

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: Gerard Dana, Glenn John and Sharon Dana & family, Marlene Plasha Dana, Gregory Davidowich, Donald and Kathleen Davies, Stephen and Melissa Davies & family, Andrea and Glenn Delaney & family, and from the Mission, Amanda Nickerson & family.

Paschal Rituals. We express our joy in the resurrection by several rituals during Bright Week: (1) 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. (2) 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). (3) After Bright Week, commemorations are made for intentions, but with the proper response of "Many years" or "Eternal Memory".

Fasting Discipline. The usual fasting practice resumes this week. Fridays are Days of Penance, weekly Great and Good Fridays before Sundays which are the weekly Easter. One may abstain from meat or do an equivalent penitential practice.

Pentecostarion for Pascha. The Pentecostarion, which means "Fifty Days" referring to the fifty days from Pascha to Pentecost, is the Greek name for the book containing the hymns and prayers for this period. Another name for this collection of hymns and services, according to the Slav churches, is "Flowering Triodion". (The book during the Great Fast is the Lenten Triodion, during Great Week and Pascha to Pentecost and the post festive week of Pentecost until All Saints is the Flowering Triodion, and the book during the remainder of the year is the Book of Eight Tones or Octoechos). 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. The eighth day is called the Antipasch, "in place of the Pasch" which resumes the usual order of Sunday services. The more common name for this Sunday is from the gospel account, Thomas Sunday. On this day, the neophytes removed their white baptismal garments and re-entered the life

in the world, but now, as new persons, re-made in Christ in baptism. The concept of the Eighth Day has powerful meaning in Jewish and Christian spirituality. It points to the eschaton, a time beyond time as the eighth day is the day beyond the measure of time of seven days called the week. 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 gospel according to John, except for the Sunday of the Ointment Bearing Women which is the gospel from Mark. An interesting feature of the precision of the Sunday gospel readings is that the persons involved in the narratives alternate between men and women: Thomas and the Apostles, the Ointment bearing Women, the Paralytic Man, the Samaritan Woman, and the Man Born Blind. The name for the entire period of fifty days, namely the forty days when the Lord Jesus continued to be present and teach the Apostles and the disciples until the Ascension, the ten day post-Ascension period of awaiting the coming of the Holy Spirit, and the Descent of the Holy Spirit on Pentecost Sunday is all called Pentecost. Pentecost is the English form of the Greek word meaning "the fiftieth" so the fiftieth day, Pentecost and the descent of the Holy Spirit, is understood as the culmination of the divine work of the entire period, from the Lord explaining at the Mystical Supper on Great Thursday that it is necessary for Him to depart so that the Spirit can come, the release of the Spirit at His voluntary death on the Cross, the imparting of the power of the Holy Spirit to forgive sins by breathing on the apostles in the Upper Room on the evening of Pascha, to the descent of the Holy Spirit on the Church assembled in the Upper Room on the Sunday of Pentecost.

PARISH ANNOUNCEMENTS

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 initiated by Dorothy Gaydos who continued making chocolates for fund raising for the Ladies Guild for many years. As you enjoy Ladies Guild Easter Candy you can be reminded that the tradition of ELG candy goes back fifty years.

Cheregi Baking Demonstration and Workshop - May 18. The Ladies Guild is sponsoring its second Slavic baking hands-on workshop on Saturday, May 18 in the church hall from 9:30 AM-12:00 Noon. In this session, we will be making cheregi also known as chrusciki, angel wings, and csorge. Cheregi is a flaky fried pastry typically dusted with powdered sugar and often served at weddings, Slavic festivals and other special events. Come learn to make these special treats. No prior experience required. You will be taking the ones you make home with you to share. Contact Jane Powanda at janepm@verizon.net or 703 471-4181 for more information or to sign up for the workshop. There will also be a sign-up sheet in the church hall between liturgies.

Epiphany Ladies Guild Meeting. The next meeting of the ELG is Monday May 6th. There will be dinner before the meeting at 7:00 PM and meeting will follow at 7:30

pm. All women of the parish are encouraged to attend.

Trash & Recycling. The switch from Republic Trash Removal to Waste Management/ Road Runner Trash and Recycling was initiated at the beginning of last week. As soon as the recycling/ trash directions and posters arrive, they will be posted in the parish center and chapel hall kitchen, the church sacristy, day care, rectory and parish office.

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.

