

# Pascha – Feast of Feasts / April 1, 2018

Christ is risen! / Indeed He is risen! Al-Maseeh qam! / Háqqan qam!

Christós anésti! / Al ithós anésti! Christós voskrése! / Voistinu voskrése! Kristus vstal zmrtych! / Skutocne vstal zmrtych! Cristo ha Resucitado! / En Verdad ha Resucitado!

Kristus dr upstenden./Ja, Han dr sanner! Igen uppstenden. Christ daaztsáádée' náadi-idzáá! / T'áá aaní, daaztsáádée' náadi-idzáá! Cristo è risorto! / E' veramente risorto! Kriost

Eirgim! / Eirgim! Meshiha qam! / Bashrira qam! Christus ist Auferstanden! / Wahrhaf auferstanden! Ha-Mashiah qom! / Be-emet qom! Christu Uyirthezhunnettu! /

Theerchayayum Uyirthezhunnettu! Pchristos Aftooun! / Al ethos Aftoon! Tá Críod ar éirigh! / Go deimhin, tá e ar éirigh! Kristus augšāmcēl ies! / Patiesi augšāmcēl ies!



**“YESTERDAY WE WERE BURIED WITH YOU, O CHRIST AND TODAY WE RISE WITH YOU IN YOUR RESURRECTION. YESTERDAY WE WERE CRUCIFIED WITH YOU: GLORIFY US WITH YOU IN YOUR KINGDOM.”**

DEAR PARISH FAMILY! WHAT A GLORIOUS PASCHA! WHAT A MIGHTY BLESSINGS OF THE RESURRECTED LORD are upon us TODAY! As we continue our journey together to our Lord's Glorious Ascension and the great day of Pentecost in the newness of LIFE I pray that we never let go of the joy of Pascha. I pray that we keep a tight hold of the light of Christ that we have received. ***“Come ye and receive light from the unwaning light, and glorify Christ, who arose from the dead”***

# Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix

**Bishop: His Grace John Pazzak C.Ss.R**

**Our Lady of Perpetual Help Byzantine Catholic Church  
1837 Alvarado Dr. NE, Albuquerque, New Mexico 87110  
Parish office: (505) 256-1539**

**Father Artur Bubnevych, Pastor  
Rectory (505) 268-2877  
abbaolph@gmail.com**

**Father Christopher Zuggger (pastor emeritus)  
(505) 256-1787  
Frchris.zuggger@gmail.com  
www.frchriszuggger.com**

## **Advisory Board**

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

## **Finance Council**

Matthew Blain, Tom Ellefson, Maria Alden

## **Parish Membership**

***From time to time it is good for us to reflect on what constitutes membership at Our Lady of Perpetual Help...a time to reflect on our relationship to God and His Church which is expressed by our commitment to this parish.***

Our parish community is open to any Catholic and to anyone

1. who is interested in seeking the Lord Jesus through His Word, the teachings of the Apostles, and the Sacred Mysteries;
2. who accepts the teachings of the Catholic Church;
3. who will help form a community based on the Lord's love;
4. who is willing to grow as a Christian within the legitimate spiritual traditions of the Byzantine Catholic Church within our American context;
5. who acknowledges the legitimate authority of the Pope, Bishop, and Pastor;
6. who will attend liturgical services on Sundays and great holydays;
7. and who is willing to support the growth of the Church (Eparchy and Parish) by sharing his/her time, talent and treasure (financial support);

Actual Parish membership is based on the above and is determined by the following criteria:

1. Being registered
2. Attending liturgical services regularly on Sundays and Holydays
3. Contributing to the support of the Church—both Eparchy (Bishop's Appeal) and Parish through use of the Sunday Tithing envelopes!

Membership in the parish gives the parishioners the right to have their children receive the Holy Mysteries of Christian Initiation, be married in church and be buried from the church.

