

June 12, 2022 / Festal Tone / SUNDAY OF ALL SAINTS

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



The Peter and Paul (Apostles) Fast June 13 – June 28:

The Apostles Fast begins this evening after Vespers and lasts until June 28. The Typicon prescribes strict abstinence on Mondays, Wednesdays and Fridays, with mitigated abstinence (Wine and Oil) on Tuesdays and Thursdays.

The Ruthenian Metropolia has identified this period as a penitential season (Canon 880, #2). This fast may be observed voluntarily.

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

**Our Lady of Perpetual Help Byzantine Catholic Church
1837 Alvarado Dr. NE, Albuquerque, NM 87110 Parish office: (505) 256-1539
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**Father Tyler Strand
(516) 661-0883
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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)

Sick and Shut-Ins: It is the family's re-
sponsibility 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 re-
ceive the Anointing of the Sick before
any major surgery. Please don't let the
priest be last to know that someone is ill!

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 conven-
ient, 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 dona-
tions!! 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 do-
nate using your computer / smartphone at: [ps://
www.olphnm.org/giving](http://ps://www.olphnm.org/giving).

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!

Hebrews 11:32-12:2a; Matthew 10:32-33.37-38 & 19:27-30

- YouTube Live** 8:30 am Rosary; 9:00 am Matins, Confessions
10:00 am Divine Liturgy for Parish Family, Benefactors & Friends
Eternal Lamp: Healing for Dean Family by Marie Dean
- June 13 Mon** ***Apostles Fast Begins/Aquilina Martyr/ Rom 2:28-3:18; Mt 6:31-24 & 7:9-11***
 9:00 am Divine Liturgy / God's blessing on Archbishop John C. Wester
- June 14 Tue** ***Elisha Prophet / Rom 4:4-12; Mt 7:15-21***
9:00 am Divine Liturgy / God's Blessing on Emilia / Eviana / Elena Trujillo
- June 15 Wed** ***Amos Prophet / Rom 4:13-25; Mt 7:21-23***
 5:30 pm OLPH Devotions
6:00 pm Divine Liturgy / +Daniel Medina by Wells Family
- June 16 Thu** ***Tychon the Wonderworker Bishop / Rom 5:10-16; Mt 8:23-27***
- June 17 Fri** ***Manuel, Sabel & Ishmael Martyrs / Rom 5:17-6:2; Mt 9:14-17***
 9:00 am Prayer & witness in front of abortion clinic on San Mateo/Lomas
6:00 pm Divine Liturgy / +Phoebe Patrick by Svenssons
- June 18 Sat** ***Leontius Martyr / Rom 3:19-26; Mt 7:1-8***
- June 19 Sun** ***2nd Sunday After Pentecost / Father's Day / Rom 2:10-16; Mt 4:18-23***
4:00 pm Great Vespers YouTube LIVE
5:00 pm Divine Liturgy / +Rebecca Lyons by Lara Davis
Hebrew Scriptures for Sunday: Jude 1-10; Jude 11-16; Jude 17-25
- YouTube LIVE** 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 Jon Hebert
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/olpimedia>. 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	Soriah 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	Janet Worthington
Fr Chris Zuger	Jessica Pieniadz	Patti Klinkovsky
Marcie Dark	Rhonda Glasscock	Matt Williamson
Fr Chris Andrews	Amber Roybal	James Epstein
	Eli Griegos	Katy Ford



Vocation Icon

Today: Sullivan Family

Next Sunday:
Talamante 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

“The one who saves his life will lose it, but whoever loses his life for my sake will obtain it.” The saints show us the meaning of Christ’s words, when they obtained life by giving their lives for the sake of Christ. Serving as a monk, nun, priest, deacon or in minor orders is one way to lose one’s life. This may be your calling to grow in Christ. Contact the Vocations Office at 206-329-9219 or email: vocations@ephx.org

Holy Father’s Intentions for June / Families

We pray for Christian families around the world; may they *embody and experience unconditional love and advance in holiness in their daily lives*

June 19, 2022

Cantor: Evie Jilek

Reader: Brook Jilek

Altar Server: Michael Grega

Trojca: Lucy Wells &

John Raven Grega

Counters: Rafael Plut & Ann Rajala

Propers for 6/19/2022
2nd Sunday after Pentecost &
Apostle Jude
Tone 1

Troparion - 125

Troparion (Jude) - Cantors
v. Glory...

