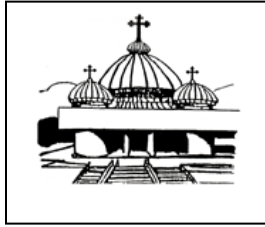


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St. Mary's Church Bulletin



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.

July 16, 2017 - 6th Sunday after Pentecost

Epistle: Romans 12: 6-14 see explanation on page 366 **Gospel:** Matthew 9:1-8 see explanation on page 26 *Propers for the Divine Liturgy: Tone 5 on page 851*

Prayer Intentions (July 17 – July 23)

Monday	8:30 a.m.	Souls in Purgatory – Blythe Family
Tuesday		No Divine Liturgy
Wednesday	8:30 a.m.	Souls in Purgatory – Blythe Family
Thursday	8:30 a.m.	Souls in Purgatory – Blythe Family
Friday	8:30 a.m.	Souls in Purgatory – Blythe Family
Saturday	4:00 p.m.	+Gerry Chamberland – Jocelyn Robichaud
Sunday	9:00 a.m.	For the Parishioners.
	10:30 a.m.	+Jaroslaw Romanyshyn – Louise Romanyshyn

GOLF CLASSIC 2017

Thank you to all those who made our

13th annual golf classic a success!!

Lou Bukatowicz - convenor

Bill & Mary Evanochko - co-convenors

As the Beverly Hillbillies would say "Y'all come back now, y'hear"

RESTORATION OF CHALICES & OTHER LITURGICAL ITEMS: Special donations would be greatly appreciated for the much-needed costly restoration work by a goldsmith of St. Mary's chalices & other liturgical items. May God bless you and your families abundantly for your generosity!

THANK YOU- To St. Mary's School of Dance Nasha Rodyna who donated \$500.00 to our Church.

Imagine that you have just finished a very good meal. Perhaps it was at a fine restaurant, or maybe you had extra time to make something special for your family over the weekend. You push back your chair, maybe sip a cup of tea, and relax—how satisfying!

This might be one way to help us think about what it's like to be filled with the Holy Spirit. When the Spirit fills us, we are satisfied. We feel filled with his love, and we find ourselves at peace as we "relax" in his presence. It's a

wonderful feeling that we never want to lose. Along with Peter on the Mount of Transfiguration, we say, “Lord, it is good that we are here” (Matthew 17:4).

But this is just the beginning. While eating a good meal satisfies us, being filled with the Holy Spirit changes us as well. His love makes us feel happy, but it also sends us out into the world to serve him. Just as food provides fuel to energize our bodies, the Spirit energizes our hearts. We want to sit and enjoy his love, but we are also filled with so much joy that we can’t just stay where we are. We feel compelled to share the Spirit’s blessings with everyone around us.

Clearly, there is much that the Spirit can do in us. So let’s take a look at the Scriptures to get a sense of all that he has in store for us.

Love, Joy, Peace. We know how happy we feel when we receive an unexpected gift from a loved one. When you see your closest friends exchange marriage vows, you can’t help but clap for joy. Or think of the peaceful, comforting feeling that comes over you when two of your children, who have been fighting for years, finally reconcile and embrace. In each of these situations, our emotions are stirred; the feeling of love warms our hearts.

It’s no different when the Holy Spirit fills us. We feel a love inside of us that we know isn’t coming from us. We feel a warmth in our hearts that tells us we are in God’s hands and that he will never let us go. We feel a newfound joy that lifts us up and banishes fear, anxiety, sadness, and anger.

These descriptions can sound awfully sentimental and emotional, can’t they? In a sense they are, but being filled with the Holy Spirit is more than an emotional shot in the arm. Something much deeper is happening, and St. Paul captures it well. Writing to the Christians in Ephesus, he cautioned, “Do not get drunk on wine,” he says, “but be filled with the Spirit . . . giving thanks always and for everything in the name of our Lord Jesus Christ” (Ephesians 5:18, 20).

For Paul, there was a distinct difference between the emotional extremes of being drunk and the experience of being filled with the Holy Spirit. When you are drunk, you can often feel overly happy or relaxed or even giddy. You might also end up acting rowdy and disruptive and violent. That’s because you have less control over your feelings, your words, and your actions.

