



Epiphany of Our Lord Byzantine Catholic Church

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—Schedule of Divine Services—

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

- Wed. Mar. 3** **THE HOLY MARTYR EUTROPIUS AND HIS COMPANIONS** (abstinence from meat)
7:30PM Bible Study on 1Peter
8:30PM Great Compline for the Great Fast

- Fri. Mar. 5** **THE HOLY MARTYR CONON** (abstinence from meat)
7:30PM Divine Liturgy of St. Gregory (Pre-Sanctified) for the +Holy Souls in Purgatory with Panachida for the Second All Souls Saturday

THIRD SUNDAY OF THE GREAT FAST; VENERATION OF THE CROSS TONE 7

- Saturday Mar. 6** 4:30–5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy (St. Basil) for Fr. Milan Kasperek by David and Sarah Malakauskas
- Sunday Mar. 7** 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy of St. Basil for the faithful of Epiphany Parish (streamed)
Epistle: Hebrews 4:14-5:6 & Mark 8:34-9:1
11:45PM March Sunday Picnic; potluck; and Mini Annual Finance Meeting

*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 March, the Altar Lamp burns before our Lord in the tabernacle
for the repose of +Edward & +Marie Klotz by Ed Klotz

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: That’s right, it didn’t happen as planned. However, we will have the meeting outside on Mar. 7, after a little snack at the picnic. 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 be 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.

SPRING GROUNDS CLEANUP DAY: Thank you so much to all those who came out to help us make our church grounds more beautiful. May God continue to bless our parish family.

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. 27/28 for the Teal Pew Book

| Vigil Liturgy Begins on p. 104 |
| Tone 6 Psalm 140 p. 149 |

Sunday of St. Gregory Palamas Propers: see insert
Troparion Tone 6 p. 152

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

Hymn of the Incarnation: B p. 19

Thrice Holy Hymn: C p. 28

Cherubikon: F p. 47

Creed: B p. 53

Anaphora of St. Basil: p. 96-103

"Holy Holy Holy": B p. 56

Our Father: Tone 6 p. 71

"We Have Seen": B p. 83

"May Our Mouths Be Filled": B p. 85

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

Thanksgiving Prayers: p.95-96

Upcoming Events

Mar. 7	March Sunday Picnic after Divine Liturgy
Mar. 10	Mid-Lent
Mar. 25	Annunciation of the Theotokos (Solemn Holyday)

Stewardship 2/07/2021

Offertory \$2,552.00

Online Giving \$486.12

Capital Imp. \$775

Lenten Coll. \$20

ECL \$24

Stewardship 2/14/2021

Offertory 3,094.00

Online Giving \$322.63

Capital Imp. \$485.31

Lenten Coll. \$75

ECL \$24

Stewardship 2/21/2021

Offertory 1457.00

Online Giving \$449.50

Capital Imp. \$195

Easter Flowers \$10

Feb. Off. Total: \$8,361.25

Cap. Imp. Total: \$1,455.31

Lenten Coll. \$95

ECL \$48

Easter Flowers \$10

Feb Operating Budget \$9,807

PRAYERS FOR THE WEEK AFTER THE SUNDAY OF ST. GREGORY PALAMAS

—consider adding these to your daily prayers—

This week we focus on the Great Flood and the salvation of Noah in the ark. this is a foreshadowing of our baptism, by which we are saved from sin by the mystery of water, a sign of death to sin and life in God.

APOSTICA OF VESPERS

T8 Glory: Your voice, which is always ready to teach, resounds in the ears of our hearts; it awakens even the most slothful souls. And by your inspired words, you show us the steps of the ladder which leads us from earth to God. O holy Gregory, wonder of Thessalonica, intercede with Christ, that with his divine brightness, He may enlighten those who honor your memory.

Now and ever: O Virgin, You have never known wedlock, yet you conceived God in the flesh in a manner which words can never describe. You thus became the Mother of God on high. O Immaculate Lady, receive the supplication of your servants and grant us the cleaning of our sins. Accept now our prayers and beseech God to save all of us.

KONTAKION

We praise you, O holy bishop Gregory, as a divine instrument of wisdom and as the brilliant trumpet of the knowledge of God. We submit our minds to the intelligence of the Creator; lead our hearts to Him that we may sing: Rejoice, O preacher of grace.

IKOS OF MATINS

You appeared as a heavenly angel on earth, proclaiming the divine mysteries to mortals; joining your spirit to the incorporeal choirs, you inspire our hearts to sing:
Rejoice, through you night has disappeared,
Rejoice, through you daylight has appeared,
Rejoice, messenger of the uncreated God who is good,
Rejoice, chastiser of the created falsehood.

Rejoice, height that reveals the nature of God,
Rejoice, depth that probes the energy of God.

Rejoice, sublime proclaimer of the glory of God,
Rejoice, wise denouncer of those who err against God.

Rejoice, reflection of the Sun that never dies,
Rejoice, bowl of divine nectar that always satisfies.
Rejoice, through you truth shines out,
Rejoice, through you falsehood is wiped out.

Rejoice, preacher of grace.

HYMN OF LIGHT OF MATINS

Glory: Rejoice, pride of our holy fathers; rejoice, voice of inspired theologians, tabernacle of inward stillness, dwelling-place of knowledge and throne of doctrine, spiritual ocean where action and contemplation blend, healer of human illness. You are the temple of the Spirit, O Father who are dead and yet still alive.

Now and ever: O Virgin and Queen of the universe, come to our aid in peril and affliction; help us in times of distress; rescue us from the Devil, from Hades and perdition; make us worthy to stand fearlessly before the awesome judgment seat of your Son, through your prayers, O 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 architect-

tural 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/mystery-of-icons-coursesite/home?fbclid=IwAR36z-RYuBhrxnykpgxOquTckCV9QaZLY-OISr9pqB_tfRvOxHQjW9EUWaqLw

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

Lenten Homily Notes – Sunday of Saint Gregory Palamas (provided by the Epachy)

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, who came into the world to save sinners of whom I am the first.”

