

March 8, 2020 Tone 6
2nd Sunday of the Great Fast / Hebrews 1:10-2:3; Mark 2:1-12



Beautiful *newly designed* **Easter Cards** to support our mother church in Mukachevo, Ukraine **are now on sale**. The income is going to **help the eparchy finish the construction of a new two story youth center for the cathedral parish**. This is going to serve as the youth center for both the parish and eparchy events. As the chancellor wrote, "*Finally, after years of battles we got permission to build it, so we want to finish it as soon as possible.*"

A packet of 5 cards sell for \$10 including envelopes. Fill out the slip with the names of the recipients and return by mail or drop them by the parish office by Easter Sunday, April 12th. All names will be sent to Bishop Milan Sasik in the Ukraine. On April 19th (Old Calendar Easter), the Bishop will place all of these names on the altar and pray for your intentions.



**Holy Protection of Mary Byzantine
Catholic Eparchy of Phoenix
Bishop: His Grace John Pазak 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 Zuger
pastor emeritus
(505) 256-1787
Frchris.zugger@gmail.com
www.frchriszugger.com**

**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 ppcb@unm.edu

March 15, Lamb
March 22, Righteousness
March 29 Pomegranate(s)

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

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

March 9 Mon *40 Martyrs of Sebaste / Genesis 6:9-22; Proverbs 8:1-21;
Hebrews 12:1-10; Matthew 20:1-16*



10:00 am Jesus Prayer with spiritual reflection
6:00 pm Pysanky Workshop

March 10 Tue *Codratius and Others Martyrs / Genesis 7:1-15; Proverbs 8:32-9:11*

10:00 am Jesus Prayer with Spiritual Reflection
6—7:30 pm Friends of St. John meeting at Flying Star on Juan Tabo
6:30 pm CAFE at UNM

March 11 Wed *Sophronius Patriarch of Jerusalem / Genesis 7:6-9; Proverbs 9:12-18*



10-11:30 am in the Hall / Bible Study video Session *Mary Mother of God*
5:30 pm OLPH Devotions
6:00 pm Presanctified Liturgy / God's Blessing on Catherine Rose by Jileks

March 12 Thu *Theophane Venerable Confessor / Genesis 7:11-8:4; Proverbs 10:1-22*

9:00 am nut roll & apricot roll baking in the Parish Hall
6:00 pm pot-luck dinner
6:45 pm THEOSIS Bible Study

March 13 Fri *Translation of the Relics of Nicephorus Patriarch
Genesis 8:4-21; Proverbs 10:31-11:12*



9:00 am Prayer & witness in front of abortion clinic on San Mateo
6:00 pm Presanctified Liturgy / God's Blessing on Mary Margaret by Jileks / meatless
potluck and movie night in the hall

March 14 Sat *3rd All Souls Saturday / Hebrews 10:32-38; Mark 2:14-17*

9:00 am All Souls Liturgy / Panichida
10:00 am—4:00 pm Explorer youth group meeting

March 15 Sun *3rd Sunday of the Great Fast / Veneration of the Cross
Hebrews 4:14-5:6; Matthew 8:34-9:1*

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
Fr. Chris: +Al & Agnes Adamsko by Pam Pettit
Eternal Lamp: Sylvia Adamsko by Pam Pettit

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

Today: Donlin Family

Next Sunday: Fedorowich
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.

Parish account with Formed.org.

This site offers amazing opportunity to enrich our
FAITH!

You will find thousands of books, audio talks, movies,
documentaries, studies and much more. The content
of website is updated on daily basis with new
helpful resources!

Everyone now can use OLPH parish account to log in.

This is what you need to do:

1. Go to Formed.org, click sign in and then click "I belong to parish"
2. Enter zip code 87110
3. Find among the parishes OLPH Byzantine
4. Put your name and email (you will get a link in your email to directly log in)
Enjoy the content!

