

# 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**

9:00 am

### **Third Hour**

8:40 am

## **DAILY LITURGIES**

Monday, Tuesday,

Friday, Saturday

9:00 am

## **HOLYDAYS**

Vigil Vesper/Liturgy

7:30 pm

Feast Day

Divine Liturgy

9:00 am



**All Our Holy Services** are held outside in front of the church building and Live-streamed on [facebook.com/stephen.washko](https://www.facebook.com/stephen.washko)

Mask are required on the church property and social distancing mandated.

You may want to wear a hat and sunscreen.

You may bring your own chair and water. Pop-up tents are

## **BAPTISM**

Membership is required & preparation

**CONFESSIONS** Before all Services 8:30-8:50 am, or by appointment

## **OFFICE HOURS**

Monday-Friday 10 am - 4pm

**Closed on Tuesdays & Wednesdays**

*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 & Jan Washicko

## **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://www.facebook.com/annunciation.byzantine)**

**SPECIAL INSTRUCTIONS FOR THOSE ATTENDING OUR LITURGIES**

**DISPENSATION FROM ATTENDING THE SUNDAY AND HOLY DAY LITURGIES** are for the sick, the elderly or if you are in great fear for your safety. Call Father if you have a question— 714-533-6292

**9:00 am SUNDAY DIVINE LITURGY AND DAILY LITURGIES** are celebrated in church with one cantor singing, masks are required and maintaining social distancing.

**NO LITURGY ON WEDNESDAYS**

**LITURGIES & INTENTIONS FOR THIS WEEK**

**12 Saturday Leave-taking of the Birth of the Theotokos & the Saturday before the Exaltation of the Holy Cross, p. 247**

**Facebook Live Stream.....9:00 am**  
+Stephen Calhoun by Jean Berardi

**HEBREW SCRIPTURE for Sunday Gospel**  
Numbers 21: 4-9 & Wisdom 16: 5-13

**13 SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS, Tone 6, p. 151 & 247**

**Facebook Live Stream.....9:00 am**  
**40 days Divine Liturgy and Panachida for the +The Priest George N Vida**  
For our parish members and friends

**EXALTATION OF THE HOLY CROSS SOLEMN HOLY DAY**

**14 Mon Holy Day Liturgy, p. 253**  
**Facebook Live Stream.....7:30 pm**  
+Mary Belo by Fr Stephen

**15 Tues Postfestive, p. 253**  
**Facebook Live Stream...9:00 am**  
+The Priest Gregory Petruska by Alumnae & friends of St. Mary's Joliet

**16 Wednesday PARISH OFFICE CLOSED**



*No Services —Father is not available*

**17 Thursday Postfestive of the Exaltation, p.253**  
**Facebook Live Stream..... 9:00 am**  
+Aidan Malone by Jessica Hoskinson

**18 Friday Postfestive of the Exaltation, p. 253**  
**Facebook Live Stream..... 9:00 am**  
+Jeanie Galgano by Theresa Sivula

**19 Saturday Postfestive of the Exaltation, p. 253**  
**Facebook Live Stream.....9:00 am**  
God's blessing on Margaret Dessureault by Fr Stephen

**HEBREW SCRIPTURES for the Sunday Gospel**  
Sirach 2: 1-9 & Isaiah 50: 4-9

**20 SUNDAY THE EXALTATION OF THE HOLY CROSS & Tone 7, p. 247 & 156**  
**Facebook Live Stream.....9:00 am**  
For our parish members and friends.

