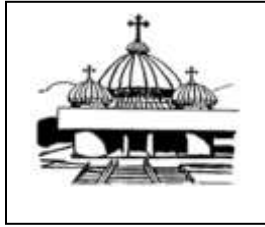


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St. Mary's Church Bulletin



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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 23, 2014 Sunday of Meat-Fare Sunday

Неділя про Страшний суд - Неділя м'ясопущна
мч. Харлампія

Epistle: 1 Cor. 8:8-9:2 see explanation on page 388

Gospel: Matthew 25:31-46 see explanation on page 69

Propers for the Divine Liturgy: tone 1 – 333 & 611

Prayer Intentions

Monday – No Divine Liturgy
Tuesday - No Divine Liturgy
Wednesday- 6:00 Divine Liturgy
Thursday - No Divine Liturgy
Friday - 6:00 pm +40th Day Nadia Kosiw
Saturday 4:00 +olga & Iwan Gawalko - Family

APOSTOLIC EXHORTATION EVANGELII GAUDIUM OF THE HOLY FATHER FRANCIS

At a time when we most need a missionary dynamism which will bring salt and light to the world, many lay people fear that they may be asked to undertake some apostolic work and they seek to avoid any responsibility that may take away from their free time. For example, it has become very difficult today to find trained parish catechists willing to persevere in this work for some years. Something similar is also happening with priests who are obsessed with protecting their free time. This is frequently due to the fact that people feel an overbearing need to guard their personal freedom, as though the task of evangelization was a dangerous poison rather than a joyful response to God's love which summons us to mission and makes us fulfilled and productive. Some resist giving themselves over completely to mission and thus end up in a state of paralysis and acedia.

The problem is not always an excess of activity, but rather activity undertaken badly, without adequate motivation, without a spirituality which would permeate it and make it pleasurable. As a result, work becomes more tiring than necessary, even leading at times to illness. Far from a content and happy tiredness, this is a tense, burdensome,

dissatisfying and, in the end, unbearable fatigue. This pastoral acedia can be caused by a number of things. Some fall into it because they throw themselves into unrealistic projects and are not satisfied simply to do what they reasonably can. Others, because they lack the patience to allow processes to mature; they want everything to fall from heaven. Others, because they are attached to a few projects or vain dreams of success. Others, because they have lost real contact with people and so depersonalize their work that they are more concerned with the road map than with the journey itself. Others fall into acedia because they are unable to wait; they want to dominate the rhythm of life. Today's obsession with immediate results makes it hard for pastoral workers to tolerate anything that smacks of disagreement, possible failure, criticism, the cross.

And so the biggest threat of all gradually takes shape: "the gray pragmatism of the daily life of the Church, in which all appears to proceed normally, while in reality faith is wearing down and degenerating into small-mindedness". A tomb psychology thus develops and slowly transforms Christians into mummies in a museum. Disillusioned with reality, with the Church and with themselves, they experience a constant temptation to cling to a faint melancholy, lacking in hope, which seizes the heart like "the most precious of the devil's potions". Called to radiate light and communicate life, in the end they are caught up in things that generate only darkness and inner weariness, and slowly consume all zeal for the apostolate. For all this, I repeat: Let us not allow ourselves to be robbed of the joy of evangelization!

No to a sterile pessimism

The joy of the Gospel is such that it cannot be taken away from us by anyone or anything (cf. Jn 16:22). The evils of our world – and those of the Church – must not be excuses for diminishing our commitment and our fervour. Let us look upon them as challenges which can help us to grow. With the eyes of faith, we can see the light which the Holy Spirit always radiates in the midst of darkness, never forgetting that "where sin increased, grace has abounded all the more" (Rom 5:20). Our faith is challenged to discern how wine can come from water and how wheat can grow in the midst of weeds. Fifty years after the Second Vatican Council, we are distressed by the troubles of our age and far from naive optimism; yet the fact that we are more realistic must not mean that we are any less trusting in the Spirit or less generous. In this sense, we can once again listen to the words of Blessed John XXIII on the memorable day of 11 October 1962: "At times we have to listen, much to our regret, to the voices of people who, though burning with zeal, lack a sense of discretion and measure. In this modern age they can see nothing but prevarication and ruin ... We feel that we must disagree with those prophets of doom who are always forecasting disaster, as though the end of the world were at hand. In our times, divine Providence is leading us to a new order of human relations which, by human effort and even beyond all expectations, are directed to the fulfilment of God's superior and inscrutable designs, in which everything, even human setbacks, leads to the greater good of the Church".

