

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: Frank and Mary Sue Kotula, James Kotula, Joseph Kotula, Emil and Annie Koval, Carol Kovalick & family, Peter Kovalick, Andrew Kovch, and from the Mission, Sheri and Edward Fogle & family.

Dormition Fast. The Dormition Fast is a strict fast of short duration, from August 1st to August 14th, the vigil of the feast of the Dormition of the Mother of God. Tradition holds that the most holy Mother of God fasted and prayed before her falling asleep in death and transference to heaven. We, her adopted children by baptism, seek to imitate her. This fast comes in August at the end of the liturgical year and reminds us to think about the end of our lives and the four ultimate things (death, judgment, heaven, hell). At the forty day Great Fast we imitate the Lord Jesus who fasted in the desert and overcame the temptations of the devil. At the Dormition Fast we imitate His Mother who fasted and prayed before her Dormition, for "after the Lord Jesus, who hates the devil most? The Mother of God. After the Lord Jesus Christ who does the devil fear most? The Mother of God. Let Christ's Faithful join ranks and together practice fasting and prayer in imitation of the Mother we possess in common so that the devil will not get an opening

anywhere." The traditional aspects of the Dormition Fast are a strict fast during the weekdays with a relaxation on Saturdays and Sundays and the feast of the Transfiguration. For the Ruthenian Church in the United States the degree of observance of the fast is left to the ability of each person. Fasting in the summer can be difficult because of vacations but easier because of the bounty of fresh vegetables and fruits that are available.

Parakleisis. During the two weeks of the Dormition Fast it is a practice for some of the Byzantine Churches to pray the Parakleisis each day. It is a prayer of petition for our intentions at which we ask the Mother of God to intercede for us. Her prayer at the wedding obtained the bountiful miracle for the newly married so we ask her to pray to her Divine Son for our intentions.

Dormition Fast and Health. The Mother of God was without sin. Therefore, she was always prepared during her life on earth to meet her Son for the journey to eternal life in heaven. Through a life of prayer and fasting she was prepared to meet her Son upon her falling asleep. During the Dormition Fast we prepare for a worthy life and for happiness in heaven, we confess our sins in the Sacrament of Penance and are purified by the Lord Jesus Christ through the forgiveness of sins that comes through prayer, fasting and the Sacrament of Penance in order to be free from sin and imitate our Mother, the most pure Mother of God, that we might be prepared for death, a good account before the fearsome judgment-seat of Christ, and to be worthy of eternal life. Therefore, during August, the last month of the Church Year, we prepare in advance for the end of our life.

This fast treats dimensions of health—spiritual health of our souls and the physical health of our bodies. The former is treated medicinally by fasting and the Sacrament of Penance for the forgiveness of sins and the restoration of the spiritual health of our souls. The health of our bodies is treated by the ,origins of the procession of the Holy Cross on August and by the blessing of medicinal herbs on the feast of the Dormition. Some sources mention that during the days of the Dormition Fast, Parakleisis, a service of intercessory pray to the Mother of God, is prayed each day. The *Cerkovnyj Typicon* (Church Typicon) of Father Dr. Alexander Mikita (Uzhorod, 1901) notes that the practice of the Eparchy of Mukachevo is to pray the Akathist Hymn to the Dormition of the Mother of God the evening of August 14th.

Procession of the Holy Cross. As the Dormition Fast begins, the Church celebrates the Procession of the Precious and Life-giving Cross on August 1st. The relic of the True Cross, kept in the chapel of the Imperial Palace in Constantinople, was brought in procession to the Church of the Holy Wisdom on July 31st and placed on the holy table for veneration by the clergy and faithful. A procession through the streets of Constantinople was held each day until August 15th when the Holy Cross was taken to the treasury. The troparia and stichera for this day explain the meaning of the feast. One meaning is the healing of sicknesses. The Cross was brought through the streets of Constantinople during August when disease was prevalent. A second meaning of the feast that is expressed in the hymns is the healing of the soul through the forgiveness of sins that comes from Christ who was crucified upon it. For the miracles

of cures of illness and diseases and for the forgiveness of sins, a final theme is that of joy as a hymn mentions that the resurrection of Christ is renewed by the presence of His Cross among His people. The evening of July 31st after Vespers, the Holy Cross, previously placed on the prothesis table, is brought to the holy table and placed where the Book of Gospels is usually placed. The Gospels are placed before the tabernacle and a vigil light is kept burning throughout the night. At Matins on August 1st during the Great Doxology, the Holy Cross is incensed and brought in procession to the tetrapod where it is presented to the faithful to be venerated. The Little Sanctification of Water is done at Matins, if desired, according to Father Isidore Dolnitsky's *Typik* (L'vov, 1899).

