

April 12, 2015





Our Lady of Perpetual Help
Byzantine Catholic Church

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Albuquerque New Mexico 87110

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SCHEDULE:

Sunday:

Rosary 8:30 am

Matins 9:00 am

Divine Liturgy 10 am

Monday, Divine Liturgy 9 am

Tuesday, Divine Liturgy 9 am

Wednesday, Divine Liturgy 6 pm

Friday—Divine Liturgy 6 pm

Saturday: Great Vespers 5:00 pm

Divine Liturgy 6:00 pm

OLPH Devotions Wednesday 5:30 pm

OFFICE HOURS:

Monday - Friday: 10 am – 4 pm

Thursday & Evenings by appointment.

Parish Advisory Board Members:

Dorothy Curl, Dave Dark, Lubomyra Kmetyk,

Brian Fitzpatrick, Harry DeLap

Parish Finance Council Members:

Matthew Blain & Eva Schuler

Confession Schedule (Mystery of Reconciliation):

9:30-9:50 am on Sundays, after weekday Liturgies, or
by appointment with Father

Mysteries of Baptism/Chrismation/Eucharist:

Must be arranged three months in advance.

(Pre-Jordan requirement)

Mystery of Crowning (Matrimony):

Must be arranged six months in advance

(Pre-Cana requirement)

Anointing of the Sick on Sundays before
hospitalization

For emergencies, call immediately.

Eastern Christian Formation Program:

All grades meet every Sunday after Liturgy for
45 minutes

Theosis:

2nd & 4th Thursday

6 pm Potluck Dinner

7 pm Bible Study

Knights of Columbus meet the first Monday of the
month at 7:00 pm

April 12, 2015
 St. Thomas Sunday
 Epistle: Acts 5:12-20; Gospel: John 20:19-31

Today	8:30 am	Rosary
	9:00 am	Matins
<i>Canned Goods Collection</i>	10:00 am	Divine Liturgy for Parish Family & Friends Mirovanije & Distribution of Artos Fr. Chris: Intention of Lilian & Peter Haddad
Monday April 13		<i>Artemon Priest-Martyr</i> <i>Epistle: Acts 3:19-26; Gospel: John 2:1-11</i>
	9:00 am	Divine Liturgy; +Alicia Quintana by Irene Bradley Fr. Chris: Intention of Bishop Gerald Dino
	7:00 pm	Knights of Columbus meeting in hall
	7:00 pm	Advisory Board meeting in conference room
Tuesday April 14		<i>Martin Pope</i> <i>Epistle: 4:1-10; Gospel: John 3:16-21</i>
	9:00 am	Divine Liturgy; Intention of Dawn Ford Fr. Chris: Intention of Agnes Adamsko & Ann Rajala
	6:15 pm	CAFE meeting at UNM
Wednesday April 15		<i>Aristarchus & Others Apostles</i> <i>Epistle: Acts 4:13-22; John 5:17-24</i>
	5:30 pm	OLPH Devotions
	6:00 pm	Divine Liturgy; Health of William Frank by Dorothy Curl
Thursday April 16		<i>Agape, Irene & Chionia Martyrs</i> <i>Epistle: Acts 4:23-31; Gospel: John 5:24-30</i>
Friday April 17 Abstinence		<i>Simeon of Persia Venerable Martyr</i> <i>Epistle: Acts 5:1-11; John 5:30-6:2</i>
	6:00 pm	Divine Liturgy; Intention of Dawn Ford
Saturday April 18		<i>John Venerable</i> <i>Epistle: Acts 5:21-33; Gospel: John 6:14-27</i>
	10 am-12 noon	Women's book club meeting at Cindy Loescher's
	5:00 pm	Great Vespers with Litija
	6:00 pm	Divine Liturgy; Intention of Dawn Ford
Sunday April 19		<i>Sunday of the Ointment-Bearers</i> <i>Epistle: Acts 6:1-7; Mark 15:43-16</i>
	8:30 am	Rosary
	9:00 am	Matins
	9:30 am	Confessions
	10:00 am	Divine Liturgy for Parish Family & Friends

***Physician and Help of those in sickness, Redeemer and Savior of the infirm;
O Master and Lord of all, grant healing to your servants. Be clement, show mercy to those
who have sinned much, and deliver them, O Christ, from their
Iniquities, that they may glorify Your might divine!***

Fr. Julian Gnall

Fr. Anthony Romero



Roy Smith
Sven & Barbara Svensson
Michele Koetter
Abraham Haddad
Lillian Murphy
Stephen Horner
Demetrius Yackanich
Jenny Ford
Marilyn Fore
Robert Hasaka
Frank & Martha Arden
Pricilla Hughes
Sharif Rabadi
Katrina Anderson

Paola Terlaza
Henry Zugger
John & Margie Disque
Phillip Fall
Walter Jakymiw
Olga Bodnar
Frances Brannan
John Deflice
Kristoff Rajala
Jordan Smith
Marge Merrills
Theresa Doherty
Maggie Batsel

Carla Matthes
Laura Dominguez
Robert Zadel
Joseph Koetter
Mary Nell Preisler
Jackie De Paolis
Donny Terry
Mary Murphy
Lorraine Hubbell
Quintin Santamaria & Family
Heather Mattax
Larry Bennett
William Frank

*Prayers in honor of and to the Blessed Virgin are a powerful weapon
against sin, and for healing.*

**The Glorious Mysteries of the Rosary are now said every day through
All Saints' Sunday (June 3 this year).** As we sing in the Easter Irmos:
"Rejoice in the Resurrection of your Son!"