One of the more serious temptations which stifles boldness and zeal is a defeatism which turns us into querulous and disillusioned pessimists, "sourpusses". Nobody can go off to battle unless he is fully convinced of victory beforehand. If we start without confidence, we have already lost half the battle and we bury our talents. While painfully aware of our own frailties, we have to march on without giving in, keeping in mind what the Lord said to Saint Paul: "My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor 12:9). Christian triumph is always a cross, yet a cross which is at the same time a victorious banner borne with aggressive tenderness against the assaults of evil. The evil spirit of defeatism is brother to the temptation to separate, before its time, the wheat from the weeds; it is the fruit of an anxious and self-centred lack of trust.

In some places a spiritual "desertification" has evidently come about, as the result of attempts by some societies to build without God or to eliminate their Christian roots. In those places "the Christian world is becoming sterile, and it is depleting itself like an overexploited ground, which transforms into a desert". In other countries, violent opposition to Christianity forces Christians to hide their faith in their own beloved homeland. This is another painful kind of desert. But family and the workplace can also be a parched place where faith nonetheless has to be preserved and communicated. Yet "it is starting from the experience of this desert, from this void, that we can again discover the joy of believing, its vital importance for us men and women. In the desert we rediscover the value of what is essential for living; thus in today's world there are innumerable signs, often expressed implicitly or negatively, of the thirst for God, for the ultimate meaning of life. And in the desert people of faith are needed who, by the example of their own lives, point out the way to the Promised Land and keep hope alive". In these situations we are called to be living sources of water from which others can drink. At times, this becomes a heavy cross, but it was from the cross, from his pierced side, that our Lord gave himself to us as a source of living water. Let us not allow ourselves to be robbed of hope!

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!

PRE-LENT IN THE UKRAINIAN-BYZANTINE CATHOLIC CHURCH: There are four Sundays within Byzantine Pre-Lent. The “Sunday of the Publican and the Pharisee” calls us to consider our life, and to repent of our sins for repentance is the door through which we enter the Holy Forty Days Fast. The “Sunday of the Prodigal Son” calls us to “come to ourselves” and return to the Father, who eagerly awaits our return. The “Sunday of the Last Judgment” reminds us that while the Lord’s mercy is immeasurable even He does not forgive those who do not repent. And, finally, on “Forgiveness Sunday” we remember Adam’s expulsion from Paradise and the proper method of fasting (don’t put on a gloomy face). This time of Pre-Lent is also used to ease us into fasting. The week before the “Prodigal Son” is totally fast free (we eat meat, even on Friday). The following week we fast from meat on Wednesday and Friday (the “Sunday of the Last Judgment” is also known as “Meat-Fare”). During the week just prior to the Fast (“Cheese-Fare Week”) we start our abstinence from meat, but we continue to eat cheese and other dairy products. The full fast from both meat and dairy begins with the first day of Lent.

BLESSING OF HOMES – continues this week.

THANK YOU! A heartfelt thank you goes out to all parishioners who donated to the special collection requested by our Bishop Stephen in support of our suffering brothers and sisters in Euromaidane. May God bless you and reward your generous donations. The total received that will be forwarded to the Eparchy is \$805.00.

THE EUCHARIST INSPIRES FORGIVENESS AND ENCOUNTER WITH OTHERS

Vatican City, 12 February 2014 (VIS) – The Eucharist and its relation to our life, as Church and as Christians, was the theme of Pope Francis' catechesis during this Wednesday's general audience in St. Peter's Square. “How do we live the Eucharist ... when we go to Mass on a Sunday? What is it for us? Is it just an opportunity to celebrate, a consolidated tradition, a way of getting one's bearings and feeling better, or is it something more?” asked the Holy Father, who then went on to indicate three signs for understanding how we experience this relation. “In the Eucharist Christ renews the gift of Himself that He made on the Cross”, he explained. “His entire life is an act of the fullest sharing of Himself for love. This is why He loved to stay with the disciples and with those He met. For Him, this meant sharing their yearnings, their problems, that which stirred their soul and their life. Now, when we participate in the Holy Mass, we find ourselves with many people ... but the Eucharist that I celebrate, does it lead me to consider them as brothers and sisters? Does it inspire me to go towards the poor, the sick, the marginalized? Does it help me to recognize Christ's face in them?” The grace of being forgiven and willing to forgive is a second sign. “In reality, those who celebrate the Eucharist do not do so because they believe themselves to be better, or wish to appear better than others, but because they are aware that they are always in need of being accepted and regenerated in God's mercy, made flesh in Jesus Christ. If anyone among us does not feel in need of God's mercy, if he does not consider himself to be a sinner, it is better that he not go to Mass! We go to Mass because we are sinners and because we wish to receive God's forgiveness, to participate in Christ's redemption, his forgiveness. That 'I confess' that we say at the beginning is not merely a 'pro forma', it is a true act of penance! ... In that bread and that wine we offer and around which we gather, the gift of the body and blood of Christ for the forgiveness of our sins is renewed every time. This best summarizes the deepest sense of the sacrifice of the Lord Jesus, and in turn it opens our hearts to the forgiveness of our brothers and to reconciliation”. The relationship between the Eucharistic celebration and the

