

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

WE USE GREEN VESTMENTS FOR THE SUNDAYS AFTER PENTECOST.

PLEASE observe the social distancing and wearing your mask during the Divine Liturgy. Our ushers will answer your questions.

Confessions are heard in the garden under the umbrella north of the church anytime after the Divine Liturgy or by appointment.

Give a call before coming to the church.

THE APOSTLES FAST it is a voluntary time of penance—God knows that we need it today with what is going on with the Covid 19 and the unrest in the cities. We recommend that we try to observe the fast by keeping Wednesdays and Fridays are meatless days, making a good Confession, attend a Holy Service during the week.

13 Sat Martyr Aquilina, p. 379
Facebook Live Stream.....9:00 am
HEBREW SCRIPTURES
 Exodus 3: 1-15 & Isaiah 6: 1-8

14 2ND SUNDAY PENTECOST & Tone 1, p. 125
For our parish members and friends
Facebook Live Stream.....10:00 am

**Mon June 15th through Sat June 20th
 NO 9:00 AM DIVINE LITURGY**

Fr Stephen will not be available. He will be spending time with his family.

HEBREW SCRIPTURE
 Deuteronomy 11: 1-15 & 1 Kings 10: 1-10, 13-23

21 3RD SUNDAY AFTER PENTECOST, TONE 2 & FATHER'S DAY, P. 130
Facebook Live Stream.....10:00am
For our parish members and friends.

ATTENTION PARISHIONERS:

ALL our Liturgies are live streamed through **FACEBOOK** with our cantors and altar servers.
[facebook.com/stephen.washko](https://www.facebook.com/stephen.washko)
 Also available @annunciation.byzantine

**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

Aaron Matinez & Gabby Montano by M/M Solis

God's blessing on Salvator & Gloria Solis

Our Lord

Available

The Mother of God

Available

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

- | | |
|-------------------------|---------------------------|
| Irene Lovas | Petrice (Podhayny) Duncan |
| 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 Perebzk |
| 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 | Helen Malinick |
- For prayer requests: call Fr. Stephen or E-mail to abcc72069@gmail.com

BISHOP'S APPEAL 2020

Please contribute to our Bishop's call to support the Eparchy. If you need a form—call the parish office. You may want to donate online, please go to [ephx.org](https://www.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 5-8-20

28 Households have pledged **\$10,850.00**

35% of our Goal

Balance: **\$20,104.20**

Thank you for your support.

FROM THE PASTOR

ATTENTION PARENTS contact the parish office after June 23rd to set up the dates for the baptism of your children. If this is your first born child be sure to meet with Father for the Baptismal Instructions.

THANK YOU TO FR. JAMES LANE for taking the Liturgy for Fr. Stephen last Sunday while he attended Saint Nicholas of Myra parish in Fontana, CA.

TITHING AND ATTENDANCE REPORT

Our Stewardship June 7

Attendance: 85 souls

Adult Tithes: \$4,185.00

Online 'DONATE': \$448.06

Youth Tithes: \$5.00

Mortgage Reduction: \$245.00

Holy Days: \$200.00

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

MORTGAGE BALANCE 5-10-20

\$714,260.87

\$2,650.00 was paid on the principle this past month.

Thank you for your generous donations *on the principle of* our mortgage. Thank you.

THANK YOU FOR SENDING 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.

ONLINE GIVING IS WORKING Thank you.

Go to our Web page annunciationbyzantine.org click on "donate"

CALENDAR OF EVENTS

Mon June 15-Sat June 20 NO MORNING LITURGY

SOLEMN HOLY DAY OF THE BIRTH OF JOHN THE BAPTIST

23 Tuesday Vesper/Liturgy.....7:30 pm

24 Wednesday Divine Liturgy.....9:00 am

27 Saturday CANTOR'S WORKSHOP Online
10:00 am — 3:00 pm contact Sherill Franklin for more information. *Only for cantors.*

28 Sunday PARISH ADVISORY MEETING after the 10:00 am Divine Liturgy in the Classroom.
Agenda item: Heliso Solar proposal for solar panels in the parking lot.

