

# 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](mailto:abcc72069@gmail.com)

**Website: [www.annunciationbyzantine.org](http://www.annunciationbyzantine.org)**

**[facebook.com/annunciation.byzantine](https://facebook.com/annunciation.byzantine)**

## Bishop John's Post-Pentecostal Pastoral Message

Glory to Jesus Christ!

Dear Fathers, Deacons, Monastics and Sisters and Brothers in Christ,

We are just concluding the great and holy liturgical seasons of the Great Fast (Lent), Pascha (Easter), Ascension and Pentecost that have been celebrated with the Covid-19 pandemic. It has been a trying time for all of us with restrictions and various safeguards proposed in the various states where we have our parishes that has limited our attendance of coming to church for the various church services.

Now as we conclude the Pentecostal cycle there are protests and riots in our nation triggered by the brutal death of Mr. George Floyd. Our Holy Father, Pope Francis, at his Wednesday June 3rd General Audience had these words for us:

*Dear brothers and sisters in the United States, I have witnessed with great concern the disturbing social unrest in your nation in these past days, following the tragic death of Mr. George Floyd.*

*My friends we cannot tolerate or turn a blind eye to racism and exclusion in any form and yet claim to defend the sacredness of every human life. At the same time we have to recognize that "the violence of recent nights is self-destructive and self-defeating. Nothing is gained by violence and so much is lost".*

*Today I join the Church in St. Paul and Minneapolis, and in the entire United States, in praying for the repose of the soul of George Floyd and of all those others who have lost their lives as a result of the sin of racism. Let us pray for the consolation of their grieving families and friends and let us implore the national reconciliation and peace for which we yearn. May Our Lady of Guadalupe, Mother of America, Mother of America, intercede for all those who work for peace and justice in your land and throughout the world.*

*May God bless all of you and your families.*

These are comforting, challenging and compassionate words from Pope Francis. He reminds us that "the sin of racism" is a terrible virus that can only be cured and healed by our own individual inner conversion of our minds and hearts with God's grace. Civil rights' laws and policy adjustments as important as they are will only be a temporary fix unless, we ask the Holy Spirit to kick-start in us and our country an inner cleansing of the insidious sin/virus of racism.

What can you and I do about this? In preparation for the Feast of Saints Peter and Paul beginning on June 8th there is the Apostles' Fast. It isn't as strict as the Great Fast and usually isn't observed. Why not do some extra prayer and fasting during this time for ourselves and our country. Read the Old Testament Book of Jonah (4 short chapters) and adapt it for us in the 21st century. Let us pray to the Holy Spirit as we have been praying for those afflicted with the corona virus and all the medical staff these past months - let us pray for national reconciliation and peace in our nation.

Finally, let us pray and support one another in this pandemic and turbulent time of the 21st century.

Sincerely yours in Christ,

*Bishop John Pazak, C.Ss.R.*

### 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 Perezbak
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](mailto:abcc72069@gmail.com)

### 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

**Schedule of Divine Liturgies**

**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.*

**6 SATURDAY LEAVE-TAKING OF PENTECOST, P. 203**  
*God's blessing on Simon Zandi by Subdeacon Greg & Beth Gath*  
**Facebook Live Stream.....9:00 am**  
**HEBREW SCRIPTURES**  
 Genesis 12: 1-9 & Sirach 44: 1-15

**7 SUNDAY OF ALL SAINTS, P. 211**  
**Facebook Live Stream.....10:00am**  
*For our parish members and friends.*  
*Panachida Service for +Mary Magala Kolb by the Bivens Family*

**The Peter and Paul (Apostles Fast)**  
 The apostles fast begins Sunday evening after Vespers until June 28. The Typikon prescribes strict abstinence on Mondays, Wednesdays, and Fridays, with medicated abstinence wine and oil on Tuesday and Thursday. This fast may be observed voluntarily. Simple abstinence from meat is recommended on Wednesday & Fridays.

**8 Mon Great Martyr Theodore, p. 379**  
*Officers Serving the Peace by Angelica Villarin*  
**Facebook Live Stream.....9:00 am**

**9 Tues Bishop Cyril of Alexandria, p. 372**  
*God's blessing on Msgr George Vida by Angelica Villarin*  
**Facebook Live Stream.....9:00 am**

**10 Wed Martyr Timothy, Bishop of Prusa, p. 383**  
*God's blessing on Lorraine Sunter by Dennis Dutt*  
**Facebook Live Stream.....9:00 am**

**11 Thur Apostles Bartholomew & Barnabas, p.370**  
*Thanksgiving to God for Blessings by Sally Rock*  
**Facebook Live Stream....9:00 am**

**12 Fri Venerable Onuphry the Great, p. 376**  
*55th Anniversary Thanksgiving by Sally Rack*  
**Facebook Live Stream.....9:00 am**

**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**

**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 Angelica Villarin*

*Thank you Sally Rock for Cantoring by Ingrid Spisak*

**Our Lord**

*Available*

**The Mother of God**

*Available*

**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](http://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 quick response!