PARISH ANNOUNCEMENTS

Festival Rummage Sale. Donations for the Festival rummage sale will be accepted from Sunday August 4th to Sunday September 1st. The schedule for donations will be Sundays from after the 8:00 divine liturgy to 12:30, Tuesdays from 7:45 PM to 8:30 PM, and Saturdays from 12:00 noon to 1:00 PM. Please no large appliances or clothes. For more information or to volunteer to help price, organize or sell items call Tony Fazio at 703-323-3650.

Silent Auction Items Needed. The Annual Epiphany Silent Auction will be held during the Slavic American Festival on Sunday, September 8, 2019. ***Donations are now being accepted.*** The more items we have in the silent auction the more successful the auction will be. Thinking what you can donate? Silent auction

donations have a value of \$25 or more. Donations can be professional services, memorabilia, restaurant and store gift cards, dinners, overnight stays, collectibles, event or sporting tickets, theme baskets, handcrafted items, wine, household services, etc. **Have a donation? Contact Terry Matlaga Bell @ tmatlaga@yahoo.com or text (703) 606-2937.**

EPARCHIAL ANNOUNCEMENTS & OTHER ANNOUNCEMENTS

St. Nicholas Pilgrimage. The annual eparchial pilgrimage to St. Nicholas Shrine Carpathian Village, Cresco, PA will be Sunday, August 4, 2019. The pilgrimage will open at 12:00 Noon with the welcome and blessing of pilgrims and food service will open. Devotion to St. Nicholas will follow at 12:30PM, Confessions at 1:00PM. The Hierarchical Divine Liturgy offered by Bishop Kurt Burnette will be at 3:00PM. Carpathian Village is at 802 Snow Hill Road, Cresco, PA.

Young Adult Convocation. *Called, Transfigured, Sent* is this week. Scheduled for August 1-4, 2019 at St. Mary Byzantine Catholic Church, 246 East 15th Street, Manhattan, New York, NY. Speakers include young adults Father Boniface Hicks, OSB, Mother Gabriella Houck of the Sisters of Christ the Bridegroom Monastery of the Eparchy of Parma, and Nick Redd. The convocation is organized **BY** young adults of the Eparchy of Passaic **FOR** young adults to age 35. Scheduled to coincide with the feast of the Transfiguration, we will examine and challenge ourselves to recognize our own

call to discipleship. Registration, events, and lodging options are available at theosisinaction.org/convocation-2019. Connect with us on Facebook of theosisinaction@gmail.com. Don't deprive us of your presence. See you there www.stmarybccnyc.org.

Seventh Sunday after Pentecost

COMING EVENTS

- Byzantine Spirituality
- Silent Auction
- Festival Rummage Sale
- St. Nicholas Pilgrimage
- Young Adult Convocation

July 28, 2019

TITHING & GIVING

Parish Donations – July 21, 2019

Adults	\$2,498.00
Children	\$2.40
Building Fund	\$753.00
BCY	\$15.00
School of Religion	\$26.00
Candles	\$70.00
<u>St. Nicholas Fund</u>	<u>\$70.00</u>
TOTAL	\$3,434.40

"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: Msgr. George Dobes, 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, Marge Rusnak, and Barbara Mohay. Please pray for these friends and relatives of parishioners: Shirley Anne Markham, Jeffrey Mikulak, Francine O'Leary, Russell Plasha, Joanne Gaudino, Patricia Delfine, Rev. Joseph Jugan, Steven Goula, Fr. Conan Timoney, Eileen Gray, James Seman, Fr. Lee Gross, Mike Shuster, Greg Starr, Florence Kunder, Ed Livingston, Richard Doering, Julia Zdynak, Mary Catharine Bishop, Tim Berty, Joyce Rose, Ethan Augliera, Krista Brazzill, Jean Figel, Doris Stender, June Parrell, Richard Ryaby, Kelly Kunder, and Jeff Lowery.



