

February 13, 2022 / Sunday of the Prodigal Son / Tone 5

The first of the All Souls Saturdays for us is this Saturday.

There are four more All Souls Saturdays: Saturday before Meat-Fare Sunday; Three Saturdays of Lent before the 2, 3rd and 4th Sundays; Saturday before Pentecost Sunday.

A book called “Hramoty” is kept in every Byzantine Catholic parish. In this, the names of the dead are kept, listed family groups. These names are sung in the Litany for the Deceased on the All Souls Saturdays. “We seem to give them back to you, O God, who gave them first to us. Yet as you did not lose them in giving, so we do not lose them by their return. Not as the world gives do you give. What you give you do not take away. For what is yours is also ours. We are yours and life is eternal. And love is immortal, and death is only a horizon, and a horizon is but the limit of our sight.” VenBede

All Souls Saturday: Father reads the names of the deceased at the special 10 am All Souls Saturdays Liturgies. New parishioners: please write the names of your dead whom you wish to have Father pray for in the All Souls Liturgy and he can add your family to the Hramoty, or Book of the Deceased.

Praying for the dead reminds us of our own destiny: everyone will die. It gives us the opportunity to reflect on the fleeting nature of earthly life, and should increase our desire to join God in the glory of Heaven, and thus to repent of our sins here on earth. That is why the All Souls Sundays are generally tied to Lent. The one before Pentecost serves as a reminder, that while the Church prays for the descent of the Holy Spirit, the Church continues to pray for the enlightenment of the souls of the deceased.

Why do Catholics pray for the dead? quietmoment.wordpress.com

The earliest Scriptural reference to prayers for the dead comes in the second book of Maccabees. The books of Maccabees recount the struggle of the Jewish people for freedom against the Seleucid Empire, around 100-200 years before the birth of Christ. They were written from an Orthodox Jewish point of view. In the second book of Maccabees, the Jewish leader, led his troops into battle in 163 BC. When the battle ended, he directed that the bodies of those Jews who had died be buried. As soldiers prepared their slain comrades for burial, they discovered that each was wearing an amulet taken as a booty from a pagan Temple. This violated the law of Deuteronomy and so Judas and his soldiers prayed that God would forgive the sin these men had committed (2 Mac 12:39-45).

This is the first indication in the Bible that prayers offered by the living can help free the dead from any sin that would separate them from God in the life to come. It is echoed in the New Testament when Paul offers a prayer for a man named Onesiphorus who had died: “May the Lord grant him to find mercy from the Lord on that day” (2 Timothy 1:18). The Catacombs of Rome bear evidence that members of the Roman Christian community gathered there to pray for their fellow followers of Christ who lay buried there. The practice of praying for the dead is rooted first in the Christian belief in the everlasting life promised in Jesus’ teachings and fore-shadowed by his disciples’ experience that God had raised him from the dead. After death, even though separated from our earthly body, we yet continue a personal existence. It is as living persons that God invites us into a relationship whose life transcends death. Praying for the dead has further origins in our belief in the Communion of Saints. Members of this community who are living, often assist each other in faith by prayers and other forms of spiritual support. Christians who have died continue to be members of the communion of saints. We believe that we can assist them by our prayers, and they can assist us by theirs. Our prayers for the dead express hope that God will free the person who has died from any burden of sin and prepare a place for him or her in heaven. Death remains a mystery for us – a great unknown. Yet Christian language evokes a hopeful imagination in the presence of death, an assurance that our love, linked to Christ’s love, can help bridge whatever barriers might keep those whom we love from fully enjoying the presence of a loving and life-giving God.

**Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix
Most Reverend Thomas J Olmsted Apostolic Administrator**

**Our Lady of Perpetual Help Byzantine Catholic Church
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**Father Tyler Strand
(516) 661-0883
tylerastrand@yahoo.co.uk**

OFFICE HOURS:

Monday—Friday 10:00 am—4:00 pm
Thursday OFF

THEOSIS: 2nd & 4th Thursday
Bible Study 6:45 pm / Zoom

Advisory Board

Fr. Chris Zuger, Dan Riley, Rafael Plut,
Jeff Brewer, Michael Grega, Alicia Wells

Finance Council

Matthew Blain, Maria Alden

**Confession (Mystery of
Reconciliation):**

9:15—10:00 am on Sundays, before or
after weekday Liturgies, or by appoint-
ment with Father

**Mysteries of Baptism/Chrismation/
Eucharist:**

Must be arranged three months in
advance.
(Pre-Jordan requirement)

Mystery of Crowning:

Must be arranged six months in
advance
(Pre-Cana requirement)

May the Lord Bless your kindness and
generosity to His House!