life of our Christian communities is the third sign. “It must always be clear that the Eucharist is not something that we do; it is not our commemoration of what Jesus said and did. No. It is an act of Christ! It is a gift from Christ, Who is made present and gathers us around Him, to nourish us with His Word and His life. This means that the mission and the very identity of the Church spring from this, from the Eucharist, and there they assume their form. ... a celebration may prove to be impeccable, beautiful, from an external point of view, but if it does not lead to an encounter with Jesus, the risk is that it does not lead to the nourishment of our hearts and lives. Through the Eucharist, instead, Christ wishes to enter into our existence and the permeate it with his grace, so that in every Christian community there is coherence between liturgy and life”. The Pope concluded by encouraging us to “live the Eucharist with a spirit of faith and prayer, of forgiveness, of care for the needs of many of our brothers and sisters, in the certainty that the Lord will grant that which he has promised – eternal life”.

Love, Where Will You Take Me for St. Valentine's? To Pope Francis

Question 1: The fear of the “forever”

Holiness, so many today think that to promise faithfulness for the whole of life is too difficult an enterprise; many feel that the challenge to live together forever is beautiful, fascinating, but too demanding, almost impossible. We ask you for your word to enlighten us on this. I am grateful for the testimony and for the question. I shall explain: they sent me the question ahead of time ... you understand. And so I was able to reflect and think about a somewhat more solid answer. It's important to ask yourselves if it's possible to love one another “forever.” This is a question that must be asked: is it possible to love each other “forever”? Today so many people are afraid of making definitive choices. A boy said to his Bishop: “I want to become a priest, but only for ten years.” He was afraid of a definitive choice. But it is a general fear, proper of our culture. To make choices for life seems impossible. Today everything changes rapidly; nothing lasts long ... And this mentality leads so many who are preparing for marriage to say: “we are together while love lasts,” and then? Greetings and good-bye ... And so marriage ends. But what do we understand by “love”? Is it only a feeling, a psycho-physical state? Of course if it's this, one cannot build on something solid. But if, instead, love is a *relationship*, then it's a reality that grows, and we can also say, by way of example, that it is built as a house. And the house is built together, not by one alone! Here to build means to foster and help growth. Dear fiancés, you are preparing yourselves to grow together, to build this house, to live together forever. You don't want to build it on the sand of sentiments that come and go, but on the rock of true love, the love that comes from God. The family is born from this project of love that wishes to grow, as a house is built that is a place of affection, of help, of hope, of support. As the love of God is stable and forever, so we also want the love that founds the family to be stable and forever. Please, we must not let ourselves be conquered by the “culture of the provisional”! This culture that invades everyone today, this culture of the provisional, is not the way! So, how is this fear of “forever” cured? It's cured day by day by entrusting oneself to the Lord Jesus in a life that becomes a daily spiritual journey, made up of steps – small steps, steps of joint growth – made up of the commitment to become mature women and men in the faith. Because, dear fiancés, “forever” is not solely a question of duration! A marriage hasn't succeeded just because it has lasted – its quality is important. The challenge of Christian spouses is to be together and to be able to love each other forever. There comes to mind the miracle of the multiplication of the loaves: for you also, the Lord can multiply love and give it to you fresh and good every day. He has an infinite supply! He gives you the love that is the foundation of your union and He renews it every day, He reinforces it. And He renders it even greater when the family grows with children. On this journey, prayer is important and necessary always. He for you and you for him and all and the two together. Ask Jesus to multiply your love. In the prayer of the Our Father we say: “Give us this day our daily bread.” Spouses can also learn to pray thus: “Lord, give us today our daily love,” because the daily love of spouses is the bread, the true bread of the soul, that which sustains them to go forward. And the prayer: can we do the test to know if we are able to say it? “Lord, give us today our daily love.” All together! [Fiancés: “Lord, give us today our daily love”] Once again! [Fiancés: “Lord, give us today our daily love”]. This is the prayer of fiancés and spouses. Teach us to love one another, to will the good for each other! The more you entrust yourselves to Him the more your love will be “forever,” capable of being renewed and it will overcome every difficulty. This is what I thought I wished to say to you, in response to your question. Thank you!

