



# Epiphany of Our Lord Byzantine Catholic Church

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Office Hours: Tues-Fri: 10AM—4PM—For Sacramental Emergencies Call Fr. Lewis: (570) 573-1565

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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—

### 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)  
with the Office of Christian Initiation of Jack Aurelius Augustine Fuchko  
Epistle: Romans 12:6-14 & 1Corinthians 4:9-16  
Matthew 9:1-8 & Mark 3:13-19

**Monday July 1** **The Holy Unmercenary Healers and Wonder-Workers Cosmas & Damian**  
7:00PM Divine Liturgy for the repose of +Fr. Thomas Flynn & the +Holy Souls by Marie Reidy

**Wednesday July 3** **The Holy Martyr Hyacinth**  
7:00PM Divine Liturgy for the Conversion of the Willson Family by David & Sarah Malakauskas

**Friday July 5** **Our Venerable Father Athanasius of Mt. Athos** (simple abstinence from meat)

### 7TH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHERS THOMAS OF MALEUM & ACACIUS, MENTIONED IN THE LADDER; *Tone 6*

**Saturday July 5** 4:30-5PM Mystery of Repentance\*  
5:30PM Vigil Divine Liturgy for the faithful of Epiphany Parish  
Monthly Birthday & Anniversary Blessing

**Sunday July 7** 9–9:30AM Mystery of Repentance\*  
10:00AM Divine Liturgy for the repose of William C. & Mary Ann Pinkney by Kerrie Pinkney  
with the Chrismation of David Matthew Placek (live streamed)  
Epistle: Romans 15:1-7 & Matthew 9:27-35  
Panachida for the repose of William C. & Mary Ann Pinkney by Kerrie Pinkney  
Monthly Birthday & Anniversary Blessing & Pot-Luck Picnic

\*Mystery of Repentance also available by appointment

<b>Stewardship 6/23/2024</b>	<b>June Off. Total: \$8,698.99</b>
Offertory \$2,164	<b>Cap. Imp. Total: \$825</b>
Online Giving \$525.35	<b>Total June \$9,523.99</b>
Capital Improvement \$100	June Op. Budget \$14,657

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



## Good Shepherd Travel Catholic Pilgrimages 2024

Contact: Deacon Keith Kolodziej: [deaconkmk@gmail.com](mailto:deaconkmk@gmail.com) cell 770-634-3642

Good Shepherd Travel 9021 Washington Ln Lantana, Texas 76226

[info@goodshepherdtravel.com](mailto: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.



**\*New Icons & Crosses:** 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, there is now a nice variety of Byzantine Crosses as well. If there is anything else you would like to see in our gift shop, please let the parish office know.

**\*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.

**\*Congratulations to the Fuchko Family!** This Sunday, June 30, the first child of Joseph & Rachel Fuchko, Jake Aurelius Augustine Fuchko, will be fully initiated (Baptized, Chrismated, and Communed) into the Body of Jesus Christ; the Catholic Church. May God grant to His newly enlightened servant Jake, and Fuchko family, peace, health, and happiness, for many blessed years!

**\*Congratulations to the Placek Family!** Next Sunday, July 7, we will Chrismate and Commune David Matthew Placek, after he publicly recites the Nicene Creed. Matthew discerned God calling him to enter into the One Holy Catholic & Apostolic Church, and he further discerned to enter into our Byzantine Catholic Church. He has been studying the Christ Our Pascha Catechism for a year now, and is finally ready to enter into the Church. May God grant to Matthew and his family, peace, health, and happiness, for many blessed years!

**July Picnic:** Next Sunday, July 7, will be our monthly picnic here at Epiphany. The theme is general picnic foods, so please bring your favorite dishes, invite your friends and family, and prepare for some good fellowship.

**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
Aug. 4	Monthly Picnic with B-day and Ann. Celebration
Oct 12	Centennial Anniversary in Washington, DC



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INITIAL & POST-BAPTISMAL CATECHESIS

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### Changeable Parts in the Teal Pew Book June 29f/30 6th Sunday After Pentecost Synaxis of the Apostles

Vigil Divine Liturgy: p. 104  
Tone 5 p. 143

- (Sun) Mystery of Christian Initiation Booklet
- (Sun) Troparion & Kontakion T5 p. 146  
& Synaxis of Apostles: see handout
- "All You Who Have..." instead of "Holy God..."p. 34
- Cherubikon: E p. 46
- Creed: B p. 53
- Thrice Holy Hymn: p. C p. 57
- We Praise You....: E p. 60
- Our Father: Tone 5: p. 70
- 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

**Q: What is the difference between the devotional candles at the entrance to the nave, and those to the left of the iconostasis?**

**A:** There is no difference between the placement of our beeswax tapers we offer in sacrifice for the intentions we wish to pray for; whether they are at the entrance to the nave or before the icon screen. You may notice, however, that both sand boxes are in front of the icon of St. Nicholas, who is the patron saint of the entire Byzantine Church, and is a favorite of the byzantine faithful. But devotional candle stands or sandboxes may be placed in front of any icon, or, even just in the open within a church. We see a similar practice in the Roman Church where these candles may be in front of statues of Our Lord or Mary or other Saints, or these candle may even be placed in front of mosaics.

We light candles for specific intentions as an aid to our prayer. We usually ask for intercession from the saint whom the candle is lit in front of, or to the Theotokos or even Christ Himself. This prayer of ours is now joined with the candle and will continue to shine and rise to heaven after our words have been exhausted, for as long as the candle will last. We must pay for the candle in order to light it, and this too is a form of sacrifice and donation to the church, a giving back to God for all of the blessings He has showered upon us.