

Annunciation Byzantine Catholic Church

Established on July 20, 1969

995 N. West Street - Anaheim, CA 92801-4305 - (714) 533.6292

Located on West Street just south of La Palma

Holy Protection of the Mary Byzantine Catholic Eparchy of Phoenix

SUNDAY LITURGY

10:00 am

Third Hour

9:40 am

DAILY LITURGIES

Monday, Tuesday

Wednesday, Friday

9:00 am

HOLYDAYS

Vigil Vesper/Liturgy

7:30 pm

Feast Day

Divine Liturgy

9:00 am



WELCOME TO OUR PARISH

On the Feast of Saint
Elijah July 20th, we
will be celebrating 50
years of faithful
Service to the
Catholic Community.

We ask for your
prayers and support
as we look to the
future in our
mandated mission to
bring our Lord, Jesus
Christ to the people
of California.

BAPTISM Membership is required &
preparation class.

CONFESSIONS Sun 9:30-9:50 am,
Daily 8:30-8:50 am or by appointment

OFFICE HOURS

Monday-Friday 10 am - 4pm

Closed on Thursdays & Holy Days

Please call before coming to the office.

PARISH ADVISORY BOARD

Stephen Kopko, Jan Washicko, Marya Weil, Bruce Terry,
Helen Malinick, Nina Erickson, John Sheftic & Beth Gath

PARISH FINANCE COUNCIL

Andy Spisak, Stephen Kopko & Robert Erickson

ANOINTING OF THE SICK & SHUT-INS

Family members must contact the parish
office. Anointing of the Sick is
given in church after the Liturgy.

MYSTERY OF CROWNING

Arrangements must be made 6 months in
advance.

QUINCEANERA

Member of the parish and attends our
Eastern Christian Formation Program.

EASTERN CHRISTIAN FORMATION

September- June on Sunday after the
Parish Liturgy Marya Weil Coordinator

**For registration information, please contact the Parish Office.
Served by Right Reverend Stephen G Washko, pastor**

E-mail: abcc72069@gmail.com

Website: www.annunciationbyzantine.org

facebook.com/annunciation.byzantine

Schedule of Divine Liturgies & Intentions

6 Saturday *No Service Scheduled*

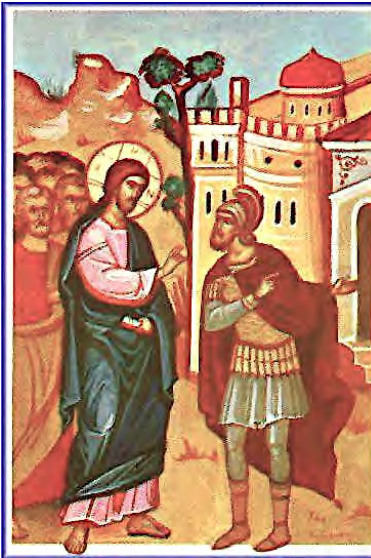
Hebrew Scriptures for Sunday Readings

1 Kings 17: 8-24 & Malachi 1: 6-11

7 FOURTH SUNDAY AFTER PENTECOST, Tone 3, p. 135

Confession...9:30-9:50 am
The Third Hour...9:40 am
Divine Liturgy...10:00 am
For our parish family & friend

ICE CREAM SOCIAL IN PARISH HALL



Daily Liturgy Information *We have been reading from the Synaxarion for the life of the saint of the day for the daily homily to help us better understand the saints on our Calendar and be inspired by their faith and struggles. Come and join us for the morning liturgy.*

8 Monday **Great Martyr Procopius, p. 379**
9:00 am *God's blessing on the Priests and Religious by Sally Rock*

9 Tuesday Martyr Pancratius, Bishop of Taormina, p. 383
9:00 am *+The Priest Francis Vivona*

10 Wednesday **45 Martyrs of Nicopolis in Armenia, p. 381**
9:00 am *+Mary & George Androsko by M/M Solis*
7:30 pm **Inquiry Session in the Small Chapel**
Everyone is invited

