



Epiphany of Our Lord Byzantine Catholic Church

2030 Old Alabama Road, Roswell, GA 30076 • Office: (770) 993-0973

Office Hours: Tues-Fri: 10AM—5PM—For Sacramental Emergencies Call Fr. Lewis: (570) 573-1565

Fr. Lewis M. Rabayda, Parochial Administrator • email: fatherlewis@epiphanybyz.org

Fr. Deacon James Smith • Fr. Deacon John Reed • Deacon Candidate Alex Adekambi

Email: office@epiphanybyz.org • Website: <http://epiphanybyz.org> • YouTube

—Schedule of Divine Services—

CHEESEFARE SUNDAY, THE SUNDAY OF FORGIVENESS; TONE 4

- Saturday Feb. 13** 4:30–5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy for Catherine Sharahan by Kateri Howard
- Sunday Feb. 14** 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy for the faithful of Epiphany Parish (streamed)
Epistle: Romans 13:11-14:4 & Matthew 6:14-21
11:20AM Panachida for the repose of +Joseph Vranich by Dian Bushko
11:45AM Cheese fare Luncheon/Picnic
1PM Vespers on the Sunday of Forgiveness with the service of Mutual Forgiveness
- Mon. Feb. 15** 7:30PM **THE HOLY APOSTLE ONESIMUS** (strict abstinence from meat, dairy, & wine)
Divine Liturgy of St. Gregory (Pre-Sanctified)
for the repose of +Suzanne Thiem by David and Sarah Malakauskas
- Wed. Feb. 17** 7:30PM **THE HOLY GREAT-MARTYR THEODORE THE RECRUIT** (abstinence from meat)
Bible Study
8:30PM Great Compline for the Great Fast
- Fri. Feb. 19** 7:30PM **THE HOLY APOSTLE ARCHIPPUS** (abstinence from meat)
Divine Liturgy of St. Gregory (Pre-Sanctified)
for the repose of the +Holy Souls in Purgatory by Ileana Bragg
- FIRST SUNDAY OF THE GREAT FAST; SUNDAY OF ORTHODOXY, MEMORY OF HOLY PROPHETS TONE 5**
- Saturday Feb. 20** 4:30–5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy (St. Basil) for Fr. Dismas Kimboi by David and Sarah Malakauskas
- Sunday Feb. 21** 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy of St. Basil for the faithful of Epiphany Parish (streamed)
Epistle: Hebrews 11:24-26, 32-12:2 & John 1:43-51

During the month of February, the Altar Lamp burns before our Lord in the tabernacle
for the repose of +Rudy & +Dolores Grzincic by Deacon James Smith

Welcome to our parish!

We are glad that you have chosen to participate in the Divine Liturgy with us today and we pray that it has been a spiritually nourishing experience. If you would like to register as a parishioner or if you have any questions, please do not hesitate to ask.

The Mysteries (Sacraments) of the Church are available for all Bap-

tized Catholics in Good Standing. This means that a Catholic attends Divine Liturgy on Sundays and Holydays of Obligation, utilizes the Mystery of Repentance at least once a year, receives the Eucharist at least once a year, observes the church's penitential seasons and fasting regulations to include abstaining from meat or an equivalent penance on all Fridays except when mitigated, supports the Church in Her temporal needs through offering of time, talent, and treasure, and believes the Church's teachings on faith and morals.

LET US REMEMBER IN PRAYER:

Those who are ill or convalescing: Suzanne Pichnarcik, Karen Madrigal, Anna Cospelich, Ed Sabula, Alexandria Odish, Riordan Catton, Joseph & Joanne Baranko, Clara Vranich, Daniel Cunningham, Patricia Rabayda, Catherine Garcia, Betty Yurchik, Frank Korkowski, Patricia Anne Reidy, and Jeff Lovall. *May our Lord Jesus Christ, the Physician and Healer of souls and bodies, grant them peace and good health for many blessed years.*

Also, our deployed military members: Lt. Commander William Bridges, Sergeant Francis “Joseph” Fuchko, and the newly enlisted David Russo.