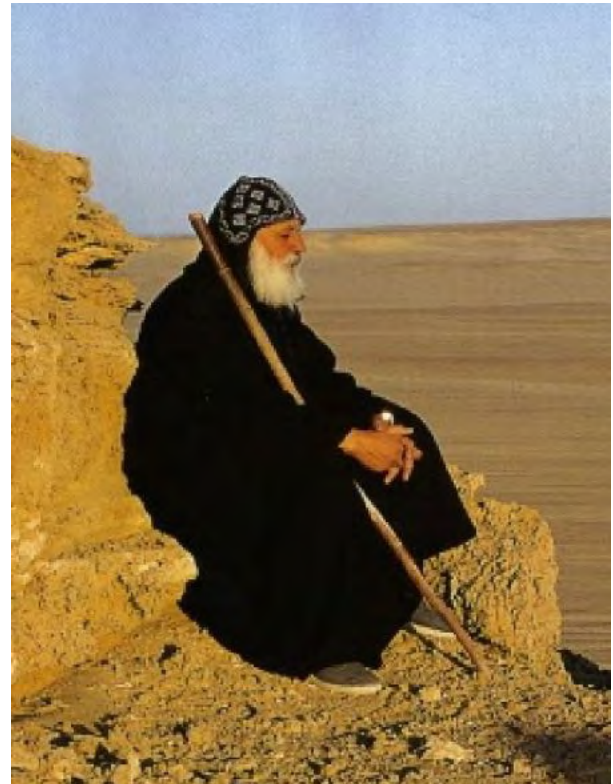
29 Monday HOLYDAY OF OBLIGATION THE FEAST OF SAINTS PETER AND PAUL

7:30 pm Divine Liturgy

JULY

8 Wednesday —EASTERN CATHOLIC PASTORAL ASSOCIATION OF SOL CAL 1:00pm Zoom Meeting

20 Monday PARISH ANNIVERSARY FEAST OF SAINT ELIJAH THE PROPHET.



IN THE CHRISTIAN EAST, the fasting seasons are always periods in which the practices of prayer, fasting and almsgiving are observed in a heightened way. The particular rules for augmenting the services and for fasting vary from one Local Church to another (eg Greek, Middle Eastern, Slavic, etc.) but the principle behind observing them is the same: the "ordinary business" of those who have put on Christ is prayer, fasting and almsgiving.

After Christ was baptized, we read in the Gospels, He "was led up by the Spirit into the wilderness" (Mt 4:1), apart from others, where He would encounter both His Father and the devil. The Gospel story of His experience in the wilderness gives us some indications of the life which those, who have been baptized, should expect as normal. First of all, it involves **solitude**: separation from the ordinary world in order to refocus the mind away from everyday concerns to God, who is in our midst.

The second aspect of Christ's experience described in Mt 4 is **food fasting**: "...when He had fasted forty days and forty nights, afterward He was hungry" (Mt 4:2). Clearly what is described is a total fast (not eating), in contrast to

the fast which most in the Church practice: fasting from certain foods (abstinence).

The Gospels testify that, during Christ's public ministry His disciples did not fast. When questioned about this by some disciples of John, the Lord responded, "*Can the friends of the bridegroom mourn as long as the bridegroom is with them? But the days will come when the bridegroom will be taken away from them, and then they will fast*" (Mt 9:15).

This prophecy was fulfilled when the first monastics made solitude and fasting the central aspects of their Christian asceticism. In his life of St Anthony the Great, St Athanasius says that the ascetic moved from his village to the local cemetery where he dwelt in one of the tombs. "He ate once a day, after sunset, sometimes once in two days, and often even in four. His food was bread and salt, his drink, water only" (*Life*, 7).

