

Annunciation Byzantine Catholic Church

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

Located on West Street just 400 feet south of La Palma Avenue

**Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix
Bishop Artur Bubneyvich**

SUNDAY LITURGY

10:00 am

DAILY LITURGIES

9:00 am

No Liturgy on

Wednesday

Office is Closed

HOLIDAYS

Vesper/Liturgy 7:30 pm

Feast Day Liturgy

9:00 am



All Holy Services are
livestreamed on
[facebook.com/
stephen.washko](https://www.facebook.com/stephen.washko)

CONFESSIONS Before
all Services Sunday 9:00
am Daily 8:30 am or by
appointment

Allergy Alert contact Father
or Deacon before the Liturgy
if you have problems in
receiving Holy Communion
under both forms. Bread &
Wine

OFFICE HOURS

Monday-Friday 10am-4pm

Closed on Tuesdays & Wednesdays.

Please Call before coming to the office.

PARISH ADVISORY COUNCIL

Nina Erickson, Beth Gath, Bruce Terry, Jan
Washicko, Sherill Franklin, & Ed & Katrina Chow

PARISH FINANCE COUNCIL

Irene Lovas, Stephen Kopko, Jan Washicko

EASTERN CHRISTIAN FORMATION

September -June on Sundays after the parish
Liturgy. Beth Gath Coordinator

**Need a Spiritual Home
Contact the Parish Office**

Served by

Right Reverend Stephen G Washko, pastor

abcc72069@gmail.com

[Facebook.com/stephen.washko](https://www.facebook.com/stephen.washko)

Deacon Greg Gath

gathgm@gmail.com

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

Eparchial Web Page: www.ephx.org

Eparchial [facebook.com/hpmcatholic](https://www.facebook.com/hpmcatholic)

On-Line Contributions & Tithing
Available at our Web Site. **Donate**

BAPTISM/CHRISMATION & EUCHARIST scheduled for the
10 am Liturgy. Membership in parish & preparation classes
required.

MYSTERY OF CROWNING Arrangements are made 6
months in advance. PreCana instructions required.

ANOINTING OF THE SICK Family members or friends
must contact the parish office. Anointing are also giving in
church after the Liturgy on request.

QUINCEANERA must be registered member of the parish.

GIFT SHOP is open on Sunday morning after the 10 am
Liturgy till noon Ann Brewer Coordinator

THE BYZANTINE CATHOLIC EPARCHY OF PHOENIX subscribes to the

Charter for the Protection of Children and Young People
adopted by the United States Catholic Conference of Bishops.

The Eparchy, within all its parishes, institutions and programs, is committed to
assuring a safe environment in ministry for its children and vulnerable adults
that conforms to the Charter for Protection of Children and Young People.

For additional information regarding the eparchial Safe Environment Program
or to report any incidents of concerns, please contact:

Fr. Dcn. Michael Hanafin

Victim Assistance Coordinator

Cell: (480) 307-5182 - - email: vac@ephx.org

Sbdcn. Paul F. Kilroy

Safe Environment Program Coordinator

Office: (602) 861-9778 ext. 205 - - Cell: (480) 745-0316

email: sbdcnkilroy@ephx.org

*ALL THE LITURGIES ARE LIVE STREAMED ON
facebook.com/stephen.washko*

The page numbers noted are for the Green Pew Books

Schedule of Holy Services

Sat Feb 14, Memory of all Holy Ascetics, p. 378

9:00 am Divine Liturgy *God's blessing on
Jacob Hoskinson by Jessica Hoskinson*

Hebrew Readings for Sunday

Sirach 28: 1-7 & Isaiah 58: 1-11

**Sunday, Feb 15 SUNDAY OF THE CHEESE-FARE
SON TONE 3 & FORGIVENESS SERVICE, P. 218**

9:00 am Confessions & Choir Practice

9:40 am Third Hour

10:00 am Divine Liturgy & Forgiveness Service
for our parish members

No classes due to the President's Day Holiday

Mon Feb 16 FIRST DAY OF THE GREAT FAST

Strict Fast—No Meat or Dairy Products

7:30 pm Presanctified Liturgy
Forgotten Souls by Angela Lipovac

Tue Feb 17 Theodore the Recruit

9:00 am Lenten Matins with Holy Communion

Wed Feb 18 Pope Leo the Great

7:30 pm Presanctified Liturgy with Panachida
+Yvonne Levina by Friends

**Thur Feb 19, Parish Office is Closed
No Morning Service**

Fri Feb 20, Bishop Leo of Catania

9:00 am Lenten Matins
with Holy Communion

**Sat Feb 21 Commemoration of the Miracle of
Great -Martyr Theodore, p. 379**

9:00 am Divine Liturgy & Blessing of the
Honey wheat. (Kolyva) *God's
blessing on Daniel Chew by the Gath
Family*