ONLINE GIVING / ONLINE TITHING

is available on our website:

For those parishioners who can't attend in per-
son or traveling or anyone who find this more
convenient, we just set up a new way to tithe
online using your credit card or debit card infor-
mation. You can do a one-time donation or set-
up weekly donations!! You will receive a receipt
and statement immediately after donating. The
software takes a very small percentage of the
donation, but its worth it for the ease of the sys-
tem. You can donate using your computer /
smartphone at: [ps://www.olphnm.org/giving](https://www.olphnm.org/giving).

Sick and Shut-Ins: It is the family's
responsibility to notify the parish office
when a parishioner is in the hospital or
confined to home because of sickness
or old age. Father will bring the con-
fined person the Holy Mysteries on a
regular basis. It is recommended that
one receive the Anointing of the Sick
before any major surgery. Please don't
let the priest be last to know that some-
one is ill!

Welcome to our Church! If you are looking for a spiritual home, contact Father Artur/
Fr Chris or the office staff for more information. God bless you!
1 Corinthians 6:12-20; Luke 15:11-32

- YouTube Live** 8:30 am Rosary; 9:00 am Matins, Confessions
10:00 am Divine Liturgy for Parish Family, Benefactors and Friends
Eternal Lamp: Intention of Cielo Doherty
- Feb 14 Mon** ***Death of Cyril Apostle to the Slavs / Heb 7:26-8:2; Jn 10:9-16***
9:00 am Liturgy / +Austin Franklin Hollar by Mary Alice Cooper
- Feb 15 Tue** Onesimus Apostle / 1 Jn 3:10-20; Mk 14:10-42
9:00 am Liturgy / +Manuel Maldo by Debbie Sanchez
- Feb 16 Wed** Pamphilius & Others Martyrs / 1 Jn 3:21-4:6; Mk 14:43-15:1
5:30 pm OLPH Devotions
6:00 pm Divine Liturgy / +Mary Sanchez by Blain Family
- Feb 17 Thu** ***Theodore the Recruit Great-Martyr / 1 Jn 4:2—5:21; Mk 15:1-15***
10:00 –11:30 am OASIS Class / “Two Great English Mystics”
6:00—9:00 pm Pysanky Workshop
- Feb 18 Fri** ***Leo the Great Pope / 2 Jn 1:13; Mk 15:22-25 & 33-41***
 9:00 am Prayer & witness in front of abortion clinic on San Mateo / Lomas
6:00 pm Liturgy / +Manuel Maldo by Debbie Sanchez
- Feb 19 Sat** ***1st All Souls Saturday / 1 Cor 10:23-28; Lk 21:8-9.25-27.33-36***
YouTube Live 9:00 am All Souls Liturgy / Panichida
- Feb 20 Sun** ***Sunday of Meatfare / 1 Cor 8:8-9:2; Mt 25:31-46***
4:00 pm Vespers (YouTube Live)
5:00 pm Liturgy / +Manuel Maldo by Debbie Sanchez
Hebrew Scriptures for Sunday: Deuteronomy 34:1-12; Samuel 12:15-25; Eze-
chial 37:1-14
- YouTube LIVE** 8:30 am Rosary; 9:00 am Matins, Confessions
10:00 am Divine Liturgy for Parish Family, Benefactors and Friends
Eternal Lamp: Intention of Cielo Doherty

YOUTUBE LIVE-STREAMING: OLPH Sunday / Holy Day Liturgies are available on YouTube. The link is <https://youtube.com/c/olphmedia>. Please click the "Subscribe" button to make it easier for you to find the channel in the future. Please, send your feedback about the quality of the live stream / comments / suggestions to Dan Riley: riley.dan@gmail.com

Remember Those Who Request Our Prayers:

