

Parish established in 1991 - Church blessed in October, 1997

OUR LADY OF WISDOM BYZANTINE CATHOLIC CHURCH

2120 Lindell Road, Las Vegas, NV 89146 – (702) 873-5101

E-mail: OLOWIS@embarqmail.com – Website: www.OurLadyOfWisdom.net

Office Hours: Monday – Friday, 9:00am - 4:30pm

February 8th & 9th, 2014

Parish Served By:

Rt. Rev. Archimadrite Francis M. Vivona, S.T.M., J.C.L., Pastor

Rev. Archdeacon Stephen E. Casmus, M.A.

Rev. Subdeacon Paul F. Kilroy

Rose Watkins, Christodoulah

Kehaulani Harker, Matriarch – William Griffith, Patriarch

Toni Ritchey, Secretary – Claire Lynott, Finance Officer

Donna Logan, Prayer Line Coordinator (873-2378)

Liturgies and Services:

Vesper Divine Liturgy: Saturday, 5:00 PM

Third Hour – Sunday: 10:00 AM

Divine Liturgy – Sunday 10:30 AM

Third Hour – Monday-Friday: 9:00 AM

Confessions: 15 minutes before each Liturgy or by appointment



The Publican and the Pharisee

Our Lady of Wisdom Mission Statement

Our mission is to foster a Catholic and Godly renewal with worship through the awe-inspiring Liturgy of the Byzantine Catholic Church; in order to bring the message of the Living Lord to the faithful and seekers of truth.

Parish Membership

The Family of Our Lady of Wisdom is open to any Catholic, and to anyone:

- who is interested in seeking the Lord Jesus Christ through His Word and Sacred Mysteries (Sacraments)
- who accepts the teachings of the Catholic Church
- who will help us form a community based on the Lord's love
- who is willing to grow as a Christian within the legitimate traditions of the Byzantine Catholic Church
- who acknowledges the authority of the Pope, Bishop and Pastor
- who will attend Liturgical Services on Saturday or Sunday, and on the Great Holy Days
- who is willing to support the growth of the Church by sharing their Time, Talent and Treasure (financial support)
- who will participate in the yearly Bishop's Appeal

For registration information, please contact the Parish Office.

LITURGICAL SCHEDULE FOR THE WEEK

Saturday, February 8 – St. Theodore, Great Martyr

9:00am - Third Hour

5:00pm - Vesper Liturgy/Blessing of Throats +John Vivona

Readings: 2 Tim 2:11-19; Lk 18:2-9

Sunday, February 9 – Sunday of the Publican and Pharisee

10:00am - Third Hour

10:30am - Divine Liturgy/Blessing of Throats +Rev Alphonso Brovedanni

Readings: 2 Tim 3:10-15; Lk 18:10-14

Monday, February 10 – ST. Charalampus, Martyr

9:00am - Third Hour

7:00pm - Divine Liturgy +Julie Trubilla

Readings: 2 Peter 1:20-29; Mk 13:9-13

Tuesday, February 11 – St. Blasé, Bishop Martyr

9:00am - Third Hour

7:00pm - Divine Liturgy +Clem and Mary Kisailus

Readings: 2 Peter 2:9-22; Mk 13:14-23

Wednesday, February 12 – St. Meletius, Archbishop

9:00am - Third Hour

7:00pm - Vigil Liturgy +Margaret Croffort

Readings: 2 Peter 3:1-18; Mk 13:24-31

Thursday, February 13 – St. Martinian, Venerable

9:00am - Third Hour

Readings: 1 Jn 1:8-2:6; Mk 13:31-14:2

Friday, February 14 – Death of Cyril, Apostle to the Slavs

9:00am - Third Hour

11:00am - Divine Liturgy +Norman Main

Readings: Heb 7:26-8:2; Jn 10:9-16

Saturday, February 15 – St. Onesimus, Apostle

9:00am - Third Hour

5:00pm - Vesper Liturgy +Chase Lopez

Readings: 2 Tim 3:1-9; Lk 20:46-21:4

Sunday, February 16 – Sunday of the Prodigal Son

10:00am - Third Hour

10:30am - Divine Liturgy +Pat Dan

Readings: 1 Cor 6:12-20; Lk 15:11-32

St. Theodore, the great Martyr, was a general in the army of the Emperor Licinius. He suffered death at Heraclea in Thrace, A.D. 318. **St. Zacharias**, the Prophet, was one of the tribe of Levi 520 B.C.

St. Nicephorus, Martyr, a Syrian Christian, took the place of Sapphirus, who apostatized before a heathen judge and was put to death, A.D. 260, during the reign of Emperor Valerian.

St. Charalampias, Martyr, endured death by the sword, A.D. 203, at Magnesia in Asia Minor, in the hegemony of Lucianus, in the reign of Emperor Septimius Severus.

St. Blasé, Bishop-Martyr, suffered martyrdom A.D. 316 at Sebaste, he was beheaded during the hegemony of Licinius, in the reign of Constantine the Great, Emperor.

Our Holy Father, **Meletius**, Archbishop of Great Antioch, was elected to the Patriarchal See in A.D. 360, but within a month, he was sent into exile by the Emperor Constantius. Reinstated in 378, he held a council of 150 Bishops and took prominent part in the Council of Constantinople A.D. 38, in the reign of Theodosius the Great. **St. Marina**, Virgin, in male attire, lived in the monastery to the year A.D. 440.

Our Venerable Father, **Martinian**, Hegumen, died in the year A.D. 415, in the reign of Theodosius the Younger. **St. Zoe** and **St. Photina**, Venerable Women.

