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St. Mary's Church Bulletin



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

DIVINE LITURGY:

SUNDAY: 9:00 a.m. (Ukrainian)

SATURDAY : 4 pm SUNDAY 10:30 a.m. (English)

Confession:

Baptisms & Marriages:

Visitations & Anointing of the Sick:

Before Divine Liturgies 9:00 am and 10:30 am on Sundays or anytime upon request.

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

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

September 21, 2014

15th Sunday after Pentecost & Beginning of the Indiction

14 неділя після П'ятидесятниці

Epistle: **Philippians 2:5-11** see explanation on page 456

Gospel: **Luke 10:38-42** see explanation on page 167

Propers for the Divine Liturgy: **Page 677**

Prayer Intentions

- Monday** – No Divine Liturgy
Tuesday - No Divine Liturgy
Wednesday- 9:30 am Divine Liturgy
Thursday – 9:30 am Divine Liturgy
Friday – 9:30 am +Roman Krawec (anniv)– wife Olga Krawec
Saturday- 9:00 am (**in Coniston**) Feast of Exaltation of the Holy Cross
4:00 pm Divine Liturgy

An Alternate Ambo Prayer

O eternal Master, above all being, Christ our God, You see and rule all creation, You are a God who works miracles and make the unexpected come to pass; and You alone accomplish great wonders. O Master, Savior of those in despair and doubt, You hear sincere prayer, and You generously grant the desires expressed in supplication. You changed the sorrow of the barrenness of Your servants Joachim and Anna - united in blameless marriage - into the joy of childbearing. You gave them a beautiful child, a shoot growing from the root of Jesse, mystically foretold by lips divinely inspired. From her You would bring forth the glorious and righteous flower, the first fruit and fulfillment of all that is good. Now You, the source of all generosity and light, the bestower of riches, have brought forth the Virgin who gave birth to You. You have made this the birthday foreshadowing grace and salvation for all. As we partake of

Your divine mysteries and deifying Liturgy, deliver us from a sterile barrenness in good works and deem us worthy at all times to make virtue our offering to You, that we may have the right to a place in the land of the just in Your kingdom. Free us from bitter and continual warfare, relieve all oppression and lift the yoke of slavery, that all may be free from tyranny and judgment. Bless Your people and protect Your inheritance, save us from all temptations of the enemy and from all affliction. Increase the glory of people under the law of Christ and insure their well-being. Give them earthly and heavenly gifts and an abundance of crops, for You provide, and, indeed, create all that is good.

Through the prayers of Your all-pure Mother and our Lady, and of all the saints, with whom we give worship and adoration to you, together with Your eternal Father, and Your life-giving Spirit, now and for ever and ever.

The Feast of NATIVITY of the MOTHER of GOD

The first great feast of this cycle of saints to come after the start of the liturgical year, is the feast of the nativity of the Blessed Virgin Mary, celebrated on September 21st. It is appropriate that, during the first days of the new religious year, we should be brought into the presence of the highest example of human holiness that the Church recognises and venerates - that of the mother of Jesus Christ. The texts that are read and the prayers that are sung on the occasion of this feast throw a lot of light for us on the kind of worship that the Church accords to Mary.

During vespers, celebrated on the eve of September 21st, several lessons from the Old Testament are read. First of all there is the account of the night which Jacob spent at Luz (Gen. 28. 10-17). While Jacob slept, with his head pillowed on stones, he had a dream: he saw a ladder reaching up from earth to heaven, and the angels ascending and descending along this ladder; and God himself appeared and promised that he would bless and keep Jacob's seed. Jacob, when he awoke, blessed the stone on which he had slept with oil, and called the place Bethel, that is to say 'house of God'. Mary, whose motherhood was the human condition necessary for the Incarnation, is, in herself, a ladder between heaven and earth. As the adoptive mother of the adopted brothers and sisters of her Son, she says to us what God said to Jacob: 'I am with thee, and will keep thee in all places whither thou goest . . .'. She, who carried her God in her womb, is truly that place, Beth-el, of which Jacob could say: 'This is none other but the house of God, and this is the gate of heaven'. The second lesson (Ezek. 43. 27-44. 4) refers to the future temple which is shown to the prophet Ezekiel: a phrase from this passage can well be applied to the virginity and to the motherhood of Mary: 'This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut'⁴³. The third lesson (Prov. 9. 1-11) presents us with a personified divine Wisdom: 'Wisdom hath builded her house, she hath hewn out her seven pillars . . . She hath sent forth her maidens: she crieth upon the highest places of the city'. The Byzantine and the Roman Church have both established a link between holy Wisdom and Mary⁴⁴. She is the house built by Wisdom: she is, in the highest degree, one of the virgins sent forth by Wisdom to men; she is, after Christ himself, the highest manifestation of Wisdom in this world.

