

■ **Lenten Dinners** — Lenten dinners sponsored by Epiphany-Annandale Parish will be served during the Friday’s of Lent. Take-out begins at 4 p.m. Eat-in dinners begin at 5 p.m. Food service ends at 7 p.m. so that individuals may attend the Liturgy of Pre-sanctified Gifts at 7:30 p.m. No Lenten dinners are served on Holy and Great Friday.

Upcoming

■ **Willows and Palms** — On Palm Sunday it is the tradition of Slavic Byzantine and Orthodox Churches to bless both palms and pussy willows. If you can provide willows, please let Lou Shanks know. Willows need to be delivered to the mission on March 13. We also need individuals to bundle the palms and willows for distribution to the faithful on March 20, Palm Sunday.

The sign-up sheet for liturgy setup for March is now available.
Thank you to all those who continue to lend a hand for setup and takedown.

Divine Liturgy Schedule	
Mar. 6	Mother of God School 10 a.m.
Mar. 13	Mother of God School 10 a.m.
Mar. 20	Mother of God School 10 a.m. [Blessing of Palms and Willows]
Mar. 25	Mother of God School 7:30 p.m. Holy and Great Friday & Feast of the Annunciation

Last Week’s Liturgy
February 21, 2014
Attendance: 28 Souls

If you need to properly dispose of last year’s palms and willows, please bring them to liturgy on either March 6 or March 20 securely wrapped in newspaper.

■ **Kielbassa Orders** — The kielbasa orders will be available on Sunday, March 20 (Palm Sunday).

Patronage Food Festival — Patronage of the Mother of God Church, Baltimore, will hold its Food Festival on Saturday, March 19, from 10 a.m. until 2 p.m. at the church. Get there early!

Liturgy Propers
Third Sunday of the Great Fast
(Veneration of the Holy and Life-Giving Cross)
Our Venerable Father Basil & St.Procopius
February 28, 2016
Liturgy of St. Basil the Great
Typica and Beatitudes (beginning page 16)
[in place of Sunday Antiphons]
Troparion of the Resurrection—Tone 7 (page 156)
Troparion of the Cross—Tone 1 (page 223)
Kontakion of the Cross—Tone 7 (page 224)
“We Bow to Your Cross” (page 33)
[in place of “Holy God” (Trisagion)]
Prokiemenon — Tone 6 (page 224)
EPISTLE: Hebrews 1:10-2:3
Alleluia - Tone 8 (page 225)
GOSPEL: Mark 2:1-12
“In You, O Woman Full of Grace (p.102)
[in place of “It is truly proper...”]
Communion Hymn (and page 78)
Fr. Lee Gross, Celebrant
[PAGE NUMBERS REFERENCE GREEN LITURGY BOOK]

Announcements
■ **Today’s Liturgy Intention** — Today’s Divine Liturgy is offered by Joni and Vince Kovalick for the blessed repose of Vince’s parents, +Mary and +Peter. May their memory be eternal. *Vičnaja pamjať.*

“O God of spirits and of all flesh, you trampled death and broke the power of the devil and granted life to Your world. Now grant rest, O Lord, to the soul of your departed servants in a place of light, joy, and peace where there is no pain, sorrow, nor mourning.”
— From the Litany for the Deceased

■ **Today’s Commemorations** — Today is the Third Sunday of the Great Fast. It is dedicated to the veneration of the life-giving Cross of our Lord. The Kingdom of God comes only through the Cross and through suffering. Life follows death; resurrection follows Golgotha.

Saint Paul teaches that, in the worldly sense, the Cross is a sign of foolishness, signifying death and sorrow. The faithful, however, look in faith and hope beyond the suffering brought about by the Cross, discerning the loving victory that it truly proclaims.

At Sunday matins we sing: “Behold! Through the Cross joy has come to all the world!” The Cross is a sign of victory and the landmark of paradise. It is inseparable from the Resurrection. For this reason we sing on this Sunday: “We bow to Your Cross, O Lord, and we glorify Your Holy Resurrection.” Not only is the Cross a sign of victory for Christ, “the leader to salvation made perfect through suffering” (Hebrews 2:10), but for us as well.

And as we approach Pascha, it stands as a reminder to us to take up our crosses and worthily follow Christ in His suffering, and ultimately, in His eternal victory as well (Matthew 10:38).

On this date, February 28, the Byzantine Church commemorates our Venerable Father Basil, Confessor and Co-faster with St. Procopius, who were famous

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*Epiphany of Our Lord
Byzantine Catholic Church*



*Montgomery County
Mission*

*Mother of God Community School
20501 Goshen Road
Gaithersburg, Maryland 20879
301-482-0282*

Our community...

was established in October 1996 to meet the spiritual needs of Byzantine Catholics living in northern Montgomery County, southern Frederick County, and adjoining areas.

We celebrate our faith...

in a diverse community. We welcome all, regardless of ethnic or religious background who are committed to develop a deeper understanding of the Christian faith expressed in the Byzantine tradition and spirituality, and who wish to pray and work towards the full communion of the Catholic and Orthodox Churches as sister Churches of the One Universal Church of Jesus Christ.

