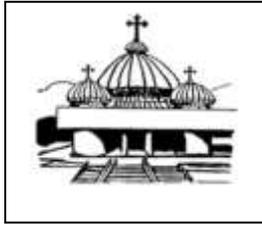


**Вісті Української Католицької Парохії Святої Покрови**  
**St. Mary's Church Bulletin**



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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:** Every first Sunday of the month at 3:30 pm on Saturdays, 9:00 am and 10:30 am on Sundays or anytime 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.

**February 2, 2014 Sunday of Zacchaeus**

Прп. й богоносного Євтимія Великого Неділя 32-га по Зісланні Святого Духа. Глас 7  
Неділя про Захарія.

**Epistle: 1 Timothy 4:9-15** see explanation on page 490

**Gospel: Luke 19:1-10** see explanation on page 187

Propers for the Divine Liturgy: tone 7 – 353

Zacchaeus repented and acted upon that repentance – as should we. 4:9-15

**Prayer Intentions**

**Monday –** No Divine Liturgy  
**Tuesday -** No Divine Liturgy  
**Wednesday-** No Divine Liturgy  
**Thursday -** No Divine Liturgy  
**Friday -** 6:00 pm Health & Salvation Maria Iwaniuk  
**Saturday** 4:00 +Jennie Samborski (anniv)– son Peter Samborski

**APOSTOLIC EXHORTATION EVANGELII GAUDIUM OF THE HOLY FATHER FRANCIS**

We also evangelize when we attempt to confront the various challenges which can arise.<sup>56</sup> On occasion these may take the form of veritable attacks on religious freedom or new persecutions directed against Christians; in some countries these have reached alarming levels of hatred and violence. In many places, the problem is more that of widespread indifference and relativism, linked to disillusionment and the crisis of ideologies which has come about as a reaction to any-thing which might appear totalitarian. This not only harms the Church but the fabric of society as a whole. We should recognize how in a culture where each person wants to be bearer of his or her own subjective truth, it becomes difficult for citizens to devise a common plan which transcends individual gain and personal ambitions.

In the prevailing culture, priority is given to the outward, the immediate, the visible, the quick, the superficial and the provisional. What is real gives way to appearances. In many countries globalization has meant a hastened

deterioration of their own cultural roots and the invasion of ways of thinking and acting proper to other cultures which are economically advanced but ethically debilitated. This fact has been brought up by bishops from various continents in different Synods. The African bishops, for example, taking up the Encyclical *Sollicitudo Rei Socialis*, pointed out years ago that there have been frequent attempts to make the African countries “parts of a machine, cogs on a gigantic wheel. This is often true also in the field of social communications which, being run by centres mostly in the northern hemisphere, do not always give due consideration to the priorities and problems of such countries or respect their cultural make-up”. By the same token, the bishops of Asia “underlined the external influences being brought to bear on Asian cultures. New patterns of behaviour are emerging as a result of over-exposure to the mass media... As a result, the negative aspects of the media and entertainment industries are threatening traditional values, and in particular the sacredness of marriage and the stability of the family”.

The Catholic faith of many peoples is nowadays being challenged by the proliferation of new religious movements, some of which tend to fundamentalism while others seem to propose a spirituality without God. This is, on the one hand, a human reaction to a materialistic, consumerist and individualistic society, but it is also a means of exploiting the weaknesses of people living in poverty and on the fringes of society, people who make ends meet amid great human suffering and are looking for immediate solutions to their needs. These religious movements, not without a certain shrewdness, come to fill, within a predominantly individualistic culture, a vacuum left by secularist rationalism. We must recognize that if part of our baptized people lack a sense of belonging to the Church, this is also due to certain structures and the occasionally unwelcoming atmosphere of some of our parishes and communities, or to a bureaucratic way of dealing with problems, be they simple or complex, in the lives of our people. In many places an administrative approach prevails over a pastoral approach, as does a concentration on administering the sacraments apart from other forms of evangelization.

