

September 1, 2024 / T one 6 / 15th Sunday After Pentecost

Christ is Among Us! He is and Always Shall Be!



Wonder working icon of Our Lady of Chernihiv (Ukraine), commemorated on Sept. 1. In 1622 the Turks invaded Ukraine. The people implored Mary's intercession. The Ottoman army withdrew and the town of Chernihiv and its monastery were saved. Through the intercession of Our Blessed Lady, may the war in Ukraine come to an end, and the Russian aggressors withdraw.

HAPPY NEW LITURGICAL YEAR!

The Church New Year begins September 1st. There are various reasons for this.

This allows the church year to align with the life of the Theotokos (Mother of God). We celebrate her birth on Sept. 8th and her Dormition (falling asleep/death) on August 15th.

The early church analyzed the Greek Old Testament and found that if they read it literally (this is not the only way to read it) the world was created on September 1st, 5509 B.C. That would make this the church year 7533.

The Mediterranean cultures generally started their year after the harvest was in but before planting winter crops, so in the Eastern Roman Empire September 1 became the start of the fiscal year. It was also the only way to have a fixed date close to the Jewish New Year of Rosh Hashanah as observed by Jesus in His lifetime.

Another tradition is that this is the commemoration of the victory of Constantine the Great over Maxentius. With Constantine's accession, persecutions came to an end in the Empire.

Another tradition is that the liturgical year in the Byzantine Church ends with the feast of the Beheading of St. John the Baptist (August 29), with whom the Old Testament also concludes. The New Testament, liturgically symbolized by the New Year, begins with the preaching of Our Lord, as indicated by the Evangelist: "After John's arrest Jesus appeared in Galilee, proclaiming the good news: -The time has come and the kingdom of God is at hand" (Mk. 1 :14-15). Hence the liturgical year is often referred to as "a year of salvation."

The liturgical year is inaugurated by the message of the Prophet Isaiah, which Jesus applied to Himself: "The Spirit of the Lord is upon me, for He has anointed me. He has sent me to bring the good news, to announce a year of grace (favor) from the Lord" (Lk. 4:16-19). In this way the beginning of the liturgical year symbolizes the beginning of the New Testament, inaugurated by the preaching of the gospel (good news) in the person of Jesus Christ, the Anointed One of God.

The year is always THE YEAR OF THE LORD - He is the supreme Ruler. The prayers make that very clear: "O Lord, Creator of all things, who by Your authority have established times and seasons, bless the beginning of our Church year with Your goodness; preserve Your people in peace, and through the intercessions of the Theotokos, save us."

You who created all things in Your infinite wisdom, and set the times by Your own authority, grant Your Christian people victories. Blessing our comings and goings throughout this year, guide our works according to Your divine will.

Creator of the universe, setting times and seasons by Your sole authority, bless the cycle of the year of Your grace, O Lord, guarding our rulers and Your nation in peace, at the intercession of the Theotokos, and save us.

**Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix
Most Reverend Kurt Burnette Apostolic Administrator**

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

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

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

**Father Christopher Zuger
pastor emeritus
(505) 256-1787
Frchris.zugger@gmail.com
www.frchriszugger.com**

**Father Tyler Strand
(516) 661-0883
tylerastrand@yahoo.co.uk**

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 person 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 information. You can do a one-time donation or setup 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 system. You can donate using your computer / smartphone at: [ps://
www.olphnm.org/giving](http://ps://www.olphnm.org/giving).

**Confession (Mystery of
Reconciliation):**

9:00—10:00 am on Sundays, before or
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:

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

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 confined 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 someone 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!

2 Corinthians 4:6-15; Matthew 22:35-46

YouTube Live 8:30 am Rosary; 9:00 am Matins & Confessions
10:00 am Divine Liturgy / Mysteries of Christian Initiation for Ephrem Davidson-Talley and Mary Sophia Fogg / Intention for the Parishioners of OLPH
Eternal Lamp: Holy Protection of the Mother of God over People of Ukraine

Sep 2 Mon ***Mammas Martyr / Labor Day / Gal 4:28-5:10; Mk 6:54-5:8***

9:00 am Divine Liturgy / God's Blessing on Valentina Kartsub by Maria Kartsub

Sep 3 Tue ***Anthimus Bishop Martyr / Gal 5:11-21; Mk 7:5-16***

9:00 am Divine Liturgy / +Msgr Andrew Novajowski by Svenssons
6:00 pm CAFÉ Meeting at UNM

