



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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Fr. Deacon James Smith • Fr. Deacon John Reed • Subdeacon Alex Adekambi

Email: office@epiphanybyz.org • Website: <http://epiphanybyz.org> • YouTube

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

—Schedule of Divine Services—

20TH SUNDAY AFTER PENTECOST; The Glorious Apostle Thomas; *Tone 3*

Saturday Oct. 5	4:30-5PM	Mystery of Repentance*
	5PM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	5:30PM	Vigil Divine Liturgy for Fr. Milan Kasperek & Family by Sandra Malakauskas
	6:45PM	Panachida for the repose of the deceased +Founders of Epiphany Parish
Sunday Oct. 6	9–9:30AM	Mystery of Repentance*
	9:30AM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	10:00AM	Divine Liturgy for the faithful of Epiphany Parish (live streamed) Epistle: Galatians 1:11-19 & Luke 7:11-16
	11:15AM	Panachida for the repose of the deceased +Founders of Epiphany Parish
	11:45AM	Founder's Day Picnic!!! Oktoberfest
Monday Oct. 7		THE HOLY MARTYRS SERGIUS AND BACCHUS
	7:00PM	Akathist Hymn to the Theotokos & Ever Virgin Mary
Tuesday Oct. 8		OUR VENERABLE MOTHER PELAGIA
	6:30PM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	7:00PM	Divine Liturgy for the repose of +Romayne (M) Schroder by Victor & Becky Cole
Wednesday Oct. 9		THE HOLY APOSTLE JAMES ALPHEUS; RIGHTEOUS FOREFATHER ABRAHAM AND HIS NEPHEW LOT
	12NOON	Moleben to the Most Holy Theotokos & Ever Virgin Mary
Thursday Oct. 10		THE HOLY MARTYRS EULAMPIUS AND EULAMPIA
	6:30PM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	7:00PM	Divine Liturgy for the repose of +William Tret Lemak by Gina & Ken Holewinski
Friday Oct. 11		THE HOLY APOSTLE PHILIP, ONE OF THE SEVEN DEACONS
	11AM	Moleben to the Most Holy Theotokos & Ever Virgin Mary

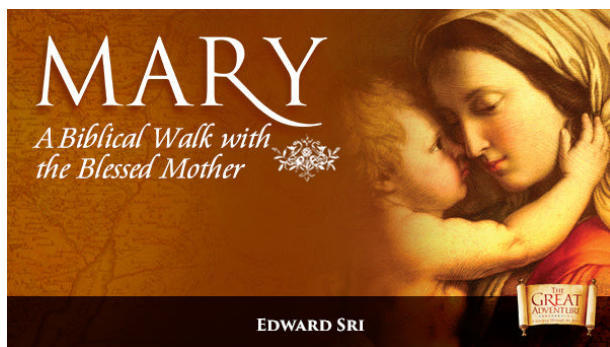
21ST SUNDAY AFTER PENTECOST; Memory of the Fathers at the Seventh Ecumenical Council; *Tone 4*

Saturday Oct. 12	4:30-5PM	Mystery of Repentance*
	5PM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	5:30PM	Vigil Divine Liturgy for the +Holy Souls in Purgatory by the Bragg Family
Sunday Oct. 13	9–9:30AM	Mystery of Repentance*
	9:30AM	Moleben to the Most Holy Theotokos & Ever Virgin Mary
	10:00AM	Divine Liturgy for the faithful of Epiphany Parish (live streamed) Epistle: Galatians 1:11-19 & Luke 7:11-16
	11:45AM	ECF for Children

*Mystery of Repentance also available by appointment

Stewardship 9/29/2024	Sept Off. Total: \$14,680.71
Offertory \$2,404	Cap. Imp. Total: \$1,080.27
Online Giving \$365	Total August \$15,760.98
Capital Improvement \$150	Oct. Op. Budget \$11,770

During the month of October, the Altar Lamp burns
before our Lord in the tabernacle for
+Jacob & +Irene Sadler by William Sadler



***Adult Education Class:** The workbooks for this class will be available for Oct. 20. So, we are sorry for the delay, but Subdeacon Alex will begin his class titled: *Mary, a Biblical Walk with the Blessed Mother*, on Sunday, October 20.

***Decree by Bishop Kurt:** The Decree in last week's bulletin by Bishop Kurt indicates that each parish shall pray a service to the Mother God each day in October for a favorable outcome of the United States general election in November. These services have been scheduled, and all are invited to participate as your schedules allow.