The process of secularization tends to reduce the faith and the Church to the sphere of the private and personal. Furthermore, by completely rejecting the transcendent, it has produced a growing deterioration of ethics, a weakening of the sense of personal and collective sin, and a steady increase in relativism. These have led to a general sense of disorientation, especially in the periods of adolescence and young adulthood which are so vulnerable to change. As the bishops of the United States of America have rightly pointed out, while the Church insists on the existence of objective moral norms which are valid for everyone, “there are those in our culture who portray this teaching as unjust, that is, as opposed to basic human rights. Such claims usually follow from a form of moral relativism that is joined, not without inconsistency, to a belief in the absolute rights of individuals. In this view, the Church is perceived as promoting a particular prejudice and as interfering with individual freedom”. We are living in an information-driven society which bombards us indiscriminately with data – all treated as being of equal importance – and which leads to remarkable superficiality in the area of moral discernment. In response, we need to provide an education which teaches critical thinking and encourages the development of mature moral values.

Despite the tide of secularism which has swept our societies, in many countries – even those where Christians are a minority – the Catholic Church is considered a credible institution by public opinion, and trusted for her solidarity and concern for those in greatest need. Again and again, the Church has acted as a mediator in finding solutions to problems affecting peace, social harmony, the land, the defence of life, human and civil rights, and so forth. And how much good has been done by Catholic schools and universities around the world! This is a good thing. Yet, we find it difficult to make people see that when we raise other questions less palatable to public opinion, we are doing so out of fidelity to precisely the same convictions about human dignity and the common good.

The family is experiencing a profound cultural crisis, as are all communities and social bonds. In the case of the family, the weakening of these bonds is particularly serious because the family is the fundamental cell of society, where we learn to live with others despite our differences and to belong to one another; it is also the place where parents pass on the faith to their children. Marriage now tends to be viewed as a form of mere emotional satisfaction that can be constructed in any way or modified at will. But the indispensable contribution of marriage to society transcends the feelings and momentary needs of the couple. As the French bishops have taught, it is not born “of loving sentiment, ephemeral by definition, but from the depth of the obligation assumed by the spouses who accept to enter a total communion of life”.

The individualism of our postmodern and globalized era favours a lifestyle which weakens the development and stability of personal relationships and distorts family bonds. Pastoral activity needs to bring out more clearly the fact that our relationship with the Father demands and encourages a communion which heals, promotes and reinforces interpersonal bonds. In our world, especially in some countries, different forms of war and conflict are re-emerging, yet we Christians remain steadfast in our intention to respect others, to heal wounds, to build bridges, to strengthen relationships and to “bear one another’s burdens” (Gal 6:2). Today too, various associations for the defence of rights

and the pursuit of noble goals are being founded. This is a sign of the desire of many people to contribute to social and cultural progress.

### ***PRAYER FOR UKRAINE***

O Lord of Heaven and Earth!

You sent your Only Begotten Son, Jesus Christ, to bring peace and harmony to your people on earth. Hear our prayer, we beseech You, for the gift of peace for our brothers and sisters in Ukraine who struggle to make their voices heard for a better political, economic and social future. Help them stop the violence and blood shed as they struggle for their democratic rights in peace and Christian charity.

**God of our Ancestors!** Protect your Holy Church in our ancestral land. After many years of underground existence and secular control, grant that the Church leaders may continue to profess their faith publically, standing with the people in prayer on the streets and squares of the nation. Help your Church proclaim to all that indeed: "God is with us!"

**Heavenly King!** Pour forth your gift of holy wisdom upon the people of Ukraine so that after many years of subjugation by outside powers, they can continue their journey down the road to self-determination, guided by honest political leaders. Together may they build the just society that our people long for.

By your grace, and through the intercession of the Holy Mother of God and all the saints of Ukraine, may the people of Ukraine find pride and joy in their nation so that they may give You unending praise: Father, Son and Holy Spirit, now and forever and ever. AMEN!

### **Let's help our suffering brothers and sisters Special Collection!**

Our Bishop Steph

en requested that a special collection in support of the people at Euromaidane be taken on Sunday, February 9, 2014.

Please, use the blue special collection envelopes for this purpose. Thank You for your support. **Rt. Rev. Bohdan Bilinsky, Chancellor**

**The University of Sudbury's department of Religious Studies** is pleased to welcome Dr. Yakir Englander "The Role of Religion in the Israeli-Palestinian Conflict: How does Interfaith Dialogue Promote Peace?"

Public lecture as of 7:00 p.m.; Thursday, February 6, 2014, in the Canisius Hall, at the University of Sudbury.