More next week.

Lent: A Meditation'

Much in contemporary American spirituality represents a shift away from the more eschatological orientation prevalent in the spiritual outlook of the early Christians (1 Pt 1:20). Of course Christian eschatology has always held that the final days have already arrived in Christ. But this was interpreted to mean that we have already been borne, in him, out of this present world.¹ It did not mean that the final transformation of all into Christ was to focus on this world here below. What Tertullian tells us I am sure will come as news to most: the Christian has no interest in public affairs (*Apol* 38), even desires to be taken out of this world (*Ad uxorem* 1,5), and is "a foreigner in this world, a citizen of Jerusalem, the city above" (*De corona* 13). This has traditionally been the stance of Christian monasticism, both Eastern and Western. But it is radically different from the incarnational spirituality prevalent for the past forty years, which tells us that since God became man Christ is in our neighbor, and the real work of Christian spirituality is not to leave the world but to dive in and grab life with both hands. Justice is more important than mortification, love more important than celibacy, and so on. One result of this contemporary spiritual ideology is that it has dealt a death blow to fasting, penance, mortification. Today among contemporary religious one hears more of gourmet cooking than of fasting — a striking countersymbol to anyone even superficially acquainted with the spiritual literature at the origins of religious life.

And yet the season of Lent is still a major part of the liturgical year. Can such a season of penance have any real meaning for us today? It is in the context of this dilemma that I would like to suggest some scriptural and liturgical themes for meditative reflection during the forty days of Lent, in order to help draw meaning from the framework of penance into which the liturgy introduces us in these days. Only by personal reflection on the tradition can we decide what this Lent should be in our lives. The problem is a broad and complicated one. There is, first, the very problematic of penance and asceticism for modern men and women — a problem which comes from modern psychology, and the quest for meaning and sincerity in an increasingly dehumanized technological world. Modern Christians reject penance and asceticism because they often lead to the distortion or destruction of more important human values. Hard things are not necessarily good things. Growth in freedom is more important than blind conformity to a set of rules. Self-development is more important than self-repression. And from the pragmatic point of view, asceticism is often seen to be insincere — or at least useless because it doesn't work. We are not impressed by the poverty and prayer of an Athonite monk when we experience his fanatical opposition to ecumenism or his bigotry against fellow Christians not of his church.

The problem, then, is a real one. Penance does not turn people into Christians. And anyway, what is the value of self-inflicted pain for modern men and women whose whole drive is to eliminate pain, to develop in freedom the autonomous self? Escape the world? We want to plunge into it, affirm it for all the glory that it is!

To meet this problem, let us turn first to the New Testament, sole revealed source for the understanding of Christian life. The place of penance and self-abnegation in the New Testament is undeniable. The very overture to the preaching of the kingdom, its first word in fact, is "*metanoete*, for the kingdom of heaven is at hand" (Mt 3:2). And the life of the preacher witnessed to what he preached. The Baptist's *metanoete* is translated in the Vulgate

"*poenitentiam agite*" — historically perhaps the first distortion of the meaning of Christian penance. Our English "pain" comes from *foena* (penalty, punishment), and one could build a whole theological investigation around this confusion.

But we know better now. What John the Baptist, or better, the Precursor as he is known in the Christian East, the one who went before to prepare the way for the Messiah — what John preached was conversion, a change of mind or mentality, *metanous*, as is clear not only from the Greek, but from what he did. He did not drive his hearers before him into the desert to imitate his ascetic life; he invited them to change their lives and bear good fruit, lest the axe be laid to the root. And his baptism was the ritual or liturgical expression of this "change of heart." For life is a celebration of reality, and liturgy a celebration of life: we need to express what we are not just for the sake of expressing it, but to be it, because we are persons, not souls, and it is us, not our souls, that Jesus came to save. Hence New Testament repentance is accompanied by the externalization of what preceded it interiorly: the recognition and admission of the reality of what we are (cf Lk 5:8; 18:13f).
More Next week.

