

English:	Christ is risen! Indeed He is risen!
Rusin:	Христос воскрес! Воистину воскрес!
Hungarian:	Feltáadt Krisztus! Valóban feltáadt!
Slovak:	Kristus vstal zmŕtvých! Skutočne vstal!
Greek:	Christos anesti! Alithos anesti! Χριστός Ανέστη. Αληθώς Ανέστη.
Spanish:	¡Cristo es resucitado! ¡Verdaderamente! ha resucitado!
Italian	Cristo è risorto! È veramente risorto!
French	Le Christ est ressuscité! Vraiment Il est ressuscité!
Romanian	Hristos a înviat! Adevărat a înviat!
Czech	Kristus vstal z mrtvých! Vpravdě vstal z mrtvých!
Polish	Chrystus zmartwychwstał! Prawdziwie zmartwychwstał!
German	Christus ist auferstanden! Er ist wahrhaftig auferstanden
Scots Gaelic	Tha Crìosd air èiridh! Gu dearbh, tha e air èiridh!
Irish	Tá Críost éirithe! Go deimhin, tá sé éirithe!
Japanese	ハリストス復活 ！実に復活！

Prayers for our Parishioners. The particular law of the Byzantine Ruthenian Metropolitan Church directs that the pastor is to offer the Divine Liturgy for the people of the parish entrusted to him on Sundays and days of precept [holy days of obligation]" (canon 294). This liturgy intention for all parishioners is "For the Intention of Parishioners." The faithful

who attend the Divine Liturgy for the parishioners who participate, according to their state, in praying for that intention. We can continue this prayer for one another during the week by remembering several parishioners and families each week. Please remember this week: Kevin and Laura Jean Clark & family, Timothy and Yvonne Clark & family, Thomas and Jennifer Cooke & family, Samuel and Anne Crowell & family, Kathryn Czernowski, Peter and Mary Czernowski & family, Michael and Irene Dalton, and from the Mission, Richard Neimiller.

Paschal Rituals. We express our joy in the resurrection by several rituals during Bright Week: (1) The Royal Doors and Deacon Doors are opened during Bright Week as a sign that heaven is reopened to the human race through the Resurrection of our Lord. (2) As a sign of the joy that is ours in the resurrection, we do not kneel from Easter Sunday until Pentecost for any of the liturgical services, for the time of penance is completed, and joy now reigns. We stand instead of kneeling and we stand whenever *Christ is risen* is sung. We sit at the epistle and homily. You may sit at the litanies, the first and second antiphons and the Troparia. You may sit at other times, except when *Christ is risen* is sung. (3) During Bright Week no personal commemorations for the living or the departed are made during the Liturgy and at the conclusion of Liturgy. After Bright Week, commemorations are made for intentions, but with the proper response of “Many years...” or “Eternal Memory.” (4) The Artos (Greek: Bread) is blessed and placed on the tetrapod. The risen Lord ate with his disciples during the forty days from Pascha to Ascension. Jesus said, “I am the living Bread that came down from heaven” (John 6:51). The Artos is

placed in the middle of the churches “in full view of the faithful to serve as their same reminder of the invisible presence of the Lord with us” (Bulgakov, Kiev, 1900).

Pentecostarion for Pascha. The Pentecostarion, which means “Fifty Days” referring to the fifty days from Pascha to Pentecost, began last night. Another name for this collection of hymns and services is “Flowering Triodion”. The Day of Pascha of the Lord, called the Great Day (Velik Den’), is seven days long. This is to recall that Pascha is the Dawn of the Day that has no midnight. During this week-long Pascha, called Bright Week or Week of Light, the neophytes who were baptized Holy Saturday night at the Easter Vigil wore their white baptismal garments all week and attended daily a mystagogical catechesis. During Lent the catechumens received catechesis about God and God’s plan of salvation which culminated in Jesus Christ. Now, the newly baptized were informed what transformation happened to them through Baptism, Chrismation and the reception of the Holy Eucharist and how they had to live as a result. In the Byzantine Empire all work was prohibited and entertainments and the races were closed during the week. Instead, there was Divine Liturgy every day as of Easter itself. Each day the readings from the gospel according to John and the Acts of the Apostles appointed influenced which church in Constantinople the Divine Liturgy would be offered. As a result, currently the prokeimenon and Alleluia psalm of each day is not from Pascha but changes to reflect the readings. So, Monday is the church of the Holy Apostles; Tuesday, the church of Our Lady at Blacherna, Wednesday the church of Our Lady at Chalcoprates; Thursday the church of Saint