We continually resolve...

to gather in His Name, share the truth of our Faith, and proclaim the good news of Jesus Christ to everyone.

Please Remember

"Is anyone among you sick? ...the prayer of faith will save the sick, and the Lord will raise him up."

James 5:14-15 NKJV/OSB

OUR MISSION COMMUNITY

- Ron Pytel.
- Maggie and Robert Karam.
- Lou Shanks.
- Rosemary Chisarick

OUR FAMILY AND FRIENDS

- Peggy Winkelmann.
- Laura Hinkle.
- Doran Coady.
- Ann Tracy.
- Travis Waters.
- Bertha Bergan.
- Arlene Kollar.
- David Chisarick.
- Jamee Kruse.
- Joseph and Nancy Dillmann.
- Paul and Mary Ellen Sorensen.
- Tony Tworkoski.
- Norman Dennis.
- Andrea Haba.
- Linda Oros.
- Johanna Klema.
- Mike DiMarino.
- Robert Kreger.
- Anita Rhinehart.
- Robert Diethrich.
- Lucy Fontenot
- Patricia and Peter Minihane.
- Brother Joseph Comber, CFX.
- Beth Brackett.
- Lisa De Rosa.

SPECIAL INTENTION

- Elizabeth Basarab.
- Fr. Francis Martin.



Pray for Our Community

"Return, we beseech You, O God of hosts; Look down from heaven and see, and visit this vine and the vineyard which Your right hand has planted, and the branch that You made strong for Yourself."

Psalms 80:14-15 NKJV/OSB



Food Pantry

Our community places a food collection basket near the information table as you enter the gymnasium. Don't forget those who are less fortunate. Nonperishable food items, diapers, baby food, and personal care items are always in demand. The Food Pantry Program, administered by St. Martin of Tours Roman Catholic Church in Gaithersburg, supports the working poor of our area.



"...for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; I was naked and you clothed Me; I was sick and you visited me; I was in prison and you came to Me. ...Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me."

Matthew 25:35-36, 40 NKJV/OSB

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for their resistance at Constantinople to the Decree of St. Leo III, the Isaurian, who ordered the destruction of holy pictures. Also commemorate is the Venerable-Women Marina, Cyra, and Domnica.

The Holy and Great Fast

■ **40 Days** – The 40 days of the Great Fast (Lent) for the Byzantine Church symbolize the 40 years the Israelites wandered in the desert, while the Divine Liturgy of the Presanctified Gifts is the fulfillment of the promise of manna.

In the Great Fast, we imitate Jesus our Lord, Who fasted for 40 days in the desert following His baptism. The Feast of Pascha was also the time for baptisms, and so the Great Fast was a time of preparation for baptism. Our observance of the Great Fast, therefore, is our renewal of our baptismal fervor.

■ **Abstinence/Fasting** – The law of abstinence forbids the use of meat but allows the use of eggs and dairy products. All the faithful of the Eparchy who receive Holy Communion are obliged to abstain. Abstinence is observed on all Wednesdays and Fridays during the season of the Great Fast.

The law of strict abstinence (fast) forbids the use of meat, eggs, and dairy products. All of the adult faithful of the Eparchy who receive Holy Communion are obliged to observe strict abstinence. Strict abstinence is to be observed on the first full day of the Great Fast (February 8) and on Holy and Great Friday (March 25). Pastors and administrators, for just cause, may grant to the individual faithful and to individual families dispensations or commutations of abstinence and strict abstinence into other pious practices.

■ **Liturgy of St. Basil the Great** – It is the norm in countries evangelized from Constantinople, or that came under its influence for any considerable period, to pray the Divine Liturgy of St. John Chrysostom as the normal liturgy of the Byzantine Church throughout the year.

However, the Divine Liturgy of St. Basil the Great is also used – 10 times a year: The five Sundays of Great Lent (Palm Sunday is not considered by the Orthodox and Eastern Catholics to be part of Lent); Holy Thursday and Holy Saturday; on the Eves of Nativity (Christmas) and Theophany (Epiphany); and on the feast day of St. Basil (January 1 for the Byzantine-Ruthenian Church).

The Liturgy as it is currently celebrated in the Byzantine Rite is very similar to the Liturgy of St. John Chrysostom – the primary differences being the prayers said by the priest. In addition, in the Byzantine-Ruthenian Church, the Sunday Antiphons are replaced by the Typica and Beatitudes and "It is truly proper..." is replaced by "In You, O Woman, Full of Grace." In general, the prayers of St. Basil are more penitential, and therefore lend themselves to the Church's liturgical preparation for important holy days.

The elements of both the St. John Chrysostom and St. Basil the Great liturgies are provided in the green liturgy books.

■ **Lenten Services** – There are no Lenten services scheduled for our mission except for Holy and Great Friday on March 25 at 7:30 p.m. Please avail yourself of services at Epiphany-Annandale (see schedule in bulletin) or St. Gregory of Nyssa in Beltsville (call 301-953-9323).