

January 19, 2020 Tone 7

32nd Sunday After Pentecost / 1 Timothy 1:15-17; Luke 18:35-43

Glory to Jesus Christ! Glory to Him Forever!
¡Gloria a Cristo! / ¡Gloria a Él para siempre!

STAR CHRISTMAS CAROLING





**Holy Protection of Mary Byzantine
Catholic Eparchy of Phoenix
Bishop: His Grace John Pazak C.Ss.R**

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



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

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

Advisory Board
Fr. Chris Zugger, Dan Riley, Rafael Plut,
Jeff Brewer, Michael Grega, Alicia Wells

Finance Council
Matthew Blain, Tom Ellefson, Maria Alden

Confession (Mystery of Reconciliation):
9:15—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!

SCHEDULE
SUNDAY: Rosary 8:30 am
Festal Matins 9:00 am

Divine Liturgy 10:00 am
Daily Liturgy : Schedule of Services, page 3
Saturday: Great Vespers 4:00 pm
Divine Liturgy 5:00 pm

OFFICE HOURS:
Monday—Friday 10:00 am—4:00 pm
Thursday OFF

THEOSIS: 2nd & 4th Thursday
Pot Luck Dinner 6:00 pm
Bible Study 6:45 pm

Eastern Christian Formation Program: All
grades meet every Sunday after Liturgy for 45
minutes (September through May)

OLPH Prayer Warriors

Sunday 9:30 am in the
conference room. Send
your prayer requests to Patricia at pocb@unm.edu
Jan. 26 Purpose
Feb 2 Psalms
Feb. 9 Safety & Deliverance
Feb. 16 Righteousness
Feb. 23 Desert/Wilderness

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 8:30 am Rosary
9:00 am Matins & Confessions
10:00 am Divine Liturgy for Parish Family, Benefactors and Friends
ECF Classes Fr. Chris: Health of Alan Pettit
Eternal Lamp: Sven Svensson 75th Birthday Blessings

January 20 *Euthymius the Great Venerable / 2 2 Corinthians 4:6-15; & 6:17-23*
Monday

Theophany 9:00 am God's Blessing on Jeremiah Jilek by Jileks
House blessings

January 21 *Maximus the Confessor Venerable / James 3:1-10; Mark aa:11-23*
Tuesday

Theophany 9:00 am +Judith Siksay by Maria Kartsub
House blessings 6—7:30 pm Perpetual Helpers Meeting

January 22 *Timothy—Apostle/Anastasius—Martyr / James 3:11-4:6; Mark 11:23-26*
Wednesday

Theophany **March for Life in Santa Fe at State Capitol**
House blessings 10:00 am Depart from OLPH to Santa Fe for Pro-life March
12 noon Mass at St. Francis Basilica
1:30 pm Procession to the Roundhouse
2:00 pm Rally at the Roundhouse and Visiting Legislators
5:30 pm OLPH Devotions
6:00 pm +David M. Higbee by Derek Kolb
Fr. Chris: +Fr. Francis Vivona

January 23 *Clement of Ancyra Martyr / James 4:7-5:9; Mark 11:27-33*
Thursday

6:00 pm Pot-luck dinner; 6:45 pm THEOSIS Bible Study

January 24 *Xenia Venerable / 1 Peter 1:1-2.10-12:6-10; Mark 12:1-12*
Friday



9:00 am Prayer and witness in front of Abortion Clinic on San Mateo
6:00 pm God's Blessing on Nelly Kartsub by Maria Kartsub
Fr. Chris: Intention of Donor

January 25 *Gregory the Theologian Bishop / 1 Corinthians 12:7-11; John 10:9-016*

Theophany 9:00 am Pysanky workshop
House blessings

January 26 *33rd Sunday After Pentecost / Sunday of Zacchaeus*
Sunday

4:00 pm Great Vespers
5:00 pm God's Blessing on Hal Jilek by Jileks

ECF Classes 8:30 am Rosary
Theophany 9:00 am Matins & Confessions
House blessings 10:00 am Divine Liturgy for Parish Family, Benefactors and Friends
Fr. Chris: +Michael Dzek by M/M Sven Svensson