Kontakion - 126

v. Now & Ever...

Theotokion - 406

Prokeimenon & Alleluia - 127 & 369

Our Father- 66

Communion - 78 & 370 [B]

OLPH Prayer Warriors

Sunday (Zoom). Send your
prayer requests to
Patricia at pcb@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

It was a finger food potluck extravaganza! There was cheese & crackers, pigs in a blanket, salad, watermelon, oranges, carrot sticks, bread & butter, brownies & other sweet treats.

Whew! What a spread!

Thanks to all who helped!

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) 307-5182

Email: dcnhanafin@ephx.org

Sbdcn. Paul F. Kilroy

Asst. Safe Environment Program Coordinator

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

Sunday June 26th **OLPH Patronal Feast day**

The celebration will start on Saturday at 4pm with **Great Vespers** and blessing of Litija. Sunday morning **Festal Matins** at 9:00 am followed by the **Solemn Divine Liturgy** at 10:00am with the Procession around the church and reading of the four Gospels followed by Myrovanije anointing with partaking of the Litija bread as it is customary on such occasion.

Parish Picnic and Pool Party is scheduled at 3 pm at Jileks house (817 Lamp Post Circle SE) The Jilek and Sullivan Families are honored to host the Parish picnic/pool party this year. The parish is providing hot dogs and hamburgers. **We invite you to bring** a side dish, dessert, or chips and beverages of your choosing. Please bring folding chairs or picnic blankets, swimsuits, and a towel. You may park along the street and driveway of the house immediately to the east of our home. We can't wait to see you!

Sunday June 26th - Peter's Pence Collection: This collection is taken annually on the last Sunday of June as a way of showing our love for and loyalty to the Roman Pontiff. The money collected is sent directly to the Holy Father who uses it for the needs of the Church, especially those who are suffering persecution and hunger and other grave needs. Please, be generous! We make living by what we get, but we make a life by what we give!

"Recusants of the British Isles" Special class at our church with Fr Chris.

WHEN: Thursday July 14, 10 am - 11:30 am.

The recusants of England and Wales kept "The Old Religion" alive in an underground church that resisted from 1593 until Catholic Relief was granted in 1829. Mass and sacraments were secretly offered by priests branded as traitors, and martyrs suffered frightening deaths. But the faith endured and Catholics were legalized at long last. We hear their words and Fr. Chris presents some of his family's involvement in the Welsh

Catholic underground and their hidden chapel. Register with Oasis by going to <https://albuquerque.oasiseverywhere.org>; cost is \$10. For more information, call (505) 884-4529.

The Face of the Holy Spirit

WHAT DOES THE HOLY SPIRIT LOOK LIKE? We know from the Scriptures that the Father cannot be seen, but has manifested Himself to us in His Son. "*No one has seen God at any time. The only-begotten Son, who is in the bosom of the Father, He has declared Him*" (John 1:18). And we know that the Son, incarnate, became visible in His humanity. He looks like one of us. This is why we are able to have icons of Him. As St John of Damascus wrote in *On the Divine Images*, "It is impossible to make an image of the immeasurable, uncircum-scribed, invisible God. ... But it is obvious that, when you contemplate God becoming man, then you may depict Him clothed in human form. When the Invisible One becomes visible in the flesh, then you may draw His likeness" (1:7, 8). But what about the Holy Spirit? Has He become visible to flesh? Can we see the face of the Holy Spirit?

In a sense, we can. The "face of the Holy Spirit" is the face of the saints. The very existence of the saints testifies to the presence of holiness in the Church, for no one can become a saint except by the Holy Spirit. The "face" of the Holy Spirit is not in the monuments which have been erected by Christians over the centuries, impressive as they are. Rather it is in those who have lived the way they did because the Spirit of God dwelt within them.

The priest of the French village of Ars, St Jean Vianney, knew the Holy Spirit firsthand, we might say. He wrote, "If the damned were asked, 'Why are you in hell?' they would answer, 'For having resisted the Holy Spirit.' And if the saints were asked, 'Why are you in Heaven?' they would answer, 'For having listened to the Holy Spirit.' When good thoughts come into our minds, it is the Holy Spirit who is visiting us. The Holy Spirit is a power. The Holy Spirit supported St Simeon on his column. He sustained the martyrs. Without the Holy Spirit, the martyrs would have fallen like the leaves from the trees" (*Catechesis on the Holy Spirit*).

