

December 25, 2022 / Festal T one / Nativity of Our Lord God and Savior Jesus Christ
Христос Раждається! Славите Єго! Christ is Born! Glorify Him! *Prieāgus Ziemassvētkus!*

Fröhliche weihnachten! *VeseléVánoce* / Boldog Karácsonyt!

Krisztus születése! Boldog új évet! Joyeux Noël! Feliz Navidad! Feliz Natal!

Buon Natale! Vrolijk Kerstfeest! Heri ya Krismasi!

**Pictured: City of Uzhgorod, Ukraine at Christmas. Castle and Byzantine Catholic
Ruthenian Cathedral of the Holy Cross in the background**



“The time of our salvation has arrived. Prepare yourself, O Manger, for the Virgin is on her way to give birth.” (Stichera of the Eve of Christmas)

Dearest Parish Family, Christmas is the feast of the appearance of God in the flesh through His Word and Son, Jesus Christ. It marks the arrival of the fullness of time, the expression that designates a new quality of the time filled with the presence of God “full of grace and truth” (Jn. 1:14) The Christmas Icon, which is enthroned in the prominent place in the church, invites us to enter into the Mystery of the Incarnation. If we spend enough time in prayer with the icon we realize that in it is captured the complete Mystery of Divine Condescension, Divine Kenosis. The Divine Liturgy overflows with joyous praise to make us aware that “the light shines in the darkness and the darkness did not overcome it” (Jn. 1:5).

Our hearts are filled with joy and peace because we can see, hear, and touch the reality of God is with us. We take our part holding in our arms the manger of Christ, proclaiming Christ is born – Glorify Him who is our hope, our life, our salvation!

Let us share Christmas joy with each other! Let our traditional carols sound everywhere! We wish you a joyful Winter Pascha, a delicious kutia, and a happy, peaceful and blessed New Year!

Fr Artur, Fr Chris, Fr Tyler

Holy Protection of Mary Byzantine Catholic Eparchy of Phoenix
Most Reverend Thomas J Olmsted Apostolic Administrator
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Father Tyler Strand
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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

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!

Galatians 4:4-7; Matthew 2:1-12

- YouTube Live** 8:30 am Rosary; 9:00 am Festal Matins, Confessions
10:00 am / Divine Liturgy for Parish Family, Benefactors & Friends
- Fast-free week** Eternal Lamp: Holy Protection of the Mother of God Over Ukraine
- Dec 26 Mon** ***Synaxis of the Theotokos / Solemn Holy Day***
Gal 1:11-19 & Heb 2:11-18/Mt 2:13-23
6:00 pm +Marvin & Dorothy Curl by Svenssons/ **YouTube Live**
- Dec 27 Tue** ***Stephen Protomartyr / Simple Holy Day / Acts 6:8-7:5 & 47-60 / Mt 21:33-42***
6:00 pm +Bea Johnson by Svenssons / **YouTube Live**
- Dec 28 Wed** ***Post festive of Christmas / 20,000 Martyrs of Nicomedia / Heb 10:1-18; Mk 10:11-16***
- Fast-free week** 5:30 pm OLPH Devotions
6:00 pm +Maude Walker by Svenssons
- Dec 29 Thu** ***Post festive of Christmas / Holy Innocents Martyrs / Heb 10:35-11:7; Mk 10:17-27***
- Dec 30 Fri** ***Post festive of Christmas / Anysia Venerable Martyr***
Heb 11:8 & 11-16; Mk 10:23-32
- Fast-free week** 9:00 am Prayer & Witness in front of abortion clinic on San Mateo/Lomas
6:00 pm Gifts of the Holy Spirit for President Zelensky by Debbie Sanchez
- Dec 31 Sat** ***Saturday After Christmas / Melany Venerable / 1 Tim 6:11-16; Mt 12:15-21***
9:00 am (masks required) Special Intention of May Dean
- Jan 1 Sun** ***Sunday Before Theophany / Circumcision of Our Lord***
2 Tim 4:5-8; Col 2:8-12 / Mk 1:1-8; Lk 2:20-21 & 40-52
4:00 pm Great Vespers / YouTube LIVE
5:00 pm Health & Salvation of Bishop Kurt Burnett by Debbie Sanchez
Hebrew Scriptures for Sunday:
Genesis 17:1-2.4-7.3.9-12.14; Proverbs 8:22-30; Proverbs 10:31-32
- YouTube Live** 8:30 am Rosary;
9:00 am Matins, Confessions
10:00 am Divine Liturgy of St. Basil / for Parish Family, Benefactors and Friends