**TITHING AND ATTENDANCE REPORT**

**Our Stewardship May 31**

Adult Tithes: \$3,465.00

Online 'DONATE': \$728.00

Youth Tithes: \$25.00

Candles: \$10.00

Holy Days: \$145.00

T-Mobile: \$2,645.00

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](http://annunciationbyzantine.org) click on "donate"

**WHAT DOES THE HOLY SPIRIT LOOK LIKE?** We know from the Scriptures that the Father cannot be seen, but has manifested Himself to us in His Son. *“No one has seen God at any time. The only-begotten Son, who is in the bosom of the Father, He has declared Him”* (Jn 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St John of Damascus wrote in *On the Divine Images*, “It is impossible to make an image of the immeasurable, uncircumscribed, invisible God. . . . But it is obvious that, when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One becomes visible in the flesh, then you may draw His likeness” (1:7, 8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense, we can. The “face of the Holy Spirit” is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The “face” of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney, knew the Holy Spirit firsthand, we might say. He wrote, “If the damned were asked, ‘Why are you in hell?’ they would answer, ‘For having resisted the Holy Spirit.’ And if the saints were asked, ‘Why are you in Heaven?’ they would answer, ‘For having listened to the Holy Spirit.’ When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St Simeon on his column. He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees” (*Catechesis on the Holy Spirit*).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches, which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint, but it is in the totality of all saints that we find the “face” of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenarys, fools for Christ, and more. There are saints whose names we know, and those we do not. There are saints whose lives are documented, and others whose name is their only memorial. All together they reveal to us the “face” of the Holy Spirit. It is noteworthy that what the West calls the “communion of saints” is referred to in the East as “the communion of the Holy Spirit.”

In fully appointed Byzantine churches we find ourselves surrounded by icons of the saints. Frescoes of the saints cover the walls, panel icons in shrines or on icon stands are displayed for veneration. These are not distractions from the altar or pulpit but a wordless demonstration that we are one body with the saints in Christ by the operation of the Holy Spirit. The Church is not simply the assembly of those physically present; it is the gathering of all who are in Christ.

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to **bear witness** to Christ in the world. *“Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven”* (Mt 10:32). Our faith is not meant to be practiced privately, for our personal consolation alone. Rather we are to be witnesses to Him before others.

In today’s world, “bearing witness” often means “pointing the finger at” some atrocity or injustice. We are called to “point the finger at” Christ, much as John the Baptist did: *“Behold the Lamb of God who takes away the sin of the world”* (Jn 1:29). The simplest way to “point the finger” at the person of Christ is to wear a cross or display an icon in public. Often Evangelical Protestants (who do not display icons) will erect a plaque in their home or on their door with this verse: *“But as for me and my house, we will serve the LORD”* (Joshua 24:15).

A few years ago, the British government prohibited Christians from wearing a cross in the workplace. A Foreign Office statement defending the policy said, In neither case is there any suggestion that the wearing of a visible cross was a generally recognized form of practicing the Christian faith, still less one that is regarded (including by the applicants themselves) as a requirement of the faith.” In response, the former Archbishop of Canterbury, George Carey, commented, “The irony is that when governments and courts dictate to Christians that the cross is a matter of insignificance, it becomes an even more important symbol and expression of our faith.” The policy was successfully challenged by two women who had been disciplined for wearing a cross at work.

Witnessing to Christ – even in the Church – may make one unpopular and oppressed. *“And he who does not take his cross and follow after Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me”* (Mt 10:37). The witness to Christ is thus called, to not only wear a cross, but to **bear the cross** as Christ did.

The saint is one who has heard the Gospel call to **put God first** in their lives. We may be proud that we go to church, pray or fast. So did the Pharisee in Christ’s parable (see Lk 15:11-32). The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. *“He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me”* (Mt 10:37).

The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: “the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others, and the spiritual man, who wants to please only God, even if it harms himself” (cited in Tito Colliander’s *Way of the Ascetics*, 5). The ascetic in a monastic setting or in the world strives to be that spiritual man: to love nothing or no one more than God.

The final section in this Gospel pastiche is Christ’s promise that those who have left home and family for His sake will receive a hundred times more in this life, and eternal life in the age to come (see Mt 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially. It may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have – a place in the kingdom of God.