John at the Dippon; Friday, the chapel of Ss. Peter and Paul at the cathedral; and Saturday the church of Saint John the Baptist in the Sphorace quarter. Today only Bright Monday and Bright Tuesday are holydays. The liturgical services and the readings from the Bible are from the Acts of the Apostles which follows the historical record of the apostles after the resurrection and the beginning of the gospel according to John.

Blessed Palms and Willows should be kept in your home, usually at the icon corner or crucifix, as a witness to the Lord’s presence in your life. Last year’s palms and willows are blessed sacramentals and should be destroyed by burning or burying them or bring them to the hall in the chapel basement and place them in the receptacle provided. ***Do not throw them into the garbage.***

Resurrection Procession. Representatives of Epiphany Men’s Club, Ladies Guild, BCY, and ECF-School of Religion will carry their respective banners in the procession before Resurrection Matins this morning.

Traditional Blessing of Paschal Foods will take place this morning, Easter Sunday, after the Divine Liturgy.

Fast-free Week. There is no fasting this week even on Friday because of the joy in the Resurrection.

PARISH ANNOUNCEMENTS

Parish Office Schedule. The Parish Office will be closed today, Easter Sunday, and tomorrow, Bright Monday. Office hours will resume Tuesday, April 22nd.

Easter Egg Hunt. The BCY will once again hold its annual Easter Egg Hunt on Easter morning immediately following the Divine Liturgy and food blessing. Eggs will be scattered on Epiphany's grounds with a special area set aside for younger children.

ELG at 50 and Candy. Epiphany Ladies Guild is observing the fiftieth anniversary of their establishment this year. The first organizational meeting was held February 2, 1969, the feast of the Meeting of our Lord with Simeon and Anna. ELG is the oldest parish organization because the women in the mission organized before the parish was canonically established which manifests how deeply these women wanted a parish and were willing to organize and work to make it happen. After the first bake sale, the first ongoing fund-raising activity was making chocolates and candy which was done by Dorothy Gaydos. As you enjoy Ladies Guild Easter Candy today you can be reminded that the traditional of ELG candy goes back fifty years.

Trash & Recycling. In October 2018 our monthly trash services rates were raised \$180 more. In January we were presented with a cost effective way to continue our trash and recycling service. Using this method we are able to save \$250 each month on our trash and recycling services. After discussion with Fr. John, Joel, the councilors, Mrs. O'Brien, Carousel Day Care owner, it was decided to go forward with the switch. The containers delivered last week will be the receptacles for the boxes. Delivery and pickup of 8 yard dumpsters has been coordinated to take place on the same day without any lapse in service. An announcement appeared in the bulletin February 3, 2019. An email also

was sent to all the officers of the parish organizations.

Thomas Sunday Dinner. On the feast of the appearance of our Lord to the Apostle Thomas, Epiphany celebrates with a parish meal that includes the foods we have abstained during the Great Fast. The St. Thomas Sunday Dinner will take place next Sunday, April 28th. Help is needed on Saturday, April 27th and Sunday, April 28th. Please see Carol Katawczik.

EMC Baseball Game - Save the Date. On Sunday, June 16th, the Epiphany Men's Club will sponsor a baseball trip to Washington, DC to watch Arizona vs. the Nationals. The cost is \$40. Please contact Ed Gubanich at Ed13456.@aol.com or Bob Gerardi at gerardisix@gmail.com to make a reservation.

EPARCHIAL ANNOUNCEMENTS & OTHER ANNOUNCEMENTS

Bishop's Appeal. Epiphany parish goal for 2018 is \$19,800, the same as it was for the previous year. Epiphany parishioners and the ELG contributed \$21,200. Because we have reached and exceeded the goal of \$19,800 the parish will receive a reversion of 40% of \$19,800. A few of the pledges have not been completed. Reversions will be paid out in June when all pledges are complete.