11 Thursday *No Scheduled Liturgy*
PARISH OFFICE IS CLOSED

12 Friday **Martyrs Procius & Hilarion, p. 381**
9:00 am *+Forgotton Souls by Sally Rock*

13 Saturday *No Service Scheduled*
Hebrew Scriptures for Sunday
2 Kings 4: 38-44 & Isaiah 40: 1-11

14 FIFTH SUNDAY AFTER PENTECOST, TONE 4, & Memory of the Fathers of the First Six Ecumenical Councils p. 141 & 341

Confessions.....9:30-9:45 am
The Third Hour9:40 am
Divine Liturgy10:00 am

For our members and friends of our parish
Blessing of your "vehicle that is as fast as the wind" in preparation for the Feast of Saint Elijah.

Glory to Jesus Christ!
Glory Forever!

OUR COFFEE HOST FOR THIS MONTH

The Sheftic & Gath Families—July
Special thank you for sponsoring our social. We also thank our parishioners for helping our host to keep our hall neat and clean.

LET US JOIN WITH THE SAINTS IN HEAVEN TO PRAY FOR THOSE IN NEED

Albert Hatton	Gloria Solis
Charles Bivens	Brian Safian
Tom Atwood	Margaret Kessel
Marc & Matt Lowery	Nina Erickson
Carol Petyo	Rosa Navarro
Kathy Mykeloff	Kathy Hamaker
Margaret Holston	Frank Malinick
Robby Dugan	Betty Perebzk
Libby Distefano	Chrystal Bostrom
Cherie Loewe	John Galamba
Joel Rivera	Johnny Dushanko
Janet Lambert	Bill Drahusz
Deanna Keefe	Chuck Johnson
Elaine Nale	Stella Navarette
Ron & Isabel Christian	Fr. Christopher Petruska
Margarette Samul Family	Bob & Rita Pipta
Ruth Terry	Adrian Flores
Veronica Navarette	Jessica Kanenbley
Judy Livingston	Barbara Bivens

For prayer requests: call Fr. Stephen or E-mail to abcc72069@gmail.com

7 DAY CANDLE OFFERING ICONS OF OUR LORD & THEOTOKOS

The special envelopes are available on the greeting table.
The donation for the Icon Candles are \$5.

Eternal Light-Candle

Special Intention for Sally Rock

Tetrapod

Health & Salvation for Deanna Major

by David & Catherine & Family

Roberta Jacobson by M/M Solis

Our Lord

available

The Mother of God

available

SPECIAL ANNOUNCEMENTS

10 Wednesday 7:30 pm Inquiry Session in the Small Chapel
Everyone is invited

FRUIT, PASTRIES, MUFFINS, BAGEL & CREAM CHEESE sign up and share for the Bishops Reception in the parish hall Sunday July 21 after

the 10:00 am Hierarchical Divine Liturgy. Contact person: John Crans

PIROHI PINCHING WORKSHOPS come and join us on a Saturday morning making those most sought Slavic Gourmet Treat—PIROHI-PIEROGI— mark your calendar. **July 27 and August 10** beginning at 8:30 am. We are preparing for our CRAFT FAIR. We need you.

YOUR PARISH DIRECTORY FOR OUR 50TH ANNIVERSARY is waiting for you to pick up.

2019 BISHOP'S APPEAL

We are short of our Goal.

We Need—\$5,384.00

Our Goal is **75 households X \$275 = \$20,625.00** Bishop is asking a pledge of \$275 from each household. Our parish has benefitted tremendously from the Eparchy in dealing with our mortgage. Let's respond in kind to the Bishop's request. We have extra forms in case you are missing one just let Bob Erickson or Stephen Kopko know.

Parish Goal: \$20,625.00

Received: \$15,296.00

Balance \$5,329.00 Needed to reach goal

Average Amount Pledged \$357.52

44 Households have responded—THANK YOU.

On-line giving: ephx.org then "Home Eparchy of Phoenix" then "Giving" and follow the prompts. Be sure to note "Annunciation Anaheim"

2018 Eparchial Audited Financial Report of our Eparchy of Phoenix is available for you to review. The report is in the parish hall.