May God’s Divine Care and Mercy be given to them and may their Guardian Angels protect them from harm.—Please let Fr. Lewis know if anyone should be added or taken away from these lists.

2020 ANNUAL BISHOP’S APPEAL: Our parish goal is the same as last year at \$10,800. As of Jan. 24, we have now reached our goal! **So far, 29 families have contributed \$9,210, and another \$1,590 has been pledged! Thank you so much for your incredible generosity!**

ANNUAL CONTRIBUTION REPORTS: If you would like your contribution report quicker than snail mail, then Fr. Lewis can email your report to you, please email the parish office.

CHEESEFARE SUNDAY, PICNIC & VESPERS: We will have another pot-luck picnic on Sunday, Feb. 14th. This is, in essence, our Byzantine Marti Gras, minus the meat products. Please see Fr. Lewis or those who were previously involved with these events for information. As we have for the past few years, we will also be celebrating the Vespers of Forgiveness Sunday after the picnic. It is ideal to seriously consider forgiving our neighbor their wrongs, before we actually offer each-other mutual forgiveness.

ANNUAL FINANCE MEETING: On Sunday, Feb. 21, we will again have our annual finance meeting. It will be much shorter than in previous years, and will take place after the Sunday Liturgy. A general report for all will be published in the bulletin.

NOTES FROM THE TYPICON: “All days of the Great Fast are days of Alleluia (days on which the Divine Liturgy is not to celebrated), unless otherwise

noted.”

“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. Its forty days symbolized the forty years the Israelites wandered in the desert, while the divine Liturgy of the Presanctified Gifts is the fulfillment of the promise of the manna, as St. 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 forty 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 observance of the Great Fast, therefore, is our renewal of our baptismal fervor.”

PERK ARTISAN COFFEE FUNDRAISER: We have enrolled in a fundraising program for those who enjoy excellent freshly roasted coffee. For each bag sold, the parish will receive a \$4 donation! The coffee is shipped to your home and may be whole bean or ground. Please visit our website for the link to Perk Artisan Coffee.



CONGRATULATIONS TO THE D’ALESSANDRO FAMILY! David and Katie D’Alessandro gave birth on Friday morning to Dominic Bartholomew. May God grant to His newly born servant Dominic, peace, health, and happiness for many blessed years! We look forward to Dominic’s Christian initiation in the coming months.

SEPTIC SYSTEMS FIXED: This past week we had both the rectory and church septic systems pumped, drain field connection pipes fixed/replaced, and new lids installed so that they can be easily pumped if other issues ever arise. This project has been on our minds for some time, and is now completed.

Months available for Altar Lamp Memorials: April, July, August, September, October, November, & December.
Suggested offering is \$50

Upcoming Events

- Feb. 14 Cheesefare Sunday: Picnic & Vespers
- Feb. 15 First Day of the Great Fast: Presanctified DL
- Feb. 17 Bible Study and Great Compline
- Feb. 21 Annual Finance Meeting after Sunday Liturgy
- Feb. 27 Parish Grounds-keeping Day 9AM-2PM



Nut & Poppyseed Rolls \$15 a roll

SPRING GROUNDS CLEANUP DAY: Yes! Yes! Yes!
Another opportunity to assist the parish by making our grounds even more beautiful is upon us. We will be holding a grounds cleanup day on Saturday, Feb. 27, beginning at 9AM and lasting past lunchtime. We will cleanup the areas of the front field's western tree-line, the fallen trees and shrubs of the southern parking area near the embankment, and possibly other projects as needed. Please keep this day open and join us for some outdoor fun.