**For those who already have an account with
Formed.org**

When you log into your account click **'Parish Care
Support'** at the left bottom corner

On the opened link you will see this number: 1-844-
367-6331

Call and transfer your account to the Parish
Say: " I am a member of Our Lady of Perpetual Help
Byzantine Catholic Parish in Albuquerque 1837 Al-
varado Drive NE, NM 87110 and I want to transfer my
account."

In this way you do not need to pay for your personal
subscription. Parish got you covered.
Also, you are most welcome and encouraged to share
parish subscription with your friends, neighbors,
coworkers or just anyone who would benefit. This site
is a mighty tool of Evangelization and FORMED.org
encourage us to share the good news!

Thank you

Barbara's Hall Report

Thanks to Alicia Wells for hosting the social and
making yummy minestrone soup served over
rice. Along with salad and bread, it was a great
Lenten meal. Thanks Alicia!

March 15, 2020

Cantor	Evie Jilek
Reader	Brent Dodson-Sands
Trojca	Saphira Dodson-Sands
Greeter	Eva Schuler Miles Gloetzner
Usher	Dan Riley Jeff Brewer
Counter	Michael Wells Miles Gloetzner
Host	Fogg Family
Church Cleaners	Tom Plut Michael Paul Mary Blain
Altar Servers:	Michael Grega Daniel Fogg Colin Herring Jerry Jilek Elijah Jilek Abel Gloetzner Caden Dodson-Sands

Coming Events—Mark Your Calendars Now

Tue March 16	6:00 pm Advisory Board Meeting
Sat March 21	10:00 am Holubki making
Wednesday March 25	Annunciation of the Theotokos/Solemn 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

Holy Week / Pascha (April 6—April 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 Life-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 3/15/20

**Third Sunday of Great Fast
Veneration of the Holy Cross
Tone 7**

Typical Psalms & Beatitudes: DL 16 & 23

Troparion (Tone 7) - DL 156

Troparion (Cross) - DL 223

v. Glory...

Kontakion (Cross) - DL 224

v. Now & Ever ...

Theotokoion- DL 406

Instead of 'Holy God' - DL 33

Prokeimenon & Alleluia - DL 224 & 225

Anaphora of St. Basil - DL 96-100

Our Father- DL 72

Communion Hymn - DL 225 [A]

BISHOP'S APPEAL 2020 you will be getting in the mail from Bishop's Office your 2020 Eparchial Appeal brochure, Pledge / Payment form and a Postal-Paid Return Envelope.

Our parish GOAL IS \$23,769.46 which brings us to approximately \$390 per Domestic Church. Kindly give what you can to help our Eparchy and our Church. Thank you!

OLPH Bazaar Volunteer Survey

The Annual Byzantine Bazaar on **Saturday, May 2** and we need volunteers to make it a success. A survey has been created to gather information on you can help. Return printed copies of the survey to Andrea Riley or you can complete it online at <https://www.surveymonkey.com/r/YF975F9>. Please take time to complete this survey with your availability to help, as well as comments & suggestions. Contact Andrea Riley at 505-220-9137 or andrea.riley@gmail.com for more information.

God's Blessings and Congratulations to our newest Church Family member Antonia Noel Marie Macik. Last Saturday we formally welcomed little Antonia into God's Family and our Byzantine Catholic Church as she received the Holy Mysteries of Christian Initiation (Baptism-Chrismation-Holy Eucharist). We welcome her with open arms and hearts, pray for her health and salvation, and promise her that we will be good examples of the love of the Lord Jesus Christ by setting a good example of how to live as Christians!

The Jesus Prayer, by Fr. David Hester

Lord, Jesus Christ, Son of God, have mercy on me. These few simple words, known as the Jesus Prayer, are of great importance to the Christian East—so much so that they are often called the summation of all Orthodox spirituality. The prayer reflects so well the heart of Eastern Christian spirituality that its use is recommended for both the beginner and the proficient as the driving force in their life of prayer. But what is the origin of this most important prayer? How has this prayer come down to us from the earliest days of the Fathers?