But for Paul, the Holy Spirit produced a different set of reactions: love and joy, yes, but also peace and patience and gentleness and even self-control. He called this joyful but calm disposition the “fruit of the Spirit” (Galatians 5:22). He felt that the contrast between those drunk on wine and those filled with the Spirit would be so clear that people would be just as attracted to the Spirit-filled believers as they were repulsed by everyday drunkards.

“Sober Intoxication.” This is what it feels like when the Holy Spirit fills us. This is the kind of fruit we can experience when the Spirit whispers in our hearts the truth that we belong to Christ. Taking Paul’s words to heart, the Fathers of the Church have described it as a kind of “sober intoxication.”

For the Fathers, “sober intoxication” is the feeling that comes when the Spirit convinces us that nothing can separate us from the love of God (Romans 8:39). What’s more, they were convinced that this kind of love and joy, this intoxication, wasn’t reserved just for the great saints. In fact, many of them expected everyday believers to experience a powerful filling by the Spirit—just as St. Paul did.

If Paul were here today, he would not hesitate to tell us that we all have the potential to be filled with the Holy Spirit. He would not hesitate to tell us both to avoid getting drunk with wine and to seek the Spirit’s filling—and on a regular basis. He knew that the Spirit wants to fill us with grace and love over and over again so that we never forget how much God loves us. He would also urge us to sing songs and give thanks to God, even when we don’t feel particularly joyful. That’s because he knew that the more we lift our hearts and our voices in praise, the more we open ourselves to the Spirit’s power to fill us.

Open Our Eyes, Lord. The Spirit does more than lift up our hearts, as wonderful as that is. He also opens our eyes. Have you ever had a flash of insight into a problem or challenge facing you? Maybe you have spent hours trying to figure it out, but then all of a sudden, the answer appears out of nowhere. You have an “aha” moment when you see or understand something in a whole new way, and that new understanding excites you. On an everyday level, these aha moments have helped you solve a problem at work or come to a deeper understanding of what is inside of your teenager’s mind or finally gain control over your finances.

But Scripture tells us that the Spirit takes us even further. The Bible is filled, in fact, with stories of people who have spiritual aha moments. Blind Bartimaeus, Lydia of Philippi, Elizabeth and Zechariah, and so many others had a specific spiritual moment that changed them forever. Then there are the people who had numerous moments like these: the Virgin Mary, Peter, James, John, Paul, Priscilla, Aquila, and Barnabas, to name just a few.

All these stories are in the Scriptures to help convince us that the Spirit wants to give aha moments to us as well. He wants to give us moments when we suddenly realize that we are special to God. He wants to give us moments when

we understand one of the mysteries of our faith in a new way or moments when we receive new insights about how to help a loved one or how to overcome a certain struggle with our own sinfulness.

At the Last Supper, Jesus told his disciples, “When he comes, the Spirit of truth, he will guide you. . . . He will . . . declare to you the things that are coming. . . . He will take from what is mine and declare it to you” (John 16:13-14). Guidance and insights like these come as we gradually mature in our faith, but they can also come in new and dramatic ways, just as they did for the people we mentioned above.

What about Us? The Holy Spirit wants to guide us and keep opening our eyes to the kingdom of God. He wants to help us come to see Jesus in new and exciting ways as we continue to grow in our faith. All day long he is sending messages to us, offering us this grace. When you receive a sense that you should be more kind to someone or let go of a deep hurt, guess who is behind it? The Holy Spirit. When you have driven past a poor neighborhood every day for five years, but then one day, you feel a powerful sense of sadness for the people trapped in poverty there, that’s the Spirit at work in you. When you begin to feel the desire to start going to daily Mass, you can be sure that the Spirit is behind the message.

Of course, these messages from the Spirit aren’t always going to be the most dramatic words we have ever heard. There may be times when he changes the course of our lives by opening up a whole new calling for us, but for the most part, his aim is to open our eyes and show us how deeply Jesus loves us. For the most part, he will encourage us to be more like Jesus to our families. For the most part, he will ask us to care for the people in our parishes and neighborhoods.

There is so much the Spirit wants to do in us! In the next article, we will look at one way we can open ourselves so that he can fill us more and more.

