

Welcome to our Parish

Our Bishop, clergy and faithful welcome you to Annunciation Parish. We are delighted that you have joined us for our Divine Liturgy. Our Church follows the teaching of Jesus Christ as found in the Gospel and passed on to us through the teachings of the Apostle and tradition. If you are looking for a spiritual home, try our parish. If you have questions, feel free to ask any of our clergy. Join us again real soon! God bless you!



DIVINE LITURGIES & INTENTIONS

4 HOLY SATURDAY Vigil for Easter

Vesper/Liturgy of Saint Basil the Great....4:00 pm

5 PASCHA-THE FEAST OF THE RESURRECTION OF OUR LORD AND GOD AND SAVIOR JESUS CHRIST

Procession, Matins & Divine Liturgy.....9:00 am

For the members and friends of our parish

**Blessing of the Paschal Foods in the Parish Center after the Services.*

***No Eastern Christian Formation Classes.*

6 Bright Monday Solemn Holy Day, p. 164 & 172—

Procession and the Reading of the 4 Gospels after the Ambon Prayer.

Divine Liturgy.....9:00 am

Divine Liturgy.....7:30 pm

7 Bright Tuesday Simple Holy Day, p. 164 & 172

Divine Liturgy.....9:00 am

8 Bright Wednesday, p. 164 & 173

Divine Liturgy.....9:00 am

9 Bright Thursday p. 164 & 173

Divine Liturgy.....9:00 am

10 Bright Friday, p. 164 & 174 (No fasting)

Divine Liturgy.....9:00 am

11 Bright Saturday No Services Scheduled

12 THOMAS SUNDAY, p. 175

For our parish members and friends.....10:00 am

BRIGHT WEEK This is the week of joy, for Christ has destroyed the kingdom of death and the power of sin, and has established the Kingdom of God. Death no longer reigns over human life, and paradise is re-opened to all symbolized by the Royal and Beautiful Doors of the Iconostasis remain open throughout the week. Through the power of the Spirit, all of humankind and the whole cosmos are renewed. In the ancient tradition, the newly-baptized, having entered into a new life in the hope of Resurrection, wore their white garments of joy and purity throughout the week. We do not chant for the departed during this week, for Christ has destroyed the power of death. Just a reminder that there is no FASTING this week.

PRAYER REQUESTS Jan Vogel, David, the brother of Marilyn Cooper, Fr. George Vida, Fr. Michael Moran, Richard Sesma, Deanna Keefe, Jean Mayo, Rita Pipta's mother, Ron Lowery & Family, Libby Distefano, Alex Vida, Susan Dovin, Evdokiya Obushko, Kay Weil, Janet Lambert, and Ron, Carol & Gilbert Pasmant, Ethan McArthur. Our Christian friends undergoing persecution in Pakistan, Iraq, Iran, Syria, Egypt and other lands.

REMEMBER THOSE WHO SERVE OUR COUNTRY Dennis Lloyd, Scott Nale, Michael Perko, Matt Reynolds, Robert Skopec, Jr.

THANK YOU for your talents in making our Church a wonderful Holy House for the Lord and for everyone to worship. The person who fixed the Water Fall in front of the church, the parishioner who updated the parish computer, the cantors and singers, the servers, the bakers, ushers and you the faithful for your support and generosity.

LITURGY INTENTION REQUEST use the envelopes available on the Greeting Shelf in Church or call parish office to reserve your liturgy request.

Parish Calendar & Upcoming Events

NEXT SUNDAY—

UKRAINIAN LUNCHEON

Immediately following the Thomas Sunday Liturgy.
Sponsored by John & Connie Sheftic
Luncheon Menu

Cucumber Salad, Holubcki (Stuffed Cabbage),
Mash Potatoes, Red Beets with Onions, Rye
Bread/Butter,
Coffee, Soft Drinks & Wine

Adults: \$12.00 & Children (4-12) \$6.00

*Take-outs available, Door Prize & Raffle prizes
See Rita Pipta for Tickets and Information*

FEAST OF ST. GEORGE simple Holy Day
Apr 23 Thu—Feast day Liturgy.....9:00 am

ASCENSION OF OUR LORD-Holyday of
Obligation
May 13 Wed—Vesper/Liturgy.....7:30 pm
May 14 Thu—Feast day Liturgy.....9:00 am

5TH ALL SOULS SATURDAY
May 23 Sat—Liturgy & Panachida.....9:00 am

MEMORIAL DAY—PENTECOST MONDAY
May 25 Mon—Liturgy w/ Procession..9:00 am

MARK YOUR CALENDAR—ANAHEIM CRAFT & VINTAGE FAIR September 26, 2015
Here at Annunciation from 9:00 am to 4:00pm. Local crafters and artist, food sale, jams, baked goods, raffle, balloon animals, books sale. Open to the Public —Church tours 11am till 2pm.
Contact: Nicole at 714-906-9630
anaheimcraftfair@gmail.com

FOR THOSE WITH GREEN THUMBS
PLUMERIA STARTS, white, pink, red, pink & white, yellow & white. They are available in two large tubs in the parish hall. Donations accepted for kitchen needs. Thank you.

TITHING AND ATTENDANCE REPORT March 29
Attendance 10:00 am 130
Adult Tithes : \$3,489.90
Youth Tithes: \$9.83
Holy Days: \$520.00
Easter Flowers: \$75.00
Candles: \$56.55

NEEDS LIST:
FOR OUR JAM MAKING PROJECT
1) Recycle jars by bringing them to the parish hall.
2) Purchase new jars from Smart & Final.
3) Special sales on Sugar.
4) Fruit from your orchard—we will process it.
Contact Betty Bohner-cabohner@aol.com

English: **Christ is risen! / Indeed He is risen!**
Arabic: **Al-Maseeh qam! / Háqqan qam!**
Greek: **Christós anésti! / Alithós anésti!**
Slavonic: **Christós voskrése! / Vo-ístinu voskrése!**



Hungarian: **Felta'madt Krisztus! Valo'ban felta'madt!**
Romanian: **Christós a inviáht! / Adevarát a inviáht!**
PARISH BULLETIN PARISH INFORMATION
please e-mail Fr. Stephen at sgwashko@icloud.com with your bulletin announcement by Wednesday.