The Early Centuries

From the time of Saint Antony in the third century, hermits, monks and monasteries have commanded the reverence and respect of all Christian people and exerted a particularly strong influence on the spirit and worship of Eastern Christianity. It is from well-respected monastic communities that certain practices and emphases gradually converged to form the Jesus Prayer as we know it. Two of these factors are of primary importance: the practice of frequent repetition of short prayers, and the great respect in which the Name of Jesus was held.

Among the desert monks, there are many references to the power of the Name of Jesus. There are accounts of exorcisms performed using the Name of Jesus, and a number of the *Apothegmata* (Sayings of the Desert Fathers) deal with the Name of Jesus. But even more significant for the later growth of the Jesus Prayer was the development in the desert of one-word or short-phrase prayers. In this early desert period there was a great variety of these short prayers. It took several centuries before they were combined with the invocation of the Name to form the Jesus Prayer.

Evagrius and Pseudo-Makarios

Among the early desert teachers, there are two who had an abiding influence on Orthodox spirituality, especially on the growth of the Jesus Prayer. These are Evagrius of Pontus (346-399) and Pseudo-Makarios, whose writings were thought to be those of Saint Makarios. (The real Saint Makarios of Egypt, c. 300-c. 390, was Evagrius's master in the desert.)

The influences of the two were very different. Evagrius applied neoplatonism with its emphasis on the mind, to the desert spirituality, while Pseudo-Makarios, with a more biblical outlook, emphasized the totality of the person, represented in the heart. Pseudo-Makarios emphasizes the biblical union of mind and heart, of body and soul. He shows us that the whole man, body and soul, must be reintegrated through asceticism and purification, so as to gain self-control and be able to live in constant awareness of the presence of God. Evagrius, on the other hand, accents the intellect in prayer and has only a few scattered references to the Word and Trinity, and no reference to the Incarnation, the Church, or the sacraments. He conceives of prayer as an immaterial contact of the intellect with God.

Evagrius's most enduring contribution was in his formation of expressions and vocabulary to describe the desert spirituality. His vocabulary continued to be used down through the centuries, and gradually there was a marriage between the Evagrian and Makarian understandings. Evagrius's spiritual notions were subjected to a Christological corrective, and the Evagrian *mind* and the Makarian *heart* were united as the "mind in the heart."

Diadochos of Photike and Abba Philemon

In the mid-fifth century, Saint Diadochos, the Bishop of Photike of Epeiros, was one of the greatest popularizers of desert spirituality in the Byzantine world. In his *One Hundred Chapters on Perfection*, he recommends purification of the heart by calling to mind the "memory of Jesus." Diadochos is the first writer to refer explicitly to the remembrance of the Name of Jesus, even though he does not offer any exact form for the invocation.

It is sometime in the sixth or seventh century that the full text of the Jesus Prayer is first found. This is in the Life of Abba Philemon, an Egyptian hermit. Philemon was once asked by a younger monk what he should do to keep his mind from being distracted. The young monk was told to keep watch in his heart and to repeat in his mind the words, "Lord Jesus Christ, have mercy upon me." Later, when this young monk spoke again with the elder, the elder told him to repeat the prayer, "Lord Jesus Christ, Son of God, have mercy upon me." Thus from the sixth century on, this living tradition of the Jesus Prayer has continued uninterrupted within the Orthodox Church.

John Klimakos and Maximos the Confessor

The most outstanding of all the spiritual teachers of Mount Sinai was the Monk John (570-649), an abbot of Saint Katherine's Monastery. John was given the name Klimakos ("Ladder") due to the work that made him famous, *The Ladder of Divine Ascent*. Some of his texts give evidence that he knew the practice of uniting the Jesus Prayer to breathing, a practice later widely adopted.