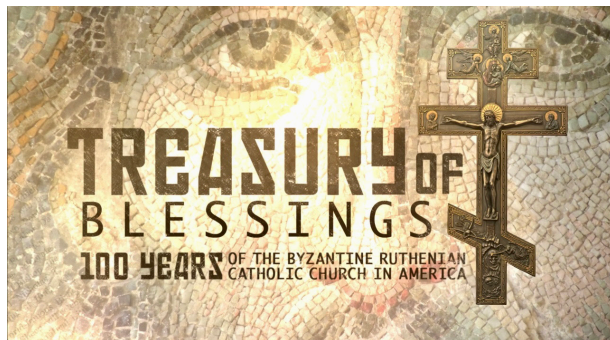
***FOUNDER'S DAY PICNIC OCT. 6:** We will again celebrate the Founding of Epiphany Parish with an Oktoberfest Themed picnic. Please invite your friends.

***100th Anniversary Documentary:** A commemoration of the 100th anniversary of the Byzantine-Ruthenian Church in America will air on EWTN in mid-October.

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.*

The television documentary, "Treasury of Blessings", produced by Diane and Bob Grip has been under production for more than a year and features archival films, still pictures and videos gathered from the Archieparchial archives, private collections and on-site locations from all four eparchies. Metropolitan Archbishop William C. Skurla, D.D. is the Executive Producer.



EWTN plans to air the documentary on Friday, October 11 at 10:30 p.m. Eastern Time and again on Saturday, October 12 at 11:30 a.m. Eastern Time.

Please note, that video from our parish's YouTube channel may be included in this documentary

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

Nov. 3	Monthly Picnic
Oct 12	Centennial Anniversary in Washington, DC
July 16	2025 Byzantine Catholic Metropolitan Assembly, Whiting, Indiana



BYZANTINE CHRISTIAN FORMATION FOR ADULTS

INITIAL & POST-BAPTISMAL CATECHESIS

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Changeable Parts in the Teal Pew Book 10/05/06 20th Sunday

Vigil Divine Liturgy: p. 104
Tone 3 p. 133

(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 T3 p. 135-6
"Holy God..." C p. 28
Cherubikon: A p. 42
Creed: B p. 53
Thrice Holy Hymn: p. A p. 56
We Praise You...: A p. 58
Our Father: Tone 3: p. 68
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
Panachida: p. 432

“Why Do Byzantine Catholics Do That?”

We will give two perspectives: a Russian Orthodox one, and a Roman Catholic One.

A note from Fr. Lewis: at some point Greek Catholic (Ruthenian and I believe some Ukrainian) churches, replaced the third slanted bar with a straight bar, to distinguish themselves from the Orthodox. (the short, short version)

From Church of the Nativity, Orthodox Russian Old Rite: <https://www.churchofthenativity.net/orthodoxy/three-bar-cross/>

An Explanation of the Three-Bar Cross

Through the Cross came our Salvation. We are constantly reminded that Christ died for us, and that He rose from the dead. The image of the crucified Lord reminds us of this.

On the Cross is our Savior, Jesus Christ. Note that He does not wear a crown of thorns, and that His feet are nailed with two nails. Behind the body of Christ, on either side, are a lance (which pierced Him) and a sponge (which was soaked with gall and offered to Christ to drink) on a pole made of reed or cane. On the body of Christ is depicted blood and water flowing forth from His side. Below the feet of Christ are four Slavonic letters meaning: “The place of the skull became Paradise”. Hidden in a cave under the earth is ‘the skull of Adam’. We are thus reminded that Adam our forefather lost Paradise through the tree from which he wrongly partook; Christ is the new Adam, bringing us Salvation and Paradise through the tree of the Cross. The city of Jerusalem is depicted in the background, for He was crucified outside the city walls.

The top bar is the title-board which Pilate ordered to be hung in mockery over Christ’s head on the Cross. On this board was inscribed: “Jesus of Nazareth, King of the Jews” in Hebrew, Greek, and Latin (abbreviated to the Greek initials ‘INBI’ or the Latin initials ‘INRI’ in the Western tradition). This is replaced with the Christian inscription: “King of Glory” – below the knees of the angels. On the title-board is inscribed the initials ‘IC XC’, being the first and last letters of Christ’s name in Greek. In addition, just above Christ’s arms we see the inscription: ‘NIKA’, which in Greek means: “He conquers” or “He is victorious.” Frequently, we see these last two inscriptions together: ‘IC XC NIKA’, meaning: “Jesus Christ is victorious” (over death and sin).

The middle bar is that on which the Lord’s hands were

nailed. On either top corner we see the depiction of the sun (left) and the moon (right), for “The sun hid its light, and the moon turned to blood.” (Joel 2:31) The inscription: “Son of God” is placed on both sides of Christ’s head, and below His arms we read the inscription: “Before Thy Cross we bow down, O Master, and Thy holy Resurrection, we glorify”. The halo of Christ is inscribed with three Greek letters meaning “The Being” or “He Who Is”, to remind us that Christ is the same God Who identified Himself with those words to Moses in the Old Law.

The slanted bottom bar is the foot-rest. There is some question of whether it was actually on the Cross of Christ, but it is acknowledged to be a necessary attribute of the Cross, worthy of veneration and prophetically alluded to in the words [Let us] worship the footstool of His feet... (Ps. 98:5).