Eternal Lamp: Holy Protection of the Mother of God Over Ukraine

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

Sharif Rabadi	Buster Miscusi	Paola Terlaza
Jenny Ford	Barbara De Lap	Ruth Sousa
Priscilla Hughes	Irene Bradley	Linda Granci
Marilyn Fore	Soriah Chavez	Vicki Frank
Sven & Barbara	Abraham Haddad	Christopher
Svensson	Marianne Gerace	Barlow
Laurie Bienz	Lori Medina	Jordan Smith
Brent Dodson-	Michael Baron	Janet Worthington
Sands	Gabriel Preisler	Patti Klinkovsky
Lara Davis	Jessica Pieniadz	Matt Williamson
Carol Donlin	Rhonda Glasscock	James Epstein
Marcie Dark	Amber Roybal	Katy Ford
Jesse Hebert	Eli Griegos	Jacob McTernan
Fr Chris Zuger	Philip Leahy	Juanita Montoya
Fr Chris Andrews		



Vocation Icon

Today: Davidson-Talley Family
Next Sunday: Carol Donlin

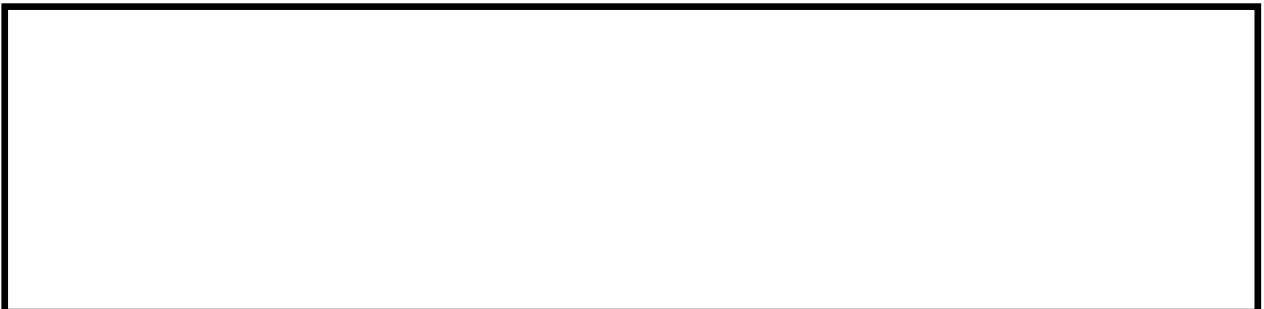
“When they saw the star, they were filled with tremendous joy.” The Magi followed the star to meet the newborn King, whose Nativity we gloriously celebrate. His birth brings us joy and hope for new life. Are there spiritual stars that are signs in your own life to follow him as a priest, deacon, subdeacon, monk or nun? Search your heart to see if this may be the case. Reach out to the Vocations Office at 206-329-9219 or email: vocations@ephx.org

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 Fathers Intentions – December Volunteer Not-for-Profit Organizations

We pray that volunteer non-profit organizations committed to human development find people dedicated to the common good and ceaselessly seek out new paths to international cooperation.



