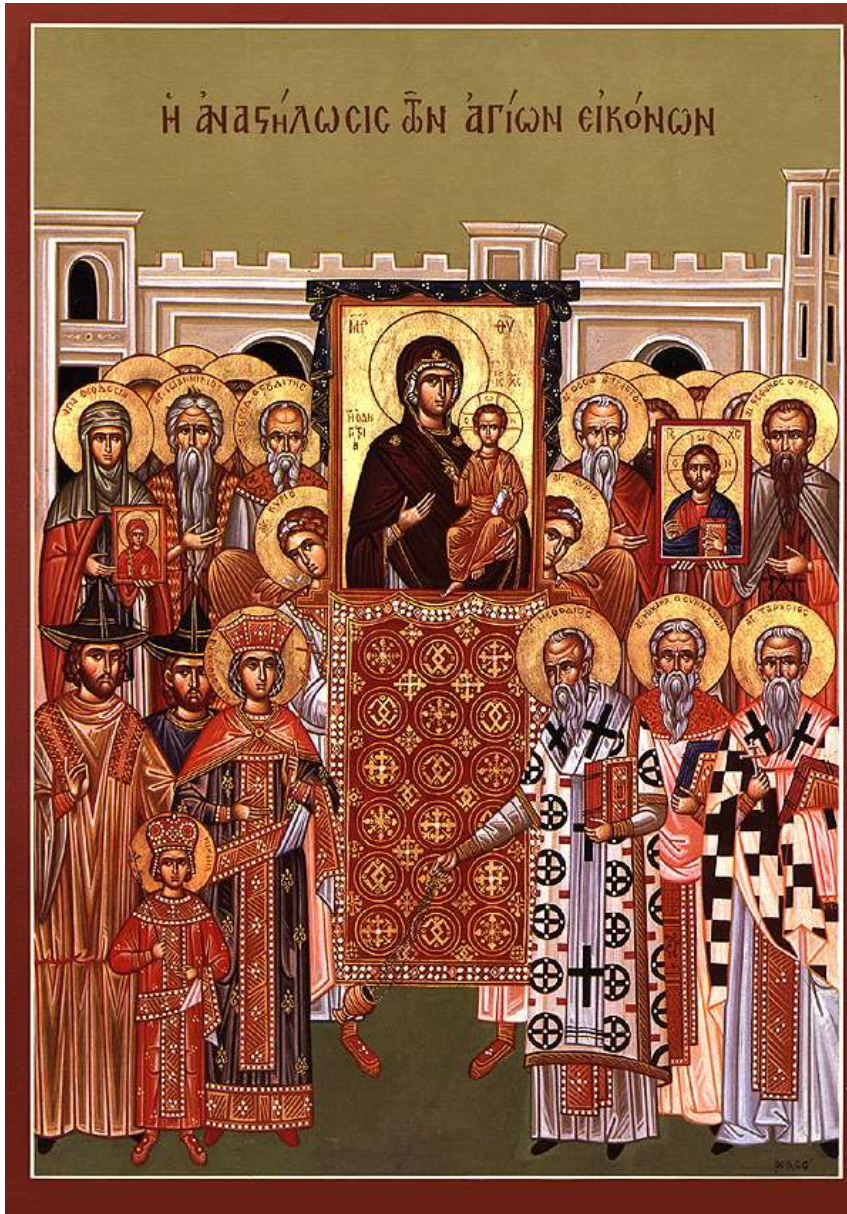


February 22, 2015



Sunday of Orthodoxy



**Our Lady of Perpetual Help  
Byzantine Catholic Church**

1837 Alvarado Dr. NE

Albuquerque New Mexico 87110

Office: 256-1539 FAX: 256-1787 www.olphnm.org

**Father Artur Bubnevych, Pastor**  
**Rectory: 268-2877**  
**pastorolph@yahoo.com**

**Father Christopher Zugger (retired)**  
**Phone: 256-1787**  
**Frchris.zugger@gmail.com**  
**www.frchriszugger.com**

**SCHEDULE:**

**Sunday:** Rosary 8:45 am  
Matins 9:00 am  
Divine Liturgy 10 am  
Vespers, 4:00 pm

**Saturday:** Great Vespers 5:00 pm

**Weekday:** Wednesday Presanctified 6:00 pm  
Friday Presanctified 6:00 pm

**Holy Days of Obligation**  
**Check the bulletin or call the office**

**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:**  
2<sup>nd</sup> & 4<sup>th</sup> Thursday  
6 pm Potluck Dinner  
7 pm Bible Study

