

Вісті Української Католицької Парохії Святої Покрови

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.

December 4, 2016 - 24rd Sunday after Pentecost

Вхід в Храм Пресвятої Богородиці

The Entrance into the Temple of our Most Holy Lady, the Mother of God

Epistle: Ephesians 2:14-22 see explanation on page 442

Gospel: Luke 8:41-56 see explanation on page 159

Propers for the Divine Liturgy: *Tone 7 on page 353 and 727*

Prayer Intentions : November 28-Dec. 4

Monday		No Divine Liturgy
Tuesday	4:30 p.m.	Divine Liturgy
Wednesday	4:30 pm	Divine Liturgy
Thursday	4:30 p.m.	Divine liturgy
Friday	4:30 p.m.	No Divine Liturgy
Saturday	4:00 p.m.	+Stella Zelenczuk – Kitchen staff
Sunday	9:00 a.m.	+Olga Bilowus – Sonia Hucal
	10:30 a.m.	Divine Liturgy

VARENYKY WORKSHOP: Tuesday, December 6 at 9:00 a.m.
Everyone is welcome!

KITCHEN CONVENOR: We are looking for a volunteer Kitchen Convenor to take charge of St. Mary's kitchen effective January 1, 2017. Anyone interested is asked to submit their name to the Parish Office and you will be contacted with more information. Darlene Shewchuk, Social Committee Chair.

FURNACE & HOT WATER TANK Replacement: We appeal to those who have not yet made a donation to please make a donation and support your Church's need for repairs and improvements. Your donation is greatly needed.

COME JOIN US FOR AN AFTERNOON OF FUN FALL BINGO

Saturday December 17th ST. MARY'S CHURCH HALL DOORS OPEN AT 11:30 am ADDMISSION \$10.00 INCLUDES ONE BINGO CARD ENJOY A DELICIOUS LUNCH THEN PLAY 10 GAMES OF BINGO PURCHASE EXTRA CARDS -- \$1.00 EACH ONE SPECIAL TWO CARDS FOR \$1.00-- WINNER TAKE ALL DOOR PRIZES

NON-PERISHABLE FOOD: Christian charity is always needed, especially so during the Christmas season. Next weekend, a box will be placed in the narthex where parishioners will have the opportunity to donate non-perishable food. It will be left for several weeks, and all donations will be brought to the Sudbury Food Bank.



*St. Mary's Sunday School
Students, along with Parishioners
and their families invite you to
Brunch with
St. Nicholas
with music & song
Sunday December 18th, 2016
12 noon*

monetary donation to Sudbury Infant Food Bank-PLEASE

parents-reminder to have a gift for your child
those attending please let us know so St.Nicholas can prepare a treat bag for your child.
(Mary-marbile@fibreop.ca)

Entrance of the Mother of God into the Temple. 2: Philip's Fast According to Holy Tradition, the parents of the Virgin Mary, Sts. Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God. When the Most Holy Virgin reached the age of three, the holy parents decided to fulfill their vow. They gathered together their relatives and acquaintances, and dressed the All-Pure Virgin in Her finest clothes. Singing sacred songs and with lighted candles in their hands, virgins escorted Her to the Temple (Ps. 44/45:14-15)..... There the High Priest and several priests met the handmaiden of God. In the Temple, fifteen high steps led to the sanctuary, which only the priests and High Priest could enter. (Because they recited a Psalm on each step, Psalms 119/120-133/134 are called "Psalms of Ascent.") The child Mary, so it seemed, could not make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly went up the remaining steps and ascended to the highest one. Then the High Priest, through inspiration from above, led the Most Holy Virgin into the Holy of Holies, where only the High Priest entered once a year to offer a purifying sacrifice of

blood. Therefore, all those present in the Temple were astonished at this most unusual occurrence. After entrusting their child to the Heavenly Father, Joachim and Anna returned home. The All-Holy Virgin remained in the quarters for virgins near the Temple. According to the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Luke 2: 37), and also the historian Josephus Flavius, there were many living quarters around the Temple, in which those who were dedicated to the service of God dwelt. The earthly life of the Most Holy Theotokos from Her infancy until She was taken up to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me," said St Jerome, "how the Most Holy Virgin spent the time of Her youth, I would answer that that is known to God Himself and the Archangel Gabriel, Her constant guardian." But there are accounts in Church Tradition, that during the All-Pure Virgin's stay at the Temple, She grew up in a community of pious virgins, diligently read the Holy Scripture, occupied Herself with handicrafts, prayed constantly, and grew in love for God. From ancient times, the Church has celebrated the Feast of the Entry of the Most Holy Theotokos into the Temple. Indications that the Feast was observed in the first centuries of Christianity are found in the traditions of Palestinian Christians, which say that the holy Empress Helen (May 21) built a church in honor of the Entry of the Most Holy Theotokos into the Temple. St Gregory of Nyssa, in the fourth century, also mentions this Feast. In the eighth century Sts Germanus and Tarasius, Patriarchs of Constantinople, delivered sermons on the Feast of the Entry. The Feast of the Entry of the Most Holy Theotokos into the Temple foretells God's blessing for the human race, the preaching of salvation, the promise of the coming of Christ.

