



Epiphany of Our Lord Byzantine Catholic Church

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February 5, 2017 + Sunday of the Publican and Pharisee

Divine Liturgy
Confessions
Collection
Capital Campaign

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
Last week: **\$2,609.00**. God bless you for your generosity.
Pledged to Date: **\$16,412.00** · Received to Date: **\$15,467.00**



Thought for the Week...

*“Let your prayer be completely simple.
For both the publican and the prodigal son were
reconciled to God by a single phrase.”*

Saint John Climacus, *The Ladder of Divine Ascent*, Step 28.5

What's Cooking in the Lenten Kitchen? Need ideas for a proper Byzantine Catholic Lenten meal? Check out this website: www.EasternHospitality.org ... Food and Faith throughout the Church Year. Fr. Moses of Holy Resurrection Monastery in St. Nazianz, WI (Eparchy of Phoenix) and Mother Gabriella of Christ the Bridegroom Monastery in Burton, OH (Eparchy of Parma) are hosting a series of great cooking episodes with recipes especially created for the Great and Holy Fast. *Bon appétit!*



Meatfare and Cheesefare Sundays. As is our custom here at Epiphany, we prepare ourselves as a family and Christian community for the holy season of the Great Fast with our parish observance of both **Meatfare** (Sunday of the Last Judgment) on February 19 and **Cheesefare** (Sunday of Forgiveness) on February 26. The Great Fast begins on Monday, February 27, a day of strict fast and abstinence for all Byzantine Catholics. **Be sure to sign-up in the narthex to bring your favorite pre-Lenten dish and share Christian fellowship and our pot-luck luncheons.**

Together in the Holy Trinity ... One Faith, One Church, One Future!

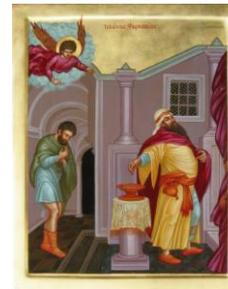
Adult Education. Our spring program, *Icons ... a Mystical Language* begins on March 5, the first Sunday of the Great Fast which commemorates the **Triumph of the Holy Images**. The installation of all our new holy icons have completed God's temple. Just as the Theotokos, the holy angels and apostles, the saints, all the living and those who sleep in the Lord, surround the Lamb of God on the diskos during the Proskomedia of the Liturgy, so we now join all of heaven as depicted in the icons which adorn the walls of God's dwelling place and come together to offer thanksgiving and to celebrate the heavenly banquet.



Icons are an integral part of Eastern Christian belief, tradition and worship. They are referred to as “theology in color” or “windows to the Kingdom” since they express the profound truths of our faith as handed down since the time of the Apostles. Our icons are indispensable tools to aid us in our prayer life, spiritual growth and understanding the mysteries of faith. To grasp their power and meaning takes study. However, with the right tools, icons serve as a powerful devotional resource that we as Eastern Christians can turn to again and again in prayer and especially as we journey through the Great Fast.

Father Deacon Michael's love for iconography is well known. Please join him on the Sundays of the Great Fast following the Divine Liturgy as he takes us on a unique journey through the mystical language of icons ... particularly those which now grace the walls of God's holy Temple ... leading us to the greatest and most profound icon of all ... the icon of *Pascha!*

We Prepare for our Journey through the Great Fast ...



In today's parable of the **Publican and the Pharisee** from St. Luke's Gospel we see the humility of the Publican and its evil opposite, the pride of the Pharisee. The Pharisee was not condemned for doing righteous works or for meticulously observing the religious rules and temple rituals of the Law. Rather, he was condemned for judging another man, for using a measure that he himself was not capable of truly fulfilling. He was condemned because he did not care about his own hidden sins and how truly impure he was before God.

The Publican was not praised for his life of sin. Yet he was justified because of his humility. He did not judge another man since he was fully aware of his own sins and he had faith in God's mercy. He also knew himself and he wanted to change. He went to the temple knowing he was unworthy, but he knew Who God is; with that knowledge he knew that God could change him. He did not think about anything else except his own sin; that is why he looked at the ground and did not care about the virtues or the vices of anyone else. He was justified because of his faith in the forgiveness of God when we come to Him in repentance. Even in his very unworthiness, his humility made him “worthy” to approach God and ask for forgiveness.

As we prepare for Lent (and for our Lenten confession) let us look at our lives in light of this theme and daily sing the hymn from Matins **“Open to me the gates of repentance, O Giver of Life...”**