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.

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 відчути 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 на неділю м'ясопусту

Не відкидай мене від лиця твого, Господи, подихом свого гніву, щоб не почути мені голосу Твого прокляття, що посилає у вогонь, але хай увійду в радість Твоєї небесної світлиці.

Неділя м'ясопустна

Нехай слова, які сьогодні промовляє до нас Ісус, негайно розбудять наше серце. У Євангелії від Матея картині завершення нашого життя передують три притчі: притча про вірного слугу, про десятьох дів і про таланти. Кожна з них закликає нас до пильності. Нам слід чувати кожної хвилини нашого життя, уважно дивитися очима серця, чекаючи на прихід Господа, адже від нашого погляду залежить суд, остання оцінка того, як ми живемо.

Можна зауважити, як у сьогоднішньому Євангелії повторюється слово «бачити»: «Коли ми бачили Тебе, не бачили Тебе...?» (див. Мт. 25, 37-44). То ж критерієм зречості наших очей є Він, Ісус. І саме у погляді на Нього ми часто або короткозорі, або одноокі. Ми думаємо про Нього так, неначе Він десь далеко чи буде пізніше, тоді як Він є тут і тепер. Найбогомольніші з нас шукають Його у своєму серці наодинці, в молитві, так, наче мусимо втікати від інших, щоб знайти Його.

Але йдеться про Ісуса! Не про образ, який ми собі творимо. Йдеться про улюбленого Сина, воплощеного, насправду воплощеного, тобто зодягненого у нашу з вами людську природу, у ту людську природу, яку Він узяв на себе і несе на собі постійно. Ми дійсно знаємо Ісуса лише тоді, коли знаємо Його як Христа, тобто знаємо Його разом з усіма Його братами і сестрами, Ісуса, присутнього у кожній людській особі. Йоан, улюблений учень Ісуса, який зумів побачити серцем тайну воплощення Сина Божого, ще і ще раз говорить у своєму посланні: «Хто не любить брата свого, якого бачить, той не може любити Бога, Якого він не бачить» (1 Йо. 4, 20). Ось із чого має початися очищення очей нашого серця.

У словах, які Ісус промовляє до нас у сьогоднішньому Євангелії, Він ідентифікує себе з кожною людською істотою, а особливо з тими, що страждають. Ми не любимо бачити страждання: відвертаємо очі, бо не вміємо реагувати на нього. Ісус ідентифікований з кожною людською істотою, бо насправді, ким ми не були б, перебуваємо в такому стані. Ісус хоче, щоб ми бачили стан людства таким, яким він є, бачили людину голодну, спраглу, нагу, на чужині, недужу, ув'язнену.

Позаяк кожна мить стає останнім судом нашого життя, то якщо ми хочемо бути розсудливими, нам негайно слід перевірити свій погляд на людей. Ми можемо побачити, що кожна людина, яку зустрічаємо, близька чи незнайома, відчуває голод, спрагу, є чужою, відмінною від інших, обділеною, недужою чи навіть поневоленою. У всіх цих потребах виявляється основна потреба кожної особи – бути визнаною і бути любленою. Ось так у нашому погляді справджується дивовижний реалізм Ісусових слів: «Ти бачиш свого брата? Отже, ти побачив Бога» (пор. Мт. 25, 35 – 40).

Найбільше вражає те, що тут не йдеться про надзвичайні вчинки. Звичайно, буває, що час до часу в пориві щедрости ми беремо участь у добродійній акції, допомагаємо певній благочинній організації. І те робити потрібно, навіть необхідно! Але це вкотре засвідчує наше вибіркоче бачення людей. Насправді ж ідеться не про надзвичайні заходи, а про наші щоденні стосунки з кожною людиною.

Ми можемо відповісти, як люди, що стояли ліворуч: «Але ж Господи! Я не зробив нічого поганого. То чому ж я не можу увійти до Царства Отця? Я нікому не зробив нічого поганого». Це правда, ми добрі люди, не хочемо робити нічого поганого іншим. Але тут ідеться про дещо глибше, йдеться про опущення добрих справ. Ісус не докоряє тим, які ліворуч, що вони вбили когось чи очорнили. Він докоряє їм, що вони нічого не зробили, коли бачили брата голодним, спраглим, нагим, ув'язненим, чужинцем, недужим. Ось що мало би поворушити нас. Наше життя банальне, порожнє, бо воно сповнене опущення. Наше серце сліпе!

