to St. Anne in the narthex: +John Antongiovanni by Bridgette Vanherweg (11/12/22)

Icon of Jesus Christ: [Available] Icon of the Theotokos: [Available]

Icon of St. John the Baptist: +Maurice Vanherweg by Bridgette Vanherweg (11/5/22)

Icon of St. Anne: +Ann & Alex Sawko by Paul Sawko (1/29/23)

Icon of St. Nicholas: +Mildred Vanherweg by Bridgette Vanherweg (11/5/22)

Icon of St. Mary Magdalene: +Sheryl Ibarra by Paul Sawko (1/29/23)

The large "eternal" vigil oil lamps have a suggested offering of \$10 and will burn continuously from Sunday through Saturday. The other smaller oil lamps are each available for a suggested \$2 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 probably not tax-deductible and are not included in your tax-deductible letter.) See narthex envelopes to sponsor a lamp. Make checks payable to **St. Anne Catholic Church**.

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. Donations are not required, though the suggested stipend from the Pastoral Handbook is \$10, which is later paid to the priest offering the Liturgy. (These donations are probably not tax-deductible and are not included in your tax-deductible letter.)

Online Byzantine courses and resources: Visit <https://tinyurl.com/ntmuetab>

and <https://www.youtube.com/channel/UCzhBP62eRM1Dur1Y43SfNJw> to learn more about our Tradition.

Another great website of Byzantine Catholic resources can be found at <https://godwithusonline.org>

Vocation corner: "Return to your house and proclaim what great things God has done for you." Our healing Lord brings redemption and breaks the chains of sin, demonic possession and anything else that may be in our way to grow in holiness. Do you have a story of salvation that can be shared with the world by responding to it by the monastic or ordained life? To learn more about this, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

VOTE “NO” ON PROPOSITION 1

Proposition 1 is a worst-case scenario for abortion in California. It is an expensive and misleading ballot measure that allows unlimited late-term abortions — for any reason, at any time, even moments before birth, paid for by tax dollars. Prop 1 isn’t needed. Sadly, California already has some of the most permissive abortion laws in the nation that would remain in effect without the amendment!! California does not limit state spending on abortion, and with thousands more traveling from other states, the cost will be in the hundreds of millions. Don’t hand lawmakers a blank check to pay for abortions, and don’t let them make California an “abortion sanctuary.” Voting for prop 1 would be a grave mortal sin! Proposition 1 (also known as SCA 10) would make abortion *until the moment of birth* a constitutional right in the state of California and would *prohibit restrictions of any kind*. In other words, we would never again be able to pass laws restricting abortion in this state. A **NO** vote is critical!!! More info here: <https://www.lifesitenews.com/news/proposed-california-constitutional-amendment-would-enshrine-abortion-until-birth-as-fundamental-right/>

PRO-LIFE VOTING RECOMMENDATIONS: As you know, voting against diabolical laws such as Proposition 1 is only the first part of what we must do. (The booklet *Catholics in the Public Square* should have helped explain this.) Voting pro-life is one of the ways we feed the hungry and clothe the naked. Voting with our pocket-book is another way by doing business with certain companies and avoiding others. Among many issues, policies, and laws, some have a higher priority to fight for or against than others. For voting guides on specific candidates and issues for the upcoming election that do not violate Christian faith and morals on the sanctity of life in the womb and elderly (or for the “lessor of two evils”), here are some good resources:

- Prolife Action League is for all 50 states: <https://prolifeaction.org/voteprolife/>
- This one is specifically for California: <https://californiansforlife.org/pro-life-voter-information/>
- Susan B. Anthony list: <https://sbaprolife.org/election-hq>
- California Pro-Life Council—put in your address: <https://vote.californiaprolife.org>

These voting guides help us ensure that our voting is pro-life and therefore in harmony with our Christian Faith. Remember, God is pro-life and your parents were pro-life, and that’s why you’re here!
☺

Come early for special class BEFORE Sunday Divine Liturgy, November 6 at 9:30am: Next Sunday at 9:30am (note change), Fr. Michael will demonstrate and explain the symbolism of the prayers said by the priest while he prepares the bread and wine for the upcoming Divine Liturgy. These are called the Proskomedia or Prothesis prayers. This presentation will enrich your experience and knowledge of the Byzantine Tradition. Confessions will conclude at 9:15am to accommodate this. Also, be aware that those who come early for this unique event will still get an extra half of hour of sleep because Daylight Savings Time ends next Sunday.

Safe Environment Info

The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and vulnerable adults that conforms to the USCCB Charter for the Protection of Children and Young People. For additional information regarding the eparchial Safe Environment Program or to report any incidents or concerns, please contact:

Sbdcn Paul Kilroy, Safe Environment Program Coordinator
Cell: (480) 745-0316 -- Office: (602) 861-9778 ext. 203 -- Email: sbdcnkilroy@ephx.org

Dcn. Michael Hanafin, Victim Assistance Coordinator
Cell: (480) 307-5182 -- Email: vac@ephx.org

Daily Liturgical Prayer Cycle of Services

Part 1

In the Christian East, the Church's day begins at evening, and its services run from sunset to sunset: "Thus evening came, and morning followed - the first day." (Genesis 1:5, NAB). Since early times, it was customary for Christians to gather in church to pray. The offices of **Vespers** (at sunset) and **Matins** (at sunrise) are extremely ancient, and make use of the natural symbols of light and darkness to evoke thanksgiving and praise.

The service of **Vespers** is particularly memorable in the Byzantine Tradition. Led by a priest, the faithful chant psalms praising God's creation and asking for his help, along with special hymns called **stichera** that vary from one day to the next. On Saturday night (in preparation for Sunday) and the eves of feasts, there is a procession with lights and incense into the sanctuary. As the candles and lamps of the church are lit, the faithful welcome Christ with the hymn, "O Joyful Light", which according to Saint Basil the Great (330-379) is so ancient "no one knows who wrote it." These are followed by litanies and additional hymns, and the singing of the **troparion** of the day. Vespers on the evening before a feast is especially solemn, with additional hymns and readings from Scripture, and may be extended with a special service called Litija, consisting of a procession through the church, prayers for the world, and the blessing of bread, wheat, wine and oil (representing all God's gifts to us).

The evening prayer of Vespers marks the moment of sunset, and the beginning of the church's day. In early Christianity, prayer at night was also common, either at home or in church. These developed into the office of **Compline** at bedtime (with a special form, Great Compline, on the evenings of fasting days) and the nocturnal vigil of the **Midnight Office**. Each of these services has its own character: the prayers of Compline ask for God's protection through the night, while the Midnight Office calls us to watchfulness for the coming of Christ, "like a thief in the night."

The early morning service of **Matins** (called "Orthros" or "sunrise" in Greek) is a service of praise. After listening to psalms which progress from repentance for our sins to joy in God's presence, we listen to a Gospel reading (on Sundays and feasts) and chant the **canon(s)** of the day, followed by Psalms 148-150, the great psalms of praise that conclude the Psalter. Then we sing an extended form of the hymn of the angels, "Glory to God in the highest", and conclude with prayers for all the needs of the church and the world.

Like Vespers, Matins is celebrated more solemnly on Sundays and feasts; there is more singing and use of light and incense. If Litija was held the night before, then during the canon of Matins the faithful are anointed with the fragrant oil that was blessed at Vespers in honor, of the feast.

Info retrieved from Metropolitan Cantor Institute: <https://mci.archpitt.org/liturgy/DailyCycle.html>