

(Continued from a previous page.)

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.

■ **Lenten Services** — There are no Lenten services scheduled for our mission except for Holy and Great Friday on April 14 at 7:30 p.m. Please avail yourself of Lenten services at Epiphany–Annandale (see schedule in bulletin) or St. Gregory of Nyssa in Beltsville (301–953–9323 or stgregorynyssa.net).

Of Special Note

■ **Final Day for Kolbassi Orders** — This is the last day for kolbassi orders. Order sheets are available on the information table. The delivery date is yet to be determined but will be at least one week before Easter.

■ **Lenten Meatless Meals** — Epiphany Church–Annandale will again sponsor meatless meals on the Fridays during Lent (March 3 to April 7). Takeout orders can be picked up between 4 p.m. and 7 p.m. Dining in begins at 5 p.m. and runs until 7 p.m. Presanctified Liturgy follows at 7:30 p.m.

Divine Liturgy Schedule	
Mar. 26	Mother of God School 10 a.m.
Apr. 2	Mother of God School 10 a.m.
Apr. 9	Palm (Flowery) Sunday Mother of God School 10 a.m. Blessing of Palms & Willows

■ **Food Festival at Patronage** — Mark your calendar for Patronage of the Mother of God Byzantine Catholic Church’s spring food festival on April 8. Watch upcoming bulletins for more details.

If you need to properly dispose of last year’s palms and willows, please bring them to liturgy on either April 9 or 14 (Holy and Great Friday) securely wrapped in newspaper.

The sign-up sheet to assist with the setup for the Sundays in April and for Holy and Great Friday is now available on the information table. Thank you to all those who continue to provide assistance in setting up and taking down.

Liturgy Propers

Third Sunday of Great Lent
[Veneration of the Holy Cross]
SS. Chrysanthus and Daria, Martyrs
Our Venerable Father Thomas
March 19, 2017
Liturgy of St. Basil the Great
Typica and Beatitudes
[in place of Sunday Antiphons]
Troparion of the Resurrection — Tone 3 (p. 135)
Troparion of the Cross — Tone 1 (p. 223)
Kontakion of the Cross — Tone 7 (p. 224)
Prokiemenon — Tone 6 (p. 224)
Epistle: Hebrews 4:14-5:6
Alleluia — Tone 8 (p. 225)
Gospel: Mark 8:34-9:1
“In You, O Woman Full of Grace (p. 102)
[in place of “It is truly proper...”]
Communion Hymn “A” (p. 78)
Celebrants: Fr. Daniel Grigassy, O.F.M.
PAGE NUMBERS REFERENCE GREEN LITURGY BOOK

Announcements

■ **Today’s Liturgy Intention** — Today’s Divine Liturgy is offered by the Kretschmaier family for the blessed repose of +Mitzie Nagy. May her memory be eternal. *Vičnaja jej 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 servant in a place of light, joy, and peace where there is no pain, sorrow, nor mourning.”

— From the Litany for the Deceased

■ **Third Sunday of the Great Fast** — Today in the Byzantine Church 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 fol-

(Continued on a following page.)

Epiphany of Our Lord
Byzantine Catholic Church



Montgomery County
Mission

Mother of God Community School
20501 Goshen Road
Gaithersburg, Maryland 20879
301-482-0282
www.eolmission.org

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.
- Doris Fejka.

OUR FAMILY AND FRIENDS

- Christine and Norman Dennis.
- Peggy Winkelmann.
- Laura Hinkle.
- Doran Coady.
- Ann Tracy.
- Travis Waters.
- Bertha Bergan.
- Arlene Kollar.
- Jamee Kruse.
- Joseph and Dillmann.
- Paul and Mary Sorensen.
- Tony Tworok-
- Linda Oros.
- Jenelle Wag-
- Mike Di-
- Robert Kreger.
- Robert Di-
- Lucy Fontenot
- Patricia and Peter Minihane.
- Brother Joseph Comber, CFX.



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SPECIAL INTENTION

- Elizabeth Basarab.
- Fr. Francis Martin.
- Sally Pekarik.
- Fr. Conan Timoney



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

(Continued from a previous page.)

low Christ in His suffering, and ultimately, in His eternal victory as well (Matthew 10:38).

■ **Today's Commemorations** — On this date, March 19, we commemorate SS. Chrysanthus and Daria, martyrs, who came from the East to Rome where they suffered death by being buried alive A.D. 283. Also commemorated is our Venerable Father Thomas, Patriarch of Constantinople, who died in peace during the reign of Phocas, Emperor A.D. 608.

■ **Welcome, Fr. Dan** — We warmly welcome Fr. Daniel Griggasy, O.F.M., who is praying with us today in place of Fr. Lee, who is fulfilling other obligations at Mount St. Mary Seminary.

The Holy and Great Fast

■ **Liturgy of St. Basil the Great** — 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 "Basil" 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; hence, their use during Great Lent and on the eves of Nativity and Theophany (both of which are days of fasting).

■ **The Great Fast** — The 40-day Great Fast (Lent) for the Byzantine Church symbolizes 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 Guidelines** — 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 27) and on Holy and Great Friday (April 14).

(Continued on a following page.)

Last Week's Liturgy

March 12, 2017

Attendance: 23 Souls