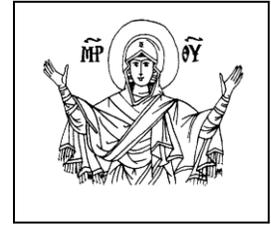


Вісті Української Католицької Парохії Святої Покрови
St. Mary's Church Bulletin



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

DIVINE LITURGY:
SUNDAY: 9:30 a.m. (Ukrainian)
SATURDAY : 4 pm SUNDAY 11:00 a.m. (English)

Confession: Before Divine Liturgy 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.

November 3, 2013 19th Sunday after Pentecost

Epistle: 2 Corinthians 11:31-12:9 see explanation on page 420

Gospel: Luke 6:31-36 see explanation on page 152

Propers for the Divine Liturgy: Page 333

Prayer Intentions

Sunday	11:00 a.m.	+John Yawney
Monday	6:00 p.m.	15th Anniversary of Ordination of Fr. Peter -Thanksgiving - Lillian & Irvin Hrytsak
Tuesday	9:30 a.m.	Intention of Deceased Members of Ukrainian Seniors' Centre - Executive
Wednesday	6:00 p.m.	+Anna Waragty (anniv) – Mr. Waragty
Thursday	6:00 p.m.	Health of Peter Muzyka
Friday	6:00 p.m.	Feast of St. Demetrius/Свято Дмитрія
Saturday	4:00 p.m.	Divine Liturgy
Sunday	11:00 a.m.	Health of Jerry Gaba – wife Jean

ROOF DONATIONS: Mr. & Mrs. K. Stonley \$200.00; Mr. W. Kopachiwski \$100.00

Жертводавцям складаємо щирю подяку! Thank You for you generosity!

80TH ANNIVERSARY OF THE HOLODOMOR - SUNDAY, November 17 at 9:30a.m. This Divine Liturgy Intention will be offered for the 80th Anniversary of the Holodomor.

"FELLOWSHIP": You are warmly invited to the hall after the Ukrainian Divine Liturgy for fellowship to visit with one another enjoying a simple sweet, and coffee/tea.

CHRISTMAS TEA – November 17, 2013 from 12:00 Noon to 3 p.m. Penny Table, Bake Table, Craft Table, Draws, food Sale, LUNCH PLATE for purchase! Admission FREE!

ST. MICHAEL'S FEAST DAY – You are invited to celebrate St. Michael's Feast Day in Coniston on November 24, 2013 at 4 p.m. Divine Liturgy, and Dinner to follow at Colonial Inn. Tickets: \$15.00 adults, students/children under 12 years \$5.00, available from Bill or Marusia @705-222-5312

FOOD WORKSHOP: Help is needed to make pyrohy (varenyky) on Thursday, November 7 at 9:00a.m. Everyone is welcome! Hot and delicious lunch will be provided.

SEMINARY COLLECTION: Thank You to all who supported our Annual Seminary Collection! May God Bless you and your families!

THE IMPORTANCE OF THE NEW EVANGELIZATION Cardinal Óscar Andrés Rodríguez Maradiaga SDB
Archbishop of Tegucigalpa - University of Dallas Ministry Conference - Irving Convention Center 25 October 2013

1. Introduction: It is not possible to talk about the Church, or about the Church today, without referring to the crucial moment in contemporary history that Vatican II has been for her, both as an event of grace and a paradigmatic reference. The Church is rising. There is a significant increment of the faith in Africa, where the Church has grown tremendously during the 20th century. Such vitality can also be seen in some sectors of the Church in Asia—in India, Vietnam, the Philippines. But, at the same time, we are seeing in Europe institutions of considerable size but little energy, as well as a very hostile culture, fed by secularism and laicism. At the same time, we are watching a continent that “is committing demographic suicide at an alarming pace.” Similarly, here, in the United States of America, not everything is gloom, not everything is scandal and sin. No. Here, the Gospel of Christ is also alive and effective. For instance, George Weigel assures us in *The Courage To Be Catholic: Crisis, Reform, and the Future of the Church* (Basic Books, 2000) that, 200,000 people embraced the Catholic faith in the United States in Easter of 2002, a number that for us is cheerful, and optimistic, and “a vital sign.”

2. Vatican II

The Second Vatican Council was the main event in the Church in the 20th Century. In principle, it meant an end to the hostilities between the Church and modernism, which was condemned in the First Vatican Council. On the contrary: neither the world is the realm of evil and sin—these are conclusions clearly achieved in Vatican II—nor is the Church the sole refuge of good and virtue. Modernism was, most of the time, a reaction against injustices and abuses that disparaged the dignity and the rights of the person.