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

Sharif Rabadi	Buster Miscusi	Paola Terlaza
Jenny Ford	Barbara De Lap	Ruth Sousa
Priscilla Hughes	Irene Bradley	Linda Granci
Marilyn Fore	Sorilah Chavez	Vicki Frank
Sven & Barbara	Abraham Haddad	Christopher
Svensson	Marianne Gerace	Barlow
Laurie Bienz	Lori Medina	Tracy McTernan
Brent Dodson-	Michael Baron	Scott Fafrak
Sands	Gabriel Preisler	Jordan Smith
Lara Davis	Todd Bailey	Rebecca Baia
Fr Chris Zuger	Jessica Pieniadz	Janet Worthington
Marcie Dark	Rhonda Glasscock-	Patti Klinkovsky
Philip Leahy	Michael Ford	Matt Williamson



Vocation Icon

Today: Sullivan Family
Next Sunday: Riley Family

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 February

Religious Sisters and Consecrated Women We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.

"All that is mine is yours." The merciful Father welcomed the Prodigal Son and showed love to his brother when he questioned that profound love which gave all that was his to his children. Are you open to share that love of the Father by a vocation to the priesthood, diaconate, religious or monastic life? If so, contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

February 20, 2022

Cantor: Andrea Riley

Reader: Brook Jilek

Altar Server: Michael Grega

Trojca: Katara Dodson-Sands
& Nathaniel Brewer

Counters: Rafael Plut, Ann Rajala

Propers for 2/20/2022

Meatfare Sunday

Tone 6

Troparion (Tone 6) - 152

v. Glory...

Kontakion (Meatfare) - 217

v. Now & Ever...

Theotokion - 406

Prokeimenon & Alleluia - 217-8

Our Father - 71

OLPH Prayer Warriors

Sunday (Zoom). Send your
prayer requests to Patricia at
pocb@unm.edu

THE PRAYER WARRIORS IS OPEN
TO EVERYONE--WOMEN, MEN, &
CHILDREN (children who have their
parents' permission)! Please join us!!

BARBARA'S HALL REPORT

Well, we are heading full steam into
Lent!

Please enjoy your fast free week
this week. You'll need it!

40 DAYS FOR LIFE: From Wednesday, March 2nd—Sunday, April 10th, our pro-life community in Albuquerque will unite with cities across America and around the world for a massive, coordinated, pro-life mobilization. This is an effort to bring together people of all faiths to pray for an end to the loss of pre-born human life and for the healing of those affected by abortion.

Join us in peaceful prayer between 7 am and 7 pm daily at this location:

Planned Parenthood abortion mill at 701 San Mateo NE in Albuquerque

Sponsored by Project Defending Life, 729 San Mateo Blvd, Alb. NM 87108

For more information visit us at www.40daysforlife.com

You can also send an email to Rachel at vp@defendinglife.org

or call Project Defending Life at (505) 266-4100

THE BYZANTINE CATHOLIC EPARCHY OF PHOENIX

subscribes to the

*Charter for the Protection of
Children and Young People*

adopted by the United States Catholic Conference of Bishops. The Eparchy, within all its parishes, institutions and programs, is committed to assuring a safe environment in ministry for its children and young people that conforms to the Charter requirements. For information regarding the Eparchial Safe Environment Program, please contact:

Dcn. Michael Hanafin

Safe Environment Program Coordinator

Cell: (480) 387-5182

Email: dcnhanafin@ephx.org

Sbdcn. Paul F. Kilroy

Asst. Safe Environment Program Coordinator

Office: (602) 861-9778 / Cell: (702) 498-5972

Email: sbdcnkilroy@ephx.org

Dr. Caroline Bonham

Victim Assistance Coordinator

Cell: (505) 314-3943

Email: victimassistanceofphennix@gmail.com

Dear Fr. Artur and the OLPH parish,

Thank you for your heartfelt monetary contribution. Your gift made it easier in paying for travel to and from the seminary for this semester. With this I will be back for Bright Week – unfortunately, all seminarians will participate in Holy Week and the Paschal Sunday services at the seminary this year. As always, all of you are in my daily prayers. - Thomas Donlin.