CALENDAR OF EVENTS COMING UP

NEXT WEEKEND

11- 14 ALIVE IN CHRIST 2019

Young Men's Retreat Auburn, WA

14 Sunday BLESSING OF CARS & Wheelchairs after the Sunday morning 10:00 am Liturgy. How to prepare for the blessing, give you vehicle a special car wash.

50TH PARISH ANNIVERSARY CELEBRATION

July 20 Saturday Luncheon Dinner at the Fullerton Hotel 11:00 am Registration, Dinner and Program

July 21 Sunday Hierarchical Divine Liturgy with Bishop John S Pazak and Bishop Gerald N. Dino. Small reception in the Parish Hall

August 1 Thursday— Procession of the Holy Cross and the Lesser blessing of Water. 9:00 am Divine Liturgy

TRANSFIGURATION OF OUR LORD, Solemn Holy Day

5 Monday Vigil Vesper/Liturgy7:30 pm

6 Tuesday The Feast Day Liturgy.....9:00 am

OUR LADY OF PERPETUAL HELP SHRINE

EPARCHIAL PILGRIMAGE, OLYMPIA,

WASHINGTON AUGUST 16-18, 2019 be sure to pick up the trifold pamphlet located on the Greeting Shelf in the narthex of the church.

August 24 SATURDAY 4:00 pm Vesper/Liturgy follow by a BAR-BE-QUE CHICKEN & BEEF BRISKET DINNER with live music in our cool parish hall Contact George and Jan Washicko

TITHING AND ATTENDANCE REPORT

Our Stewardship June 30

Attendance: Sun—85

Daily Liturgies—8 Souls

Adult Tithes: \$2,829.81

Youth Tithes: \$1.00

Coffee Social: \$50.00

Candles: \$283.00

Peter's Pence: \$85.00

Feast of St Peter and Paul: \$260.00

Principle Reduction: \$50.00

Please remember our parish in your **Will & Bequests.**

MORTGAGE BALANCE 6-10-19

\$813,526.17

For the month of June we paid \$5,870.00 *on the principle* of our mortgage due to the special contributions by our parishioners and friends. Thank you.

Second Quarter Mailing of your Church Support Budget Envelopes were sent to the home a couple of weeks ago. If you did not receive your envelopes contact the parish office. 714-533-6292 or Helen Malinick.

July 4th INDEPENDENCE DAY from Great Britain

"O, Beautiful" 4 Versus and Scripture references.

"O, Beautiful"

O, Beautiful for spacious skies, (Deuteronomy 33:13).

For amber waves of grain, (Deuteronomy 33:16).

For purple mountain majesties, (Deuteronomy 33:15).

Above the fruited plain! (Genesis 49:26.)

America! America! (Genesis 48:21.)

God shed His Grace on thee, (Genesis 48:16).

And crown thy good with brotherhood. (Genesis 48:20.)

From sea to shining sea! (Ezekiel 47:18-20.)

O, Beautiful for pilgrim feet, (Deuteronomy 33:13).

Whose stern, impassioned stress, (Genesis 49:23).

Thoroughfare for freedom beat, (Psalms 72:8).
 Across the wilderness! (Deuteronomy 32:8-11.)
 America! America! (Genesis 48:21.)
 God mend thine every flaw, (Genesis 49:22-26).
 Confirm thy soul in self-control, (Isaiah 45:13).
 Thy liberty in Law! (2 Corinthians 3:17).

O, Beautiful for heroes proved, (2 Chronicles 25:6).
 In liberating strife, (James 1:25).
 Who more than self their country loved, (Rev 12:11).
 And mercy more than life! (Psalm 37:21-31.)
 America! America! (2 Samuel 7:10).
 May God thy gold refine, (Isaiah 2:7).
 'Til all success be nobleness, (Genesis 48:15-16).
 And every gain divine. (Deuteronomy 33:13-17.)

O, Beautiful for patriot dream, (Hebrews 11:9).
 That sees beyond the years, (Isaiah 60:21).
 Thine alabaster cities gleam, (Revelation 21:18-20).
 Undimmed by human tears! (Revelation 7:17.)
 America! America! (1 Chronicles 17:9).
 God shed His Grace on thee, (Acts 4:33).
 And crown thy good with brotherhood, (Deut 32:13).
 From sea to shining sea! (Micah 7:12).