The death of our Venerable Father, **Cyril, Bishop of Catania**, the brother of St. Methodius. Apostle of the Slavs and Bulgarians. The old Slavic alphabet ("Cyrillic") is ascribed to him, who, with his brother, translated many church books from the Greek into the Slavonic language. He died A.D. 869 in Rome.

Our Venerable Father, **Auxentius**, Hegumen, was a soldier in the bodyguard of the Emperor Theodosius the Younger. He defended the Catholic Faith at the time of the Council of Chalcedon A.D. 451. He died soon after.

St. Onesimus, Apostle, was a slave of Filemon, later a disciple of the Apostle, Paul. He became Bishop of Ephesus after St. Timothy and died a martyr at Rome. **Paphnutius**, Venerable-hermit in Egypt and his daughter, **Euphrosyne**.

ST. THEODORA THE EMPRESS

St. Theodora, the Empress, was the wife of the Byzantine Emperor Theophilus the Iconoclast. After the death of Theophilus, Theodora became the ruling Empress and reigned together with her son, Michael III. In 842, during a Council in Constantinople under the Patriarch **St. Methodius**, she restored the veneration of the Holy Icons. On this occasion, the Feast of the Triumph of Orthodoxy was instituted, which is still celebrated today on the First Sunday of the Great Fast.

In 856, as a result of the slanders of her brother Caesar Bardas, she was imprisoned by her son, the Emperor Michael, in the Gostria Monastery. Here, she reposed in peace in 867. Her body was discovered to be **incorrupt** and today it is to be found in the church of Holy Theotokos "The Cave Dweller," in Corfu, Greece (except her holy head, which has been lost).

Parish Information and Important Dates ++++

FEAST OF SAINT BLAISE is February 8 and 9. The blessing of throats will be at each Divine Liturgy on Saturday and Sunday.

PARISH OFFICES will be closed on Monday, February 17th.

IRISH FOLK NIGHT is set for Friday, February 21st, at 7:00pm. Tickets are \$25.00 per person. Drinks are not included. An Irish folk singer will be here, providing wonderful entertainment.

ALL SOULS DIVINE LITURGIES begin on Saturday, February 22nd, at 11:00am. Please fill in the names on the All Souls Envelopes and place them in the plate in front of the Holy Cross in the church.

BISHOP'S APPEAL has begun!!! This year's parish goal is \$14, 800.00. The Eparchy is asking for a sacrificial offering of \$200.00 per household. The parish will receive a percentage of all the monies collected over our parish goal. This money will become part of our new ECF building fund. It is also our parish goal to obtain 100% from our parishioners. The Bishop's Appeal ends on May 31, 2014. May God bless your generous sacrifice.

SUNDAY OF THE PUBLICAN AND THE PHARISEE

biblical story

The name for this Sunday is taken from the parable of our Lord Jesus Christ, found in *Luke 18:10-14*. This is the story of two men, one a Pharisee, a member of a Jewish sect known for its diligent observance of the Law, and the other a Publican, a government official charged with the responsibility of collecting taxes.

Both men enter the temple and the Pharisee stands openly and prays, thanking God that he is not like other men, specifically extortioners, the unjust, adulterers, "or even this tax collector" (v. 11). He then begins to list his religious accomplishments by stating, "I fast twice a week and I give tithes of all that I possess" (v. 12).

In direct contrast to the pride of the Pharisee, the Publican goes to a place where he will not be noticed by others and beats his breast saying, "God, be merciful to me a sinner!" (v. 13).

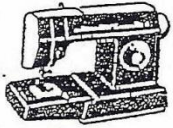
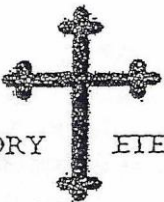

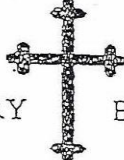
Having told this story, Jesus affirms that it was the Publican who returned home justified and forgiven rather than the Pharisee. He states, "Everyone who exalts himself will be humbled and he who humbles himself will be exalted" (v. 14).

The theme of this parable is repentance. Repentance is the door through which we enter Lent, the starting-point of the journey to Pascha. To repent signifies far more than self-pity or futile regret over things done in the past. The Greek term *metanoia* means "change of mind." To repent is to be renewed, to be transformed in our inward viewpoint, to attain a fresh way of looking at our relationship with God and with others. The fault of the Pharisee is that he has no desire to change his outlook; he is complacent, self-satisfied, and so he allows no place for God to act within him. The Gospel depicts him as a man that is pleased only with himself, who thinks that he has complied with all of the requirements of religion. But, in his pride, he has falsified the meaning of true religion and faith. He has reduced these to external observations, measuring his piety by the amount of money he gives.

The Publican, on the other hand, truly longs for a "change of mind." He humbles himself, and his humility justifies him before God. He becomes, in the words of the Sermon on the Mount (*Matthew 5:3*), "poor in spirit." He acknowledges that he is a sinner and he knows that salvation is only found in the mercy of God. Here we find an example of true humility, an essential aspect of repentance. A "change of mind" and the transformation of our lives can only happen when we humble ourselves before God, acknowledge our willingness to turn from sin, and receive His grace into our lives.

Our preparation for Lent thus begins with a prayer for humility, the beginning of true repentance. Through repentance, we can find and return to the true order of things, a restoration of our spiritual vision that will guide us in a very difficult and challenging world. By entering Great Lent in humility and repentance, we can attain deeper communion with God as we receive His forgiveness and His blessings by guiding us to greater spiritual heights.



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