FASTING: Remember, there is no alternate penance for not adhering to the fasting regimen outlined in the weekly schedule.

| | | | |
|------------------------------|------------|-----------------------------|-------------------|
| Stewardship 2/07/2021 | | Feb. Off. Total: | \$3,038.12 |
| Offertory | \$2,552.00 | Cap. Imp. Total: | \$775 |
| Online Giving | \$486.12 | Lenten Coll. | \$20 |
| Capital Imp. | \$775 | ECL | \$24 |
| Lenten Coll. | \$20 | Feb Operating Budget | \$9,807 |
| ECL | \$24 | | |

PRAYERS FOR THE WEEK AFTER CHEESEFARE SUNDAY

—consider adding these to your daily prayers—

One theme present in the first week of the Great Fast is the Expulsion of Adam and Eve from Paradise. As we pray in the Anaphora of St. Basil, and as we know, it is by our own transgressions, ei, by Adam and Eve's willful act against God's commandments, that has brought pain and hardship into our lives. We now yearn to return to paradise, or now, we long to enter into the Kingdom of Heaven.

APOSTICA OF VESPERS

T6 Glory: Adam was banished from Paradise because of the forbidden fruit. He sat before the gate, sighing and lamenting: Alas! Woe is me! What is happening to me? I have transgressed the commandment of the Lord, and now I am deprived of every blessing. O Paradise, so delightful, you were planted for me; and now you are closed because of Eve. Beseech your creator who has also fashioned me to fill me with the fragrance of your flowers once again. And the Savior said to him: I do not desire the destruction of my creation; rather, I wish it to be saved and come to the knowledge of truth; for I do not reject those who come to me.

Now and ever: Christ the Lord, our Creator and Redeemer, came forth from your womb, O most pure Virgin. He clothed himself in our human flesh to set us free from the original curse of Adam. Therefore, O Mary, we praise you, without ceasing, as the true Virgin Mother of God, and we sing with the angels: Rejoice, O Lady, advocate, protector, and salvation of our souls.

KONTAKION

O guide to wisdom, O giver of understanding, O instructor of the ignorant and helper of the poor, strengthen and enlighten my heart, O Master. Give the word to me, O Word of the Father, that I may not refrain from crying out to You: O merciful Lord, have mercy on me, a fallen one.

IKOS OF MATINS

Adam formerly sat before the gate of Paradise weeping, and with his head buried in his hands, he cried out: O merciful Lord, have mercy on me, a fallen one.

Banished from Paradise by the angel who closed the

gate of the heavenly garden, Adam sighed deeply and said: O merciful Lord, have mercy on me, a fallen one.

O delightful Paradise, share in the sorrow of your fallen master, and, by the whispering of your leaves, beseech the Creator not to keep you closed forever; O merciful Lord, have mercy on me, a fallen one. O Paradise, filled with beauty and charm, planted for Adam and closed by Eve, pray to the Lord for your fallen master: O merciful Lord, have mercy on me, a fallen one.

HYMN OF LIGHT OF MATINS

Glory, Now and ever: Those whom You had formerly expelled from Paradise for having eaten the forbidden fruit, O Lord, You now lead back again by your Cross and Passion, O my Savior and my God; grant us also the strength to complete the course of this Fast in holiness so that we may adore your divine Resurrection, the Pasch of Salvation, through the prayers of the Mother of God.





FREE COURSE ON “THE MYSTERY OF ICONS” HOSTED BY THE ECF OFFICE OF THE BYZANTINE CATHOLIC EPARCHY OF PASSAIC
MYSTERY OF ICONS: INTRODUCTION INTO THE THEOLOGY AND SPIRITUALITY OF THE ICON IN THE BYZANTINE TRADITION (FEBRUARY 22 - MARCH 6, 3:00 - 4:45 PM EST)

A short, but intensive course on the history, theology and spirituality of icons. We will trace the development of Eastern Christian iconographic tradition through its main stages, look at its most remarkable phenomena, and try to understand theological and spiritual appeal of icons through the ages.

The course consists of 10 lectures (which you can attend live or view recorded on Youtube at your convenience.

Course description

This course will offer you a comprehensive introduction into one of the most remarkable phenomena of the Eastern Christian tradition, iconography. Icons are an important part of epy Byzantine liturgy, spirituality and theology. Hence, in this course we will approach iconography from several mutually complimentary angles. We will:

- a) briefly survey the history of the development of the Byzantine iconographic tradition;
- b) ponder theological and spiritual significance of icons;
- c) examine main types of icons of Christ, Mother of God, Holy Trinity and epy major liturgical feasts.

