

Parish established on January 29, 1993 - Church blessed in October 4, 2007

# OUR LADY OF WISDOM

## ITALO-GREEK BYZANTINE CATHOLIC CHURCH

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

E-mail: [OLOWIS@embarqmail.com](mailto:OLOWIS@embarqmail.com) – Website: [www.OurLadyOfWisdom.net](http://www.OurLadyOfWisdom.net)

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

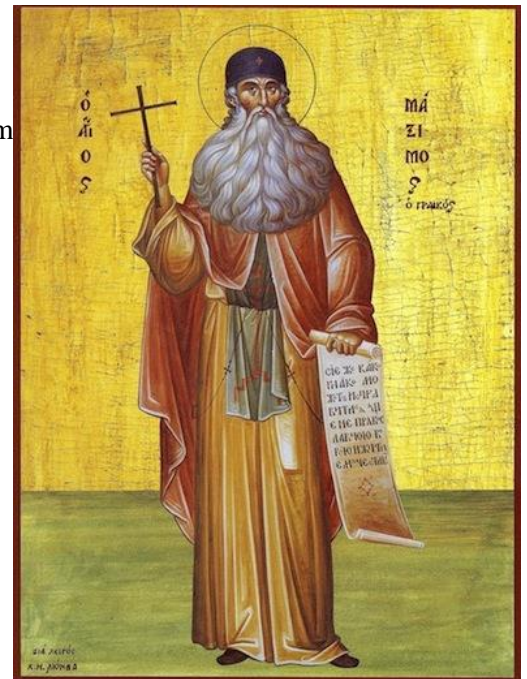
# January 16<sup>th</sup> and 17<sup>th</sup>, 2016

### **PARISH SERVED BY:**

Rt. Rev. Archimadrite Francis M. Vivona, S.T.M., J.C.L., Pastor  
Rev. Subdeacon Paul F. Kilroy (Contact for Parish Safe Environment Program)  
Rose Watkins, Christodoulah  
Toni Ritchey, Secretary – Claire Lynott, Finance Officer  
Mary Weishaar, ECF Director  
William St. George, Prayer Line Director (702-379-5268 / [Bill@lvac.com](mailto:Bill@lvac.com))  
Donna Logan, Prayer Line Assistant Director (702-236-4930)

### **LITURGIES AND SERVICES:**

Vesper Divine Liturgy: Saturday, 5:00 PM  
Third Hour – Sunday: 10:00 AM  
Divine Liturgy – Sunday 10:30 AM  
Third Hour and Communion – Mon, Tues, Thurs, and Fri: 9:00 AM  
Confessions: 15 minutes before each Liturgy or by appointment  
Supplicatsia: [Prayer of Supplication]  
Last Thursday of every month: all day adoration 9AM-7PM  
Closing with Divine Liturgy and Moleben to Saint Jude  
Myrrh-Bearers: 2<sup>nd</sup> Monday of every month: 7PM



