

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 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

SECOND WEEK OF THE GREAT FAST

Mon Feb 23 Bishop-Martyr Polycarp
9:00 am Lenten Matins with Holy Communion

Tue Feb 24 Finding of the Head of John the Baptist
9:00 am Lenten Matins with Holy Communion

Wed Feb 25 Patriarch Tarasius, p 67 Purple books
7:30 pm Presanctified Liturgy *God's blessing on Gabe & Sol Kacarab by John & Barb Fishell*

**Thur Feb 26, Parish Office is Closed
No Morning Service**

**Fri Feb 27, Parish Office is Closed
No Morning Service**

Sat Feb 28, SECOND ALL SOULS SAT, p. 378
9:00 am Divine Liturgy with the Panachida & Reading of the names our deceased
Hebrew Readings for Sunday
Jeremiah 31:27–34, Jonah 3:1–10 & Isaiah 49:1–6

Sunday, Mar 1 SECOND SUNDAY OF THE GREAT FAST, TONE 5 P. 146 & 222

9:00 am Confessions & Choir Practice
9:40 am Third Hour
10:00 am Divine Liturgy of St Basil the Great *for our parish members*
11:45 am ECF Classes & Enquiry Meet

PRAYER FOR VOCATIONS

Lord our Savior, you called Philip when you said, "Follow me". You inspired Philip to share the life that he found in you with Nathaniel and you called him to see that you are the Son of God, the Savior of Israel. Help us to hear and follow your call for us, guide us to share your life with our brothers and sisters so that our Church may grow in vocations, we pray you, hear and have mercy.



"We have found the one about whom Moses wrote in the law and also the prophets." Finding our Savior during this Great Lent, we see that our "soiled image was restored to its original form, commingled with divine beauty." God may be helping you find that a vocation to monasticism or holy orders is the beauty meant for you. To learn more, contact 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
March 1 Kester Bailey March 8 Mike Petyo
March 15 Sherill Franklin March 22 George Petyo
March 29 Kester Bailey

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 Dolores Handra by John & Linda Crans

Icon of Our Lord

Father Stephen Washko by Helen Bruce

Icon of Theotokos

Stephen Demora by a friend

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

CONGRATULATIONS Christopher & Chelsea Pribonic on the baptism of their daughter Mia. God grant them many happy and blessed years.

**PARISH ADVISORY COUNCIL
APPROVED BY BISHOP ARTUR.**

**Ed Chow
Nina Erickson
Sherill Franklin
Beth Gath
Doug Ward.**

God Grant them many happy and blessed years.

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 least among us.

TITHING AND ATTENDANCE REPORT**Our Stewardship for February 15**

Attendance: 200 plus Souls

Adult Tithes: \$3,771.00, Coffee Social: \$76.00, Sanctuary: \$600.00, Eastern Europe Church: \$180.00 & Bake Sale: \$225.00.

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

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

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

☪ **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 2-17

Parish Goal \$24,000.00

16 Pledges \$6,067.10

Balance \$17,562.10

You may pledge on line : <https://ephx.org/appeal>

WHO IS GOD? part 3**by Archpriest David M. Petras**

That God is has meaning for our faith in resurrection. God is not some distant clock-maker, 'but the intimate Giver of Life, for "it is the spirit that gives life" (John 6:63). This title is one of the most frequently used in the Liturgy of the Church. Our experience of God is rooted in our experience that we exist. We are here because God has brought us into existence and sustains us in being. We profess that twice in the Divine Liturgy, in the Prayer of the Trisagion, "Holy God ... you brought all things from nonexistence into being," and in the Anaphora itself, "You brought us out of nonexistence into being." Because of this, we can have hope in the Resurrection, “[Moses]called 'Lord' the God of Abraham, the God of Isaac, and the God of Jacob, and he is not God of the dead, but of the living, for to him all. are alive" (Luke 20:37-38).

The most ardent monotheists, the ancient Jews knew this: "You are mighty, humiliating the proud; strong, judging the ruthless; you live forevermore, and raise the dead; you make the wind to return and the dew to fall; you nourish the living, and bring the dead to life; you bring forth salvation for us in the blinking of an eye. Blessed are you, O Lord, who bring the dead to life."

God is unity. This is why it is so crucial to confess the oneness of God. God is not "dispersed" in space and time, but is the one ground from which all being exists, explaining our hope for "being in God." Jesus taught: "I pray not only for them (the disciples), but also for those who will believe in me through their word, so that they may all be one, as you, Father, are in me and I in you, that they also may be in us, that the world may believe that you sent me. And I have given them the glory you gave me, so that they may be one, as we are one, I in them and you in me, that they may be brought to perfection as one, that the world may know that you sent me, and that you loved them even as you loved me" (John 17:20-23).

