



Epiphany of Our Lord Byzantine Catholic Church

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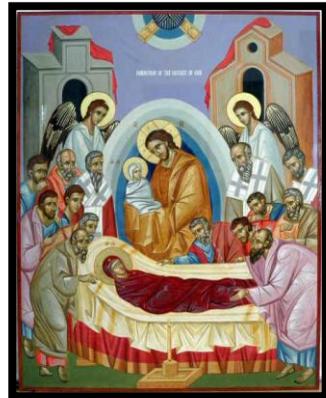
August 14, 2016

Divine Liturgy Confessions Collection

Saturday, 5:30 PM · Sunday, 10:00 AM · Holy Days, 7:30 PM

Saturday, 4:30-5:00 PM · Sunday, 9:00-9:30 AM

August 6-7, 2016: \$1,325.00. Thank you for your generosity.



Dormition of the Mother of God. Monday, August 15, is the *Falling Asleep of the Theotokos*, one of the Twelve Great Feasts of the Eastern Church and a **holy day of obligation** for all Byzantine Catholics. Sometimes called the Assumption, the feast commemorates the death, resurrection and glorification of Christ's mother.

This week's *Theosis* provides spiritual reflection on this all important feast. It proclaims that the Ever-Virgin Mary has been "assumed" by God into heaven in the fullness of her spiritual and bodily existence. Through her glorification she became the first fruit of her Son's triumph over death and is the assurance for each one of us of the resurrection of the faithful at the Second Coming in glory of Jesus Christ.

Due to Father Steven's schedule, the Divine Liturgy of the feast will be celebrated on Sunday, August 14 at 5:30PM.

We as Byzantine Catholics express our spirituality in many ways which connect our spiritual beliefs with our everyday life, especially as we provide our children with an awareness of their faith. Tradition tells us that when the Apostles came to Mary's tomb to pay her honor, the body of the Theotokos was not to be found; rather, the tomb was filled with the sweet fragrance of flowers. At Epiphany we are reviving a special custom to honor the Mother of God on the day of her most important feast. After the ambon prayer at the end of the Liturgy, our children will carry an icon of Mary to a place of honor and place their flowers before her. All parishioners are also invited to bring flowers and herbs to church, which will be blessed at this time, to take home after Liturgy. *Mirovanje* (anointing) will follow after Liturgy.



Sick Calls and Needs. Please let Father Deacons James or Michael know of any sacramental or other needs, such as visiting the sick; they will notify Father Steven.

Weekly Bulletin. The bulletin is now being published on the parish website so you can keep up with all our parish activities and announcements. Remember to direct your friends to our site to learn more about our parish and the Byzantine Catholic Church.

Adult Christian Formation. Our Adult Formation program will begin again on **Sunday September 11 from 9:00AM – 9:40AM.** Father Deacon Michael will be teaching **Let Us Attend: A Journey through the Divine Liturgy, the Heavenly Banquet.** It is through the Liturgy which is the central focus of our faith that we encounter the risen Christ. Adult Formation is for all adults, high-school and above; it is one of the best ways we can grow in Christ and become effective disciples of His Church as informed Byzantine Catholics. All are encouraged to attend.



Parish Council. Our Parish Pastoral and Finance Councils have now been formed. They will advise the Administrator of the needs of the whole parish, assist in the development of a pastoral plan which promotes the good of the entire parish, foster unity and a sense of community, and uphold programs and activities which will lead to spiritual growth and Christian witness as disciples of Christ. The members are appointed by the Administrator for a set term of rotation so that all parishioners will have the opportunity to serve. Council Members are the "point of contact" for everyone in the parish to receive ideas and suggestions on how to continuously work to build the Body of Christ.

For this term the members of the Parish Pastoral Council are: **Father Steven, Deacon James, Deacon Michael, Gina Bridges, Julie Leggin, Mike Madrigal, Dennis Reidy, and Dave Spontak.** The Finance Council is comprised of **Father Steven, Deacon James, Deacon Michael, Carol Evanco, John Fuchko and Paul Hickel.**

The Council Members will be installed following the 10AM Liturgy on Sunday, August 14; a reception will follow in the narthex. Please keep them in your prayers so that the Holy Spirit will guide them in their important role in the life of the parish.

The Parish Pastoral Council will have its first meeting **Sunday, August 21** after Liturgy. The Finance Council will have its first meeting **Sunday, August 28** following Liturgy.

Eternal Memory. Please remember in your prayers Sister Vladimir, O.S.B.M. (née Mary Chabala) of the Sisters of Saint Basil in Uniontown who fell asleep in the Lord on August 3. She was the great aunt of Nick and Susan Russo. A Panachida will be offered following the Sunday Liturgy.