*If you recite the Rosary at home, please offer these intentions, and join us
on Sunday at 8:30 am.*



Intentions of the Rosary

- 1st Decade:** Help for persecuted Catholics, especially in communist and Islamic states
- 2nd Decade:** Spiritual and physical growth of our parish and the Byzantine Catholic Church
- 3rd Decade:** Increase in vocations to priesthood, diaconate, and consecrated life to serve
the Byzantine Catholic Church
- 4th Decade:** Repose of the souls who have no one praying for them
- 5th Decade:** Healing of the sick in body, mind and soul

Holy Father's Intentions for April

- Universal:** Creation—That people may learn to respect creation and care for it as a gift of God.
- Evangelization:** Persecuted Christians—That persecuted Christians may feel the consoling presence
of the Risen Lord and the solidarity of all the Church

*Those who recite the Akathist to the Mother of God or the Rosary receive a partial indulgence when
they do so in private, plenary indulgence when they do so as a group*

In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how He himself said, "It is more blessed to give than to receive." Acts 20:35.

THEOSIS

*Thursday, April 23
6 pm--potluck dinner
7 pm--Bible Study: Ephesians*



VOCATION ICON

*Today: Riley
Next Sunday: Brewer*

The OLPH women's Book Group will be meeting at Cindy Loescher's house for (potluck) Brunch on April 18th from 10 am to Noon.

We will discuss the book: *The Great Divorce* by C.S.Lewis (available on Amazon for \$7.90). *The Great Divorce* is a "profound meditation on good & evil [heaven & hell] & what God really offers us". For more information call Lara Davis@ 710-1181.

Date	Reader	Trojca	Greeter	Counter	Host
4/19	Jose Salazar	Delilah Chavez	Eva Schuler Miles Gloetzner	Eva Schuler Brian Fitzpatrick	Open

Barbara's Hall Report:

Thanks to everyone who brought food to share on Pascha. Everything was delicious. Thanks to Savannah for cutting up that big ham to share. Everyone cleaned up their own dishes and serving spoons. It was a perfect Pascha Sunday! Thank you Pam Pettit for bringing the colorful "Christ is Risen" Easter plates.

Don't forget to sign up for future socials!

Holy Week at OLPH: Services were well-attended, especially on Holy Wednesday and Good Friday. Thank you to all who kept vigil through Friday night to Saturday noon, and to all who decorated the church for the Good Friday Vespers and for Pascha. Special thanks to Carol Donlin and her son Thomas for their work in the sacristy and sanctuary, to Steve Block and Andrea Riley for cantoring, choir members, altar servers, and all who assisted in any way in the church, hall and grounds. ***If you have photos or videos from Holy Week and Pascha, please send them to the office at secretaryolph@yahoo.com.***

Explanation of the Icon: It is worth noting that the inscriptions of Icons of this event never say “Unbelief” or “Doubting” regarding Thomas. In Greek, the inscription reads **Η ψηλάφηση του Θωμά**, that is, the “Touching of Thomas”, making no reference to Thomas’ doubt and implying *Jesus* touching Thomas, both in body and soul, and not the other way around. In Slavic icons, the meaning is even clearer because the inscriptions always read **Уверение Фомы**, i.e. the “Assurance of Thomas”.

Usually, English icons mis-translate the Slavonic and inscribe their icons “The Belief of Thomas”. They miss the point: the Slavonic emphasizes that Jesus assures Thomas of the reality of His resurrection, His glorified body which still is wounded, His living presence. So too, for us moderns who think we know everything – Christ touches *us*, Christ comes to *us*. He takes the initiative, and we are healed as a result.

New Evangelization at work: So, pray to Saint Thomas for his help, and then invite someone who is weak in their faith to read the Scripture passage, or to hear the story again, and then talk to them about how the Byzantine Catholic Church interprets the event as an assurance from Jesus, not a condemnation, and of Thomas’ growth in faith, not his doubts. And then invite them to let Christ touch them, come to them, help them by coming to Divine Liturgy with you. Invite them for next Sunday, to come to worship and then to go out for “breaking of the bread” someplace (your treat) and listen to their faith story, and agree to walk with them on their journey. You have no idea what the Holy Spirit can do in and through us – be open!

A distinguishing feature of the Thomas Sunday service is the blessing and breaking of the Artos. This is a large Pascha that was set aside on Easter Sunday for today’s celebration.