EMC Campout & Picnic. EMC Campout and Picnic is scheduled for Saturday, June 22nd, with the Camp sites opening at 1:00PM. There will be dinner starting around 5:30PM. Fun and games for all ages and for those staying the night, a pancake and sausage breakfast. We welcome ideas and thoughts for the day. Please see Jeff Nashwinter or Thom Soyka for more information. Sign up for the event will follow.

EMC Koffee Klatch. EMC Coffee Klatch will be held today between liturgies in the church social hall. This is a good opportunity to learn details on the busy schedule of EMC events coming in June to include: father-son steak night, baseball game trip and the campout/picnic. We will have a mexican dinner at the May 9th meeting later this week, dinner at 7PM with appetizers at 6:30PM, meeting kicks off at 7:30PM . All men of the parish are welcomed to attend both events.

EMC Meeting. EMC will meet May 9th Dinner is served at 7:00 PM followed at 7:30 PM with the meeting.

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.

Sunday of the Ointment-Bearers

COMING EVENTS

(see inside for details)

- Byzantine Spirituality
- ELG 50th Anniversary & Candy
- ELG Meeting
- ELG Spring Dance
- Cheregi Baking Workshop
- Trash & Recycling
- EMC Baseball Game
- EMC Family Campout
- Bishop's Appeal Update

May 5, 2019

TITHING & GIVING

Parish Donations – April 28, 2019

Adults	\$2,251.00
Building Fund	\$1,075.00
Holy Days	\$165.00
Candles	\$138.06
BCY	\$5.00
School of Religion	\$16.00
Home Missions	\$265.00
<u>St. Nicholas Fund</u>	<u>\$187.10</u>
TOTAL	\$4,122.16

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

LITURGY AND LIFE

Prayer Intentions. Please remember in prayer: Michael Mikulak, David Sayen, Mary McDonnell, Justine Ferrari, Louis Shanks, Caroline Zurun, Mary Beth Vieira, Irene Markovich, Mary Gaydos, Betty Markovchick, Jeffrey Sesok, John Vernoski, and Marge Rusnak. Please pray for these friends and relatives of parishioners: Shirley Anne Markham, Jeffrey Mikulak, Francine O'Leary, Russell Plasha, Tim O'Leary, Joanne Gaudino, Patricia Delfine, Rev. Joseph Jugan, Steven Goula, Fr. Conan Timoney, Eileen Gray, James Seman, Fr. Lee Gross, Mike Shuster, James Williamson, Greg Starr, Florence Kunder, Ed Livingston, Richard Doering, Julia Zdynak, Mary Catharine Bishop, Tim Berty, Joyce Rose, Ethan Augliera, Krista Brazzill, Jean Figel, and Doris Stender, June Parrell, Richard Ryaby, Kelly Kunder, Jeff Lowery, Mary Katherine Olive, and Msgr. George Dobes.



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!	May 5, 2019	Christos voskrese! Voistinnu voskrese!
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DIVINE LITURGY SCHEDULE

SUNDAY OF THE OINTMENT-BEARING WOMEN

May 05 Sun. 8:00 AM Intention of Parishioners
10:30 AM +Daniel Green by Sally Green

THIRD PASCHAL WEEK

May 07 Tues. 10:00 AM +Helen Profanick by ELG
May 10 Fri. 10:00 AM +Adam Trybus by Gerardi Family
May 11 Sat. 10:00 AM +John Matthey by Maryann Matthey

SUNDAY OF THE PARALYTIC MAN

May 12 Sun. 8:00 AM Intention of Mothers Living and Deceased
10:30 AM Intention of Parishioners

ALTAR SERVER SCHEDULE – May 12, 2019

May 12 Sun. 8:00 AM J. Cooke (L), Joseph Hughes, T. Hughes, J. Lampl
10:30 AM G. Naccash (L), J. Cassella, A. Naccash, J. Naccash

USHER SCHEDULE – May 12, 2019

May 12 Sun. 8:00 AM J. Kotula, (L), J. Nashwinter, T. Ryan
10:30 AM K. Kepick (L), D. Semanco, T. Soyka

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.

wisdom, whom we shall appoint to this task, whereas we shall devote ourselves to prayer and to the ministry of the Word" ...They presented these men to the apostles who prayed and laid hands on them. Acts 6:1-7

During the fifty days of Pascha the Acts of the Apostles composed by Saint Luke is read in place of an epistle. The appointed reading for the Sunday of the Myrrh Bearing Women from the Acts of the Apostles is about the establishment of the diaconate and the ordination of the first seven deacons and reflects a certain point made in the gospel.