Resurrection of our Lord

COMING EVENTS

(see inside for details)

- Byzantine Spirituality
- Blessing of Food
- Easter Egg Hunt
- Thomas Sunday Dinner
- Trash & Recycling
- EMC Baseball Game
- Bishop's Appeal Update

<u>EMC BINGO</u>	
04/16/19	NO BINGO Team C
04/23/19	Team D
04/30/19	Team A
05/07/19	Team B
http://EMCBINGO.com	

April 21, 2019

TITHING & GIVING

Parish Donations – April 14, 2019

Adults	\$3,632.36
Children	\$5.00
Building Fund	\$995.00
School of Religion	\$61.00
Candles	\$87.71
Flowers	\$25.00
Holy Days	\$1,075.00
Holy Water Bottles	\$1.00
Bishop's Lenten Appeal	\$50.00
St. Nicholas Fund	<u>\$135.25</u>
TOTAL	\$6,067.32

"Remember then, it's \$6,490.61 is the Lord, your God, who gives you the power to acquire wealth." (Dt. 8:18)

LITURGY AND LIFE

Welcome. On this glorious Feast of the Resurrection of Our Lord, we welcome relatives of parishioners, guests and visitors who have come to celebrate with us and share in the joy of Our Lord's victory over death. We sincerely hope and pray that your visit with us is a holy and grace filled one and that you will return to visit us often. We greet you with the blessing of the Lord's Resurrection in these languages traditional to the Ruthenian Church and also those used by some parishioners as a sign that salvation is open to the whole world:

Slavonic:	Christos voskrese! Voistinnu voskrese!
Church Slavonic	Христось Воскресе. Воистину Воскресе.
Latin	Christus Resurrexit! Vere Resurrexit!



EPIPHANY OF OUR LORD

Byzantine Catholic Church

3410 Woodburn Road, Annandale, VA 22003

Phone: 703-573-3986 --- Fax: 703-573-0344

Very Rev. John G. Basarab - Pastor

**Christ is risen!
Indeed He is risen!**

April 21, 2019

**Christos voskrese!
Voistinnu voskrese!**

DIVINE LITURGY SCHEDULE

RESURRECTION OF OUR LORD JESUS CHRIST

Apr. 21 Sun. 8:00 AM Resurrection Matins
9:00 AM Easter Divine Liturgy

BRIGHT WEEK

BRIGHT MONDAY

Apr. 22 Mon. 10:00 AM +Bertha Walak by Jean Bicher, Velma Lewis & Suzanne Bartman

BRIGHT TUESDAY

Apr. 23 Tues. 10:00 AM +John Matthey by Maryanne Matthey

BRIGHT FRIDAY

Apr. 26 Fri. 10:00 AM +Christina Woods by Joseph Stone

BRIGHT SATURDAY

Apr. 27 Sat. 10:00 AM +Stefan Matlaga by Theresa Matlaga & Family

THOMAS SUNDAY

Apr. 28 Sun. 8:00 AM Intention of Parishioners
10:30 AM +Mary Hayes by Hogan Family

ALTAR SERVER SCHEDULE – April 28, 2019

Apr. 28 Sun. 8:00 AM J. Lampl (L), T. Hughes
10:30 AM G. Naccash (L), J. Cassella, A. Naccash, G. Naccash, J. Naccash

USHER SCHEDULE – April 28, 2019

Apr. 28 Sun. 8:00 AM T. Ryan (L), J. Kotula, T. Susco
10:30 AM J. Kepick (L), M. Bell, K. Hogan

EPIPHANY OF OUR LORD Byzantine Catholic Church The Sacraments – Our Life in Christ

Mysteries (Sacraments) of Initiation - (Baptism, Chrismation, Holy Eucharist). We follow the command of the Lord to baptize in the name of the Father, Son, and Holy Spirit (Matthew 28:19). Chrismation (Confirmation) and Holy Eucharist (First Holy Communion) is imparted at the same time immediately following baptism

Mysteries (Sacraments) of Initiation of Infants – is scheduled at the Divine Liturgy on Saturdays or Sundays during the year except certain fast periods. Sponsors must be Catholics in good standing and supply a sponsor card attesting to that from their parish. While two Catholics in good standing is usual, one baptized non-Catholic can function as a Christian Witness with the Catholic sponsor. Both must be at least sixteen years of age. Details are available at the parish office.

