

## 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

FOR LITURGY INTENTION REQUEST & CANDLE REQUEST use the envelopes available on the Greeting Shelf in Church or use your own envelope with your request and drop it into the collection basket or hand it to Father.

**Sat 7/4** *Civic Holiday—Today we observe the 239th anniversary of the independence of the United States from Britain*  
9:00 am *For all in the Service of our Country*

**Sun 7/5** **SIXTH SUNDAY AFTER PENTECOST, Tone 5, p. 135**  
9:00 am Choir Rehearsal  
10:00 am *for the members of our parish family and friends*

*Anointing and Blessed Bread (Mirovanije celebrating the Feast of Saint Peter & Paul) Be sure to join us in the parish hall for Coffee and Doughnuts.*

**Mon 7/6** **Venerable Father Sisoces the Great, p. 376**  
9:00 am *+The Priest Edmund Jadvisiak by Fr. Stephen*

**Tue 7/7 Venerable Fathers Thomas of Maleum & Acacisu, p 378**  
9:00 am *God's blessing on Helen Bruce by Mary Washko*

**Wed 7/8** **Great Martyr Procopius, p. 379**  
9:00 am *+Sally Pasmant by Ron Pasmant*

**Thur 7/9** **NO DAILY LITURGY—**  
Father is not available.

**Fri 7/10** **45 Martyrs in Nicopolis in Armenia, p. 381**  
9:00 am *+Helen Kim by Moon Gilbert*

**Sat 7/11** *No Services Scheduled*

**Sun 7/12** **SEVENTH SUNDAY AFTER PENTECOST, TONE 6 p. 152**

9:40 am THE THIRD HOUR  
10:00 am *Baptism & Chrismation of Evan Paige for the members of our parish*  
*Coffee Social in the parish hall.*

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

**PRAYER REQUESTS** Bob & Rita Pipta, Marilu Krofchik, Margaret Bevins, Fr. Michael Mondik (Rahway NJ), Anne Wolf, Stella Navarette, Nicholas Moyta, Jean Anderson, Betty Belanger, Betty Perebzak, Sister Kathy Izer, the sister to Fr. Wes Izer, Robert O'Loughlin, the father of Fr. Michael, David, the brother of Marilyn Cooper, Richard Sesma, Deanna Keefe, Jean Mayo, Rita Pipta's mother, Ron Lowery & Family, 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. For "gentle showers" upon our land that it fill our reservoirs.

## 7 DAY CANDLE OFFERING

### Eternal Light:

*Intention of Sally Rock*

### Icon of our Lord:

*Special Intention for Kay Terry*

*+Victor Liberti by the Ericksons*

### Icon of the Theotokos

*Libby Destifano by Kay Terry*

*+Margaret Liberti by the Ericksons*

### Icon of our Lord -in the Narthex

*+Louis Liberti by the Ericksons*

*+Paul Liberti by the Ericksons*

**GIFT SHOP** Open after the Sunday Liturgy. See Sue Petyo for more information.

**THANK YOU DEPARTMENT** to the gentlemen who cleaned and repainted the Parish Hall exterior doors. To the faithful counters, the ushers and cantors.

## Parish Calendar & Upcoming Events

**Sun 7/12 BAPTISM & CHRISMATION- Evan Paige**  
10:00 am Divine Liturgy

**Mon 7/20 FEAST OF SAINT ELIJAH THE GREAT PROPHET- simple holy day**  
9:00 am Divine Liturgy

**7/30 Friday-8/2 Sunday ALIVE IN CHRIST 2015**  
Spiritual Retreat for young men and boys.  
Palomar Christian Conference Center in  
Palomar Mountain, CA.

**TRANSFIGURATION OF OUR LORD, Solemn Holy Day**  
Wed 8/5 Vesper/Liturgy.....7:30 pm  
Thu 8/6 Divine Liturgy.....9:00 am

**Fri 8/7- Sun 8/9 16TH ANNUAL PILGRIMAGE** in  
honor of Our Lady of Perpetual Help at St.  
George Parish in Olympia, Washington. For  
information [www.olphshrine.com](http://www.olphshrine.com)

**DORMITION OF THE THEOTOKOS,  
HolyDay of Obligation Blessing of Flowers**  
Fri 8/14 Vesper/Liturgy.....7:30 pm  
Sat 8/15 Divine Liturgy.....9:00 am

## HALL PROJECTS

- 1) Replace the asphalt tile floor in the parish hall. It is a safety problem that needs to be addressed. Bids about \$8,000.00
- 2) Parking lot lights need replacing.
- 3) Water stains on ceiling tiles in the school and hall areas need painting.

## SPECIAL ANNOUNCEMENTS

- 4) We have many photographers in our parish, just look at them all when a picture moment if taking place. Please, please send a copies of your parish pictures to the parish office for publication in our Light of the West Eparchial Newsletter.
- 5) **Note from Nicole Perlman:**  
*Anyone interested in being a crafter will know*

*by now, but what the parishioners could benefit from knowing is that a large amount of volunteers will be needed.*

*Last year, we needed help with set up and food preparation before the event, event day help and after event break down. So, if people can save the date, it would be wonderful.*

*Thank you,*

Here at Annunciation September 26, Saturday 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](mailto:anaheimcraftfair@gmail.com)

## READER/CHOIR REHEARSAL SCHEDULE

**7/05 REHEARSAL 9:00 - 9:45 am**

Steve Kopko Rom. 12: 6-14

**7/12/ 3<sup>rd</sup> Hour 9:40 am**

Jon Weil Rom. 15: 1-7

See our Cantor Bob Pipta for more information or if you want to join our school of cantors & readers.