The Vatican II Council officially acknowledged that things had changed, and captured the need for such a change in its Documents, which emphasized truths such as these:

1°) The Church is not the hierarchy, but the people of God. “The People of God” is, for the Council, the all-encompassing reality of the Church that goes back to the basic and the common stuff of our ecclesial condition; namely, our condition as believers. And that is a condition shared by us all. The hierarchy has no purpose in itself and for itself, but only in reference and subordination to the community. The function of the hierarchy is redefined in reference to Jesus as Suffering Servant, not as “Pantocrator” (lord and emperor of this world); only from the perspective of someone crucified by the powers of this world it is possible to found, and to explain, the authority of the Church. The hierarchy is a ministry (diakonia = service) that requires lowering ourselves to the condition of servants. To take that place (the place of weakness and poverty) is her own, her very own responsibility.

2°). Within the people, there is not a dual classification of Christians—laity and clergy, essentially different. The Church as a “society of unequals” disappears: “There is, therefore, in Christ and in the Church no inequality” (LG 12 32).

No ministry can be placed above this dignity common to all. Neither the clergy are “the men of God,” nor are the laity “the men of the world.” That is a false dichotomy. To speak correctly, we should not speak of clergy and laity, but instead of community and ministry. All the baptized are consecrated as a spiritual house and a holy priesthood (LG 10). Therefore, not only we clergymen are “priests,” but also, side by side with the ordained ministry, there is the common priesthood of the faithful. This change in the concept of priesthood is a fundamental one: “In Christ the priesthood is changed” (Hebrews 7: 12). Indeed, the first trait of the priesthood of Jesus is that “he had to be made like his brothers in every respect.”

The original priesthood of Jesus is the one that has to be continued in history. And it is the basis for understanding the presbyterium and, of course, common priesthood. Thus, the whole Church, the people of God, continues the priesthood of Jesus without losing their lay character, in the realm of the profane and the unclean, the “cast out;” a priesthood that does not focus themselves exclusively in the cult at the temple, but in the entire world, with a Samaritan praxis of justice and love. This priesthood belongs to the substantive plane; the other—the presbyterium—is a ministry and cannot be conceived apart from the common priesthood.

Fifty years have passed since these ideas were first proclaimed. But, even today, the greatest challenge is to examine

the mission of the Church to conform it to the mission of Jesus. For that reason we speak in Latin America of a “Continental Mission” on par with a “pastoral conversion;” the documents of the Conference of Bishops in Aparecida in May of 2007 assert that, to make the right choice, and to become authentic, the Church needs only to return to Jesus.

Nowadays, the Church finds herself facing a demanding change, the most profound change in her history since primeval times. From being a European Church, more or less culturally uniform, and hence monocentric, the Church is on her way to become a universal Church, with multiple cultural roots and, in this sense, culturally polycentric. The Vatican II Council can be understood as the manifested expression of this step at the institutional level (Cf. Concilium, “Unidad y pluralidad: problemas y perspectivas de la inculturación” [Unity and Plurality: Problems and Perspectives of Inculturation] No. 224, July 1989.p. 91). Thus, it is symbolic indeed that the last three Popes have not been Italian; the temptation of Europeanizing and Italianizing the Church has always been one tied to pretenses to power. Fortunately, things have changed.

3. The challenges that this situation presents to us as Christians

The new thought of the Vatican II Council had been slowly brewing in the Christian conscience, and the time had come to articulate it clearly before the universal Church. The socio-ecclesial reality posited problems and questions, serious challenges to which the Council wanted to respond. I would like to point out the following ones:

3. 1.- Returning to Christ, the founding and fundamental rule of the Church

There is no possible reform of the Church without a return to Jesus. The Church only has a future and can only consider herself great by humbly trying to follow Jesus. To discern what constitutes abuse or infidelity within the Church we have no other measure but the Gospel. Many of the traditions established in the Church could lead her to a veritable self-imprisonment. The truth will set us free, humility will give us wings and will open new horizons for us.

If the Church seeks to follow Jesus, all she has to do is to continue telling the world what happened to Jesus, proclaiming His teachings and His life. Jesus was not a sovereign of this world, He was not rich, but instead He lived as a poor villager, He proclaimed his program –the Kingdom of God—and the great of this world (Roman Empire and Synagogue together) persecuted and eliminated Him. His sentence to die on the cross, outside the city, is the clearest evidence yet that He did not want to ingratiate himself with the powers of this world. Shattered by their power, He is the Suffering Servant, an image of innumerable other servants, defeated by the ones who rule and call themselves “lords;” but it was He, poor, silenced, and humiliated, who was designated by his Father as His Beloved Child and whom God Himself resurrected on the third day.

3.2. With the New Evangelization we restart (start anew) from the beginning: we once more become the Church as proclaimer, servant, and Samaritan.

“The Church receives the mission to proclaim and to spread among all peoples the Kingdom of Christ and of God” (LG 5). If the Church has a mission at all, it is to manifest the deeds of Jesus. The Church has never been her own goal. Salvation comes from Jesus, not from the Church. The Church is mediation; it is not an end in herself or of herself. She has never served a different Lord. That is the reason why Pope Francis is telling us that we have to reach out to the removed; we have to reach out to the periphery of the world, to the new missionary frontiers of the contemporary world.