Hebrew Readings for Sunday

Deuteronomy 5: 1 –5, 18:15–19 &
Isaiah 42: 1 – 12

**Feb 22 FIRST SUNDAY OF THE GREAT FAST,
MEMORY OF THE HOLY PROPHETS & TONE 4,
P. 130 & 220 & BAPTISM/CHRISMATION OF MIA
PRIBONIC**

9:00 am Confessions & Choir Practice

9:40 am Third Hour

10:00 am Liturgy of St Basil the Great
For our Parish Members

11:45 am ECF Classes & Enquiry Meet

Historical Note: The First Sunday of the Great Fast was originally dedicated to the memory of the Holy Prophets of the Old Covenant. Therefore, in today's gospel, Phillip tells Nathaniel, "We have found the one about Moses wrote in the law, and also the Prophets. (John 1:45) On March 11, 843 the Empress Theodora made a solemn procession to celebrate the victory of true faith in icons. This became an annual feast shortly afterward, and displays the memory of the prophets.

PRAYER FOR VOCATIONS

Fountain of forgiveness, Lord our God, help us to store up treasures in heaven by heeding your call for what is best for our lives. Grant your Church an abundant treasure of vocations to the monastic life and holy orders so that we may live a life of repentance, love and forgiveness, we pray you, hear and have mercy.



"Where your treasure is, your heart will be also".

It is easy to mistake what our true treasure is, and we need wisdom and insight to see clearly. In the kontakion for today we sing that God is the "guide to wisdom and giver of insight". Is he guiding you to a vocation to the religious or ordained life? As you pray and seek wisdom, consider contacting the Vocations Office at 602-861-9778 or email: vocations@ephx.org

LECTOR SCHEDULE

Choir practice at 9:00 am before the 10:00 am Divine Liturgy. Contact Stephen Kopko

Feb 15 Sherill Franklin Feb 22 George Petyo

7 DAY CANDLE OFFERING

*The special envelopes are available on the greeting table.
The donation for the Icon Candles are \$10.*

Eternal Light

Birthday blessings Declan Crans by John & Linda Crans

Icon of Our Lord

Ed & Andrea Pribonic by Helen Bruce

Icon of Theotokos

John & Linda Crans by Helen Bruce

**Lord, Jesus Christ Son of God
Have mercy on me a sinner.**

PRAYERS NEEDED

Parishioners Homebound: Lee Smith, Dr Stephen Torday, Helen Bruce, Nancy Nester, Andy Spisak & Sal & Gloria Solis.

Special needs: Joannie Kopko, Susan Deane, Frank Malinick, Susan Dean, Robert & Rita Pipta, Frances Bisaha, Annabelle Rock, Kathy Gibbons, Michael Bergeron, Helen Malinick, John Crans, Nina Erickson, Chuck & Tanya Johnson, Angelica Villarin & A plea for employment, Thanksgiving for grace received.

Expectant Mother: Guadelupe Ceron & Melissa Davies.

Clergy needs: Fr Christopher Zuger, Msgr Michael Moran, Fr Robert Rankin, Fr Marcus Gomori & Fr Lee Perry.

SPECIAL ANNOUNCEMENTS

The Great Fast is our Penitential Preparation for the Great Feast of Pascha (Passover). As such, it is one of the most ancient parts of the liturgical year. It's 40 days symbolizes the 40 years of the Israelites, wandering in the desert, while the Divine Liturgy of the Presanctified Gifts is the fulfillment of the promise of the manna, as Saint John wrote, so Jesus said to them, "amen, amen, I say to you, it was not Moses, who gave bread from heaven, my father gives you the true bread from heaven." John 6:32. In the Great Fast, we imitate Jesus, our Lord, who fasted for 40 days in the Desert following his baptism. The feast of Pascha was also the time for baptisms, and so the Great Fast was a time of preparation for baptism. Our observations of the Great Fast, therefore, is our renewal of our baptismal fervor.