Вже 40 днів без Патріарха. Мабуть, багато хто з нас відчуває пустку. Похоронні відправи глибоко зворушили учасників і тих сотень тисяч, які за ними слідували по Інтернету і телебаченню. Поки вони тривали, Блаженніший Любомир наче був з нами, навпаки, ще навіть більше був у словах і спогадах, а тепер ми гостро відчуваємо його відсутність. Я її відчуваю.

У моєму житті Любомир Гузар був присутнім більше ніж 50 років. Тобто завжди був. Він був душпастирем на Союзівці, куди я малим із батьками їздив улітку відпочивати, у семінарії при УКУ в Римі він був нашим духівником і моїм сповідником, а потім в Україні я вдостоївся бути в колі його співпрацівників і радників протягом 20 років.

Однак це гостре відчуття його відходу дозволяє нам глибше зосередитися над його спадщиною.

Що нам залишив і, залишивши, заповів Блаженніший Любомир?

Перед Господом і перед всіма нами покійний Патріарх має немалі заслуги.

Я б хотів підкреслити його велику роль у об’єднанні єпископів нашого колись доволі розсвареного і поділеного Синоду, об’єднанні монаших чинів, які за час його патріаршества провели декілька соборів, які долали традиційні суперництва між ними. Єднав він покоління: будучи представником найстаршого, ефективно промовляв до молоді. Він прожив більшу частину свого життя у XX столітті, але вмів знаходити слова для людей XXI. Ті хіпстери і представники покоління X, які традиційно відходять від Церкви у всіх куточках світу, зі задоволенням і зачудуванням його слухали, робили селфі і ставили лайки у соцмережах. Багато з них завдали собі труду, щоб особисто, зі сльозами на очах, з ним попрощатися у Львові чи в Києві. Нам ще всім треба буде довго розгадувати його рецепт об’єднання різних людей і середовищ. Він словом і невидимою любов’ю об’єднував своїх слухачів та читачів, число яких постійно зростало. Блаженніший Любомир молився і працював для об’єднання християнських Церков і для порозуміння між конфесіями. Він був співтворцем Всеукраїнської ради Церков і релігійних організацій та невтомним проповідником єдності Церков Київської традиції. У нашому суспільному і політичному просторі його душпастирське слово звучало постійно, надихаючи та орієнтуючи людей доброї волі. Тих, хто мав вуха і хотів слухати.

Те, що він об’єднував українців, промовляв до їхніх сердець і душ, отримало недвозначне підтвердження у днях похорону – у Львові та Києві під час нічних чувань, у безпрецедентно теплих спогадах у ЗМІ та соціальних мережах українці засвідчили свою любов і повагу до того, кого вони вважали найбільшим моральним авторитетом нашої країни.

Відхід Патріарха Любомира відбувся між Вознесінням і П’ятдесятницею, коли Церква чекає Зіслання Святого Духа. Христос, відходячи у славі, запевняє, що порожнеча, яка залишається після його вознесіння, заповниться Утішителем, Духом істини.

У цьому символізмі є велика правда про відхід Патріарха.

Якщо ми почули його слово, ми не повинні знеохочуватися і сумувати, він без нарікань терпів недуги, а останніх кілька років – сліпоту, зробив усе, що міг, і те, що ми могли від нього чекати.

Неправильно жити ілюзорними надіями – от, якби він ще прожив кілька років, бо тепер критичний час і ми без такого морального авторитета багато тратимо. Це правда. Через те, що ми багато від нього отримали, ми багато втратили. Однак це не привід опускати руки, а навпаки – замислитися, як ми тепер без нашого Патріарха? Як ми приймаємо в час П'ятдесятниці натхнення Святого Духа?

Упокій Блаженнішого Любомира і той час літургичного року, який є в нашій духовній пам'яті, кличуть нас до того, щоб ми стали більшими, духовно глибшими, правдивішими і відповідальнішими. Щоб ми були кращими людьми.

Бажанням Патріарха було бути людиною. Для Блаженнішого Любомира означало бути, як Христос, про якого Пилат сказав “Ессе homo”. Він молився, предстоїв перед Його образом, образом Правдивого Чоловіка. Патріарх був людиною.

Але він не міг і не може бути людиною за нас. До цієї хриstopодібної людяності і правдивості ми всі покликані. Якщо ми хочемо бути вірними заповітові Блаженнішого Любомира, який є нічим іншим, як сучасною інтерпретацією заповіту Христа, то цю прогалину і порожнечу з Божою допомогою заповнимо ми. Кожен з нас. Любімо мир і в ньому перебуваймо.