The calling of the Church, in the likeness of Jesus, is to proclaim the Kingdom of God. Even Christ himself did not proclaim or preach Himself, but the Kingdom. The Church, as His disciple and His servant, ought to do the same. Her calling is to serve, not to rule: “Servant of Humanity,” called her Pope Paul VI. She must do this service living in the world, herself a part of the world and in solidarity with it, because “the world is the only subject that interests God.”

And there the Church, in humble company, helps making life intelligible and dignified, making it a community of equals, without castes or classes; without rich or poor; without impositions or anathemas. Her foremost goal is to care for the penultimate (hunger, housing, clothing, shoes, health, education...) to be then able to care for the ultimate, those problems that rob us of sleep after work (our finiteness, our solitude before death, the meaning of life, pain, and evil...). The answer the Church gives to the “penultimate” will entitle her to speak about the “ultimate.” For that reason, the Church must show herself as a Samaritan on earth –so she can some day partake of the eternal goods. For this task of mission and testimony, the Church should always come equipped with faith and a spirit of service to humanity. Too many times she gives the impression of having too much certitude and too little doubt, freedom, dissension or dialogue. No more excommunicating the world, then, or trying to solve the world’s problems by returning to authoritarianism, rigidity and moralism, but instead keeping always the message of Jesus as her sole source of inspiration.

Молитва на неділю!

Дай мені, Спасе, сльози покаяння разом із думкою смиренною, щоб я омив скверну моєї душі, яку я люто осквернив, чинячи повсякчас несправедне, Ти бо маєш на це Ту, що Тебе породила й благає, і хори ангельські, й Твою чоловіколюбність.

Проповідь на 19-ту неділю по Зісланні Святого Духа

Що ж означає бути милосердними, як Отець наш милосердний? Що означає це «як»? Якщо Ісус так вимагає, то, звичайно, можливо це виконати, адже кожна людська істота, незалежно від віку, труднощів, талантів, сотворена «на образ» Отця. Отож, нам притаманне милосердя, до певної міри воно схоже на Боже милосердя. Але, будучи сотвореними на Його образ, мусимо погодитися бути «Його подобою». І тут виникає запитання: як?

Ми отримаємо певне прояснення, як тільки визнаємо, що не вміємо самі по собі бути милосердними, як наш Отець. Насправді, яким є Його милосердя? Вийдімо за межі наших несвідомих образів Бога, які змінюються залежно від нашого настрою, облишмо благодійний романтизм, що криється за словом «милосердя». Боже милосердя пізнається у тиші віри. Отець виявляє нам, наскільки Він милосердний, коли ми споглядаємо Ісуса.

Співчуваючи, ми певним способом «відчуваємо» страждання іншої людини (за умови, що вона не зранила нас!), але ми не можемо замість неї зносити її страждання. Відмінність Ісуса від нас, яка виявляє нам любов Отця, полягає в тому, що Він не просто знає наші страждання і наші рани, Він знає їх «зсередини»: вони є Його стражданнями і Його ранами. Його милосердя полягає у співстражданні з нами. Адже Він єдиний любить усіх нас настільки, що бере на себе нашу смерть. Ісус несе на собі гріхи навіть найбільших злочинців, так само, як і наші. І хоча наші гріхи завдають Йому ран, Він не перестає любити нас. Тому, коли Ісус каже нам: «Любіть ворогів ваших», це не просто гарні слова, адже Він виявляє це милосердя на хресті.

Бути милосердним до всіх людей, як наш Отець милосердний, означає «плекати ті самі думки в собі, які були й у Христі Ісусі» (Флп. 2, 5). Споглядаючи Його на хресті, просімо у тиші нашого серця, щоб ми прониклися Його любов'ю, Його любов'ю до нас і до всіх людей. Те, що неможливе для нас, стає можливим з Ним і в Ньому. Такий перехід від образу Божого до Його подоби є дією Святого Духа.

У момент епikleзи, еднаючись із Сином, ми все віддамо Отцеві – себе зокрема, цілий світ з його скорботами, щоб Святий Дух перемінив наше приношення на Тіло і Кров Христа. Переживаймо впродовж цілого дня те, що ми переживаємо впродовж Божественної літургії. Тоді подібність до Отця набуватимемо зсередини. Дух Отця поєднає нас з Ісусом і преобразить нас. Після цього ми зможемо випромінювати хоч трохи справжньої радості – радості від Божого милосердя, яке спасає світ.

Жан Корбон, Це називається світанком, Львів, Свічадо 2007



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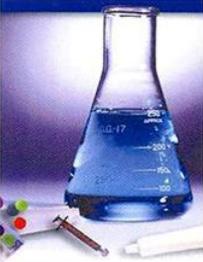



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