January 1, 2023

Cantor: Evie Jilek

Reader: Brook Jilek

Trojca: Saphira Dodson-Sands

Altar Server: Michael Grega

Counters: Mary Roseman &

Michael Wells

Propers for 1/1/2023

Sunday before Theophany,

Circumcision of Our Lord,

Commemoration of Holy Father Basil

Resurrection Tone 5

Troparion (Tone 5) - 146

Troparion (Circumcision) - 305

Troparion (St. Basil) - 306

v. Glory...

Kontakion (St. Basil)- 306

Now & Ever...

Kontakion (Circumcision) -307

Prokeimenon & Alleluia - 311 & 308

Anaphora Responses - 96-100

Communion - 308-9

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!!

Alicia's Hall Report

Last Sunday's social was SOUPer!

Thanks Jeff Brewer for that one! Carol Donlin made a delicious huge pot of Hulubki soup & we'll be blessed to have leftovers for next week if Father doesn't eat it all :) Laura Serna brought lentil soup, rice, & crackers, & I brought chicken & veggie soup & a honeydew melon.

There was plenty for all, thanks be to God & thanks to all who contributed! Please sign up to host or contribute in the new year at: <https://m.signupgenius.com/#/showSignUp/10C054AAAA2AA4F94-olph>

Merry and blessed Christmas everyone!

UPDATE ON RENOVATION PROJECTS in 2022:

It's been a year that was filled with many blessings and growth for our parish, thanks to your selfless dedication and prayers. Thanks to your generosity and support there were completed some of the important renovation projects:

New stucco for the church – \$16,000

Inner wall painting of the church nave, the hall, the parish offices and outside doors – \$4,000

Stucco painting of the Blanchette House – \$3,800

Concrete works for the back alley curb + new concrete ramp and drain – \$3,800

Repair /remodeling in office/hall bathrooms and installation of the new kitchen

hall water line – \$3,000

Purchase and installation of the 2 new sewer grinding pumps for the hall bathroom

(they are located in the

janitorial room sewer tank) – \$9,000

Total for the renovation projects in 2022: \$39,600

The current plans for 2023 is to finish the remodeling of the Kitchen and install the new floor in the Parish Hall. Preliminary estimate of the coming projects is \$48,000

The Eparchy, within all its parishes, institutions, and programs, is committed to assuring a Safe Environment in ministry for its children and vulnerable adults that conforms to the USCCB Charter for the Protection of Children and Young People. For additional information regarding the eparchial Safe Environment Program or to report any concerns, please contact:

Subdeacon Paul Kilroy, Safe Environment Program Coordinator

Cell: (702) 498-5972 -- Office: (602) 861-9778 ext. 203 -- Email: sbdcnkilroy@ephx.org

Victim Assistance Coordinator, Dcn Michael Hanafin Cell: (480) 307-5182

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:

www.olphnm.org/giving.

After the Fast comes the Feast: After fasting faithfully, the Church traditionally calls us to feast for a time. December 25 to January 4 is a time of such celebration and feasting. We eat meat on all of those days including Friday. What to eat on January 5? By tradition we do not eat meat or dairy (strict abstinence) on Theophany Eve. Though this is "optional", we become more authentic Byzantines when we do some optional things that benefit our spiritual life. This year the Vigil of Theophany falls on Thursday. We will be meeting at the parking lot of the National Hispanic Cultural Center on Avenida Chavez at 12:30PM and process to Rio Grande. Great Vespers with the consecration of the River will begin at 1:00PM.

Christmas Week:

Dec. 26 - Synaxis of the Mother of God. On this day we commemorate her role as Theotokos, or God-bearer, her divine maternity. This title is known to have been used as early as the 200s, and affirms that Jesus is both God and Man.

Dec. 27 - St. Stephen - the first person who willingly dies as a martyr for Christ.

Dec. 28 - The martyrs of Nicomedia, killed in their church on Christmas Day. While the calendar gives a highly inflated number, there may in fact have been as many as 200 who died in the massacre, but they were willing to go to church that day and take the risk of death so as to receive Communion.