In the gospel the Myrrh Bearing Women see the empty tomb and the angel and hear his message that Jesus who was dead is risen. There are seven women and this is a parallel to the seven deacons. The women served the Kingdom of God for three years during the public ministry of Jesus by financially supporting the Lord Jesus, the Twelve Apostles, and the men and women disciples who travelled to announce the Gospel. As their reward they are given a new work to do, be the heralds of the gospel of the Resurrection. The seven men who are filled with the Holy Spirit and with wisdom are given a new work, caring for the Body of Christ by serving those in need. Later, they are given the service of preaching and serving at the Holy Table, the altar.

The readings appointed for last Sunday and this emphasize that the message of the resurrection and seeing the resurrected Lord is given to the disciples when they are together. We gather in the churches each Sunday to give a witness about the new life of Christ in each of us. Then we are sent out to proclaim the gospel especially by caring for one another.

PARISH USTAV

The Order for the Divine Liturgy
Sunday of the Ointment-Bearers

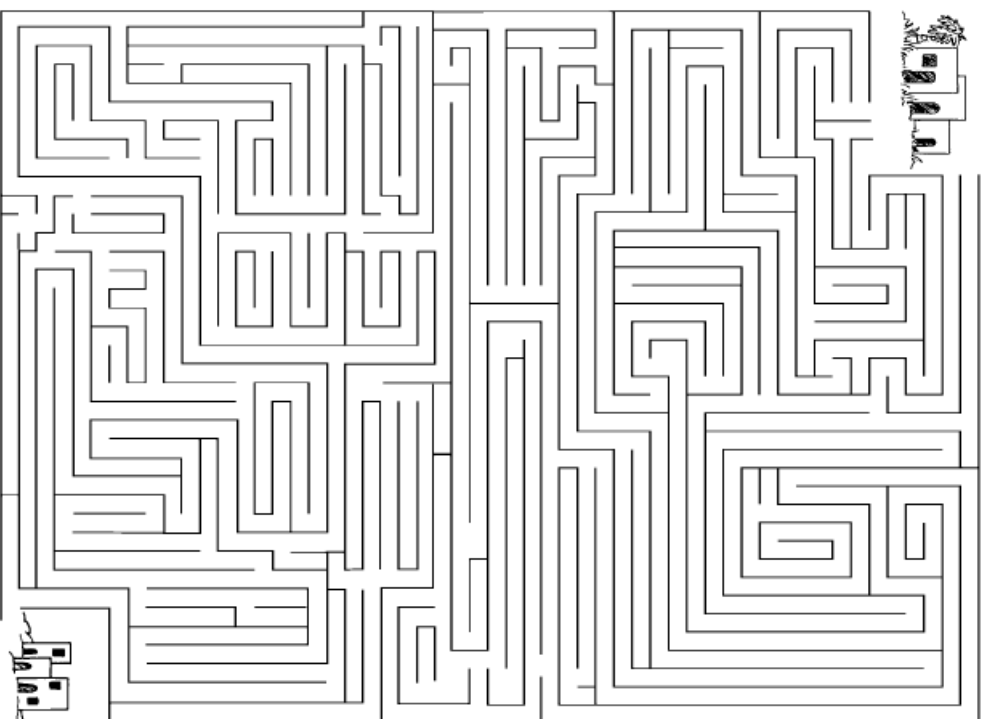
PLACE RIBBONS AT:

- BLUE p. 11 Mark and Follow Ordinary Parts of the Divine Liturgy
RED p. 177 Sunday of the Ointment-Bearers

ALL MELODIES FOR THIS SUNDAY ARE: Festal Tones

EXCEPT: Cherubic Hymn
We Praise You
Communion Hymn p. 177 **ALL D**
Our Father Paschal melody p. 167

Children's Corner
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Word spread of Aeneas' healing.
When a woman named Tabitha died in the nearby
town of Joppa, the Christians sent for Peter.

Follow the maze from from Lydda to Joppa.