Sep 4 Wed ***Babylas Bishop-Martyr / Moses Prophet / Gal 6:2-10; Mk 7:14-24***

5:30 pm OLPH Devotions
6:00 pm Divine Liturgy / Holy Souls by Svenssons

Sep 5 Thu ***Zachary Prophet and Elizabeth / Eph 1:1-9; Mk 7:24-30***

Sep 6 Fri ***Miracle of the Archangel Michael / Eph 1:7-17; Mk 8:1-10***



9:00 am Prayer & Witness in front of abortion clinic on Lomas
6:00 pm Divine Liturgy / +Jess & + Margaret Ponce by Juanita Montoya

Sep 7 Sat ***Saturday Before the Exaltation of the Cross / 1 Cor 2:6-9; Mt 10:37-11:1***

9:00 am Divine Liturgy (masks required) / God's Blessing on OLPH Prayer Warriors

Sep 8 Sun ***Sunday Before the Exaltation of the Cross / Birth of the Theotokos
Gal 6:11-18 & Phil 2:5-11; Jn 3:13-17 & Lk 10:38-42 & 11:27-28***

4:00 pm Great Vespers
Hebrew Scriptures for Sunday:
Genesis 28:10-17; Ezekiel 43:27-44:4; Proverbs 9:1-11
5:00 pm Divine Liturgy / God's Blessing on Barbara Svensson
in thanksgiving from Sven

YouTube LIVE 8:30 am Rosary;
9:00 am Matins & Confessions
10:00 am Divine Liturgy /Mysteries of Christian Initiation for Domstead twins:
Catherine & Isaac / Intention for the Parishioners of OLPH
Eternal Lamp : Holy Protection of the Mother of God over People of Ukraine

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

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| Sharif Rabadi | Harry & Barbara | Jordan Smith |
| Jenny Ford | De Lap | Janet Worthington |
| Marilyn Fore | Irene Bradley | Patti Klinkovsky |
| Sven & Barbara | Sorilah Chavez | Matt Williamson |
| Svensson | Abraham | James Epstein |
| Laurie Bienz | Haddad | Katy Ford |
| Brent Dodson- | Marianne Gerace | Alton Bertschinger |
| Sands | Michael Baron | Madalyn Davis |
| Lara Davis | Gabriel Preisler | Rebecca Russo |
| Carol Donlin | Jessica Pieniadz | Jacob McTernan |
| Marcie Dark | Rhonda | Paola Terlaza |
| Jesse Hebert | Glasscock | Vicki Frank |
| Fr Chris Zugger | Amber Roybal | Jennifer Herring |
| Fr Chris Andrews | Philip Leahy | Emily |
| Fr Robert Rankin | Juanita Montoya | Wojciechowski |
| Fr. Steve Washko | Linda Granci | Fr Joel Barstad |
| Buster Miscusi | Christopher | Fr. Joseph Wargaki |
| Richard Jacobs | Barlow | Fr James Bankston |
| | Joel Ford | |

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 / September For the cry of the Earth

We pray that each one of us will hear and take to heart the cry of the Earth and of victims of natural disasters and climactic change, and that all will undertake to personally care for the world in which we live.

Prayer For Vocations

The entire law and the prophets depend on these two commandments." To love our God and our neighbor, this is the calling from God that is for each one of us. It manifests differently because each of us have a special vocation to make our lives the greatest gift of ourselves possible. May God be asking you to follow these commandments through a vocation to the priesthood, diaconate, religious or monastic life? Contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org



Vocation Icon

Today:
Davidson-Talley Family
Next Sunday:
Talamante Family

September 8, 2024

Cantor: Andrea Riley

Reader: Brook Jilek

Altar Server: Michael Grega

Trojca: Emilia Wells

Counters: Mary Blain & Ann Rajala

Propers for 9/8/24

**Sunday before the Exaltation of
the Holy Cross**

**Feast of the Nativity of the
Theotokos
Tone 7**

Troparion (Tone 7) - 156

Troparion (Nativity) - 243

v. Glory...

Kontakion (Tone 7)- 157

v. Now & Ever...