The gospel read at matins for September 8th (Luke 1. 39-49, 56) describes Mary's visit to Elisabeth. Two phrases from this gospel express the attitude of the Church towards Mary very well, and indicate why she has, in some way, been set apart from and above all other saints. First, there are her own words: 'From henceforth all generations shall call me blessed. For he that is mighty hath done unto me great things'⁴⁵. Then there are the words spoken by Elisabeth to Mary: 'Blessed art thou among women, and blessed is the fruit of thy womb'. Anyone who wished to take us to task for recognising and honouring the fact that Mary should be 'blessed amongst women' would gainsay Scripture itself — so we shall continue, like 'all generations', to call Mary 'blessed'. Moreover, we shall never separate her from her Son, and shall never say 'blessed art thou' to her without adding, or at least thinking: 'and blessed is the fruit of thy womb'. And, if sometimes it is given to us to feel the gracious approach of Mary, it will be of Mary bearing Jesus in her womb, Mary in as much as she is mother of Jesus, and, with Elisabeth, we shall say to her: 'Whence is this to me, that the *mother of my Lord* should come to me?'

At the liturgy for the same day, we read, joined together (Luke 10. 38-42 and 11. 27-28), two passages of the gospel which the Church repeats at all the feasts for Mary, and to which this repetition itself gives the weight of a particularly important declaration. Jesus praises Mary of Bethany, who is seated at his feet, and listens to his words, for having chosen 'that good part, which shall not be taken away from her', for 'one thing is needful'. It is not that the Lord blamed Martha, who was so preoccupied with serving him, but that Martha was 'troubled about many things'. The Church applies this approval, given to Mary of Bethany by Jesus, to the contemplative life, in as much as it is distinct from (we do not say: opposed to) the active life. The Church also applies this approval to Mary, the mother of the Lord, who is considered the model of all contemplative life, for we read elsewhere in the gospel according to Luke: 'Mary kept all these things, and pondered them in her heart . . . his mother kept all these sayings in her heart' (Luke 2. 19, 51). Let us not

forget, too, that the Virgin Mary had previously consecrated herself, like Martha, and to a much greater extent than Martha, to the practical service of Jesus, for she had nourished and brought up the Saviour. In the second part of the gospel for this day, we read that a woman lifted up her voice and said to Jesus: 'Blessed is the womb that bare thee and the paps which thou hast sucked', to which he answered: 'Yea rather, blessed are they that hear the word of God, and keep it'. These words must not be thought of as dismissal of the praise that the woman accords to Mary, or as under-estimating her holiness: rather, they bring things into exact focus, and show where the true merit of Mary lies. That Mary became the mother of Christ was a free gift, it was a privilege that she accepted, but that her personal will had no part in originating. On the other hand, it was through her own effort that she heard and kept the word of God. It is in this that Mary's true greatness lies. Certainly, Mary is blessed, but not principally because she bore and nourished Jesus; above all she is blessed because, to a unique degree, she was obedient and faithful. Mary is the mother of the Lord; she is the protector of men: but, first and foremost, she is the one who listened to, and kept, the Word. In this lies the 'gospel' foundation of our devotion to Mary. A short verse, sung after the epistle expresses this well: 'Hearken, O daughter, and consider, and incline thine ear' (Ps. 45. 10).

HERITAGE DAY-SUNDAY, SEPTEMBER 28, 2014 @ 1:30PM-This year to mark UKRAINIAN HERITAGE DAY together with CANADA'S CULTURE DAYS, the Ukrainian Seniors Centre will focus on the subject of the 100th anniversary of Canada's internment of Ukrainians in 1914-1920. There will be exhibit, and two films will be shown continuously thru the afternoon. "**FREEDOM HAD A PRICE**" tells the story of those Ukrainian immigrants who, described by the Canadian government as "enemy aliens" at the outbreak of World War One, found themselves subject to discriminatory and repressive measures. "**JAJO'S SECRET**" is a riveting documentary that tells the story of how filmmaker James Motluk discovered evidence in Sault Ste Marie that his grandfather (jajo) was interned in Kapuskasing. Each film is approximately 50 minutes long and in English. **FREE ADMISSION.**

GALA SPONSORS – we are seeking your support as a sponsor, or to donate to our silent auction for our Gala Banquet Dinner & Dance. If you would like to help, please contact the parish office or Fr. Petro.