This helps also to explain the nature of our consciousness and the possibility of deification, we find our center in the one God, who is closer to us than we are to ourselves.

Why, one might ask, if we are truly in the image and likeness of God, did he not create us immediately immortal? The human condition is that we are, indeed, intelligent, free, conscious creatures. We can measure the universe in which we live and reason to and praise its Creator. This is a kind of an ascension. From the dust of the earth, to a living creature, to a sentient, worshipping creature of faith and hope, to eventually a divine creature. St. Paul understood this, when he said that what is corruptible must become incorruptible, what is natural must become spiritual (1 Corinthians 15:44). He concludes: "Just as we have borne the image of the earthly one, we shall also bear the image of the heavenly one"

(1 Corinthians 15:49). We should not see his contrast natural-spiritual according to a certain present-day category. He does not mean body-soul. St. Paul was Jewish, he did not think in dualistic terms. "Natural" or "psychicon" meant the whole human being, but in this mortal life. "Spiritual" likewise meant the whole human being, but not a disembodied soul, but in a risen, glorious body. Ancient Jewish categories were not Greek, but also not so simple. There was a concept of "life after death" and some continuous existence between physical death and "spiritual" resurrection, but the human being could not be complete until the body was restored.

There will be a "new creation," but we must pass through the door of the mortal body. The process is the same for us as for Jesus: conception, birth, death, resurrection, ascension. But if we do not pass through a mortal life, then there is not a human creature that is deified. On Mt. Sinai, when Moses asked to see God, he was told, "no one can see me and live" (Exodus 13:20), and St. John wrote, "No one has ever seen God" 1 John 4:12). We can "see" God only when we have passed through death. Our mortal lives are "book-ended" by nothingness before conception and eternal life after death. They are a thin line between two infinities. The Liturgy tells us, "Our life vanishes like smoke; like ash and dust, it exits for an instant, then quickly disappears"

(Aposticheron, one 3, Saturday Matins). 'this does not mean that our earthly lives are insignificant. In fact, if we believe in the Resurrection, then each moment of our lives are a foreshadowing of eternity. Only when we do not believe, then life becomes insignificant and meaningless. Ultimately, this is why the Church condemned the idea of a pre-existence of souls as a heresy (Second Council of Constantinople, 553). If that were so, then the human person would be essentially a soul, which descends for a while into a body and then returns to spiritual existence. The human person in its completeness has a spiritual and bodily existence necessary to its nature. Our mortal lives are not a detour from eternity but a necessary step in the process.

No one comes back from the dead. It is clear that this "journey" is made but once and in one direction. No

one can tell us of "life after death," because we can understand it only by dying ourselves. Likewise we cannot understand the inner nature of God, for to do this, we would have to be God by nature. St. Gregory the Theologian once said that it is insanity to inquire into the inner life of the Trinity. Likewise, a "life after death," is incomprehensible to one who is alive. In the parable of Lazarus and the Rich Man, Father Abraham refuses to send Lazarus back to warn the rich man's brothers about Gehenna. This was not out of uncharity, but simply because it would be futile: "If they will not listen to Moses and the prophets, neither will they be persuaded if someone should rise from the dead" (Luke 16:31).

There was one resurrection that did change the world profoundly: the resurrection of Christ. Jesus said, "An evil and unfaithful generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet. Just as Jonah was in the belly of the whale three days and three nights, so will the Son of Man be in the heart of the earth three days and three nights" (Matthew 12:39-40). _

THE TOP 10 LENTEN TIPS

taken from Holy Angels bulletin

1. Regardless of how you fast, fast every single day. This type of fasting helps wear down the passions and build spiritual endurance.
2. We are encouraged to recover our ancient fasting traditions – try to approximate them as best you can. Each Lent, try to be more strict yet humble.
3. Particular concerns about fasting? Age, health issues, never fasted before, mixed-marriages? Speak with your priest.
4. Be sure to recite the Lenten prayer of Saint Ephrem. If you cannot make prostrations just make bows or cross yourself.
5. On weekends, we do not make prostrations and our fasting is slightly relaxed. (We still do not kneel on Sundays.)
6. The Lenten services and tones are offered only during the week – strive to participate as much as possible in these services and the spirit of lent will rub off on you.
7. Sports and outdoor activities are not contrary to the Lenten spirit.
8. Strive to avoid going to movies, parties, vacations, and other entertainments. This we do so we can have more time to devote to spiritual things.
9. Confession and Holy Communion are central to securing the benefits of Lent. Without fail, we should receive the Sacraments during the period of Great Lent.
10. Be mindful of what we look at and how much time we spend on TV and computer. Some give up TV for all of Lent. Others strictly limit their time and watch only educational and news programs. Surfing on the web? Hit the theological sites, avoid contentious sites.