



# 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—

### 4TH SUNDAY AFTER PENTECOST; OUR VENERABLE FATHER SISOES THE GREAT; TONE 3

Saturday July 5	4:30-5PM	Mystery of Repentance (Confession)
	5:30PM	Vigil Divine Liturgy for the faithful of Epiphany Parish Monthly Anniversary & Birthday Blessings
Sunday July 6	9-9:30AM	Mystery of Repentance
	10:00AM	Divine Liturgy for the repose of +William & +Mary Ann Pinkney by Kerrie Pinkney (live streamed) Epistle: Romans 6:18-23; Gospel, Matthew 8:5-13
	11:30AM	Monthly Pot-Luck Picnic & Anniversary & Birthday Blessings
Tuesday July 8		<b>The Holy Great Martyr Procopius</b>
	7:00PM	Divine Liturgy for the repose of +William & +Mary Ann Pinkney by Kerrie Pinkney
Thursday July 10		<b>THE HOLY 45 MARTYRS IN NICOPOLIS IN ARMENIA</b>
	7:00PM	Divine Liturgy for the repose of +William & +Regina Lemak by Gina & Ken Holewinski
Friday July 11		<b>THE HOLY MARTYR THE ILLUSTRIOUS EUPHEMIA</b> (simple abstinence from meat)

### 5TH SUNDAY AFTER PENTECOST; MEMORY OF THE FATHERS AT THE FIRST SIX ECUMENICAL COUNCILS; TONE 4

Saturday July 12	4:30-5PM	Mystery of Repentance (Confession)
	5:30PM	Vigil Divine Liturgy for Patricia Rabayda by the Bragg Family
Sunday July 13	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 Silas Anastasios Katakallides Epistle: Romans 10:1-10 and Hebrews 13:7-16 ; Gospel: Matthew 8:28-34 and Matthew 5:14-19

\*Mystery of Repentance also available by appointment

During the month of July, the Altar Lamp burns before  
our Lord in the tabernacle for the repose of  
**Members of the +Leachman & +Pinkney Families**  
by Kerrie Pinkney

**\*JULY PICNIC:** This Sunday, July 6, we will have our  
monthly pot-luck picnic. The theme will be usual sum-  
mer picnic food, so please bring your favorite dishes to  
share with our parish family.

Stewardship 6/29/2025	June Off. Total: \$20,786.62
Offertory \$3,420	Cap. Imp. Total: \$905
Online Giving \$680	Ascension. Coll. \$255
Capital Improvement \$300	Seminary Coll. \$100
	<b>Total June \$21,691.62</b>
	June Op. Budget \$11,364

**PARISH DIRECTORY:** Some may not be aware of our  
online parish directory. Everyone registered at the  
parish is in this directory, and can log-in with the email  
address they receive the weekly bulletin from. Once  
you log in, you may change any of your information,

remove information, add a photo so others know who you are, and see who your neighbor in the pew may be. the website for this directory is: <https://www.instantchurchdirectory.com> —they also have an app available in most mobile device app stores.

**FUNERAL GUIDES NOW AVAILABLE:** The Funeral Guide with Planning Worksheet is now available. It is a very good catechetical read, as well as offers a worksheet to fill out with family and friends. It would be ideal to go over the sheet with your family, make sure they are aware of your faith and your final wishes, and then submit a copy of the Worksheet to the parish office to be placed in your file.

**EPIPHANY YOUNG ADULT MINISTRY:** Glory to Jesus Christ! Theosis—Epiphany of Our Lord Young Adult Ministry will be having a formal gathering for young adults (18–40 yrs) on Saturday, July 26th! There will be a Moleben to the Holy Theotokos at 7PM in the church. Following this beautiful liturgical service we will have a fire pit and barbecue outside the church by the picnic tables. Join us for fellowship with other young adults from the parish and greater Catholic community!

If you are able to attend, please sign up the sign up sheet with the QR code located on the bulletin board by the parish office.