GALA BANQUET DINNER & DANCE TO BENEFIT ST. MARY'S UKRAINIAN CATHOLIC CHURCH SANCTUARY This event will be held on Saturday, October 25, 2014 at 40 Notre Dame Ave., Sudbury. Live Music by **ZIRKA**. Tickets \$75.00 per person with a \$50.00 tax receipt issued. Please, reserve this date!

SAVE LIVES COLLECTION –Funds collected will be specifically used for: Military Chaplaincy and essential humanitarian and medical aid to the wounded and suffering. Thank You for your support!



SUNDAY SCHOOL , SUNDAY SEPTEMBER 21, 2014 Blessing for the new school year Sunday September 21, 2014. Once again there will be a special blessing for the beginning of the new school year for all of the children, teachers and all of us who are learning about God! Sunday School classes for children ages 4-7 begin after Divine Liturgy that day. Kids bring your backpacks so Father can bless them. Adults bring your bibles

VARENYKY WORKSHOP - help needed on Tuesday, September 23th, 2014 at 9:00am to make varenyky. A delicious lunch will be provided. Thank You for your help!

Потрібна поміч – Запрошуємо всіх допомогти робити вареники у вівторок 23 вересня о год 9:00 ранку.

ДЕНЬ УКРАЇНСЬКОЇ СПАДЩИНИ-НЕДІЛЯ 28 ВЕРЕСНЯ В 1:30 ПОП.
Цього року, щоб відмітити **ДЕНЬ УКРАЇНСЬКОЇ СПАДЩИНИ І КУЛЬТУРИ**

Український Центр Сеньйорів зосередиться на темі до 100 річчя інтернування Українців Канади в 1914-1920рр. В цей день будуть висвітлені два докуменальні фільми: **"СВОБОДА ЗДОБУТА ЦІНОЮ"** І **"СЕКРЕТ ДІДА"**. Кожен фільм є близько 50 хв. на англійській мові. **ВСТУП ВІЛЬНИЙ.**

ВРЯТУЙ ЖИТТЯ – збірка на розвиток капеланської служби для воїнів і надання найнеобхіднішої гуманітарної та медичної допомоги пораненим та потерпілим. Просимо вживати синю конвертку на цю ціль і написати Врятуй Життя Пожертва. Щиро Дякуємо!

МОЛИТВА ДО БОГОРОДИЦІ

Нескверна, незаплямована, нетлінна, Пречиста Богородице, пренепорочна Владичице, небесна Царице, Мати Царя вишніх сил, Творця небес і землі, єдина посереднице радості, що всьому світу породила Господа нашого Ісуса Христа, всім земним Спасителя. До тебе, припадаючи, кличу: прийми цей молебний і подячний спів від скверних уст моїх. Не відкинь мене, всевладна Царице, бо ніхто, хто прибігає до тебе, не посоромиться, або хто з тих, що призивали тебе, відійшов невислуханим? Бо всі первні: небо, земля, повітря та море підкоряються й усі супротивні духи, страхом охоплені, тремтять, боячись святого імени твого, знаючи тебе як Матір Божу. Хто, знову-таки, надію на тебе поклавши, загинув? Тільки ті, хто відреклися вшанувати образ твій написаний, який всі сили небесні почитають, а всі вірні, від малого до великого, славословлячи, вклоняються, Пречиста, благоговійно його почитаючи. Не маємо бо іншого Бога, окрім Сина з Отцем і Духом Святим, якого в єдиному божестві все творіння завжди славить і Йому поклоняється, а тебе після Господа Бога визнаємо Госпожею Богородицею, істинного Бога нашого Матір'ю і тебе, Пані, всі палко шануємо. Милостивим сотвори нам Сина твого, найпаче ж покажи нам звичне твоє милосердя, бо ти можеш, чого лиш забажаєш. Умоли за мене, бо віддалився я від Нього задля незліченних і скверних беззаконь моїх та тільки прогнівав добродушність Його і засмутив чоловіколюбну Його доброту й велике милосердя та милість. Бо недостойний я Ним помилуваним бути, якщо ти не умилиш Його до мене, Госпоже Царице і Богомати, бо тобі від Нього все можливо отримати. Задля цього прибігаю до тебе, гарячої помічниці та скорой заступниці, бо не маю окрім тебе до Нього посередниці.



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