З Богом. Ти, я, ми усі разом.

+ Борис (Гудзяк)

John 17:1-17

If you find Jesus' prayer here difficult to understand at first, don't be surprised. After all, it's an exchange between two divine persons! The language of love between humans is hard enough to grasp at times, so it makes sense that we would have to read this expression of divine love slowly and carefully.

Jesus' first thoughts are for his Father. While he was on earth, he sought to obey him in every way possible and so “vindicate” his Father's righteousness and goodness. We see this also when we look at the glory Jesus asks for himself—only to be with his Father. He doesn't ask for a great throne or for the unending worship of all peoples. He simply wants to be with his Father.

Jesus' prayer doesn't remain focused on his Father. The love between them spills over into his love for his disciples. Imagine all the pressure he must have been feeling. He knew that the weight of all sin was about to be placed upon him. He knew that the devil was about to batter him with unspeakable hatred and temptation. He knew that all it took was one slip, one little sin, and all could be lost. But what was Jesus concerned about? His Father's plan. His disciples. Each of us. Now that's love!

We know how this story ends. Jesus triumphs! By dying as an act of obedience to God's plan, he both glorified his Father and redeemed us from sin. Love carried the day.

This is the love that Jesus offers us every day: a love strong enough to repel every temptation, heal every wound, and repair every broken relationship. It is a love that doesn't discriminate and never grows tired or jaded. It's a love that we are meant to experience, not just learn about. Let Jesus shower that love on you as you pray today. Then throughout the day, look for signs that his love is still out there. He never stops caring for his people!

“Lord, I marvel at the love that you have for me and for your Father. Help me to open my arms ever wider to receive all that you have for me.”

Acts 20:17-27

Psalm 68:10-11, 20-21

ALL ARE INVITED TO THE SHEPTYTSKY INSTITUTE in TORONTO:

To celebrate the relocation of the Sheptytsky Institute of Eastern Christian Studies to the University of St. Michael's College, Toronto, the Institute is hosting a Garden Party along with the Blessing of its new home on the campus of the University of St. Michael's College in downtown Toronto. The following events are open to the public, **but please e-mail your RSVP by July 20 to: sheptytsky@utoronto.ca**

Schedule: Tuesday evening, July 25

Time:

- 5:00 p.m. — Garden Party (sandwiches, deserts, refreshments). In case of inclement weather – Sorbara Auditorium;
- 6:30 p.m. — Blessing of Windle House (the new home of the Institute) by His Eminence, Cardinal Thomas Collins; and Their Excellencies Bishops Borys Gudziak (representing Bishop Stephen Chmilar), Bishop David Motiuk and Bishop Bryan Bayda;
- 7:00 p.m. — Continuation of Garden Party and tour of Windle House;
- 8-8:30 p.m. — Address by Bishop Gudziak: “The Unique Importance of the Sheptytsky Institute for the Church Universal”

Location: Windle House front garden, 5 Elmsley Place (near the corner of Bay Street and St. Joseph Street), University of St. Michael's College campus. Subway stops are either “Bay Street” or “Museum.”

ЗАПРОШЕННЯ ДО ІНСТИТУТУ ШЕПТИЦЬКОГО В ТОРОНТО:

Інститут східно-християнських студій ім. Митр. Андрея Шептицького перенісся до Торонтського Університету, і запрошує всіх на гостину та благословення свого нового приміщення.

Порядок/графік: Вівторок вечір, 25-го липня

- 5:00 веч. – Гостина під відкритим небом (або в аудиторії в разі дощу) – канапки, десерти, напоитки;
- 6:30 веч. – Благословення нового приміщення Інституту Шептицького (Windle House) Їх Емінінцією Кардиналом Томас Колінс, великим канцлером університету, та Преосвященнішими владиками, кир Борисом Гудзяком з Парижу (представляючи кир Стефана Хміляра), кир Давидом Мотюком з Едмонтону, та кир Браєн Байдою зі Саскачевану;
- 7:00 веч. – Продовження гостини та нагода оглянути нове приміщення;
- 8:00 веч. – Слово вл. Бориса Гудзяка про важливість Інституту Шептицького для вселенської Церкви.

Вступ вільний – але прошу повідомити про участь до 20-го липня на адресу:
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