The Preparatory Season for the Nativity of Our Lord – The Phillipian Fast Rev. Msgr. Russell A. Duker, Archdiocese of Pittsburgh The oldest Christian feast is the Resurrection of our Lord (Pascha). This Holy Day includes a whole cycle of feasts such as the Ascension and Pentecost. It is the great feast of our redemption and sanctification. Later Holy Days followed slowly until the fourth century. After the Church won official recognition and full freedom of worship and evangelization, our present calendar of festal celebration began to develop. This development was motivated by the Church's desire to honor both the events in the life of our Lord and the memory of the holy martyrs. Eventually the Church established a full year Christian calendar. We are familiar with the preparatory period before the Resurrection. This is the "Great Fast" or the "Holy Forty Days' Fast". The celebration of the birth of our Lord cannot be ascertained before the middle of the fourth century. The Church at Rome was the first to celebrate our Lord's birth. Many think that the date of December 25 was chosen to supplant the feast of the god Mithra and the solemn celebration of the birth of the invincible sun god. Others think that the date was chosen for the same reason that the Roman pagans honor the victory of the sun. It is around this date that the sun overcomes the darkness and the days become longer. Several times the prophets call Jesus Christ "Sun of Justice." It was deemed proper to choose the day when the sun begins its victorious cycle of light by shortening the duration of the night. According to some sermons of St. Gregory of Nazianzus, he introduced this feast into the Eastern Church about the year 379 or 388. After his departure from Constantinople the celebration of Christ's Nativity on December 25 was neglected. In 395 Emperor Honorius reinstated the celebration. St. John Chrysostom tells us how he introduced this feast at Antioch sometime around 380. He explicitly says how he introduced it in imitation of the Church at Rome. St. John believed that the Roman Christians knew the date of Christ's birth better than anybody else since the imperial city archives were accessible to them. The first mention of a preparatory period before Christmas is mentioned in a decree of the Council of Saragossa (380). The Council Fathers stated that every Christian should daily go to church from December 17 until the Theophany (January 6th). At the Synod of Mac (581) in present day France it was decreed that from November 11, the day of St. Martin, until December 24 every Christian should fast 3 times a week (Monday, Wednesday, Friday). Our pre-Nativity period of preparation developed rather late. Scholars do

not agree about the exact time it began. Some hold that it began in the sixth century. Others believe it began in the seventh or eighth century. The present liturgical pre-Nativity season was finally established at the Council of Constantinople (1166). The Council decreed that the fast would begin on November 15 and last until December 24 inclusive. Thus, there was created another 40 day fast. The pre-Nativity fast is often called "Phillip's Fast" because it begins on the day after the feast of St. Phillip. The fast was introduced to prepare the Church for a worthy celebration of the great and holy day of the Birth of Christ. The regulations for the fast were far more lenient than the Great Fast before Pascha. Only Monday, Wednesday, and Friday were days of strict fasting without meat, dairy products or oil (in Slavic countries). On Sundays fish was permitted. Laymen were at first permitted to eat fish on other days, too, until the monastic rigoristic influence prevailed. It is interesting to observe that the famous 12th century Byzantine canonist Balsamon expressed the opinion that it would be enough if laymen fasted only one week before Christmas. In 1958 a modern Greek author, Christos M. Enislides, welcomes Balsamon's suggestion and believes that the best solution would be for the Church at large to abstain from meat and dairy products for 33 days. During the last seven days of the fast everybody should observe the strict fast. To worthily meet our Lord and Savior, we should sanctify this pre-Nativity season of the Phillipian Fast. Sanctifying means spending our time in faith and in the service of God and in kindness towards our neighbor, especially those who are in need of our assistance. And we should think of what we would have been had Christ not come to our lowliness and poverty. Together with the whole of the Byzantine Church we should try to meet Christ as he deserves to be met and as it will, in His mercy, best serve our spiritual benefit!

Молитва 4. 12

Нескверна, непорочна, нетлінна, пречиста Діво, богоневісто Владичице! Ти преславним своїм народженням Бога Слово з людьми з'єднала й впалу нашу природу з небесною злучила. Безнадійних – єдина надіє й допомоги переможених; готове заступництво тим, що до тебе прибігають і всіх християн захисте. Не гидує нами грішними і скверними, що злими думками, словами й ділами вчинили себе цілком негідними й стали рабами похотей, недбальства й лінивства. Але, як Мати чоловіколюбного Бога, змилуйся чоловіколюбно над нами грішними й блудними, і прийми наше моління, що його приносимо тобі скверними устами. Обнявши твого Сина й нашого Владику і Господа з матерньою сміливістю, умоли його, щоб відкрив нам чоловіколюбне милосердя своєї доброти і, незважаючи на наші незліченні провини, навернув нас на покаєння й учинив нас вмілими виконавцями твоїх заповідей. Будь при нас, як милостива й милосердна, і чоловіколюбна, завжди і в теперішньому житті, теплою заступницею й помічницею, відганяючи полки супротивників, наставляючи нас на спасіння; а в час відходу зберігай нашу окаянну душу; відганяй далеко від неї темні примари лукавих духів. У страшний день праведного суду визволь нас від вічної муки, вчиняючи спадкоємцями несказанної слави твого Сина й Бога нашого; щоб ми осягнули її, Владичице наша, пресвята Богородице, за твоїм заступництвом і поміччю, благодаттю і чоловіколюб'ям єдинородного твого Сина, Господа Бога й Спаси нашого Ісуса Христа, якому належить усяка слава, честь і поклоніння з безначальним його Отцем та з пресвятим і благим, і животворним його Духом, нині і повсякчас, і на віки вічні. Амінь.

Knights of Columbus Fr. Brian McKee Council 1387

We invite all men to join the Knights of Columbus and help support their parish and community. We are a fraternal organization who enjoys working together towards common goals. For more information please contact David Cook at 705-222-3474 or email: davidacook1984@hotmail.ca



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