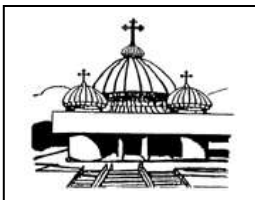


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St. Mary's Church Bulletin



40 Notre Dame Ave., Sudbury On, P3C 5K2
Parish Tel. 675-8244 www.saintmarysudbury.com
Email: stmaryssudbury@yahoo.ca



Pastor: Fr. **Petro (Peter) Bodnar**

DIVINE LITURGY:

SUNDAYS: 9:00 a.m. (Ukrainian) & 10:30 a.m. Saturdays: 4:00pm

Confession:

before liturgies or upon request.

Baptisms & Marriages:

by prior arrangement (at least 1 year before the marriage date), through the parish office.

Visitations & Anointing of the Sick.

Please notify the office if a member of your family is in need of a visit.

September 23, 2012

16th Sunday after Pentecost – 16 неділя по П'ятидесятниці

The Holy Martyrs Menodora, Metrodora, Nymphodora (303-11)

[Margaret Thatcher](#) from “The Iron Lady”: Watch your thoughts for they become words. Watch your words for they become actions. Watch your actions for they become... habits. Watch your habits, for they become your character. And watch your character, for it becomes your destiny! What we think we become.

Propers for the Divine Liturgy: tone 7 on page 353

"In a home filled with prayer, God is tasted, prayer is as natural as breathing, and Holy Tradition is passed to the next generation less by preaching than by life and example."

Sister Magdalen

Prayer Intentions

Monday	9:30	Divine Liturgy
Tuesday	6:00	Special Intention for Lou Bukatowicz - friends
Wednesday		No Divine Liturgy
Thursday	9:30	Exaltation of the Holy Cross / Воздвиження Чесного Хреста
Friday		No Divine Liturgy
Saturday	4:00	No Divine Liturgy
Sunday	9:00	+KatyrynaPlotycia – Mr. I. Plotycia
	10:30	Divine Liturgy - English

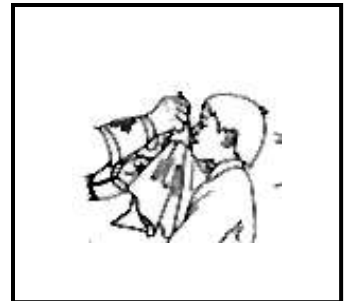
Please note that there will be no 4:00 p.m. divine liturgy on Saturday, September 29th and October 13, 2012.

DEAR PARISHIONERS, VISITORS, FRIENDS THESE ARE THE GUIDELINES FOR RECEPTION OF HOLY COMMUNION IN OUR CHURCH.

1. You are an orthodox Christian (Catholic or Orthodox)
2. You have been to Confession at least during the past Easter Season;
3. You attend Divine Services regularly
(i.e. go to Church every Sunday and Feast Days (illness excepted),
4. Your life-style is consistent with the teaching of the Church;
5. You have fasted (from midnight {or at least 1 hour before, medical condition excepted});
6. To the best of your ability, you are in the state of Grace.
7. P.S. during and after Communion , we do not sit down - except for weakness.

To RECEIVE THE HOLY COMMUNION :

- - make the sign of the Cross
- - cross your hands over your heart
- - tell the priest your Christian name
- - come right up very close to the Holy Cup
- - tilt your head back
- - and open your mouth
- - ensure that your tongue is well back in your mouth
- - do NOT stick out your tongue



After partaking of Holy Communion return to your place and say a prayer after Holy Communion which you can find in the black Divine liturgy book on page 81-87.

ENTERING THE CHURCH (LATE) The time to arrive at church is before the service starts, but for some unknown reason, it has become the custom - or rather the bad habit - for some to come to church late. If you arrive after the Divine Liturgy begins, try to enter the church quietly - and observe what is happening. If the Epistle or Gospel is being read or the Little or Great Entrance is taking place, wait until it is finished to quickly find a seat. If Father is giving the sermon, stay in the back until he has concluded. If in doubt, check with one of the ushers to see if it is a good time to seat yourself. Try not to interrupt the Liturgy with your entrance. By the way, the best way to avoid this problem is to arrive on time - then you don't have to wonder if it's okay to come in or not. People who come late to the Liturgy should not partake of the Eucharist!