The first movement of the Prayer of Preparation is one of faith in the Lord Jesus Christ as the Son of the living God and Savior of the world, beginning with myself as the first of sinners. This is a prayer of both faith and humility, acknowledging our weakness and sinfulness before an all-holy God.

We are reminded here of the one of the themes of the Preparatory Sundays of the Great Fast: The Publican and the Pharisee. Both men of the Jewish faith went into the Temple to pray – both were engaged with religious acts of worship. But only one left justified, as Jesus said.

The Pharisee prayed a prayer ostensibly thanking God for the gifts of his own personal righteousness, but if you look at his measure of holiness, it is not an all-Holy God, but rather his neighbor, the Publican. His act of thanksgiving was really more an act of self-congratulation! But the Publican can only look down in penitence, seeing that his holiness does not measure up to the holiness of God, and can only beat his breast and say “God have mercy on me a sinner!”

It is a reminder to us as the first of all sinners that the measure of our holiness is not each other, but God alone, and so we will always come up short. If we want to leave the temple justified before God we need to offer the prayer of humble faith, not haughty faith.

We now move into the next line of the prayer: “Accept me today as a partaker of your mystical supper, for

I will not betray you with a kiss as did Judas”

There are a few things that we should note here.

First, it is the Lord who is accepting us as partakers of His mystical supper.

We may be tempted to think that it is we who are accepting Him! After all, we are the ones who made the journey this morning to church and will soon be coming up to receive the Lord. But this prayer offers a unique supernatural perspective. In receiving the holy Mysteries, it is Jesus our Lord and the Bread of Life *receiving us*. The nature of the whole act is inverted. The Son of God condescends to become our spiritual food and drink in Holy Communion, and yet by giving us His Body and Precious Blood we are being accepted by Him. He is thus both Giver and Receiver.

And through this act, we become partakers of His Mystical Supper.

In many Byzantine Churches, the icon of the Mystical Supper. This icon reminds us of the events of Holy and Great Thursday in which Our Lord washed the feet of His disciples, sharing a New Passover meal with the disciples by partaking of the leavened bread of the New Covenant and the Chalice of Salvation – the Body and Blood of Jesus Christ.

Jesus would be the Lamb of God who takes away the sins of the world, He would be our New Pascha, our New Passover, leading us to deliverance from the power of sin, death, and the devil by taking upon Himself the power of sin, death, and the devil on the Cross, destroying it, and then rising from the grave.

The consecration of the Bread and the Wine into the Body and Blood of Christ is commanded by Him as a sacred memorial of His life-giving death and saving resurrection which is to be celebrated until He returns. These apostles and those bishops and priests consecrated by them will fulfill this command, and so we have in our Divine Liturgy today, the example of the Church's fidelity to the command of Christ on Holy and Great Thursday to celebrate the Mystical Supper. We use

the phrase *mystical supper* and not *Last Supper* here to emphasize the spiritual and transcendent nature of the meal represented, as well as the fact that in our celebration of the Divine Liturgy we have a continuation of the mystery of the Upper Room as commanded by Christ and the communion of the apostles and saints in the Kingdom of God.

One figure not present in the icon of the *Mystical Supper* is that of Judas Iscariot, which is one of the reasons why it is not purely an image of the *Last Supper*, where he was present.

The Prayer of preparation continues, “for I will not betray you with a kiss as did Judas.” This phrase is noteworthy because Judas did not in fact betray Our Lord with a kiss at the Last Supper, but rather at the conclusion of His agony in the Garden of Gethsemane. He of course was plotting to betray Jesus with the Jewish authorities before being in the Upper Room, and leaves the Upper Room early to go out into the darkness, to return to the garden setting to betray Him.

Of course we all know the sign of this betrayal was the sign of fraternity and friendship – a kiss. By this act, the soldiers knew which one to arrest.

In Luke 22:48 Jesus asked him, “Judas, would you betray the Son of Man with a kiss?”

We are reminded here of Proverbs 27:6 “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.”

This reference to Judas is a reference to those who would approach the Mystical Supper to receive Our Lord in an unworthy, impenitent state. The implication here is that such an unworthy reception is a betrayal of Our Lord – professing love and devotion outwardly, while inwardly denying or rejecting Him through indifference or through sinning gravely against the graces of faith, hope, or charity.

Here we would do well to note the words of St. Paul the Apostle regarding the unworthy reception of the Holy Gifts:

Whoever eats the bread and drinks the cup of the Lord unworthily will have to answer for the body and blood of the Lord. A person should examine himself, and so eat the bread and drink the cup. For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself. That is why many among you are ill and infirm, and a considerable number are dying.” (I Cor. 11:27-30)

This passage may strike us as odd these days, most especially in a time where we encourage everyone to come to Holy Communion so frequently. This is not to say that such encouragement is wrong, but it should always be understood that approaching the Chalice is a great gift to us, and the greatness of this gift also comes with the need to examine ourselves to ensure NOT that we are *perfect*, but that we are at least *prepared* to receive.

This is in part the reason for this *Prayer of Preparation for Holy Communion*, as well as many of the other traditional Byzantine prayers of preparation that can be offered. We should also go to the Mystery of Repentance or Holy Confession (also known sometimes as the “Baptism of Tears) to turn our hearts and minds back to the Lord who, as with Lazarus, resurrects souls from a deadened state in their sins to a renewed life in Christ.

Let us pray that Our Lord accepts us this day to be worthy and penitent partakers of His mystical supper. *Glory to Jesus Christ! Glory forever!*