

March 15, 2020 Tone 7

3rd Sunday of the Great Fast / Veneration of the Cross

We bow to Your Cross O Christ and we glorify Your Holy Resurrection!  
For behold through the Cross joy has come to the whole world.  
By enduring the Cross for us, Christ destroyed Death by death.



Devil is afraid of us when we pray and make sacrifices, he is also afraid when we are humble and good, he is especially afraid when we love Jesus very much, he runs away when we make the Sign of the Cross St Anthony of Egypt

Hades asked its servants: Who has driven this spear into my heart? A wooden lance has pierced me, and I am torn apart. What pain penetrated my womb and my heart, what sorrow stabs my spirit? I am forced to give up Adam and his children, those whom I had received from the forbidden Tree, for a new Tree leads them to enter again into Paradise (Ikos from the Divine Office for the Holy Cross Sunday)

The Cross is brought out now in the middle of Great Fast to strengthen us in our journey. If we have been weak, the Cross gives us strength. If we have had a good Lent, the Cross encourages to continue. We are reminded that nothing spiritual is achieved without the Cross – it is our only hope, our only consolation, our true guide to the embrace of the Holy Trinity.



**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**



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**Father Tyler Strand  
in residence  
(516) 661-0883  
tylerstrand@yahoo.co.uk**

**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!

**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)

**Advisory Board**

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

**Finance Council**




Matthew Blain, Maria Alden

**OLPH Prayer Warriors**

Sunday 9:30 am in the  
conference room. Send  
your prayer requests to  
Patricia at pocb@unm.edu

March 22, Righteousness  
March 29 Pomegranate(s)  
April 19, Divine Mercy  
April 26, Glory

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**                    ***Hebrews 4:14-5:6; Mark 8:34-9:1***
- ECF Classes**            **8:30 am Rosary**  
**4:00 pm Vespers**       **9:00 am Matins & Confessions**  
                                 **10:00 am Divine Liturgy for Parish Family, Benefactors and Friends**  
                                 **Fr. Chris: +Al & Agnes Adamsko by Pam Pettit**  
                                 **Eternal Lamp: Sylvia Adamsko by Pam Pettit**
- March 16 Mon**        ***Sabinus & Papas Martyrs / Genesis 8:21-9:7; Proverbs 11:19-12:6***
-  10:00 am Jesus Prayer with Spiritual Reflection  
6:00 pm Advisory Board Meeting
- March 17 Tue**        ***Alexis, Man of God Venerable / Genesis 9:8-18; Proverbs 12 & 22***
- 10:00 am Jesus Prayer with Spiritual Reflection
- March 18 Wed**        ***MID-LENT / Cyril of Jerusalem Archbishop***  
***Genesis 9:18-10:1; Proverbs 12:23-13:9***
-  5:30 pm OLPH Devotions  
6:00 pm Presanctified Liturgy / God's Blessing on Sarah Joann by Jileks
- March 19 Thu**        ***Chrysanthus & Daria Martyrs / Genesis 10:32-11:9; Proverbs 13:19-14:6***
- March 20 Fri**         ***Venerable Fathers of the St. Sabbas Monastery***  
***Genesis 12:1-7; Proverbs 14:14-26***
-  9:00 am Prayer & witness in front of abortion clinic on San Mateo  
6:00 pm Presanctified Liturgy / +Donnie Thomas by Jileks  
meatless potluck and movie night in the hall
- March 21 Sat**        ***4th All Souls Saturday / Hebrews 6:9-12; Mark 7:31-37***
- 9:00 am All Souls Liturgy / Panichida  
10:00 am Holubki making
- March 22 Sun**        ***4th Sunday of the Great Fast / St. John Climacus***  
***Hebrews 6:13-20; Mark 9:17-31***
- 4:00 pm Great Vespers  
5:00 pm Divine Liturgy / +Gerald & JoAnn Cooper by Mary Alice Cooper
- ECF Classes**            **8:30 am Rosary**  
**4:00 pm Vespers**       **9:00 am Matins & Confessions**  
                                 **10:00 am Divine Liturgy for Parish Family, Benefactors and Friends**  
                                 **Eternal Lamp: Intention of Bryan & Cielo Doherty**