FOOD COLLECTION for St Vincent de Paul Service Center - A ministry of St Boniface Church. During the Great Fast we need to collect no perishable food for the Food Bank as part of our lenten effort in remembering the lest among us.



PIROHI WORKSHOP—MARK YOUR CALENDAR

Friday Feb 20—filling making 9:00 am
Saturday Feb 21—filling and pinching that wonderful Lenten treat
Saturday Mar 21 Paska Baking for Easter

TITHING AND ATTENDANCE REPORT

Our Stewardship for February 8

Attendance: 125 + Souls

Adult Tithes: \$2,442.00, Candles: \$169.00,

Coffee Social: \$106.00, Sanctuary: \$50.00 & Gift Shop: \$95.00.

The tithes and contributions from Zelle are not shown in this report.

Sanctuary Fund Balance: (1-29-26) \$114,522.56

YOUR CONTRIBUTION REPORTS were mailed this week. Be sure to review it and let Irene Lovas or Fr Stephen know if it needs to be corrected. Special thank you to Irene for keeping the records and providing the reports.

We are on **ZELLE** use **angelgabriel995** to make your contributions from your smart phone to our gift shop, bake sale and tithings for our parish. Be sure to use the memo.

OR—On-line Giving go to our Web Page click on "Donate"

annunciationbyzantine.org click on "DONATE" Thank you for your generous tithing and special gifts to support our Church and its Mission to bring Christ to the World.

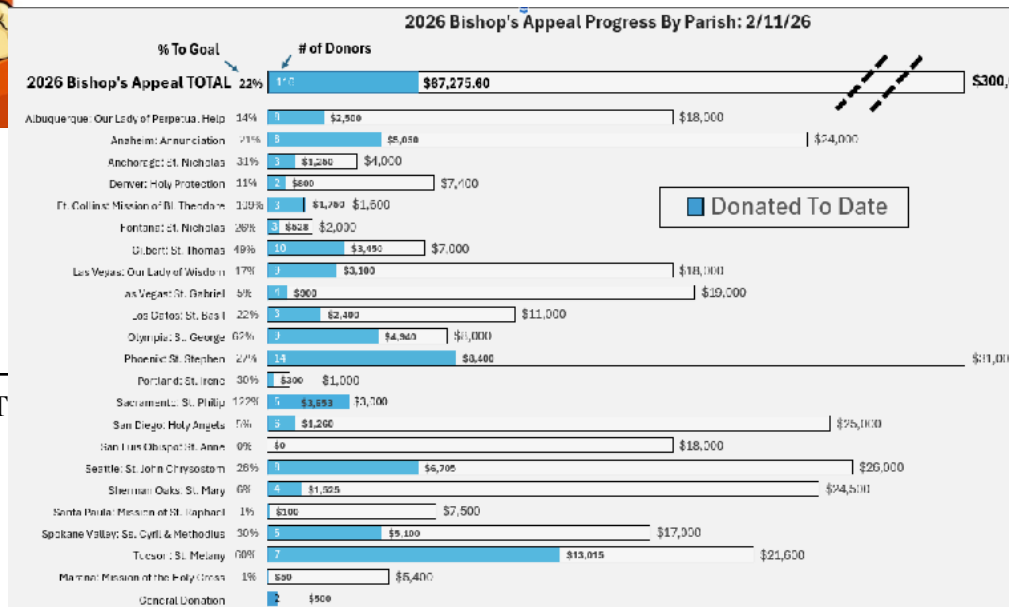
Thank you!

Upcoming Events-Mark Your Calendar

- ☪ **Wednesday February 18**
7:30 pm Presanctified Liturgy
- ☪ **Saturday February 21 The Miracle of Theodore And Blessing of the Honey Wheat (Kolyva)**
9:00 am Divine Liturgy
Pirohi Workshop
- ☪ **Sunday February 22 Collection for the Church in Eastern Europe**
- ☪ **Saturday March 21 Paska Baking for Easter**

BISHOP'S APPEAL 2026 update 1-1 to 2-3

Parish Goal \$24,000.00
 7 Pledges \$5,067.10
 Balance \$18,932.90.



WHO IS GOD? part 2

by Archpriest David M. Petras, SEOD

That there is God is essential-for our faith in resurrection. Here, however, I am not interested in proving the existence of God, but coming ourselves to a better understanding of who God is. In the last article I pointed out that disbelief is on the rise. This is for two reasons: many people today do not understand the question of God's existence, nor do they have a healthy concept of who God is. Since our public academic training today is strongly from a scientific viewpoint, we share these weaknesses in understanding with them. And if we do not understand God, we do not understand resurrection.