LEAVING BEFORE DISMISSAL Leaving church before the Dismissal - besides being rude - deprives us of a blessing. Worship has a beginning ("Blessed is the Kingdom...") and an end ("Let us depart in peace..."). To leave immediately after Communion is to treat church like a fast food restaurant where we come and go as we please. We live in a fast-paced world where we seem to be hurrying from place to place. But in God's presence, we need to make every attempt to fight this pressure to move on to the next thing on the day's agenda. We deprive ourselves of blessings by not being still and participating in God's holiness.

Asthma Allergies: Please refrain from wearing perfume and scented products such as perfumes, colognes and scented after shave to church due to parishioner asthma allergies to these products. Thank you for your co-operation.

ST. MARY'S SUNDAY SCHOOL - For children ages 4-8 years old will be every Sunday, starting September 23, 2012 at 10:30 Divine Liturgy.

OCTOBER 14, 2012 St. MARY'S PRAZNYK: Our Parish Feast of Patronage of the Mother of God this year will be on the Sunday, October 14, 2012 There will be only **one DIVINE LITURGY at 11:00 am.** Parish fellowship banquet to follow after the Divine Liturgy. All are invited.

HISTORICAL PROJECT COPPER CLIFF BLESSING – you are cordially invited to attend the relocation and Blessing of the Cairn, indicating the first Ukrainian Church in Ontario, on Balsam Street across from the library in Copper Cliff. September 30th, 2012 at 1:30 pm

FOOD WORKSHOP: Help is needed to make Perogies on Wednesday, September 26 at 9:00a.m. Everyone is welcome!

LIFE CHAIN 2012- SUNDAY September 30th from 2:30pm-3:30pm in front of Health Sciences North Main Entrance @ Paris and Centennial Dr.

UKRAINIAN HERITAGE DAY OPEN HOUSE “FROM OUR OWN HANDS” - the Ukrainian Senior Centre will be celebrating Ukrainian Heritage Day on Saturday, September 29th, 2012 from Noon to 3:00 pm. On this day the Centre will feature various exhibits and demonstrations.

SEMINARY COLLECTION: During the **month of October**, the Eparchy of Toronto conducts its **annual Vocations and Seminary Collection**. In our Parish, the Annual collection will be held on Sunday, October 7. The suggested donation per family is \$20.00 Thank you for your generosity! May God bless you and your families!

PARISH YARD SALE -Donations of new and gently used items for the St. Mary's Fall Yard Sale may be brought to the parish office Monday-Friday, 9:00 am to 1:00 pm, from August 27 to October 17 or by prior arrangement.

ХРАМОВИЙ ПРАЗНИК ПОКРОВИ – в цьому році празник припадає у неділю 14 жовтня, 2012р. В цей день будемо врочисто святкувати наше парафіяльне свято. **Тільки одна Божественна Літургія в 11 год рано буде правитися.** Після літургії святочний обід.

ДЕНЬ УКРАЇНСЬКОЇ СПАДЩИНИ ``Зроблено Власними Руками`` -Центр Сеньйорів запрошує в Суботу, 29 вересня 2012 між год. 12:00 – 3:00 поп.

БЛАГОСЛОВЕННЯ ІСТОРИЧНОЇ ПАМ'ЯТКИ в Copper Cliff – запрошуємо взяти участь у перенесені і благословенні історичного пам'ятника 1-ої Української Церкви в Онтаріо. Благословення відбудеться в неділю, в 1:30 поп.

ЗБІРКА НА СЕМІНАРІЮ – в місяцю жовтні збираємо фонди на нашу духовну семінарію і вишкіл нових священників. Тому просимо кожную родину зложити сумлінно свою пожертву. Пропонувана пожертва на родину \$20. Щиро дякуємо.

CLERGY CONFERENCE – on Wednesday, October 17 in Brampton.