Saint Maximus the Confessor

### **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.**

# CHRIST IS AMONG US! HE IS AND ALWAYS WILL BE!

## LITURGICAL SCHEDULE FOR THE WEEK

**Saturday, January 16 – Veneration of the Chains of Peter**

**5:00pm - Vesper Liturgy: +Benson and Ludmilla Reark**

Readings: 2 Tim 2:11-19; Lk 18:2-8

Readings for the Apostle: Acts 12:1-11; Jn 21:15-25

**Sunday, January 17 – Sunday of the Publican and Pharisee**

**10:00am - Third Hour**

**10:30am - Divine Liturgy**

*Living Intention: Joe P. Lary and Lois Spalding*

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

**Monday, January 18 - Athanasius & Cyril, Archbishops**

**9:00am - Third Hour and Communion**

Reading: 2 Peter 1:20-2:9; Mk 13:9-13

**Tuesday, January 19 – Macarius, Venerable**

**9:00am - Third Hour and Communion**

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

**Wednesday, January 20 – Euthymius the Great, Venerable**

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

Readings for Venerable: Heb 13:17-21; Lk 6:17-23

**Thursday, January 21 – Maximus the Confessor, Venerable**

**9:00am - Third Hour and Communion**

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

Readings for Maximus: Heb 11:33-40; Lk 12:8-12

**Friday, January 22 – Timothy - Apostle**

**9:00am - Third Hour and Communion**

**12:00 – Divine Liturgy: + Joshua Navelo**

Readings: 1 Jn 2:7-17; Mk 14:3-9

Readings for St. Timothy: 2 Timothy 3:1-9; Lk 10:1-15

**Saturday, January 23 – Clement of Ancyra, Martyr**

**5:00pm - Divine Liturgy** *Living Intention: John J. Murray*

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

**Sunday, January 24 – Sunday of the Prodigal Son**

**10:00am - Third Hour**

**10:30am - Divine Liturgy: + Paul Parquette**

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

**Veneration of the Venerable Chains of St. Peter**, the all-praiseworthy Apostle. The chains with which St. Peter was bound in the prison and preserved at the stational church on the Esquiline in Rome and, in the Middle Ages, attracted numerous Pilgrims.

Our Venerable and Divinely Inspired Father, **Anthony the Great**, and Egyptian by birth who went into the desert during the reign of Constantine the Great, in the year A.D. 312. Living to the age of 105, he died A.D. 356. He was a friend of St. Paul the Hermit, and was one of the founders of the cenobitical life.

Our Holy Fathers, **Athanasius and Cyril**, Archbishops of Alexandria. **St. Athanasius** is one of the four great doctors of the Byzantine Rite church: called the "Father of Orthodoxy." He opposed the Arians with admirable zeal and endured exile for 46 years. He died in A.D. 373. (Confer May 2). **St. Cyril** opposed the Nestorians and taught that the divine and human natures in Christ are united in oneness of person, and that the Blessed Virgin ought truly to be called the Mother of God. He presided over the 3<sup>rd</sup> Ecumenical Council at Ephesus A.D. 431. He died in A.D. 444. (Confer June 9).

Our Venerable Fathers, **Macarius of Egypt**, A.D. 373, and **Macarius of Alexandria**, Monks; date of death A.D. 395, in the reign of Theodosius the Great, Emperor. **St. Euphrosinia**, Virgin.

Our Venerable and Divinely Inspired Father, **Euthymius the Great**, Hegumen-Abbot, lived at the time of the reign of Arcadius and Honorius, Emperors; died in the year A.D. 473.

Our Venerable Father, **Maximus**, Confessor; died from tortures A.D. 662, in the reign of Constans II. His Tongue torn out and a right hand cut off, he died in prison. **St. Neophitus**, Martyr, a youth not yet 15 years old, died A.D. 310, in the reign of Diocletian. **SS. Eugene, Canidius, Valerian, and Aquilas**, Martyrs; died by fire in A.D. 292.

**St. Timothy**, Apostle, was the most famous disciple of St. Paul, during the reign of Emperor Nero and the first Bishop of Ephesus in Asia Minor. **St. Anastasius**, Venerable Martyr of Persia, suffered martyrdom A.D. 619, at the hands of Chosroas, during the reign of Heraclius, Emperor.

**IRS STATEMENTS** – All registered parishioners will be given a 2015 IRS statement for your taxes. If you are NOT registered, but contributed monetarily in 2015, please fill out the below form and return it to the Parish or place in Toni Ritchey's mail box. Thank you

### 2015 IRS CONTRIBUTION STATEMENT

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

## ++++ *Parish Information and Important Dates* +++++

**BISHOP'S APPEAL BEGINS THIS WEEK!!** As is done each year, we are asked to participate in the Bishop's Appeal. I ask that you prayerfully consider the pledge that you give to the Bishop for the Work of the Eparchy. Please remember that this is a parishioner obligation and the recommended sacrificial pledge is \$200.00 per household, which can be paid in monthly installments until May 31, 2016. God Bless You!

**PARISH OFFICES** will be closed on Monday, January 18, in observance of Martin Luther King Day.

**THREE HOLY HIERARCHS** Vigil Liturgy will be celebrated on Thursday, January 28<sup>th</sup>, at 7:00pm.

**BISHOP GERALD DINO, D.D.** will be celebrating the Divine Liturgy to invest our new Matriarch on Sunday, January 31<sup>st</sup>. Please return your RSVP for the Matriarchal Dinner by January 18<sup>th</sup>, 2016.

**REVEREND DAVID PETRAS, S.E.O.D.** will teach here on February 14, 15, and 16. Each of the classes will be at 12:00 noon and 7:00pm each day. The topic will be the differences between the Liturgy of Saint John Chrysostom and Saint Basil the Great. Please mark your calendars to attend.

### **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 He blesses by guiding us to greater spiritual heights.

## ***CHRIST IS BORN!! GLORIFY HIM!!***