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	Fr. Julian Gnall	Paola Terlaza
Jenny Ford	Abraham	Ruth Sousa
Priscilla Hughes	Haddad	Linda Granci
Steve Jakymiw	Phillip Fall	Kris Nelson
Marilyn Fore	Olga Bodnar	Vicki Frank
Sven & Barbara	Marianne	Christopher
Svensson	Gerace	Barlow
Laurie Bienz	Paula Amrein	Tracy McTernan
Brent DodsoSands	Lori Medina	Scott Fafrak
Fr. Stephen	Michael Baron	Jordan Smith
Casmus	Dorothy Curl	



Vocation Icon

Today: Davidson-T alley

Next Sunday: Gloetzner

Prayers in honor of and to the Blessed Virgin are a powerful weapon against sin, and for healing. If you recite the Rosary at home, please offer these intentions, and join us on Sunday at 8:30 am. Those who recite the Akathist to the Mother of God or the Rosary receive a partial indulgence when they do so in private, plenary indulgence when they do so as a group.

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 for January

Evangelization: Promotion of World Peace We pray that Christians, followers of other religions, and all people of goodwill may promote peace and justice in the world.

May the Lord Bless your kindness and
generosity to His House!

January 26 2020

Cantor	Andrea Riley
Reader	Brent Dodson-Sands
Trojca	Esther Gloetzner
Greeter	Dan Riley
Usher	Dan Riley Jeff Brewer
Counter	Cindy Loescher Patricia Covarrubias
Host	Donlin Family
Church Cleaners	Tom Plut Michael Paul Mary Blain
Altar Servers:	Thomas Donlin Michael Grega Jeremiah Jilek Elijah Jilek Abel Gloetzner Mikey Grega

Pysanky Workshops: OLPH will host a series of instructional workshops for those interested in learning how to make pysanky (or, decorated Easter eggs). The workshops will be held twice a month from January-March and are open to all (children do need a supervising adult). Supplies are needed for all participants, so please RSVP with Andrea Riley at 505-220-9137 or andrea.riley@gmail.com. Monday evening workshops will be held on 1/13, 2/10, & 3/9 at 6pm. Saturday morning workshops will be on 1/25, 2/29, & 3/28 at 9am

Annual March for Life in Santa Fe this year is on Wednesday January 22. All interested to participate in this event, we will meet at the church to carpool and we will depart at 10 am for the Mass at St. Francis Cathedral. For the procession from the cathedral to the Round-house, we will be taking the Icon of Our Lady Helper of Mothers and church banners. We should be done and head back to Albuquerque by 3 pm.

BISHOP'S APPEAL 2020

The Annual Bishop's Appeal begins in January. The pledge form and information for the appeal will be sent directly from the Bishop's office. The suggested donation is \$275 per household. This year, we are requested to send our pledges directly to the Bishop's office in Phoenix, AZ, and our checks made to Holy Protection of Mary Byzantine Eparchy. Thank you!

Barbara's Hall Report

Thanks to the Jileks for making Frito Pie and super delicious brownies to celebrate Jerry's 14th birthday. Yum! Happy Birthday, Jerry. May God grant you many more blessed years!

Coming Events—Mark Your Calendars Now

Wed Jan 29	Three Holy Hierarchs / Simple Holy Day 6:00 pm Vigil Divine Liturgy
Sun Feb 2	Encounter of Our Lord with Simeon / Solemn 10:00 pm Divine Liturgy/ Blessing of Candles
Feb 15	1st ALL SOULS SATURDAY 9:00 am Divine Liturgy / Panichida
Mon Feb 24	Start of the Great Fast 6:00 pm Presanctified Liturgy with Anointing
Wed Mar 25	Annunciation of the Theotokos/Solemn 6:00 pm Vigil Liturgy of St John Chrysostom
Thu Mar 26	7:00 pm Great Canon of St. Andrew

Cantor Corner Liturgical Propers for 1/26 Tone 8

Troparion - 161
v. Glory...
 Kontakion - DL 162
v. Now & Ever ...
 Theotokion - DL 406
 Prokeimenon & Alleluia -
 DL 162
 Our Father- DL 73

.Attention - 1st ALL SOULS Saturday is coming soon.