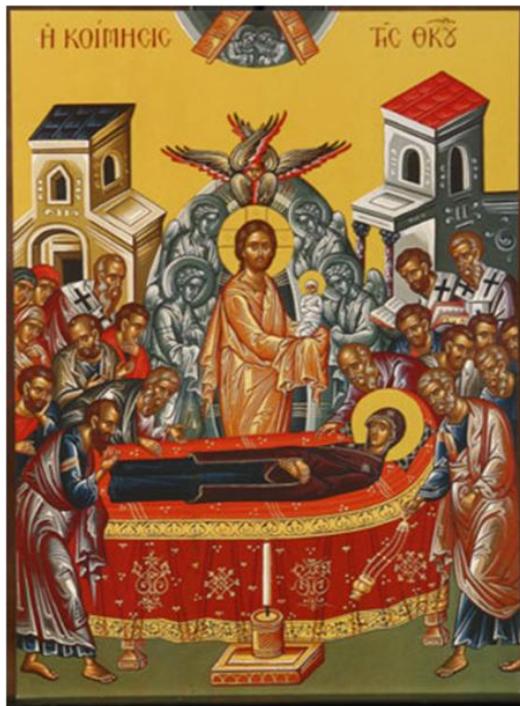


Theosis



A Reflection for our Spiritual Journey

Epiphany Byzantine Catholic Church - August 2014 (Vol. III No. 7)



Dormition of the Theotokos

August 15

Since the 1st century, the Church has celebrated the death, resurrection and glorification of Christ's Mother, proclaiming that Mary has been taken by God into the heavenly kingdom in the fullness of her spiritual and bodily existence. Even though she had no personal sin, the Theotokos had to experience death, not "voluntarily" as her Son, but by the necessity of her mortal human nature which is indivisibly bound up with the corruption of this world. The Church teaches as well that Mary truly needed to be saved by Christ, as all human persons are saved, from the trials, sufferings and death of this world; and that having truly died, she

was raised up by her Son as the **Mother of Life** and participates already in the eternal life of paradise which is prepared and promised to all who "**hear the word of God and keep it**" (Luke 11:27-28). Her "translation" (as the feast was called in the early Church) to heaven is the first one of all humanity; she is the first fruit of Christ's death and resurrection.

The feast of the **Dormition of the Theotokos** (*Assumption*) is celebrated by the Church on August 15, a Day of Precept (obligation) for all Catholics. It is a proclamation that all people are "highly exalted" in the blessedness of the victorious Christ, and that this high exaltation has already been accomplished in the Theotokos. The feast of the Dormition is the sign, the guarantee, and the celebration that Mary's fate is the destiny of all those of "low estate" whose souls magnify the Lord, whose spirits rejoice in God the Saviour, and whose lives are totally dedicated to hearing and keeping the Word of God which is given to all of us by the Saviour and Redeemer of the world. With her, all people will be "blessed" to be "more honorable than the cherubim and beyond compare more glorious than the seraphim" if they follow her example. All

will have Christ born in them by the Holy Spirit. All will become temples of the living God. All will share in the eternal life of His Kingdom.

Holy Tradition holds that the Mother of God was gloriously carried to heaven, body and soul. As the time of her repose approached, the Apostles were miraculously transported to her bedside as the inexpressible Light of Divine Glory shone forth. Descending from Heaven was Christ, the King of Glory, surrounded by Angels, Archangels and other Heavenly Powers, together

Traditions are a marvelous way of connecting our spiritual commitments and Christian beliefs with our everyday life, especially for our children. At Epiphany, we have a special custom to honor the Mother of God. Before the Liturgy and during the singing of the Canticle of Mary (My soul magnifies the Lord), our children carry the icon of the Dormition to the tetrapod and place their flowers before their Blessed Mother. Our parishioners also bring flowers to place before the icon of the Theotokos and to bring plants and herbs to be blessed and to take home after Liturgy. We hope all will join in honoring the Most Holy and Pure Theotokos.

with the souls of the Forefathers and the Prophets, who prophesied in ages past concerning the Virgin Mary. Seeing Christ, the Mother of God rose from her bed to meet her Son Who bid her enter into Life Eternal. Without any bodily suffering, as though in sleep, the Most Holy Virgin Mary gave her soul into the hands of her Son and God. Kissing the all-pure body with reverence and in awe and bewailing their separation from the Mother of God, the Apostles prepared to bury her earthly body near the Garden of Gethsemane. For three days they did not depart from the place of burial, praying and chanting Psalms. The Apostle Thomas was not present at the burial of the Mother of God. Arriving late on the third day at Gethsemane, he lay down at the tomb and with bitter tears asked

that he might be permitted to look once more upon the Mother of God and bid her farewell. The Apostles out of pity for him decided to open the tomb and permit him the comfort of venerating the all-pure body of the Ever-Virgin Mary. Having opened the grave, they found in it, to their astonishment, only the burial shroud and an abundance of fragrant flowers. Thus they knew for certain of the bodily ascent of the Most Holy Virgin Mary to Heaven. On this day, then, the tradition of the Eastern Church is to bring fragrant flowers to the Theotokos before Liturgy to remember her empty tomb and to bless scented herbs for culinary and medicinal use.

This Feast of the Church and the icon celebrate a fundamental teaching of our faith — the Resurrection of the body which is accomplished by the divine will of God. This is a feast of hope in the Resurrection and life eternal. Everything that is praised and glorified in Mary is a sign of what is offered to all persons. As we remember the Dormition of the Theotokos, we prepare ourselves to one day be received into the new life of the age to come. As we journey toward our heavenly abode, we also affirm through this Feast that the Mother of God intercedes for us. Through Christ she has become the Mother of all, embracing us with divine love.

