





# Epiphany of Our Lord Byzantine Catholic Church

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## —Schedule of Divine Services—

### 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

- Wed. Feb. 24** **THE FIRST & SECOND FINDING OF THE HEAD OF JOHN THE BAPTIST** (abstinence from meat)  
7:30PM Bible Study  
8:30PM Great Compline for the Great Fast

- Fri. Feb. 26** **THE HOLY FATHER PORPHYRIUS, BISHOP OF GAZA** (abstinence from meat)  
7:30PM Divine Liturgy of St. Gregory (Pre-Sanctified)  
with Panachida for the Second All Souls Saturday

### SECOND SUNDAY OF THE GREAT FAST; SUNDAY OF ST. GREGORY PALAMAS TONE 6

- Saturday Feb. 27** 4:30–5PM Mystery of Repentance\*  
5:30PM Vigil Divine Liturgy (St. Basil) for Fr. Andre Mahanna by David and Sarah Malakauskas
- Sunday Feb. 28** 9–9:30AM Mystery of Repentance\*  
10:00AM Divine Liturgy of St. Basil for the faithful of Epiphany Parish (streamed)  
Epistle: Hebrews 1:10-2:3 & Mark 2:1-12

\*Mystery of Repentance also available by appointment or before and after weekday services

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

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.

**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.



**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.

**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.

## Changeable Parts of the Divine Liturgy

### Feb. 20/21 for the Teal Pew Book

Sunday of Orthodoxy Propers: p. 220-222  
Troparion Tone 5 p. 146

Typical Psalms (instead of Sunday Antiphons): p.16-17

Hymn of the Incarnation: A p. 18

Thrice Holy Hymn: B p. 28

Cherubikon: F p. 47

Creed: A p. 51

"Holy Holy Holy": A p. 56

Our Father: Tone 5 p. 70

"We Have Seen": A p. 82

"May Our Mouths Be Filled": A p. 84

"Blessed be the Name of the Lord": A p.88

Thanksgiving Prayers: p.95-96

## Upcoming Events

- |         |   |
|---------|---|
| Feb. 21 | Annual Finance Meeting after Sunday Liturgy |
| Feb. 27 | Parish Grounds-keeping Day 9AM-2PM          |
| Mar. 7  | March Sunday Picnic after Divine Liturgy    |

<b>Stewardship 2/07/2021</b>	ECL	\$24	
Offertory	\$2,552.00	<b>Feb. Off. Total:</b>	<b>\$6,454.75</b>
Online Giving	\$486.12	<b>Cap. Imp. Total:</b>	<b>\$1,260.31</b>
Capital Imp.	\$775	<b>Lenten Coll.</b>	<b>\$95</b>
Lenten Coll.	\$20	<b>ECL</b>	<b>\$48</b>
ECL	\$24	Feb Operating Budget	\$9,807
<b>Stewardship 2/14/2021</b>			
Offertory	3,094.00		
Online Giving	\$322.63		
Capital Imp.	\$485.31		
Lenten Coll.	\$75		

# PRAYERS FOR THE WEEK AFTER THE SUNDAY OF ORTHODOXY

—consider adding these to your daily prayers—

This week we will contemplate the prophets who foretold the Messiah. We also commemorate the restoration of the icons after a long period of iconoclasm, or icon smashing. The icons were triumphantly processed back into full veneration in the year 843.

## APOSTICA OF VESPERS

**T2 Glory:** We who have turned away from the darkness of disbelief and have been enlightened by the light of knowledge, now sing our psalms of acclamation. May our praise and thanksgiving rise up to God! And let us bow with respect before the holy icons of Christ, the Mother of God and of all the saints. Let us reject the godlessness of those who do not follow the true faith. For Saint Basil has said: The veneration of icon passes over to the one who is represented. Through the intercession of your most pure Mother and all the saints, we implore You, O Christ, to grant us your great mercy.

**Now and ever:** We now behold a new wonder, greater than the wonders of old. For who has ever known a mother to bear a child without the help of man? Who has known a mother to hold within her arms the Source of all creation? It was God's own will to be born in this manner; and you, O most pure Virgin, carried Him as an infant in your arms. Because of this, you can approach God with the boldness of a mother. Therefore, we venerate you and ask you to always beseech Him to have mercy on us and save our souls.

## KONTAKION

O Mother of God, through you, in the incarnation, the indescribable Word of God became describable; for through the divine goodness, the Word spoken from eternity became an Image. May we, who believe in salvation, clothe ourselves in the same image both in word and deed.

## IKOS OF MATINS

The mystery of our salvation was announced in times of old by the divinely inspired prophets. They foretold this illumination for us who have come to these last days. Through this we come to the knowledge of God, one God and Lord, glorified in three Persons, the only One whom we serve. Having one faith and one baptism, we have been clothed with Christ. May we, who believe in salvation, clothe ourselves in the same image both in word and deed.

