



Epiphany of Our Lord Byzantine Catholic Church

2030 Old Alabama Road, Roswell, GA 30076 • Office: (770) 993-0973

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—

SUNDAY OF ALL SAINTS; TONE 8; AP44

Saturday June 14 4:30-5PM Mystery of Repentance (Confession)
5:30PM Vigil Divine Liturgy for the faithful of Epiphany Parish

Sunday June 15 9-9:30AM Mystery of Repentance
10:00AM Divine Liturgy for the repose of +Kevin Holewinski by Gina & Ken Holewinski (live streamed)
Epistle: Hebrews 11:33-12:2a; Matthew 10:32-33, 37-38; 19:27-30
11:30AM-7PM Father's Day Picnic at Azalea Park, Pavillion #1

Monday June 16 **TYCHON THE WONDERWORKER, BISHOP**
Day of Alleluia

Tuesday June 17 **THE HOLY MARTYRS MANUEL, SABEL, & ISHMAEL**
7:00PM Divine Liturgy for Cristian Stern by the Bragg Family

Thursday June 19 **THE HOLY APOSTLE JUDE, BROTHER OF THE LORD**
7:00PM Divine Liturgy for Fr. Maximos by James Reichard

Friday June 20 **THE HOLY MARTYR METHODIUS, BISHOP OF PATARA** (simple abstinence from meat)
Day of Alleluia

2ND SUNDAY AFTER PENTECOST; THE HOLY MARTYR EUSEBIUS, BISHOP OF SAMOSATA; TONE 1

Saturday June 21 4:30-5PM Mystery of Repentance (Confession)
5:30PM Vigil Divine for Holy Father Leo XIV by the David & Sarah Malakauskas

Sunday June 22 9-9:30AM Mystery of Repentance
10:00AM Divine Liturgy for the faithful of Epiphany Parish (live streamed)
Epistle: Romans 2:10-16; Matthew 4:18-23

*Mystery of Repentance also available by appointment

Happy Father's Day!

During the month of June, the Altar Lamp burns before
our Lord in the tabernacle for the repose of
+Ernest & +Irene Russo by Nick Russo

Stewardship 6/08/2025	June Off. Total:	\$9,425.27
Offertory \$1,512	Cap. Imp. Total:	\$305
Online Giving \$1,254.77	Ascension. Coll.	\$255
Capital Improvement \$80	Total June	\$9,985.27
	June Op. Budget	\$11,364

Apostles Fast: The Peter & Paul Fast begins Sunday evening (6/15) and lasts until June 28. It is not as strict as the Great Fast. 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.

A Note from the Typikon: Because the Pentecostarian cycle is variable, and the Feast of Sts. Peter & Paul

is fixed, the length of this fast is also variable, from approximately six to two weeks. IT is ancient, and we see it in the fourth century: “St. Athanasius the Great (+373) in his letter to Emperor Constance. Pope Leo I (+461) preached about this fast in his homilies saying “After the long feast of Pentecost, fasting is especially necessary to purify our thoughts and render us worthy to receive the Gifts of the Holy Spirit...Therefore, the salutary custom was established of fasting after the joyful days during which we celebrated the resurrection and ascension of Our Lord, and the coming of the Holy Spirit”. Liturgical commentators find many mystical reasons for the fast, but its original purpose was probably practical, it served as a make-up fast for those who for whatever reason were unable to keep the Great Fast. It might also be the return to the ordinary ascetical life of the Church after the feast of Pascha=Pentecost. Our Lord said, “Jesus answered them, ‘Can you make the wedding guests fast while the bridegroom is with them? But the days will come, and when the bridegroom is taken away from them, then they will fast in those days.’ (Luke 5:34-35)” Certain days are designated non-liturgical, that is, no Divine Liturgy is celebrated and “Alleluia” is sung in the Divine Praises.

OFFICE OF HOLY OIL: On Friday, June 27 at 7PM we will celebrate the Holy Anointing in anticipation of the Great Feast of Saints Peter & Paul. We will be inviting our Byzantine neighbor priests and congregations to join us for beautiful Mystery of Healing. The Office of

Holy Oil is a Mystery (Sacrament) of the Church, and is intended to be celebrated in conjunction with the Mystery of Repentance. Confession will be available before and after this event so that all may avail themselves of Christ’s Healing.

CONGRATULATIONS TO THE KATAKALIDES FAMILY!

Demetri & Alexandra Katakalides welcomed their first child into the world. Silas Anastasios was born late in the evening of Monday, June 9, at 7lb 5oz. The Baptisms will be early to mid July. May God grant to the Katakalides family, peace, health, and happiness, for many blessed years!