The significance of the Artos is that it serves to remind all Christians of the events connected with the Resurrection of Our Lord Jesus Christ. While still living on earth, the Lord called Himself the Bread of Life, saying: *I am the bread of life; he who comes to Me shall not hunger, and He who believes in Me shall never thirst* (Jn 6:35) After His Resurrection, Jesus appeared several times to His disciples, ate before them and with them.

The miracle of Emmaus (Luke 24:13-35) is not so much His glorified appearance and then disappearance, as the key phrase “they recognized him in the breaking of the bread.” At that moment, when He again recited the words from the Last Supper, the disciples knew who He was, and then He disappeared. So too with this Artos, we are supposed to spiritually recognize Jesus as it is blessed, broken, and then eaten by the whole community.

Today is the eighth day after Pascha. It is the eighth day of the Resurrection, and it is the commemoration of the appearance of the Risen Lord to the apostles and most especially, Thomas, who doubted the testimony of the apostles and holy women and insisted he would not believe unless “I put my fingers into the wounds” of Jesus’ body. Eight is significant in Christian theology, as it signifies more than completion, more than fullness - it is the Kingdom of God and the life of the world to come. This is the eighth day of Pascha, and Thomas now understands exactly Who Jesus, and that His Kingdom is beyond earthly time!

In the Roman rite, this is Divine Mercy Sunday. If you wish to obtain the indulgence, participation in our Liturgy fulfills the requirement of attending Mass and receiving Holy Communion, however the liturgical observance is the ancient one of Saint Thomas.

The Eighth Day

From about 70 AD the Christians called the day of Pascha *the eighth day*. While seven denotes fullness (thus there are seven Holy Mysteries/Sacraments), eight means more than completion, more than fullness. Eight means the Kingdom of God and the new life to come, the new time of *kairos*, or sacred time. In these forty days, the Church goes beyond normal time, or *chronos*, and celebrates the power of Jesus’ resurrection.

This is because Christ was raised from the dead on the first day of the week (Sunday). This day quickly came to be experienced as the first day of the new creation, the day which has no evening, the day of the Kingdom, the everlasting day of God.

His death on the cross has ‘put death to death’, since death “took in a body and encountered God”, as St John Chrysostom says in his exquisite Paschal Homily. Death itself is abolished, and Christ has become the first fruits of the new creation.

We can preach and celebrate all of this not because it happened once upon a time, but because it has been accomplished for all time. Thus, when the Church speaks of Pascha, the resurrection of Christ, it is always in the present tense. “Christ is Risen!” the priest cries out. From the nave of the church the people, the royal priesthood, joyously respond, “Indeed He is Risen!”

Last week’s services were a repeat of Pascha. Beginning this week, most of the paschal parts of the Divine Liturgy and Divine Office remain, with minor additions proper to the Sunday and individual saints. This way the 40 days of Pascha are celebrated as one long day, the eighth day of the new creation!

Fathers of the Church About St. Thomas Sunday

This was therefore a work of divine providence, that the separation of the disciple would become a harbinger of increasing safety and surety. For if Thomas had not been absent, he would not have doubted; and if he would not have doubted, he would not have sought strangely; and if he would not have sought, he would not have felt; and if he would not have felt, he would not have been convinced of the Lord and God; and if he did not call Him Lord and God, then neither would we have been taught to hymn Him thus. For Thomas by not being present, has **led us towards the truth**, and later became more confirmed regarding the faith.

- *St. John Chrysostom, Sermon on Thomas Sunday*

By showing us that it is incorruptible, he would urge us on toward our reward, and by offering it as touchable he would dispose us toward faith. He manifested himself as both incorruptible and touchable to show us that his body after his resurrection was of the same nature as ours but of a different sort of glory. – *St. Gregory the Great, Incorruptible but Touchable.*

By his unexpected entry through closed doors Christ proved once more that by nature he was God and also that he was none other than the one who had lived among them. By showing his wounded side and the marks of the nails, he convinced us beyond a doubt that he had raised the temple of his body, the very body that had hung on the cross. He restored that body that he had worn, destroying death's power over all flesh, for as God, he was life itself.

Why would he need to show them his hands and side if, as some perversely think, he did not rise again bodily? And if the goal was not to have the disciples think about him in this way, why not appear in another form and, disdaining any likeness of the flesh, conjure up other thoughts in their minds?

But he obviously thought it was that important to convince them of the resurrection of his body that, even when events would have seemed to call for him to change the mode of his body into some more ineffable and surpassing majesty, he nonetheless resolved in his providence to appear once more as he had been in the past [i.e., in the flesh] so that they might realize he was wearing no other form than the one in which he had suffered crucifixion.

Our eyes could not have endured the glory of his holy body, if he had chosen to reveal it to his disciples before he ascended to the Father. Anyone who reflects on the transfiguration will easily infer this is the case,... since, it says, they could not endure the sight but fell on their faces. *St. Cyril of Alexandria, Commentary on the Gospel of John.*