Dec. 29 - The Holy Innocents, murdered by the paranoid Herod, due to his fear of the Infant Jesus. Herod was quite capable of ordering such a slaughter, and unfortunately as we see in our own day, there are always foolish people who will follow a dictator's orders, no matter how awful. Probably a dozen or so boys died that day, but each was dearly loved and deeply mourned. They serve as patrons of the innocents slain around the world by abortion.

ABOUT THE ICON OF THE NATIVITY OF CHRIST

The Feast of the Nativity of Christ is a celebration of both the Incarnation and re-creation of the world in Christ. The liturgical texts for the feast are reflected and represented in the icon. The icon reproduces in artistic designs and harmony the details of the narratives of the Gospels. We see in the icon what our hearts have already heard and sung.

"Today the Virgin gives birth to Him who is above all being, and the earth offers a cave to Him whom no man can approach 'The whole creation is made rich: let it rejoice and be of good cheer. The Master of all has come to live with His servants, and from the bondage of the enemy. He delivers us who were made subject to corruption (Rom. 8.20,21). In swaddling clothes and lying in a manger, He is manifest a young child, the pre-eternal God.'

The ray of light from heaven shines over the place of the Incarnation and points directly to the Christ-child who lays in the manger. In another text we see that all creation is involved in an act of gratitude and welcome to the Incarnate God:

"What shall we offer Thee, O Christ, who for our sakes has appeared on earth as man? Every creature made by Thee offers Thee thanks. The angels offer Thee a hymn; the heavens a star; the Magi, gifts; the shepherds, their wonder; the earth, its cave; the wilderness, the manger: and we offer Thee a Virgin Mother, O pre-eternal God, have mercy on us.'

The ox and the ass in the icon looking down on the Christ-child represent the fulfillment of Isaiah 1.3 "The ox knows its owner and the ass its master's crib" - i.e., the animal creation joins in recognition of the Incarnation of the Son of God.

The Virgin Mother lies in the center of the icon, as the second Eve. Just as the first Eve was the 'mother of all living' (Gen.3.20) so the Virgin Mother of God is the Mother of the new humanity restored and deified through the incarnation of the Eternal Son. She is dressed in royal purple and outstretched in majesty. She is lying down because she is tired, her maternity is real and not an illusion.

The angels praise and glorify God and bring the message to the shepherds, one of whom looks in wonder and the other plays his pipe in celebration. If the shepherds symbolize simple folk and the Jewish people, the Magi symbolize wise and learned people, and the Gentile nations.

Below the Virgin, women deal with the practical consequences of a human birth - the washing of the baby. Their function in the icon is to stress the true humanity of the Incarnate God, against heretical teaching that Christ only appeared to be human. This is to show that Christ is a real human who requires caring for all His human needs.

Each figure in it has a profound underlying significance. Remarkable in all this is the function reserved for Saint Joseph. He is sitting to the side, lost in deep reflection. In front of him stands the Tempter, disguised as a shepherd, who addresses him, according to the text of the liturgy, in this way: "Just as your root cannot produce any leaves, just as an old man cannot become a father anymore, so also the virgin cannot give birth." The liturgy then adds: In his heart there raged a storm of contradictory thoughts; he was confused; but enlightened by the Holy Spirit he sings Alleluia. Through the figure of Saint Joseph the icon presents a drama that recurs time and again—the drama of ourselves. It is always the same. Time and again the Tempter tells us: There is nothing but the visible world, there is no Incarnation of God, and there is no birth of the Virgin. This is the denial that God knows us, that he loves us, that he has the power to be active in this world. And thus it is, in its core, the refusal to give God the honor. It is the temptation of our time, which presents itself with so many clever and seemingly brand-new reasons as to appear utterly convincing. Yet it is still the same old temptation. We ought to pray to Almighty God that he may send into our hearts also the light of the Holy Spirit. We ought to pray that he may grant to us also the grace to leave the stubbornness of our own reasoning behind, to gaze at his light with joy and to sing out, "Alleluia"—Christ is truly born, God has become man. We ought to pray that in us also the words of the Eastern liturgy may become reality: "We present to you a Virgin and Mother. We present to you ourselves as well, more valuable than any gift of money: the wealth of true faith—to you, our God, and Savior of our souls." Amen.