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

February 22, 2015  
Sunday of Orthodoxy

Epistle: Hebrews 11:24-26.32-12.2; Gospel: John 1:43-51

**Today**  
8:40 am Rosary  
9:00 am Matins  
9:30 Confessions  
10:00 am Divine Liturgy for the Parish Family  
Procession & Blessing of Icons  
Fr. Chris: +Angela R. Ilasi by Mrs. Rosemary Caito  
4:00 pm Vespers  
Eternal Lamp: Open

**Monday**  
Feb. 23 **Polycarp Bishop-Martyr**  
Readings: Genesis 3:21-4:7; Proverbs 3:34-4:22  
12 Noon 6<sup>th</sup> Hour

**Tuesday**  
Feb. 24 **First & Second Findings of the Head of John the Baptist**  
Readings: Genesis 4:8-15; Proverbs 5:1-15  
6:15 pm CAFE meeting at UNM

**Wednesday**  
Feb. 25 **Tarasius Patriarch**  
Readings: Genesis Genesis 4:16-26; Proverbs 5:15-6:3  
Abstinence 6:00 pm Presanctified Liturgy

**Thursday**  
Feb. 26 **Porphyry of Gaza Bishop**  
Readings: Genesis 5:1-24; Proverbs 6:3-20  
6:00 pm Pot luck dinner  
7:00 – 8:30 pm THEOSIS

**Friday**  
Feb. 27 **Procopius Venerable - Confessor**  
Abstinence Readings: Genesis 5:32-6:8; Proverbs 6:20-7:3  
6:00 pm Presanctified Liturgy/followed by meatless potluck

**Saturday**  
Feb. 28 **2<sup>nd</sup> All Souls Saturday**  
Epistle: Hebrews 3:12-16; Gospel: Mark 1:35-45  
10:00 am Divine Liturgy/Pahachida  
5:00 pm Great Vespers

**Sunday**  
March 1 **Second Sunday of the Great Fast**  
Epistle: Hebrews 1:10-2:3; Gospel: Mark 2:1-22  
8:40 am Rosary of Our Lady  
9:00 am Matins  
10:00 am Divine Liturgy for the Parish Family  
Procession & blessing of icons  
Fr. Chris: +Sam Caito by wife "Sis"  
Canned Goods Collection for the Franciscan Friars  
4:00 pm Great Vespers

***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. George Reamulto  
Fr. Julian Gnall  
Fr. Alberto Villalobos  
Fr. Anthony Romero  
Fr. James Lane



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

Paola Terlaza  
Henry Zuggger  
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

*Prayers in honor of and to the Blessed Virgin are a powerful  
weapon against sin, and for healing. **The Sorrowful  
Mysteries are said everyday until Pascha.***

*If you recite the Rosary at home, please offer these intentions,  
and join us on Sunday at 9 am.*



### ***Intentions of the Rosary***

- 1<sup>st</sup> Decade:** Help for persecuted Catholics, especially in communist and Islamic states
- 2<sup>nd</sup> Decade:** Spiritual and physical growth of our parish and the Byzantine Catholic Church
- 3<sup>rd</sup> Decade:** Increase in vocations to priesthood, diaconate, and consecrated life to serve the Byzantine Catholic Church
- 4<sup>th</sup> Decade:** Repose of the souls who have no one praying for them
- 5<sup>th</sup> Decade:** Peace in Ukraine and the Middle East

### ***Holy Father's Intentions for February***

**Universal:** That prisoners, especially the young, may be able to rebuild lives of dignity.

**Evangelization:** That married people who are separated may find welcome and support in the Christian community.

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

**Parents: Please supervise your children** outside on the concrete patio! There must be adults watching over our little ones for their safety when they play outside. Do not think that all is well just because they are on church property. Also, **small children MUST be accompanied by a parent or guardian when they want to use the restroom.** Safe Environment policy requires this. There are unaccompanied children going back and forth on Sunday - what will you do if your child is hurt or, God forbid, hurt by someone? **Please cooperate in this**

*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, Feb. 26*

*6 pm--potluck dinner*

*7 pm--Bible Study: Ephesians*



### ***VOCATION ICON***

*Today: Donlin*

*Next Sunday: Blain*

**Please consider putting your personal or business ad in the bulletin.** The annual cost would be \$100 and it would help us with bulletin expenses.