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

Glory to Jesus Christ! Glory Forever!	July 28, 2019	Slava Isusu Christu! Slava Na Viki!
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DIVINE LITURGY SCHEDULE

SEVENTH SUNDAY AFTER PENTECOST

July 28 Sun. 8:00 AM Intention of Parishioners
10:30 AM +Rose Murphy by Monica Koshuta & Family

Eighth Week After Pentecost

July 29 Mon. 10:00 AM +George Semonick by Janet Semonick

Procession of the Holy Cross

Aug. 01 Thurs. 10:00 AM +Joseph Checkon by Mae Checkon
7:30PM Parakleisis

Aug. 03 Sat. 10:00 AM +Nicholas DeLuca by Joseph Stone

EIGHTH SUNDAY AFTER PENTECOST

Aug. 04 Sun. 8:00 AM +Timothy O'Leary by Epiphany Men's Club
10:30 AM Intention of Parishioners

ALTAR SERVER SCHEDULE – August 4, 2019

Aug. 04 Sun. 8:00 AM T. Hughes (L), J. Cooke
10:30 AM J. Naccash (L), J. Cassella, A. Naccash, G. Naccash

USHER SCHEDULE – August 4, 2019

Aug. 04 Sun. 8:00 AM J. Nashwinter (L), H. Katawczik, B. Wargo
10:30 AM E. Koval (L), J. Kepick, D. Semanco

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 catechumenate. 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 FOCCUS, 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 Parishioners who are seriously ill and those with life endangering medical conditions as well as those who are to undergo surgery should avail themselves Week to prepare for the observance of the Lord's Resurrection.

Anointing of the Sick – 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.

PARISH USTAV

The Order for the Divine Liturgy for Seventh Sunday after Pentecost

The Apostolic reading appointed is from the epistle of Saint Paul to the Romans. The Christian community in Rome was composed of Jews and Gentiles, and St. Paul felt it was important to explain the effects of salvation given by Christ for both of these groups.

Saint Paul reminds the Roman Christians and us about the extreme humility of Christ who, although God by nature, became man, and in a further abnegation, although without sin He bore our sins in His body and “by His wounds we are healed” (1 Peter 2:24). Our charitable behavior to all, especially the weak and their failings, should be inspired not by a general humanitarian feeling but by the example of the God-Man Jesus Christ, for we have become incorporated into Him by baptism and by the grace He gives us we become Christ-like.

The Apostle enjoins all Christians to strive not only to put up with the weak but to work toward a “harmony or unity of thought.” This does not mean a rigid uniformity of thought but rather a thoughtful consideration of others’ views. This is possible because baptized Christians have “put on Christ” and become more and more guided in their thoughts by His teaching by reading the Sacred Scripture – the reference in verse 3 includes the Old Testament – and by receiving God’s grace through the reception of the Sacraments. This leads to a Church that has unanimity of belief “to the glory of God.”

From Ignatius Study Bible: Matthew, The Navarre Bible: Matthew, and Fr. John S. Custer The Holy Gospel: A Byzantine Perspective

PLACE RIBBONS AT:

- | | | |
|-------|-------|--|
| BLUE | p. 11 | Mark and Follow Ordinary Parts of the Divine Liturgy |
| GREEN | p.152 | Resurrection Tone 6 |

ALL MELODIES FOR THIS SUNDAY ARE: A

1. The Divine Liturgy begins on p. 11 BLUE
2. Sunday Antiphons
3. At the Troparia:
 - Troparion of the Resurrection Tone 6 p. 152 GREEN
 - Kontakion of the Resurrection Tone 6 p. 152-153 GREEN
6. Scripture readings:
 - Prokeimenon of the Resurrection Tone 6 p. 153 GREEN
 - Epistle: Romans 15:1-7
 - Alleluia of the Resurrection Tone 6 p. 153 GREEN
 - Gospel: Matthew 9:27-35

Paul gave words of encouragement to the Roman Christians.
Beginning at the arrow, write every 2nd letter in the blanks.
Repeat until all the letters are used.

A	A	F	T	B	O	T	Y	T
E	H	L	I	J	P	S	U	I
H	M	R	I	E	P	F	L	I
H	F	I	W	L	D	A	R	H
T	U	E	W	P	E	O	R	H
T	O	F	U	L	N	E	T	N
O	O	V	W	O	H	R	H	I
X	D	E	O	A	A	C	U	I
S	Y	O	O	H	T	E	E	P
M	T	Y	L	H	Y	A	O	T
M	G	O	L	T	O	E	Y	S

M A Y

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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 vplotitisja ot svjatyja Bohorodicy i prisno-d'ivy Mariji, nepreložno vočelov'čivysja, raspnysja že, Christe Bože, smertiju smert' popravyj, jedin syj Svjatyja Trojcy, sproslavl'ajemyj Otcu I Svjatomu Duchu, spasi nas.

SVJATYJ BOŽE—HOLY GOD

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. Alliluiia. Alliluiia. Alliluiia.