Mysteries (Sacraments) of Initiation of Adults – follows a period of catechumanate. This is a period of spiritual formation. Please see the priest or deacon.

Mystery (Sacrament) of Crowning in Marriage – According to the Pastoral Policy and Guidelines for Marriage Preparation for the Catholic Church in New Jersey, couples wishing to marry must inform the pastor one year before the date of the wedding and be free to marry in the Catholic Church. Couples will meet with the priest and deacon in four sessions – to begin the pre-nuptial investigation, to take FOCUS, a communications, values and religious inventory approved for use in the Catholic dioceses/eparchies, to complete the pre-nuptial investigation and for a session on the theology of the mystery (sacrament). They are also required to attend Pre-Cana or Engaged Encounter.

Mystery (Sacrament) of Repentance – The Mystery (Sacrament) of Repentance is regularly available each Saturday 11:30 AM – 12:00 Noon. In addition, confessions are heard during the Christmas Fast (Advent) and the Great Fast (Lent) on Sundays between the Divine Liturgies. Visiting confessors are also scheduled at special times during the Great Fast. Confessions are also heard on Monday, Tuesday, and Wednesday of Great and Holy Week to prepare for the observance of the Lord's Resurrection.

Anointing of the Sick – Parishioners who are seriously ill and those with life endangering medical conditions as well as those who are to undergo surgery should avail themselves of the sacrament of penance and anointing of the sick. If surgery is scheduled, please consider confession and anointing at the church before entering the hospital since there is more privacy for confession and less chance of interruption for confession and anointing. If you are unable to come to church, please call the rectory. Families of parishioners who have a medical emergency should contact the rectory office so one of the priests can go the hospital.

Holy Communion and Visitation of the Sick – Holy Communion is brought to our parishioners who are ill at the hospital or at home by the deacon on Sundays and at other times by arrangement. Please contact the deacon or the rectory office by Friday prior to the Sunday communion visitation.

Funeral Services – The Office of Christian Burial is offered in ways to accommodate the needs of the family. The Epiphany Ladies Guild as part of their charity offers a Mercy Meal for families at the Parish Center following the interment. Epiphany of our Lord cemetery is a portion of Fairfax Memorial Park. Parishioners who are interested in purchasing cemetery plots should see the deacon.

Byzantine Catholic Mission of Montgomery County - Divine Liturgy: Sunday 10:00 AM; Religious Education & Social Hour 11:15-12:15; 20501 Goshen Road, Gaithersburg, MD; (301) 482-0282.

Parish Administration

"The Church is not an organization with sacraments but a sacrament with organization."

Parish Clergy

Very Rev. John G. Basarab, Pastor
Deacon Elmer Pekarik, Deacon Peter Turko

Parish Office Staff

Jamie Bacigalupi, Administrative Assistant
Diane Dougherty, Financial Assistant

Parish Council of Administration

Emil Koval, Greg Puhak, Sally Green

Parish Office Hours: 10:00 AM to 2:00 PM Monday- Friday
9:30 AM - 12:30 PM Sunday

School of Religion - School of Religion classes meet on Sundays between Liturgies (9:20 AM - 10:20 AM) throughout the school year (September - June). Classes are offered for children grades Preschool & Kindergarten - High School

Announcements may be dropped off in the Parish Office, faxed to the office (703-573-1088) or email to epiphanyofourlord@verizon.net.

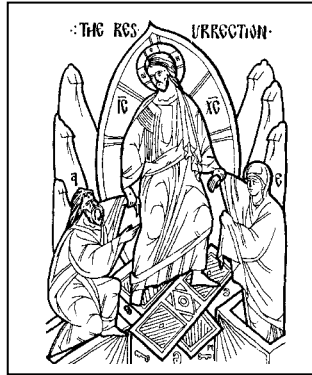
Registration - Individuals who wish to register in the Parish should stop by the Parish Office and complete a census form.

Epiphany of Our Lord Church, Annandale, VA

<http://www.eolbcc.org>

Epiphany of Our Lord does not conduct pastoral business on the website email.

Meditation on Today's Readings



PASCHA THE GREAT DAY- VELIK DEN

He was in the world and the world was made through Him but the world knew him not. He came unto His own and His own did not receive Him but to as many as received Him He gave them power to become children of God to those who believe in His name who were born not by natural generation nor by human choice nor by a man's decision but of God.