1. Hymns during Incensation - Christ is Risen
2. The Divine Liturgy begins on p. 11 BLUE
3. Sunday Antiphons and Entrance Hymn p. 14-15, 22-25
4. At the Troparia:
 - Troparion of Ointment - Bearers Tone 2 p. 177 RED
 - Kontakion of Ointment-Bearers Tone 2 p. 179 RED
 - Kontakion of Pascha Tone 8 p. 179 RED
5. Scripture readings:
 - Prokeimenon of Thomas Sunday Tone 6 p. 180 RED
 - Epistle: Acts 9:32-42
 - Alleluia of Ointment-Bearers Tone 8 p. 180
 - Gospel: John 5:1-15
6. Cherubic Hymn D and Church Slavonic on reverse of this sheet
7. Instead of "It is truly proper...", " Anhel Vopijašče" on reverse of this sheet
9. 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 izvolivyj spasenija našeho radi voplotitisja ot svjatyja Bohorodicy i prisno-d'ivy Mariji, nepreložno vočelov'ičivysja, raspnysja že, Christe Bože, smertiju smert' popravij, jedin syj Svjatyja Trojcy, sproslavl'ajemyj Otcu I Svjatomu Duchu, spasi nas.

HOLY GOD – SVJATYJ BOŽE

Svjatyj Bože, Svjatyj kr'ipkij, Svjatyj bezsmertnyj, pomiluj nas. (3)

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

Svjatyj bezsmertnyj, pomiluj nas.

Svjatyj Bože, Svjatyj kr'ipkij, Svjatyj bezsmertnyj, pomiluj nas.

IŽE CHERUVIMY – LET US WHO MYSTICALLY

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

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

SVJAT, SVJAT, SVJAT – HOLY, HOLY, HOLY

Svjat, svjat, svjat, Hospod' savaoth, ispolň nebo i zeml'a slavy Tvojeja: osanna vo vyšnich, blahosloven hrjadjy 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 vozdvihnuvyj, l'udije veselitesja.

Sv'itisja, sv'itisja, novy Jeruslime: 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.

Meditation on Today's Readings



appointed the gospel according to John to be read at the Divine Liturgies except this Sunday when the gospel is the account of the burial of Jesus and the resurrection from the gospel according to Mark. It may be that the holy fathers made this exception because the gospel according to Mark was the earliest gospel composed so the fathers

wanted the most ancient account of the burial and resurrection on the third Sunday of Pascha. The holy fathers achieve balance last Sunday and this by including men as the recipients of the news of the resurrection in last Sunday's gospel account and women in this Sunday's account.

This oldest witness of the death of Jesus conveys the anguish and freshness of eyewitnesses. The account reports it is "already evening" thus the preparations for the Sabbath have begun and work must cease. This is the reason why a tomb must be close to the place of crucifixion and why the account says nothing about any funeral preparations being administered to the body. This is why the women will come to the tomb on Sunday.

The Roman legal and military system ensures proof that Jesus of Nazareth is really dead. The centurion reports it to Pilate. Joseph of Arimathea donating his tomb, because it is close and there is little time to transport the body because of the Sabbath, is the guarantee that the body is not placed in the pit with other criminals and then there would be no way to verify the resurrection. Mark does not report that Pilate sets a guard. The two Marys and Joseph of Arimathea are the witnesses of where the body is placed.

When Mary Magdalene and the other women return to the tomb on Sunday, the stone has been rolled back. This was done not to let Jesus out of the tomb for His glorified body goes through the locked doors. It is to let the witnesses see that the tomb is empty. Mark, unlike the other evangelists, does not say there is an angel in the tomb but rather a "young man." But since he is a messenger with a message (Greek for messenger is *angelos*) we can infer his true nature. The message is Jesus of Nazareth is alive. He is still referred to as Jesus of Nazareth even after the glory of resurrection, an assurance that we will not lose our personhood or identity after death. The risen Jesus will meet His disciples and Peter—who is singled out—in Galilee.

The women leave the tomb and flee. They say nothing for they are afraid. Fr. Jack Custer mentions that this is the end of the gospel according to Mark. In Greek, Fr. Custer notes, the ending is very clumsy and abrupt—"they say no thing to no one." Of course, they had to say something because otherwise we would not know about the resurrection. The other gospel accounts supply that the women meet Jesus and then they have courage to announce the resurrection.

Papias in A.D. 135 wrote that the gospel was composed by Mark, cousin of Barnabas who accompanied Paul and Barnabas on a missionary journey, and who was the interpreter for Saint Peter. The abrupt ending may be the way the head of the Apostles reported it or it may be that is the way the Holy Spirit and the evangelist wanted it - each person puts themselves in the ending of the gospel. Does the reader have faith, and so have they met the crucified and now risen Jesus in his gospel and in His sacraments? Can each now overcome his or her fear and speak the Gospel of the redemption of sins and Resurrection?

So the Twelve called together the community of the disciples and said, "It is not right for us to neglect the Word of God to serve at table. Brothers, select from among you seven reputable men, filled with the Spirit and