**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**

+The Priest George N Vida by Tanya & Chuck Johnson  
Marcin Kosakowski by Jessica Hoskinson

**Our Lord**

+Richard Sesma by Kester Bailey  
Micah, Youjin & Elias by Kester Bailey

**The Mother of God**

God's blessing on the Tanjay Family by Kester Bailey  
God's blessing on the Bailey Family by Kester

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

- |                       |                           |
|-----------------------|---------------------------|
| Helen Malinick        | Veronica Navarette        |
| Edward Pribonic       | Alex Gomori               |
| Special Intention     | Fr. Adam Lowe             |
| 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         |
| John Galamba          | Joel Rivera               |
| Janet Lambert         | Bill Drahusz              |

Judy Livingston	Deanna Keefe
Chuck Johnson	Adrian Flores
Elaine Nale	Stella Navarette
Ron & Isabel Christian	Fr. Chris Petruska
Margarette Samul Family	Bob & Rita Pipta
Ruth Terry	Irma Contera

For prayer requests: call Fr. Stephen or E-mail to [abcc72069@gmail.com](mailto:abcc72069@gmail.com)

**BISHOP'S APPEAL 2020**

**AS OF July 26, 2020**

Please contribute to our Bishop's call to support the Eparchy. Forms are available in the narthex of the church. 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.**  
**40 Households have pledged \$15,320.00**  
 49.49% of our Goal  
 Balance: **\$15,634.20**

**Give what you can to help our Eparchy's Work on the West Coast**  
 Thank you for your support.

**TITHING AND ATTENDANCE REPORT**

**Our Stewardship September 6**

**Attendance: 80 souls**

Adult Tithes: \$3,777.00

Youth Tithes: \$1.00

Candles: \$45.00

Principle Reduction: \$135.00

Online 'DONATE': \$414.30— tithes

**In Memory of +The Priest George Vida**

\$100.00 by Gary Kopko (Mortgage Reduction)

\$100.00 by Ingrid Spisak (Principle Reduction)

\$100.00 by Karen Ybarra

Thank you for remembering +Msgr George

Eternal Memory and Blessed Repose

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

**MORTGAGE BALANCE 8-10-20**

**\$696,539.11**

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"

**CALENDAR OF EVENTS**

**SEPTEMBER**

**13 TODAY 40 Day Divine Liturgy of +Msgr George N. Vida. Panachida Service after the 9am Liturgy.**

**14 Monday EXALTATION OF THE HOLY CROSS, Solemn Holy**  
*Divine Liturgy Live Stream.....7:30 pm*

**15 Tuesday GOD WITH US— ZOOM Catechetical Conference on line for parents, teachers and pastors. ....5:00 pm**  
*You may want to join us in the choir loft for the zoom meeting. You need to register.*

**20 Sunday THE CATECHETICAL SUNDAY SCHOOL YEAR OFFICIALLY BEGINS.**

**21 Monday—25 Friday CLERGY RETREAT AND CONSECRATION OF THE MARY UNDOER OF KNOTTS CHURCH ON MT LEMON.** Father will not be available at Annunciation.

**OCTOBER**

**PROTECTION OF THE MOTHER OF GOD- Solemn Holy**

**30 Wednesday Vigil for the feast**

*Vesper/Liturgy Live Stream.....7:30 pm*

**1 Thursday The Feast Day**

*Divine Liturgy Live Stream.....9:00 am*

**We Glory in Your Cross**

There are a number of passages that we find in one of the Gospels but not in the others. The raising of Lazarus, for example, is recorded only in John. The birth of John the Baptist, certain of the Lord's parables, such as the Good Samaritan and Jesus' washing of the disciples' feet are found in only one Gospel, not the others. It may be that the people who first witnessed one of these events or heard a certain teaching were important to the local community and emphasized it in their preaching. Thus this episode found a place in the Gospel written in that community.

This is not the case for the Lord's call for anyone who would seek to be His follower to "take up his cross and follow me" (Mk 8:34). This teaching is found in each of the four Gospels, suggesting that it was important to the first Christians throughout the early Church. One could not be a Christian without carrying one's cross, they all affirmed, but what does this key passage mean? What is one's cross? Is it one's spouse, or one's rheumatism, as is often held, or is it something more?

In the ancient world, the cross was a symbol of shame reserved for executing the least important



members of society. From about the sixth century bc until the practice was abolished by the Emperor St Constantine the Great in the fourth century ad, crucifixion was the “preferred” method of executing slaves, captives and the worst criminals who had no rights in the ruling culture. The painful nature of this punishment is the source of our English word excruciating.