Living at the same time as Saint John Klimakos was Saint Maximos the Confessor, another monk who was to exert a great influence on the understanding of the place of the Jesus Prayer. Maximos describes the deified state as a total participation in Jesus Christ. For him, salvation consists in being conformed totally and freely to the divine energy or will. This understanding of the aim of the Christian life as the union of wills was to influence greatly the development of the hesychast tradition in its valuing of unceasing prayer as the way to accomplish this union. (Hesychasm, from the Greek word *hesychia*—"silence"—is the monastic emphasis on silence, asceticism, vigils, and obedience to a spiritual father, in order to develop a deep inner life of contemplative prayer. Hesychasm has been integral to the monastic tradition from its very beginnings.)

The Flowering on Mount Athos

The fourteenth century is the high point in the development of the Jesus Prayer. In fact, over the following five centuries, there were three periods of great intensity in the practice of the Jesus Prayer: the fourteenth century in Byzantium, the eighteenth century in Greece, and the nineteenth century in Russia. In the first of these periods there are four outstanding figures who greatly influenced the development of the prayer: Saint Gregory of Sinai; Saint Nikephoros the Hesychast; Saint Theoleptos, Archbishop of Philadelphia; and above all, Saint Gregory Palamas, Archbishop of Thessalonica.

Saint Gregory of Sinai (1255-1346) represents the end of the Sinaite phase and the beginning of the Athonite phase in the history of the Jesus Prayer. He was a monk from Sinai who learned of the Jesus Prayer while living in Crete. He later went to Mount Athos, where he found only three monks who were experts in the contemplative life. He instructed the monks there in prayer, and from that point on, Athos would give its own particular stamp to the Jesus Prayer, with a particular emphasis on its formula and on accompanying psychophysical techniques.

The writings of Saint Gregory have always been very popular among Orthodox monks. He was imbued with the precepts of *The Ladder* and presented prayer with a deep understanding of the psychology of monks. The Jesus Prayer is seen as the indispensable aid to growth in contemplation for the monk.

Nikephoros the Hesychast (c. 1300) is another important Athonite monk of the fourteenth century. In his works Nikephoros unites ideas from many earlier monastic authors. His most important original contribution comes in the conclusion of his work, *On Guarding the Heart*. Here he stresses that really to learn prayer, or to deal with any spiritual difficulties, a person needs an experienced spiritual father, as the only one who can properly instruct him or her in the spiritual life.

Saint Theoleptos of Philadelphia (d. 1320) is the next important figure of the fourteenth century. A disciple of Saint Nikephoros, he is considered to be one of the greatest theoreticians of hesychasm, especially its psychology. He analyzed the functions of the mind and applied to each of them a specific role in the practice of the Jesus Prayer. The purpose of the Jesus Prayer is to unite the different functions and focus them totally on the Trinity.

The importance of Saint Theoleptos, however, was overshadowed by that of one of his pupils whom he initiated into hesychasm, Saint Gregory Palamas (1296-1359).

Saint Gregory Palamas, Defender of Hesychasm

From the time that Barlaam, a Calabrian monk, arrived in Constantinople in 1338, until the final synodal condemnation of Barlaam's followers in 1351, Saint Gregory Palamas took an active part in a controversy that struck at the very roots of Orthodox spirituality. Barlaam viewed humanity dualistically, seeing the spiritual life as a freeing from the body and holding that only the intellect is capable of contemplating God. He believed that all knowledge of God must be indirect, passing always through objects or beings perceptible to the senses. Therefore he stated that mystical knowledge can have only an apparent reality, existing in name only, but having no reality in itself.

In opposition to these ideas of Barlaam, Saint Gregory Palamas, a monk on Mount Athos, wrote the *Hagiorite Tome*, which was signed in 1340-41 by the abbots and monks of Mount Athos, and the *Triads for the Defense of the Holy Hesychasts*. Gregory gave an answer to each of Barlaam's accusations, and in so doing presented a unified theology of hesychasm. (to be continued in the next bulletin)