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through Mary the Theotokos, to bring “a people in darkness” into the light of salvation.

In this revelation, the birth and public appearance of the Messiah is the sign, the expression, and the proclamation that God’s love for His people is boundless, total, and infinitely tender. Blessed water will be available at Divine Liturgy. If you would like blessed water, please bring a sealable container.

■ **Church Calendars for 2019** – Ecclesiastical calendars for 2019 are now available on the information table.

■ **Continue to Remember in Prayer** – “They were stoned, they were sawn in two, they were killed with the sword...” (Hebrews 11:37a)

Please lift up in prayer all those who are persecuted and deprived of liberty, everywhere in the world, even in our own country.

Especially remember the peoples of Iraq, Syria, Egypt, Niger – the whole Middle East and Africa – who are literal martyrs for Christ. Also the people of Ukraine. They are all our brothers and sisters, for all are one in Christ.

Divine Liturgy Schedule

- Dec. 30...** **Sunday After Christmas**
Our Lady’s Chapel/Goshen House
10 a.m.
- Jan. 6...** **Feast of Theophany/
Blessing of Water**
Mother of God School
10 a.m.
- Jan. 13...** **Post-Festive of Theophany**
Mother of God School
10 a.m.

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 nonperishable foods, baby food and supplies, and personal hygiene items. Hunger never takes a vacation or holiday.

“Christ is born, glorify him!
Christ came from heaven, welcome Him!
Christ is on earth, exult!
Sing to the Lord all the earth,
Joyfully praise Him all you nations,
For He has become glorious!”

Liturgy Propers

Sunday After Christmas
**Memory of the Holy and Just Joseph Husband of Mary;
of David, Prophet and King;**
and the Holy Apostle James, Brother of the Lord
The Holy Martyr Anysia
The Venerable Zoticus, Priest and Protector of Orphans
December 30, 2018
Liturgy of St. John Chrysostom

First and Second Antiphons of Christmas (p. 289)
Third Antiphon of Christmas and Opening Hymn (p. 295)
Troparion of the Resurrection – Tone 6 (p. 152)
Troparion of Christmas – Tone 4 (p. 303)
Kontakion Sunday After the Nativity – Tone 3 (p. 303)
Prokeimenon Sunday After the Nativity – Tone 4 (p. 304)

EPISTLE: 1 Galatians 1:11–19
Alleluia Sunday After the Nativity – Tone 4 (p. 304)

GOSPEL: Matthew 2:13–23
Communion Hymn of Christmas
and Sunday After the Nativity (p. 305)

[PAGE NUMBERS REFERENCE GREEN LITURGY BOOK]

CELEBRANT: FR. LEE GROSS

Joy to the world,
the Lord is come!
Let Earth receive her King!



Announcements

■ **Today’s Liturgy Intention** – Today’s Divine Liturgy is offered by Andy Haba for the blessed repose of +Janet Haba and +George Haba. *Vičnaja pamjat.*

“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** – Today, December 30, is the Sunday after Christmas, which the Byzantine Church dedicates to the memory of the Holy and Just Joseph, husband of Mary; of David, prophet and king; and of the Holy Apostle James, brother of the Lord. On this date the Byzantine Church also commemorates the holy martyr Anysia and the venerable Zoticus, priest and protector of orphans.

Among those saints the Byzantine Church honors today, the Sunday after our Lord’s Nativity, is St. James, “Brother of the Lord,” (also known as James the Less) first bishop of Jerusalem and author of the first universal epistle.

Those Protestant traditions that hold to a literal interpretation of the Bible claim that this title, which is found in the Gospel, proves that Mary was not ever-virgin, as she had other children. But from its earliest day, the Universal Church (Orthodox and Catholic) has maintained that James the Brother of the Lord was the son of Alphaeus of Cleophas. His mother Mary was either a sister or a close relative of the Blessed Virgin, and for that reason, according to Jew-

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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
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.
- Raymond Klimkosky.

OUR FAMILY AND FRIENDS

- Mary Neimiller
- Yazmine Nickerson.
- Paula and Tom Tate & Family.
- 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

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ish custom, he was sometimes called the "Brother of the Lord."

James the Less held a distinguished position in the early Christian community of Jerusalem. St. Paul tells us he was a witness of the Resurrection of Christ; he is also a "pillar" of the Church, whom St. Paul consulted about the Gospel. According to tradition, he was the first Bishop of Jerusalem, and was at the Council of Jerusalem about the year 50 A.D. The historians Eusebius and Hegesippus relayed that St. James was martyred for the Faith by the Jews in the spring of the year 62 A.D., although they greatly esteemed his person and had given him the surname of "James the Just."

Holy Tradition has always recognized him as the author of the Epistle that bears his name. Internal evidence based on the language, style, and teaching of the Epistle reveals its author as a Jew familiar with the Old Testament, and a Christian thoroughly grounded in the teachings of the Gospel. External evidence from the early Fathers and Councils of the Church confirmed its authenticity and canonicity. The date of its writing cannot be determined exactly. According to some scholars it was written about the year 49 A.D. Others, however, claim it was written after St. Paul's Epistle to the Romans (composed during the winter of 57-58 A.D.). It was probably written between the years 60 and 62 A.D.

In his epistle, St. James addresses himself to the "twelve tribes that are in the Dispersion," that is, to Christians outside Palestine; but nothing in the Epistle indicates that he is thinking only of Jewish Christians. St. James realizes full well the temptations and difficulties they encounter in the midst of paganism,

and as a spiritual father, he endeavors to guide and direct them in the faith. Therefore, the burden of his discourse is an exhortation to practical Christian living.

■ **Fast-Free** — In celebration of the Nativity of our Lord Jesus Christ, the period from Christmas Day through January 3 is free from fasting and abstinence.

■ **Christmas Greetings** — Our Byzantine Ruthenian Catholic greeting to one another from Christmas Day through Christmastide is "Christ is born!" The response is "Glorify Him!"

In Slavonic (transliterated), it is "Christos razhdajetsa!" And the response, "Slavite Jeho!"

Liturgically, the Christmas season for the Eastern Churches runs 40 days (mirroring the 40 days following Pascha) from the Feast of the Nativity to the Feast of the Presentation of Our Lord in the Temple on February 2.

■ **Feast of Theophany** — Theophany and Blessing of Water — Each year on January 6 the Byzantine Church commemorates the baptism of Jesus Christ in the Jordan River. This feast is called "Epiphany" or "Theophany," which means the Holy Manifestation of the Divinity of our Lord and Savior, Jesus Christ.

One of the oldest feasts of the Eastern Church, it has been traced back to the beginning of the second century. The Western Church accepted this feast from the Eastern Church in the third century.

The Feasts of the Nativity of Jesus Christ and Theophany are the celebration of a single, most profound event — the coming of the Light of the World among us. In these glorious feasts we remember Jesus was sent by the Father

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