Naturally, the course will be predominantly component, as all lectures are based on PowerPoint presentations with numerous icons, frescoes, mosaics and

architectural monuments of epy Byzantine and Ukrainian Church. Also the students will be invited to do some readings of Biblical, patristic and liturgical texts, as well as small portions of modern scholarly literature (optional).

Course duration: 10 meetings of 1 – 1,5 hour each.

Course duration

2 weeks (February 22 - March 6, 3:00 - 4:45 PM EST), 5 online Zoom-meetings (2 hours each covering two lectures/ topics), available also for later viewing on YouTube. Schedule of meetings (small changes may apply):

February 22 - Lectures 1 & 2

February 24 - Lectures 3 & 4

February 27 - Lectures 5 & 6

March 3 - Lectures 7 & 8

March 6 - Lectures 9 & 10

Those who wish to obtain academic credits for this course should contact the instructor in order to discuss formal requirements and arrange for some additional course work (required reading, written assignments, and final paper). The maximum of 2 academic credits can be received for this course from the Ukrainian Catholic University (recognized and accepted at most of the US universities and colleges).

Instructor

Taras Tymo is a theology professor at the Ukrainian Catholic University (Lviv, Ukraine) specializing in Eastern Christian theology, Church Fathers and iconography. He received his theological training from Ukrainian Catholic University (1999), Catholic University of Leuven (Belgium, 2001) and University of Notre Dame (USA, 2006). Since his student years he is interested in the theology of the icon, and since 2006 is involved with the School of Ukrainian Iconography at the Ukrainian Catholic University. He has taught various courses on the theology, history and spirituality of icons in Ukraine and internationally since 2010.

To learn more about this free course hosted by the ECF Office of Byzantine Catholic Eparchy of Passaic and how to join it either live or watch its recordings please visit:

https://sites.google.com/view/mysteryoficons-coursesite/home?fbclid=IwAR36zRYuBhrxnykpgxOquTck-CV9QaZLYOI5r9pqb_tfRvOxHQL-W9EUWaqLw

Please share this information with anybody who might be interested to join this course!

Lenten Homily Notes – Cheesefare Sunday supplied by the Eparchy

Glory to Jesus Christ! Glory forever!

In my homily last week, we began to explore this great prayer of our Byzantine Divine Liturgy – the *Prayer of Preparation for Holy Communion*.

This is the prayer I said that *both* the clergy and the laity use to prepare spiritually for the worthy reception of the Eucharist of the Body and Blood of Jesus Christ.

Over the weeks of the Great Fast, I mentioned that I would like to offer a few points of consideration regarding the meaning of this prayer to help us to pray this prayer with both devotion and understanding, especially during this penitential season.

One of the things I pointed out last week is that the prayer, beginning with “*O Lord, I believe and profess*”:

Is a prayer that we say directly to the Lord Jesus Christ – our Kyrios, our King of Kings and Lord of Lords in the Kingdom we announce at the beginning of the Divine Liturgy.

It is a reminder that as men and women made in the image and likeness of God, and as partakers of the *Royal Priesthood of the Baptized and Chrismated* in Christ, we have the right and the blessing to be able to cry out to the Lord, who receives our faith and hears our prayers.

It also reminds us of the words we say with the Creed (or Symbol) of Nicea-Constantinople, beginning with the phrase “*I believe*,” so that this *Prayer of Preparation for Communion* is also a profession of faith of the Church in the Lord.

The next part of the prayer addressed to our Lord, is the first part of the act of faith that we are making:

“*O Lord, I believe and profess that you are truly Christ, the Son of the Living God.*”

We see here a profession of faith in the Lord Jesus according to two familiar Old Testament titles, which the Gospel of Mark also emphasizes: “Christ” and “Son of God.”

Let’s briefly look at these titles to unpack some of their meaning for us.

“Christ”

The name Christ is actually a formal title that is applied to Jesus of Nazareth.