For Christians, the cross quickly became the symbol of sacrifice, of self-giving in imitation of Christ. As Christ’s sacrifice on the cross was the moment of His glorification, so the Christian’s sacrifice would be seen as the time of his or her exaltation with Christ as well.

### **Sacrificing One’s Life**

The first Christians were acutely aware that they might be called to follow Christ to a literal cross, sacrificing their lives as He did. Thus the apostolic brothers Peter and Andrew and some others were actually crucified by pagan authorities. Countless others since then have met their deaths in a host of ways. Practically every day we commemorate martyrs among the saints. This week alone we honor several martyrs of the Roman persecutions: the Great Martyrs Euphemia (9/16), Eustathius and his family (9/20) and a dozen others. Local Churches may also commemorate other martyrs from the Persian, Arab, Turkish or Communist persecutions.

For the followers of Christ, martyrdom is never very far away. Christians today in many parts of Asia and Africa are giving up their lives rather than deny their faith in Christ their Savior. The demise of militant atheistic Communism was followed quickly by the rise of militant Islamism and even militant Hinduism and ultra-Orthodox Judaism as these peoples strive vainly to purify their cultures from foreign influences. Recently a watchdog group in Europe concluded that more than 100,000 Christians are killed each year “because of some relation to their faith.”

### **Sacrificing One’s Self**

As Christ’s death was the consequence of His assuming our whole nature, the sacrifice of blood-martyrdom is inseparably tied to the martyr’s witness to Christ. The very word martyr means witness, a witness made at the cost of one’s life. The Gospel indicates another kind of witnessing unto death in this passage, when Christ says, “let him deny himself and take up his cross...” (Mk 8:34). In addition to our physical life which may be sacrificed in blood-martyrdom, we also have an inner life: the life of our ego. We want do this, own that, eat or drink this. We can satisfy every urge that our material resources allow, or we can deny ourselves to witness to Christ. This is the heart of asceticism, whether in its institutional expression (monasticism) or in the call of every Christian to place God and others first in our lives.

The first such self-denial is that to which St Paul urges us: “Reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord” (Rom 6:11). We are called to destroy that part of us which is bound up with sin – the passions of our broken human nature – and to be crucified interiorly.

In another place, St Paul becomes more explicit: “Therefore put to death your members which are of the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry” (Col 3:5). As St Augustine noted centuries ago, this does not mean that we are to kill or maim ourselves “...but it does mean that one should kill whatever in oneself is unduly attached to the earthly, which makes one take inordinate pleasure in this present life to the neglect of the life to come” (Letter to Laetus). We are to deal violently with our sinful actions and inclinations in imitation of Christ’s death on the cross. In no previous age has the average person been more able to avail himself of entertainments every day. In our society the stuff of popular entertainment is sin: greed, lust, violence and the rest. It permeates TV, sleazy movies, the Internet and even commercials. It appeals to the voyeur and the gossip in us. The follower of Christ is called to put aside these entertainments, dying to internet porn, celebrity gossip, and whatever else is “of the earth.” Our economy is built on consumerism: buying the newest, biggest whatever – simply because we can. Commercials would have us believe that doing so will make us happy and fulfilled. The message of dying to self, on the other hand, calls us to live simply that others may simply live.

Our immediate concerns, our convenience, and the welfare of those closest to us often blind us to the needs of the wider Church and the world around us. Can dying to self also involve putting to death the parochialism of our everyday lives?

It often happens, as St Augustine noted, that our cross drags us along, rather than we carry it. We find the precepts of the Gospels burdensome rather than life-giving, and we observe them only out of a sense of obligation. When we do take up the cross, the Fathers remind us, we need to keep our eyes upon Christ whom we are but following. In the words of Caesarius of Arles, “To what place are we to follow Christ, if not where He has already gone? We know that He has risen and ascended into heaven; there, then, we must follow Him. There is no cause for despair – by ourselves we can do nothing, but we have Christ’s promise... Human sin made the road rough; Christ’s resurrection has leveled it. By passing over it Himself, He transformed the narrowest of tracks into a royal highway” (Sermon 159, 6).