4th Sunday After Pentecost

By Douglas R.A. Hare - Interpretation

The Centurion (8:5-13): Matthew's editing suggests that for him this story had more than one function. Most obviously, it served in the miracles collection as one of ten illustrations of Jesus' miraculous power. In comparison with the other healing stories, it attributes to Jesus a more spectacular power: he is able to heal someone at a distance, whereas he normally heals by touch (8:3, 15) or with an authoritative word addressed directly to the patient (e.g., 9:6).

It must be observed, however, that Matthew makes little of this feature of the healing; the miracle is reported matter-of-factly, without special note. The decision to place the story here rather than at some other point in the Gospel seems to be related to the fact that the centurion and his servant are Gentiles and therefore are excluded, like the leper and Peter's mother-in-law, from full participation in Israel's religion.

Jesus is the Messiah by whose power and authority the excluded are included. This story must have been especially dear to Gentile members of Matthew's church. It is important to note, however, that the historical constraints of Jesus' ministry are not ignored by the story. In response to the request of the Canaanite woman for an exorcism Jesus declares, "I was sent only to the lost sheep of the house of Israel" (15:24). As in the later story involving a Gentile, so here the healing of a Gentile is truly exceptional, anticipating the post-resurrection mission to the pagan world (28:18-20) but not inaugurating it prematurely.

As suggested by John 12:20-24, Jesus can minister properly to Gentiles only by dying for them. For this reason, verse 7 should be taken as a question: "And he said to him, 'Am / to come and heal him?' " (the emphatic 90 ego ["I"] is ignored by most translations). Jesus shows the same reluctance here as in 15:23-24. He feels no call from God to minister to those beyond the bounds of God's people. As in 15:28, Jesus is here persuaded to make an exception to his rule because of the remarkable faith exhibited by the Gentile. The officer responds to Jesus' reluctance by insisting that it will not be necessary to contract ritual uncleanness by entering the home of a non-Jew; he is confident that Jesus possesses God-given authority to heal at a distance.

It is sometimes proposed that the expression "under authority" in verse 9 is the mistranslation of an Aramaic phrase meaning "having authority," since the officer speaks only of his subordinates, not of his superiors. The phrase makes perfect sense in the context if we remember that the point of the analogy is that the officer receives his authority to issue commands from his superior. In the same way, he implies, Jesus has received authority from God, an authority that allows him to command unseen spirits (angels) to do his bidding.

For Matthew, the story has a third function as well. This is indicated by his inserting into the story verses 11-12, a saying found in a very different context in Luke 13:28-29. Instead of simply praising the faith of the Gentile, as in 15:28 and in the Lukan parallel to this story (Luke 7:9), Matthew makes this the occasion for a stern warning to Jews, whose birth as Abraham's posterity makes them "sons and daughters of the kingdom" (v. 12) but who nonetheless forfeit their birthright by refusing to accept Jesus as the Lord's Anointed. One suspects that this third use of the miracle story was prompted in part at least by the continuing failure of the Jewish-Christian mission to Israel (see comments on 10:16-25). Why is the centurion's faith praised so highly? His is not simply a bold confidence in Jesus' ability as a healer. The Gentile attributes to him a special authority, the authority to issue commands on God's behalf. This implicit confession thus fore- shadows Peter's declaration, "You are the Messiah, the Son of the living God" (16:16, NRSV).

Jesus' word of praise of the centurion's faith is spoken "to those who followed him" (v. 10). Since "follow" is used technically in many passages as a way of referring to discipleship (e.g., 9:9), it seems probable that Matthew wishes the readers of the Gospel to take to heart both the praise and the warning. Christians must not simply address Jesus as "Lord" but humbly acknowledge his right to rule their lives day by day. As sons and daughters of the kingdom, they must not take their birthright for granted. Many will come from east and west, yes, from Africa and Asia, and sit in judgment on the nominal Christians of America and Europe, who too glibly call Jesus "Lord, Lord" and do not do what he says (7:21-27).