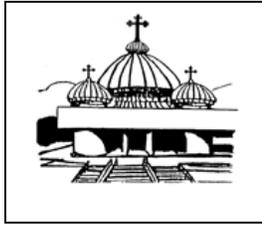


В і с т і У к р а ї н с ь к о ї К а т о л и ц ь к о ї П а р о х і ї С в я т о ї П о к р о в и
St. Mary's Church Bulletin



40 Notre Dame Ave., Sudbury On, P3C 5K2
Parish Tel.675-8244

Website: www.saintmarysudbury.com

Email: stmaryssudbury@yahoo.ca

<https://www.facebook.com/stmarysukrainiancatholicchurchsudbury>

Pastor: Fr. Petro (Peter)Bodnar

DIVINE LITURGY:

SUNDAY: 9:00 a.m. (Ukrainian) **SUNDAY** 10:30 a.m. (English)

SATURDAY : 4:00 pm (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.

February 21, 2016 Sunday of Publican and Pharisee

Неділя про Митаря і Фарисея

Epistle: 2 Timothy 3:10-15 see explanation on page 499

Gospel: Luke 18:10-14 see explanation on page 185

Propers for the Divine Liturgy: tone 5

Prayer Intentions (Feb. 22 – Feb.28)

Monday	12:15 Noon	+Olga Gowalko – Gowalko family
Tuesday	5:00 pm	+ Jason - Fr. Peter
Wednesday		No Divine Liturgy
Thursday		No Divine Liturgy
Friday		No Divine Liturgy
Saturday	4:00 p.m.	+Petrusia Kowal – Fr. Peter
Sunday	9:00 a.m.	Divine Liturgy
	10:30 a.m.	Divine Liturgy

The Lord ceaselessly purges the passion of pride in many ways. This passion, more than any other, disturbs our thoughts, and for this reason the Lord always and everywhere teaches on this subject. Here He is purging the worst form of pride. For there are many offshoots of self-love. Presumption, arrogance, and vainglory all stem from this root. But the most destructive of all these kinds of self-love is pride, for pride is contempt of God. When a man ascribes his accomplishments to himself, and not to God, this is nothing less than denial of God and opposition to Him. Therefore, like enemy to enemy, the Lord opposes this passion which is opposed to Him, and through this parable He promises to heal it. He directs this parable towards those who trust in themselves and who do not attribute everything to God, and who, as a result, despise others. He shows that when righteousness—which is marvelous in every other respect and sets a man close to God—takes pride as its companion, it casts that man into the lowest depths and makes demonic what was God-like just a short time before.

The words of the Pharisee at first resemble the words of a grateful man. For he says, God, I thank Thee. But the words that follow are full of foolishness. He does not say, “that Thou hast made me to depart from extortion and iniquities,” but Instead, “I thank Thee that I am not an extortioner or worker of iniquity.” He attributes this accomplishment to himself, as something done by his own strength. How can a man who knows that what he has, he has received from God, compare other men to himself unfavorably and judge them? Certainly, if a man believed that he had received as a gift good things that in truth belong to God, he would not despise other men. He would instead consider himself just as naked as his fellow men in regards to virtue, except that by the mercy of God his nakedness has been covered with a donated garment. The Pharisee is proud, ascribing his deeds to his own strength, and that is why he proceeds to condemn others. By saying that the Pharisee stood, the Lord indicates his haughtiness and lack of humility. In the same way that a humble-minded man is likewise humble in his demeanor, this Pharisee by his bearing displays his pride. Although it is also said of the publican that he stood, note what follows: he would not lift up so much as his eyes unto heaven, so that he was stooped in posture. But the eyes of the Pharisee, together with his heart, were lifted up to heaven in boastful exaltation. Nevertheless, the manner in which the Pharisee arranged the words of his prayer can still instruct us. First he says what he is not, and then he declares what he is. After stating, God, I thank Thee, that I am not as other men are, pointing to the failings of others, then he declares his good deeds, that he fasts twice a week and gives tithes of all that he possesses. The order of his prayer shows us that we must first refrain from wickedness, and then set our hand to virtue. One must not only turn away from evil, but also do good (Ps. 33:14). It is the same for a man who wants to draw pure water from a muddy spring: only after he has cleaned out the mud can he draw pure water.

Consider this as well: the Pharisee did not say, “I thank Thee that I am not an extortioner or an adulterer, as other men are.” He could not endure even the association of his name with such vile terms, and so he uses them in the plural, casting these terms at other men, and avoiding the singular, which might associate him with sin. Having said, I thank Thee, that I am not as other men are, by contrast he points to himself, saying, I fast twice in the Sabbath, meaning, twice in the week, for the week was called “the Sabbath,” deriving its name from the last day of the week, the day of rest. The day of rest was called Sabbat, and the week was called Sabbata, being the plural form of Sabbat. Whence it is that mian Sabatton is the first day of the week, which we call “the Lord’s Day” (Sunday). Among the Hebrews mian means the same thing as first.

There is also a more profound explanation of this parable. Against the passion of adultery, the Pharisee boasted of his fasting, for lustful desires arise from eating and drinking to excess. By restraining his body through fasting on Mondays and Thursdays, as was the practice of the Pharisees, he kept himself far from such passions. He also resisted extortion and injustice by giving tithes of all his possessions. “I am so opposed to extortion and to wronging others,” he says, “that I give alms of everything I have.” Some believe that a simple and single tithe is prescribed by the law; but those who carefully examine the law will find three forms of tithing prescribed. You may learn this from Deuteronomy if you apply yourself diligently (Dt. 12:11,17).