TIME CHANGE – we will return to Winter time schedule: Divine Liturgy in Ukrainian at 9:30 am, the Divine Liturgy in English at 11:00 starting October 7th, 2012.

Потрібна поміч – Запрошуємо всіх допомогти у середу 26-го вересня о год 9:00 ранку робити вареники.

Giant Indoor Yard Sale



St. Mary's Ukrainian Catholic Church
40 Notre Dame--Parish Hall
Saturday, October 20, 2012
8:00 am to 12:00 pm

Many beautiful items! Something for everyone!

ПОКРОВ ПРЕСВЯТОЇ БОГОРОДИЦІ
Holy Protection of the Mother of God

We invite you to celebrate our

Парафіяльний Празник - Feast Day

Sunday, Oct. 14, 2012

Divine Liturgy

Божественна Літургія

11:00 am

Brunch Обід

12:00 Noon



Пресвята Богородице, спаси нас!

Most Holy Theotokos, save us!

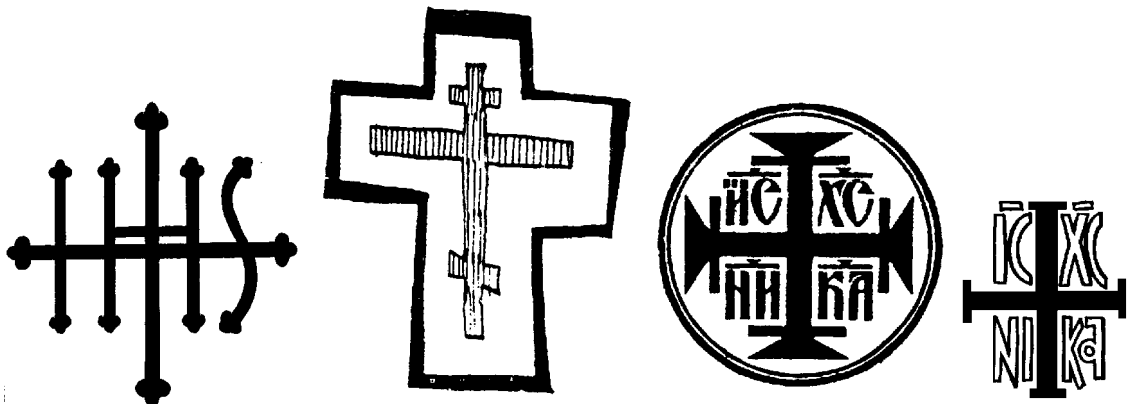
Statement on Motion 312

Later this month, on September 21, Members of Parliament will continue debate on Motion 312, proposed by Mr. Stephen Woodworth, MP. A few days later, on September 26, they are scheduled to vote on the motion. It calls for the House of Commons to form a special committee which would review a statement in the Criminal Code of Canada that “a child becomes a human being only at the moment of complete birth.” Article 223 (1) of the Code reads: “A child becomes a human being within the meaning of this Act when it has completely proceeded, in a living state, from the body of its mother.” The official and complete text of Motion 312 is found on the website of the Parliament of Canada at <http://www.parl.gc.ca/HousePublications/Publication.aspx?Language=E&DocId=5437818>.

The Catholic Church holds that a human being comes into existence at conception. The lives of human beings are, therefore, sacred at every stage in our existence — from beginning to natural end. “Blessed is the fruit of your womb,” the Gospel of Luke says in reference to Mary, who was pregnant with child, Our Lord.

As the House of Commons prepares to debate Motion 312, the Bishops of Canada invite all members of the Parliament of Canada to take into full account the sacredness of the unborn child and each human life. We also encourage Canadian Catholics, and all people of good will, to pray that our legislators be blessed with wisdom and courage to do what is best to protect and further the common good, which is based on respect for the human dignity of all.

+ Richard Smith
Archbishop of Edmonton
President
Canadian Conference of Catholic Bishops
September 18, 2012



On the 16th Sunday after Pentecost, in the reading from the gospel, the Church gives us the parable of the talents. A man, on leaving for a far country, entrusts the care of his goods to his servants. When he returns, he calls them to account for their stewardship. He praises those who, having received five talents or two talents, went out and doubled the sums. But he rebukes and casts 'into outer darkness' the servant who buried his talent in the earth and imagined he had fulfilled his duty sufficiently by giving back exactly the one talent he had received.

