

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 7/18 NO LITURGY

Sun 7/19 EIGHTH SUNDAY AFTER PENTECOST, Tone 7, AND MEMORY OF THE FATHERS AT THE FRIST SIX ECUMENICAL COUNCILS, p. 341 & 156

9:00 am Choir Rehearsal

10:00 am *for the members of our parish family and friends*

Blessing of All Vehicles and Wheelchairs "which is as fast as the wind." Be sure to join us in the parish hall for Coffee and Doughnuts.

Mon 7/20 FEAST OF THE HOLY GLORIOUS PROPHET ELIJAH, Simple Holy day p. 343

9:00 am +*Agnes Torday by Stephen Torday*

Tue 7/21 Venerable Simeon, Fool for Christ, p 376

9:00 am *God's blessing on Syndey Rock by Dennis & Sally Rock*

Wed 7/22 Myrrh-bearer Mary Magdalene, p. 397

9:00 am +*Diane Craniski Stamps by John & Linda Crans*

Thur 7/23 NO DAILY LITURGY—

Father is not available.

Fri 7/24 Martyr Christine p. 391

9:00 am *Priests & Religious by Dennis & Sally Rock*

Sat 7/25 No Services Scheduled

Sun 7/26 NINTH SUNDAY AFTER PENTECOST, TONE 8 p. 161

9:40 am THE THIRD HOUR

10:00 am *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.

CONGRATULATIONS TO *Edward & Andrea Pribonic* on their 45th Wedding Anniversary. Many more happy and blessed years.

ETERNAL MEMORY kindly remember in your prayers +*Monti Rock*, the brother of Dennis Rock. He fell asleep in the Lord this past week. Eternal Memory and Blessed Repose.

PRAYER REQUESTS Bob & Rita Pipta, Marilu Krofchik, Margaret Bevins, Stella Navarette, Nicholas Moyta, Jean Anderson, Betty Belanger, Betty Perebzak, Sister Kathy Izer, the sister to Fr. Wes Izer, 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:

Frank Racina by Nicole Perlman

Robert Erickson by Bob & Nina Erickson

Icon of the Theotokos

Frank Racina by Nicole Perlman

Mary Joy Erickson by Bob & Nina Erickson

COFFEE SOCIAL HOST *Thank you!*

JULY: The Weil & Kamenbley Families

AUGUST: The Yarosik Family

READER/CHOIR REHEARSAL SCHEDULE

7/19	<i>REHEARSAL</i>	9:00 - 9:45 am
	Ron Pasmant	1 Corinthians 1:10-18
7/26	<i>3rd Hour</i>	9:40 am
	Marc Brown	1 Corinthians 3:9-17
8/02	<i>REHEARSAL</i>	9:00 - 9:45 am
	Mike Petyo	1 Corinthians 4:9-16
8/09	<i>3rd Hour</i>	9:40 am
	George Petyo	1 Corinthians 9:2-12
8/16	<i>REHEARSAL</i>	9:00 - 9:45 am
	Steve Kopko	1 Corinthians 15:1-11
8/23	<i>3rd Hour</i>	9:40 am
	Jon Weil	1 Corinthians 16:13-24

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

Parish Calendar & Upcoming Events

TODAY Blessing of Cars in celebration of the Feast of Saint Elijah after the 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

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

PICTURES NEEDED We have many photographers in our parish, just look at them all when a picture moment is taking place. Please, please send a copy of your parish pictures to the parish office by way of e-mail or CD for publication in our Light of the West Eparchial Newsletter.
annbyzcathchurch@sbcgolbal.net

SPECIAL ANNOUNCEMENTS

50/50 RAFFLE RETURNS See Anne Voytilla

Here's your chance to be part of the most instant win/win gratification for you and our Church and have a little fun at the same time. Take a moment after EVERY Sunday Liturgy to buy a 50/50 ticket at the Social Hall.

On the last Sunday of every other month, the total accumulation of raffle money is divided between you and our Church.

This June/July drawing will be July 26; each ticket is \$5 or 5 tickets for \$20; tickets can be purchased the day of the drawing and you need not be present; winners will be announced in the parish hall and in our bulletin; see Anne Voytilla at the Social Hall.

CRAFT FARE—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,

The event is on our church grounds 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

TITHING AND ATTENDANCE REPORT

July 12

Attendance: Sun: 10:00 am 116 Souls

Adult Tithes : \$3,164.00

Youth Tithes: \$9.70

Candles: \$5.00

Peter's Pence Collection: \$30.00

Coffee Social: \$100.00

Principle Reduction: \$635.00

Thank you for your support and love for our Parish.
This week: \$5,000 was paid on our Mortgage Principle thanks to your payments on your pledges.