In prayers for the Ninth Hour, the Church likens the Cross to a type of balance of righteousness:

“Between two thieves Thy Cross did prove to be a balance of righteousness: wherefore one of them was dragged down to Hades by the weight of his blasphemy whereas the other was lightened of his transgressions unto the comprehension of theology. O Christ God, glory to Thee.”

The meaning of this prayer is as follows: the Cross of Christ stood for a scale of justice between the two thieves: for one of them sank in to hell, dragged down by his blasphemous words; and the other, the wise thief, ascended into heaven, because of his repentance. The church fathers attempted to render tangible the thought of the unfaithful thief going to hell for his blasphemy through the just judgement of God (the lower end of the bar), and of the wise thief going to heaven for his repentance and his praise of God (the upper end).

Volume IV, No. 3; May-June 1982 Living Orthodoxy was used as a source for some material on this page.

From Catholic Answers Website: <https://catholic-answers.com/why-does-the-orthodox-cross-have-three-bars-with-the-bottom-one-slanted/>

Why does the orthodox cross have three bars with the bottom one slanted?

The cross with which most Roman Catholics are familiar is technically termed the “Latin Cross,” which has the long vertical beam crossed about two-thirds up by a horizontal beam. This type of cross is believed to be the one upon which the Romans crucified our Lord, nailing His outstretched hands to the ends of the horizontal beam and his feet to the lower portion of the vertical beam.

In the Eastern Rite tradition of our Roman Catholic Church and for the Orthodox Churches, a tradition developed of adding a shorter horizontal beam above the one holding the arms, and at the bottom of the cross, a lower slanted beam. This type of cross is commonly called the “Eastern Cross.”

The smaller upper beam represents Pontius Pilate’s inscription written in Latin, Greek and Hebrew: Jesus the Nazorean, the King of the Jews (John 19:19). In Latin, the inscription reads, “Iesus Nazarenus Rex Iudaeorum,” which is simply reduced to “INRI” on most replicas.

The lower beam represents the footrest upon which our Lord’s feet were nailed. Several traditions exist which explain the slanting. In the sixth century, the slanted beam symbolized the agony and struggle of our Lord during His suffering on the cross. The Gospel of St. Matthew reads, “Once again Jesus cried out in a loud voice, and then gave up His spirit. Suddenly the curtain of the sanctuary was torn in two from top to bottom. The earth quaked, boulders split, tombs opened” (Matthew 27:50-52). At the traumatic climax when He gave up His spirit, the horizontal beam jerked from its horizontal position to the slanting position.

A tradition arising around the eleventh century holds that the slanting beam symbolized the balance between the good thief and the bad thief: the good thief, known as St. Dismas, found salvation at the last moment of his life and would be raised up to Heaven, while the bad thief, cursing God in his last breath, would be thrust downward to Hell.

Another explanation for the slanted beam is that the cross is a combination of the Latin cross with the cross of St. Andrew. After Pentecost, St. Andrew evangelized the area

of Asia Minor. One story recounts that he journeyed up the Dnieper River, planted a cross on a hill, and prophesied that one day there would be a great city, a center of Christianity. This city would one day be Kiev. Tradition also records that St. Andrew was martyred on an X-shaped cross on November 30, A.D. 60 during the reign of Emperor Nero at Patrae in Achaia in Greece.

When St. Vladimir converted to Christianity in 989, Kiev became the center of Christianity for the Slavic and Russian peoples, and St. Andrew was highly venerated. After the Schism of 1054 resulting from the political struggle and mutual excommunication between the Pope and the Patriarch of Constantinople, the Church in Russia eventually severed ties with Rome and became the Russian Orthodox Church. With the Mongol invasions beginning in the latter 1200s, the See of Kiev was abandoned and moved to Moscow, and Bishop Alexis (1354-89) adopted the title, “Metropolitan of Kiev and all of Russia.”

At this time, the Russian Orthodox Church officially adopted St. Andrew as its patron saint. Therefore, St. Andrew’s X-shaped cross, depicted by the slanted beam, was incorporated into the cross of our Lord, the traditional Latin cross. Moreover, political overtones motivated the incorporation: According to the Gospel of St. John, St. Andrew was the first to find the Messiah and then informed his brother Simon Peter (John 1:40-42); therefore, from a political perspective, the Bishop of Moscow under the patronage of St. Andrew claimed some preeminence over the Bishop of Rome under the patronage of St. Peter. Also, the distinctive cross with the upper beam and the slanted lower beam distinguished Orthodox Christianity from Roman Catholicism.

In all, whether we reverence the traditional Latin cross or the Eastern cross, we remember the sacrifice our Lord endured for our salvation, and we pray, “We adore you, O Christ, and we praise you, because by your holy cross you have redeemed the world.”

