

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

ATTENTION PARISHIONERS:

Due to the Coronavirus and Directives from our Bishop and Eparchy, all our Services are Private for the protection and safety of the Faithful.

Our Private Liturgies will be live streaming through FACEBOOK.



facebook.com/stephen.washko

BOOK TO USE FOR THE BRIGHT WEEK LITURGIES—The Green Book-The Divine Liturgies of our Holy Fathers John Chrysostom and Basil the Great

REGARDING LITURGICAL SERVICES & PARISH ACTIVITIES AT ANNUNCIATION

To aid in the prevention of the spread of COVID-19, for the present time there can be no “open” Liturgical Services, and all parish activities and events have been postponed until further notice. The clergy and cantors will continue to celebrate the various services privately until such time as our Church family may again safely regather to celebrate our normal Liturgical schedule.

The Church doors will be open from 9:00 am till 6:00 pm, Monday – Friday, for personal prayer and devotion.

In the meantime, you are encouraged to join us in Spiritual Communion by viewing our privately celebrated Liturgical services [FACEBOOK.com/stephen.washko](https://facebook.com/stephen.washko).

Remember that this situation is only temporary, and with God's healing hand we will come out of this all the stronger. One thing is certain, that the Church has endured many famines, plagues, diseases and wars, and we are still celebrating our treasured Eucharistic Liturgies. The devil will not stop us from praying. Look at this challenging time as a penitential sacrifice for the sake of all, and offer our present inability to gather collectively for our Liturgies as an act of charity toward others to slow and eliminate the further spread of COVID-19

Schedule of Divine Liturgies

Confessions are heard in the garden north of the church anytime or by appointment.

Give a call before coming to the church.

19 SUNDAY OF THOMAS and the Blessing and Breaking of the Artos, p. 175

For our parish members and friends
Facebook Live
Strea.....10:00 am

For our parish members and Friends.
PLEASE DO NOT ENTER THE CHURCH.



We will bless the Artos but not break it because there is no one to receive in church. We will hold the Artos in the parish freezer until the day we will be able to gather as a parish family in church for the Sunday Divine Liturgy.

THOMAS WEEK

The Propers for this week's Daily Liturgies are in your Green Book pages: 164 through 175

20 Monday Theodore The Hairshirt Weaver
God's blessing on Enika Jordan by Phil Jordan
Facebook Live Stream.....9:00 am

21 Tuesday Bishop Martyr Januarius
God's blessing on Tezak Family by Dmitry Yastishock
Facebook Live Stream.....9:00 am

22 Wednesday SIMPLE FEAST OF THE GREAT MARTYR GEORGE—Vesper/Liturgy
God's blessing of Msgr George Vida by Mary Washko
Facebook Live Stream.....6:00 pm

23 Thursday FEAST DAY ST GEORGE, P. 332
+Carles Komanich by Ann Komanich
Facebook Live Stream.....9:00 am

24 Friday Martyr Sabbas
+Theodore & Mary Yastishock by John & Betsy Semanchik
Facebook Live Stream.....9:00 am

25 Saturday Divine Liturgy
God's blessing on Miles Jordan by Phil Jordan
Facebook Live Stream.....9:00 am

26 Sunday of the Myrrh-bearers
Facebook Live Stream.....10:00am
For our parish members and Friends.
PLEASE DO NOT ENTER THE CHURCH.



Our Lord
Special Intention by Helen Bruce
The Mother of God
Special Intention by Helen Bruce

BISHOP'S APPEAL 2020 you will be getting in the mail from the Bishop's Office your 2020 Eparchial Appeal brochure, Pledge/Payment form and a Postage-Paid Return Envelope.

OR you may want to donate online, please go to ephx.org then "Home- Eparchy of Phoenix" then: "Giving"
 Make sure you note that you are from ANNUNCIATION Our parish GOAL \$30,954.20. Kindly give what you can to help our Eparchy and our Church.

AS OF March 4, 2020
 8 Households have pledged \$3,625.00
 12% of our Goal
 Balance: \$27,329.00
 Thank you for your quick response!

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

- | | |
|-------------------------|---------------------------|
| Rob Yarosik | Margaret Dessureault |
| Albert Hatton | Gloria Solis |
| Charles Bivens | Brian Safian |
| Msgr Michael Moran | Margaret Kessel |
| Marc & Matt Lowery | Stephen Demora |
| Carol Petyo | Rosa Navarro |
| Kathy Mykeloff | John Galamba |
| Margaret Holston | Frank Malinick |
| Robby Dugan | Betty Perebzak |
| Charlotte Marie Moran | Jessica Kanenbley |
| Msgr George N. Vida | John Galamba |
| Joel Rivera | Janet Lambert |
| Bill Drahusz | Judy Livingston |
| Deanna Keefe | Chuck Johnson |
| Elaine Nale | Stella Navarette |
| Ron & Isabel Christian | Fr. Chris Petruska |
| Margarette Samul Family | Bob & Rita Pipta |
| Ruth Terry | Adrian Flores |
| Veronica Navarette | Fr. Marcus Gomori |
| Alex Gomori | Mary Washko |
| Helen Malinick | Petrice (Podhayny) Duncan |
- For prayer requests: call Fr. Stephen or E-mail to abcc72069@gmail.com

TITHING AND ATTENDANCE REPORT

Our Stewardship Easter Sunday
Attendance: Sun—8 souls
 Adult Tithes: \$8,512.00
 Youth Tithes: \$60.00
 Easter: \$2,180.00
 Annunciation: \$125.00
 Other Holy Days: \$535.00
 Candles: \$25.00
 Principle Reduction: \$200.00
 Refund for Eparchy: \$700.00
 Easter Bake Sale pre-sold orders: \$225.00

\$100—In Memory of +Chris Gerola
 by Irene Knapp

Please remember our parish in your **Will & Bequests.**
MORTGAGE BALANCE 4-10-20
\$724,473.41
 Thank you for your generous donations *on the principle of* our mortgage. Thank you.