Kontakion (Nativity)- 243

Prokeimenon & Alleluia - 248 & 24

Instead of 'It is Truly Proper' – 245

Our Father – 71

Communion - 81 & 355 [F]

The OLPH Prayer Warriors

make intercessory prayer a daily
commitment. We pray voluntarily and
without bias; that is, we take to the
Blessed Trinity the requests that come
our way.

The Prayer Warriors meet on Zoom
every Sunday at 9:30 a.m. for themed
meetings. **If you would like to join
the Prayer Warriors**, would like addi-
tional information, and/or would like for
us to pray for your intentions, please
contact Lara Davis at
crowhopdavis@yahoo.com

**Inhora: a home for every person
at the hour of death**

NM laws are anti-life from concep-
tion (abortion) to the last breath
(euthanasia). Inhora will serve
those at the end of life, giving those
in need a home with compassion-
ate pro-life care. Help Inhora by:
Praying / Donating / Volunteering
Contact Miles for more information.

Coming Events—Mark Your Calendars Now

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| Tue Sept 10 | 6:00 pm Advisory Board Meeting |
| Fri Sep 13 Sat Sep 14 | Exaltation of the Holy Cross Solemn Holy Day 6:00 pm Vigil Divine Liturgy / Blessing of Litija 9:00 am Divine Liturgy |
| Mon Sep 30 | Protection of the Theotokos Solemn Holy Day 6:00 pm Vigil Divine Liturgy |
| 9/30-10/04 | Annual Clergy Retreat in Tucson AZ |
| Tue Oct 15 | Celebration of the OLPH 50th Jubilee 3:30 pm Hierarchical Divine Liturgy 6:00 pm Dinner at Sheraton 7:30 pm Dancing with a live band (Die Polka Schlingels) |
| Fri Nov 8 | Archangel Michael and All Angels Solemn Holy Day 6:00 pm Divine Liturgy |
| Fri Nov 15 | Beginning of Phillip's Fast |
| Thu Nov 21 Wed Nov 20 | Entrance of the Theotokos Solemn Holy Day 6:00 pm Vigil Divine Liturgy of St Basil |
| Fri Dec 6 | Nicholas of Myra Archbishop Solemn Holy Day 6:00 pm Divine Liturgy |
| Tue Dec 24 | Vigil of Christmas / Strict Fast 10:00 am Royal Hours 4:30 pm Holy Supper 7:00 pm Vigil Liturgy of St. Basil |
| Wed Dec 25 | Christmas Birth of Our Lord Holy Day of Obligation 9:00 am Matins 10:00 am Festive Liturgy |
| Thu Dec 26 | Synaxis of the Theotokos Solemn Holy Day 6:00 pm Divine Liturgy |
| Fri Dec 27 | Stephen Protomartyr / Simple Holy Day 6:00 pm Divine Liturgy |
| Wed Jan 1 | Circumcision of Our Lord / St Basil the Great 6:00 pm Divine Liturgy of St Basil |
| Fri Jan 3 | Vigil of Theophany (day of strict Fast) 6:00 pm Great Compline / Blessing of Litija |

“Let the little children come to me.” Matthew 19:14

As a part of the ECF 2024/2025 year our parish is bringing the Catechesis of the Good Shepherd (CGS) to our children ages 3-6 starting September 22nd, 2024! Registration for catechumens is due September 15th and there is limited capacity. For more information pamphlets are available or contact our Program Coordinator, Ashley Garcia (songofsol2.14@gmail.com).

CAFE (Catholic Apologetics Fellowship Evangelization) club holds its first meeting at the university on September 3. Pizza and beverages at 6 pm, Ask A Priest Anything starts at 6:30 pm. This is open to all UNM students and staff. We will meet in the Cherry and Silver Room, 3rd floor of the Student Union building. For more information, see Father Chris or Alonzo Ramirez. CAFE meets on the 1st and 3rd Tuesdays during the school year, although October's schedule will be modified due to the 50th anniversary celebration.

Ask A Priest night at the Brewers' house last Sunday was a great success with a dozen high schoolers and 3 adults. We watched Alex Jurado's debate with Dr. James White, in which Alex defended "Does Scripture Support Church Authority?" while Dr. White tried to defend the use of "Sola Scriptura" (Only Scripture). Alex did a great job defending the Catholic position!