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**LET US REMEMBER IN PRAYER:** Those who are ill or convalescing: Fr. Maximos, Patricia Rabayda, Tim Watson, Paul Cincoski, Fr. Robert Stash, Sally Baer, Cathy Bowen, John Grzincic, Andrew Reidy, Patricia Moyle, Robert Pardee, Mary Rinik, Mario Marione, Ernie & Patricia Holewinski, John Gollner, John Rooth, 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: Cadet Hanna Fuchko, Pvt. Bryan Buck, Sailor David Russo, and Cmdr. 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.*

**2025 UNIONTOWN PILGRIMAGE:** Most Ruthenians will be aware of the Annual Pilgrimage in Honor of Our Lady of Perpetual Help held at Mount Saint Macrina—our Sisters of St. Basil the Great Monastery—in Uniontown, Pennsylvania on Labor Day Weekend. This year will be the 91st pilgrimage from Aug. 30-31, and some parishioners are hoping to gather a group to attend.

The Pilgrimage is a national gathering of Ruthenian Byzantine Catholics to ask for the intercession of Our Lady of Perpetual Help through many public outdoor services: The Heirarchical Divine Liturgy, The Divine Liturgy, Vespers, Matins, The Akathist to the Theotokos, The Moleben to Jesus the Lover of Mankind, The Paraklasis for the deceased, and the Office of Holy Oil. There are also many other events for adults, young adults, teens, and children through the weekend and food can be purchased at several food stands. All four of our bishops will be present and celebrating the services.

Accommodations are available on-site in the form of dorm style rooms and camping. There are also hotels in close proximity to the The Mount.

Please contact the parish office if you are interested in joining others and representing our parish at this prayerful event.

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## 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 6	Monthly Pot-Luck Picnic
July 16	2025 Byzantine Catholic Metropolitan Assembly, Whiting, Indiana
Aug/Sept	31/01 Uniontown Pilgrimage
Aug. 3	Monthly Pot-Luck Picnic

### Changeable Parts in the Teal Pew Book July 5/6 4th Sunday after Pentecost

Vigil Liturgy begins on p. 104;  
Propers, Tone 3 on p. 133

(Sun) 1<sup>st</sup> & 2<sup>nd</sup> Antiphons: p. 14  
(Sun) Hymn of the Incarnation: A p. 18  
(Sun) 3<sup>rd</sup> Antiphon: p. 22  
(Sun) Entrance Hymn: p. 25  
(Sun) Troparion & Kontakion T3 p. 135  
"Holy God..."A p. 78  
Cherubikon: B p. 43  
Creed: B p. 53  
Thrice Holy Hymn: p. B p. 56  
We Praise You...: B p. 59  
Our Father: Tone 3 p. 68  
Communion Hymn: B p. 78  
"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?”

## What is the Anaphora, and why is it important?

The Anaphora is the central prayer of the Divine Liturgy, the thanksgiving sacrifice where the bread and wine are changed into the Body and Blood of Christ. We call to mind the acts of Christ in the Mystical Supper and Crucifixion, and in calling them to mind they are made present to us. This process of remembrance and making present is called Anamnesis. Next, there is the Epiclesis, where the priest asks for the descent of the Holy Spirit upon the bread and wine for them to become the Body and Blood of Our Lord, God, and Savior Jesus Christ. In the Anaphora, we leave earthly time and join the eternal now of God, which enables us to join Christ in His offering of Himself to the Father, “offering You Your Own from Your Own, always and everywhere.”

The Anaphora is important for many reasons, but here are three central reasons: first, we are able to offer perfect praise and sacrifice to the Father through Christ by the action of the Holy Spirit, second, we are invited to partake of Christ’s Body and Blood, joining the life of the Trinity, and third, the Anaphora gives a model of prayer and life.

First, the Lord does not merely demand praise, He is also completely worthy of praise, for he is Truth, Goodness, Beauty, and Love. When we reflect on this, we see His greatness as God and our smallness as humans, and we seek to praise Him and offer worship via sacrifice. We recognize our sins, and we want to make up for them. However, as mere humans we cannot perfectly worship God or make atonement for our sins. Only Jesus Christ, the God-man, can offer perfect worship to the Father and make atonement for our sins, as the Letter to the Hebrews states. When we are Baptized into Christ, we are given the great gift of Divine Life and forgiveness of sins, and the Anaphora is the greatest participation in this mystery available in this life. For in the Anaphora we are joined to Christ’s actions that bring us salvation and friendship with God.

Second, we are invited to partake of the Holy Mysteries of the Body and Blood of Christ, which we need to have life in us, as stated in John 6. This enables us to continue our life in Christ, to have the constant indwelling of the Holy Spirit in

our souls. In partaking of the Holy Mysteries, we are given the most intimacy with Christ the Bridegroom that is possible in this life.

