



Epiphany of Our Lord Byzantine Catholic Church

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Epiphany of Our Lord is a parish in the Eparchy of Passaic, NJ https://www.eparchyofpassaic.com

—Schedule of Divine Services—

5TH SUNDAY AFTER PENTECOST; OUR HOLY MARTYR AGRIPPINA; *Tone 4*

Saturday June 22 4:30-5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy for the faithful of Epiphany Parish

Sunday June 23 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy for Ordinand Fr. Tyler Wisniewski by Marlene McCracken (live streamed)
Epistle: Romans 10:1-10 Matthew 8:28-9:1

Monday June 24 Nativity of **St. John the Baptist** (Solemn Holyday)
7:00PM Divine Liturgy for Fr. Andre Mahanna by David & Sarah Malakauskas

The Holy Glorious and Illustrious Leaders of the Holy Apostles Peter and Paul (Holyday of Obligation)

Friday June 28 7:00PM Vigil Divine Liturgy with Litija for the Faithful of Epiphany Parish

Saturday June 29 10:00AM Divine Liturgy with Litija for a Special Intention & the Holy Souls by Antonia Reidy

6TH SUNDAY AFTER PENTECOST; SYNAXIS OF THE 12 APOSTLES; *Tone 5*

Saturday June 29 4:30-5PM Mystery of Repentance*
5:30PM Vigil Divine Liturgy for the repose of +Deborah Deduck & the Holy Souls by Marie Reidy

Sunday June 30 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy for the faithful of Epiphany Parish. (live streamed)
Epistle: Romans 12:6-14 & 1Corinthians 4:9-16
Matthew 9:1-8 & Mark 3:13-19

*Mystery of Repentance also available by appointment

During the month of June, the Altar Lamp burns before our Lord in the tabernacle for **+Edwin & +Lillian Bolha** by John & Monica Derner

***New Icons:** Our gift shop has received a new supply of icons for sale. We now have many staples of Byzantine Icons, so feel free to browse. Also, in the coming weeks, we will receive a variety of Byzantine Crosses to offer as well.

***Free Book for Girls:** Someone has donated a number of books from Ascension Press Kids titled, *Catholic Princess Saint Stories*. These will be free of charge, if you are interested, please take one from the narthex.

Stewardship 6/16/2024		June Off. Total:	\$6,534.99
Offertory	\$911	Cap. Imp. Total:	\$725
Online Giving	\$497.88	Total June	\$7,259.99
Capital Improvement	\$100	June Op. Budget	\$14,657



Good Shepherd Travel Catholic Pilgrimages 2024

Contact: Deacon Keith Kolodziej: deaconkmk@gmail.com cell 770-634-3642

Good Shepherd Travel 9021 Washington Ln Lantana, Texas 76226

info@goodshepherdtravel.com 1-844-659-5263



September 3-10, 2024-Footsteps of St. Paul: Greece, Greek Islands and Istanbul!

With Fr. Lewis Rabayda Epiphany of Our Lord Byzantine Catholic Church: \$3,940 or \$4,990 including air fare!

September -10-14 Optional extension to Istanbul, Turkey add \$990

Includes: Thessalonica, Philippi, Athens, Corinth plus a 4 day cruise to Mykonos, Santorini, Patmos, Ephesus, and Crete.

Hotels, Breakfast, dinner and most lunches, private coach, daily mass, English speaking guide.



***Two Holydays This Week:** Monday, June 24th is the Solemn Feast of the Nativity of St. John the Baptist. Some may know that St. John the Baptist is held in high regard in the Byzantine Tradition, as he is the final Old Testament Prophet (and Forerunner) who told of the coming of the Messiah. It is St. John the Baptist who leapt in Elizabeth's womb when Mary greeted her while being pregnant with Jesus. **June 29th** is a Holyday of Obligation of Saints Peter & Paul, the Preeminent Apostles. This feast is the remembrance of their martyrdom for Jesus Christ and has been celebrated in Rome since the year 258AD. We will offer two liturgies which cover the obligation for this feast: Vigil Liturgy Friday evening, and another liturgy Saturday morning.

Apostles Fast: The Peter & Paul Fast begins Sunday evening (5/26) and lasts until June 28. The Typikon prescribes strict abstinence (no meat or dairy) on Mondays, Wednesdays, and Fridays, with a mitigation (wine and oil) on Tuesdays and Thursdays. The Ruthenian Metropolia has identified this period as a penitential season. This fast is not necessary to engage with under pain of sin, but may be observed voluntarily.

***Father's Day Float Down The River:** Thank you to everyone who made our Father's Day float a wonderful success! A great time was had by all and a beautiful outdoor liturgy was prayed. We'll meet again next year.