For more information about the lectures, please contact Dr. Andrii Krawchuk at akrawchuk@usudbury.ca

### **+Bishop Cornelius Pasichny Mar. 27, 1927 - Jan. 30, 2014**

For You, O Christ our God, are the Resurrection, the Life and the Repose of Your servant +Most Rev. Bishop Cornelius, who has fallen asleep: and we give glory to You, together with Your eternal Father and You most holy, good and life-giving Spirit now and forever and ever . Amen Вічна Йому Пам`ять.



**Sincerest Prayers & Condolences** – We extend our sincerest prayers and condolences to the Kosiw Family on the passing away of + Nadia Kosiw. May her memory be eternal in God!



**Sincerest Prayers & Condolences** – We extend our sincerest prayers and condolences to the Hrytsak Family on the passing away of + Deborah Lynn Anthofer (Hrytsak). May her memory be eternal in God!

**BLESSING OF HOMES** – continues this week.

**FOOD WORKSHOP: Help is needed to make pyrohy (varenyky) on Tuesday, February 4 at 9:00a.m. Everyone is welcome! Hot and delicious lunch will be provided.**

**ЙОРДАНСЬКІ ВІДВІДИНИ З СВЯЧЕНОЮ ВОДОЮ** – За старинним звичаєм о. Петро буде в тому році відвідувати парафіян зі свяченою водою. Просимо всіх скористати з цієї нагоди отримати благословення для цілої вашої родини. Це також є нагода поговорити з отцем і поділитися вашими заувагами що до життя парафії.

**Потрібна поміч** – Запрошуємо всіх допомогти робити вареники у вівторок 4 лютого о год 9:00 ранку.

### МОЛИТВА ЗА УКРАЇНУ

**Владико Неба і Землі! Ти послав свого Єдинородного Сина, Ісуса Христа, принести мир і гармонію у наш світ. Молимося Тобі вислухай нашу молитву, за ласку миру для наших братів і сестер в Україні, які борються, щоб їхній голос був почутий за краще політичне, економічне і суспільне майбутнє. У мирі та християнській любові, допоможи зупинити насильство і кровопролиття у їхній боротьбі за свої демократичні права.**

**Боже Батьків наших! Просимо, захисти свою Святу Церкву на нашій батьківщині. Після багатьох років підпільного існування і державного контролю Церкви, даруй, щоб духовенство могло продовжувати публічно визнавати Христову віру, стоячи з людьми в молитві на вулицях і площах країни. Допоможи своїй Церкві проголошувати усім, що насправді: "З нами Бог."**

**Царю Небесний! Вилий на свій народ, дар святої Твоєї премудрості, щоб після багатьох років поневолення з боку інших сил, вони могли продовжити свою подорож по дорозі самореалізації, під проводом чесних політиків, щоб разом побудувати в Україні справедливе суспільство, яке так довго очікує наш народ.**

**З Твоєї ласки, та за заступництвом Пресвятої Богородиці і всіх святих української землі, допоможи народу України відчувати гордість і радість за свою націю, щоб достойно віддати Тобі славу: Отцю, і Сину, і Святому Духові, нині і повсякчас, і на віки вічні. Амінь!**

Молитва 2.02

Владико, Христе Боже, що твоїми страстями мої страсті зцілив і ранами твоїми мої рани вилікував, даруй мені, який багато тобі нагрівив, сльози каяття. Змішай моє тіло з пахощами життєдайного Тіла твого і насолоди душу мою твоєю чесною Кров'ю від гіркоти, якою напоїв мене ворог. Піднеси до тебе мій розум, який додолу поник, і виведи із смертельної прірви, бо не маю покаяння, не маю зворушення, не маю сліз розради, які підносять дітей до їхнього спадкоємства. Отуманений розумом у життєвих пристрастях, не можу глянути на тебе у хворобі моїй, не можу зігрітися сльозами, які виявляють любов до тебе. Але, Владико, Господи, Ісусе Христе, скарбе дібр, даруй мені всеціле покаяння і серце ревне, щоб знайти тебе. Даруй мені благодать твою і віднови в мені образ твій. Я залишив тебе – не залиши ти мене. Вийди, щоб знайти мене, поверни на пасовисько твоє і поклич мене до овець вибраного твого стада. Нагодуй мене з ними поживою божественних твоїх Таїнств, молитвами пречистої твоєї Матері і всіх святих твоїх. Амінь.

**Dr. Tony KUSNIERCZYK**  
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