***Summary from the Eparchial Pastoral Handbook on "Membership in a Parish"***

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

- Today  
*FEAST OF FEASTS* 9:00 am Resurrection Matins & Divine Liturgy For Parishioners, Benefactors & Friends  
Blessing of Easter Baskets / Paschal Potluck in the Hall  
Fr. Chris: For Family, Friends and Benefactors  
Eternal Lamp: Birthday Blessings on Dorothy Curl by Helga Dzek
- April 2 Monday *Bright Monday / Solemn Holy Day / Acts 1:12-17 & 21-26; John 1:18-28*
- No Fasting this Week 6:00 pm Blessing on Shari Sanderson / Procession around the Church with reading of four Gospels  
Fr. Chris: Intention of Zuggler Family Members
- April 3 Tuesday *Bright Tuesday / Simple Holy Day / Acts 2:14-21; Luke 24:12-35*  
9:00 am Health of Jenny Ford by Tim Ford  
**6:00 pm St. John's Bible Study with Potluck at Riley's House**  
6:30 pm CAFE meeting at UNM
- April 4 Wednesday *Bright Wednesday / Acts 2:22-36; John 1:35-51*  
5:30 pm OLPH Devotions  
6:00 pm Health of Jenny Ford by Tim Ford  
Fr. Chris: Intention of Gary Henry Family
- April 5 Thursday *Bright Thursday / Acts 2:38-43; John 3:1-15*
- April 6 Friday *Bright Friday / Death of Methodius Apostle to the Slavs / Acts 3:1-8; John 2:12-22*  
9:00 am Prayer and witness in front of Abortion Clinic on San Mateo  
6:00 pm +Agnes Adamsko by Pam Pettit  
Fr. Chris: Intention of Ralph Pesce
- April 7 Saturday *Bright Saturday / Acts 3:11-16; John 3:22-33*
- April 8 Sunday *Thomas Sunday / Acts 5:12-20; John 20:19-31*  
4:00 pm Great Vespers  
5:00 pm Health of Jenny Ford by Tim Ford
- ECF Classes 8:30 am Rosary  
9:00 am Matins & Confessions  
10:00 am Divine Liturgy for Parish Family, Benefactors and Friends / Mysteries of Christian Initiation for Heidi Watson  
Fr. Chris: Health of Gimbrone Family Members

## Paschal Customs / Easter Customs / Bright Week

The Hours for Bright Week are much shorter, and filled with Resurrection proclamations, especially "Having Beheld the Resurrection" and the Irmos from Pascha. There are **no penances this week, no prostrations, no fasting or abstinence**. It is a week of celebration of the glory of the Resurrection of Our Lord. We are raised with Him into new life, so there is no kneeling either. The Divine Liturgy is that of Pascha, and this triumphal and joyous celebration continues until the eve of Ascension Thursday for forty days. **All of this is designed to carry us to the nine days of preparation for the Descent of the Holy Spirit on Pentecost Sunday.**

**Bright Monday:** This is still a holiday in most of Europe. There is an **old custom of taking an Emmaus Walk this day, reflecting on God's mercy in one's life and the power of the Resurrection, then going to church for a service**. The ancient practice was that there was no work from Pascha through Bright Wednesday. Thus the people were able to attend all of the joyful services. We do not have that luxury in America, but **you are encouraged to come tomorrow night for the Liturgy and the Procession of the Four Gospels in which the Resurrection is proclaimed to the world!**

**Why a bunny at Easter?** There are lots of stories, but one of the favorites is that the rabbit was in the garden when Jesus arose from the dead. The rabbit was so awestruck that he trembled, and to this day rabbits tremble in memory of that event.

**Sprinkling of boys and girls:** On Bright Monday, the guys sprinkle water on the girls; on Bright Tuesday it is reversed. The origin is that when the women came to tell the apostles that Christ was risen, they thought they were hysterical and threw water on them to calm them down. The holy women got their revenge after the apostles saw the empty tomb. The one tossing water is supposed to cry out "Christ is risen!" Obviously this custom can get abused - in Eastern Europe it is pointless to wear good clothes on these days!