## 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 Haddad	Ruth Sousa
Priscilla Hughes	Phillip Fall	Linda Granci
Steve Jakymiw	Olga Bodnar	Kris Nelson
Marilyn Fore	Marianne Gerace	Vicki Frank
Sven & Barbara	Paula Amrein	Christopher Barlow
Svensson	Lori Medina	Tracy McTernan
Laurie Bienz	Michael Baron	Scott Fafrak
Brent Dodson-	Fr. Stephen	Jordan Smith
Sands	Casmus	Rebekah Lyons
Dorothy Curl	Fr Frank Knusel	
	Rebecca Baia	



Vocation Icon

T oday: Fedorowich Family  
Next Sunday: Davidson-T alley  
Family

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 March

#### Catholics in China

We pray that the Church in China may persevere in its faithfulness to the Gospel and grow in unity.

**Bishop's Appeal 2020:** Collected to date: \$1,710.00. Participation: registered OLPH Families 60; Contributed to date: 7 families Thank you to: Fr Chris, Loescher Family, Helen Kopczynski, Mary Alice Cooper, Brewer Family, Laurie Bienz, Block Family. Our parish goal is \$23,769.46. Deadline for Bishop's Appeal this year is May 31. May the Lord reward your generosity and sacrificial response!

**ETERNAL MEMORY!!!** We extend our sincere and prayerful condolences to Chris Basista and his family on the occasion of the falling asleep in the Lord of his beloved mother Florence M. (Strang) Basista. Jesus received her soul on Monday March 2nd. The funeral was held in Brownsville, PA on Friday, March 13, 2020. Interment will follow in LaFayette Memorial Park, Brier Hill, PA. Let us offer our prayers commending her soul to God and asking peace for the bereaved. Blessed Repose grant O Lord to your handmaid Florence and remember her forever!

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

**40 Days for Life** by PDL in Albuquerque - a peaceful prayer vigil at Planned Parenthood's abortion mill at 701 San Mateo Blvd starts on Wednesday February 26th. **Our Parish is scheduled on Friday April 3<sup>rd</sup>.** Thanks to your support, PDL has been able to host this event every spring and fall and lives have been saved each time. In the mean time before 40 Days for Life begins ... Sidewalk Advocates greatly appreciate having prayer partners and they invite you to join them at the following times and locations: Tuesday - Thursday from 7-10 am at Southwest Women's Options (the late term abortion mill) at 522 Lomas Blvd (west of I-25) ... and Tuesday and Friday from 8-11 am at Planned Parenthood at 701 San Mateo Blvd.

<b>March 22, 2020</b>	
Cantor	Andrea Riley
Reader	Brook Jilek
Trojca	Eva Riley
Greeter	Dan Riley
Usher	Dan Riley Jeff Brewer
Counter	Cindy Loescher Barbara DeLap
Host	Open
Church Cleaners	Tom Plut Michael Paul Mary Blain
Altar Servers:	Michael Grega Daniel Fogg Colin Herring Jerry Jilek Lucas Riley Cyrus Dodson-Sands Caden Dodson-Sands

### **Barbara's Hall Report**

Thanks to Evie Jilek who worked hard on her birthday to make gumbo with rice for everyone. Plus salad and a big bowl of apples. Thanks Evie. Happy Birthday! May God grant you many more happy and blessed years!