And the Word became flesh and dwelt among us and we saw His glory, glory as of the only-begotten Son of the Father, full of grace and truth.

John 1:10-11, 14-15

The proclamation of the resurrection of Jesus Christ from the dead in the Byzantine rite or ritual is done in two parts.

The first is the actual proclamation of the resurrection by the angel, then the testimony of the empty tomb and then by the risen Lord Himself from the account in the gospel according to Matthew. This is proclaimed at the Easter Vigil at Vespers and the Divine Liturgy of Saint Basil on Great and Holy Saturday night. This reading begins with Pilate setting the guard at the tomb of Jesus offered by Joseph of Arimathea and continues with the women coming to the tomb, finding it open and empty and the angel who gives them the message for the apostles, and the risen Lord meeting the apostles on a mountain in Galilee where He gives them the Great Commission: "Go, therefore, teach all nations, baptize them in the name of the Father, and of the Son and of the Holy Spirit and teach them to observe all that I have commanded you" (Matthew 28:19-20).

The second is the gospel reading for Easter morning itself. This is the Prologue of the gospel according to John 1:1-17. The choice of this as the Easter gospel is interesting. Some have through the years wondered why this would be the gospel of the Great Day of Resurrection. One reason is that the Prologue functions like the overture of a symphony or like a synopsis does for a course of study in that it is the summary of the entire work of God's salvation.

An interesting feature of the reading of this gospel in Byzantine churches is that it is read in several languages. The seventeen verses are read in twelve sections (to remind us that the risen Lord was seen by the eleven apostles and by Matthias who was chosen to replace Judas and these Twelve announced the resurrection to the world). The reason why the gospel was first read in many languages is because the emperor attended this Divine Liturgy at the Church of the Holy Wisdom and all the ambassadors to the Roman Empire (now called Byzantine Empire) were present. In order for all to understand the gospel it was read in many languages. This practice was then used in all Byzantine churches as the way to fulfill the command of the risen Lord to the apostles that was read in the gospel of the Easter Vigil on Great Saturday to "go, therefore, and teach all nations."

As mentioned the Prologue is an excellent summary of the entire gospel that the risen Lord charged must be taught. It begins by teaching that the Word of God, the Logos, is with God the Father and is one with God the Father and is really, truly God.

Next, the Prologue explains that the Word of God who is really God truly became a real man and lived among us. This Word is Light that enlightens all creation except Darkness that cannot grasp or overwhelm the Light. So God is not like Persian dualism of the past or the Star Wars divinity of the present. God is Light without darkness. Evil has no part with God.

PARISH USTAV

The Order for the Divine Liturgy
for

Resurrection of the Lord - Pascha

PLACE RIBBONS AT:

BLUE p. 11 Mark and Follow Ordinary Parts of the Divine Liturgy

RED p. 164 Resurrection of the Lord

ALL MELODIES FOR THIS SUNDAY ARE: Festal Tones

EXCEPT: All You Who Have Been Baptized B
Cherubic Hymn D
Our Father - Paschal Melodies

1. Hymns during Incensation Your Resurrection
2. The Divine Liturgy begins on p. 11 BLUE
3. First, Second & Third Antiphons p. 164 -165 RED
4. At the Troparia:
 - Troparion of Pascha Special Tone 5 p. 164
 - Kontakion of Pascha Tone 8 p. 166
5. Instead of "Thrice Holy Hymn", All you who have been baptized..." p. 32 BLUE
and reverse of this sheet
6. Scripture readings:
 - Prokeimenon of Pascha Tone 8 p. 166 RED
 - Epistle: Acts 1:1-8
 - Alleluia of Pascha Tone 4 p. 166 RED
 - Gospel: John 1:1-17
7. Cherubic Hymn D and Church Slavonic on reverse of this sheet
8. Instead of "It is truly proper...", "Anhel Vopijasce"
9. Instead of "Blessed is He...", "Christ is Risen A"
 - "We have seen the true light...", "Christ is Risen A"
 - "May our mouth be filled...", "Christ is Risen B p. 171 RED"
10. At Dismissal Christ is Risen p. 170 RED

JEDINORODNYJ SYNE - ONLY-BEGOTTEN SON

Slava Otcu i Synu i Svjatomu Duchu, i nyňi i prisno, i vo v'iki v'ikov. Amiň. Jedinorodnyj Syne, i Slove Božij, bezsmerten syj, i izvolivyy spasenija našeho radi voplotitisja ot svjatyja Bohorodicy i prisno-d'ivy Mariji, nepreložno vočelov'ičivysja, raspnysja že, Christe Bože, smertiju smert' popravyy, jedin syj Svjatyja Trojcy, sproslavl'ajemyj Otcu I Svjatomu Duchu, spasi nas.