Vocation Icon

Today: Donlin Family

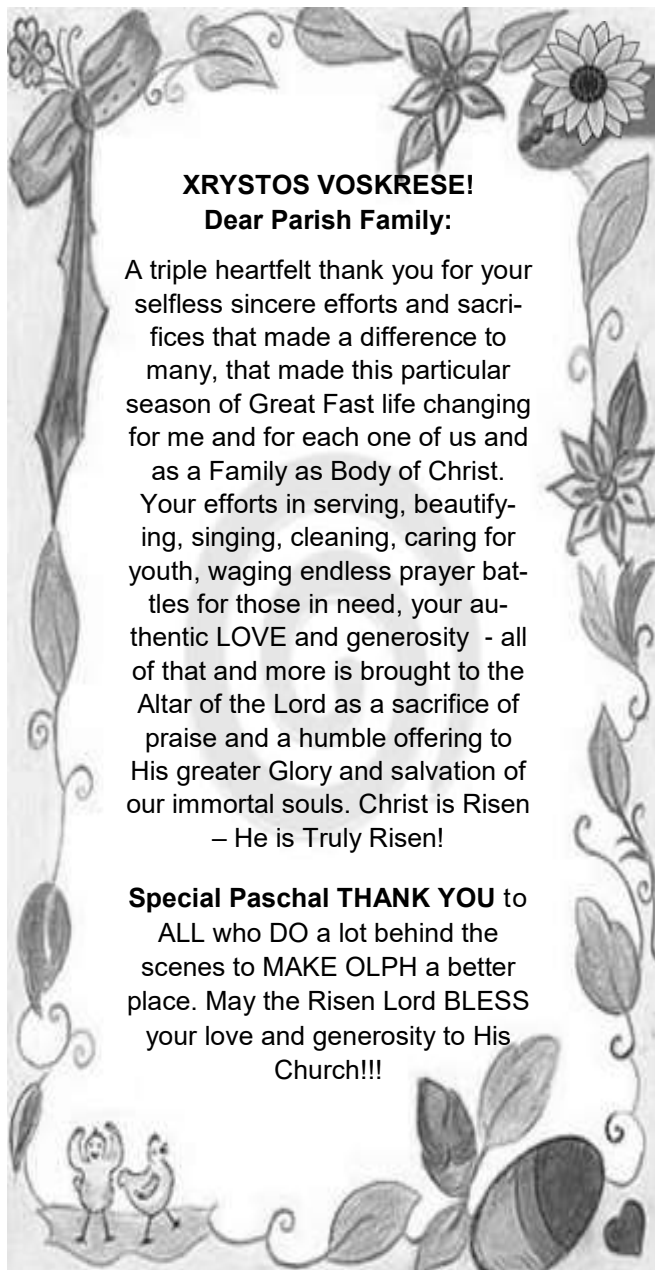
Next Sunday: Brewer Family



Now this I say, whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully, Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver. (2 Corinthians 9:6-7)

**April 8, 2018**

Cantor	Andrea Riley Evie Jilek 4/7
Reader	Gabriel Garcia
Trojca	Sarah Brewer
Greeter	open
Usher	Dan Riley, Jeff Brewer
Counter	open
Host	open
Church Cleaners	Tom Plut, Tom Ellefson
Altar Servers:	Thomas Donlin Michael Grega Daniel Fogg Joe Ellefson Patricio Chavez Lucas Riley John Paul Talamante



**XRYSTOS VOSKRESE!**

**Dear Parish Family:**

A triple heartfelt thank you for your selfless sincere efforts and sacrifices that made a difference to many, that made this particular season of Great Fast life changing for me and for each one of us and as a Family as Body of Christ. Your efforts in serving, beautifying, singing, cleaning, caring for youth, waging endless prayer battles for those in need, your authentic LOVE and generosity - all of that and more is brought to the Altar of the Lord as a sacrifice of praise and a humble offering to His greater Glory and salvation of our immortal souls. Christ is Risen – He is Truly Risen!

**Special Paschal THANK YOU** to ALL who DO a lot behind the scenes to MAKE OLPH a better place. May the Risen Lord BLESS your love and generosity to His Church!!!

**Barbara's Hall Report**

Thanks to Savannah and her "potato peeps" for bringing lots of baked and sweet potatoes. And so many toppings. Everything under the sun! Plus salad and bread. Nahrein brought lots of little loaf cakes that were delicious. Our last Sunday during Lent. Let the celebrations begin!