The goods which the master entrusts to his servants signify the natural gifts granted by God to his creatures: health, intelligence, riches, etc ... All these exist through God and for God; we are no more than the keepers charged with administering these divine assets. But the talents signify above all the supernatural gifts, the communication of divine life to men and the graces with which we are showered at every instant. The parable²¹, it must be admitted, is fairly frightening. For which one of us can say that he has so much as kept intact the capital of natural and supernatural gifts received from God? Have we not abused these graces, have we not profaned them and wasted them? Still more, which one of us would dare to say that he has made the best use of the amount entrusted to him, or that he has doubled or trebled it? This parable brings us a message both of severity and of goodness, and we have no right to suppress either one or other of these aspects. Three sentences in the parable express this duality well, and serve to strengthen in us both fear and filial trust. First of all, there is the insulting remark of the bad servant: 'Lord, I knew thee that thou art an hard man, reaping where thou hast not sown And I was afraid'. The master reproves him in these words: 'Thou wicked, and slothful servant, thou knewest that I reap where I sowed not'. It seems that the servant's mistake is not so much that he failed to make his talent bear fruit as that he harboured deformed, hostile and cruel ideas about his master. What the words suggest, without saying as much, is that if the servant had spoken differently - if he had said: 'Lord, I know that thou art a merciful master who alone knows how to harvest where I did not know how to sow . . . and that is why, despite my serious mistake, I come to thee with trust' - then the master would have pardoned him. Another very importance sentence is this: 'Unto every one that hath shall be given. but from him that hath not shall be taken away even that which he hath'. Many people find these words hard and incomprehensible, but the meaning is simple. One misdeed leads to another misdeed; one good deed leads on to another good deed; if you give in to sin once, you will become weaker, you will give in another time, and still more times, and you will find yourself slithering down a slope on which it becomes increasingly difficult to stop - and you will lose even the little you had. By contrast, the smallest effort towards God, no matter how small, will make other efforts easier and, the more you strive, the more grace abounds and will be given to you. And, lastly, let us look at these words: 'thou good and faithful servant . . . thou hast been faithful over a few things, I will make thee ruler over many things'. Faithfulness in the small things is the first step on the road, it is the necessary condition for faithfulness in the great things. If I am not capable of great things, I shall at least try to do

the small things. If I have squandered the talents that were entrusted to me, I shall begin again humbly, patiently, to be faithful in the very small things: to be honest, pure and willing in every day life. On this first foundation of small things, God will be able to build something larger, and one day perhaps I shall hear the invitation: 'Enter thou into the joy of thy lord'. The epistle for this Sunday (2 Cor. 6. 1-10) continues to develop the theme of the epistle from the preceding Sunday. In it St Paul again describes the suffering and power of an apostle: 'in afflictions, in necessities, in distresses. In stripes, in imprisonments ... as dying, and, behold, we live ... as poor, yet making many rich; as having nothing, and yet possessing all things'. But the first verse of this epistle could provide an appropriate conclusion to the parable of the talents: 'We then . . . beseech you also that ye receive not the grace of God in vain'. The following verse (and also the last verses of chapter 5, which are not included in the epistle for this Sunday) makes clear what he means by grace: the mediation of Christ, the reconciliation with God through Jesus who made Himself 'sin' so that we might become 'righteousness'. Truly - and in this lies our only hope -he will substitute himself for us in order to bring to the Father, with overflowing plenty, the talents which we have not known how to make fruitful. But he will only take care of our talents when we know him to be the supreme talent, the unique talent, whose acquisition and growth in us provides the condition of our salvation.



Plaza 69 PHARMACY **IDA**

Walter Mozek, B.Sc.Pharm.
 Certified PCCA
 Aseptic/Compounding Pharmacist

705-522-2121

1935 Paris Street (Plaza 69 Mall)
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