This intimate connection between the Holy Spirit and the saints is proclaimed in the Byzantine Churches, which celebrate the Feast of All Saints in connection with the Feast of Pentecost. On Pentecost we say that the Holy Spirit has come upon the Church. On the next Sunday, we demonstrate the truth of this claim by pointing to the saints.

The Spirit is certainly present in any saint, but it is in the totality of all saints that we find the "face" of the Holy Spirit. The gifts of the Spirit are many and varied; no one person can encompass them all. The Church describes the particular gifts of the saints by designating categories for us to understand and revere them. There are prophets and apostles, martyrs, hierarchs, ascetics, unmercenaries, fools for Christ, and more. There are saints whose names we know, and those we do not. There are saints whose lives are documented, and others whose name is their only memorial. All together they reveal to us the "face" of the Holy Spirit. It is noteworthy that what the West calls the "communion of saints" is referred to in the East as "the communion of the Holy Spirit."

In fully appointed Byzantine churches we find ourselves surrounded by icons of the saints. Frescoes of the saints cover the walls, panel icons in shrines or on icon stands are displayed for veneration. These are not distractions from the altar or pulpit but a wordless demonstration that we are one body with the saints in Christ by the operation of the Holy Spirit. The Church is not simply the assembly of those physically present; it is the gathering of all who are in Christ.

THE GOSPEL ON THE SAINTS

The Gospel passage read at the Divine Liturgy on the Sunday of All Saints is not a continuous episode. Rather it is an assemblage of three teachings concerning what it means to aspire to holiness. The first step is that we are called to **bear witness** to Christ in the world. “*Therefore, whoever confesses Me before men, him I will also confess before My Father who is in heaven*” (Matthew 10:32). Our faith is not meant to be practiced privately, for our personal consolation alone. Rather we are to be witnesses to Him before others.

In today’s world, “bearing witness” often means “pointing the finger at” some atrocity or injustice. We are called to “point the finger at” Christ, much as John the Baptist did: “*Behold the Lamb of God who takes away the sin of the world*” (John 1:29). The simplest way to “point the finger” at the person of Christ is to wear a cross or display an icon in public. Often Evangelical Protestants (who do not display icons) will erect a plaque in their home or on their door with this verse: “*But as for me and my house, we will serve the Lord*” (Joshua 24:15).

A few years ago, the British government prohibited Christians from wearing a cross in the workplace. A Foreign Office statement defending the policy said, In neither case is there any suggestion that the wearing of a visible cross was a generally recognized form of practicing the Christian faith, still less one that is regarded (including by the applicants themselves) as a requirement of the faith.” In response, the former Archbishop of Canterbury, George Carey, commented, “The irony is that when governments and courts dictate to Christians that the cross is a matter of insignificance, it becomes an even more important symbol and expression of our faith.” The policy was successfully challenged by two women who had been disciplined for wearing a cross at work.

Witnessing to Christ – even in the Church – may make one unpopular and oppressed. “*And he who does not take his cross and follow after Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Matthew 10:37). The witness to Christ is thus called, to not only wear a cross, but to **bear the cross** as Christ did.

The saint is one who has heard the Gospel call to **put God first** in their lives. We may be proud that we go to church, pray or fast. So did the Pharisee in Christ’s parable (see Luke 15:11-32). The saint, however, is a person who is ready to put everything else aside to focus on God and His love for us. “*He who loves father or mother more than Me is not worthy of Me. And he who loves son or daughter more than Me is not worthy of Me*” (Matthew 10:37).

The spiritual son of St Simeon the New Theologian, Nicetas Stethatos, says that there are three kinds of people in the world: “the carnal man, who wants to live for his own pleasure, even if it harms others; the natural man, who wants to please both himself and others, and the spiritual man, who wants to please only God, even if it harms himself” (cited in Tito Colliander’s *Way of the Ascetics*, 5). The ascetic in a monastic setting or in the world strives to be that spiritual man: to love nothing or no one more than God.

The final section in this Gospel pastiche is Christ’s promise that those who have left home and family for His sake will receive a hundred times more in this life, and eternal life in the age to come (see Matthew 19:29). This promise is often interpreted to mean that those who go off to serve Christ will prosper materially. It may be the opposite: that those who place Christ first in their lives will find that He is worth a hundred times more than what the world has to offer and that they will find contentment in what they do have – a place in the kingdom of God.

(Melkite Eparchy of Newton leaflets)

