



Epiphany of Our Lord Byzantine Catholic Church

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—Schedule of Divine Services—

17TH SUNDAY AFTER PENTECOST—SUNDAY AFTER THE EXALTATION OF THE CROSS (Tone 8)

- Saturday Sept. 15** 4:30–5PM Mystery of Repentance*
5:30PM Divine Liturgy For a special intention
- Sunday Sept. 16** 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy For the Faithful of Epiphany Parish
Epistle: Galatians 2:16-20; Mark 8:34-38
11:30AM ECF in the rectory basement classrooms
- Monday Sept. 17** **THE MARTYR SOPHIA AND OTHERS**
8:30AM Divine Liturgy (Chapel) for the repose of the miscarried +Baron by James & Lillian Baron
- Wednesday Sept. 19** **THE MARTYRS TROPHIMUS AND OTHERS**
7:30PM Akathist to the Theotokos
- Thursday Sept. 20** **THE MARTYR EUSTACE AND OTHERS**
8:30AM Divine Liturgy (Chapel) for a special intention by Fr. Lewis Rabayda
- Friday Sept. 21** **THE LEAVE-TAKING OF THE FEAST OF THE EXALTATION OF THE CROSS** (simple abstinence)

18TH SUNDAY AFTER PENTECOST—THE CONCEPTION OF THE HOLY PROPHET, FORERUNNER, AND BAPTIST JOHN (Tone 1)

- Saturday Sept. 22** 4:30–5PM Mystery of Repentance*
5:30PM Divine Liturgy For a special intention
- Sunday Sept. 23** 9–9:30AM Mystery of Repentance*
10:00AM Divine Liturgy For the Faithful of Epiphany Parish
Epistle: 2Corinthians 9:6-11; Luke 5:1-11

*Mystery of Repentance also available by appointment or before and after weekday services

**During the month of September, the Altar Lamp burns before our Lord in the tabernacle
In memory of +John and Mary Evanco (parents) by Carol Evanco**

LET US REMEMBER IN PRAYER: Those who are ill or convalescing: Dan Cunningham, and Shirley Spontak. May our Lord Jesus Christ, the Physician and Healer of souls and bodies, grant them peace and good health for many blessed years. Please let Fr. Lewis know if anyone should be added or taken away from this prayer list.

AD FOR CHILDCARE ASSISTANCE: Roswell family needs help assisting mom and toddler making meals from 7 a.m.-10am., M-Th. Also need help with driving short distances. Any help is appreciated. Will pay \$15/hour. Please contact Lisa Marks, 404-754-3793.

FR. LEWIS AT THE ROMAN CATHOLIC CONVOCATION: Fr. Lewis attended the Archdiocese of Atlanta's biennial convo-

Stewardship 09/02/2018	Total August:	\$4,812.00
Offertory	\$1,904.00	
Stewardship 09/09/2018		
Offertory	\$2,908.00	

cation this past week. While there, he introduced himself to many priests of the Archdiocese of Atlanta as well as those priests from different orders or confraternities who function within the Archdiocese. Many friendships were fostered and there has been much intrigue into who we are as another Rite of the Catholic Church. It is Fr. Lewis' hope to join our Roman Catholic neighbors in the future for different events or prayer services and to share our expression of liturgy with them.

FOUNDER'S DAY CELEBRATION: Please note that we will not have Divine Liturgy on the Saturday evening of October 6. We invite all to participate in the annual Founder's Day Celebration. We will have an old-fashioned American picnic under a tent on the front lawn with fun and games for our families and children. There will also be a special service after the picnic to conclude the day. Please join us as we celebrate 41 years as a parish!

Parish cleanup day will be Saturday, September 29. All who are willing and able are invited to assist us in cleaning up the

UPCOMING PARISH & EPARCHIAL EVENTS

- Oct. 1 Protection of the Theotokos (solemn holy day)
- Sept. 29 Parish Cleanup Day
- Oct. 6 **No Saturday Divine Liturgy**, all are invited to attend the Founder's Day celebration
Set-up day for Founder's Day
- Oct. 7 Founder's Day celebration and picnic
- Oct. 14 Adult Education Class "Pillars of Byzantine Spirituality" begins in the Church

grounds so that everything is in good order for our Founder's Day celebration. We will also have a setup day on Saturday, October 6 to set up what we need for the celebration. Please see Subdeacon John Reed for volunteering.

DIVINE LITURGY INTENTIONS FOR THE DECEASED: In the Slavic churches it is customary to offer the Divine Liturgy for the specific intention of forgiving the sins of the deceased, or a Panachida for Holydays of Obligation. The usual intervals for these intentions are: the initial funeral and internment, the ninth day after death, the 40th day after death, and the yearly anniversary of death. The Eparchy of Passaic has stated in its handbook that \$15 is the recommended stipend for such a liturgy, panachida, or moleben for the living.

—Definitions—

Catholic: [universal] The combination "the Catholic Church" (*he katholike ekklesia*) is found for the first time in the letter of St. Ignatius to the Smyrnaeans, written about the year 110. The words run: "Wheresoever the bishop shall appear, there let the people be, even as where Jesus may be, there is the universal [*katholike*] Church." Many of them still admit the meaning "universal". A little later, Clement of Alexandria speaks very clearly. "We say", he declares, "that both in substance and in seeming, both in origin and in development, the primitive and Catholic Church is the only one, agreeing as it does in the unity of one faith" (Stromata, VII, xvii; P.G., IX, 552). Among the Greeks it was natural that while Catholic served as the distinctive description of the one Church, the etymological significance of the word was never quite lost sight of. Thus in the "Catechetical Discourses" of St. Cyril of Jerusalem (c. 347) he insists on the one hand (sect. 26): "And if ever thou art sojourning in any city, inquire not simply where the Lord's house is—for the sects of the profane also attempt to call their own dens, houses of the Lord—nor merely where the church is, but where is the Catholic Church. For this is the peculiar name of the holy body the mother of us all." On the other hand when discussing the word Catholic, which already appears in his form of the baptismal creed, St. Cyril remarks: (sect. 23) "Now it [the Church] is called Catholic because it is throughout the world, from one end of the earth to the other."

Orthodoxy: [right belief] Orthodoxy (*orthodoxeia*) signifies right belief or purity of faith. Right belief is not merely subjective, as resting on personal knowledge and convictions, but is in accordance with the teaching and direction of an absolute extrinsic authority. This authority is the Church founded by Christ, and guided by the Holy Ghost. He, therefore, is orthodox, whose faith coincides with the teachings of the Catholic Church. As divine revelation forms the deposit of faith entrusted to the Church for man's salvation, it also, with the truths clearly deduced from it, forms the object and content of orthodoxy.

Definitions from the Catholic Encyclopedia found in digital form on www.newadvent.org