The God problem is often framed in a science vs. religion context. Terence Nicholas observed, "Naturalism as a world-view has subtly pervaded the media, books, universities, and school classrooms so that it is now the atmosphere in which we live." This is a clue to the first misunderstanding that occurs. There is really only one knowledge of truth. However, different realities are apprehended or grasped in different ways. For example, we do not learn history by physical experimentation. The question of God is ultimately a "why" question, not a "how" question. This is where most of the modern debate goes wrong. If we say, "God created the universe," we are not asking "how" the universe was made. Books denouncing the existence of God are usually about the mechanism of how the universe developed over its course of coming to be. David Bentley Hart, an Orthodox believer, writes, "One of the deep prejudices that the age of mechanism instilled in our culture, and that infects our religious and materialist fundamentalisms alike, is a version of the so called genetic fallacy: to wit, the mistake of thinking to have described a thing's material history or physical origins is to have explained that thing exhaustively. We tend to presume that if one can discover the temporally prior physical causes of some object - the world, an organism, a behavior, a religion, a mental event, an experience, or anything else - one has thereby eliminated all other causal explanations of that object." (The Experience of God) We don't know something simply because we know how it works. This is our technological bias. Knowledge exists to make our life better. If we understand how something works, we can make our life better. We may then draw the false conclusion: if we understand how the universe works, we can dispense with God. This is much like a mother answering her child's question, "Mother, why are we celebrating Bertie's birthday by baking a cake?" by handing her a recipe for the cake. This is not about how being works, it is about being itself.

It is at least quite clear that there is existence or being. The atheist may counter all that we have said, "The universe is 'just there,' the ultimate principle of being remains a mystery. It is not necessary to add another layer of "mystery," by claiming there is a "God," who is also "just there," even if you define him as being itself. Here is where faith comes into play. The point of arguments or

apologetics is not to prove by some form of brain-compelling force that Yahweh is God, but to manifest the reasonableness of our faith. There is, indeed, a "principle of being," but this "principle" is not some mindless "Force," but a conscious, willing and loving Creator. After all, if we ourselves are "conscious," "willing," and "loving," how can we expect less of the Creator, who would himself be "wisdom," and "freedom," and "love." This was St. John the Theologian's intuition, "Whoever is without love does not know God, for God is love." (1 John 4:8) This is why we say we are made in God's image and likeness. David Bentley Hart wrote: "For to say that God is being, consciousness and bliss is also to say that he is the one reality in which all our existence, knowledge and love subsist, from which they come and to which they go, and that therefore he is somehow present in even our simplest experience of the world, and is approachable by way of a contemplative and moral refinement of that experience." (The Experience of God)

This brings us to the second fundamental error that arguments about God revolve around today: the image of God that atheists deny. There is, what people skilled in the debate call "straw men." The goal is to formulate an image of God that no one could believe in and then demolish that image, that "straw man." Human beings fall naturally into this trap. We often picture God as an old man with a beard, that is, as one being among others, as if you could put them in a line-up and say, 'Oh look, there's the president, there's Angelina Jolie, there's Santa Claus, there's O.J. Simpson, there's God, the second from the right. This idea is pervasive in contemporary culture. One of the legends is the story of the Russian cosmonaut, on the first flight into space in 1961, is reported to have said, "I don't see any God up here," as if God were a distinct individual with a location in . space and time. The words actually seem to have never been said. Hart explains, "Yet the most pervasive error one encounters in contemporary arguments about belief in God - especially but not exclusively, on the atheist side - is the habit of conceiving of God simply as some very large object or agency within the universe, or perhaps alongside the universe, a being among other beings, who differs from all other beings in magnitude, power, and duration, but not onto logically, and who is related to the world more or less as a craftsman is related to an architect." He goes on, "At a trivial level, one sees the confusion in some of the more shopworn witticisms of popular atheism: "I believe neither in God nor in the fairies at the bottom of my garden," for instance, or "All people are atheists in regard to Zeus, Wotan and most other gods; I simply disbelieve in one god more." (The Experience of God) The point is that God is not one more being among others, but the foundation of all being. God is outside creation as the Creator (avoiding pantheism) but, as Creator, is - as the Fathers often reiterated - "closer to us than we are to ourselves." •