Icon of Saints Peter & Paul

LET US REMEMBER IN PRAYER: Those who are ill or convalescing: Fr. Robert Stash, Sally Baer, Cathy Bowen, John Grzincic, Andrew Reidy, Patricia Moyle, Robert Pardee, Mary Rinik, Mario Marione, Brenda Bryant, Ernie & Patricia Holewinski, John Gollner, Logan Camacho, John Rooth, Suzanne Pichnarcik, and Anna & Catherine Cospelich. *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: Pvt. Bryan Buck, Sailor David Russo, Sergeant Francis "Joseph" Fuchko, and Commander William Bridges. *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.*

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 Baptized 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. Those seeking Sacramental Marriage should contact the parish 1 year in advance.

Upcoming Social Events

- July 7 Monthly Picnic with B-day and Ann. Celebration
Oct 12 Centennial Anniversary in Washington, DC



BYZANTINE CHRISTIAN FORMATION FOR ADULTS
INITIAL & POST-BAPTISMAL CATECHESIS

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Changeable Parts in the Teal Pew Book June 22/23 5th Sunday After Pentecost

Vigil Divine Liturgy: p. 104
Tone 4 p. 138

- (Sun) 1st & 2nd Sun. Antiphons: p. 14
(Sun) Hymn of the Incarnation: A p. 18
(Sun) 3rd Sun. Antiphon: p. 22
(Sun) Entrance Hymn: p. 25
(Sun) Troparion & Kontakion T4 p. 141
"Holy God..." C p. 28
Cherubikon: E p. 46
Creed: A p. 51
Thrice Holy Hymn: p. B p. 56
We Praise You...: E p. 60
Our Father: Tone 4: p. 69
Communion Hymn: E p. 80
"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

“Why Do Byzantine Catholics Do That?”

influenced by Gary Bushko

It has been suggested that the bulletin address questions the faithful may have about the different aspects of our liturgy and our expression of the Catholic Faith. So, anyone is encouraged to ask questions, and Fr. Lewis will answer them to the best of his ability, and research what is outside of his ability. There have been some example questions already submitted, which we will address in the bulletin as time goes by.

Q: The final priest prayer of the litany for the deceased, which is present in both the Panachida as well as a liturgy for the deceased, mentions in reference to Christ, “since there is no one who lives and does not sin. You alone are without sin.” How do we reconcile this prayer with the Dogma of the Immaculate Conception of Mary?

A: The Dogma of the Immaculate Conception was formally defined by Pope Pius IX in 1854. However, the Catholic and Orthodox faiths have held this theological understanding to be true for as long as we can tell, even though it was not formally defined as Dogma until 1854.

A Dogma of the faith, is a truth that has been infallibly defined by the Church’s Magisterium to be divinely revealed. If one does not believe a set dogma, then one should not approach the Mysteries (Sacraments) until one can reconcile their personal beliefs with set dogmas, or they would find themselves in schism with the Church.

In general, doctrine is all Church teaching in matters of faith and morals. Dogma is more narrowly defined as that part of doctrine which has been divinely revealed and which the Church has formally defined and declared to be believed as revealed. So Doctrines, on one hand, are the set of teachings of the Church, which may, however unlikely, shift slightly from age to age. Example: a doctrine may teach about the appropriateness or not of The Death Penalty, whereas, a dogma, would be that Jesus Christ is the Son of God. The first is not defined as being revealed directly by God, but the latter, is.

It is very difficult to pin down a date for when this prayer was written. We know that the Liturgy of St. John Chrysostom was in use before St. John’s time, and that during his lifetime, he finalized and adjusted some of the prayers as well as the Anaphora (Eucharistic

Prayer). St. John entered his Heavenly reward in the year 407AD, so we know that the liturgy, and possibly this prayer, would have been in use before his death.

It is clear that the prayer is referring to Jesus Christ himself, so we can definitely say that He is without sin in every moment of His existence (which is eternity). But some of these early prayers may not contain the most articulated form of theology that we have the luxury of being exposed to in our time in history. It may not have been as important at this time to highlight Mary’s purity and sinlessness, even though it was believed. As we know, going through time, as doubts tempt the established faith, new doctrines or dogmas are then required to make clear any teaching so that it cannot be misunderstood or distorted.

Another question may then arise, “Why not alter the prayer to come in line with this Dogma?” Well, that question is for the Liturgical Theologians, but each liturgical text must be promulgated by Rome in order to be publicly used. However, in our case, it seems that adhering to the ancient texts is preferred. Another example would be the *Filioque* in the creed. As Catholics, we must believe this doctrine, but as Byzantines, we may publicly pray the original unaltered text of the Nicene Creed.

“If we say we have no sin, we deceive ourselves, and the truth is not in us.” 1John 1:8

“If they sin against you—for there is no man who does not sin—and you are angry with them, and give them to an enemy, so that they may be carried away captive to a land far or near;” 2Chronicals 6:36