## Coming Events—Mark Your Calendars Now

Wednesday March 25	<b>Annunciation of the Theotokos/Solemn</b> 6:00 pm Vigil Liturgy of St John Chrysostom
Thursday March 26	7:00 pm Matins with Great Canon of St. Andrew and Prostrations / Reading Life of St Mary of Egypt
Sat May 2	10:00am—3 pm Annual Byzantine Bazaar
Sat May 30	5th All Souls Saturday
Sun July 5	OLPH Patronal Feast

### Holy Week / Pascha (A pril 6—A pril 12)

Monday	6:00 pm Bridegroom Matins
Tuesday	6:00 pm Bridegroom Matins
Wednesday	7:00 pm Presanctified Liturgy/Holy Anointing
Thursday	7:00 pm Vespers / Divine Liturgy of St. Basil
Friday	10:00 am Passion Matins 7:00 pm Vespers & Procession with the Burial Shroud 11:30 pm Jerusalem Matins All Night Vigil
Saturday	11:00 am Akathist to the Ilfe-bearing Tomb of Christ 6:00 pm Easter Vigil Liturgy/Blessing of Baskets
Sunday	9:00 am Resurrection Matins / Liturgy Blessing of Baskets

### Cantor Corner

Propers for 3/22/20

Fourth Sunday of the Great Fast

St. John Climacus

Tone 8

**Typical Psalms & Beatitudes:** DL 16 & 23

**Troparion (Tone 8)** - DL 161

**Troparion (Great Fast)** - DL 226  
*v. Glory...*

**Kontakion( Great Fast)** - DL 226  
*v. Now & Ever ...*

**Theotokoion-** DL 406

**Prokeimenon & Alleluia** - DL 162 & 226

**Anaphora of St. Basil** - DL 96-100

**Our Father-** DL 73

**Communion Hymn** - DL 78 & 227 [A]

The Annual Byzantine Bazaar on **Saturday, May 2** and we need volunteers to make it a

success. Please, complete online survey at <https://www.surveymonkey.com/r/YF975F9>. Contact Andrea Riley at 5052209137 or [andrea.riley@gmail.com](mailto:andrea.riley@gmail.com)

[www.surveymonkey.com/r/YF975F9](https://www.surveymonkey.com/r/YF975F9). Contact Andrea Riley at 5052209137 or [andrea.riley@gmail.com](mailto:andrea.riley@gmail.com)

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### The Jesus Prayer, by Fr. David Hester (continued from the previous bulletin)

First of all, Gregory Palamas defended the close link that exists among all the components of a human being, soul and body. For Palamas, the Jesus Prayer is the positive means to unite body and soul in prayer and to have a constant remembrance of God. Because of the need for giving full attention in prayer, Saint Gregory defends the psychophysical techniques connected to the Jesus Prayer. He did not see these techniques of breathing and posture as simply mechanical ways of obtaining peace, but rather as a practical way for beginners to avoid distraction and the wandering of the mind. He knew that it was of great importance to avoid distractions and to become as internally unified as possible during prayer, for, as the hesychasts knew, those who persevered in prayer could receive divine illumination. It is through the use of the Jesus Prayer that this illumination occurs.

Saint Gregory professed the reality of the union with God and of the illumination brought about through prayer. To explain how divine illumination was indeed a true union with God, Gregory made a distinction that became basic to Orthodox theology, the distinction between God's *essence* and His *energies*. God's essence is known to be absolutely above participation, but His energies, the way He makes Himself present to all things by His manifestations and by His creative energies, are the way one is illumined and has true union with God.

Saint Gregory's syntheses, however, did not have a chronologically continuous influence, for, after 1453, the development of the Byzantine culture and intellectual tradition was interrupted by the Turkish conquest of Byzantium. It was not until the late eighteenth century that hesychasm was to have a revival.

## **The Age of the *Philokalia***

At the end of the eighteenth century. Mount Athos once again became the center for an intense diffusion of the Jesus Prayer. In 1782 Saint Nikodemos (1748-1809), a monk of Mount Athos, in collaboration with Saint Makarios (1731-1805), the Bishop of Corinth, published at Venice an anthology of patristic texts by authors from the fourth to the fifteenth centuries, which was called *The Philokalia of Neptic Saints*. The *Philokalia* (the Greek meaning "love of beauty") deals chiefly with the theory and practice of prayer, especially the Jesus Prayer. This book became the source for a revival of hesychasm in the nineteenth century in both Greece and Russia.