**THE ARTOS, by Msgr. Ernest Dunda** "Artos" is a Greek word which means bread made with yeast. The Artos is blessed on Easter Sunday after the Ambon Prayer which is said at the end of the Liturgy. Even though this is a custom and an old-world tradition in our Byzantine Church, we find regrettably that only a few churches carry out this practice. This custom still prevails in the Ukrainian and Orthodox churches. The prayer used in the blessing of the Artos is as follows: "We bless and sanctify this bread on this Paschal day, for the honor, praise and memory of the glorious Resurrection of our Lord Jesus Christ by whom we are released, freed ... We further ask Almighty God to bless this bread and that all who partake of it may share in His Heavenly gifts and be free of all pain and sickness, and be granted salvation of soul and health of body." ["Trebnik", Žokva, Pp 602-604]

During Easter Week, which is also known as Bright Week, the blessed bread, covered with an icon of the Resurrection, remains on the Tetrapod to be kissed until the Sunday after Easter (St. Thomas Sunday), when the Artos is distributed to the faithful. According to the old custom, the Artos was distributed on the Saturday of Bright Week after the Holy Liturgy with the prayer, "this bread may be for the health and sanctification of the soul of him who eats of it." In the former centuries the faithful would preserve little pieces of bread for those who were seriously ill or in danger of death and unable to receive Holy Communion. They would be given a piece of artos as a substitute for Holy Communion. The Artos reminds the faithful that Christ came from Heaven to Earth, took on a human body, suffered for us, was crucified, and on the third day arose from the dead to be with us always to the end of the world. Our Lord said of Himself: "I am the living bread who came down from Heaven"(John 6:51). I

In the Byzantine Church the Artos was regarded and preserved by the faithful as Sacred Bread. It reminds us of the occasion when our Lord at the Last Supper, on Holy Thursday, with His Disciples present, instituted the Holy Eucharist. It recalls to our minds that He is permanently among us. It also reminds us of His appearance to the Disciples after the Resurrection, when He blessed the food and did eat of it with them. Again we are reminded of His words to Cleophas and Lucas on their way to the village of Emmaus when He interpreted the Scriptures in regard to things referring to Himself, and they did recognize Him when He reclined at the table with them, and He took bread and blessed, and broke and began handing it to them. (Luke 24:27-35) According to the oldest tradition, the Apostles, after the Ascension of Our Lord, placed bread on the table (altar) each time during the services, for the Divine Master. This they did for their Master, confessing or believing in His invisible presence among them. At the end of the services they took the bread and lifted it up with the words: "Glory be to You, O Christ, Our God, Glory be to You. Glory be to the Father, and to the Son, and to the Holy Spirit."

The Apostles, after receiving the Holy Spirit on Pentecost Day, went to preach the Gospel throughout the world and, according to tradition, left a loaf of bread on the altar in remembrance of His Glorious Resurrection. The origin of the blessing of bread can be found in the Old Testament, where we read that on a table set on the right side of the Sanctuary of the Temple were twelve loaves of bread representing the twelve tribes of Israel. This bread was replaced each Saturday (Sabbath) by the celebrating priest, who alone was permitted to eat this bread. (continue on next page)

## Cantor Corner

### Liturgical Propers for 4/8/18 (Thomas Sunday)

**Troparion** - DL 175 \*  
**v. *Glory.Now & Ever..***  
**(Tone 8)**

**Kontakion** - DL 176 \*  
**Prokeimenon & Alleluia** -  
DL 176

**Instead of 'It is Truly  
Proper'** - DL 167  
**Our Father (Paschal)**- DL  
167

**Communion Hymn** - DL  
177

**Dismissal** - DL 170

\* There will be a baptism during the Sunday morning Divine Liturgy and the troparion & kontakion will be omitted. Also, 'All you who have been baptized' will replace 'Holy God'.

**OLPH Prayer Warriors**  
Believing in Jesus's promise that where two or more are gathered in His name, He is with us, please join our intercessory prayer group, the OLPH Prayer Warriors, Sunday mornings at 9:30 in the conference room to pray for our individual and collective needs. Although we will dedicate our prayers to particular themes each week, and if you cannot participate in our gatherings, do let us know of your particular petitions and we will include them in our prayers. Send your prayer requests to Patricia at [pcob@unm.edu](mailto:pcob@unm.edu)

**April 2018**  
April 8 Signs  
April 15 Courage  
April 22 Miracles  
April 29 Persecution

(beginning on previous page) The Holy Bible does tell us about the exceptional case when David and his soldiers were permitted to eat the bread because of being near starvation (Matt 12:4). As the unleavened bread had a great significance to the Jews in the Old Testament, so the Artos has for us in the New Testament. As bishop, St. Cyril, the great writer and preacher in the 12th century writes: "As the Jews in Egypt were preparing unleavened bread for their big journey through the Red Sea, and after crossing the Sea they did eat the bread, so we, Christians, saved through the Resurrection of our Savior from sin, lift up the Artos, which is exposed on the table during Bright Week and eat it on Saturday, the last day of Bright Week.