**Why don't the bells ring?** We are working with the company to fix this problem and waiting on a part to come. Hopefully we will have bells again in March. Say a prayer that this works or else it has to go back to Ohio!

**Why isn't the whole bulletin in color now?** There is a limit as to how many pages can be done in color every month on our leased copier.

<b>Date</b>	<b>Reader</b>	<b>Trojca</b>	<b>Greeter</b>	<b>Counter</b>	<b>Host</b>
3/1	Michael Wells	Grace Brewer	Dorothy Curl Melinda Fitzpatrick	Rafael Plut Dorothy Curl	Open

#### **Barbara's Hall Report:**

Thanks to Jana Brewer and Carla Sankel for providing a very nice brunch for everyone. They made pulled pork sandwiches, brought salad and chips and even a tray of cheese for Cheesefare Sunday.

There they also brought cookies, including giant chocolate chip cookies!  
Thanks. Jana did all the dishes and cleanup!

**Matins** is the Church's morning liturgical prayer. In the Byzantine tradition, its themes are several: repentance for our sins and offences, meditation on the history of salvation and pure praise of God. On Sundays, the further theme of the Resurrection of our Savior Jesus Christ, is predominant.

It is perhaps the most beautiful service in the Byzantine rite, as well as the most complex. Due to the latter, it is often neglected at the parish level although the bishops of the Church have called for its restoration. Its neglect is unfortunate as this service together with the Vespers serve as the main teaching agent in the truths of our faith. To disassociate them from the Divine Liturgy is to do a disservice to the Divine Liturgy as Vespers and Matins are fitting preparations for Divine Liturgy, and as a day with Divine Liturgy would traditionally not exclude the praying of Vespers and Matins.

The central matins hymn is the Canon. This is made up of a series of eight poetic odes. In the parish usually only a selection of the odes is sung. On Sundays and Holydays when "Festal Matins" is served, a gospel reading is included. After the reading, all the faithful come forward to venerate the gospel book along with the icon that lie on the tetrapod.

Because it is the central service of the liturgical day, many of our other church "paralitururgical" services are a development or adaptation of Matins – Paraklis (office of prayer seeking the consolation of the Theotokos), Moleben, and the Funeral service itself (e.g. Parastas) for example. Matins is a service that customarily begins in the dark of morning. At dawn the believer then approaches God with praises, thanksgiving, and petitions, seeking His blessing for the new day – this new day being the expression of God's abundant love towards us and all creation. Common morning Psalms are 51(50), 148, 149, 150.

Matins (like Vespers) is a principal hour of the daily liturgical cycle, which should not be displaced by minor services such as the Hours or Typica, or by private devotion.

**Pysanky classes** on March 14 (noon to 4 pm) and March 21 (11 am – 4 pm), cost of materials and \$5. **Please register by March 8** by phoning the office or signing up. Thank you to Michael Grega for presenting this.

**Friars' Needs:** please bring to church next Sunday

floor cleaner like Pine Sol  
clamshell to-go boxes  
hot sauce  
powdered or liquid drink mixes

The Friars build food boxes for poor families, and they need smaller cans/packages of the following:

rice	jelly
beans	canned or boxed soups
pasta	canned vegetables and fruit
powdered mild	canned tuna
peanut butter	sugar

**The bulletin and the activities calendar are online now!** Check out our improving website, [www.olphnm.org](http://www.olphnm.org) which Gabriel Garcia is working on. So, if you miss church, or you misplace the paper bulletin, it is now available to you 24/7. Thanks to Gabriel and Ann Rajala for this.

**The Divine Liturgy of Saint Basil** is prescribed for Lenten Sundays. This Liturgy was known across the Byzantine East by 520 AD. For the modern congregation, what is different is found in the Anaphora, and in the closing prayers. In the Anaphora, we find a summary of salvation history beginning with the creation of the earth, and defenses of the personhood of Christ as the unique God-Man. Also, the Epiklesis prayer strongly emphasizes that the Sacred Gifts are the Body and Blood of Jesus Christ, offered for the world. When the priest says "the symbol" he means *make it truly* the Body and Blood, as symbol in Greek meant "to make it real."