Dear Parish Family, the 2020 Five Spiritually Very Powerfull remembrances of “All Souls” will begin on Saturday, **February 15**. Please, print clearly ***First names*** of your deceased loved-ones **on the back of your “All Souls” envelope** (see your envelope set) They will be prayed for in the petitions for the deceased during the 9AM All Souls Liturgy and Panachida on each of those All Souls Saturdays. Please, kindly submit your envelope to the collection basket or the parish office. **Deadline-Sunday, February 9th.**

The Meaning of the Diaconate in the Orthodox Church Adapted from GoodGuysWearBlack.org

The diaconate has been a little understood ministry, in fact, often a misunderstood ministry. Although it is one of three ordained orders, most lay people have little or no contact with a deacon, no idea of the history of the diaconate or what it entails today. We hope to clarify some of the questions about deacons below.

Isn't being a deacon just a steppingstone to the priesthood? No, a deacon doesn't have to become a priest. In fact, deacons comprise a complete and distinct order of ordained ministry within the three expressions of ordained priesthood: the diaconate (i.e. deacons), the presbyterate (i.e. priests) and the episcopacy (i.e. bishops). While deacons may, and now often do, pass through to other orders (i.e. to the presbyterate and episcopacy), most deacons originally served Christ within the life of the Church as deacons the rest of their lives. Do not accept mistaken, common stereotypes of the deacon as “an apprentice priest,” a “liturgical decoration (or functionary)” or even worse yet, “a super-acolyte!” Over the years, misconceptions have developed regarding appreciation of the diaconate, partly because it has been used in the past as a “stepping-stone to the priesthood” in an imbalanced manner. It is hoped there sources made available through this website describe a more healthy and correct vision of the diaconate as a “full” or “complete and distinct order” within the ordained ministry of the Orthodox Church. This is the ministry through the activity of the Holy Spirit that brings forth in a special way, the ministry of “Christ, the one who serves.”

What would a deacon do in my parish today? In keeping with the diaconate's tradition of the past, deacons may serve in many capacities as circumstances, needs and talents allow: assisting their bishop, assisting with liturgical worship, music and church order, teaching, preaching, pastoral care, philanthropy, theological education, spiritual direction, pastoral counseling, administration, monastic life, hospital, nursing home, and hospice chaplaincies, prison ministry, facilitating ministries to shut-ins, orphans, the poor and/or destitute (including being available to bring Holy Communion to these just mentioned groups of people), etc. Do not expect the deacons' ministry to be exactly the same from one pastoral context to
(continued on next page)

(continued from previous page) the next, even within the same diocese. Deacons traditionally and in a special way are ambassadors of their bishop. Through the course of history, deacons in particular, have served in many, many ways. Today as always, it is the bishop who delineates the limits and responsibilities assigned to their deacons based upon specific pastoral needs and opportunities, spiritual strengths, pastoral abilities and theological training required of the deacon serving under his authority, in fact, as an emissary, on his behalf. As with every other domain of Christian ministry, deacons are called to serve only within their assigned responsibilities and within the limits of the specific charism of their ordination, as well as their personal formation, training and abilities, nothing more nothing less. While any Christian, lay or ordained, of course, may be called to any one or more of these abovementioned ministries, persons who are called to serve as deacons within these and other ministries, do so as servants who are called to bring forth "Christ, the one who serves."