So much for the Pharisee. Now we turn to the publican and observe that he is the Pharisee’s exact opposite. He stood afar off, and kept himself at a great distance, not only in physical location, but in his demeanor, in his words, and by his compunction of heart. He was ashamed to lift up his eyes to heaven, for he considered his eyes unworthy of heavenly vision because they had desired to see and enjoy the good things of earth. And he smote upon his breast, striking his heart, as it were, because of its evil designs, and awakening it because it had been sleeping. The publican said no other words than, God be merciful to me a sinner. By doing this he went down to his house counted righteous, rather than the other. For every proud heart is unclean in the Lord’s eyes, and the Lord resisteth the proud but He giveth grace to the humble (Prov. 3:34, I Pet. 5:5).

But one might wonder why it is that the Pharisee is condemned for speaking a few boastful words, while Job receives a crown for speaking many such words (Job 29). The answer is that the Pharisee stood and spoke these vain words under no compulsion, and he condemned others for no reason. But with Job, his friends pressed him and bore down upon him more fiercely than did his own calamities, telling him that he was suffering these things because of his sins. Job was compelled to enumerate his good deeds, but he did so for the glory of God, and so that men would not be misled from the path of virtue. For if men came to hear that Job was suffering because what he had done was sinful, they would not act as Job had. As a result they would become haters of strangers instead of hospitable to strangers, merciless instead of merciful, and unrighteous instead of righteous; for such were the good deeds of Job. Therefore Job enumerated his virtues so that others would not be misled and harmed, and this was

why he spoke as he did. Shall we not say that his words, which may seem boastful, in fact are radiant with humility? Oh that I were as in months past, he said, wherein God preserved me!(Job 29:2) Do you see that he attributes everything to God and does not judge others? Instead he is judged by his friends. But condemnation rightly falls upon the Pharisee, who attributed everything to himself and not to God, and judged others for no reason whatsoever. For every one that exalteth himself shall be humbled and condemned by God; and he that humbleth himself when he is condemned by others shall be exalted and counted righteous by God. The Lord is saying, “You, O Christian, be the first to tell your sins, so that you may be counted righteous.” by Blessed Theophylact, Archbishop of Ochrid and Bulgaria

WORKSHOP: A varenyky workshop will be held on Tuesday, February 23th. All volunteers are welcome and appreciated!

BLESSING HOMES - – will continue this week.

ALTAR BOY DALMATIC SPECIAL DONATIONS: As our church needs new dalmatics for the altar boys to wear when helping with Divine Liturgy, eight new dalmatics, “*Mother of God blue*, and also *gold*,” have been ordered. The estimated cost for all the dalmatics will be \$4000.00. If you are interested in helping out by making a special donation towards this project, we would greatly appreciate it. May God Bless you and your family abundantly for your generosity!

Is It Time To Move? We are accepting new applications for residency at the Ukrainian Seniors' Centre. Please call for further information 673-7404.

МОЛИТВА НА НЕДІЛЮ ПРО МИТАРЯ І ФАРИСЕЯ

Слава: Покаяння відкрий мені двері, Життєдавче. Лине бо зранку дух мій до Храму святого Твого. Храм же мій тілесний осквернений весь. Ти ж, як Щедрий, очисти з добросердної Твоєї милости.

І нині: На стежку спасіння направ мене, Богородице, бо ганебними гріхами осквернив я душу свою, і в лінощах все життя своє про–жив. Молитвами ж Твоїми позбав мене від всякої нечистоти.

Стих: Помилуй мене, Боже, з великої милості Твоєї і багатством щедрот Твоїх очисти беззаконня моє.

Багато гріхів мною вчинених згадуючи, окаянний, жахаюсь страшного дня судного. Проте, надіючись на ласку милосердя Твого, як Давид, благаю: помилуй мене, Боже, з великої Твоєї милости.

DR. DARREN KULIK B.Sc. DMD



1650 LaSalle Boulevard
Sudbury, Ontario P3E 2A1

T. 705.560.4000
www.kulikdental.com



NICKEL CITY
INSURANCE BROKERS INC.
Auto • Property • Business • Life

1-754 Falconbridge Road Sudbury, ON P3A 5K5

(705) 566-6715
(705) 222-2243
1-855-RUSS CAN HELP (787-7226)
russ@teamfraser.ca

www.NickelCityInsurance.ca



Russell W. Fraser, B.Sc., B.A.
TEAM FRASER LEAD BROKER

Better rates than banks
- on mortgages & deposits -
with lower fees too!



Call Kathy Hall at 705-674-2055
khal@ucubank.ca



Barrydowne Paint

Kelly Scott Cell: 929-8058
kellyscott@barrydowne.com

818 Barrydowne Road
Sudbury, ON P3A 3T7
Tel 705-566-8275
Fax 705-560-0414

- In-home Consulting
- Window Blinds & Wallcoverings
- Spray Equipment
- Professional Wood Finishes
- Sikens & Sansin Exterior Stains

2304 Long Lake Road
Sudbury, ON P3E 0H4
Tel 705-523-8275
Fax 705-523-4941



Dr. NICHOLAS STANECKYJ BSc, DC 705 586 3383
CHIROPRACTIC—ACUPUNCTURE
ACTIVE RELEASE TECHNIQUE - REHAB
www.sudburyspineandsportclinic.com
info@sudburyspineandsportclinic.com
2153 ARMSTRONG ST., SUDBURY, ON P3E 4W2




522-1622

523-2518

Michael Yawney



RENATA TRAVEL

Renata Bodnar

VACATION PACKAGES,
CRUISES, FLIGHTS

all other travel services at your
needs

688-1131 email: renatatravel@sympatico.ca

Lougheed Funeral Homes

JACKSON & BARNARD Funeral Home

"People Caring for People"

673-9591 673-3611