**COFFEE SOCIAL HOST *Thank you!***  
JULY: The Weil & Kamenbley Families  
AUGUST: The Yarosik Family

## TITHING AND ATTENDANCE REPORT

**June 28**

Attendance: Sun: 10:00 am 95 Souls

Adult Tithes : \$3,754.00

Youth Tithes: \$13.25

Candles: \$100.00

Peter's Pence Collection: \$185.00

Principle Reduction: \$695.00

Craft fare: \$105.00

Recycling: \$9.72

Thank you for your support and love for our Parish.

**DON'T FORGET YOUR PARISH** when you go on your well deserved vacation, please don't forget to support our parish. We depend on your contributions and offerings of love. Thank you for remembering our parish.

**WHO IS GOD? part 2**

by Archpriest David M. Petras, SEOD

That there is God is essential-for our faith in resurrection. Here, however, I am not interested in proving the existence of God, but coming ourselves to a better understanding of who God is. In the last article I pointed out that disbelief is on the rise. This is for two reasons: many people today do not understand the question of God's existence, nor do they have a healthy concept of who God is. Since our public academic training today is strongly from a scientific viewpoint, we share these weaknesses in understanding with them. And if we do not understand God, we do not understand resurrection.

The God problem is often framed in a science vs. religion context. Terence Nicholas observed, "Naturalism as a world-view has subtly pervaded the media, books, universities, and school classrooms so that it is now the atmosphere in which we live." This is a clue to the first misunderstanding that occurs. There is really only one knowledge of truth. However, different realities are apprehended or grasped in different ways. For example, we do not learn history by physical experimentation. The question of God is ultimately a "why" question, not a "how" question. This is where most of the modern debate goes wrong. If we say, "God created the universe," we are not asking "how" the universe was made. Books denouncing the existence of God are usually about the mechanism of how the universe developed over its course of coming to be. David Bentley Hart, an Orthodox believer, writes, "One of the deep prejudices that the age of mechanism instilled in our culture, and that infects our religious and materialist fundamentalisms alike, is a version of the so called genetic fallacy: to wit, the mistake of thinking to have described a thing's material history or physical origins is to have explained that thing exhaustively. We tend to presume that if one can discover the temporally prior physical causes of some object - the world, an organism, a behavior, a religion, a mental event, an experience, or anything else - one has thereby eliminated all other causal explanations of that object." (The Experience of God) We don't know something simply because we know how it works. This is our technological bias. Knowledge exists to make our life better. If we understand how something works, we can make our life better. We may then draw the false conclusion: if we understand how the universe works, we can dispense with God. This is much like a mother answering her child's question, "Mother, why are we celebrating Bertie's birthday by baking a cake?" by handing her a recipe for the cake. This is not about how being works, it is about being itself.

It is at least quite clear that there is existence or being. The atheist may counter all that we have said, "The universe is 'just there,' the ultimate principle of being remains a mystery. It is not necessary to add another layer

of "mystery," by claiming there is a "God," who is also "just there," even if you define him as being itself. Here is where faith comes into play. The point of arguments or apologetics is not to prove by some form of brain-compelling force that Yahweh is God, but to manifest the reasonableness of our faith. There is, indeed, a "principle of being," but this "principle" is not some mindless "Force," but a conscious, willing and loving Creator. After all, if we ourselves are "conscious," "willing," and "loving," how can we expect less of the Creator, who would himself be "wisdom," and "freedom," and "love." This was St. John the Theologian's intuition, "Whoever is without love does not know God, for God is love." (1 John 4:8) This is why we say we are made in God's image and likeness. David Bentley Hart wrote: "For to say that God is being, consciousness and bliss is also to say that he is the one reality in which all our existence, knowledge and love subsist, from which they come and to which they go, and that therefore he is somehow present in even our simplest experience of the world, and is approachable by way of a contemplative and moral refinement of that experience." (The Experience of God)

This brings us to the second fundamental error that arguments about God revolve around today: the image of God that atheists deny. There is, what people skilled in the debate call "straw men." The goal is to formulate an image of God that no one could believe in and then demolish that image, that "straw man." Human beings fall naturally into this trap. We often picture God as an old man with a beard, that is, as one being among others, as if you could put them in a line-up and say, 'Oh look, there's the president, there's Angelina Jolie, there's Santa Claus, there's O.J. Simpson, there's God, the second from the right. This idea is pervasive in contemporary culture. One of the legends is the story of the Russian cosmonaut, on the first flight into space in 1961, is reported to have said, "I don't see any God up here," as if God were a distinct individual with a location in . space and time. The words actually seem to have never been said. Hart explains, "Yet the most pervasive error one encounters in contemporary arguments about belief in God - especially but not exclusively, on the atheist side - is the habit of conceiving of God simply as some very large object or agency within the universe, or perhaps alongside the universe, a being among other beings, who differs from all other beings in magnitude, power, and duration, but not onto logically, and who is related to the world more or less as a craftsman is related to an architect." He goes on, "At a trivial level, one sees the confusion in some of the more shopworn witticisms of popular atheism: "I believe neither in God nor in the fairies at the bottom of my garden," for instance, or "All people are atheists in regard to Zeus, Wotan and most other gods; I simply disbelieve in one god more." (The Experience of God) The point is that God is not one more being among others, but the foundation of all being. God is outside creation as the Creator (avoiding pantheism) but, as Creator, is - as the Fathers often reiterated - "closer to us than we are to ourselves." •