SVJAT, SVJAT, SVJAT – HOLY, HOLY, HOLY

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

TEBE POJEM – WE PRAISE YOU

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

DOSTOJNO JEST' – IT IS TRULY PROPER

Dostojno jest' jako voistinnu blažiti t'a bohorodicu, prisnoblaženuju i preneporočuju i Mater' Boha našeho. Česňijšuju Cheruvim i slavňišuju bez sravnenija Serafim, bez istl'inija Boha Slova roždšuju, suščuju Bohorodicu, t'a veličajem.

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 iskušenje, no izbavi nas ot lukavaho.

VID'ICHOM SVIT ISTINNYJ – WE HAVE SEEN THE TRUE LIGHT

Vid'ichom svit istinnyj, i prijachom Ducha nebesnaho, obr'itochom v'iru istinnuju, nerazd'ilnij Svjat'ij Trojč'i poklanjajemsja, T'a bo nas spasla jest'.

DA ISPOLŇATSJA – MAY OUR MOUTH BE FILLED

Da ispolňatsja usta naša chvalenija tvojeho Hospodi, jako da pojem slavu tvoju, jako spodobil jesi nas pričastitsja svjatym tvojim, božestvennym, bezsmertnym, i životvor'ascim Tajnam; utverdi nas Bože vo Tvojej svjatyni vsja dni poučatisja pravd'i Tvojej. Alliluja.

Meditation on Today's Readings

Sight by Jesus to the two blind men because of their faith and the exorcism of the mute man that makes it possible for the man to hear and speak. The response to these acts is rejoicing although that sentiment is not universal—the Pharisees articulate their disapproval.

Seven centuries before these events the prophet Isaiah was inspired by God the Holy Spirit to predict what would be the signs that the Messiah had come. “Here is your God, He comes with vindication;... then will the eyes of the blind be opened, the ears of the deaf be cleared...then the tongue of the dumb will sing” (Isaiah 35:4-6). Fulfilling this prophesy, Jesus gives sight to the blind men and hearing and speech to the deaf.

As if knowing that Jesus is the one the Holy Spirit revealed to Isaiah, the blind men, even before they can see for themselves, call Jesus “Son of David, have pity on us.” God told King David that the Messiah would be David's descendent, so the blind men are calling Jesus Messiah and calling on Him to do what the Messiah is supposed to do—give sight to the blind.

All this is too much for the Pharisees. They cannot dispute what they see. Jesus really cured the blind and drove out the demons so the deaf and dumb possessed man could hear and speak so the Pharisees cannot deny it. But, the Pharisees blaspheme Him claiming that Jesus is Himself possessed and that is how He controls evil spirits.

The controversy will have Jesus warn that whoever speaks against Jesus can be forgiven but whoever blasphemes against the Holy Spirit will not be forgiven on earth or in the *parousia* (Matthew 12:12:32) so their blasphemy is very deadly. This statement about Jesus is also found in some literature of the time so it is evident that this was the approach those who were against Jesus employed.

The evangelist Matthew relates that Jesus called the Twelve, revealed the teaching about the Kingdom of God in the Sermon on the Mount, and then set out to put into operation the principles of the Kingdom from the Sermon by miracles. Faith is the prerequisite virtue that is required by humans to receive God's miraculous grace. All humans are infused with the virtue of faith. But since a relationship of love cannot be forced, some humans reject the Lover of humankind, the *Philanthropos* or Čelovikol'ubeč, and put their faith in someone or something lesser despite the clear evidence of the Beloved's love. Those who direct their faith, hope and love toward God must not treat those who reject God with belligerence because those antagonistic toward God are already punishing themselves by their antagonism. Instead, we are called to increase our prayers for them and our witness and preaching to them in hopes of the cure of salvation. While there is life there is still hope.

“We who are strong ought to put up with the failings of the weak and not to please ourselves; let each of us please our neighbor for the good, for building up...May the God of endurance and encouragement grant you to think in harmony with one another, in keeping with Christ Jesus...Welcome one another as Christ has welcomed you, for the glory of God.” Romans 15:1-7

The gospel appointed for today is the healing by the Lord Jesus of two blind men and the healing of a mute man. The epistle appointed is from the epistle of Saint Paul to the Romans. The holy fathers have appointed the readings from the Word of God this day that are (1) in the epistle a teaching how to act toward others in the one Body of Christ that we were joined to, and (2) in the gospel, concrete examples offered by the Lord Jesus of that concern for those in need.