As monasticism spread, Anthony's practices were lessened for the many believers who sought to live in solitude or in the monastic communities which grew up throughout the Church. The Church mitigated the strictness of their fasting even further when it proposed their lifestyle as the model for all Christians during fasting seasons. Thus we adopt the everyday practice of monastics (no meat or dairy) on Wednesdays, Friday and during fast periods only.

People who have visited monasteries in this country might be surprised that ascetics like St Anthony might still be found. Thus Fr Alexander Schmemmann, writing in his journal, described his visit to monastics in Egypt in 1978: "Today I had an extraordinary day. A visit in the desert to three monasteries with an uninterrupted tradition from Antony the Great, Makarios, etc. ... And the most amazing, of course, is how very much alive it all is: Real monks! In my whole life I have seen only imitations, only playing at monastic life, false, stylized; and mostly unrestrained, idle talk about monasticism and spirituality. And here are they, in a real desert. A real heroic feat. So many young monks. No advertisements, no brochures about spirituality. Nobody knows anything about them, and they do not mind it. I am simply stunned. I have a thousand questions, and I will have to start sorting it out..." (cited in Fanous, *A Silent Patriarch*, 2019, Yonkers, NY).

Solitude and Fasting Today

The first practice which our Church recommends to us in a fasting season is that we imitate Christ by social distancing (to use the modern term) – going "to the desert," apart from our usual social and recreational activities. In earlier times, it was common that theaters and other recreational centers would close during a fasting season. A corresponding practice today might be to turn off one's devices for the duration of a fast. That would at least expose us to the emptiness we feel without them.

It may mean, that the Christian, like Christ, go apart in a physical way to a special place, for only a few moments, for a day or more. We may go out of doors, to a church or to our personal icon corner. Serious prayer begins, as we

say in the Liturgy when we "lay aside all earthly cares that we may welcome the King of all" into our hearts.

What would we do without the diversion our device offers us? The first activity to which we would be called is increased prayer. In our childhood, most of us were taught prayers to say. We learned to say the Lord's Prayer, for example, before we even understood the meaning of words such as *temptation* or even *evil*. In time, we learned the meaning of those words, but our prayer life often did not deepen as our knowledge grew. It is as if we became deaf and mute in regards to God and our prayer to Him. We know the words of the prayers, but do we know how to pray them from our heart to God?

Apart from liturgical services, Eastern Christian prayer includes formal prayers for many occasions, the most common being Morning Prayers, Prayers at Meals, and Prayers before Retiring. If a Christian is usually too busy to observe these prayer times, the fasting season may give you the opportunity to practice them. Other formal prayers in the Eastern Christian's repertoire may include canons and akathists, such as those to the Mother of God. Another common practice is to pray for the dead. Use the fasting season as an occasion for going to your local cemetery, or the place where your family members are buried, and remember them in prayer.

Besides formal prayers, our Church recommends the Jesus Prayer as a way to keep our minds "in the desert" wherever we are. Repeat this prayer – so easily memorized – throughout the day to keep your mind and heart in the presence of God. Using a prayer rope as a counter, you can commit yourself to a certain number of prayers every day.

Make time to spend with the Scriptures. We read in the Gospel that, when Christ was tempted to break His fast, He responded, "*It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God'*" (Mt 4:4). Strive to read one New Testament book during each fasting season to deepen your acquaintance with the Word of God.

What about Almsgiving?

When St John the Forerunner noticed some Pharisees coming to him, he told them, "... *bear fruits worthy of repentance*" (Mt 3:8): or, as American folk preachers often say, don't just talk the talk: walk the walk." Without the fruits of caring for those in need, our prayers and acts of worship run the risk of being the "talk" without the "walk." The alms we may give to those in need are a way of making our repentance lasting. When the fast is over, we will go back to the foods and diversions we have put aside during the season. But what we give as alms is gone and stays gone – God has accepted it through the hands of the person in need.