WHO IS GOD? part 3**by Archpriest David M. Petras**

That God is has meaning for our faith in resurrection. God is not some distant clock-maker, 'but the intimate Giver of Life, for "it is the spirit that gives life" (*John 6:63*). This title is one of the most frequently used in the Liturgy of the Church. Our experience of God is rooted in our experience that we exist. We are here because God has brought us into existence and sustains us in being. We profess that twice in the Divine Liturgy, in the Prayer of the Trisagion, "Holy God ... you brought all things from nonexistence into being," and in the Anaphora itself, "You brought us out of nonexistence into being." Because of this, we can have hope in the Resurrection, "[Moses] called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob, and he is not God of the dead, but of the living, for to him all are alive" (*Luke 20:37-38*).

The most ardent monotheists, the ancient Jews knew this: "You are mighty, humiliating the proud; strong, judging the ruthless; you live forevermore, and raise the dead; you make the wind to return and the dew to fall; you nourish the living, and bring the dead to life; you bring forth salvation for us in the blinking of an eye. Blessed are you, O Lord, who bring the dead to life."

God is unity. This is why it is so crucial to confess the oneness of God. God is not "dispersed" in space and time, but is the one ground from which all being exists, explaining our hope for "being in God." Jesus taught:

"I pray not only for them (the disciples), but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me" (*John 17:20-23*).

This helps also to explain the nature of our consciousness and the possibility of deification, we find our center in the one God, who is closer to us than we are to ourselves.

Why, one might ask, if we are truly in the image and likeness of God, did he not create us immediately immortal? The human condition is that we are, indeed, intelligent, free, conscious creatures. We can measure the universe in which we live and reason to and praise its Creator. This is a kind of an ascension. From the dust of the earth, to a living creature, to a sentient, worshipping creature of faith and hope, to eventually a divine creature. St. Paul understood this, when he said that what is corruptible must become incorruptible, what is natural must become spiritual (*1 Corinthians 15:44*). He concludes: "Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one" (*1 Corinthians 15:49*). We should not see his contrast natural-spiritual according to a certain present-day category. He does not mean body-soul. St. Paul was Jewish, he did not think in dualistic terms. "Natural" or

"psychicon" meant the whole human being, but in this mortal life. "Spiritual" likewise meant the whole human being, but not a disembodied soul, but in a risen, glorious body. Ancient Jewish categories were not Greek, but also not so simple. There was a concept of "life after death" and some continuous existence between physical death and "spiritual" resurrection, but the human being could not be complete until the body was restored.

There will be a "new creation," but we must pass through the door of the mortal body. The process is the same for us as for Jesus: conception, birth, death, resurrection, ascension. But if we do not pass through a mortal life, then there is not a human creature that is deified. On Mt. Sinai, when Moses asked to see God, he was told, "no one can see me and live" (*Exodus 13:20*), and St. John wrote, "No one has ever seen God" (*1 John 4:12*). We can "see" God only when we have passed through death. Our mortal lives are "book-ended" by nothingness before conception and eternal life after death. They are a thin line between two infinities. The Liturgy tells us, "Our life vanishes like smoke; like ash and dust, it exits for an instant, then quickly disappears" (*Aposticheron, one 3, Saturday Matins*). 'this does not mean that our earthly lives are insignificant. In fact, if we believe in the Resurrection, then each moment of our lives are a foreshadowing of eternity. Only when we do not believe, then life becomes insignificant and meaningless. Ultimately, this is why the Church condemned the idea of a pre-existence of souls as a heresy (*Second Council of Constantinople, 553*). If that were so, then the human person would be essentially a soul, which descends for a while into a body and then returns to spiritual existence. The human person in its completeness has a spiritual and bodily existence necessary to its nature. Our mortal lives are not a detour from eternity but a necessary step in the process.

No one comes back from the dead. It is clear that this "journey" is made but once and in one direction. No one can tell us of 'life after death,' because we can understand it only by dying ourselves. Likewise we cannot understand the inner nature of God, for to do this, we would have to be God by nature. St. Gregory the Theologian once said that it is insanity to inquire into the inner life of the Trinity. Likewise, a 'life after death,' is incomprehensible to one who is alive. In the parable of Lazarus and the Rich Man, Father Abraham refuses to send Lazarus back to warn the rich man's brothers about Gehenna. This was not out of uncharity, but simply because it would be futile: "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead" (*Luke 16:31*).

There was one resurrection that did change the world profoundly: the resurrection of Christ. Jesus said, "An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights" (*Matthew 12:39-40*). _