**Fr Chris is presenting a special class at the Oasis Adult Education Center:
Encountering the Christian East**

Cost is \$12.00, Thursday, 09-19-2024, 10:00 AM → 11:30 AM, at 3301 Menaul Blvd NE, Unit 18 (this is just west of Carlisle). REGISTRATION OPENS ON 09-04-2024 AT 10:00 AM and you must do so through Oasis, not the church! Register here:<https://albuquerque.oasisnet.org/>. Class 185: We forget that Jesus and the Apostles were Asians, and that the Early Church was rooted in Asia and East Africa. Who are Eastern Christians: Catholic, Orthodox, Oriental Orthodox? Why are there different Churches and Rites? Study their diversity and explore their rich theological traditions. Fr. Chris reviews some of the challenges these Churches have faced in homelands from Turkey to India and their status today around the world

EPARCHIAL APPEAL 2024

The goal for our parish: \$17,860

Collected: \$11,962. Thank you to Svenssons, McNeils & Heather Mattax. The campaign ended on Saturday August 31st. May God bless you for generous and sacrificial response!

MANDATORY SAFE ENVIRONMENT ONLINE TRAINING FOR ALL THE VOLUNTEERS

Reminder: PLEASE, CHECK your Safe Environment Compliance Certificate Expiration date. Please note that Online Virtus training for many will be expiring within August-Sept-October. The Eparchy's revised Safe Environment Policy no longer allows for lapses in compliance - either in Virtus training or in background screenings - for ALL OLPH VOLUNTEERS AND EXPLORER YOUTH GROUP LEADERS. Anyone falling out of compliance at any point must immediately cease from their designated area of service at OLPH until such time as they are in compliance once again. No one - not members of the clergy, volunteers, educators, employees etc. - may serve for even one day when out of SEP compliance. Thank you for your vigilance in this matter.

Please remind your kiddos that they need to have a parent (or two dedicated adults) with them to go out on the patio at all times. We need to keep our kids safe! And picture this- a set of rotating chaperones take a group of kids to the park so they can play to their hearts' content and the adults can visit in the hall! I'll be out during most of August, but if someone is willing to take the lead on this, and make sure to have 2 adults present (for Safe Environment), you can start sooner than later! And when I'm back, count me in! Blessed week!

The meaning of Confession by Fr David Petras SEOD

There is no record of a ritual of penance or confession in the New Testament. Confession is mentioned in James 5:16 and 1 John 1:9. However, it is certainly not to be understood in the modern sense of private confession of sins to a priest. In the scriptural context, “confession” meant to proclaim or acknowledge one’s faith – either one’s sinfulness or the glory of God. Most probably the practice referred to here was a general acknowledgment of sinfulness within the community at the occasion of its liturgical gathering. This is more clearly spelled out in the Didache, which dates from a time not long after these apostolic letters (ca. 100-120): “And on the day of the Lord, assemble for the breaking of the bread and the Eucharist, after having first confessed your sins, so that your sacrifice may be pure.” (14:1, cf. 14.4, the confession is in the assembly). The Didache 4 and 14 has a confession of sins before the weekly Communion. The Holy Apostle James has a formal confession of sins in connection with anointing (James 5:13-16). Interesting here is the summoning of the presbyters as a distinct order. Perhaps, though, we are dealing with less serious sins, and that the presbyters were concerned only with serious sins which were a matter for excommunication.

Confession was to become a part of repentance, the return to communion with the Church after a serious sin. The Syrian Father Aphrahat also emphasized the importance of the confession of sins. He wrote: “... the person who has been wounded by Satan may not be ashamed to confess his or her sins and distance himself or herself from it, and to request penance as his or her remedy. For the one who is ashamed to show his or her abscesses becomes sick with cancer, so that the person’s whole body becomes damaged” (Demonstration 7,3). At first, only serious sins that made one unworthy of his or her baptism were confessed or even denounced, and the penitent was excluded from Communion for a period of time. Later, confessions followed the monastic tradition of the revelation of faults to a spiritual father, and were to be very complete and in detail. As a spiritual guide, sometimes the confessor even asked the penitent a series of questions to determine which sins had been committed. In the old Ruthenian practice, the person did not prepare a confession, but expected the priest to ask them these “questions.” The confessor would then, in effect, guide them through an examination of conscience and they would answer “yes” or “no” to each sin asked about. Therefore, when public penance was suppressed, monastic rites were adopted by lay people. For the lay person, though, confession was still a sacramental mystery to restore the sinner to their status as worthy baptized Christians.