Instead of HOLY GOD - ALL YOU WHO HAVE BEEN BAPTIZED

Jelicy vo Christa, krestistesja; vo Christa oblekosesja. Alliluiua! (3)

Slava Otču, i Synu, i Svjatomu Duchu, i nyňi i prisno, i vo v'iki v'ikov. Amin.

Vo Christa oblekosesja. Alliluiua!

Jelicy vo Christa, krestistesja; vo Christa oblekosesja. Alliluiua!

IŽE CHERUVIMY – LET US WHO MYSTICALLY

Iže Cheruvimy tajno obrazujušče, i životvorjasščej Trojc'i trisvjatuju p'isň prinosjasšče, vsjakuju nyňi zitejskoje otveržim pečal'.

Amiň. Jako da Carja vs'ich podimem, anhel'skimi nevidimo dorinosima činmi. Alliluiua. Alliluiua. Alliluiua.

SVJAT, SVJAT, SVJAT – HOLY, HOLY, HOLY

Svjat, svjat, svjat, Hospod' savaoth, ispolň nebo i zeml'a slavy Tvojeja: osanna vo vyšnich, blahosloven hrjadyy vo imja Hospodne, osanna vo vyšnich.

TEBE POJEM – WE PRAISE YOU

Tebe pojem, Tebe blahoslovim, Teb'i blahodarim, Hospodi, i molimtisja Bože naš.

ANHEL VOPIJAŠE – THE ANGEL EXCLAIMED

Anhel vopijaše blahodatnyj: čistaja D'ivo radusja, i paki reku radusja: tvoj Syn voskrese tridneven ot hroba. i mertvyja vzdvihnuvyj, l'udije veselitesja.

Sv'itisja, sv'itisja, novy Jerusalime: slava bo Hospodňa na Teb'i vozsija: likuj nyňi i veselisja Sione, ty že čistaja krasusja Bohorodice, o vostaniji Roždestva tvojeho.

OTČE NAŠ – OUR FATHER

Otče naš, iže jesi na nebes'ich, da svjatitsja imja Tvoje. Da prijdet carstvije Tvoje, da budet vol'a Tvoja, jako na nebesi, i na zemli. Chl'ib naš nasuščnyj dažd nam dnes'. I ostavi nam dolhi naša, jakože i my ostavl'ajem dolžnikom našim. I ne vvedi nas vo iskušeniye, no izbavi nas ot lukavaho.

The regrettable part is mentioned that while God who created the world came into the world, He was not accepted by many but to those who have and who now do accept Him, He gives the power to become adopted as God the Father's children through baptism.

The Prologue says the Word became flesh, a man, and we saw His glory. The glory the Lord Jesus mentions throughout the gospel of John is His exaltation or lifting up on the cross as His obedience to the Father whose plan it is for the Son of God to accomplish this life-creating death.

Finally, as a result of this glory of the Word, His death of the cross, all of us who have become children of the Father have received grace in place of grace, that is, this New Testament grace completes and replaces the Old Testament grace. Only now does the Prologue mention the name of the God-man. It is Jesus Christ.

This is our complete Easter message. God the Father loved the human race so much that in place of the disobedience of our first parents, He sent God the Son - who He loves - to suffer the effects of our disobedience. The Son, who was obedient to the Father's plan, is now risen, granting us forgiveness of sins and in place of a sinful nature giving grace, a share of God's divine life.

The Church is given the mandate to preach the resurrection to all peoples and not by human power but divine power that comes from Jesus. We who have been forgiven and share in God's divine life are called to proclaim this message to all people by our lives as well as our words. We are missionary disciples, not disciples who are missionaries. Where we live, work, study, and play are our mission fields. The work of evangelization today is to bring the gospel to a new generation in their own language without compromise.

From the Navarre Bible