The *Philokalia* was to have a special influence in Russia. In 1793, the renowned elder, Saint Paisius Velichkovsky (1722-1794), a Ukrainian, published at Saint Petersburg a Slavonic edition of the *Philokalia*, called the *Dobrotolubiye* ("The Love of the Good"). Saint Paisius was a monk of Mount Athos who later went to Romania, where he became Abbot of the Monastery of Niamets. In the *Dobrotolubiye*, Saint Paisius, who had already been translating Greek texts into Slavonic, did not merely translate the texts printed in the Greek *Philokalia*, but added other original texts as well. His completed work was widely circulated in Russia and was used by monks and lay people alike.

### **Nineteenth-Century Russia**

Russia became a great center for the practice of the Jesus Prayer in the nineteenth century. This renewal had at its heart certain significant personalities, particularly the line of *startzy* (elders) at Optina Monastery and Saint Seraphim of Sarov.

At the end of the eighteenth century, Optina was nearly abandoned when the Metropolitan of Moscow asked a disciple of Saint Paisius, the Archimandrite Makarios, to send a small group of monks to reestablish the hermitage. They did this in 1821, and soon the elders of Optina acquired unique fame throughout all Russia, where they were sought after by people from all levels of society and all walks of life. The elders exercised a prophetic ministry, and to all who came, they taught the value of the Jesus Prayer.

Saint Seraphim of Sarov (1759-1833) entered the monastery of Sarov at the age of nineteen, spending his first fifteen years in community life and then thirty years in seclusion. Finally in 1825 he opened the doors of his cell to all who would come to him. Saint Seraphim constantly prayed the Jesus Prayer, and came to be granted the vision of the Divine and Uncreated Light. In Saint Seraphim's case the Divine Light actually took a visible form, outwardly transforming his body.

Other nineteenth-century Russian proponents of the Jesus Prayer include Saint Ignatius Brianchaninov (1807-1867), Bishop of Kostroma, who wrote on the value of the Jesus Prayer for all people and also published a more complete Slavonic edition of the *Dobrotolubiye*. Saint Theophan the Recluse (1815-1894), another important teacher of the Jesus Prayer, prepared a greatly expanded translation of the *Philokalia* in five volumes—not in Slavonic, but in the Russian vernacular.

In addition to these learned works, there appeared at the same time a simple story of a wanderer, called *The Sincere Tales of a Pilgrim to his Spiritual Father*, or *The Way of the Pilgrim*. It is the story of a simple Russian peasant who became a pilgrim, a wanderer traveling back and forth across Russia in search of a way to pray without ceasing, who discovers this in the Jesus Prayer.

It was during this nineteenth-century Russian revival of the Jesus Prayer that the words "a sinner" were first added to the end of the prayer, giving it the form that is familiar to most of us in the West today.

### **The Twentieth-Century West**

In the present-day Western world the Jesus Prayer is becoming more widely known and practiced, as it has been for centuries in the Christian East. This is due in part to the immigration of Orthodox Christians to the West, particularly Russian and other Slavic immigrants. In addition, there are more and more Orthodox monasteries being established in Europe and North America where monks and nuns from Greek, Russian, and Romanian Orthodox traditions are teaching the importance of the Jesus Prayer. There have also been new editions and translations made of the *Philokalia*, as well as many other new writings on the Jesus Prayer. One need only look in any catalogue of Orthodox publications to see the works available.

### **Receiving the Gift**

The Jesus Prayer is a great gift that comes to us from the Fathers throughout the centuries, but like any gift, it must be opened and used to be really appreciated. This gift is given not only to the Church as a whole, but to you personally, under the guidance of your spiritual father, to be used, to be prayed, to become a part of your life.