The Ruthenian Tradition followed by our parish has unique music used only for the Liturgy of St. Basil, and that is found on pp. 96-103 of the green Pew Book. These soaring melodies were meant to cover up the longer prayers of the priest, as by the time Christianity reached the Slav nations in the ninth century, this had become ordinary Byzantine practice. It's interesting to note that this "covering up" of the prayers from the people is contradictory to what was the original practice. In small parish churches and cathedrals, the prayers were all recited aloud so that people could participate in the Eucharistic Sacrifice. But later it was thought that the anaphora was too sacred for the ears of the laity, and curtains were drawn around the altars or across the doors of the icon screen to block off the sacred action.



**"Bright sadness"** is a popular term for Lent, and this is best found in the main service of Lent: the **Liturgy of the Presanctified Gifts**. This is also called the **Liturgy of Saint Gregory**. The "Presanctified Gifts" are the Body of Christ consecrated on Sunday, and reserved in the tabernacle, thus it is not a "divine" Liturgy. Vespers is celebrated, with special verses for each night reflecting the Lenten themes. The Scriptures come from Genesis and Proverbs

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"We define that the holy icons, whether in color, mosaic, or some other material, should be exhibited in the holy churches of God, on the sacred vessels and liturgical vestments, on the walls, furnishings, and in houses and along the roads, namely the icons of our Lord God and Savior Jesus Christ, that of our Lady the Theotokos, those of the venerable angels and those of all saintly people.

Whenever these representations are contemplated, they will cause those who look at them to commemorate and love their prototype. We define also that they should be kissed and that **they are an object of veneration and honor (timitiki proskynisis), but not of real worship (latreia), which is reserved for Him Who is the subject of our faith and is proper for the divine nature. The veneration accorded to an icon is in effect transmitted to the prototype; he who venerates the icon, venerated in it the reality for which it stands"**.

# Triumph of Orthodoxy

## First Sunday of the Great Fast

Today we celebrate the “**triumph of Orthodoxy**”. The triumph is of “the true faith” and celebrates the final victory over iconoclasm in 842. The Synod of Constantinople had reaffirmed the Seventh Ecumenical Council’s teaching on the proper use of images in Christian worship, and to celebrate the event the population of Constantinople took part in a huge procession from the Blachernae Church to Hagia Sophia, carrying icons and other images which had been hidden away and now could be restored to the churches.

Every parish holds a similar procession today, as the Council had decreed that the first Sunday of Lent, which was the date of that first procession on February 19, 842, would include this remembrance. Today, the service reflects both the original feast, and the triumph of orthodox belief over all heresies.

**Iconoclasm teaches that the Word of God as Incarnate in Jesus cannot be represented in art, as the divine should not be represented in any way. In this, it reflects both Jewish and Muslim teachings,** and raises questions then about the Incarnation: did God truly become a human being in Jesus or not? This underlies all iconoclastic tendencies, **rejecting the great gift of the incarnation** through which we are offered salvation.

Iconoclasm was also a reaction to the claims of miracles accompanying icons, and excessive piety which seemed to veer very close to idol-worship. Iconoclasm was very popular in the imperial army, in the Balkan peninsula, and among refugees from the provinces conquered by the Muslim armies. These people preferred to use crosses, not crucifixes, and decorative paintings that had no figures in them.

Although Caliph Yazid II ordered the destruction of crosses throughout the churches in Jordan in 722-723, the Muslim rulers generally allowed the Christians under their rule to continue to produce icons. In the Empire, feelings against possible worship of icons, and against portraying Jesus in His humanity and divinity, continued to rise.

Emperor Leo III ordered that the image of Jesus over the main gate of the palace in Constantinople be pulled down around 727, and replaced with a plain cross, and rioting broke out among the defenders of the icons and the iconoclasts. Many towns saw similar riots break out, as monks defended the use of icons, and soldiers and imperial officials favored the destruction of all of them. Pope Gregory III condemned the heresy, but his messengers to the east were imprisoned by iconoclast sympathizers. A synod of iconoclast bishops issued this definitive teaching in 754:

If anyone ventures to represent the divine image (χαρακτήρ, *charaktēr*) of the Word after the Incarnation with material colors, let him be anathema! .... If anyone shall endeavor to represent the forms of the Saints in lifeless pictures with material colors which are of no value (for this notion is vain and introduced by the devil), and does not rather represent their virtues as living images in himself, let him be anathema!"

Finally, Empress Irene, Pope Hadrian I, and Patriarch Tarasios convoked the Seventh Council at Nicaea in the presence of the child-emperor Constantine VI in 786-87. This Council reaffirmed the classic Christian defense of icons:

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