As the unleavened bread was eaten for the health of the people who ate it, so is this bread given for the health and sanctification of our soul and body." This example which was set by the Apostles is still followed in many monasteries and some parishes today. After the Holy Liturgy during Bright Week, with the singing of "Christ is Risen," the celebrant elevates the Artos and carries it from the church to the monastery dining room. After dinner, he again elevates the Bread and welcomes the brethren with the words, "Christ is Risen," and they respond "Indeed He is Risen." The celebrant then takes the Artos Bread back into the church as the singing of "Christ is Risen..." continues.

May we note that in the Byzantine Church, at the Vespers with the Litija, on the solemn holy days, we have the blessing of five loaves of bread, wheat, wine and oil. The celebrant in prayer asks God to "bless these loaves, wheat, wine and oil" and "multiply them in this city and throughout the world and to sanctify the faithful who partake of them." The blessing of the five loaves brings to mind the miraculous act of Jesus Christ when He blessed the five loaves in the wilderness and thus fed 5,000 men, not counting the women and children (Mt.14:20-21). The Blessed Bread should remind us of the Heavenly Bread -- the Holy Eucharist -- our daily bread, which we need in order to sustain our spiritual life. In the first centuries when Services called for an all-night vigil, this bread was distributed to all participants to give them the strength the body needed to fulfill the all-night vigil.

#### The Descent into Hades (or Sheol)

Upon His death, **Christ descended into the regions of Hades/Sheol, the place for the souls of the just who had died until then.** A verse of Psalm 119 sung during the Matins of Holy Saturday says, *"Wishing to save Adam You came down to the earth; not finding him on earth, O Master, You descended to Hades seeking him."* The hymns of Holy Saturday commemorate His presence in Hades and the chanting of Ps. 119 and its verses marvel at His condescension. The fact that Christ appears in Hades is a wonder, *"O Life, how can You die?"* (Verse on Ps 119.) **It is also a confrontation between He who is Life, and death itself, the last enemy (1Cor 15: 26).**

The theme of Christ's death is always interwoven with His Resurrection, and this message pervades all our Church services, especially, those of Holy Friday and Saturday. So the **icon of Christ's death is that of victory.** Acts 2:24 says that it was impossible for Him to be held by Hades' power. He appears not as a captive but as the Victor. **In the icons Jesus appears in luminous golden robes in the middle of a halo, the symbol of glory, with rays of light issuing from Him.** The icon shows "that Hell was embittered" when it met Christ. Often this is symbolized by two angels binding Satan. The verses of "Lord I Call" for Holy Saturday all speak vividly of this: *"Today Hades cries out groaning" and "Hades shuddered when it beheld You."* **Jesus holds in his left hand either a scroll with the message of the resurrection, or the cross, now the symbol of Victory. With His right hand He raises Adam from the grave and with His left hand Eve. Behind them are all those who await His coming,: Kings David and Solomon, John the Forerunner, Moses and the prophets. "Hades has been captured and Adam recalled, the curse has been annulled and Eve set free." (Theotokion-Vigil for the Resurrection). **Christ's descent into Hades is the final abasement in His self-emptying. He takes on all of our human nature so that it can be saved, and not only saved but glorified as well.** By descending into Hades He has opened to Adam, and to us, the "path to the Resurrection. We sing in Ode 1 of the Paschal Canon," . . . *for from death to life and from earth to heaven has Christ our God led us.* **But the Resurrection is not the end of His saving work, for in His Ascension, He took our nature with Him into Heaven.** (Adapted from www.dce.oca.org)**



*Palm Sunday  
Procession*



*Celebrating Katrina's 94th  
Birthday  
God grant her many and  
blessed years!!!*