Some people seem to assume that “Christ” is actually the last name of Jesus, as though Joseph the Betrothed and the Virgin Mary had the surname “Christ,” and a little sign on their door to their home in Nazareth reading: “*Welcome to the Christs!*”

This name Christ, as I said, is actually a title in the Greek (chrístós) with deep roots in the Old Testament meaning “Anointed One” or, in Hebrew, “Messiah” (*Maschiach*).

Since the earliest days of the Church, the apostles combined the formal name of Jesus (whose name *Yeshua* or Joshua means “God is my salvation”) which was revealed by the Archangel Gabriel with this title “Christ” so that he is referred to as “Christ Jesus” or “Jesus Christ.”

This word “Christ” as “anointed one” is in reference to the anointing of priests, prophets, and kings as practiced in the Old Testament. This anointing was the sign of the Lord’s blessing, favor, and power to serve God’s people. It was expected by the Jews that the Savior and Redeemer of Israel and the whole world would come as the Anointed One of God and would serve in that threefold office of Priest, Prophet, and especially King. In fact today if Jews speak of a future coming of the Messiah, they will refer to him as “King Messiah,” indicating his royal office.

As Christians we believe that Our Lord Jesus Christ is

in fact that King Messiah, that Anointed One of God who was sent by the Father in the anointing power of the Holy Spirit, announced in Nazareth at the Annunciation and at the Jordan at Theophany.

The Church has always believed and professed that Jesus was and is “the Christ,” in a twofold sense: He is the Anointed One of God as the Redeemer, but He is also the one who anoints His followers with the same Holy Spirit in Chrismation.

We are reminded of the name that was given to disciples of Christ by the people of Antioch as Barnabas and Paul ministered there full of the Holy Spirit and grace: the name of Christian – which means “little Christs” or “little anointed ones.”

We who are baptized and chrismated in Christ are truly Christians, truly “anointed ones” in Him. And it is the Lord Jesus as the “King Messiah” who anoints us through the priest who prays in the anointing of chrism over our whole body: the Seal of the Gift of the Holy Spirit. In this anointing, we become God’s little anointed ones! He gives us the grace of the Holy Spirit. So with Jesus as the Christ, He is the Anointed One of God who also anoints the People of God with the power of the Holy Spirit making us priests, prophets, and kings as well.

Finally, we are reminded of the words of Saint Peter from Matthew’s Gospel chapter 16 who responds to Jesus’s question: “Who do you say that I am?” with the act of faith, speaking for himself and the whole Church throughout the ages: “You are the Christ, the Son of the Living God.”

Here we see the second part of the statement of what we believe and profess in Preparation for Holy Communion: “... that you are the Christ, the Son of the living God.”

Our words in this prayer therefore echo the full statement of faith by Simon Peter, spoken in the region of Caesarea Philippi just before Jesus predicts His own

passion and death which will occur in Jerusalem, and just before He is transfigured on the Holy Mountain in the presence of Moses and Elijah and before Peter, James, and John.

Our faith in the Lord Jesus is not only that He is truly the anointed of God as Priest, Prophet, and King, but that He is also the very Son of God! These words are confirmed by the voice of the Father in the midst of the cloud to the three apostles on the mountain of Transfiguration: “This is my beloved Son, with whom I am well pleased; listen to him.”

As Christians we profess a faith in Jesus Christ, fully divine and fully human, the eternal Son of God made flesh. We make this same profession of faith in the Creed as well.

Through this Son, we are also made children of God by spiritual adoption. At the moment of our Baptism and Chrismation, we are not only made priests, prophets, and kings in Christ, but also sons and daughters of God *in the Son*.

And so as we profess our faith in the Lord as “truly Christ, the Son of the living God” in preparation to receive His Body and Blood in the Holy Eucharist, let us also remember the great dignity we have been given to be “little christs,” “little anointed ones,” as the sons and daughters of the Father, bound together in faith as the Family of God through the kinship bonds of the flesh and blood of our Lord God and Savior Jesus Christ.

Glory to Jesus Christ! Glory forever!