FATHER’S DAY PICNIC: This year we will have our Father’s Day Picnic at Azalea Park, 203 Azalea Drive, Roswell, Pavilion #1 from 11:45AM-7PM on Sunday, June 15. A Gourmet Burger Bar will be provided, and others are welcome to bring sides and desserts—Kerrie Pinkney is organizing this event. Azalea Park offers canoe or kayak launching area, fishing areas (fishing license or single day fishing license required), playground, hiking trails, and restrooms—no alcohol permitted. Directions are available on paper insert.

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, Brenda Bryant, 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: Pvt. Bryan Buck, Sailor David Russo, 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

June 15	Father's Day Picnic at Azalea Park, Roswell
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 June 14/15 Sunday of All Saints

Vigil Liturgy begins on p. 104;
for proper, see handout

(Sun) 1st & 2nd Antiphons: p. 14
(Sun) Hymn of the Incarnation: B p. 19
(Sun) 3rd Antiphon: p. 22
(Sun) Entrance Hymn: p. 25
(Sun) Troparion & Kontakion p. 211
"Holy God..."A p. 27
Cherubikon: A p. 42
Creed: A p. 51
Thrice Holy Hymn: p. B p. 56
We Praise You...: A p. 58
Our Father: Tone 8 p. 73
Communion Hymn: A 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?”

LITURGICAL POSTURE: During the litanies on page 11 and on page 35 of the pew book the faithful are instructed to SIT. During the Preparation for Communion on page 63 no such instruction is given, however the majority of the congregation does sit, rising at the start of the Lord's Prayer without instruction to do so. After communion we are instructed to remain standing (page 82) although most people sit during this time. Then on page 87 the deacon instructs us to “Arise”. If we remain standing after communion, how can we “Arise”? Also, an increasing number of people remain standing during almost the entire Liturgy. I'm confused. Please explain...

In ancient times, our churches did not have pews and the faithful would stand for the whole of the Liturgy except the homily, where they would sit on the floor. Standing was the position of prayer both during Liturgy and at home, sitting was the posture of learning, and kneeling or prostration were for penance. When pews were introduced to the church, our hierarchs established times in the Liturgy when the faithful may sit if they needed to. We are told to stand for certain parts of the Liturgy to emphasize their importance and to remind us to pay extra attention to what the Lord is doing. Since the pew book does not command us to sit, but only gives the option, some choose to stand for the whole Liturgy because they find it helps their prayer and experience of the Liturgy. The reason that the deacon says “Arise!” after communion is to call us back to the present moment, to arise from our prayer, and to offer thanks, praise, and petition to the Lord after having received Him in the Eucharist.

The Latin Rite brings new music/hymns into the celebration of the Mass from time to time. Can/will this ever be done in the Byzantine Liturgy?

A basic principle of Byzantine Liturgy is, that additional material may be added, while retaining what is already present. Bringing new hymns and music can

be done in the Byzantine tradition, but it often looks a little different from how the Latin tradition does it. In the Byzantine rites, the tones often differ from region to region, often due to language differences not making the same melodies possible. For instance, the tones of the Melkites and Ruthenians sound different and distinct, though the tones might have the same number and the text may be the same.

As concerns the Liturgy, there is no possible “insertion” of new hymns into its structure, outside of a promulgation (legal approval) from Rome, which we would assume that the liturgical scholars would reject. As caretakers of the Deposit of Faith, and the Liturgy, it is our task to preserve what we have been given for the present and future generations.

However, the hymns we sing before and after Liturgy, and in liturgical processions can be augmented with new material. The Metropolitan Cantor Institute (an office dedicated to producing liturgical texts with musical notation for ease and homogenization of our Metropolia) does write new lyrics for some existing melodies for feast days that may not have had hymn particular to them in the past. There is also the need to write new Liturgical text and melodies for new blessed and saints of the Byzantine Church. Our tones could also develop in time, looking to our roots in the Carpathian mountains, but also taking into account the music of our land

LADIES GUILD FORMING: Several women in the parish have been planning for some time to organize and create a Ladies Guild. This organization can be many things, but ultimately, it will be a way for women of the parish to spend quality time with each-other, and assist the parish in it's many needs. If you are interested in joining, please contact Kerrie Pinkney at: 484-515-6308.

EPIPHANY YOUNG ADULT MINISTRY: A Young Adult Ministry has been organically organizing within our parish and will soon become an official parish organization. If you are interested in joining this group for its liturgical, social, and ministerial activities, please contact Tyler Buddington at (321) 522-8936.

*The first social event will the Young Adult Ministry will take place after the Office of Holy Oil, on Friday, June 27. Food and fun are being planned.