Carpatho-Rusyn Christmas *Svajtyj Večur (Holy Supper)*

The Christmas celebration for Carpatho-Rusyns, an East Slavic people hailing from the Carpathian Mountains of Eastern Europe, is steeped in ancient tradition. The customs are a mystical blend of old pagan Slavic customs honoring ancestors and family with the revelations of Eastern Christianity.

The celebration's main time is actually Christmas Eve, when the Holy Supper (*Svajtyj Večur, Velija*) is served. Many customs are associated with this solemn meal, and these customs can vary from village to village and county to county.

In many Carpatho-Rusyn villages, the head of the household takes some of the food first and feeds it to the animals, since the animals in the stables were the first to witness the coming of the Savior when He was born in a manger. This gesture is to help assure a prosperous year for all of the family's animals. Peas are thrown out to the chickens to assure their fertility (and that of the household's) for the coming year.

In the middle of the table rests three key items – the icon of the Nativity of Christ. The *Kracun* or Christmas bread, and a triple candle stand. The icon proclaims the mystery of the Nativity; the bread – that the coming Christ is the bread of life; and the candles – that through Christ's coming the Trinity was revealed to us. The *kracun* is then broken, passed around the table and shared together. Then garlic cloves and honey are shared by all. This must happen so that the family will stay together for the coming year. In some Rusyn villages, the legs of the table are bound by chains to "Keep the family together."

Christmas Eve for Rusyns is a strict fast day. Therefore, all foods served must be free of meat and dairy products. Twelve dishes are served and these too vary from village to village. However, some of the more common include mushroom, pea or bean and sauerkraut soup, *pirohy* (dough stuffed with potatoes, kraut or prunes) *bolbalky* (bread balls with kraut or honey and poppy seeds), *holubky* (cabbage stuffed with rice or barley and mushrooms), fish, and prunes.

The décor is also meant to remind the Carpatho-Rusyn peasant of the mysteries of God becoming man and dwelling with us. The table is covered with a

decorated white cloth, symbolizing that Christ came without sin; hay is scattered on the table and floor, reminding Rusyns that He came in humility, born in a stable; and an extra place is set at the table for Christ, symbolizing the Eastern Christian belief that Christ comes each year—ever present in the Eastern Christian home. Originally, however, this place was set in pagan times for the ancestors to join the family.



After the meal, the family goes to church for Christmas Eve Matins, leaving the food on the table and sometimes the windowsill "for the ancestors." Children awake the next morning and see the food and drink gone, consumed by "their ancestors."

Each Carpatho-Rusyn home is also visited by the *Jaslickari*, or Bethlehem carolers, a custom that can be traced to the blending of pre-Christian caroling customs and the medieval passion plays. The *Jaslickari* are young men from the village dressed as shepherds and angels, who witnessed the miraculous birth of Christ. They come into each home to enact a play with song, about their visit to the manger and their coming to grips with the mystery of Christ's birth and their own human failings. The *Jaslickari* are a genuine folk expression and were a vital piece of the peasant's education in his or her faith.

The *Jaslickari* enter the home carrying a replica of the parish church or a stable. Some are in the role of angels, wearing white robes and tall, stovepipe hats. Others are the shepherds. Among the shepherds is a particularly colorful character, *Guba*, who dressed in sheep's wool and sporting a beard and mask, represents mankind's human tendency towards evil, chasing and frightening many a Carpatho-Rusyn child in the home.

Christmas Day is spent feasting while groups of carolers go from home to home proclaiming the Good News. And Carpatho-Rusyns greet one another with the exchange:

Christ is Born! *Hristos Razdajtsa!*
Glorify Him! *Slavite Jeho!*

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