Third, the Anaphora is a model of prayer and life. The two main parts of the Anaphora are Anamnesis and Epiclesis, and our own prayer should also have these elements. We should call to mind our life and how we have encountered the Lord and what He has done for us, and we should invite the Holy Spirit into our lives, to be attentive and responsive to His promptings. This is how we begin living out of our relationship with God and not merely living in response to the world. We should be aiming to join ourselves so much to Christ that throughout our lives and at the end of life we can say to God, I have offered You Your Own, from Your Own, always and everywhere. For both our natural life and our supernatural life are not our own, but rather, they are a gift from God that He invites us to steward through friendship with Him, so that we can enjoy eternal life with Him.

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## A Jubilee Year!

### Bishop Kurt Burnette Designates Epiphany of Our Lord as a Church Pilgrimage Site

The late Francis, Pope of Rome, declared that the Year of 2025 is a Jubilee Year with his Papal Bull *Spes non Confundit* (Hope does not Disappoint). The Jubilee will end on Theophany of 2026, with the closing of the Holy Doors at St. Peter’s Basilica. He encouraged all the faithful to embrace that we are Pilgrims of Hope, the whole Papal Bull is available on the parish website, here is just an excerpt:

By his perennial presence in the life of the pilgrim Church, the Holy Spirit illumines all believers with the light of hope. He keeps that light burning, like an ever-burning lamp, to sustain and invigorate our lives. Christian hope does not deceive or disappoint because it is grounded in the certainty

that nothing and no one may ever separate us from God’s love: “Who will separate us from the love of Christ? Hardship, or distress, or persecution, or famine, or nakedness, or peril or the sword? No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (Rom 8:35.37-39). Here we see the reason why this hope perseveres in the midst of trials: founded on faith and nurtured by charity, it enables us to press forward in life. As Saint Augustine observes: “Whatever our state of life, we cannot live without these three dispositions of the soul, namely, to believe, to hope and to love”.

The whole of the Church, both East and West is invited to embrace the opportunity for spiritual growth that the Jubilee provides, particularly through the Jubilee Indulgence. In our tradition, there is a different approach to Indulgences than in the Roman Rite. We can understand Indulgences as a gift of grace from the Church, and the prayers and actions that are asked of us as an aid in our journey of Theosis. Indulgences are meant to foster in us a greater love of prayer and of neighbor, which is why we are asked to pray and go to Confession, because our relationship with the Lord doesn’t affect only us, but everyone we meet and even the whole Body of Christ. The requirements for obtaining an indulgence remain the same for every Catholic, the requirements are:

1. Detachment from all sin
2. Visit a designated pilgrimage site (Epiphany of Our Lord)
3. Mystery of Penance (Confession)
4. Reception of the Holy Mysteries (Eucharist)
5. To pray for the Pope and his intentions (ex. Our Father, Hail Mary, Glory Be)

(N.B. Indulgences can also be offered for departed individuals)

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## From the Catechism of the Catholic Church on Indulgences

### X. Indulgences

1471 The doctrine and practice of indulgences in the

Church are closely linked to the effects of the sacrament of Penance.

What is an indulgence?

“An indulgence is a remission before God of the temporal punishment due to sins whose guilt has already been forgiven, which the faithful Christian who is duly disposed gains under certain prescribed conditions through the action of the Church which, as the minister of redemption, dispenses and applies with authority the treasury of the satisfactions of Christ and the saints.”<sup>81</sup> “An indulgence is partial or plenary according as it removes either part or all of the temporal punishment due to sin.”<sup>82</sup> Indulgences may be applied to the living or the dead.

The punishments of sin

1472 To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the “eternal punishment” of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the “temporal punishment” of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain.<sup>83</sup>

1473 The forgiveness of sin and restoration of communion with God entail the remission of the eternal punishment of sin, but temporal punishment of sin remains. While patiently bearing sufferings and trials of all kinds and, when the day comes, serenely facing death, the Christian must strive to accept this temporal punishment of sin as a grace. He should strive by works of mercy and charity, as well as by prayer and the various practices of penance, to put off completely the “old man” and to put on the “new man.”<sup>84</sup>