Relationship Ready: the Single – Catholic’s Roadmap to Marriage

Why wait until you’re engaged? Learn about communication, male / female complementarity, conflict resolution, healing, forgiveness, and much more now! **Relationship Ready: The Single Catholic’s Roadmap to Marriage** is an 8-week interactive, online course that offers the tools necessary to have fruitful dating relationships and lasting marriages - the only program of its kind! Presenters include Greg & Lisa Popcak, Damon & Melanie Owens, Greg & Julie Alexander, Fr. Thomas Loya, Dr. Bob Schuchts, and other dynamic Catholic speakers. Sessions include presentations, Q&A and small group discussions with other single Catholics from all over the world. Recordings will be available, so no worries if you can’t make every session. **Sign up now! The first 50 registrants will receive a free coaching or spiritual direction session!** Visit <https://nationalcatholicsingles.com/relationship-ready/> for more information and to register. **Early registration closes February 10th and the program begins February 15th.**

Coming OASIS class with Fr Chris at OLPH: Thursday, Feb 17: 10 am - 11:30 am "Two Great English Mystics"

Richard Rolle’s beautiful books and The Cloud of Unknowing (author unknown) still influence western Christian spiritual life after 700 years! After learning about their world and Church, we will discover the deep, passionate love for God that these works can teach us and help lead us closer to Him. These works were designed to lead souls into a deeper connection with the Lord. The goal is to constantly draw nearer to Jesus Christ, and into the life of the Holy Trinity, with the desire to be truly pierced by His love. Register with OASIS, either online at <https://albuquerque.oasiseverywhere.org/> or by phone at 505-884-5429.

ASK A PRIEST ANYTHING

Can a priest administer the sacraments of Confirmation and Holy Orders?

Can a deacon do weddings?

Only a bishop can administer Holy Orders. This was a problem in communist countries, where priests were named by the Holy See to do many things as a bishop to keep the local diocese going, but could not get state approval for those priests for consecration as a bishop.

Eastern priests routinely administer Confirmation/ Chrismation at baptism, reception of a convert, or giving this Mystery to a baptized Catholic who never received the sacrament. Latin priests can administer Confirmation to converts at Easter, and can do it the rest of the year but only with permission from the bishop. Chrism can only be consecrated by the bishop and must be used for this sacrament.

A Latin deacon can witness a wedding in the Latin Rite and can celebrate a Baptism. Eastern deacons may not celebrate any sacramental Mysteries whatsoever. The only exception is Baptism, and that can only be done in an emergency when a priest is not available. Priests are the ordinary ministers for all sacraments in all of the Eastern Catholic Churches.

Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ?

In the Scriptures the great “icon” of our communion with God is “Eden, the Garden of God” (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one’s own will over the will of God. This is why the first way in which the devil tempted Christ concerned food. Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God.

In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don’t please us. We throw away food without a second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake.

Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one’s will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one’s spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one’s ego.

In the Great Fast we refrain from eating for at least part of each day (until noon, or midafternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see Ex 34:27-29) and of Elijah before encountering God on Mount Horeb (see 1 Kgs 19:8-12). For Christians, of course, the Lord Jesus’ 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God.

During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by abstinence – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z.

Why Animal Products?

Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, “See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food” (Gen 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before [Type text] and after the fall (see Gen 3:18). It was only after the flood, when the earth had been laid waste, that God tells Noah, “The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you” (Gen 9:2, 3). In abstaining from animal products, then, we are returning to the “food of paradise,” the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.

Homily 45 by St Theodore the Studite

Brethren: fasting is the renewal of the soul, for the Apostle says that as the body weakens and withers from the ascetic labor of fasting, then is the soul renewed day by day. It is made beautiful and shines in the beauty which God originally bestowed upon it. And when it is purified and adorned with fasting and repentance, then God loves it and will live in it as the Lord has said: “I and the Father will come and make Our abode with him” (Jn 14.23). ... Now at the beginning the Fast seems laborious, but if we shall apply ourselves from day to day with ardor and discipline, then with the help of God it will be made easier. At the same time, if we desire that the Fast be true and acceptable to God, then together with abstaining from food, let us restrain ourselves from every sin of soul and body, as the sticheron instructs us: “Let us keep the Fast not only by refraining from food, but by becoming strangers to all sinful passions” (Aposticha at Vespers, First Tuesday in the Great Fast)