The prayer may be used at assigned times in the day, or it may be used in times of quiet, particularly when you are involved in some activity that frees you from talk. This may be some repetitive activity in the home or workplace, or it may be when you are driving, particularly when the traffic is not causing inner turmoil. The prayer can fill your heart when you are being kept on hold on the telephone, or while waiting in some office for an appointment. It may be prayed when you wake up in the morning, or before going to bed. You may even want to wake up in the night and pray it in the quiet of darkness. The Jesus Prayer can be a constant companion throughout the day.

The only way that this can happen is for you to take to heart the words of the Fathers and begin gradually to repeat the words of the Jesus Prayer to yourself, to let the prayer become a part of you, like the beating of your heart or the breath of your lungs. Then you can share in this gift, and with God's help attain a more constant recollection of God and openness to His presence. ([www.ancientfaith.com](http://www.ancientfaith.com)) *The Very Rev. Father David Hester is pastor of St. Mary Antiochian Orthodox Church in Wilkes-Barre, Pennsylvania*

## Liturgy of the Presanctified Gifts

The Divine Liturgy is not celebrated in the Byzantine Rite on lenten weekdays. In order for the faithful to sustain their lenten effort by participation in Holy Communion, the Liturgy of the Presanctified Gifts is served. The service is an ancient one. We officially hear about it in the canons of the seventh century, which obviously indicates its development at a much earlier date.

*On all days of the holy fast of Lent, except on the Sabbath, the Lord's Day, and the holy day of the Annunciation, the Liturgy of the Presanctified is to be served (Canon 52, Quinisext, 692).*

The Liturgy of the Presanctified Gifts is an evening service. It is the solemn lenten Vespers with the administration of Holy Communion added to it. There is no consecration of the eucharistic gifts at the presanctified liturgy. Holy Communion is given from the eucharistic gifts sanctified on the previous Sunday at the celebration of the Divine Liturgy, hence its name of "presanctified."

The Liturgy of the Presanctified Gifts is served on Wednesday and Friday evenings, although some churches may celebrate it only on one of these days. It comes in the evening after a day of spiritual preparation and abstinence.

During the psalms of Vespers, the presanctified gifts are prepared for communion. They are transferred from the altar table where they have been reserved since the Divine Liturgy, and are placed on the table of preparation. After the evening hymn, the Old Testament scriptures of Genesis and Proverbs are read, between which the celebrant blesses the kneeling congregation with a lighted candle and the words: "The Light of Christ illumines all," indicating that all wisdom is given by Christ in the Church through the scriptures and sacraments. This blessing was originally directed primarily to the catechumens—those preparing to be baptized on Easter—who attended the service only to the time of the communion of the faithful.

After the readings, the evening Psalm 141 is solemnly sung once again with the offering of incense. Then, after the litanies of intercession and those at which the catechumens were dismissed in former days, the presanctified eucharistic gifts are brought to the altar in a solemn, silent procession. The song of the entrance calls the faithful to communion.

*Now the heavenly powers [i.e., the angels] do minister invisibly with us. For behold the King of Glory enters. Behold the mystical sacrifice, all fulfilled, is ushered in.*

*Let us with faith and love draw near that we may be partakers of everlasting life. Alleluia. Alleluia. Alleluia.*

After the litany and prayers, the Our Father is sung and the faithful receive Holy Communion to the chanting of the verse from Psalm 34: "O taste and see how good is the Lord. Alleluia." The post-communion hymns are sung and the faithful depart with a prayer to God who "has brought us to these all-holy days for the cleansing of carnal passions," that he will bless us "to fight the good fight, to accomplish the course of the fast, and to attain unto and to adore the holy resurrection" of Christ.

The Liturgy of the Presanctified Gifts was first documented by Pope Gregory I (540–604), who had been the papal legate to Constantinople. At one time it was supposed that he had composed the Liturgy himself, but now it is generally supposed that he simply recorded what was otherwise being practiced at Constantinople. (adopted from oca.org)