It is always Paska by Fr. David M. Petras

In one of his homilies, St. John Chrysostom said, “It is always the Passover.” By this he meant that our salvation has been accomplished by the death of our Lord on the cross and his glorious resurrection. We now live in the time of the Resurrection. It is a historical event that happened at one moment of time in the past but has established a new permanent reality. Even when we pass through the days of the Great Fast, and when we abstain from the celebration of the Divine Liturgy, and when we sing and hymn and glorify the holy cross, and remember all the stories of the Old Testament, and do works of penance and self-denial, it is still the time of the Resurrection. Though we say, “Christ is risen!” for 40 days as an expression of joy for the life Christ has poured out upon the human race, it is always the Resurrection, which has happened historically and is an enduring reality. How then do we experience this resurrection reality in our lives of faith?

First, we must remember that the Resurrection is both a historical event and an event of faith. Some people, claiming to speak for the modern mind, say it is only an event of faith. However, it has left its mark on human history. The fact is that we can see the transformation it made in the followers of Jesus, who were fearful because of the cross but then fearless because they witnessed the risen Jesus of glory who sent the Holy Spirit. We can see clearly in history the witness that so many have made that Christ indeed is risen. What we cannot see in history is the actual event of the Resurrection. In his Gospel, Matthew comes the closest when he describes an earthquake (Mt 28:2), an event which also happened at Jesus’ death (Mt 27:51), and the fear of the guards, who saw the angel with an “appearance like lightning and clothing white as snow” (Mt 28:3). The other Gospel accounts do not describe the Resurrection at all, but only the discovery of the empty tomb by the myrrh-bearing women and then by the disciples, and the appearances of the risen Lord. According to the Gospel of St. Luke, these appearances continued for a period of 40 days, and then, “as (Jesus) blessed them he parted from them and was taken up to heaven” (Lk 24:51, described more fully in Acts 1:9-11). Even after this, the risen Jesus appeared once more to Saul, who was persecuting Christians. As he made his way to Damascus, “a light from the sky suddenly flashed around (Paul). He fell to the ground and heard a voice saying to him, ‘Saul, Saul, why are you persecuting me?’” (Acts 9:3-4). Here Jesus identifies his followers with himself. These are the historical data, but the Resurrection has a meaning that goes beyond all history, for it is the love of God manifesting itself as the fullness of life for all human beings of all times and places.

During the season of the Great Fast, Holy Week and the Pascha, we attempt to re-create this original historical experience in our lives of faith. The Great Fast, by abstaining from the celebration of the Divine Liturgy, reveals to us the need for salvation. By our prayer and self-denial, we come to the awareness that we have been

deprived of life by our sinfulness and can be restored only by the grace of God. On the eve of the Feast of the Resurrection, we read a letter of St. Paul to the Romans, “We know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. . . . If, then, we have died with Christ, we believe that we shall also live with him” (Rom 6:6.8). In Holy Week, we re-live the suffering and death of Christ through the Gospels proclaimed at the Liturgies, matins and vespers. The story is retold for the attending community. In our time, this story-telling must face the defects of poor reading, short attention spans and boredom with the limitations of a strictly verbal narration. Liturgy must face the reality that a movie, such as “The Passion of the Christ,” might present the story in a more dramatic, pleasing and interesting way than the Liturgy. The weakness is that movies cannot produce community, and we are just a collection of individuals watching a story unfold. The Liturgy brings us together as a community, and not only tells the story but also interprets it and instills its deepest values into our souls. The experience of the burial of our Lord is re-lived through a procession with a burial shroud bearing the image of the crucified Lord, and the resurrection is then re-lived by another procession, in which we leave the church and enter in again to find the tomb empty. Our identification with the myrrh-bearers becomes complete through ritual. We do this once a year for the benefit of our faith, but we must still try to understand what St. John Chrysostom meant when he said, “It is always Passover!”

That we abstain from the Divine Liturgy during the Great Fast is crucial to understanding the Feast of the Resurrection. The Prayer of Offering, the anaphora, read in the Divine Liturgies of St. John Chrysostom and St. Basil the Great is the on-going experience of the resurrection of our Lord in the Christian life. In the anaphora the love of God for his human creation is retold by way of proclamation, thanksgiving and glorification. The Resurrection is the fullness of God’s love for us. At the Last Supper, we made this love continually present through commemoration, as he commanded us, “Do this in memory of me.” This is done, then, explicitly at every Divine Liturgy, “Remembering, therefore, this saving command (of the Lord), and all that has come to pass in our behalf (the whole mystery of his incarnation),: the cross, the tomb, the resurrection on the third day, the ascension into heaven, the sitting at the right hand, and the second coming in glory” (anamnesis in the Anaphora of St. John Chrysostom). When we remember God’s actions, the memory takes on a special form, for God’s action is eternal and is always happening. The Resurrection, therefore, is as real for us as it was for the myrrh-bearing women and the disciples in history. “It is always Pascha!” The Feast of Pascha, of our Lord’s Resurrection, then, is not only one day, but it is the beacon for us that God is always with us, as the risen Lord promised, “Behold, I am with you always, until the end of the age” (Mt 28:20).