THANK YOU FOR SENDING IN your tithing to the parish office by mail, by E Checks or by dropping your envelope in our Secure Locked Mail box by the door of the church to help us meet our financial obligations.

**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 by Sally Rock
Tetrapod Lamps
Special Intention by Ingrid Spisak
God's blessing on Stephen Kopko by Ingrid Spisak

THANK YOU to our Cantors, Servers, Counters, Advisory Board and finance members and planners.

Doubting Thomas

By Fr. Alexander Schmemmann

"Unless I see ... I will not believe" (Jn 20:25). So said Thomas, one of Christ's twelve disciples, in response to the joyful news of those who had seen their crucified and buried Teacher risen from the dead. Eight days later, as recorded in the gospels, when the disciples once again were all together, Christ appeared and told Thomas: "Put your finger here and see my hands; and put out your hand and place it in my side; be not faithless, but believing." And Thomas exclaimed: "My Lord and my God!" Then Christ told him: "You have believed because you have seen me; blessed are those who have not seen and yet believe ..." (Jn 20:24-31).

Millions of people today think and speak essentially like Thomas, and assume that this is the only correct approach worthy of any thinking person. "Unless I see, I will not believe ..." In our contemporary speech isn't this the "scientific approach"? But Christ says: "Blessed are those who have not seen and yet believe." This means that there is, and was, another approach, another standard, another possibility. True, others may say, but that approach is naive and not rational; it's unscientific; it's for people who are backward; and since I'm a person of the modern world, "Unless I see, I will not believe."

We live in a world of great oversimplification and therefore spiritual poverty. "Scientific" or "Unscientific." People use words like these all the time as if they were self-evident and self-explanatory, and they use them because everyone else also uses them, without reflection, without debate. In fact, they themselves believe these reductions blindly and simplistically, and so any other approach appears to them as neither serious nor worthy of attention. The question is already decided. But is that really true? I just said that we live in a world of great spiritual poverty. And indeed, if the end result of humanity's interminable development boils down to this pronouncement, "I won't believe it till I see it"; if the human race looks upon this as the height of wisdom and reason's greatest victory, then our world truly is poor, superficial, and most all, incredibly boring. If I only know what I see, touch, measure and analyze, then how little I really know! The whole world of the human spirit falls by the wayside, all the intuition and profound knowledge that flows not from "I see" or "I touch," but from "I think" and, most importantly, "I contemplate."

What falls away is that realm of knowledge which for centuries was rooted not in external, observable experience, but in another human faculty, an amazing and perhaps inexplicable ability that sets human beings apart from everything else and makes them truly unique. Even robots,

machines and computers can now touch, handle and manipulate objects; they can make accurate observations, and even make predictions. We know that they actually perform better than human beings in measuring, comparing, making exact observations flawlessly; they are more accurate, more "scientific." But here is what no robot, under any circumstances, will ever be able to do: to be filled with wonder, to be awed, to have feelings, to be moved by tenderness, to rejoice, to see what can't be seen by measurement or analysis of any kind. No robot will hear those unheard sounds that give birth to music and poetry; no robot will ever cry, or trust. But without all this doesn't our world become colorless, boring and, I would say, unnecessary? Oh yes, planes and spaceships will fly ever farther and faster. But where to and what for? Oh yes, laboratories will conduct their analyses with ever increasing accuracy. But to what end? "For the good of humanity," I'm told. I understand, so this means that one day we will have a healthy, well fed, self-satisfied human being walking about, who will be totally blind, totally deaf and totally unaware of his deafness and blindness.

"Unless I see I will not believe." Clearly, however, observable experience, empirical data, is just one form of knowledge, the most elementary, and therefore the lowest, form. Empirical analysis is useful and necessary, but to reduce all human knowledge to this level is like trying to comprehend the beauty of a painting by a chemical analysis of its paint. What we call faith is at a second and higher level of human knowledge, without which, it can be claimed, man would be unable to live even a single day. Every person believes in something or someone, so the only question is whose faith, whose vision, whose knowledge of the world corresponds more accurately and more completely to the richness and complexity of life.

Some say that the resurrection of Christ must be a fabrication since the dead do not rise. True, if there is no God. But if God exists, then death must be overthrown, since God cannot be a God of decay and death. Others will then say: but there is no God, since no one has seen him. But how then do you account for the experience of millions of people who joyfully affirm that they have seen, not with their physical eyes, but with a profound and certain inner sight? Two thousand years have passed, but when the joyful proclamation "Christ is risen!" descends as if from heaven, all still send out the same triumphant response, "Truly He is risen!"

Is it really true that you neither see nor hear? Is it really true that in the deepest part of your consciousness, away from all analysis, measurements and palpation, you neither see nor feel an undying, radiant light, you do not hear the sounds of an eternal voice: "I am the way, the resurrection and the life ..."? Is it really true that in the depth of your soul you do not recognize Christ within us, within me, answering Doubting Thomas, "Blessed are those who have not seen, and yet believe"?