In the Western Church, the rite of confession was codified in the Lateran Council of 1215. The pertinent canon is paragraph 21: “All the faithful of either sex, after they have reached the age of discretion, should individually confess their sins in a faithful manner to their own priest at least once a year.” Later in the same canon, secrecy is imposed upon the confessor, and “if anyone presumes to reveal a sin disclosed to him in confession, we decree that he is not only to be deposed from his priestly office but also to be confined to a strict monastery to do perpetual penance.” With this acceptance of the monastic private form of penance, with its emphasis on confession, the modern form of reconciliation began to emerge.

The secrecy that a priest who hears a confession must observe is called the seal of the confession. For the faithful, the most intriguing aspect of confession is that the priest must keep whatever he has heard confidential even to the point of death. The confessor is not to reveal the confessed sins of his penitent to another, either directly or indirectly, what has been confessed even in the threat of death. This feature of the confession is one of the most well-known aspects of the sacrament of reconciliation and there have been many stories and accounts of the priest keeping silence about a confession.

Even someone who overhears or interprets a confession is also bound, according to Catholic law. It covers “all others [beside the priest] to whom knowledge of the sins from confession comes in any way.” There is no exception – no reason can be urgent enough to authorize revelation of confession. The ultimate rationale for this strict law is the ultimate benefit of society – if such strict laws did not exist, some sinners might not seek reconciliation, and this would cause more damage to society. Despite all this, the seal of confession is only a small aspect of the total mystery of reconciliation. It’s importance today is possibly exaggerated because we are so obsessed with individual privacy. It does not seem to have been as absolute in the East, though certainly it is a natural consequence of the rise of private penance. It is considered a grave violation of the sacrament itself, and absolution of the sin of breaking the seal of confession is reserved to the Roman See in the new Code of Eastern Catholic Law. “The sacramental seal is inviolable; therefore, the confessor must diligently refrain, either by word, sign or any other manner from betraying the penitent for any reason.” (Canon 733, § 1).

Confession is necessary as a point of the discipline of the Church, for every sin we commit harms the whole Church in some way. In the Eastern Church, it is quite clear that the person is in actuality confessing to Christ. The priest is merely a witness to the confession as a representative of the Church, which is Christ’s body. For a Greek Orthodox theologian, Panagiotis Trembelas, “a double confession” is necessary, the first to God with contrition and tears, and the second to the spiritual Father. He writes, “The opening before the spiritual Father, who has the charge and the power to bind and loose from sins and to impose the opportune remedies for healing, ought to be tied directly to the confession before God, as its indispensable complement and a necessary seal for the reception of absolution” (Dogmatics, III, 280). This is ultimately a reason why the priest cannot reveal a confession, for it is before God and the Church, the Body of Christ, and not before the priest as an individual human being. (taken from ECL, July 2023 issue)

Trust and Love by Laurie Bienz

One evening as Jesus and I settled down for our usual talk, He asked me, “How do you trust?” “With all my heart, all my mind, all my strength, my whole being,” was my confident response. We sat quietly together as I considered what trust was when Jesus surprised me with another question. “How long do you trust?” “I trust until...” my voice trails off. That qualifier – until...-- I never wanted to think about what it meant, yet it spoke volumes. “Finish the thought,” He urged me, “Until what?” With great reluctance I go on, “Until my trust is broken, until I am hurt, betrayed, abandoned,” I could not go on. We sat quietly together for a while and thought about that qualifier – until. “What are you thinking?” Jesus asked. “That my trust is very weak,” I answered. He asked another question, “How strong is your faith?” “What does faith have to do with trust?” I ask. “Think about it,” He suggested. After a bit of thought, I begin, “Faith lets me hear you call my name. Hope allows me to reach out to You. Love keeps me beside You. In a quiet voice I say, “All three, faith, hope and love require trust.” “Go on,” He urged, “What does the qualifier do?” I answer, “It weakens faith and hope. It blocks love.” I go on in a whisper, “there can be no love without trust and without trust faith and hope die.” I turn to face Jesus, with outstretched hands and tear-filled eyes, I tell Him. “Take these qualifiers Lord, I want nothing between us!” “Yes,” Jesus tells me and taking me in His arms, He gently holds me. There I rest securely in the love of Jesus.