

Church in Beltsville will sponsor their ethnic food festival beginning at 10 a.m. and running until 2 p.m.

On Saturday, November 23, Patronage of the Mother of God Byzantine Catholic Church, Baltimore, will hold their annual ethnic food festival from 10 a.m.–3 p.m. Plan to be there early. Both festivals are very well attended.

■ **Liturgy at Mount St. Mary** — The Divine Liturgy will again be celebrated in the Immaculate Conception Chapel at Mount St. Mary Seminary in Emmitsburg, Md., at 4 p.m. on Tuesday, November 12, the Feast of St. Josaphat. Fr. Lee will be concelebrating with other Byzantine and Latin (Roman) Rite priests. All are invited.

Evangelization

■ **Food Pantry** — Our Mission Community’s ministry to the unfortunate of our area through the local Food Pantry program, administered

by St. Martin Roman Catholic Church, Gaithersburg, is always in great need of non-perishable foods, baby food and supplies, and personal hygiene items. Hunger never takes a vacation or holiday.

OCTOBER IS RESPECT LIFE MONTH

Liturgy Propers

Sunday of the Fathers
of the Seventh Ecumenical Council
St. Carpus, Bishop; St. Papyrus, Deacon;
St. Agathonica & St. Agathodorus

October 13, 2019

[Divine Liturgy of St. John Chrysostom]

Troparion of the Resurrection – Tone 1 (p. 125)

Troparion of the Council Fathers – Tone 8 (p. 263)

Kontakion of the Council Fathers – Tone 6 (p. 263)

Prokeimenon – Tone 1 (p. 127)

EPISTLES: 2 Corinthians 9:6–11 / Hebrews 13:7–16

Alleluia – Tone 1 (p. 127)

GOSPELS: Luke 8:5–15 / John 17:1–13

Communion Hymn (p. 78)

[PAGE NUMBERS REFERENCE GREEN LITURGY BOOK]

CELEBRANT: FR. LEE GROSS

Note: Mission Tax Exemption

Atty. Sean Patrick Hughes of the firm Miller, Miller & Canby of Rockville, Md., who have been retained by the Eparchy of Passaic as legal counsel for Epiphany Mission, has reported to Atty. Thomas Duch, the legal counsel of the Eparchy of Passaic, that the State of Maryland has responded favorably to the mission submission request for tax relief on the recently acquired property, 9301 Warfield Road, Gaithersburg, Md., to be used for religious purposes by the Eparchy of Passaic. The State of Maryland specified that this exemption does not include WSSC taxes and fees for the Chesapeake Bay. Epiphany Finance Officer Joel Susco is reviewing the tax payments made by Epiphany church on the property to request refund of the tax payment. — Fr. John Basarab



Christ is among us!

(Christos posred'i nas!)

He is and shall be!

(Jest'i budet!)

Announcements

■ **Today's Liturgy Intention** — Today's Divine Liturgy is offered by Lou and Marie Shanks for the blessed repose of +Cathy Grant. May her memory be eternal. *Vičnaja jej pamjať.*

"And God will wipe away every tear from their eyes, there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away."

— Revelation 21:4 (NKJV / OSB)

■ **Today's Commemorations** — On this Sunday, the Sunday between nearest October 11, we commemorate the Fathers of the Seventh Ecumenical Council.

Disputes concerning the Person of Christ did not end with the Sixth Council in A.D. 681, but continued through the eighth and ninth centuries. This time, however, the controversy focused on icons — pictures of Christ, the Theotokos, the saints, and holy events — and lasted for 120 years, starting in A.D. 726. The two groups in the controversy were the Iconoclasts, or "icon-smashers," who were suspicious of any art depicting God or humans. They demanded the destruction of icons because they saw them as idolatry. Iconodules, also called "venerators of icons," on the other hand defended the place of icons in the Church.

The controversy, however, was more than a struggle over different views of Christian art. Deeper issues were involved, and it is these the Council ad-

(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 for 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

- Jeff Sesok.
- Ron Pytel.
- Lou Shanks.
- Rosemary Chisarick.
- Doris and Rich Fejka.

OUR FAMILY AND FRIENDS

- Delores Moldowan.
- Mary Neimiller.
- Yazmine Nickerson.
- Christine Dennis.
- Peggy Winkelmann.
- Laura Hinkle.
- Doran Coady.
- Ann Tracy.
- Travis Waters.
- Bertha Bergan.
- Arlene Kollar.
- Jamee Kruse.
- Joseph and Nancy Dillmann.
- Paul and Mary Ellen Sorensen.
- Tony Tworkoski.
- Linda Oros.
- Mike DiMarino.
- Robert and Doris Kreger.
- Robert Diethrich.
- Lucy Fontenot.
- Patricia Minihane.
- Brother Joseph Comber, CFX.

SPECIAL INTENTION

- Elizabeth Basarab.
- Sally Pekarik.
- Fr. Conan Timoney.
- Fr. Lee Gross.
- Deacon Peter Turko.

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.)

dressed: the character of Christ's human nature; the Christian attitude toward matter; and the true meaning of Christian redemption and the salvation of the entire material universe.

The iconoclasts had support from both inside and outside the Church. Outside the Church, there may have been influence from Jewish and Muslim ideas, and it is important to note that just prior to the iconoclast outbreak Muslim Caliph Yezid ordered the removal of all icons with his territory. Inside the Church there had always existed a "puritan" outlook that saw all images as latent idolatry.

However, largely through the work of St. John of Damascus (c. 676-749), who, ironically, was housed in Muslim-controlled lands and therefore outside the reach of the Empire, the iconodules' position won out. He addressed the charges of the iconoclasts thus:

Icons are not idols but symbols, therefore when an Orthodox venerates an icon, he is not guilty of idolatry. He is not worshipping the symbol, but merely venerating it. Such veneration is not directed toward wood, or paint, or stone, but towards the person depicted. Therefore relative honor is shown to material objects, but worship is due to God alone. We do not make obeisance to the nature of wood, but we revere and do obeisance to Him who was crucified on the Cross...

When the two beams of the Cross are joined together I adore the figure because of Christ who was crucified on the Cross, but if the beams are separated, I throw them away and burn them. Concerning the teaching of icons, venerating icons, having them in churches and homes, is what the Church teaches. They are "open books to remind us of God."

Those who lack the time or learning to study theology need only to enter a church to see the mysteries of the Christian religion unfolded before them. Concerning the doctrinal significance of icons, icons are necessary and essential because they protect the full and proper doctrine of the Incarnation. While God cannot be represented in His eternal nature ("...no man has seen God," *John 1:18*), He can be depicted simply because He "became human and took flesh." Of Him who took a material body, material images can be made. In so taking a material body, God proved that matter can be redeemed. He deified matter, making it spirit-bearing, and so if flesh can be a medium for the Spirit, so can wood or paint, although in a different fashion.

The seventh and last Ecumenical Council upheld the iconodules' position in A.D. 787, proclaiming that icons are to be kept in churches and honored with the same relative veneration as is shown to other material symbols, such as the precious and life-giving Cross and the Book of the Gospels. The doctrine of icons is tied to the Orthodox teaching that all of God's creation is to be redeemed and glorified, both spiritual and material.

■ **Day of Penance** — As each Sunday is a celebration of the Resurrection of Our Lord, each Friday is a commemoration of Holy and Great Friday and is observed with penance. One may abstain from meat or instead offer prayers or charitable works.

Upcoming Events

■ **Beltsville and Baltimore Festivals** — On Saturday, November 2, St. Gregory of Nyssa

(Continued on a following page.)