## HYMN OF LIGHT OF MATINS

**Glory:** Let us exult in joy and clap our hands, and in joy, let us sing: How wonderful are your works, O Christ! Who can tell of our power, O Lord? For You gather your Church in peace and harmony.

**Now and ever:** The sword of heresy has disappeared and its memory has vanished; and when we see your temple, O Mother of God, adorned with the grace of the venerated icons, we are filled with joy and delight.





**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](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 – Sunday of Orthodoxy

(Supplied by the Eparchy)

Glory to Jesus Christ! Glory forever!

We are continuing our reflection for this Great Lent on the *Prayer of Preparation for Holy Communion* from our Byzantine Divine Liturgy.

So far we have covered the first few lines of the prayer: *“O Lord, I believe and profess that you are truly Christ, the Son of the Living God.”*

As we said last time, this prayer begins with a profession of faith, specifically the faith of the Church as made by Simon Peter to Our Lord, as mentioned in the Gospel.

The next line that follows expresses faith not only in the *identity* of the Lord Jesus as Messiah and Son of God, but also in the *saving mission* of Christ: *who came into this world to save sinners, of whom I am the first.*

A couple of things come to mind when we see this phrase.

The first is that the Lord Jesus *came into this world.*

Over the Nativity Fast, we stress the identity of the Lord as *Emmanuel – God with Us.*

St Paul in his letter to the Philippians writes: “though he was in the form of God, (Jesus) did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men.”

This kenosis – this self-emptying condescension of God – expresses so well the mind of the Father, who desires the communion of life and love with all creation, most especially with humanity, made in the image and likeness of the Word.

From before the beginning of the ages God had planned to join Himself to creation by becoming a man. Man was made to be the proper vessel for the Son of God to enter into this world, born of a predestined Virgin Mother, in order to raise up the world in an offering back to God.

God the Word (*Logos*) had indelibly imprinted His words (*logoi*) on all of creation, marking it with a certain destiny in the Kingdom of God that would only be fulfilled when the Word was made flesh and dwelt

among us.

But this brings us to the second part of the prayer...

*“to save sinners, of whom I am the first...”*

When sin entered into the world through the ancestral sin, and with it death, the devil thought that he had defeated God’s plan to join Himself to creation through the God-Man.

He had failed to conquer God directly in the great heavenly battle, and so was cast down from heaven to the earth by the Archangel Michael and all the heavenly bodiless powers, and so made war on the image and likeness of God to thwart God’s plan from before the ages.

He tempted the man and the woman to believe that the way to become “like God” was to determine for ourselves what is good and what is evil. This *false thesis* appealed to our pride, and so we obeyed the word of the serpent rather than the Word of God.

But God’s mercy was greater than sin, death and the plots of the evil one. He sought us out, inviting us to repentance and confession of our sin, and the great Byzantine theologian, St. Symeon the New Theologian, wrote that had we but repented, we would still be in paradise today. God was ready to forgive us, but we needed to confess our wrongdoing to Him and ask for forgiveness.

Instead, blame was passed from the man to the woman, and from the woman to the man, who remained unnaturally silent. We suffered the curse of division and exile from the paradise of God’s presence, from each other, from creation, from within ourselves – the separation of body and soul.

But God promised in Genesis 3:15 to send a Redeemer – a seed of the woman who would crush the head, the dominion of the serpent, destroying the power of sin and death, even while it attack and struck the heel of the Redeemer.

This first Gospel, this *protoevangelion*, was the seed of a promise that was to take root in salvation history even as we suffered banishment from the garden guarded at its gate by the Cherubic Angel with a flaming sword guarding the way to the Tree of Life.

As we heard in the Vespers service for Cheesefare, Adam and Eve stood at the Gate repenting of their sin and lamenting in sorrow what had become of themselves and this world, but there remained for them and for their offspring who inherited the original wound of sin and death the promise that the One whom the Father had always planned to send would be Emmanuel, God with Us, and would now come to also bring healing and redemption to our nature and our world. He would restore the garment of light that was lost due to sin in and through Holy Baptism. He would anoint us from the oil of gladness and the seal of the Spirit of God through Holy Chrismation. He would give us access once again to the fruit of the Tree of Life through the Holy Eucharist.

And so, returning to the second part of this prayer, even though we are the worst of sinners, Christ came into the world in order that we might receive salvation and eternal life. Let us do what Adam and Eve failed to do and repent and confess our sins to God so that we might worthily receive Him in the Bread of Life and the Medicine of Immortality.

And let us pray this prayer of faith in Christ – in His identity as the Messiah and Son of God, and as the Savior who comes to heal and restore us to the presence of God in paradise... let us say this prayer with humility, gratitude, faith and devotion, knowing that it is the Lord Jesus who is alone able to save us and restore to us the dignity of being made in the likeness of the living God.

*Glory to Jesus Christ! Glory forever!*