Why don't we have many deacons serving in our parishes? The diaconate has not been serving at its full potential for centuries, so many people neither know deacons nor the invaluable service they can give the community. This has been the situation for so long that, until recently, a man did not normally aspire to be a deacon, only a priest or bishop. The "Golden Age" for male deacons was before the First Ecumenical Council in 325, and for women the fourth through seventh centuries. The end of the Golden Age for male deacons began with a canon written at the First Ecumenical Council in 325. The text of Canon 18 illustrates the growing tension among deacons, priests and bishops: "... let deacons remain within their proper place," a symptom of growing clericalism in the church. John Chrysostom in *Remembering and Reclaiming Diakonia* explains that this canon "... marks both the historical climax of diaconal development and the commencement of a decline in the diaconal order." Other local and ecumenical councils promulgated rules and regulations regarding deacons throughout the centuries. The reasons for the decline of women deacons include the rise of infant baptism (in the early church women deacons assisted with the educating and baptizing of adult women) and other issues addressed under "Frequently Asked Questions — Were women deacons banned in the Orthodox Church?" Gradually the scope of the ministry of the diaconate narrowed, with more emphasis on the liturgical role for men at the expense of more diverse responsibilities, perhaps a consequence of incorrect assumptions related to the deacon's ministry in worship as being more "cultic" and a "superfluous decoration." Despite these developments, many deacons throughout the centuries gave invaluable service to the church and community in many areas, including: education, pastoral care and counseling, chaplaincy ministries, writing, assisting the poor, founding monastic communities, spiritual guidance, preaching, administration, philanthropy, ecumenical witness, missions, and social service. They can do the same today, and the proliferation of diaconal training programs at various Orthodox theological schools is encouraging. Our priests and communities need their help, and their call is special. While any Christian, lay or ordained, of course, may be called to any one or more of these above-mentioned ministries, persons who are called to serve as deacons within these and other ministries, do so as servants to bring forth "Christ, the one who serves."

What do I call a deacon? It is correct to refer to him as "Father" or when introduced as "the Reverend Father Deacon" (so as to avoid confusion to which order of ministry he is ordained). The appellation "Father" in the Orthodox tradition acknowledges with respect the spiritual responsibilities of the person addressed. Do not call a deacon "deacon" as the normal manner of address (even if this is the usual custom in western Christian circles today), as the deacon is called to share in interpersonally intimate, loving, pastoral care corresponding in relationship to their spiritual responsibilities on behalf of the faithful. We are aware of the ancient custom of calling non-ordained schema monks as "Father" as a way of acknowledging this kind of respect for them. While referring to the deacon as "Deacon [name]" is not incorrect, this is not unlike referring to the ordained presbyter as "priest [name]" or the hierarch as "bishop [name]." None of these appellations are incorrect; nevertheless using these expressions as the normal ways of addressing these ordained ministers of the church, tends to be too casual and familiar (hence, disrespectful). Similarly, honoring the living history of the church and bearing in mind the witness and intercession of the many female saints who were also deacons, whenever God calls deaconesses to be ordained to serve within the life of Orthodox communities, in like manner, they would be addressed as: "Mother" or perhaps more formally introduced as "Reverend Mother Deacon." (continued on next page)

(continued from previous page) **How are the deacon's vestments different from a priest's?** The most distinctive vestments of the deacon are the orarion (a narrow stole) and the epimanik(i) (detachable cuffs for the wrists). According to John Chrysostom in *Remembering and Reclaiming Diakonia*, the orarion is "often embroidered and covered either with the word Agios (the Holy One) or with crosses. It is fixed on the left shoulder and rests there, passing under the right arm and hanging down in the front as well as the back. The deacon lifts the orarion to the height of the face as he calls the congregation to prayer, leading the faithful through the intonation of various petitions. Immediately before Holy Communion, the deacon changes the position of the orarion, crossing it in the front and back as a symbol of the seraphim covering their face in the presence of the Holy One. [Thus the orarion is sometimes referred to as the wings of angels.] The functional reason for this particular change during the Eucharist is the preparation of the deacon in a practical manner to divide and distribute the Body and Blood of Christ. . . . The epimanik(i) are . . . worn over and cover the normal clerical dress. The cuffs further facilitate the movement of the hands during the Divine Liturgy; indeed, they are only worn in the Divine Liturgy and on Holy Friday, when the deacons handle the Body of Christ. Each of the cuffs bears an embroidered cross." The orarion and the epimanik(i) are worn over the sticharion, the long garment worn by all the orders which symbolizes the grace of baptism conferred upon all baptized Christians, except the deacon's has shorter sleeves than that of the bishop and priest.