Знову ж таки, для того, щоб повернутися, ми не мусимо чинити надзвичайне. Ідеться про навернення серця, про пасху в нашому житті, про перехід від смерти до життя. Йоан Богослов також нагадає нам: «Ми знаємо, що ми перейшли від смерти до життя, бо любимо братів» (1 Йо. 3, 14).

Першою у цьому переході є переміна погляду, який зумовлює все наше людське життя. Це перехід до погляду з вірою. Коли ми дивитимемося з вірою, наш погляд оживлятиме нашу добру волю і відкриватиме серце до милосердя. Милосердя, тобто відкритість серця до бід інших людей, – це не жалість. Жалість іде згори і не бачить в інших справжньої величі їх як образу Божого, ані їх справжньої біди. Погляд віри йде з глибини серця і пробуджує повагу до іншої людини. Ми часто судимо інших під певним кутом зору, бачимо їх поверхово і відносно себе самих. Через віру ми можемо бачити їх по-іншому, дивитися на них із повагою, в повному розумінні цього слова. Отець поважає кожного з нас. Він дивиться на нас із замилюванням.

Нехай світло погляду нашого Отця перейде до наших очей, бо це і є погляд у вірі. І тоді наша присутність набуває для людей іншого значення. Вона стає для них великим дарунком, дарунком радості, якого вони чекають. То ж просимо Ісуса, щоб Він передав нашим очам і нашому серцю світло любови Отця і щоб зробив із нас людей віри, віри, що «чинна любов'ю» (Гал. 5, 6). Жан Корбон, Це називається світанком, Львів, Свічадо 2007

СОРОКОУСТИ – це Служба в час Великого посту, підчас якої читають поминальні молитви за всіх померлих. Ми просимо наших парафіян звернутися до нас, якщо ви хочете щоб ми молилися за ваших померлих рідних. Будемо вдячні за ваші дотації на Сорокоусти.

DID YOU KNOW that in January, Union Gas was \$1,153.50, Hydro was \$1,163.91, and snow removal was \$2,881.50 while January Sunday collections were \$7,322.50.

MEMORIAL DIVINE LITURGY – in memory of +Olga and Iwan Gawalko will be celebrated Saturday, March 1, 2014 at 4:00 pm.m., requested by family.

THE GREAT LENT – this year will start on Monday, March 3, 2014.

Income Tax Receipts – for the 2013 year and the Individual Contribution List are will be available for pick up next week.

SOROKOUSTY: a Lenten service in which prayers of remembrance are offered for our family members who have died through the years. We encourage our parishioners to contact us if you wish us to pray for your beloved ones. Donations for Sorokousty will be appreciated. Please use the blue special offering envelop for your offering. May the memory of our ancestors be everlasting.

Parish Lenten Retreat - This year our Lenten Retreat - Mission will be given by Rev. Dr. Roman Rytsar on Saturday, April 13 and Sunday April 14, 2014.

SUNDAY, MARCH 2 – 200TH ANNIVERSARY OF THE BIRTH OF SHEVCHENKO (born March 9, 1814 – died March 10, 1861) @ 11:30am – This year's Shevchenko celebration will be extra special! It is the 200th



anniversary of the birth of Ukraine's national poet, Taras Shevchenko. Shevchenko was a renowned Ukrainian poet, writer and artist. To celebrate this Genius and Bard of Ukraine, guests will enjoy a delicious hot brunch, a moving program and an exhibit located in the Heritage Room. Tickets are \$15 per person. Do not be disappointed, get your tickets NOW (seating is limited; tickets will NOT be sold at the door).

З нагоди 200 –річчя з Дня Народження Великого поета і митця Українського народу Тараса Г. Шевченка, щиро запрошуємо Вас на Шевченківське свято, яке відбудеться : В Неділю, 2 Березня 2014 в 11:30 ранку в Українськiм Будинку Сеньйорiв. У програмі: Обід, мистецька частина: пісні, вірші і виставка.

Квитки: \$15/ особи; просимо придбати наперед. *Повiдомляємо, що квиткiв при двер`ях не буде.

**Dr. Tony KUSNIERCZYK
OPTOMETRIST**

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